BRAHMAVAIVARTA PURĀṆA
TEXT WITH ENGLISH TRANSLATION

Edited by
Acharya Ramesh
Chaturvedi

महर्षिद्वैपायनव्यासप्रणीतं

ब्रह्मवैवर्तपुराणम्

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ब्रह्मवैवर्तपुराणम्

(ब्रह्म-प्रकृति-गणपतिखण्डम्)

BRAHMAVAIVARTA PURĀṆA

(Brahma-Prakṛti and Gaṇapati Khaṇḍa)

TEXT WITH ENGLISH TRANSLATION

VOL. I

Translated into English by

Shanti Lal Nagar

Edited with Exhaustive Introduction by

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New Delhi

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ॐ तत्सद्ब्रह्मणे नमः

श्रीमद्द्वैपायनमुनिप्रणीतं

ब्रह्मवैवर्तपुराणे प्रथमं ब्रह्मखण्डम्

Brahamavaivarta Purāṇa

Brahma-Khaṇḍam

अथ प्रथमोऽध्यायः

Chapter-1

(Welfare recitation; introduction and importance of *Brahmavaivarta Purāṇa*)

गणेशब्रह्मेशसुरेशशेषाः
सुराश्च सर्वे मनवो मुनीन्द्राः।
सरस्वतीश्रीगिरिजादिकाश्च यं
नमन्ति देव्यः प्रणमामि तं विभुम्॥ १॥

I bow in reverence to the all-pervading lord, who is adored by Gaṇeśa, Brahmā, Śiva, Indra, serpent Śeṣa, the gods, all the Manus, the sages, Sarasvatī, Lakṣmī besides Pāravtī and others.

स्थूलास्तनूर्विदधतं त्रिगुणं विराजं
विश्वानि लोमविवरेषु महान्तमाद्यम्।
सृष्ट्युन्मुखः स्वकलयापि ससर्ज सूक्ष्मं
नित्यं समेत्य हृदि यस्तमजं भजामि॥ २॥

The one who has the solid body of three phases with universal form, in whose body innumerable worlds reside, the one who is the primeval person; the one who is engaged in the creation of the universe and the one who resides in the heart of everyone in a tiny form, the same Brahman is adored by me.

ध्यायन्ते ध्याननिष्ठाः सुरनरमनवो योगिनो योगरूढाः
सन्तः स्वप्नेपि सन्तं कतिकतिजनिभिर्यं न पश्यन्ति तप्त्वा।
ध्याये स्वच्छामयं तं त्रिगुणपरमहो निर्विकारं निरीहं
भक्त्या ध्यानैकहेतोर्निरूपमरुचिरश्यामरूपं दधानम्॥ ३॥

All the gods, humans, animals, Manus and the ascetics or yogīs, adore him attentively and several of the truth-seekers, adore him performing hard *tapas* for several births, but are unable to have a trace of him, the same lord is adored by me, who has a beautiful dark complexion.

वन्दे कृष्णं गुणातीतं परं ब्रह्माच्युतं यतः।
आविर्बभूवुः प्रकृतिब्रह्मविष्णुशिवादयः॥ ४॥

I bow in reverence to lord Kṛṣṇa who represents the three guṇas (elements), out of whose body, Brahmā, Viṣṇu and Śiva have emerged.

नमो भगवते वासुदेवाय।
नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥ १॥

Having been saluted to lord Nārāyaṇa and Nara, the most exalted being, and goddess Sarasvatī, one should recite the Jaya (Mahābhārata, Purāṇas etc.).

अमृतपरमपूर्वं भारतीकामधेनुं
श्रुतिगणकृतवत्सो व्यासदेवो दुदोह।
अतिरुचिरपुराण ब्रह्मवैवर्तमेतत्
पिबत पिबत मुग्धा दुग्धमक्षय्यमिष्टम्॥ २॥

The sage Vyāsadeva conceiving Sarasvatī as the wish fulfilling cow and the Vedas as calf, milked the nectar of the theme of the *Brahmavaivarta Purāṇa.* Therefore, O gentlemen, consume this invisible milk.

भारते नैमिषारण्ये ऋषयः शौनकादयः।
नित्या नैमित्तिकीं कृत्वा क्रियामूषुः कुशासने॥ ३॥
एतस्मिन्नन्तरे सौतिमागच्छन्तं यदृच्छया।
प्रणतं सुविनीतं तं विलोक्य ददुरासनम्॥ ४॥

In the holy place of Naimiṣāraṇya, the sacred sages headed by the great sage Śaunaka had been performing their daily prayers seated over the

kuśāsana. At that point of time Ugraśravā, the son of Sūta, suddenly arrived there. He bowed in reverence to all the sages, who offered him a seat of the *kuśa*-grass.

तं संपूज्यातिथिं भक्त्या शौनको मुनिपुंगवः।
पप्रच्छ कुशलं शान्तं शान्तः पौराणिकं मुदा॥५॥

Then welcoming the guest, the best of the sages, Śaunaka enquired about his welfare, adoring him with devotion and delight.

वर्त्मायासविनिर्मुक्तं वसन्तं सुस्थिरासने।
सस्मितं सर्वतत्त्वज्ञं पुराणानां पुराणवित्॥६॥
परं कृष्णकथोपेतं पुराणे श्रुतिसंमतम्।
मङ्गलं मङ्गलार्हं च मङ्गल्यं मङ्गलालयम्॥७॥
सर्वमङ्गलबीजं च सर्वदा मङ्गलप्रदम्।
सर्वामङ्गलनिघ्नं च सर्वसंपत्करं परम्॥८॥
हरिभक्तिप्रदं शश्वत्सुखदं मोक्षदं भवेत्।
तत्त्वज्ञानप्रदं दारपुत्रपौत्रविवर्धनम्॥९॥
पप्रच्छ सुविनीतं च सुप्रीतो मुनिसंसदि।
यथाकाशे तारकाणां द्विजराजो विराजते॥१०॥

Getting free from the fatigue of the journey, the sage was seated over *kuśāsana*, and smilingly put a question to the sage Sūta, who was well-read in the Purāṇas and looked like the moon among the stars. "The best of the stories, which relates to Lord Kṛṣṇa, are pleasant to listen to, O bestower of welfare, you are the abode of welfare, the seed of all the welfare, the one who showers grace always and removes all the misfortunes, bestows all the riches, showers the devotion of the lord, which always bestows pleasure and *mokṣa* (salvation). He is the one who imparts divine knowledge and the one who ensures the increase of the family, sons and grand-sons.

शौनक उवाच

प्रस्थानं भवतः कुत्र कुत आयासि ते शिवम्।
किमस्माकं पुण्यदिनमद्य त्वद्दर्शनेन च॥११॥
वयमेव कलौ भीता विशिष्टज्ञानवर्जिताः।
मुमुक्षवो भवे मग्नास्तद्धेतुस्त्वमिहागतः॥१२॥
भवान्साधुर्महाभागः पुराणेषु पुराणवित्।
सर्वेषु च पुराणेषु निष्णातोऽतिकृपानिधिः॥१३॥
श्रीकृष्णे निश्चला भक्तिर्यतो भवति शाश्वती।
तत्कथ्यतां महाभाग पुराणं ज्ञानवर्धनम्॥१४॥
गरीयसी या साक्षाच्च कर्ममूलनिकृन्तनी।
संसारसंनिबद्धानां निगडच्छेदकर्तरी॥१५॥
भवदावाग्निदग्धानां पीयूषवृष्टिवर्षिणी।
सुखदानन्ददा सौते शश्वच्चेतसि जीविनाम्॥१६॥

Śaunaka asked: "Where are you going? Where from have you arrived? We feel grateful by your visit today. All of us are terrified because of the Age of Kali and possess no special knowledge. We are engrossed in the worldly affairs and are desirous of redemption. This (is possibly) the cause of your arrival here. You are noble, immensely virtuous, well-versed in the Purāṇas, have well-read all the Purāṇas and are full of compassion. You better tell us about some Purāṇa, by which we might be able to achieve some devotion to Lord Kṛṣṇa, because, O Son of Sūta, the devotion of Lord Kṛṣṇa is better than even the salvation and it removes the worldly fetters of the human being. It showers nectar over the people who suffer from the conflagration of the worldly ills and instils pleasures in the minds of the people".

यत्रादौ सर्वबीजं च परब्रह्मनिरूपणम्।
तस्य सृष्ट्युन्मुखस्यापि सृष्टेरुत्कीर्तनं परम्॥१७॥
साकारं वा निराकारं परमात्मस्वरूपकम्।
किमाकारं च तद्ब्रह्म तद्ध्यानं किं च भावनम्॥१८॥
ध्यायन्ते वैष्णवाः किं वा शान्ताश्च योगिनस्तथा।
कथं प्रधानं केषां वा गूढं वेदे निरूपितम्॥१९॥

You recite the stories from such a Purāṇa, in the beginning of which the seeds of the entire universe are enshrined and is also infested with Parabrahman. It should also deal with elements of Parabrahman in the creation of the universe. We intend to enquire from you as to whether Paramātmā (the great soul) is having the visible or invisible form; what is the true form of the

Brahman? How to meditate on or adore the lord? Whom do the ascetics or the yogīs adore? What is the deep *tattva* propounded in the Vedas?

प्रकृतेश्च य आकारो यत्र वत्स निरूपित:।
गुणानां लक्षणं यत्र महदादेश्च निश्चय:॥ २०॥
गोलोकवर्णनं यत्र तत्र वैकुण्ठवर्णनम्।
वर्णनं शिवलोकस्य यत्रान्यत्स्वर्गवर्णनम्॥ २१॥
अंशानां च कलानां च यत्र सौते निरूपणम्।
के प्राकृता: का प्रकृति: क आत्मा प्रकृते: पर:॥ २२
निगूढं जन्म येषां वा देवानां देवयोषिताम्।
समुत्पत्ति: समुद्राणां शैलानां सरितामपि॥ २३॥
के वाऽशा: प्रकृतेश्चापि कला: का वा कलाकला:।
तासां च चरितं ध्यानं पूजास्तोत्रादिकं शुभम्॥ २४॥

"O Son, you tell me about the Purāṇa in which the form of nature has been described, besides the symptoms of the virtues, the Mahat, the *Goloka*, Vaikuṇṭha Śivaloka and the heavens; the arts and the *aṁśas*. O Son of Sūta, what are the natural elements? What is nature and what is the soul beyond nature, the gods and the goddesses who are born on earth secretly, you tell us about them besides the oceans, the mountains, the rivers, their genesis and evolution. Which is integral part of the nature? What are the arts? Tell us about their character, the meditation, adoration and the sacred recitations and the Purāṇas in which all these details are enshrined.

दुर्गासरस्वतीलक्ष्मीसावित्रीणां च वर्णनम्।
यत्रैव राधिकाख्यानमत्यपूर्वं सुधोपमम्॥ २५॥
जीवकर्मविपाकश्च नरकाणां च वर्णनम्।
कर्मणां खण्डनं यत्र तत्र तेभ्यो विमोक्षणम्॥ २६॥
येषां च जीविनां यद्यत्स्थानं यत्र शुभाशुभम्।
जीविनां कर्मणो यस्माद्यासु यासु च योनिषु॥ २७॥
जीविनां कर्मणो यस्माद्यो यो रोगो भवेदिह।
मोक्षणं कर्मणो यस्मात्तेषां च तन्निरूपय॥ २८॥

You tell us the name of the Purāṇa, which enshrines the character of Durgā, Sarasvatī, Lakṣmī and Sāvitrī, besides the one which contains the stories of Rādhikā. You also tell us details about the hells achieved by the people and the deeds by which one attains these hells and the remedies to escape these hells. The places which are sacred for the people and those which are unholy may be told to us besides the deeds by performing of which, one achieves a place in the heaven or the hell; please tell us also the deeds, which attract the particular type of ailments and those lead one to salvation.

मनसा तुलसी कालीगङ्गा पृथ्वी वसुंधरा।
आसां यत्र शुभाख्यानमन्यासामपि यत्र वै॥ २९॥

"O Son of Sūta, you tell us the name of the Purāṇa in which details about Tulasī, Manasā, Kālī, Gaṅgā, Vasundharā, Pṛthivī and the one containing the stories about the goddesses besides the details about the humans having different births. Which are the deeds, attracting the ailments and the deeds which lead one to achieve redemption, you please tell us."

शालग्रामशिलानां च दानानां च निरूपणम्।
अपूर्वं यत्र वा सौते धर्माधर्मनिरूपणम्॥ ३०॥
गणेश्वरस्य चरितं यत्र तज्जन्म कर्म च।
कवचस्तोत्रमन्त्राणां गूढानां यत्र वर्णनम्॥ ३१॥
यदपूर्वमुपाख्यानमश्रुतं परमाद्भुतम्।
कृत्वा मनसि तत्सर्वं साम्प्रतं वक्तुमर्हसि॥ ३२॥
यत्र जन्मभ्रमो विश्वे पुण्यक्षेत्रे च भारते।
परिपूर्णतमस्यापि कृष्णस्य परमात्मन:॥ ३३॥
जन्म कस्य गृहे लब्धं पुण्ये पुण्यवतो मुने।
सुतं प्रसूता का धन्या मान्या पुण्यवती सती॥ ३४॥
आविर्भूय च तद्गेहात्क्वागत: केन हेतुना।
गत्वा किं कृतवांस्तत्र कथं वा पुनरागत:॥ ३५॥
भारावतरणं केन प्रार्थितो गोश्चकार स:।
विधाय किं वा सेतुं च गोलोकं गतवान्पुन:॥ ३६॥

"O Son of Sūta, you tell us about the scripture containing the stories of *Śāligrāma*, the Dharma and the Sin. You also tell us about Gaṇapati, the deep secrets connected with the god, details about his life, his recitation *mantras*, secret *kavacas*, the mantras and the surprising stories

connected with him. You tell us all about them in detail. You tell us about the Purāṇa enshrining the details about the life of Kṛṣṇa in (Bhārata) India. O sage, in which sacred place was he born? Who was the chaste and virtuous lady who gave birth to a son like Kṛṣṇa? Where did he go after his birth? Why did he leave the place of his birth and what for? What did he do after leaving that place? Then how did he return to his abode? At whose request he relieved the burden of the earth? What for did he establish the norms? Why did he return again to the *Goloka*?

इतीदमन्यदाख्यानं पुराणं श्रुतिदुर्लभम्।
दुर्विज्ञेयं मुनीनां च मनोनिर्मलकारणम्।। ३७।।
स्वज्ञानाद्यन्मया पृष्टमपृष्टं वा शुभाशुभम्।
सद्यो वैराग्यजननं तन्मे व्याख्यातुमर्हसि।। ३८।।
शिष्यपृष्टमपृष्टं वा व्याख्यानं कुरुते च यः।
स सद्गुरुः सतां श्रेष्ठो योग्यायोग्ये च यः समः।। ३९।।

The sages are unaware of the Purāṇa in which the entire details about Kṛṣṇa are contained and it is beyond their reach. This is the means to cleanse the mind. Whatever good or bad question have been asked by me according to my own knowledge, you enlighten us over the issues raised which would inculcate the sense of vairāgya. A good teacher explains the points on which clarifications are asked for as well as those over which no questions are asked."

सौतिरुवाच

सर्वं कुशलमस्माकं त्वत्पादपद्मदर्शनात्।
सिद्धक्षेत्रादागतोऽहं यामि नारायणाश्रमम्।। ४०।।
दृष्ट्वा विप्रसमूहं च नमस्कर्तुमिहागतः।
द्रष्टुं च नैमिषारण्यं पुण्यदं चापि भारते।। ४१।।
देवं विप्रं गुरुं दृष्ट्वा न नमेद्यस्तु संभ्रमात्।
स कालसूत्रं व्रजति यावच्चन्द्रदिवाकरौ।। ४२।।
हरिर्ब्राह्मणरूपेण शश्वद्भ्रमति भूतले।
सुकृती प्रणमेत्पुण्याद्ब्राह्मणं हरिरूपिणम्।। ४३।।
भगवन्यत्त्वया पृष्टं ज्ञातं सर्वमभीप्सितम्।
सारभूतं पुराणेषु ब्रह्मवैवर्तमुत्तमम्।। ४४।।
पुराणोपपुराणानां वेदानां भ्रमभञ्जनम्।
हरिभक्तिप्रदं सर्वतत्त्वज्ञानविवर्धनम्।। ४५।।
कामिनां कामदं चेदं मुमुक्षूणां च मोक्षदम्।
भक्तिप्रदं वैष्णवानां कल्पवृक्षस्वरूपकम्।। ४६।।
ब्रह्मखण्डे सर्वबीजं परब्रह्मनिरूपणम्।
ध्यायन्ते योगिनः सन्तो वैष्णवा यत्परात्परम्।। ४७।।
वैष्णवा योगिनः सन्तो न च भिन्नाश्च शौनक।
स्वज्ञानपरिपाकेन भवन्ति जीविनः क्रमात्।। ४८।।
सन्तो भवन्ति सत्सङ्गाद्योगिसंगेन योगिनः।
वैष्णवा भक्तसंगेन क्रमात्सद्योगिनः पराः।। ४९।।

The son of Sūta then said : "All is well (with me) with the grace of your feet. I am coming from the *siddha-kṣetra* and shall go to the Nārāyaṇāśrama. I have arrived here in order to pay my respects to the group of the Brāhmaṇas and to perform the pilgrimage of the sacred place of Naimiṣāraṇya. The one who does not bow in reverence finding a good, a Brāhmaṇa and the teacher, he is consigned to the terrible hell and has to remain there till the sun and the moon last. Viṣṇu roams about the earth in the form of a Brāhmaṇa. Therefore a noble person bows in reverence by the grace of Viṣṇu to a Brāhmaṇa. O Sacred Soul, whatever has been asked by you, I have understood thoroughly. Brahmavaivarta is the gist of the Purāṇas. This is the Purāṇa, which removes all the doubts about the Purāṇas and the upa–Purāṇas. It bestows devotion of Hari and develops the knowledge of all the elements. It grants pleasure to pleasure-seekers and salvation or truth to truth-seekers. It bestows the unfailing devotion on the Vaiṣṇavas and is like the kalpavṛkṣa for them. The eternal Brahman is enshrined therein as a seed of the globe. The yogīs and Vaiṣṇavas meditate on him. O Śaunaka, there is hardly any difference between a yogī and a Vaiṣṇaiva saint. The humans become Vaiṣṇavas or yogīs on the basis of the knowledge they possess. They gradually become great yogīs.

यत्रोद्भवश्च देवानां देवीनां सर्वजीविनाम्।
ततः प्रकृतिखण्डे च देवीनां चरितं शुभम्।। ५०।।

जीवकर्मविपाकश्च शालिग्रामनिरूपणम्।
तासां च कवचस्तोत्रमन्त्रपूजानिरूपणम्॥५१॥
प्रकृतेर्लक्षणं तत्र कलांशानां निरूपणम्।
कीर्तेरुत्कीर्तनं तासां प्रभावश्च निरूपितः॥५२॥
सुकृतीनां दुष्कृतीनां यद्यत्स्थानं शुभाशुभम्।
वर्णनं नरकाणां च रोगाणां मोक्षणं ततः॥५३॥

Thereafter follows the Prakṛti-khaṇḍa, which deals with the gods, the goddesses besides the genesis and evolution of all the creatures of the universe in addition to the sacred stories about the female deities. It also deals with the deeds of the humans and *Śāligrāma*. The *kavacas*, *stotras*, *mantras* and the methods of their adoration are propounded therein. In the Prakṛti-khaṇḍa the symptoms of the nature, their *aṁśas* and the stories related thereto are also narrated, besides the glory and their influence on humans. It also describes the merits and demerits one derives by good or bad deeds. The hells which the degraded souls achieve because of their misdeeds on earth and the duration of stay in each hell have been defined therein.

ततो गणेशखण्डे च तज्जन्म परिकीर्तितम्।
अतीवापूर्वचरितं श्रुतिवेदसुदुर्लभम्॥५४॥
गणेशभृगुसंवादे सर्वतत्त्वनिरूपणम्।
निगूढकवचस्तोत्रमन्त्रतन्त्रनिरूपणम्॥५५॥

This is followed by Gaṇeśa-khaṇḍa which contains the details about the birth of Gaṇeśa and the precious stories related to his life. In the dialogue between Gaṇeśa and Bhṛgu, the life events of Gaṇeśa, which are quite secret in nature are brought out. The secret kavacas of Gaṇeśa, the mantras and tantras are discussed therein.

श्रीकृष्णजन्मखण्डं च कीर्तितं च ततः परम्।
भारते पुण्यक्षेत्रे च श्रीकृष्णजन्म कर्म च॥५६॥
भुवो भारावतरणं क्रीडाकौतुकमंगलम्।
सतां सेतुविधानं च जन्मखण्डे निरूपितम्॥५७॥
इदं ते कथितं विप्र पुराणप्रवरं परम्।
चतुःखण्डैः परिमितं सर्वधर्मनिरूपणम्॥५८॥
सर्वेषामीप्सितं श्रीदं सर्वाशापूर्णकारकम्।
ब्रह्मवैवर्तकं नाम सर्वाभीष्टफलप्रदम्॥५९॥
सारभूतं पुराणेषु केवलं वेदसंमितम्।
विवृतं ब्रह्मकात्स्न्यं च कृष्णेन यत्र शौनक॥६०॥
ब्रह्मवैवर्तकं तेन प्रवदन्ति पुराविदः॥६१॥

Thereafter follows the recitation of the Kṛṣṇa-janma Khaṇḍa (the part relating to the birth of Kṛṣṇa). It deals with the performance of Kṛṣṇa, to relieve the land of Bhārata of the burden of the evil people, the pleasure sports of the lord which serve like a bridge for the noble people to cross the ocean of the universe. This is the gist of all religions. The Purāṇa is adored by all and grants them riches besides fulfilling all their desires, earning for it the title of Brahmavaivarta. O Śāunaka, Śrī Kṛṣṇa has propounded the entire philosophy of Brahman in it and this is also the reason why it is called the Brahmavaivarta.

इदं पुराणसूत्रं च पुरा दत्तं च ब्रह्मणे।
निरामये च गोलोके कृष्णेन परमात्मना॥६२॥
महातीर्थे पुष्करे च दत्तं धर्माय ब्रह्मणा।
धर्मेण दत्तं पुत्राय प्रीत्या नारायणाय च॥६३॥
नारदो व्यासदेवाय प्रददौ जाह्नवीतटे॥६४॥
व्यासः पुराणसूत्रं तत्संव्यस्य विपुलं महत्।
मह्यं ददौ सिद्धक्षेत्रे पुण्यदेशे मनोहरम्॥६५॥
मयेदं कथितं ब्रह्मँस्तत्समग्रं निशामय।
अष्टादशसहस्रं तु व्यासेनेदं पुराणकम्॥६६॥
पुराणकार्त्स्न्यश्रवणे यत्फलं लभते नरः।
तत्फलं लभते नूनमध्यायश्रवणेन च॥६७॥

In the early times, the brief of this Purāṇa was handed down by lord Kṛṣṇa to Brahmā. Thereafter, Brahmā narrated the same to Dharma at the sacred place of Puṣkara. Dharma in turn imparted the sacred knowledge to Nārāyaṇa with a pleasant mind. Lord Nārāyaṇa recited this Purāṇa to Nārada, who narrated the same to the sage Vyāsa at the banks of the Gaṅgā. Analysing the text further and developing it pleasantly, Vyāsa imparted its knowledge to me. The merit

अथ द्वितीयोऽध्याय:

Chapter-2

The Position of Goloka and its description and the definition of the divinity of Śrī Kṛṣṇa

शौनक उवाच

किमपूर्वं श्रुतं सौते परमाद्भुतदर्शनम्।
सर्वं कथय संव्यस्य ब्रह्मखण्डमनुत्तमम्॥ १॥

Śaunaka said : "O Son of Sūta, which is the astonishing and the unprecedented Purāṇa you have come across? You better narrate the Brahmakhaṇḍa in detail (to enlighten us on the various subjects dealt with therein).

सौतिरुवाच

वन्दे गुरो: पादपद्मं व्यासस्यामिततेजस:।
हरिं देवान्द्विजान्नत्वा धर्मान्वक्ष्ये सनातनान्॥ २॥
यच्छ्रुतं व्यासवक्त्रेण ब्रह्मखण्डमनुत्तमम्।
अज्ञानान्धतमोध्वंसि ज्ञानवर्त्मप्रदीपकम्॥ ३॥
ज्योति:समूहं प्रलये पुरासीत्केवलं द्विज।
सूर्यकोटिप्रभं नित्यमसंख्यं विश्वकारणम्॥ ४॥
स्वेच्छामयस्य च विभोस्तज्ज्योतिरुज्ज्वलं महत्।
ज्योतिरभ्यन्तरे लोकत्रयमेव मनोहरम्॥ ५॥
तेषामुपरि गोलोकं नित्यमीश्वरवद्द्विज।
त्रिकोटियोजनायामं विस्तीर्णं मण्डलाकृति॥ ६॥
तेज:स्वरूपं सुमहद्रत्नभूमिमयं परम्।
अदृश्ययोगिभि: स्वप्ने दृश्यं गम्यं च वैष्णवै:॥ ७॥
योगेन धृतमीशेन चान्तरिक्षस्थितं वरम्।
आधिव्याधिजरामृत्युशोकभीतिविवर्जितम्॥ ८॥
सद्रत्नरचितासंख्यमन्दिरै: परिशोभितम्।
लये कृष्णयुतं सृष्टौ गोपगोपीभिरावृतम्॥ ९॥

Sauti said : "I bow in reverence at the feet of the glorious teacher Vyāsa. Then after bowing at the feet of Viṣṇu, the Brāhmaṇas, I am going to narrate the ancient religions, the sacred Brahmakhaṇḍa which was recited to me by Vyāsa; it destroys the darkness of ignorance and leads to the bright path of knowledge. O Brāhmaṇa, there was a ball of light in the beginning, after the dissolution, the lustre of which resembled crores of suns. The same ball of light was quite vast and had been the cause of the universe. The light of the selfborn lord is full of lustre. All the three worlds are enshrined in this ball of light quite pleasantly. O Brāhmaṇa the *Goloka* is located above all the three worlds which is eternal like the lord himself. It is spread into crores of *yojanas*. It exists in the form of a globe. It is quite illustrious and its land is studded with gems. The yogīs cannot visualise it even in dream, while the Vaiṣṇava not only visualise it but also achieve it. The great soul has held the best of the lokas with his yogic practices. The *Goloka* is free from bodily ailments, mental ailments, death, grief and terror. Its grandeur it increased by innumerable gem-studded vast mansions. At the time of dissolution, Lord Kṛṣṇa alone resides there. During the normal times the place is crowded with the cowherds and cowherdesses.

तदधो दक्षिणे सव्ये पञ्चाशत्कोटियोजनात्।
वैकुण्ठं शिवलोकं तु तत्समं सुमनोहरम्॥ १०॥
कोटियोजनविस्तीर्णं वैकुण्ठं मण्डलाकृति:।

Below the *Goloka* and at the distance of fifty crores of *yojanas*, Vaikuṇṭha is located to its south. Śivaloka is located to the west. Both the Vaikuṇṭha and Śivaloka are as beautiful as the *Goloka*. Vaikuṇṭha is located in a circular way covering an area of a crore of *yojanas*.

लये शून्यं च सृष्टौ च लक्ष्मीनारायणान्वितम्॥ ११॥
चतुर्भुजै: पार्षदैश्च जरामृत्य्वादिवर्जितम्।
सव्ये च शिवलोकं च कोटियोजनविस्तृतम्॥ १२॥
लये शून्यं च सृष्टौ च सपार्षदशिवान्वितम्।

गोलोकाभ्यन्तरे ज्योतिरतीव सुमनोहरम्॥ १३॥

परमाह्लादकं शश्वत्परमानन्दकारकम्।

ध्यायन्ते योगिनः शश्वद्योगेन ज्ञानचक्षुषा॥ १४॥

तदेवानन्दजनकं निराकारं परात्परम्।

तज्ज्योतिरन्तरे रूपमतीव सुमनोहरम्॥ १५॥

नवीननीरदश्यामं रक्तपङ्कजलोचनम्।

शारदीयपार्वणेन्दुशोभितं चामलाननम्॥ १६॥

During the time of dissolution, it remains deserted and during the normal times Viṣṇu and Lakṣmī reside there attended by the four armed attendants. Vaikuṇṭha too is from death and old age. To the west of it is located the Śivaloka which is spread over an area of a crore of *yojanas*. During the time of dissolution, the Śivaloka also remains un-inhabited and during the normal times, Śiva and Pārvatī have their abode there. The *Goloka* possesses the divine light which bestows pleasure on all. The ascetics always meditate upon with their divine yogic sight that light which is blissful, invisible or having no form and represents the form of Brāhmaṇa. The lord remains present in that light in quite a pleasant form, having a dark complexion like a new cloud. His eyes resemble the red lotus. His spotless face shines like the full moon of the winter.

कोटिकन्दर्पलावण्यं लीलाधाम मनोरमम्।

द्विभुजं मुरलीहस्तं सस्मितं पीतवाससम्॥ १७॥

सद्रत्नभूषणौघेन भूषितं भक्तवत्सलम्।

चन्दनोक्षितसर्वाङ्गं कस्तूरीकुङ्कुमान्वितम्॥ १८॥

श्रीवत्सवक्षःसंभ्राजत्कौस्तुभेन विराजितम्।

सद्रत्नसाररचितकिरीटमुकुटोज्ज्वलम्॥ १९॥

रत्नसिंहासनस्थं च वनमालाविभूषितम्।

तदेव परमं ब्रह्म भगवन्तं सनातनम्॥ २०॥

स्वेच्छामयं सर्वबीजं सर्वाधारं परात्परम्।

किशोरवयसं शश्वद्गोपवेषविधायकम्॥ २१॥

His beauty resembles crores of Kāmadevas. His beautiful form is the abode of divine plays. He has two arms and holds a flute. He has a smiling face and is clad with a yellow lower garment. He is adorned with beautiful gem-studded ornaments. His limbs are adorned with sandal-paste, *kastūrī* and saffron. His chest is adorned with the Śrīvatsa mark. His head is adorned with the *kirīṭa-mukuṭa* which is studded with gems. He is seated over the gem-studded throne. He indeed is Parabrahman, the great lord. He is self-born, the cause of the creation of all the universe and the absolute Brahman. He always remains in the tender age moving in the form of a cowherd.

कोटिपूर्णेन्दुशोभाढ्यं भक्तानुग्रहकारकम्।

निरीहं निर्विकारं च परिपूर्णतमं विभुम्॥ २२॥

रासमण्डलमध्यस्थं शान्तं रासेश्वरं वरम्।

माङ्गल्यं मङ्गलार्हं च मङ्गलं मङ्गलप्रदम्॥ २३॥

परमानन्दबीजं च सत्यमक्षरमव्ययम्।

सर्वसिद्धेश्वरं सर्वसिद्धिरूपं च सिद्धिदम्॥ २४॥

प्रकृतेः परमीशानं निर्गुणं नित्यविग्रहम्।

आद्यं पुरुषमव्यक्तं पुरुहूतं पुरुष्टुतम्॥ २५॥

सत्यं स्वतन्त्रमेकं च परमात्मस्वरूपकम्।

ध्यायन्ते वैष्णवाः शान्ताः शान्तं तत्परमायणम्॥ २६॥

एवं रूपं परं बिभ्रद्भगवानेक एव सः।

दिग्भिश्च नभसा सार्द्धं शून्यं विश्वं ददर्श ह॥ २७॥

He is endowed with the beauty of crores of full-moons. He is compassionate towards his devotees. He is spotless, unattached, complete Brahman, omnipresent, remains present in the divine dance, peaceful, Rāseśvara, the one who extends welfare to all, abode of welfare, seed of blissfulness, truthful, indestructible, imperishable or eternal, lord of all the achievements, the form of all the achievements, beyond nature, Īśvara, formless, form of the great soul, calm and is the refuge of all. The calm-looking Vaiṣṇavas meditate on him. Therefore it is one lord alone who takes to many forms. He witnessed the complete void everywhere at the time of dissolution".

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे परब्रह्मनिरूपणं नाम द्वितीयोऽध्यायः॥ २॥

अथ तृतीयोऽध्याय:

Chapter-3

The universe emerges out of Kṛṣṇa; Nārāyaṇa eulogies Kṛṣṇa

सौतिरुवाच

दृष्ट्वा शून्यमयं विश्वं गोलोकं च भयंकरम्।
निर्जन्तुनिर्जलं घोरं निर्वातं तमसावृतम्॥ १॥
वृक्षशैलसमुद्रादिविहीनं विकृताकृतिम्।
निर्मृत्तिकं च निर्धातुं निःसस्यं निस्तृणं द्विज॥ २॥
आलोच्य मनसा सर्वमेक एवासहायवान्।
स्वेच्छया स्रष्टुमारेभे सृष्टिं स्वेच्छामय: प्रभु:॥ ३॥

Sauti said : "O Brāhmaṇa, the self born lord found the *Goloka* had been looking horrible, the universe was a great void, devoid of all the creatures and the water, terrible, covered with darkness, deprived of trees, mountains and the oceans; deformed and had been deprived of the dust, metals, greenery and grass. The lord then contemplating in his mind deeply started the creation of his own accord.

आविर्बभूवु: सर्गादौ पुंसो दक्षिणपार्श्वत:।
भवकारणरूपाश्च मूर्त्तिमन्तस्त्रयो गुणा:॥ ४॥
ततो महानहंकार: पञ्चतन्मात्र एव च।
रूपरसगन्धस्पर्शशब्दाश्चैवेति संज्ञका:॥ ५॥
आविर्बभूव तत्पश्चात्स्वयं नारायण: प्रभु:।
श्यामो युवा पीतवासा वनमाली चतुर्भुज:॥ ६॥
शङ्खचक्रगदापद्मधर: स्मेरमुखाम्बुज:।
रत्नभूषणभूषाढ्य: शार्ङ्गी कौस्तुभभूषण:॥ ७॥
श्रीवत्सवक्षा: श्रीवास: श्रीनिधि: श्रीविभावन:।
शारदेन्दुप्रभामृष्टमुखेन्दुसुमनोहर:॥ ८॥
कामदेवप्रभामृष्टरूपलावण्यसुन्दर:।
श्रीकृष्णपुरत: स्थित्वा तुष्टाव तं पुटाञ्जलि:॥ ९॥

All the virtues (elements) emerged at the beginning of the universe, from the right side of the great soul. The great *tattvas*, arrogance Pañcatanmātras the form, taste, small, touch and sound then emerged out of him. Thereafter Nārāyaṇa himself appeared having a dark complexion, clad in a yellow lower garment, having four arms holding conch, dies, club and lotus, wearing a serene smile over the face, adorned with the gem-studded ornaments, carrying the divine Śārṅga-bow, wearing the *kaustubha* gem and the Śrīvatsa mark on the chest, beloved of Lakṣmī, glorious, adored by Śrī, the face having the lustre of the full moon of the winter season, the body having the beauty of the god of love, stood before the Lord Kṛṣṇa and started eulogising him with both the hands folded.

नारायण उवाच

वरं वरेण्यं वरदं वरार्हं वरकारणम्।
कारणं कारणानां च कर्म तत्कर्मकारणम्॥ १०॥
तपस्तत्फलदं शश्वत्तपस्वीशं च तापसम्।
वन्दे नवघनश्यामं स्वात्मारामं मनोहरम्॥ ११॥
निष्कामं कामरूपं च कामघ्नं कामकारणम्।
सर्वं सर्वेश्वरं सर्वबीजरूपमनुत्तमम्॥ १२॥
वेदरूपं वेदबीजं वेदोक्तफलदं फलम्।
वेदज्ञं तद्विधानं च सर्ववेदविदां परम्॥ १३॥

Nārāyaṇa said : "You are the best of all, adorable, bestower of the boons, the cause of granting the boon, cause of all the causes, form of all the actions, form of *tapas*, the one who always grants reward of the *tapas*, *tapas* and the lord of all the sages, having the dark complexion like the new cloud beautiful, free from desires, form of all the desires, remover of the cowardice, cause of the birth of Kāmadeva (the god of love), truthful, lord of all, form of all the seeds, the best of all, the form of the Vedas, the seed of the Vedas, bestower of the result of the reciting of the Vedas, well-versed in the Vedas, well aware of the provisions of the Vedas, besides being the best of all the people well versed in the Vedas; I bow in reverence to him.

इत्युक्त्वा भक्तियुक्तश्च स उवास तदाज्ञया।

रत्नसिंहासने रम्ये पुरत: परमात्मन:॥ १४॥

नारायणकृतं स्तोत्रं य: पठेत्सुसमाहित:।

त्रिसन्ध्यं य: पठेन्नित्यं पापं तस्य न विद्यते॥ १५॥

पुत्रार्थी लभते पुत्रं भार्यार्थी लभते प्रियाम्।

भ्रष्टराज्यो लभेद्राज्यं धनं भ्रष्टधनो लभेत्॥ १६॥

कारागारे विपद्ग्रस्त: स्तोत्रेणानेन मुच्यते।

रोगात्प्रमुच्यते रोगी वर्षं श्रुत्वा च संयत:॥ १७॥

Saying this, Lord Nārāyaṇa, seated himself over the gem-studded lion throne, at the command of Lord Kṛṣṇa. Whosoever recites this stotra recited by Nārāyaṇa with a devoted mind in the morning, noon and the evening, thrice a day, he is relieved of all the sins. By reciting this, those desirous of getting a son, get the same; the seekers of a wife get the same, the deposed kings get back the kingdom and whosoever is deprived of the prowers, gets the same. The person who is overpowered with miseries, is relieved of them with the reciting of this prayer. The one who recites this prayer for a year, is relieved of all ailments.

इति ब्रह्मवैवर्ते नारायणकृतं श्रीकृष्णस्तोत्रम्।

Here ends prayer of Kṛṣṇa, offered by Nārāyaṇa, in the *Brahmavaivarta Purāṇa*

सौतिरुवाच

आविर्बभूव तत्पश्चादात्मनो वामपार्श्वत:।

शुद्धस्फटिकसंकाश: पञ्चवक्त्रो दिगम्बर:॥ १८॥

तप्तकाञ्चनवर्णाभजटाभारधरो वर:।

ईषद्धास्यप्रसन्नास्यस्त्रिनेत्रश्चन्द्रशेखर:॥ १९॥

त्रिशूलपट्टिशधरो जपमालाकर: पर:।

सर्वसिद्धेश्वर: सिद्धो योगीन्द्राणां गुरोर्गुरु:॥ २०॥

मृत्योर्मृत्युरीश्वरश्च मृत्युर्मृत्युञ्जय: शिव:।

ज्ञानानन्दो महाज्ञानी महाज्ञानप्रद: पर:॥ २१॥

पूर्णचन्द्रप्रभामृष्टमुखदृश्यो मनोहर:।

वैष्णवानां च प्रवर: प्रज्वलन्ब्रह्मतेजसा॥ २२॥

श्रीकृष्णपुरत: स्थित्वा तुष्टाव तं पुटाञ्जलि:।

पुलकाङ्कितसर्वाङ्ग: साश्रुनेत्रोऽतिगद्गद:॥ २३॥

Sauti said : "Then from the left of his back side, five-faced Śiva, having the lustre of a crystal, appeared. He was adorned with matted locks of hair having the complexion of heated gold. He wore a serene smile over his face, wore a crescent over his forehead, holding a trident in his hands, served by the siddhas with the garlands of victory, the teacher of the teachers and the yogīs, the one who overpowers even death, bestower of welfare, blissful, possessor of great knowledge, the best of all and the bestower of the great knowledge, having the face illumined with the lustre of the full moon, pleasant to look at, the chief of the Vaiṣṇavas and emitted the divine light. He then stood before Lord Kṛṣṇa with folded hands and started praying. His entire body was filled with emotions; the eyes were filled with tears and his voice was choked.

जयस्वरूपं जयदं जयेशं जयकारणम्।

प्रवरं जयदानां च वन्दे तमपराजितम्॥ २४॥

विश्वं विश्वेश्वरेशं च विश्वेशं विश्वकारणम्।

विश्वाधारं च विश्वस्तं विश्वकारणकारणम्॥ २५॥

विश्वरक्षाकारणं च विश्वघ्नं विश्वजं परम्।

फलबीजं फलाधारं फलं च तत्फलप्रदम्॥ २६॥

तेज:स्वरूपं तेजोदं सर्वतेजस्विनां वरम्।

Mahādeva said : "You are the form of victory, bestower of victory, cause of victory, the best of those who bestow the victory. I bow before you, O Lord. The one who is of the universal form, the lord of the universe, the cause of the universe, the support of the universe, pervading of the universe, the cause of the universe, the destroyer of the universe, the best of the seed of the creation of the universe, the cause of the fruit, bestower of the reward, form of the lustre, the granter of the lustre and the best of all those possesing the lustre.

इत्येवमुक्त्वा तं नत्वा रत्नसिंहासनं वरे॥

नारायणं च संभाष्य उवास स तदाज्ञया॥ २७॥

इति शंभुकृतं स्तोत्रं यो जन: संयत: पठेत्।

सर्वसिद्धिर्भवेत्तस्य विजयं च पदे पदे॥ २८॥

संततं वर्द्धते मित्रं धनमैश्वर्यमेव च।

शत्रुसैन्यं क्षयं याति दुःखानि दुरितानि च॥ २९॥

Saying this, he bowed in reverence and with his permission, he took his seat over the gem-studded in order to converse with Nārāyaṇa. The one who recites Nārāyaṇa's stotra by Śiva, with concentrated mind, he achieves success at every step and all his desires are fulfilled. There is always an increase in his riches and the friends. The forces of his enemies, his miseries and sins get destroyed.

इति ब्रह्मवैवर्ते शंभुकृतं श्रीकृष्णस्तोत्रम्।

Here ends prayer of Śrī Kṛṣṇa, recited by Śiva.

सौतिरुवाच

आविर्बभूव तत्पश्चात्कृष्णस्य नाभिपङ्कजात्।

महातपस्वी वृद्धश्च कमण्डलुकरो वरः॥ ३०॥

शुक्लवासाः शुक्लदन्तः शुक्लकेशश्चतुर्मुखः।

योगीशः शिल्पिनामीशः सर्वेषां जनको गुरुः॥ ३१॥

तपसां फलदाता च प्रदाता सर्वसंपदाम्।

स्रष्टा विधाता कर्ता च हर्ता च सर्वकर्मणाम्॥ ३२॥

धाता चतुर्णां वेदानां ज्ञाता वेदप्रसूपतिः।

शान्तः सरस्वतीकान्तः सुशीलश्च कृपानिधिः॥ ३३॥

श्रीकृष्णपुरतः स्थित्वा तुष्टाव तं पुटाञ्जलिः।

पुलकाङ्कितसर्वाङ्गो भक्तिनम्रात्मकंधरः॥ ३४॥

Sauti said : "At that point of time, from the navel of the Lord Kṛṣṇa, the best and the illustrious, Brahmā emerged, holding a *kamaṇḍalu*, seated over the lotus. He had white teeth and bright costumes. He was the best of the yogīs, the lord of the artisans, creator of all, the teacher, bestower of the reward for performing the *tapas*, bestower of all the riches, the creator, destiny, performer of all the actions, remover of all the ills, holder of all, well-versed in all the four Vedas, calm, the lord of Sarasvatī, noble and merciful. He stood before Lord Kṛṣṇa and offered his prayer to him. At that point of time he felt emotional and his neck was bent in devotion before the lord.

ब्रह्मोवाच

कृष्णं वन्दे गुणातीतं गोविन्दमेकमक्षरम्।

अव्यक्तमव्ययं व्यक्तं गोपवेषविधायिनम्॥ ३५॥

किशोरवयसं शान्तं गोपीकान्तं मनोहरम्।

नवीननीरदश्यामं कोटिकन्दर्पसुन्दरम्॥ ३६॥

वृन्दावनवनाभ्यर्णे रासमण्डलसंस्थितम्।

रासेश्वरं रासवासं रासोल्लाससमुत्सुकम्॥ ३७॥

Brahmā said : "I bow in reverence to Lord Kṛṣṇa, who is beyond all the virtues, is known as Govinda alone, is indestructible, eternal, omnipresent, appearing in the form of a cowherd, appearing in tender age, calm, lord of cowherdesses, good looking, beautiful to look at, more beautiful than the lord of love, participating in the celestial dance with the cowherdesses in Braja, Rāseśvara, the one who resides with the celestial dance and always eager to enjoy pleasure.

इत्येवमुक्त्वा तं नत्वा रत्नसिंहासनं वरे।

नारायणेशौ संभाष्य स उवास तदाज्ञया॥ ३८॥

इति ब्रह्मकृतं स्तोत्रं प्रातरुत्थाय यः पठेत्।

पापानि तस्य नश्यन्ति दुःस्वप्नः सुस्वप्नो भवेत्॥ ३९

भक्तिर्भवति गोविन्दे श्रीपुत्रपौत्रवर्धिनी।

अकीर्तिः क्षयमाप्नोति सत्कीर्तिर्वर्धते चिरम्॥ ४०॥

Thus saying, Brahmā, bowing before Śrī Kṛṣṇa and with his permission took his seat besides Nārāyaṇa and Śiva. Whosoever recites the prayer offered by Brahmā, all his sins vanish and the bad dreams turn into good dreams and he achieves the devotion of Govinda, which increases the sons and the grand sons. His ill-fame disappears and his fame lasts for long.

इति ब्रह्मवैवर्ते ब्रह्मकृतं श्रीकृष्णस्तोत्रम्।

Here ends prayer offered by Brahmā to Kṛṣṇa in the *Brahmavaivarta Purāṇa*.

सौतिरुवाच

आविर्बभूव तत्पश्चाद्वक्षसः परमात्मनः।

सस्मितः पुरुषः कश्चिच्छुक्लवर्णो जटाधरः॥ ४१॥

सर्वसाक्षी च सर्वज्ञ: सर्वेषां सर्वकर्मणाम्।
सम: सर्वत्र सदयो हिंसाकोपविवर्जित:॥४२॥
धर्मज्ञानयुतो धर्मो धर्मिष्ठो धर्मदो भवेत्।
स एव धर्मिणां धर्म परमात्मा फलोद्भव:॥४३॥
श्रीकृष्णापुरत: स्थित्वा प्रणम्य दण्डवद्भुवि।
तुष्टाव परमात्मानं सर्वेशं सर्वकामदम्॥४४॥

Sauti said : "Thereafter out of the chest of Kṛṣṇa, a divine figure of white complexion wearing the locks of hair over his heads. He wore a serene smile over his face. He was witness to all the deeds of all the creatures, was the knower of everything, who always remained unmoved, having good nature, devoid of anger and terror, filled with knowledge and Dharma, quite religious, religion of the religious people and was the great soul and the bestower of the reward. He then stood before Lord Kṛṣṇa and then prostrated before him and started offering his prayer for him.

श्रीधर्म उवाच

कृष्णं विष्णुं वासुदेवं परमात्मानमीश्वरम्।
गोविन्दं परमानन्दमेकक्षरमच्युतम्॥४५॥
गोपेश्वरं च गोपीशं गोपं गोरक्षकं विभुम्।
गवामीशं च गोष्ठस्थं गोवत्सपुच्छधारिणम्॥४६॥
गोगोपगोपीमध्यस्थं प्रधानं पुरुषोत्तमम्।
वन्देऽनवद्यमनघं श्यामं शान्तं मनोहरम्॥४७॥

Dharma said : "Kṛṣṇa, Viṣṇu, Vāsudeva, Paramātmā, Īśvara, Govinda, extremely blissful, one is imperishable and grants the reward. He is lord of the cowherds, cowherd, protector of the cows, omnipresent, lord of the cows and is the one who resides in the home of the cow. He bears the tails of the calves and lives amongst the cowherdesses. He is the chief of all, the best of the humans and the one who cannot be killed, sinless, dark complexioned, calm and is pleasant to look at I bow in reverence to him.

इत्युच्चार्य समुत्तिष्ठन् रत्नसिंहासनं वरे।
ब्रह्मविष्णुमहेशांस्तान्संभाष्य स उवास ह॥४८॥
चतुर्विंशतिनामानि धर्मवक्त्रोद्गतानि च।
य: पठेत्प्रातरुत्थाय स सुखी सर्वतो जयी॥४९॥
मृत्युकाले हरेर्नाम तस्य साध्यं भवेद्ध्रुवम्।
स यात्यन्ते हरे: स्थानं हरिदास्यं भवेद्ध्रुवम्॥५०॥
नित्यं धर्मस्तं घटते नाधर्मे तद्रतिर्भवेत्।
चतुर्वर्गफलं तस्य शश्वत्करगतं भवेत्॥५१॥
तं दृष्ट्वा सर्वपापानि पलायन्ते भयेन च।
भयानि चैव दु:खानि वैनतेयमिवोरगा:॥५२॥

Saying this Dharma got up. Thereafter, with the permission of the lord, he took his seat with Brahmā, Viṣṇu and Śiva. Whosoever recites the twenty-four names of the lord spoken by Dharma, early in the morning, he always attains happiness and pleasure besides being victorious. At the end he reaches the abode of the lord and attains his devotion. He always achieves Dharma and is never attracted towards sinful ways. He achieves the four elements of Dharma, Artha, Kāma and Mokṣa. All the sins disappear at his very sight as the snakes disappear at the sight of Garuḍa.

इति ब्रह्मवैवर्ते धर्मकृतं श्रीकृष्णस्तोत्रम्।

Here ends prayer of Dharma for Kṛṣṇa, recited in the *Brahmavaivarta Purāṇa*

सौतिरुवाच

आविर्बभूव कन्यैका धर्मस्य वामपार्श्वत:।
मूर्त्तिमूर्त्तिमती साक्षाद् द्वितीया कमलालया॥५३॥
आविर्बभूव तत्पश्चान्मुखत: परमात्मन:।
एका देवी शुक्लवर्णा वीणापुस्तकधारिणी॥५४॥
कोटिपूर्णेन्दुशोभाढ्या शरत्पङ्कजलोचना।
वह्निशुद्धांशुकाधाना रत्नभूषणभूषिता॥५५॥

Then Sauti said : "At that point of time a beautiful girl emerged out of the left part of Dharma who resembled completely with Lakṣmī. She was known by the name of Mūrti. Thereafter, a female with white complexion emerged out of the mount of the lord, holding a book and a lute. She had the lustre of crores of suns. Her eyes resembled the lotus flowers of the

winter season. She had bright costumes and was adorned with the bright gold ornaments.

सस्मिता सुदती श्यामा सुन्दरीणां च सुन्दरी।
श्रेष्ठा श्रुतीनां शास्त्राणां विदुषां जननी परा॥५६॥
वागाधिष्ठातृदेवी सा कवीनामिष्टदेवता।
शुद्धसत्त्वस्वरूपा च शान्तरूपा सरस्वती॥५७॥
गोविन्दपुरतः स्थित्वा जगौ प्रथमतः सुखम्।
तन्नामगुणकीर्तिं च वीणया सा ननर्त च॥५८॥
कृतानि यानि कर्माणि कल्पे कल्पे युगे युगे।
तानि सर्वाणि हरिणा तुष्टाव च पुटाञ्जलिः॥५९॥

She wore a serene smile on her face and she had beautiful teeth. She was the damsel of sixteen year's age. She was the best of all the beauties in the universe and all the *śrutis*, Śāstras and the intelligence emerged out of him. She controlled the speech, the goddess, of all the poets, an incarnation of purity and was known as Sarasvatī with a peaceful look. Standing before Kṛṣṇa, she played on *Vīnā* and then danced. She sang in praise of the lord, highlighting all the chief events of his earlier incarnations.

सरस्वत्युवाच

रासमण्डलमध्यस्थं रासोल्लाससमुत्सुकम्।
रत्नसिहासनस्थं च रत्नभूषणभूषितम्॥६०॥
रसेश्वरं रासकरं वरं रासेश्वरीश्वरम्।
रासाधिष्ठातृदेवं च वन्दे रासविनोदिनम्॥६१॥
रासायासपरिश्रान्तं रासरासविहारिणम्।
रासोत्सुकानां गोपीनां कान्तं शान्तं मनोहरम्॥६२॥
प्रणम्य च तमित्युक्त्वा प्रहृष्टवदना सती।
उवास सा सकामा च रत्नसिंहासने वरे॥६३॥
इति वाणीकृतं स्तोत्रं प्रातरुत्थाय यः पठेत्।
बुद्धिमान्धनवान्सोऽपि विद्यावान्पुत्रवान्सदा॥६४॥

Sarasvatī spoke : "Being present in the divine dance, anxious to enjoy the pleasure of the divine dance, seated over the gem-studded throne, Rāseśvara and the performer of the divine dance, the beloved of Rādhikā, lover of the divine dance and the one who enjoys the divine dance, I bow in reverence to him. The one who gets tired of the divine dance, but is still anxious to perform the divine dance. I bow in reverence to Lord Kṛṣṇa who is quite pleasant to look at. Thus bowing before the lord, Sarasvatī, with a mind filled with pleasure, got seated over a lion throne. The one who recites the stotra of Sarasvatī, he would achieve wisdom, treasures, riches, intelligence and progeny.

इति ब्रह्मवैवर्ते सरस्वतीकृतं कृष्णस्तोत्रम्।

Here ends prayer recited by Sarasvatī, in favour of Kṛṣṇa in the *Brahmavaivarta Purāṇa*

सौतिरुवाच

आविर्बभूव मनसः कृष्णस्य परमात्मनः।
एका देवी गौरवर्णा रत्नालंकारभूषिता॥६५॥
पीतवस्त्रपरीधाना सस्मिता नवयौवना।
सर्वैश्वर्याधिदेवी सा सर्वसंपत्फलप्रदा॥
स्वर्गे च स्वर्गलक्ष्मीश्च राजलक्ष्मीश्च राजसु॥६६॥
सा हरेः पुरतः स्थित्वा परमात्मानमीश्वरम्।
तुष्टाव प्रणता साध्वी भक्तिनम्रात्मकंधरा॥६७॥

Sauti said : "A fair complexioned lady also appeared from the mind of Lord Kṛṣṇa, who was adorned with gem-studded ornaments. She was clad in yellow garments and wore a serene smile on her face. She was the goddess of all the riches and could grant all treasures. She was the gold complexioned Lakṣmī and remained as treasure with the kings. She stood before the lord and bowed in reverence to him. She then bowed her back in devotion and offered her prayers to the Lord.

महालक्ष्मीरुवाच

सत्यस्वरूपं सत्येशं सत्यबीजं सनातनम्।
सत्याधारं च सत्यज्ञं सत्यमूलं नमाम्यहम्॥६८॥

Mahālakṣmī said : "You are the form of truth, its lord, seed of the truth the very foundations of the truth, knower of the truth and you are the cause of the truth. I bow in reverence to you.

इत्युक्त्वा श्रीहरिं नत्वा सा चोवास सुखासने।

तप्तकाञ्चनवर्णाभा भासयन्ती दिशस्त्विषा॥६९॥
आविर्बभूव तत्पश्चाद् बुद्धेश्च परमात्मनः।
सर्वाधिष्ठातृदेवी सा मूलप्रकृतिरीश्वरी॥७०॥

You have the lustre of molten gold and illuminating all the directions with her lustre, the goddess Lakṣmī then took her seat, bowing before the lord. Thereafter Prakṛti emerged out of the body of the lord who is adored by all the deities.

तप्तकाञ्चनवर्णाभा सूर्यकोटिसमप्रभा।
ईषद्धास्यप्रसन्नास्या शरत्पङ्कजलोचना॥७१॥
रक्तवस्त्रपरीधाना रत्नाभरणभूषिता।
निद्रातृष्णाक्षुत्पिपासादयाश्रद्धाक्षमादिका:॥७२॥
तासां च सर्वशक्तीनामीशाऽधिष्ठातृदेवता।
भयंकरी शतभुजा दुर्गा दुर्गार्तिनाशिनी॥७३॥
आत्मन: शक्तिरूपा सा जगतां जननी परा।
त्रिशूलशक्तिशार्ङ्गं च धनु:खड्गशराणि च॥७४॥
शङ्खचक्रगदापद्ममक्षमालां कमण्डलुम्।
वज्रमङ्कुशपाशं च भुशुण्डीदण्डतोमरम्॥७५॥
नारायणास्त्र ब्रह्मस्त्रं रौद्रं पाशुपतं तथा।
पार्ज्जन्यं वारुणं वाह्नं गान्धर्वं बिभ्रती सती।
कृष्णस्य पुरत: स्थित्वा तुष्टाव तं मुदान्विता॥७६॥

She having the lustre of the molten gold, was putting to shame the lustre of crores of Suns. He face wore the serene smile on her face. Her eyes resembled the lotus flowers of the winter season. She was clad in red costumes and was adorned with the gem-studded ornaments. All other goddesses like the goddess of sleep, lust, hunger, thirst compassion, faith and forgiveness, owe their origin to her, besides all other *śaktis*. She is of terrific form with hundreds of arms and is also known as Durgā who removes all miseries. She is the strength of the soul and is the mother of the entire universe. She holds a trident, a sword, a bow, arrows, conch, disc, club, lotus, *vajra, kamaṇḍalu, aṅkuśa, pāśa, bhuśuṇḍī, daṇḍa, tomara, nārāyaṇāstra, brahmāstra, rudrāstra, parjanyāstra, varuṇāstra, āgneyāstra* and *gandharvāstra* are held by her in her hands as her attributes. She, the chaste one, stood before Kṛṣṇa and started reciting prayers to him.

प्रकृतिरुवाच

अहं प्रकृतिरीशाना सर्वेशा सर्वरूपिणी।
सर्वशक्तिस्वरूपा च मया च शक्तिमज्जगत्॥७७॥

Prakṛti then spoke : "I am the nature, Īśvarī, Sarveśvarī, possessing all the forms and omnipotent. The entire universe moves because of me.

त्वया सृष्टा न स्वतन्त्रा त्वमेव जगतां पति:।
गतिश्च पाता स्रष्टा च संहर्ता च पुनर्विधि:॥७८॥

You are not the exclusive creator of this universe, but you are its lord, the movement, protector, creator, destroyer and its creator again.

स्रष्टु स्रष्टा च संहर्तुं संहर्ता वेधसां विधि:।
परमानन्दरूपं त्वां वन्दे चानन्दपूर्वकम्।
चक्षुर्निमेषकाले च ब्रह्मण: पतनं भवेत्॥७९॥
तस्य प्रभावमतुलं वर्णितुं क: क्षमो विभो।
भ्रूभङ्गलीलामात्रेण विष्णुकोटिं सृजेत्तु य:॥८०॥

For the creation, you become the creator, the destroyer for distraction and even Brahmā is born out of you. I therefore bow in reverence and pleasure to the blissful one like you. O lord, Brahmā fall from the grace with the fist twinkling of an eye. The one who can create crores of Viṣṇu with the strength of his arms, who would be able to recite the glory of such a great personality like you.

चराचरांश्च विश्वेषु देवान्ब्रह्मपुरोगमान्।
मद्विधा: कति वा देवी: स्रष्टुं शक्तश्च लीलया॥८१॥

Similarly you are competent enough to create innumerable moveable and immovable creatures, Brahmā and other gods, besides the goddesses like me in the universe, quite playfully.

परिपूर्णतमं स्वीड्यं वन्दे चानन्दपूर्वकम्।
महान्विराड् यत्कलांशो विश्वसंख्याश्रयो विभो।
वन्दे चानन्दपूर्वं तं परमात्मानमीश्वरम्॥८२॥

You have the complete form and I therefore bow in reverence to you. You possess the universal form which is the base of the universe in which resides the god of death. I bow in reverence to the great soul like you.

यं च स्तोतुमशक्ताश्च ब्रह्मविष्णुशिवादयः।
वेदा अहं च वाणी च वन्दे तं प्रकृतेः परम्॥८३॥

The one whose prayers are beyond the recitation of Brahmā, Viṣṇu, Śiva, the Vedas and Sarasvatī and the one who is beyond the nature, I adore the same lord with reverence.

वेदाश्च विदुषां श्रेष्ठाः स्तोतुं शक्ताश्च लक्ष्यतः।
निर्लक्ष्यं कः क्षमः स्तोतुं तं निरीहं नमाम्यहम्॥८४॥

Even the best of the well-read persons besides Sarasvatī are unable to recite his glory. The one who is aimless and beyond attraction, who could eulogise him. Therefore I bow in reverence to the great lord.

इत्येवमुक्त्वा सा दुर्गा रत्नसिंहासने वरे।
उवास नत्वा श्रीकृष्णं तुष्टुवुस्तां सुरेश्वराः॥८५॥

Thus praying and bowing to Lord Kṛṣṇa, the goddess Durgā took her seat over the lion throne. Thereafter the gods eulogised the goddess Durgā.

इति दुर्गाकृतं स्तोत्रं कृष्णस्य परमात्मनः।
यः पठेदर्चनाकाले स जयी सर्वतः सुखी॥८६॥
दुर्गा तस्य गृहं त्यक्त्वा नैव याति कदाचन।
भवाब्धौ यशसा भाति यात्यन्ते श्रीहरेः पुरम्॥८७॥

Thus the one who recites the prayer in the morning, composed by the goddess Durgā in favour of Lord Kṛṣṇa, at the time of adoration, he achieves victory and pleasure everywhere. The goddess Durgā never deserts him. He attains glory in the ocean of the universe and ultimately he reaches the abode of Hari.

ब्रह्मखण्डे सौतिशौनकसंवादे सृष्टिनिरूपणे दुर्गास्तोत्रं
नाम तृतीयोऽध्यायः॥३॥

अथ चतुर्थोऽध्यायः

Chapter-4

Emergence of Kāmadeva, Rati and others

सौतिरुवाच

आविर्बभूव तत्पश्चात्कृष्णस्य रसनाग्रतः।
शुद्धस्फटिकसंकाशा देवी चैका मनोहरा॥ १॥
शुक्लवस्त्रपरीधाना सर्वालंकारभूषिता।
बिभ्रती जपमालां च सावित्री सा प्रकीर्तिता॥ २॥
सा तुष्टाव पुरः स्थित्वा परं ब्रह्म सनातनम्।
पुटाञ्जलिपरा साध्वी भक्तिनम्रात्मकंधरा॥ ३॥

Sauti said : "Thereafter, from the tip of the tongue emerged a beautiful goddess who was spotless like the crystal, pleasant and quite glorious. She was clad in white garments and was holding a garland of victory in her hands. She was known as Sāvitrī. The chaste goddess stood before the lord with folded hands and she started offering her prayers to the lord with her neck cast downwards.

सावित्र्युवाच

नमामि सर्वबीजं त्वां ब्रह्मज्योतिः सनातनम्।
परात्परतरं श्यामं निर्विकारं निरञ्जनम्॥ ४॥
इत्युक्त्वा सस्मिता देवी रत्नसिंहासने वरे।
उवास श्रीहरिं नत्वा पुनरेव श्रुतिप्रसूः॥ ५॥

Sāvitrī said : "You are the seed of all the creatures and are the flame of the eternal Brahman. I bow in reverence to you. The one who is beyond the reach of everyone, you are dark complexioned and spotless, Brahman. Saying this and smiling, Sāvitrī the mother of the Vedas, bowed before lord Hari, took her seat over the gem-studded lion throne.

आविर्बभूव तत्पश्चात्कृष्णस्य परमात्मनः।
मानसाच्च पुमानेकस्तप्तकाञ्चनसंनिभः॥ ६॥
मनो मथ्नाति सर्वेषां पञ्चबाणेन कामिनाम्।
तन्नाम मन्मथं तेन प्रवदन्ति मनीषिणः॥ ७॥

Thereafter, out of the mind of Lord Kṛṣṇa, a male deity having the lustre of molten gold,

emerged, who could pierce through the minds of all with his five passionate arrows. That is why the well-read people call him the god of Love or Kāmadeva.

तस्य पुंसो वामपार्श्वात्कामस्य कामिनी वरा।

बभूवातीव ललिता सर्वेषां मोहकारिणी॥ ८॥

रतिर्बभूव सर्वेषां तां दृष्ट्वा सस्मितां सतीम्।

रतीति तेन तन्नाम प्रवदन्ति मनीषिणः॥ ९॥

From the back of the god of love, an extremely beautiful damsel who happened to be a paragon of beauty emerged. She could attract all the people. The mind of all the people felt attracted towards that beautiful damsel. She was therefore given the name of Rati.

हरिं स्तुत्वा तया सार्द्धं स उवास हरेः पुरः।

रत्नसिंहासने रम्ये पञ्चबाणो धनुर्धरः॥ १०॥

मारणं स्तम्भनं चैव जृम्भणं शोषणं तथा।

उन्मादनं पञ्चबाणान्पञ्चबाणो बिभर्ति सः॥ ११॥

बाणांश्चिक्षेप सर्वांश्च कामो बाणपरीक्षया।

सद्यः सर्वे सकामाश्च बभूवुरीश्वरेच्छया॥ १२॥

रतिं दृष्ट्वा ब्रह्मणश्च रेतः पातो बभूव ह।

तत्र तस्थौ महायोगी वस्त्रेणाच्छाद्य लज्जया॥ १३॥

Both of them bowed in reverence to lord Kṛṣ ṇa and thereafter they took their seats over the gem-studded thrones. Kāmadeva carried a bow of flowers and the arrows which were known as Māraṇa, Stambhana, Jṛmbhaṇa, Śoṣaṇa and Unmādana. In order to test the effectiveness of his arrows, Kāmadeva shot all the five arrows at the same time. As a result of this all the people became passionate. Finding Rati there, the semen of Brahmā fell but Brahmā, the best of the yogīs, concealed the same with his costumes out of shame.

वस्त्रं दग्ध्वा समुत्तस्थौ ज्वलदग्निः सुरेश्वरः।

कोटितालप्रमाणश्च सशिखश्च समुज्ज्वलन्॥ १४॥

कृष्णास्तद्वर्धनं दृष्ट्वा ससर्जापः स्वलीलया।

निःश्वासवायुना सार्धं मुखबिन्दून्समुद्गिरन्॥ १५॥

Thereafter that costume was flown by the lord of fire with his rising flames like the tall *tāla* trees. Finding the flames of fire rising, Lord Kṛṣ ṇa created water with the mesas of his yogic powers. He then started dropping the drops of water with his breathing.

विश्वौघं प्लावयामास मुखबिन्दुजलं द्विज।

तत्र किंचिज्जलकणं वह्निं शान्तं चकार ह॥ १६॥

ततः प्रभृति तेनाग्निस्तोयान्निर्वाणतां व्रजेत्।

आविर्भूतः पुमानेकस्ततस्तदधिदेवता॥ १७॥

उत्तस्थौ तज्जलादेकः पुमान्स वरुणः स्मृतः।

जलाधिष्ठातृदेवोऽसौ सर्वेषां यादसां पतिः॥ १८॥

O Brāhmaṇa, with the drops of water emerging from his mouth, the entire universe was submerged in water. A few drops of that water extinguished even the fire. The fire was extinguished with that water ultimately. Thereafter with the touch of the water, the water god appeared in person who was given the name of Varuṇa. The water thereafter became the abode of all the aquatic animals.

आविर्बभूव कन्यैका तद्वह्नेर्वामपार्श्वतः।

सा स्वाहा वह्निपत्नीं तां प्रवदन्ति मनीषिणः॥ १९॥

जलेशस्य वामपार्श्वात्कन्या चैका बभूव सा।

वरुणानीति विख्याता वरुणस्य प्रिया सती॥ २०॥

Then a girl was born out of the left side of the god of fire and was known as the wife of the god of fire. She was known by the name of *Svāhā*, out of the left side of Varuṇa a girl emerged, who was known as Varuṇānī, the spouse of Varuṇa.

बभूव पवनः श्रीमान्विभोर्निःश्वासवायुना।

स च प्राणश्च सर्वेषां निःश्वासस्तत्फलोद्भवः॥ २१॥

तस्य वायोर्वामपार्श्वात्कन्या चैका बभूव ह।

वायोः पत्नी सा च देवी वायवी परिकीर्तिता॥ २२॥

The wind god was born out of the breathing of the lord who indeed is the life of everyone. The air one inhales while breathing is reflects *him* indeed. A girl also emerged out of the left side of the wind god known as Vāyavī, the spouse of wind.

कृष्णस्य कामबाणेन रेत: पातो बभूव ह।
जले तद्रेचनं चक्रे लज्जया सुरसंसदि॥२३॥
सहस्रवत्सरान्ते तड्डिम्भरूपं बभूव ह।
ततो महान्विराड् जज्ञे विश्वौघाधार एव स:॥२४॥
यस्यैकलोमविवरे विश्वैकस्य व्यवस्थिति:।
स्थूलात्स्थूलतर: सोऽपि महान्नान्यस्तत: पर:॥२५॥

Thereafter because of the arrows of love, the semen of Lord Kṛṣṇa also fell but he placed the same in the water in that assembly. After a thousand years it emerged in the form of an egg. From that egg a gigantic universal form came out, which happens to be the base of the entire Universe. His single hair-pit could accommodate a complete universe. It is harder than the hardest and nothing else is bigger than it.

स एव षोडशांशोऽपि कृष्णस्य परमात्मन:।
महाविष्णु: स विज्ञेय: सर्वाधार: सनातन:॥२६॥
महार्णवे शयान: स पद्मपत्रं यथा जले।
बभूवतुस्तौ द्वौ दैत्यौ तस्य कर्णमलोद्भवौ॥२७॥

It happens to be the sixteenth *aṁśa* of Lord Kṛṣṇa and is also known as Mahāviṣṇu and who happens to be the base of all. He reclines in the waters of the ocean like the lotus leaf floating over the water surface. From out of way of his ears two demons were born.

तौ जलाच्च समुत्थाय ब्रह्माणं हन्तुमुद्यतौ।
नारायणश्च भगवाञ्जघने तौ जघान ह॥२८॥
बभूव मेदिनी कृत्स्ना कार्त्स्न्येन मेदसा तयो:।
तत्रैव सन्ति विश्वानि सा च देवी वसुन्धरा॥२९॥

Both the demons then intended to kill Brahmā, but Nārāyaṇa placing them over his thighs and killed them. The earth was born out of their bodies, earning her the title of Medinī. She accommodates the entire universe. She is also known by the name of Vasundharā.

इति श्रीब्रह्मवैवर्ते महापुराणे ब्रह्मखण्डे सौतिशौनकसंवादे
सृष्टिनिरूपणं नाम चतुर्थोऽध्याय:॥४॥

अथ पञ्चमोऽध्याय:

Chapter-5

Establishment of the routine of the *Goloka* and emergence of Rādhā and other cowherdesses

शौनक उवाच

गोगोपगोप्यो गोलोके किं नित्या: किं नु कल्पिता:।
मम संदेहभेदार्थं तन्मे व्याख्यातुमर्हसि॥ १॥

Śaunaka said : "Are the cows and the cowherdesses also available in the *Goloka* or are they imaginary? Please, tell me to remove my doubts.

सौतिरुवाच

सर्वादिसृष्टौ ता: क्लृप्ता: प्रलये कृष्णसंस्थिता:।
सर्वादिसृष्टिकथनं यन्मया कथितं द्विज॥ २॥
सर्वादिसृष्टौ क्लृप्तौ च नारायणमहेश्वरौ।
प्रलये प्रलये व्यक्तौ स्थितौ तौ प्रकृतिश्च सा॥ ३॥

Sauti said : "O Brāhmaṇa, the cows, cowherds and the cowherdesses reside in the initial creation, as I have already told you and they merge in the form of Kṛṣṇa at the time of dissolution. In the beginning of the universe, only Maheśvara and Nārāyaṇa alone are present. Both of them with the nature remain at the time of dissolution.

सर्वादौ ब्रह्मकल्पस्य चरितं कथितं द्विज।
वाराहपाद्मकल्पौ द्वौ कथयिष्यामि श्रोष्यसि॥ ४॥
ब्राह्मवाराहपाद्माश्च कल्पाश्च त्रिविधा मुने।
यथा युगानि चत्वारि क्रमेण कथितानि च॥ ५॥
सत्यं त्रेतां द्वापरं च कलिश्चेति चतुर्युगम्।
त्रिशतैश्च षट्यधिकैर्युगैर्दिव्यं युगं स्मृतम्॥ ६॥

O Brāhmaṇa, I have narrated first of all the characters of the *Brahmakalpa*. I shall now describe the *Vārāha-kalpa* and *Pādma-kalpa*. You please listen to it. Because of the differentiation of Brāhma, Vārāha and Pādma there are three types of *kalpa*. As the four *yugas*

like Satya, Tretā, Dvāpara and Kali move in a chronological manner, similarly the *kalpas* too move accordingly. A divine *yuga* consists of three hundred and sixty *yugas*.

मन्वन्तरं तु दिव्यानां युगानामेकसप्ततिः।
चतुर्दशेषु मनुषु गतेषु ब्रह्मणो दिनम्॥७॥

A *manvantara* comprises of seventy-one divine *yugas*. After the passing of fourteen Manus, a day of Brahmā is counted.

त्रिशतैश्च षष्ट्यधिकैर्दिनैर्वर्षं च ब्रह्मणः।
अष्टोत्तरं वर्षशतं विधेरायुर्निरूपितम्॥८॥
एतन्निमेषकालस्तु कृष्णस्य परमात्मनः।
ब्रह्मणश्चायुषा कल्पः कालविद्भिर्निरूपितः॥९॥

After the expiry of three hundred and sixty days, a year of Brahmā is completed. Thus Brahmā is believed to live for a hundred and eight years. The same period has been prescribed by Lord Kṛṣṇa. The people well-versed in the scriptures have prescribed the age of Brahmā, equivalent to a *kalpa*.

क्षुद्रकल्पा बहुतरास्ते संवर्तादयः स्मृताः।
सप्तकल्पान्तजीवी स मार्कण्डेयश्च तन्मतः॥१०॥

There are several small *kalpas* known as *Saṁvarta*. Mārkaṇḍeya is known to have lived for seven *kalpas*.

ब्रह्मणश्च दिनेनैव स कल्पः परिकीर्तितः।
विधेश्च सप्तदिवसैर्मुनेरायुर्निरूपितम्॥११॥

But this *kalpa* equates with a single day of Brahmā. Therefore in the seven days of Brahmā, Mārkaṇḍeya completes his age.

ब्राह्मवाराहपाद्मश्च त्रयः कल्पा निरूपिताः।
कल्पत्रये यथासृष्टि कथयामि निशामय॥१२॥

There are only three *kalpas* known as Brāhma, Vārāha and Pādma. Now you listen to the creation of each one of these *kalpas*.

ब्राह्मे च मेदिनीं सृष्ट्वा स्रष्टा सृष्टिं चकार सः।
मधुकैटभयोश्चैव मेदसा चाज्ञया प्रभोः॥१३॥

During the *Brāhma-kalpa*, the earth was created out of the bodies of Madhu and Kaiṭabha. After the creation of the earth, the creator created the creatures on earth with the permission of the Lord Kṛṣṇa.

वाराहे तां समुद्धृत्य लुप्तां मग्नां रसातलात्।
विष्णोर्वराहरूपस्य द्वारा चातिप्रयत्नतः॥१४॥

In the *Vārāh- kalpa*, the earth which had been submerged in water after dissolution Lord Viṣṇu, taking the form of a boar, rescued the earth and the world was inhabited thereafter.

पाद्मे विष्णोर्नाभिपद्मे स्रष्टा सृष्टिं विनिर्ममे।
त्रिलोकीं ब्रह्मलोकान्तां नित्यलोकत्रयं विना॥१५॥

Thereafter in the *Pādma-kalpa* the creator, created the universe seated over the lotus emerging from the navel of Lord Viṣṇu. All the three worlds up to Brahmaloka were created by him and not the three *lokas* of the upper region.

एतत्तु कालसंख्यानमुक्तं सृष्टिनिरूपणे।
किंचिन्निरूपणं सृष्टेः किं भूयः श्रोतुमिच्छसि॥१६॥

I have told this story relating to the creation of the Universe. What else do you want to listen to?

शौनक उवाच

अतः परं किं चकार भगवान्सात्वतां पतिः।
एतान्सृष्ट्वा किं चकार तन्मे व्याख्यातुमर्हसि॥१७॥

Śaunaka said : "After this, what did Kṛṣṇa do and what other universe did he create? Please enlighten me about the same.

सौतिरुवाच

अतः परं तु गोलोके गोलोकेशो महान्प्रभुः।
एतान्सृष्ट्वा जगामासौ रम्यं रासमण्डलम्।
एतैः समेतैर्भगवानतीव कमनीयकम्॥१८॥
रम्याणां कल्पवृक्षाणां मध्येऽतीवमनोहरम्।
सुविस्तीर्णं च सुसमं सुस्निग्धं मण्डलीकृतम्॥१९॥

Sauti said : "Thereafter, Lord Kṛṣṇa, the lord of *Goloka*, went to the place of the divine dance, after completing the above creation. The place of the divine dance was located in the beautiful grove of the *kalpavṛkṣas* (or wish fulfilling trees). The *Rāsamaṇḍala* was arranged in a

circular fashion and looked quite charming (from a distance.)

चन्दनागुरुकस्तूरीकुङ्कुमैश्च सुसंस्कृतम्।
दधिलाजसक्तुधान्यदूर्वापर्णपरिप्लुतम्॥ २०॥
पट्टसूत्रग्रन्थियुक्तं नवचन्दनपल्लवैः।
संयुक्तरम्भास्तम्भानां समूहैः परिवेष्टिम्॥ २१॥
सद्रत्नसारनिर्माणमण्डपानां त्रिकोटिभिः।
रत्नप्रदीपज्वलितैः पुष्पधूपाधिवासितैः॥२२॥

It was decorated with the sandal-wood trees, *aguru, kastūrī* and vermilion. The curd, boiled paddy, powdered barley and rice were showered over it. The sandal leaves tied in silken cord were serving as an item of decoration of the place. It was decorated with the trunks of the banana tree. Three crores of *maṇḍapas* were decorated there with the best of gems illumining the earth. The lamps made of gems were lighted there. The place had the fragrance of flowers and incense.

शृङ्गारार्हभोगवस्तुसमूहपरिवेष्टितम्।
अतीवललिताकल्पतल्पयुक्तैः सुशोभितम्॥ २३॥
तत्र गत्वा च तैः सार्धं समुवास जगत्पतिः।
दृष्ट्वा रासं विस्मितास्ते बभूवुर्मुनिसत्तम॥ २४॥

A large quantity of cosmetics and perfumes was stored therein. Lord Kṛṣṇa arrived there with all his companions. All of those present there were immensely surprised at the sight of the place.

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः।
धावित्वा पुष्पमानीय ददावर्घ्यं प्रभोः पदे॥ २५॥

At the same time, a girl emerged out of the left side of the Lord Kṛṣṇa. She rushed at once and brought the flowers and she started offering them at every step of the lord.

रासे संभूय गोलोके सा दधाव हरेः पुरः।
तेन राधा समाख्याता पुराविद्भिर्द्विजोत्तम॥ २६॥

O best of the sage, she was given the name of Rādhā by the intellectual because she was born in the stage of dance and had started running about the lord.

प्राणाधिष्ठातृदेवी सा कृष्णस्य परमात्मनः।
आविर्बभूव प्राणेभ्यः प्राणेभ्योऽपि गरीयसी॥ २७॥

She became the lady of the life of Kṛṣṇa and she became dearest to him because she had emerged out of his own body.

देवी षोडशवर्षीया नवयौवनसंयुता।
वह्निशुद्धांशुकाधाना सस्मिता सुमनोहरा॥ २८॥

She was youthful and of sixteen years of age. She was clad in the garment of the complexion of the molten gold. She was quite beautiful and youthful and a smile over her face.

सुकोमलाङ्गी ललिता सुन्दरीषु च सुन्दरी।
बृहन्नितम्बभारार्ता पीनश्रोणिपयोधरा॥ २९॥
बन्धुजीवजितारक्तसुन्दरोष्ठाधरानना।
मुक्तापङ्क्तिजिताचारुदन्तपङ्क्तिर्मनोहरा॥ ३०॥
शरत्पार्वणकोटीन्दुशोभामृष्टशुभानना।
चारुसीमन्तिनी चारुशरत्पङ्कजलोचना॥ ३१॥
खगेन्द्रचञ्चुविजितचारुनासा मनोहरा।
स्वर्णगण्डूकविजिते गण्डयुग्मे च बिभ्रती॥ ३२॥

She had extremely tender limbs. She was the best of all the beauties. She had developed breasts and the pelvic region. Her face was like the flower and the lips were red. She had the teeth like the pearls and her face possessed the lustre of crores of moons. Her eyes were beautiful and looked like the lotus of the winter season. Her nose was more beautiful than the beak of Garuḍa. Both her cheeks were shining like a mirror.

दधती चारुकर्णे च रत्नाभरणभूषिते।
चन्दनागरुकस्तूरीयुक्तकुंकुमबिन्दुभिः॥ ३३॥
सिन्दूरबिन्दुसंयुक्तसुकपोला मनोहरा।
सुसस्कृतं केशपाशं मालतीमाल्यभूषितम्॥ ३४॥
सुगन्धकबरीभारं सुन्दरं दधती सती।
स्थलपद्मप्रभामुष्टं पादयुग्मं च बिभ्रती॥ ३५॥

She was adorned with all the gem-studded ornaments which decorated her ears. The cosmetics like sandal-paste, *aguru, kastūrī*,

collyrium etc., were applied on her face which added to her beauty. Her well arranged hair was decorated with the jasmine flowers. The beautiful damsel had arranged her hair in a tuft.

गमनं कुर्वती सा च हंसखञ्जनगञ्जनम्।
सद्रत्नसारनिर्माणा वनमालां मनोहराम्॥ ३६॥
हारं हीरकनिर्माणं रत्नकेयूरकङ्कणम्।
सद्रत्नसारनिर्माणं पाशकं सुमनोहरम्॥ ३७॥
अमूल्यरत्ननिर्माणं क्वणन्मञ्जीररञ्जितम्।
नानाप्रकारचित्राढ्यं सुन्दरं परिबिभ्रती॥ ३८॥
सा च संभाष्य गोविन्दं रत्नसिंहासने वरे।
उवास सस्मिता भर्तुः पश्यन्ती मुखपङ्कजम्॥ ३९॥

Her walking was graceful. She wore the garlands of gems, the best of forest flowers, gem-studded armlets and anklets and several other ornaments of gems and precious stones. She talked to Lord Kṛṣṇa and with his permission looking smilingly at the face of her lord she got herself seated over the gem-studded lion throne.

तस्याश्च लोमकूपेभ्यः सद्यो गोपाङ्गनागणः।
आविर्बभूव रूपेण देषेणैव च तत्समः॥ ४०॥

At the same time the cowherdesses emerged from her body, who were as beautiful as she was.

लक्षकोटीपरिमितः शश्वत्सुस्थिरयौवनः।
संख्याविद्भिश्च संख्यातो गोलोके गोपिकागणः॥ ४१॥

They were crores in number. They were all youthful. The intellectuals in *Goloka* have spelt out the number of Gopikas like this.

कृष्णस्य लोमकूपेभ्य सद्यो गोपगणो मुने।
आविर्बभूव रूपेण वेषेणैव च तत्समः॥ ४२॥

At that very moment, the cowherds also appeared from the body of Lord Kṛṣṇa, who had a similar beauty and form.

त्रिंशत्कोटिपरिमितः कमनीयो मनोहरः।
संख्याविद्भिश्च संख्यातो बल्लवानां गणः श्रुतौ॥ ४३

The *śrutis* pronounce that the number of the cowherds in *Goloka* is thirty crores.

कृष्णस्य लोमकूपेभ्यः वद्यश्चाविर्बभूव ह।
नानावर्णो गोगणश्च शश्वत्सुस्थिरयौवनः॥ ४४॥

At the same time several young cows also emerged out of the body of lord Kṛṣṇa.

बलीवर्दाः सुरभ्यश्च वत्सा नानाविधाः शुभाः।
अतीवललिताः श्यामा बह्व्यो वै कामधेनवः॥ ४५॥

Which included the bulls and the cows of high breed of the lineage of Surabhī, besides the calves. Some of them were the Kāmadhenu cows.

तेषामेकं बलीवर्दं कोटिसिंहसमं बले।
शिवाय प्रददौ कृष्णो वाहनाय मनोहरम्॥ ४६॥

Lord Kṛṣṇa gave away a beautiful bull which was quite strong resembled to crore of lions to lord Śiva, to serve him as his mount.

कृष्णाङ्घ्रिनखरन्ध्रेभ्यो हंसपङ्क्तिर्मनोहरा।
आविर्बभूव सहसा स्त्रीपुंवत्ससमन्विता॥ ४७॥
तेषामेकं राजहंसं महाबलपराक्रमम्।
वाहनाय ददौ कृष्णो ब्रह्मणे च तपस्विने॥ ४८॥

Thereafter the geese were born out of the feet of lord Kṛṣṇa which included males and females. Out of those, the one who was the most beautiful was given over by the lord to ascetic Brahmā.

वामकर्णस्य विवरात्कृष्णस्य परमात्मनः।
गणः श्वेततुरङ्गाणामाविर्भूतो मनोहरः॥ ४९॥
तेषामेकं च श्वेताश्वं धर्मार्थं वाहनाय च।
ददौ गोपाङ्गनेशश्च संप्रीत्या सुरसंसदि॥ ५०॥

The white complexioned horses emerged from the hole of left ear of the lord Kṛṣṇa. The lord of the cowherdesses, delightfully gave away one of the white horses to Dharma, to serve him as his vehicle in the assembly of gods.

दक्षकर्णस्य विवरात्पुंसश्च सुरसंसदि।
आविर्भूता सिंहपङ्क्तिर्महाबलपराक्रमा॥ ५१॥

Thereafter in the assembly of gods from the hole of right ear of the lord a group of lions emerged which was very mighty and strong.

तेषामेकं ददौ कृष्णः प्रकृत्यै परमादरम्।
अमूल्यरत्नमाल्यं च वरं यदभिवाञ्छितम्॥ ५२॥

He handed over one of the lions to the goddess Durgā, besides a boon and a garland of precious gems, in addition to a boon.

कृष्णो योगेन योगीन्द्रश्चकार रथपञ्चकम्।
शुद्धरत्नेन्द्रनिर्माणं मनोयायि मनोहरम्॥५३॥

Kṛṣṇa, the lord of the yogīs, created fine divine chariots which were made of pure gems and which moved with the speed of the mind.

लक्षयोजनमूर्ध्वे च प्रस्थे च शतयोजनम्।
लक्षचक्रं वायुरहं लक्षक्रीडागृहान्वितम्॥५४॥
शृङ्गारार्हं भोगवस्तुतल्पासंख्यसमन्वितम्।
रत्नप्रदीपलक्षाणां वाजिभिश्च विराजितम्॥५५॥

The height of each one of them exceeded a lakh of *yojanas* and the width was a hundred *yojanas*. Each chariot had a lakh of wheels which moved with the speed of the wind. Each one of them had a lakh of sport halls, make-up rooms and innumerable materials for consumption and the beds were innumerable. They were adorned with innumerable lamps and the horses.

नानाचित्रविचित्राढ्यं सद्रत्नकलशोज्ज्वलम्।
रत्नदर्पणभूषाढ्यं शोभितं श्वेतचामरैः॥५६॥
वह्निशुद्धांशुकैश्चित्रैर्मुक्ताजालैर्विभूषितम्।
मणीन्द्रमुक्तामाणिक्यहीरहारविराजितम्॥५७॥
आरक्तवर्णरत्नेन्द्रसारनिर्माणकृत्रिमैः।
पङ्कजानामसंख्यैश्च सुन्दरैश्च सुशोभितम्॥५८॥

They contained various types of paintings. They were further adorned with charming *kalaśas* (vases), the mirrors of gems, ornaments and the fly-whisks. Like the gold heated in the fire, costumes, the illuminating astonishingly beautiful garlands of gems, besides the gems, decorated the place.

ददौ नारायणायैकं तेषां मध्ये द्विजोत्तमः।
एकं दत्त्वा राधिकायै ररक्ष शेषमात्मने॥५९॥

O best of the Brāhmaṇas, Lord Kṛṣṇa then handed over a set of gems and ornaments each to lord Nārāyaṇa and Rādhikā and the rest were kept by him for himself.

आविर्बभूव कृष्यस्य गुह्यदेशात्ततः परम्।
पिङ्गलश्च पुमानेकः पिङ्गलैश्च गणैः सह॥६०॥
आविर्भूता यतो गुह्यात्तेन ते गुह्यकाः स्मृताः।
यः पुमान् स कुबेरश्च धनेशो गुह्यकेश्वरः॥६१॥

Thereafter a Piṅgala puruṣa emerged out of the private parts of lord Kṛṣṇa, together with others of his companions. Because of their birth out of the secret parts of lord Kṛṣṇa, they were known as Guhyakas. The chief among them was later known as the lord of riches as well as the Guhyakas.

बभूव कन्यका चैका कुबेरे वामपार्श्वतः।
कुबेरपत्नी सा देवी सुन्दरीणां मनोरमा॥६२॥

A girl was born out of the left side of Kubera. That beautiful lady was subsequently known as the wife of Kubera.

भूतप्रेतपिशाचाश्च कूष्माण्डब्रह्मराक्षसाः।
वैताला विकृतास्तस्याविर्भूता गुह्यदेशतः॥६३॥
खड्गचक्रगदापद्मधारिणो वनमालिनः।
पीतवस्त्रपरीधानाः सर्वे श्यामचतुर्भुजाः॥६४॥
किरीटिनः कुण्डलिनो रत्नभूषणभूषिताः।
आविर्भूताः पार्षदाश्च कृष्णास्य मुखतो मुने॥६५॥

The goblins, Piśācas, evil spirits, Kūṣmāṇḍas, Brahma-rākṣasas and Vetālas also appeared from the secret parts of the lord. O sage, then some attendants emerged out of the mouth of lord Kṛṣṇa. They all held conch, disc, club and locus; and were clad in the yellow lower garment. They were four armed and were of dark complexion. All of them were adorned with the *kirīṭa* crowns, Kuṇḍalas and the gem-studded ornaments.

चतुर्भुजान्पार्षदांश्च ददौ नारायणाय च।
गुह्यकान्गुह्यकेशाय भूतादीञ्छङ्कराय च॥६६॥

Lord Kṛṣṇa gave away the four armed attendant to lord Nārāyaṇa. Similarly the goblins, Pretas, were presented to lord Śiva, while the Guhyakas were given over to Kubera.

द्विभुजाः श्यामवर्णाश्च जपमालाकरा वराः।
ध्यायन्तश्चरणाम्भोजं कृष्णास्य सततं मुदा॥६७॥

दास्ये नियुक्ता दसाश्चैवार्घ्यमादाय यत्नतः।
आविर्भूता वैष्णवाश्च सर्वे कृष्णपरायणाः॥६८॥
पुलकाङ्कितसर्वाङ्गाः साश्रुनेत्राः सगद्गदाः।
आविर्भूताः पादपद्मात्पादपद्मैकमानसाः॥६९॥

Thereafter two armed attendants emerged out of the feet of lord Kṛṣṇa. They had dark complexion and held the garlands of victory in their hands. The best of these attendants always were devoted to the feet of lord Kṛṣṇa. Śrī Kṛṣṇa entrusted them with the duties of attendants. They emerged for faithfully serving the gods. All of them felt emotional with tears flowing out of their eyes and their speech was choked. Their minds were completely devoted to the auspicious and tender feet of the lord.

आविर्बभूवुः कृष्णस्य दक्षनेत्राद्भयङ्कराः।
त्रिशूलपट्टिशधरास्त्रिनेत्राश्चन्द्रशेखराः॥७०॥
दिगम्बरा महाकाया ज्वलदग्निशिखोपमाः।
ते भैरवा महाभागाः शिवतुल्याश्च तेजसा॥७१॥

Terrific looking men holding tridents and paṭṭ iśa also emerged out of the right eye of Lord Kṛṣ ṇa. All of them possessed three eyes each and were adorned with crescent type of crowns over their heads. They were all of gigantic size and had no costumes on their bodies and illumined the place like dazzling fire flames. They were called Mahākāla Bhairavas and resembled Śiva in glory.

रुद्रसंहारकालाख्या असितक्रोधभीषणाः।
महाभैरवखट्वाङ्गावित्यष्टौ भैरवाः स्मृताः॥७२॥

Rudra, the god of death, destruction, time, anger, terror, Mahābhairava and Khaṭvāṅga are known as the eight Bhairavas.

आविर्बभूव कृष्णस्य वामनेत्राद्भयंकरः।
त्रिशूलपट्टिशव्याघ्रचर्माम्बरगदाधरः॥७३॥
दिगम्बरो महाकायस्त्रिनेत्रश्चन्द्रशेखरः।
स ईशानो महाभागो दिक्पालानामधीश्वरः॥७४॥

A terrific man was born out of the left eye of lord Kṛṣṇa. He held a trident, paṭṭiśa and a club. He was clad in tiger's skin. He was Digambara and Mahākāya and possessed three eyes. His head was adorned with the crescent crown and was known as Īśāna. He happened to be the leader of the Dikpālas.

डाकिन्यश्चैव योगिन्यः क्षेत्रपालाः सहस्रशः।
आविर्बभूवुः कृष्णस्य नासिकाविवरोदरात्॥७५॥

Thereafter Ḍākinis and Yoginis emerged out of the nostrils of lord Kṛṣṇa, besides hundreds of Kṣetrapālas.

सुरास्त्रिकोटिसंख्याता दिव्यमूर्त्तिधरा वराः।
आविर्बभुवुः सहसा पुंसो वै पृष्ठदेशतः॥७६॥

Then three crores of gods emerged out of his back side having the best and the divine appearance.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे
सृष्टिनिरूपणं नाम पञ्चमोऽध्यायः॥५॥

अथ षष्ठोऽध्यायः

Chapter-6

Śrī Kṛṣṇa hands over Lakṣmī to Nārāyaṇa and spouses to other god

सौतिरुवाच

अथ कृष्णो महालक्ष्मीं सादरं च सरस्वतीम्।
नारायणाय प्रददौ रत्नेन्द्रं मालया सह।। १।।
सावित्रीं ब्रह्मणे प्रादान्मूर्त्तिं धर्माय सादरम्।
रतिं कामाय रूपाढ्यां कुबेराय मनोरमाम्।। २।।
अन्याश्च या या अन्येभ्यो याश्च येभ्यः समुद्भवाः।
तस्मै तस्मै ददौ कृष्णस्तां तां रूपवतीं सतीम्।। ३।।
ततः शंकरमाहूय सर्वेशो योगिनां गुरुम्।
उवाच प्रियामित्येवं गृह्णीयाः सिंहवाहिनीम्।। ४।।

Sauti said, "Thereafter lord Kṛṣṇa handed over to Nārāyaṇa, Lakṣmī and Sarasvatī, quite gracefully, adorned with all the ornaments besides the precious garlands of gems and pearls. Similarly he handed over Sāvitrī to Brahmā, Mūrti to Dharma, Rati to Kāmadeva and the

Beautiful Manoramā to Kubera. Thereafter lord Kṛṣṇa handed over the wives of all the gods. The one who emerged out of the body of a god was given over to the same god. Thereafter lord Kṛṣ ṇa summoned lord Śiva, the best of the yogīs and said to him, "you better accept the goddess who rides on the lion.

श्रीकृष्णस्य वच: श्रुत्वा प्रहसन्नीललोहित:।

उवाच भीत: प्रणत: प्राणेशं प्रभुमच्युतम्॥ ५॥

Śiva smiled on hearing the words of lord Kṛṣ ṇa and he meekly spoke to lord Kṛṣṇa.

श्रीमहेश्वर उवाच

अधुनाऽहं च गृह्णामि प्रकृतिं प्राकृतो यथा।

त्वद्भक्त्यैकव्यवहितां दास्यमार्गविरोधिनीम्॥ ६॥

तत्त्वज्ञानसमाच्छन्नां योगद्वारकपाटिकाम्।

मुक्तीच्छाध्वंसरूपां च सकामां कामवर्द्धिनीम्॥ ७॥

Lord Śiva said, "Like an ordinary man I am unable to accept (the goddess of) nature, because she is going to detract my mind from your devotion and would obstruct the path of serving you. She can overshadow the true knowledge; she is the door of the yogic practices, can suppress the desire for salvation. She is passionate and could increase passion in a person.

तपस्याच्छन्नरूपां च महामोहकरण्डिकाम्।

भवकारागृहे घोरे दृढां निगडरूपिणीम्॥ ८॥

शश्वद्बिबुद्धिजननी सद्बुद्धिच्छेदकारिणीम्।

शश्वद्बिभोगसारां च विषयेच्छाविवर्द्धिनीम्॥ ९॥

She can destroy the *tapas*, store of illusion; she is the strong base of the terrific worldly bondages; all leads to the evil ways, destroy of the noble ideas, always deprived of the noble path.

नेच्छामि गृहिणीं नाथ वरं देहि मदीप्सितम्।

यस्य यद्वाञ्छितं तस्मै तद्ददाति तदीश्वर:॥ १०॥

Because of this I need no spouse. I am desirous of seeking a boon as it suits my mind. You may kindly grant it, because the lord always grants the wishes of all.

त्वद्भक्तिविषये दास्ये लालसा वर्द्धतेऽनिशम्।

तृप्तिर्न जायते नामजपने पादसेवने॥ ११॥

My devotion for you is always on the increase. I do not feel satisfied by serving you reciting the name of Rāma.

त्वन्नाम पञ्चवक्त्रेण गुणं सन्मङ्गलालयम्।

स्वप्ने जागरणे शश्वद्गायन्गायन्भ्रमाम्यहम्॥ १२॥

While awake or asleep, I intend to recite your name with all my five mouths and wander in the universe.

आकल्पकोटिकोटिं च तद्रूपध्यानतत्परम्।

भोगेच्छाविषये नैव योगे तपसि मन्मन:॥ १३॥

For crores of *kalpas* I meditate on you. I was therefore never attracted towards passion.

त्वत्सेवने पूजने च वन्दने नामकीर्तने।

सदोल्लसितमेषां च विरतौ विरतिं लभेत्॥ १४॥

स्मरणं कीर्त्तनं नामगुणयो: श्रवणं जप:।

त्वच्चारुरूपध्यानं त्वत्पादसेवाभिवन्दनम्॥ १५॥

समर्पणं चात्मनश्च नित्यं नैवेद्यभोजनम्।

वरं वरेश देहीदं नवधा भक्तिलक्षणम्॥ १६॥

By serving you, adoring you, reciting your name, I derive the divine pleasure. A short detraction from your meditation unnerves me. O Lord of the boons, in order to recite your qualities and your name, japam, kīrtanam and to get engrossed in your beautiful form, to serve at your feet, bowing in reverence at your feet and to eat after offering you first, are the nine types of Bhakti (devotion) which may be granted to me, "

सार्ष्टिसालोक्यसारूप्यसामीप्यं साम्यलीनताम्।

वदन्ति षड्विधां मुक्तिं मुक्ता मुक्तिविदो विभो॥ १७॥

O Brāhmaṇas, those who are well aware of salvation and hell, to stay in the world, to achieve a stage equivalent to the lord and to get absorbed in him, are known as the six types of salvation.

अणिमा लघिमा प्राप्ति: प्राकाम्यं महिमा तथा।

ईशित्वं च वशित्वं च सर्वकामावसायिता॥ १८॥

सार्वज्ञं दूरश्रवणं परकायप्रवेशनम्।
वाक्सिद्धिः कल्पवृक्षत्वं स्रष्टुं संहर्तुमीशता॥ १९॥
अमरत्वं च सर्वाग्र्यं सिद्धयोऽष्टादश स्मृताः।
योगास्तपांसि सर्वाणि दानानि च व्रतानि च॥ २०॥
यशः कीर्तिर्वचः सत्यं धर्माण्यनशनानि च।
भ्रमणं सर्वतीर्थेषु स्नानमन्यसुरार्चनम्॥ २१॥
सुरार्चा दर्शनं सप्तद्वीपसप्तप्रदक्षिणम्।
स्नानं सर्वसमुद्रेषु सर्वस्वर्गप्रदर्शनम्॥ २२॥
ब्रह्मत्वं चैव रुद्रत्वं विष्णुत्वं च परं पदम्।
अतोऽनिर्वचनीयानि वाञ्छनीयानि सन्ति वा॥ २३॥
सर्वाण्येतानि सर्वेश कथितानि च यानि च।
तव भक्तिकलांशस्य कलां नार्हन्ति षोडशीम्॥ २४॥

To achieve the tiny or small forms, to attain something, failure to express the desires, glory, attain godhood, overpower, to become free from all the desires, all knowledgeable, to be capable of listening to the words spoken at a long distance, vāk-siddhi, getting all the desire fulfilled, capability of creation and destruction, to be eternal, to become the best or the foremost of all are known as the eighteen types of achievements. The *yoga*, *tapas* and all types of charities, vows, glory, truthfulness, fasting, visiting all the holy places and having a bath there, adoration at other sacred place, worship of Devas, cirucumambulation of the seven continents seven times, to have a bath at all the oceans, to visit all the heavens, the Brahmapada, Rudrapada, Viṣṇupada and the Supremepada and all other things which are beyond the human thought do not equate with even the smallest particle of your glory.

शर्वस्य वचनं श्रुत्वा कृष्णस्तं योगिनां गुरुम्।
प्रहस्योवाच वचनं सत्यं सर्वसुखप्रदम्॥ २५॥

On listening the words of the teacher of the yogīs, lord Kṛṣṇa smiled and pleasantly spoke the sweet words.

श्रीभगवानुवाच

मत्सेवां कुरु सर्वेश शर्व सर्वविदांवर।
कल्पकोटिशतं यावत्पूर्णं शश्वदहर्निशम्॥ २६॥
वरस्तपस्विनां त्वं च सिद्धानां योगिनां तथा।
ज्ञानिनां वैष्णवानां च सुराणां च सुरेश्वर॥ २७॥

Lord Kṛṣṇa Said, "O Śiva, the best of the intellectuals, you serve me regularly during day and night, for a hundred crores of *kalpas*. O lord of the gods, you are the best of the ascetics, siddhas, yogīs, intellects, Vaiṣṇavas and the gods.

अमरत्वं लभ भव भव मृत्युंजयो महान्।
सर्वसिद्धिं च वेदांश्च सर्वज्ञत्वं च मद्वरात्॥ २८॥
असंख्यब्रह्मणां पातं लीलया वत्स पश्यसि।
अद्यप्रभृति ज्ञानेन तेजसा वचसा शिव॥ २९॥
पराक्रमेण यशसा महसा मत्समो भव।
प्राणानामधिकस्त्वञ्च न भक्तस्त्वपरो मम॥ ३०॥

Overcoming death you became eternal. Therefore with my boon you achieve all the *siddhis*, knowledge of the four Vedas and the knowledge of all the four worlds, with the boon granted by one you would be able to witness the fall of innumerable Brahmas. O Śiva, from today itself, you shall possess the intellect, glory, age, prowess, valour and strength like me, because you are dearer to me than my life even and there is no other person more devoted to me than you.

त्वत्परो नास्ति मे प्रेयांस्त्वं मदीयात्मनः परः।
ये त्वां निन्दन्ति पापिष्ठा ज्ञानहीना विचेतनाः॥ ३१॥
पच्यन्ते ते कालसूत्रेण यावच्चन्द्रदिवाकरौ।
कल्पकोटिशतान्ते च ग्रहीष्यसि शिवां शिव॥ ३२॥

You are greater than my soul even. No one else is dearer to me than you. The sinners, foolish and un-enlightened people who denounce you, they suffer in terrific hell till the sun and the moon last. O Śiva, you will achieve Prakṛti after the lapse of a hundred crores of years..

ममाव्यर्थां च वचनं पालनं कर्तुमर्हसि।
त्वन्मुखान्निर्गतं वाक्यं न करोम्यधुनेति च॥ ३३॥
मद्वाक्यं च स्ववाक्यं च पालनं तत्करिष्यसि।
गृहीत्वा प्रकृतिं शंभो दिव्यं वर्षसहस्रकम्॥ ३४॥

सुखं महच्च शृङ्गारं करिष्यसि न संशयः।
न केवलं तपस्वी त्वमीश्वरो मत्समो महान्॥३५॥

You therefore comply with my truthful words. I shall not agree to your present request. O Śiva, you will obey my words and you will perform according to your words when you accept Prakṛti as your spouse and enjoy the love sports and the worldly pleasures with her for a divine thousand years. There is no doubt about the same. You are not a recluse alone, but you are an Īśvara as well like me.

काले गृही तपस्वी च योगी स्वेच्छामयो हि यः।
दुःखं य दारसंयोगे यत्त्वया कथितं शिव॥३६॥
कुस्त्री ददाति दुःखं च स्वामिने न पतिव्रता।
कुले महति या जाता कुलजा कुलपालिका॥३७॥
करोति पालनं स्नेहात्सत्पुत्रस्य समं पतिम्।
पतिर्बन्धुः पतिर्भर्ता दैवतं कुलयोषिताम्॥३८॥
पतितोऽपतितो वापि कृपणश्चेश्वरोऽथवा।
असत्कुलप्रसूतायाः पित्रोर्दुःशीलमिश्रिताः॥३९॥
ध्रुवं ताः परभोग्याश्च पतिं निन्दन्ति संततम्।
आवयोरतिरिक्तं च या पश्यति पतिं सती॥४०॥
गोलोके स्वामिना सार्द्धं कोटिकल्पं प्रमोदते।
भविता सा शिवा शैवी प्रकृतिर्वैष्णावी शिव॥४१॥

The self born Īśvara has to perform at times as householder, a *tapas* and a yogī. The mental agony you have stated in relation to dwelling with a wife one gets only in company of the degraded ladies and not the chaste one. The one who is born in a well-established family, has a spotless parentage and the one who abides by the family norms, such a lady serves her husband like a good son. Because for the ladies born in the high families, the husband is the closest relative, the lord and the god even though he might be the degraded one, poor and the one devoid of all the riches. While the ladies born in the lower class whose parents are not good nature, they become immoral indeed. Such women always denounce their husbands. The chaste lady who considers her husband even greater than both of us, she enjoys the company of her husband for crores of *kalpas* in the *Goloka*, O Śiva, the Vaiṣṇavī *śakti* shall bestow welfare on you while remaining in your company.

मदाज्ञया च तां साध्वीं ग्रहीष्यसि भवाय च।
प्रकृत्या योनिसंयुक्तं त्वल्लिङ्गं तीर्थमृत्कृतम्॥४२॥
तीर्थे सहस्त्रं संपूज्य भक्त्या पञ्चोपचारतः।
सदक्षिणं संयतो यः पवित्रश्च जितेन्द्रियः॥४३॥
कोटिकल्पं च गोलोके मोदते च मया सह।
लक्षं तीर्थे पूजयेद्यो विधिवत्साधुदक्षिणम्॥४४॥
न च्युतिस्तस्य गोलोकात्स भवेदावयोः समः।
मृद्भस्मगोशकृत्पिण्डैस्तीर्थबालुकयाऽपि वा॥४५॥
कृत्वा लिङ्गं सकृत्पूज्य वसेत्कल्पायुतं दिवि।
प्रजावान्भूमिमान्विद्वान्पुत्रवान्धनवांस्तथा॥४६॥
ज्ञानवान्मुक्तिमान्साधुः शिवलिङ्गार्चनाद्भवेत्।
शिवलिङ्गार्चनं स्थानं मत्तीर्थं तीर्थमेव तत्।
भवेत्तत्र मृतः पापी शिवलोकं स गच्छति॥४७॥

With my command you accept that chaste lady as your wife. Those who shall make the liṅga and yoni_from the earth of the holy places and worship the same, such people who have controlled all their senses, adore them in the prescribed style of Pañcopacāra, he resides with me in the *Goloka* for a crore of years. He never falls back from the *Goloka* and he ultimately becomes like us. Thus by making the liṅga from day, dust and ashes, collected from the holy places, adores it, dwells in the heaven for ten thousand *kalpas*. By adoring Śivaliṅga the noble people achieve the people, land, knowledge, sons, riches divine knowledge and salvation with the adoration of Śivaliṅga even an unholy place gets sanctified and even when a sinner dies at that place, he is carried to the place of Śiva.

महादेव महादेव महादेवेति वादिनः।
पश्चाद्याति महास्तोत्रनामश्रवणलोभतः॥४८॥

By repeating the name of Mahādeva thrice or the one who recites his name, all his misfortunes vanish.

शिवेति शब्दमुच्चार्य प्राणांस्त्यजति यो नरः।
कोटिजन्मार्जितात्पापान्मुक्तो मुक्तिं प्रयाति सः॥४९॥

The one who breathes our repeating the name of Śiva, he is relieved of all the sins accumulated for the last several births and achieves salvation.

शिवकल्याणवचनं कल्याणं मुक्तिवाचकम्।
यतस्तत्प्रभवेत्तेन स शिवः परिकीर्तितः॥५०॥

The word Śiva devotes welfare and welfare leads to salvation. By reciting the name of Śiva, one achieves welfare or salvation. This is the reason why Mahādeva has been given the name of Śiva.

विच्छेदे धनबन्धूनां निमग्नः शोकसागरे।
शिवेति शब्दमुच्चार्य लभेत्सर्वशिवं नरः॥५१॥

At the lord of the treasure and the close relatives, if the grief stricken recites the name of Śiva he achieves welfare.

पापघ्ने वर्तते शिश्च वश्च मुक्तिप्रदे तथा।
पापघ्नो मोक्षदो नृणां शिवस्तेन प्रकीर्तितः॥५२॥
शिवेति च शिवं नाम यस्य वाचि प्रवर्तते।
कोटिजन्मार्जितं पापं तस्य नश्यति निश्चितम्॥५३॥

The word Śiva consists of two letters which means the destroyer of sins and which means the one who bestows salvation. This is the reason why Śiva is called the bestower of welfare and salvation. Those who always recite the name of Śiva, are deprived of all the sins earned by them in the crores of births.

इत्युक्त्वा शूलिने कृष्णो दत्त्वा कल्पतरुं मनुम्।
तत्त्वज्ञानं मृत्युञ्जयमवोचत्सिंहवाहिनीम्॥५४॥

Lord Kṛṣṇa, thus speaking to Śiva, the holder of Śula, bestowed on him the hymn of Mṛtyuñjaya (The one that overpowers death) which was like the wish fulfilling tree. He then spoke to Prakṛti, Durgā who rides the lion.

श्रीभगवानुवाच

अधुना तिष्ठ वत्से त्वं गोलोके मम संन्निधौ।
काले भजिष्यसि शिवं शिवदं च शिवायनम्॥५५॥

Lord Kṛṣṇa, said "O Damsel, you remain here with me for the present in the *Goloka*. After sometime you will serve lord Śiva who bestows welfare on all.

तेजःसु सर्वदेवानामाविर्भूय वरानने।
संहत्य दैत्यान्सर्वांश्च भविता सर्वपूजिता॥५६॥

You would appear from the *tejas* of all the gods, you shall kill the demons and shall then be adored by the gods.

ततः कल्पविशेषे च सत्यं सत्ययुगे सति।
भविता दक्षकन्या त्वं सुशीला शंभुगेहिनी॥५७॥
ततः शरीरं संत्यज्य यज्ञे भर्तुश्च निन्दया।
मेनायां शैलभार्यायां भविता पार्वतीति च॥५८॥

Thereafter in *Satyayuga* in a particular *kalpa* you shall be born as the daughter of Yakṣa and then shall become the spouse of Śiva. Thereafter you will end your life in the *yajña* of Dakṣa in protest against his denouncing Śiva and shall be reborn as Pārvatī from the womb of Menā, the wife of Himālaya.

दिव्यं वर्षसहस्रं च विहरिष्यसि शंभुना।
पूर्णं ततः सर्वकालमभेदं त्वं लभिष्यसि॥५९॥

You shall enjoy the company of Śiva for a thousand years. Thereafter, you shall always be identified with your husband Śiva.

काले सर्वेषु विश्वेषु महापूजासु पूजिते।
भविता प्रतिवर्षे च शारदीया सुरेश्वरि॥६०॥
ग्रामेषु नगरेष्वेव पूजिता ग्रामदेवता।
भवती भवितेत्येवं नामभेदेन चारुणा॥६१॥

O Goddess of all the gods, every year you will be adored at appropriate times by the people in the winter season. You will be adored in all the villages and towns and you will be known by different names at different places.

मदाज्ञया शिवकृतैस्तन्त्रैर्नानाविधैरपि।
पूजाविधिं विधास्यामि कवचं स्तोत्रसंयुतम्॥६२॥
भविष्यन्ति महान्तश्च तवैव परिचारकाः।
धर्मार्थकाममोक्षाणां सिद्धाश्च फलभागिनः॥६३॥

At my command, you will be adored with the prayers and Tantras composed by Śiva. I shall arrange for *stotras* and the *kavacas* for your sake,

by which your devotees shall achieve great glory besides achieving *dharma, artha* and *mokṣa,*.

ये त्वां मातर्भजिष्यन्ति पुण्यक्षेत्रे च भारते।

तेषां यशश्च कीर्तिश्च धर्मैश्वर्यं च वर्द्धते॥६४॥

इत्युक्त्वा प्रकृतिं तस्यै मन्त्रमेकादशाक्षरम्।

दत्त्वा सकामबीजं च मन्त्रराजमनुत्तमम्॥६५॥

O Mother, those of the auspicious people who will adore you in the sacred land of Bhārata varṣ a, their glory, popularity, devotion and riches shall go on increasing. Saying this lord Kṛṣṇa, presented her and bestowed on her eleven *mantras* together with *kāmabīja.* Each one of this *mantra* is the chief of the *mantras.*

चकार विधिना ध्यानं भक्तं भक्तानुकम्पया।

श्रीमायाकामबीजाढ्यं ददौ मन्त्रं दशाक्षरम्॥६६॥

सृष्ट्यौपयौगिकीं शक्तिं सर्वसिद्धिं च कामदाम्।

तद्विशिष्टोत्कृष्टतत्त्वं ज्ञानं तस्यै ददौ विभुः॥६७॥

The lord then advised her of meditating in a formal way and thereafter the ten-letter mantra (or Daśākṣara) was projected before her. Side by side the things useful on earth like the Prowess, all the *siddhis*, which fulfil all the desires, the best of the knowledge of the elements, were also bestowed on her.

त्रयोदशाक्षरं मन्त्रं दत्त्वा तस्मै जगत्पतिः।

कवचं स्तोत्रसहितं शंकराय तथा द्विज॥६८॥

O Brāhmaṇas, thus lord Kṛṣṇa, gave away to Śiva the *Trayodaśākṣara mantra* and also the *kavacas* with the *stotras.*

दत्त्वा धर्माय तं मन्त्रं सिद्धिज्ञानं तदेव च।

कामाय वह्नये चैव कुबेराय च वायवे॥६९॥

एवं कुबेरादिभ्यस्तु दत्त्वा मन्त्रादिकं परम्।

विधिं प्रोवाच सृष्ट्यर्थं विधातुर्विधिरेव सः॥७०॥

Then the knowledge of accomplishment (*siddhi-jñānam),* the best of the knowledge of Tantras and *mantras* were also given away to Kāmadeva, Agni, Kubera and the wind-god.

Thereafter *mantras* were also given away to Kubera and others. Then lord *Kṛṣṇa,* who happened to be the creator of the creator, commanded Brahmā the creator, for the creation of the universe.

श्रीभगवानुवाच

मदीयं च तपः कृत्वा दिव्यं वर्षसहस्रकम्।

सृष्टिं कुरु महाभाग विधे नानाविधां पराम्॥७१॥

इत्युक्त्वा ब्रह्मणे कृष्णो ददौ मालां मनोरमाम्।

जगाम सार्धं गोपीभिर्गोपैर्वृन्दावनं वनम्॥७२॥

Lord Kṛṣṇa said, "O Lord of destiny, by performing *tapas* for me for several years, you create various types of creature in the universe". Saying this Śrī Kṛṣṇa handed over a divine garland of gems to Brahmā, lord Kṛṣṇa then left the place accompanied by the cowherds and cowherdesses under the shade of the sandal tree.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे सृष्टिनिरूपणं नाम षष्ठोऽध्यायः॥६॥

अथ सप्तमोऽध्याय:

Chapter-7

Creation of the Earth, mountains and oceans etc. by Brahma.

सौतिरुवाच

तदा ब्रह्म तप: कृत्वा सिद्धिं प्राप्य यथप्सिताम्।
ससृजे पृथिवीमादौ मधुकैटभमेदसा॥ १॥
ससृजे पर्वतानष्टौ प्रधानान्सुमनोहरान्।
क्षुद्रानसंख्यान्कि ब्रूम: प्रधानाख्यां निशामय॥ २॥
सुमेरुं चैव कैलासं मलयं च हिमालयम्।
उदयं च तथाऽस्तं च सुवेलं गन्धमादनम्॥ ३॥
समुद्रान्ससृजे सप्त नदान्कतिविधा नदी:।
वृक्षांश्च ग्रामनगरं समुद्राख्या निशामय॥ ४॥
लवणेक्षुसुरासर्पिर्दधिदुग्धजलार्णवान्।
लक्षयोजनमानेन द्विगुणांश्च परात्परान्॥ ५॥

Brahmā then performed *tapas* with the concentration of his mind and achieved the desired goal. First of all the earth was created with the feet of Madhu and Kaiṭabha; them the eight high mountains together with many small hills attached to them were created. What could be said about their names? Listen to the names of the chief mountains, which include Sumeru, Kailāsa, Malaya, Himālaya, Udayācala, Astācala, Suvela and Gandhamādana, which are known as the eight chief mountains. Brahmā then created seven oceans, several rivers, rivulets, streams, trees, villages and cities. The oceans included of saltish water, sugarcane, wine, *ghee*, curd, milk and pure water. The first of them was spread in an area of a lakh of *yojanas*. The rest of them become double in size respectively.

सप्तद्वीपांश्च तद्भूमिमण्डले कमलाकृते।
उपद्वीपांस्तथा सप्तसीमाशैलांश्च सप्त च॥६॥
निबोध विप्र दीपाख्यां पुरा या विधिना कृता।
जम्बूशाककुशप्लक्षक्रौञ्चन्यग्रोधपौष्करान्॥७॥

There are seven continents (islands) which are surrounded by these oceans. Their lands resemble those of the lotus leaves. The sub-continents and the respective mountains too are also seven in number. O Brāhmaṇa, I now speak out the name of these islands which are Jambū, Śāka, *kuśa*, Plakṣa, Krauñca, Nyagrodha and Puṣ kara.

मेरोरष्टसु शृङ्गेषु ससृजेऽष्टौ पुरी: प्रभु:।
अष्टानां लोकपालानां विहाराय मनोहरा:॥८॥

Thereafter Brahmā built up eight cities over the peaks of the Meru mountain for the sport of Dikpālas (which are eight in number).

मूलेऽनन्तस्य नगरी निर्माय जगतां पति:।
ऊर्ध्वे स्वर्गांश्च सप्तैव तेषामाख्या निशामय॥९॥

The lord of the universe created the abode of Śeṣa and created seven islands in the nether world.

भूर्लोकं च भुवर्लोकं स्वर्लोकं सुमनोहरम्।
जनोलोकं तपोलोकं सत्यलोकं च शौनक॥१०॥

शृङ्गमूर्ध्नि ब्रह्मलोकं जरादिपरिवर्जितम्।
तदूर्ध्वे ध्रुवलोकं च सर्वत: सुमनोहरम्॥११॥
तदध: सप्त पातालान्निर्ममे जगदीश्वर:।
स्वर्गातिरिक्तभोगाढ्यानधोध: क्रमतो मुने॥१२॥

These were named as Bhū-loka, Bhuvar-loka,[1] the most pleasing heaven, Janaloka, Tapaloka and Satyaloka. Thereafter Brahmā created Brahmaloka a top the Meru mountain, which was free from death and old age. Above that the charming Dhruvaloka was built. Down below seven Pātāla lokas were created for the lord of the universe. It was more equipped with items of cosmetics and pleasure as compared to the heaven.

अतलं वितलं चैव सुतलं च तलातलम्।
महातलं च पातालं रसातलमधस्तत:॥१३॥

There names are given as under– Atala, Vitala, Sutala, Talātala, Mahātala, Pātāla and Rasātala.

सप्तद्वीपै: सप्तनाकै: सप्तपातालसंज्ञकै:।
एभिर्लोकैश्च ब्रह्माण्डं ब्रह्माधिकृतमेव च॥१४॥
एवञ्चासंख्यब्रह्माण्डं सर्वं कृत्रिममेव च।
महाविष्णोश्च लोम्नां च विवरेषु च शौनक॥१५॥

The seven dvīpas (Islands), seven Pātālas in the universe are controlled by Brahmā. O Saunaka! innumerable globes are found in the hair pits on the body of lord Viṣṇu.

प्रतिविश्वेषु दिक्पालां ब्रह्मविष्णुमहेश्वरा:।
सुरा नरादय: सर्वे सन्ति कृष्णस्य मायया॥१६॥

With the illusion of lord Kṛṣṇa, in each globe is infested with the Dikpālas, Viṣṇu, Śiva, Brahmā, the gods and the humans.

ब्रह्माण्डगणनां कर्तुं न क्षमो जगतां पति:।
न शंकरो न धर्मश्च न च विष्णुश्च के सुरा:॥१७॥

Brahmā, the lord of the universe is unable to count the population of the universe. Not only this even Śiva, Viṣṇu and other gods are unable to do so.

1. Region between sun and earth.

संख्यातुमीश्वर: शक्तो न संख्यातुं तथापि स:।
विश्वाकाशदिशां चैव सर्वतो यद्यपि क्षम:॥ १८॥

Though Īśvara is unable to count them, still it is quite difficult for them to manage the daily routine of the universe, including the sky and directions.

कृत्रिमाणि च विश्वानि विश्वस्थानि च यानि च।
अनित्यानि च विप्रेन्द्र स्वप्नवन्नश्वराणि च॥ १९॥

O best of the Brāhmaṇas, all the things which exist in the arti⁻cial world, they are all perishable and are all like the dreams, .

वैकुण्ठ: शिवलोकश्च गोलोकश्च तयो: पर:।
नित्यो विश्वबहिर्भूतश्चात्माकाशदिशो यथा॥ २०॥

Goloka, which is located beyond Śivaloka and Viṣṇuloka, is the eternal place. Like the soul, the sky and directions, these are eternal and are beyond the artificial globe, .

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे
सृष्टिनिरूपणं नाम सप्तमोऽध्याय:॥ ७॥

अथ अष्टमोऽध्याय:

Chapter-8

Creation of Veda, Manus etc.

सौतिरुवाच

ब्रह्म विश्वं विनिर्माय सावित्र्यां वरयोषिति।
चकार वीर्याधानं च कामुक्यां कामुको यथा॥ १॥
सा दिव्यं शतवर्षं च धृत्वा गर्भं सुदुस्सहम्।
सुप्रसूता च सुषुवे चतुर्वेदान्मनोहरान्॥ २॥
विविधाञ्शास्त्रसंघांश्च तर्कव्याकरणादिकान्।
षट्त्रिंशत्संख्यका दिव्या रागिणी: सुमनोहरा:॥ ३॥
षड् रागान्सुन्दरांश्चैव नानातालसमन्वितान्।
सत्यत्रेताद्वापरांश्च कलिं च कलहप्रियम्॥ ४॥

Sauti said, "Brahmā, after the creation of the universe, implanted the seed in the beautiful Sāvitrī as a passionate person, implants the seed in his wife. Sāvitrī then held the seduce of Brahmā in her womb for a hundred divine years and gave birth to charming Rāgiṇīs. Thereafter six beautiful Ragas were created together with the rhythms Sāvitrī then gave birth of *Satyayuga*, *Dvāpara, Tretayuga* and *Kaliyuga*, .

वर्षं मासमृतुं चैव तिथिं दण्डक्षणादिकम्।
दिनं रात्रिं च वारांश्च संध्यामुषसमेव च॥ ५॥
पुष्टिं च देवसेनां च मेधां च विजयां जयाम्।
षट् कृत्तिकाश्च योगांश्च करणं च तपोधन॥ ६॥

O best of the ascetics thereafter, years, months, seasons, days, *daṇḍas* moments, besides days, nights, days of the week, daybreak, Puṣṭi, Devasenā, Medhā, Vijayā, Jayā, six Kṛttikās and Karaṇa were also produced by her.

देवसेनां महाषष्ठीं कार्त्तिकेयप्रियां सतीम्।
मातृकासु प्रधानां सा बालानामिष्टदेवता॥ ७॥
ब्राह्मं पाद्मं च वाराहं कल्पत्रयमिदं स्मृतम्।
नित्यं नैमित्तिकं चैव द्विपरार्द्धं च प्राकृतम्॥ ८॥
चतुर्विधं च प्रलयं कालं वै मृत्युकन्यकाम्।
सर्वान्व्याधिगणांश्चैव सा प्रसूय स्तनं ददौ॥ ९॥

Mahāṣaṣṭī Devasenā, the spouse of Kārttikeya, the chief among the Mātṛkās, was also born out of Sāvitrī, She is also the deity of the children. The Brahmā, Padma and Vārāha *kalpas*, the four types of the times of dissolution, everlasting, were also created by her. She then fed them with the breast milk.

अथ धातु: पृष्ठदेशादधर्म: समजायत।
अलक्ष्मीस्तद्वामपार्श्वाद्बभूवात्यन्तकामिनी॥ १०॥

Thereafter out of the back side of Brahmā *adharma* emerged and from his left side the most passionate Alakṣmī or the goddess of misfortune emerged.

नाभिदेशाद्विश्वकर्मा जातो वै शिल्पिनां गुरु:।
महान्तो वसवोऽष्टो च महाबलपराक्रमा:॥ ११॥
अथ धातुश्च मनस आविर्भूता कुमारका:।
चत्वार: पञ्चवर्षीया ज्वलन्तो ब्रह्मतेजसा॥ १२॥

Viśvakarmā, the teacher of the architects was born besides the eight valorous Vasus. Then four

Kumāras were born out of the *mind of Brahmā*, who always looked of five years of age and possessed great glory.

सनकश्च सनन्दश्च तृतीयश्च सनातनः।
सनत्कुमारो भगवांश्चतुर्थो ज्ञानिनां वरः॥ १३॥

The first one was given the name of Sanaka, the second one Sananda, the third one Sanātana and the fourth one was Sanatkumāra, the best of the intellectuals.

आविर्बभूव मुखतः कुमारः कनकप्रभः।
दिव्यरूपधरः श्रीमान्सस्त्रीकः सुन्दरो युवा॥ १४॥
क्षत्रियाणां बीजरूपो नाम्ना स्वायंभुवो मनुः।
या स्त्री सा शतरूपा च रूपाढया कमलाकला॥ १५॥

A child emerged out of his mouth having the lustre of gold. Having the divine form, illustrious and was accompanied with the spouse. He happened to be the seed of the young people. Kṣ atriyas. He was known as the Svayambhu-Manu who was accompanied with Śatrūpā his spouse who was beautiful like Lakṣmī and her body was quite artistic.

सस्त्रीकश्च मनुस्तस्थौ धात्राज्ञापरिपालकः।
स्वयं विधाता पुत्रांश्च तानुवाच प्रहर्षितान्॥ १६॥
सृष्टिं कर्तुं महाभागो महाभागवतान्द्विजः।
जग्मुस्ते च नहीत्युक्त्वा तसुं कृष्णपरायणाः॥ १७॥

Manu then obeyed the command of Brahmā with his spouse. Thereafter Brahmā, with a pleasant mind commanded the illustrious lady for the creation of the universe. But the Kumāras refused to obey the command of Brahmā and with their minds devoted towards Lord Kṛṣṇa, they left for performing *tapas*.

चुकोप हेतुना तेन विधाता जगतां पतिः।
कोपासक्तस्य च विधेर्ज्वलतो ब्रह्मतेजसा॥ १८॥
आविर्भूता ललाटाच्च रुद्रा एकादश प्रभो।
कालाग्निरुद्रः संहर्ता तेषामेकः प्रकीर्तितः॥ १९॥
सर्वेषामेव विश्वानां स तामस इति स्मृतः।
राजसश्च स्वयं ब्रह्म शिवो विष्णुश्च सात्त्विकौ॥ २०॥
गोलोकनाथः कृष्णश्च निर्गुणः प्रकृतेः परः।
परमज्ञानिनो मूर्खा वदन्ते तामसं शिवम्॥ २१॥
शुद्धसत्त्वस्वरूपं च निर्मलं वैष्णवाग्रणीम्।
शृणु नामानि रुद्राणां वेदोक्तानि च यानि च॥ २२॥

This enraged, Brahmā, the creator of the universe. O Lord, on getting enraged, Brahmā, a Rudra appeared out of his forehead. He *is said to* be Kālāgni Rudra and is known as the one with *tamoguṇa* element in the universe. Brahmā is known as *rajas*, besides, Śiva and Viṣṇu are taken to be Sātvikas. The great Kṛṣṇa, the lord of *Goloka* is formless and beyond nature. The foolish people, term Śiva as possessing the *tāmasis* elements, but he is spotless, truthful and the foremost of the Vaiṣṇavas. Now listen to the names of Rudras as spelt out in the Vedas.

महान्महात्मा मतिमान्भीषणश्च भयंकरः।
ऋतुध्वजश्चोर्ध्वकेशः पिङ्गलाक्षो रुचिः शुचिः॥ २३॥

They are known as Mahān, Mahātmā, Matimān, Bhīṣaṇa, Bhayaṅkara, Ṛtudhvaja, Urdhvakeśa, Piṅglākṣo, Ruci and Śuci.

पुलस्त्यो दक्षकर्णाच्च पुलहो वामकर्णतः।
दक्षनेत्रात्तथाऽत्रिश्च वामनेत्रात्क्रतुः स्वयम्॥ २४॥
अरणिर्नासिकारन्ध्रादङ्गिराश्च मुखाद्रुचिः।
भृगुश्च वामपार्श्वाच्च दक्षो दक्षिणपार्श्वतः॥ २५॥

Out of the right ear of Brahmā emerged Pulastya, Pulaha from the left ear, Atri from the right eye, Svayamkratu from the left eye, Araṇi and Aṅgirā from the navel, Ruci from the mouth, Bhṛgu form the thighs and from the right side of the back Dakṣa was born.

छायायाः कर्दमो जातो नाभेः पञ्चशिखस्तथा।
वक्षसश्चैव वोढुश्च कण्ठदेशाच्च नारदः॥ २६॥
मरीचिः स्कन्धदेशाच्चैवापान्तरतमा गलात्।
वसिष्ठो रसनादेशात्प्रचेता अधरोष्ठतः॥ २७॥
हंसश्च वामकुक्षेश्च दक्षकुक्षेर्यतिः स्वयम्।
सृष्टिं विधातुं स विधिश्चकाराज्ञां सुतान्प्रति।
पितुर्वाक्यं समाकर्ण्य तदमुवाच स नारदः॥ २८॥

Then Kardama was born out of the shadow of Brahmā, Pañcaśikha out of the navel, Voḍhu out of the chest, Nārada from the neck, Marīci from the shoulders, Apāntratmā from the throat, Vasiṣṭ ha from the tongue, Pracetā from lower lip, the goose from the left waist, Yati from right waist. Brahmā them commanded his sons to create the universe. On hearing the command of his father, Nārada said.

नारद उवाच

पूर्वमानय मज्ज्येष्ठान्सनकादीन्पितामह।

कारयित्वा दारयुक्तानस्मान्वद जगत्पते॥ २९॥

Nārada Said, "O Great Sire, O Lord of the universe, you summon first of all our elder brothers, who are known as Sanaka etc. and arrange for their marriage. Then only you issue the command to us.

पित्रा ते तपसे युक्ता: संसाराय वयं कथम्।

अहो हन्त प्रभोर्बुद्धिर्विपरीताय कल्पते॥ ३०॥

When the father himself allowed them to disown the universe, then why are we being entangled in the bondages of the world. It is surprising as well as a pity that the mind of the lord is moving in the different direction.

कस्मै पुत्राय पीयूषात्परं दत्तं तपोऽधुना।

कस्मै ददासि विषयं विषमं च विषाधिकम्॥ ३१॥

अतीव निम्ने घोरे च भवाब्धौ य: पतेत्पित:।

निष्कृतिस्तस्य नास्तीति कोटिकल्पे गतेऽपि च॥ ३२॥

निस्तारबीजं सर्वेषां बीजं च पुरूषोत्तमम्।

सर्वदं भक्तिदं दास्यप्रदं सत्य कृपामयम्॥ ३३॥

भक्तैकशरणं भक्तवत्सलं स्वच्छमेव च।

भक्तप्रियं भक्तनाथं भक्तानुग्रहकारकम्॥ ३४॥

भक्ताराध्यं भक्तसाध्यं विहाय परमेश्वरम्।

मनो दधाति को मूढो विषये नाशकारणे॥ ३५॥

Because sons are being made to enjoy the nectar of *tapas* while others are being made to consume the terrific poison. O Father, whosoever, would fall into the horrible ocean of the universe, he could not be rescued out of it for crores of *kalpas* , because it is lord Puruṣottama alone, who bestows all the riches, devotion, slavery, benevolence and is the only abode of rescue for his devotees. He loves his devotees, is spotless, beloved of the devotees, lord of the devotees and showers his compassion over his devotees. His is adorable by the devotees. You tell me who would be the fool who leaving such a compassionate lord shall divert his mind to the worldly pleasures.

विहाय कृष्णसेवां च पीयूषादधिकां प्रियाम्।

को मूढो विषमश्नाति विषमं विषयाभिधम्॥ ३६॥

Who would be the fool enough to discord the devotion of lord Kṛṣṇa involve himself in the wordily pleasures, which are like the horrible poison.

स्वप्नवन्नश्वरं तुच्छमसत्यं मृत्युकारणम्।

तथा दीपशिखाग्रं च कीटानां सुमनोहरम्॥ ३७॥

As the tip of the lamp flame, becomes the cause of destruction for the fire-flies, inspite of being quite beautiful to look as, similarly the worldly pleasures are also short lived, degraded, perishable and destructive.

यथा बडिशमांसं च मत्स्यापातसुखप्रदम्।

तथा विषयिणां तात विषयो मृत्युकारणम्॥ ३८॥

As the piece of flesh tied to the fish rod, delights and fish for an instant and them becomes the cause of its destination, similarly the worldly pleasures for a person in the universe is quite short-lived and become the cause of his destruction".

इत्युक्त्वा नारदस्तत्र विरराम विधे: पुर:।

तस्थौ तातं नमस्कृत्य ज्वलदग्निशिखोपम:॥ ३९॥

Nārada spoke like the fire flame before Brahmā and then kept quiet. Then he bowed in reverence to Brahmā and stood in attention before him.

ब्रह्म कोपपरीतश्च शशाप तनयं द्विज।

उवाच कम्पिताङगश्च रक्तास्य: स्फुरिताधर:॥ ४०॥

O Brāhmaṇa, Brahmā them getting enraged pronounced a curse on Nārada. He was shaking in anger and his face became red.

ब्रह्मोवाच

भविता ज्ञानलोपस्ते मच्छापेन च नारद।

क्रीडामृगश्च त्वं साध्व्यो योषिल्लुब्धश्च लम्पटः॥४१॥

Brahmā said, "You will be deprived of your intelligence because of my curse. You will become the playful dear of the damsels and shall become passionate for women.

स्थिरयौवनयुक्तानां रूपाढ्यानां मनोहरः।

पञ्चाशत्कामिनीनां च भर्ता च प्राणवल्लभः॥४२॥

शृङ्गारशास्त्रवेत्ता च महाशृङ्गारलोलुपः।

नानाप्रकारशृङ्गारनिपुणानां गुरोर्गुरुः॥४३॥

गन्धर्वाणां च सुवरः सुस्वरश्च सुगायनः।

वीणावादनसंदर्भनिष्णातः स्थिरयौवनः॥४४॥

You will become the beautiful husband of fifty youthful and charming damsels. You will get well-versed in the art of love-sport, extremely passionate, master of several of the love sports and teachers of these engaged in making love. You will be good singe and excel in the playing of *vīṇā*. You will always remain youthful.

प्राज्ञो मधुरवाक्शान्तः सुशीलः सुन्दरः सुधीः।

भविष्यसि न संदेहो नामतश्चोपबर्हणः॥४५॥

ताभिर्दिव्यं लक्षयुगं विहृत्य निर्जने वने।

पुनर्मदीयशापेन दासीपुत्रश्च तत्परः॥४६॥

But at the same time you will be an intellect, sweet tongued, calm, humble, beautiful and full of wisdom. There is no doubt about it. You will be known by the name of upabrahaṇa. You will roam about with those youthful damsels for a lakh of years in the lonely forest. Thereafter you will be born of a maid servant because of my curse.

वत्स वैष्णवसंसर्गाद्वैष्णवोच्छिष्टभोजनात्।

पुनः कृष्णप्रसादेन भविष्यसि ममात्मजः॥४७॥

O Son, thereafter, after coming in contact with the noble people and after consuming their food you will achieve the grace of lord Kṛṣṇa you will get yourself established as my son.

ज्ञानं दास्यामि ते दिव्यं पुनरेव पुरातनम्।

अधुना भव नष्टस्त्वं मत्सुतो निपत ध्रुवम्॥४८॥

At that point of time I shall bestow on you the divine and ancient knowledge. But present you will get destroyed inspite of your being my son and will surely fall down.

ब्रह्मेत्युक्त्वा सुतं विप्र विरराम जगत्पतिः।

रुरोद नारदस्तातमवोचत्संपुटाञ्जलिः॥४९॥

Brahmā, the lord of the universe then kept quiet after so speaking to Nārada. Nārada them spoke to his father while crying.

नारद उवाच

क्रोधं संहर संहर्तस्तात तात जगद्गुरो।

स्रष्टुस्तपस्वीशस्याहो क्रोधोऽयं मय्यनाकरः॥५०॥

Nārada said, "O Father, O Teacher of the universe. You please shed away your anger and be calm. You are the creator and the lord of the ascetics. You have showered your anger on me without any reason.

शपेत्परित्यजेद्विद्वान्पुत्रमुत्पथगामिनम्।

तपस्विनं सुतं शप्तुं कथमर्हसि पण्डित॥५१॥

O Great Intellect, you are a well-read personality. The people curse the wicked sons and disown them. Then how do you fell justified in cursing and disowning your do you feel justified in cursing and disowning you son who is a recluse.

जनिर्भवतु मे ब्रह्मन्यासु यासु च योनिषु।

न जहातु हरेर्भक्तिर्मामेवं देहि मे वरम्॥५२॥

O Brāhmaṇa, in whatever forms I am born in future, I should never be deprived of the devotion of the lord. Your also bestow this boon to me.

पुत्रश्चेज्जगतां धातुर्नास्ति भक्तिर्हरेः पदे।

सूकरादतिरिक्तश्च सोऽधमो भारते भुवि॥५३॥

Because even when be the son of the creator of the universe, if he is not devoted at the feet of the lord, then he is considered to be worse than a pig on earth.

जातिस्मरो हरेर्भक्तियुक्तः सूकरयोनिषु।
जनिर्लभेत्स प्रवरो गोलोकं याति कर्मणा॥५४॥

By remembering the deeds of his earlier births and with his mind filled with the devotion of the lord, even if one is born as a boar the said person with his deeds can achieve *Goloka*,

गोविन्दचरणाम्भोजभक्तिमाध्वीकमीप्सितम्।
पिबतां वैष्णवादीनां स्पर्शपूता वसुंधरा॥५५॥
तीर्थानि स्पर्शमिच्छन्ति वैष्णवानां पितामह।
पापानां पापितत्त्वानां क्षालनायात्मनामपि॥५६॥
मन्त्रोपदेशमात्रेण नरा मुक्ताश्च भारते।
परैश्च कोटिपुरुषैः पूर्वैः सार्द्धं हरेरहो॥५७॥

Because the earth gets purified by the people who by consuming the dust from the lotus-like feet of the lord and keeping company of the Vaiṣṇavas. With the discourses of *mantras,* the people get redeemed with crores of earlier generations.

कोटिजन्मार्जितात्पापान्मन्त्रग्रहणमात्रतः।
मुक्ताः शुध्यन्ति यत्पूर्वं कर्म निर्मूलयन्ति च॥५८॥

By reciting *mantras* one gets relived of the crores of accumulated sins because the *Mantras* uproot all the earlier sins. .

पुत्रान्दारांश्च शिष्यांश्च सेवकान्बान्धवांस्तथा।
यो दर्शयति सन्मार्गं सद्गतिस्तं लभेद्ध्रुवम्॥५९॥

Thus whosoever leads his coming generations to the righteous path, including the sons, wife, pupils servants and relatives, he surely achieves the highest place in the heaven .

यो दर्शयत्यसन्मार्गं शिष्यैर्विश्वासितो गुरुः।
कुम्भीपाके स्थितिस्तस्य यावच्चन्द्रदिवाकरौ॥६०॥

The teacher who misleads the faithful pupil, he gets dumped in the *kumbhīpāka* hell till the sun and the moon shine an earth .

स किंगुरुः स किंतात स किंस्वामी स किंसुतः।
यः श्रीकृष्णपदाम्भोजे भक्तिं दातुमनीश्वरः॥६१॥

The teacher, brother, father, lord and the son are to be denounced, who are unable to bestow the devotion of lord Kṛṣṇa.

शप्तो निरपराधेन त्वयाऽहं चतुरानन।
मया शप्तुं त्वमुचितो घ्नन्तं घ्नन्त्यपि पण्डिताः॥६२॥

O Four faced one, you have cursed me for no fault of mine. It would therefore be proper for me to pronounce a curse on you as well, because one who indulges in violence has to face violence even from the noble people.

कवचस्तोत्रपूजाभिः सहितस्ते मनुर्मनोः।
लुप्तो भवतु मच्छापात्प्रतिविश्वेषु निश्चितम्॥६३॥

Because of my curse, your *stotras, kavacas, mantra* and adoration shall disappear from the earth.

अपूज्यो भव विश्वेषु यावत्कल्पत्रयं पितः।
गतेषु त्रिषु कल्पेषु पूज्य पूज्यो भविष्यसि॥६४॥
अधुना यज्ञभागस्ते व्रतादिष्वपि सुव्रत।
पूजनं चास्तु नामैकं वन्द्यो भव सुरादिभिः॥६५॥

O Father you shall remain unadorable in all the three worlds in the three *kalpas*. Of course you will be adored again after the lapse of the three *kalpas*. Presently you will be deprived of your part in the *yajñas*. You will not be adored even in the religion vows. You will only be adored by the gods".

इत्युक्त्वा नारदस्तत्र विरराम पितुः पुरः।
तस्थौ सभायां स विधिर्हृदयेन विदूयता॥६६॥
उपबर्हणगन्धर्वो नारदस्तेन हेतुना।
दासीपुत्रश्च शापेन पितुरेव च शौनक॥६७॥
ततः पुनर्नारदश्च स बभूव महानृषिः।
ज्ञानं प्राप्य पितुः पश्चात्कथयिष्यामि चाधुना॥६८॥

Saying Nārada kept quiet before his father, Brahmā, however, continued to remain there calmly. Nārada was then turned as Gandharva known by the names of Upabarhaṇa. Then he became the son of the slave girl. Thereafter receiving knowledge from Brahmā, he became Nārada. I shall speak on the subject shortly.

इति श्रीब्रह्मवैवर्तमहापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे ब्रह्मनारदशापोपलम्भनं नामाष्टमोऽध्यायः॥८॥

अथ नवमोऽध्याय:

Chapter-9

Progeny of the daughters of Dakṣa

सौतिरुवाच

अथ ब्रह्म स्वपुत्रांस्तानादिदेश च सृष्टये।
सृष्टिं प्रचक्रुस्ते सर्वे विप्रेन्द्र नारदं विना॥ १॥
मरीचेर्मनसो जात: कश्यपश्च प्रजापति:।
आत्रेर्नेत्रमलाच्चन्द्र: क्षीरोदे च बभूव ह॥ २॥

Sauti Said, "O best of the Brāhmaṇas, thereafter, Brahmā commanded his sons to start creation and all the sons started creation except Nārada. From the mind of Marīca, Prajāpati, Kaśyapa, was born. From the eyes of the sage Atri, moon was born in Ksirasagara (ocean of milk).

प्रचेतसोऽपि मनसो गौतमश्च बभूव ह।
पुलस्त्यमानस: पुत्रो मैत्रावरुण एव च॥ ३॥

Gautama was born out of the mind of Pracetā and Maitrā-varuṇa appeared from Pulastya.

मनोश्च शतरूपायां तिस्र: कन्या: प्रजज्ञिरे।
आकूतिर्देवहूतिश्च प्रसूतिस्ता: पतिव्रता:॥ ४॥
प्रियव्रतोत्तानपादौ द्वौ च पुत्रौ मनोहरौ।
उत्तानपादतनयो ध्रुव: परमधार्मिक:॥ ५॥

From Manu and Śatarūpā, three daughters were born, in the name of Ākūti, Devahūti and Prasūti, who were all well-virtuous. In addition to the daughters, Priyavrata and Uttānapāda two sons were also born to them. The most religions Dhruva was the son of Uttānapāda.

आकूतिं रुचये प्रादाद्दक्षायाथ प्रसूतिकाम्।
देवहूतिं कर्दमाय यत्पुत्र: कपिल: स्वयम्॥ ६॥

Ākūti was married to Ruci, Prasūti to Dakṣa and Devahūti to Kardama. Kapila was born of Devahūti.

प्रसूत्यां दक्षबीजेन षष्टिकन्या: प्रजज्ञिरे।
अष्टौ धर्माय स ददौ रुद्रायैकादश स्मृता:॥ ७॥
शिवायैकां सतीं प्रादात्कश्यपाय त्रयोदश।
सप्तविंशतिकन्याश्च दक्षश्चन्द्राय दत्तवान्॥ ८॥

With the semen of Dakṣa, sixty daughters were born from the womb of Prasūti. Out of these sixty daughters, he gave away in marriage, eight to Dharma, eleven to Rudra one name Satī to Śiva, thirteen to Kaśyapa and twenty seven to the moon.

नामानि धर्मपत्नीनां मत्तो विप्र निशामय।
शान्ति: पुष्टिर्धृतिस्तुष्टि: क्षमा श्रद्धा मति: स्मृति:॥ ९॥

O Brāhmaṇa, I am reciting the names of the wives of Dharma. These were Sauti, Puṣṭi, Dhṛti, Ksāmā, Śraddhā, Mati and Smṛti.

शान्ते: पुत्रश्च संतोष: पुष्टे: पुत्रो महानभूत्।
धृतेर्धैर्यं च तुष्टेश्च हर्षदपौ सुतौ स्मृतौ॥ १०॥

A son named Saṁtoṣa was born to Śānti and Mahān was a son of Puṣṭi. Dhairya was born to Dhṛti and Harṣa and Darpa to Tuṣṭi.

क्षमापुत्र: सहिष्णुश्च श्रद्धापुत्रश्च धार्मिक:।
मतेर्ज्ञानाभिध: पुत्र: स्मृतेर्जातिस्मरो महान्॥ ११॥

Similarly Sahiṣṇu was born of Ksāmā, Dhārmika from Śraddhā, Jñāna from Mati and Jātismara from Smṛti were born.

पूर्वपत्न्यां च मूर्त्यां च नरनारायणावृषी।
बभूवुरेते धर्मिष्ठा धर्मपुत्राश्च शौनक॥ १२॥

O Śaunaka, from Mati, the first wife of Dharma, two sages known as Nara and Nārāyaṇa and several other religions sons were born.

नामानि रुद्रपत्नीनां सावधानं निबोध मे।
कला कलावती काष्ठा कालिका कलहप्रिया॥ १३॥
कन्दली भीषणा रास्ना प्रमोचा भूषणा शुकी।
एतासां बहव: पुत्रा बभूवु:। शिवपार्षदा॥ १४॥

I shall now narrate the names of the wives of Rudras. Listen to me attentively. These were Kalā, Kalāvatī, Kāṣṭhā, Kālikā, Kalahapriyā, Kandalī, Bhīṣaṇā, Rāsnā, Pramocā, Bhūṣaṇā and Śukī. Many sons were born to them who became the attendants of Śiva.

सा सती स्वामिनिन्दायां तनुं तत्याज यज्ञतः।
पुनर्भूत्वा शैलपुत्री लेभे सा शंकरं पतिम्॥ १५॥

Because of the denouncing of her husband, Śiva, who was the lord of *yajñas* in the function in the abode of Dakṣa Satī ended her life and was born again in the house of Himalayas as the daughter of Menā and married Śiva again as her husband.

कश्यपस्य प्रियाणां च नामानि शृणु धार्मिक।
अदितिर्देवमाता वै दैत्यमाता दितिस्तथा॥ १६॥
सर्पमाता तथा कद्रूर्विनता पक्षिसूस्तथा।
सुरभिश्च गवां माता महिषाणां च निश्चितम्॥ १७॥
सारमेयादिजन्तूनां सरमा सूश्चतुष्पदाम्।
दनुः प्रसूर्दानवानामन्याश्चेत्येवमादिकाः॥ १८॥

O Religions ones, now you listen to the names of the wives of Kaśyapa, who were, Aditi, the mother of gods, Kadrū the mother of serpents, Vinatā the mother of the birds, Surabhi, the mother of cows and bulls; Saramā daughter of dogs and other four footed animals, Danu the mother of the Dānavas, besides several other wives who gave birth to many sons and daughters.

इन्द्रश्च द्वादशादित्या उपेन्द्राद्याः सुरा मुने।
कथिताश्चादितेः पुत्रा महाबलपराक्रमाः॥ १९॥

O Brahman, Indra, the twelve Ādityas, Upendra (Viṣṇu) and other gods, are believed to be the sons of Aditi.

इन्द्रपुत्रो जयन्तश्च ब्रह्मञ्शच्यामजायत।
आदित्यस्य सवर्णायां कन्यायां विश्वकर्मणः॥ २०॥
शनैश्चरयमौ पुत्रौ कालिन्दी कन्यका तथा।
उपेन्द्रवीर्यात्पृथ्व्यां तु मङ्गलः समाजायत॥ २१॥

Jayanta was born of Śacī, the spouse of Indra. Śani and Yama were born of Suvaṇa, the daughter of Viśvakarmā besides a daughter named Yamunā. Similarly the planet *Maṅgala* was born out of the earth from the seed of Upendra.

शौनक उवाच

कथं सौते स चोपेन्द्रान्मङ्गलः समजायत।
वसुंधरायां बलवांस्तन्मे व्याख्यातुमर्हसि॥ २२॥

Śaunaka said, "O Son of Sūta, tell me, how was the valorous *Maṅgala* planet born of the earth. Kindly tell me.

सौतिरुवाच

उपेन्द्ररूपमालोक्य कामार्ता च वसुंधरा।
विधाय सुन्दरीवेषमक्षता प्रौढयौवना॥ २३॥
मलये निर्जने रम्ये चारुचन्दनपल्लवे।
चन्दनोक्षितसर्वांगं रत्नभूषणभूषितम्॥ २४॥
तं सुशीलं शयानं च शान्तं सस्मितमीप्सितम्।
सस्मिता तस्य तल्पे च सहसा समुपस्थिता॥ २५॥
सुरम्यां मालतीमालां ददौ तस्मै वरानना।
सुगन्धि चन्दनं चारु कस्तूरी कुङ्कुमान्वितम्॥ २६॥
उपेन्द्रस्तन्मनो ज्ञात्वा कामिनीं कामपीडिताम्।
नानाप्रकारशृङ्गारं चकार च तया सह॥ २७॥

Sauti said, "once the earth-became passionate at the sight of the beauty of Upendra. She then turned herself into the form of a beautiful damsel and went to the lonely place of Malyavan mountain which abounded with the sandal-wood trees having tender leaves. Her entire body was plastered with the sandal-paste. She was adorned with the gem-studded ornaments and wore a serene and calm out look and a smile on her face. She wore a beautiful garland of fragrant flowers, besides the perfume of saffron and *kastūrī* emitted from her body. She found her beloved sleeping over a bed and infected with passion she herself reached him she then presented him with beautiful garland of fragrant jasmine flowers together with the perfume of *kastūrī* and saffron.

तदङ्गसङ्गसंसक्ता मूर्छां प्राप सती तदा।
मृतेव निद्रितेवासौ बीजाधाने कृते हरौ॥ २८॥

By her union with him she felt intoxicated and was about to faint. When the seed of Viṣṇu was implanted in her she felt like a half dead person.

तां विलग्नां च सुश्रोणीं सुखसंभोगमूर्छिताम्।

बृहन्मुक्तनितम्बां च सस्मितां विपुलस्तनीम्॥ २९॥
क्षणं वक्षसि कृत्वा तां तदोष्ठं च चुचुम्ब ह।
विहाय तत्र रहसि जगाम पुरुषोत्तमः॥ ३०॥

Thereafter, the damsel with wide waist and developed breasts, fatigued with the performing of the love sport, she was smiling. Upendra them embraced her and kissed her lips. Thereafter, Puruṣottama left the place leaving her alone there.

उर्वशी पथि गच्छन्ती बोधयामास तां मुने।
सा च पप्रच्छ वृत्तान्तं कथयामास भूश्च ताम्॥ ३१॥

O sage, per chance Urvaṣī, passed by the way. She enquired about her welfare and brought her to senses. The earth goddess narrated to her the entire story.

वीर्यसंवरणं कर्तुं सा चाशक्ता च दुर्बला।
प्रवालस्याकरे त्रस्ता वीर्यन्यासं चकार सा॥ ३२॥
तेन प्रवालवर्णश्च कुमारः समपद्यत।
तेजसा सूर्यसदृशो नारायणसुतो महान्॥ ३३॥

Thereafter the weak earth was unable to bear the seed of Viṣṇu. She then dropped the semen in the mine of gems and the planet *Maṅgala* was born out of it. That son of Nārāyaṇa was known as great illustrious like the sun.

मङ्गलस्य प्रिया मेधा तस्य घण्टेश्वरो महान्।
व्रणदाताऽतितेजस्वी विष्णुतुल्यो बभूव ह॥ ३४॥
दितेर्हिरण्यकशिपुहिरण्याक्षौ महाबलौ।
कन्या च सिंहिका विप्र सैंहिकेयश्च तत्सुतः॥ ३५॥

The spouse of Maṅgala was known as Medhā and their sons were also illustrious like the lord Viṣṇu. Two sons were born to Diti, who were known as Hiraṇyākṣa and Hiraṇyakāśipu besides a daughter named Siṁhikā. Rāhu was the son of Siṁhikā.

निर्ऋतिः सिंहिका सा च तेन राहुश्च नैर्ऋतः।
सूकरेण हिरण्याक्षोऽप्यनपत्यो मृतो युवा॥ ३६॥

Siṁhikā was also known as Nirṛti because of which Rahu was also known as Nairṛta. Hiraṇyākṣa was issueless. He was killed young by the Vāräha incarnation of Viṣṇu.

हिरण्यकशिपोः पुत्र प्रह्लादो वैष्णवाग्रणीः।
विरोचनश्च तत्पुत्रस्तत्पुत्रश्च बलिः स्वयम्॥ ३७॥

Prahlāda, the son of Hiraṇyakaśipu was the best of the Vaiṣṇavas. His son was known as Virocana and Bali was the son of Virocana.

बलेः पुत्रो महायोगी ज्ञानी शंकरकिंकरः।
दितेर्वंशश्च कथितः कद्रूवंशं निबोध मे॥ ३८॥

Bāṇāsūra was the son of Bali who was a great yogī and great devotee of Śiva. Thus I have spelt out the details about the family of Diti. Now I speak about the race of Kadrū. Which you please listen.

अनन्तं वासुकिं चैव कालीयं च धनंजयम्।
कर्कोटकं तक्षकं च पद्ममैरावतं तथा॥ ३९॥
महापद्मं च शङ्कुं च शङ्खं च संवरणं तथा।
धृतराष्ट्रं च दुर्धर्षं दुर्जयं दुर्मुखं बलम्॥ ४०॥
मोक्षं गोकार्मुकं चैव विरूपादींश्च शौनक।
एतेषां प्रवरांश्चैव यावत्यः सर्पजातयः॥ ४१॥

Ananta, Vāsuki, Kālīya, Dhanañjaya, Karkoṭaka, Takṣaka, Padama, Airāvata, Mahāpadma, Śaḍakuṁ, Śaṁkha, Saṁvaraṇa, Dhṛtarāṣṭra, Durddhaṣa, Durjya, Durmukha, Bala, Mokṣa, Gokārmuka and Virūpā are the chiefs of all the races of the serpents.

कन्यका मनसा देवी कमलांशसमुद्भवा।
तपस्विनीनां प्रवरा महातेजस्विनी शुभा॥ ४२॥

The girl born of Lakṣmī was given the name of Manasā, who happens to be the best of the female ascetics. She is illustrious and bestows welfare.

यत्पतिश्च जरत्कारुर्नारायणकुलोद्भवः।
आस्तीकस्तनयो यस्या विष्णुतुल्यश्च तेजसा॥ ४३॥

Jaratkāru happens to be her husband who was born out of the *aṁśa* of Viṣṇu. Āstīka is the son of Jaratkāru who too is illustrious like Viṣṇu.

एतेषां नाममात्रेण नास्ति नागभयं नृणाम्।
कद्रूवंशो निगदितो विनतायाः शृणुष्व मे॥४४॥

By reciting their names the humans are relieved of the danger from snakes. I have apprised you of the details of the family of Kadrū and shall now enlighten you about the race of Vinatā.

वैनतेयारुणौ पुत्रौ विष्णुतुल्यपराक्रमौ।
तौ बभूवुः क्रमेणैव यावत्यः पक्षिजातयः॥४५॥

Aruṇa and Garuḍa were the two sons of Vinatā. Both of them were valorous like Viṣṇu. All the spices of the birds emerged out of them.

गावश्च महिषाश्चैव सुरभिप्रवरा इमे।
सर्वे वै सारमेयाश्च बभूवुः सरमासुताः॥४६॥
दानवाश्च दनोर्वंश्या अन्याः सामान्यजातयः।
उक्तः कश्यपवंशश्च चन्द्राख्यानं निबोध मे॥४७॥

The cows and buffaloes were born out of Surabhi. All the dogs were born of Saramā. The sons born of Danu were known as Dānavas and the rest of the races were born out of different females. Thus describing about the race of Kaśyapa I now speak about the solar race.

नामानि चन्द्रपत्नीनां सावधानं निशामय।
अत्यपूर्वं च चरितं पुराणेषु पुरातनम्॥४८॥

First of all you listen about the wives of the moon and their stories which have been highlighted in the Purāṇas.

अश्विनी भरणी चैव कृत्तिका रोहिणी तथा।
मृगशीर्षा तथार्द्रा च पूज्या साध्वी पुनर्वसुः॥४९॥
पुष्याश्लेशा मघा पूर्वफल्गुन्युत्तरफल्गुनी।
हस्ता चित्रा तथा स्वाती विशिखा चानुराधिका॥५०॥
ज्येष्ठा मूला तथा पूर्वाषाढा चैवोत्तरा स्मृता।
श्रवणा च धनिष्ठा च तथा शतभिषक्छुभा॥५१॥
पूर्वा भाद्रोत्तरा भाद्रा रेवत्यन्ता विधुप्रियाः।
तासां मध्ये च सुभगा रोहिणी रसिका वरा॥५२॥
संततं रसभावेन चकार शशिनं वशम्।
रोहिण्युपगतश्चन्द्रो न यात्यन्यां च कामिनीम्॥५३॥

The spouses of the moon include, Aśvinī, Bharaṇī, Kṛttikā, Rohiṇī, Mṛgaśīrā, Ārdrā, Punarvasu, Puṣya, Āśleṣā, Maghā, Pūrvaphālgunī, Uttarāphālgunī, Hastā, Citrā, Svātī, Viśākhā, Anurādhā, Jyeṣṭhā, Mūlā, Pūrvāṣāḍhā, Uttarāṣāḍhā, Śravaṇa, Dhaniṣṭhā, Śatabhiṣā, Pūrvā Bhādrapada, Uttarā Bhādrapada and Revatī. These are the twenty seven in number of all these the passionate and beautiful Rohiṇī is dearest to him, because she had always overpowered the moon because of her live and devotion. The moon then neglected his other wives considerably.

सर्वा भगिन्यः पितरं कथयामासुरादृताः।
सपत्नीकृतसंतापं प्राणनाशकरं परम्॥५४॥

Thereafter the neglected sisters complained to his father collectively that they were jeered at by the co-wives.

दक्षः प्रकुपितश्चन्द्रमशपन्मन्त्रपूर्वकम्।
द्रुतं श्वशुरशापेन यक्ष्मग्रस्तो बभूव सः॥५५॥

The emerged father then pronounced a curse on the moon. Because of the curse of his father-in-law, the moon suffered from consumption.

दिने दिने यक्ष्मणा स क्षीयमाणश्च दुःखितः।
वपुष्यर्धं क्षीयमाणे शंकरं शरणं ययौ॥५६॥
दृष्ट्वा चन्द्रं शंकरश्च क्लेशितं शरणागतम्।
करुणासागरस्तस्मै कृपया ऽभयं ददौ॥५७॥

Gradually his strength and lustre went on decreasing. Ultimately the moon took refuge with Śiva. The compassionate Śiva, finding the moon so suffering he freed him from the danger.

निर्मुक्तं यक्ष्मणा कृत्वा स्वकपाले स्थलं ददौ।
अमरो निर्भयो भूत्वा स तस्थौ शिवशेखरे॥५८॥

He relieved the moon from the disease of consumption and placed him over his head. The moon this became eternal and was lodged over the head of Śiva, which freed the moon of all the danger.

तं शिवः शेखरे कृत्वा चाभवच्चन्द्रशेखरः।
नास्ति देवेषु लोकेषु शिवाच्छरणपञ्जरः॥५९॥

Thereafter, Śiva came to be known a Candraśekhara because of his accommodating the moon over his head. O Gods, there is no one else who could be more compassionate then Śiva.

दक्षकन्या: पतिं मुक्तं दृष्ट्वा च रुरुदु: पुन:।
आजग्मु: शरणं तातं दक्षं तेजस्विनां वरम्॥६०॥
उच्चैश्च रुरुदुर्गत्वा निहत्याङ्गं पुन: पुन:।
तमूचु: कातरं दीना दीनानाथं विधे: सुतम्॥६१॥

Then the daughters of Dakṣa finding the moon having been freed from the ailment, again started crying and reached Dakṣa, the illustrious one. They then started lamenting while crying and beating their breasts. They cried aloud feeling miserable and spoke to Dakṣa, the son of Brahmā.

दक्षकन्या ऊचु:

स्वामिसौभाग्यलाभाय त्वमुक्तोऽस्माभिरेव।
नस्तात गत: स्वामी गुणान्वित:॥६२॥

The daughter of Dakṣa said, "O Father, we had prayed to you for seeking the grace of our husband. But instead of getting his grace, our lord has left us.

स्थिते चक्षुषि हे तात दृष्टं ध्वान्तमयं जगत्।
विज्ञातमधुना स्त्रीणां पतिरेव हि लोचनम्॥६३॥

O Father, we find darkness every where in the universe inspite of having eyes. We have now come to realise that the husband only is the eyes for the ladies.

पतिरेव गति: स्त्रीणां पति: प्राणाश्च संपद:।
धर्मार्थकाममोक्षाणां हेतु: सेतुर्भवार्णवे॥६४॥

Not only this, the movement of the ladies, their life and the riches are vested in the husband. He alone is the cause of *dharma, artha, kāma* and *mokṣa* and the means to cross the ocean of the universe.

पतिर्नारायण: स्त्रीणां व्रतं धर्म: सनातन:।
सर्वं कर्म वृथा तासां स्वामिनो विमुखाश्च या:॥६५॥

For ladies, husband alone is Nārāyaṇa, the vow and the ancient religion. Because of this, the religion functions performed by the ladies after antagonising the husbands are of no avail.

स्नानं च सर्वतीर्थेषु सर्वयज्ञेषु दक्षिणा।
सर्वदानानि पुण्यानि व्रतानि नियमाश्च ये॥६६॥
देवार्चनं चानशनं सर्वाणि च तपांसि च।
स्वामिन: पादसेवाया: कलां नार्हन्ति षोडशीम्॥६७॥

Bathing at all the holy places and the *dakṣiṇā* given after performing of the *yajñas,* noble deeds, *vratas* adoration of gods, holy fasting and all the types of meditation do not equate with even the sixteenth ray as compared to the serving at the feet of the husband.

सर्वेषां बान्धवानां च प्रिय: पुत्रश्च योषिताम्।
स एव स्वामिनोंऽशश्च शतपुत्रात्पर: पति:॥६८॥

Son is the dearest of all the relatives but the same son happens only to be a part of the husband. Therefore the husband is far more important than the hundreds of sons.

असद्वंशप्रसूता या सा द्वेष्टि स्वामिनं सदा।
यस्या मनश्चलं दुष्टं सततं परपुरुषे॥६९॥

A lady born in an evil family always remains environs her husband because her mind always remains unstable and she feels attracted towards the evil and wicked people.

पतितं रोगिणं दुष्टं निर्धनं गुणहीनकम्।
युवानं चैव वृद्धं वा भजेत्तं न त्यजेत्सती॥७०॥

But the chaste ladies serve her husbands even when he is mean, degraded, sickly, wicked, poor deprived of virtues and whether young or old .

सगुणं निर्गुणं वाऽपि द्वेष्टि या संत्यजेत्पतिम्।
पच्यते कालसूत्रे सा यावच्चन्द्रदिवाकरौ॥७१॥
कीटै: शुनकतुल्यैश्च भक्षिता सा दिवानिशम्।
भुङ्क्ते मृतवसामांसे पिबेन्मूत्रं च तृष्णाया॥७२॥

A woman who envies a poor or virtuous husband and deserts him, she suffers in the horrible hell till the sun and moon shine on earth,

where insects eat her up like dogs day and night. When hungry, she has to consume the flesh of dead bodies and has to consume the urine to quench her thirst.

गृध्र: कोटिसहस्राणि शतजन्मानि सूकर:।

श्वापद: शतजन्मानि सा भवद्बन्धुहा तत:॥७३॥

She then is born crores of times as vulture, female pig for a hundred years and carnivore for a hundred births and ultimately she destroys her own family.

ततो मानवजन्मानि लभेच्चेत्पूर्वकर्मण:।

विधवा धनहीना च रोगयुक्ता भवेद्ध्रुवम्॥७४॥

Again, because of her good deeds, in case she is reborn as a human, she becomes a widow, a pauper and remains sickly. This is certain.

देहि न: कान्तदानं च कामपूरं विधे: सुत।

विधात्रा सदृशस्त्वं च पुन: स्रष्टुं क्षमो जगत्॥७५॥

O Son of Brāhmaṇa, you better restore our husband to us because you can create the universe like Brahmā himself?".

कन्यानां वचनं श्रुत्वा दक्ष: शंकरसंन्निधिम्।

जगाम शंभुस्तं दृष्ट्वा समुत्थाय ननाम च॥७६॥

दक्षस्तस्याशिषं कृत्वा समुवाच कृपानिधिम्।

तत्याज कोपं दुर्धर्षं दृष्ट्वा च प्रणतं शिवम्॥७७॥

On hearing the words of his daughters, Dakṣa went to Śiva, who got up from his seat and bowed in reverence before Dakṣa, Dakṣa then blessed Śiva, the compassionate one. Finding Śiva's humble behaviour, Dakṣa's anger disappeared.

दक्ष उवाच

देहि जामातरं शंभो मदीयं प्राणवल्लभम्।

मत्सुतानां च प्राणानां परमेव प्रियं पतिम्॥७८॥

Dakṣa said, "O Lord Śiva, you please return my son in law who is dearer to my daughters than their lives even.

न चेद्ददासि जामातर्मम विधुम्।

दास्यामि दारुणं शापं तुभ्यं त्वं केन मुच्यसे॥७९॥

You also happen to be my son in law. In case you do not return my son-in-law to me, I shall pronounce a horrible curse on you and you will not be able to free yourself from it.

शिव उवाच।

दक्षस्य वचनं श्रुत्वा तमुवाच कृपानिधि:।

सुधाधिकं च वचनं ब्रह्मञ्शरणपञ्जर:॥८०॥

O Brāhmaṇa, on hearing the words of Dakṣa, Śiva spoke the words which were sweeter than the nectar even.

करोषि भस्मसाच्चेन्मां दत्त्वा वा शापमेव च।

नाहं दातुं समर्थश्च चन्द्रं च शरणागतम्॥८१॥

शिवस्य वचनं श्रुत्वा दक्षस्तं शप्तुमुद्यत:।

शिव: सस्मार गोविन्दं विपन्मोक्षणकारकम्॥८२॥

Śiva said, "Whether your reduce me to ashes or pronounce a curse on me, but I am unable to return the moon who has taken the refuge under me." On hearing the words of Śiva, Dakṣa was about to pronounce a curse of Śiva. At that point of time, Śiva remembered of Govinda.

एतस्मिन्नन्तरे कृष्णो वृद्धब्राह्मणरूपधृक्।

समाययौ तयोर्मूलं तौ तं च नमतु: क्रमात्॥८३॥

At that very moment, lord Kṛṣṇa appeared on the scene in the form of an old Brāhmaṇa, who happened to be the creation of both of them. Both of them bowed before him in reverence.

दत्त्वा शुभाशिषं तौ स ब्रह्मज्योति: सनातन:।

उवाच शंकरं पूर्वं परिपूर्णतमो द्विज॥८४॥

O Brāhmaṇa, he blessed both of them with his divine light and he then spoke to Śiva first.

श्रीभगवानुवाच

न चात्मन: प्रिय: कश्चिच्छर्व सर्वेषु बन्धुषु।

आत्मानं रक्ष दक्षाय देहि चन्द्रं सुरेश्वर॥८५॥

The lord said, "O Śiva, nothing is dearer to them the soul in all the creatures, therefore O Lord of the gods, you better same yourself by giving away the moon the Dakṣa.

तपस्विनां वर: शान्तस्त्वमेवं वैष्णवाग्रणी:।

समः सर्वेषु जीवेषु हिंसाक्रोधविवर्जितः॥८६॥

You are the best of the recluses, are calm, first among the Vaiṣṇavas and you treat all the creatures in one and the same way. You are free from violence and anger.

दक्षः क्रोधी च दुर्धर्षस्तेजस्वी ब्रह्मणःसुतः।
शिष्टो बिभेति दुर्धर्षं न दुर्धर्षश्च कञ्चन॥८७॥

Dakṣa is full of anger, terrific and is an illustrious son of Brahma. A noble person gives in before a terrific person who never gets afraid of anyone".

नारायणवचः श्रुत्वा हसित्वा शंकरः स्वयम्।
उवाच नीतिसारं च नीतिबीजं परात्परम्॥८८॥

Hearing the words of Nārāyaṇa, Śiva smiled and spoke quite appropriate words which were the gist of the politics.

शंकर उवाच

तपो दास्यामि तेजश्च सर्वसिद्धिं च संपदम्।
प्राणांश्च न समर्थोऽहं प्रदातुं शरणागतम्॥८९॥

Śiva said, "I can sacrifice my *tapas,* glory, all the achievements, the riches and even my life but cannot give away the person who had taken refuge with me.

यो ददाति भयेनैव प्रपन्नं शरणागतम्।
तं च धर्मः परित्यज्य याति शप्त्वा सुदारुणम्॥९०॥

because the one who disown the person who had taken refuge with him, he is also abandoned by the *Dharma* pronouncing a curse of him.

सर्वं त्यक्तुं समर्थोऽहं न स्वधर्मं जगत्प्रभो।
यः स्वधर्मविहीनश्च स च सर्वबहिष्कृतः॥९१॥

Therefore, O lord of the universe. I can disown anyone except the *Dharma.* Because the one who is deprived of the *Dharma* of his own is discarded by all the *Dharma.*

यश्च धर्मं सदा रक्षेद्धर्मस्तं परिरक्षति।
धर्मं वेदेश्वर त्वं च किं मां ब्रूहि स्वमायया॥९२॥

The one who protest *Dharma,* he is also protected *Dharma.* O Lord you are well aware of the *Dharma and* as such why do you speak such words influenced with your illusion.

त्वं सर्वमाता स्रष्टा च हन्ता च परिणामतः।
त्वयि भक्तिर्दृढा यस्य तस्य कस्माद्भयं भवेत्॥९३॥

You are the producer and the creator of all besides being the destroyer. The one who is deeply devoted to you cannot be afraid of anyone".

शंकरस्य वचः श्रुत्वा भगवान्सर्वभाववित्।
चन्द्रं चन्द्राद्विनिष्कृष्य दक्षाय प्रददौ हरिः॥९४॥

The lord who is well aware of the sentiments of others listened to the words of Śiva quite attentively. He then took out the moon from his head and gave him away to Dakṣa.

प्रतस्थावर्द्धचन्द्रश्च निर्व्याधिः शिवशेखरे।
निजग्राह परं चन्द्रं विष्णुदत्तं प्रजापतिः॥९५॥
यक्ष्मग्रस्तं च तं दृष्ट्वा दक्षस्तुष्टाव माधवम्।
पक्षे पूर्णं क्षतं पक्षे तं चकार हरिः स्वयम्॥९६॥
कृष्ण एवं वरं दत्वा जगाम स्वालयं द्विज।
दक्षश्चन्द्रं गृहीत्वा च कन्याभ्यः प्रददौ पुनः॥९७॥
चन्द्रस्ताश्च परिप्राप्य विजहार दिवानिशम्।
समं ददर्श ताः सर्वास्तत्प्रभृत्येव कम्पितः॥९८॥

The half them the half portion of the moon which was quite healthy was placed over the head of Śiva, while the other half which was ailing went to Dakṣa, who finding the same infested with the disease of consumption, prayed to lord Kṛṣṇa, who so managed that the moon would become full during one fortnight and lustre less during the other fortnight. Thus blessing both of them lord Kṛṣṇa retreated to his abode. Dakṣa on his part entrusted the care of the moon to his daughters. The moon on the other hand treated all his wives equally from that time on wards and enjoyed all the pleasures of their company.

इत्येवं कथितं सर्वं किंचित्सृष्टिक्रमं मुने।
श्रुतं च गुरुवक्त्रेण पुष्करे मुनिसंसदि॥९९॥

O Brāhmaṇa, I have narrated to you all whatever was hard by me at Pṣskara from the mouth of my teacher. .

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे प्रसूतिवंशवर्णनं नाम नवमोऽध्याय:॥ ९॥

अथ दशमोऽध्याय:

Chapter-10

Comparison between Casts and the relations

सौतिरुवाच

भृगो पुत्रश्च च्यवन: शुक्रश्च ज्ञानिनां वर:।

क्रतोरपि क्रिया भार्या बालखिल्यानसूयत॥ १॥

Sauti said, "Bhṛgu, Cyayana and Śukra happen to be the best of the intellectuals,. Kratu's wife named Kriyā gave birth to the sages known as Bālakhilyas.

त्रय: पुत्राश्चाङ्गिरसो बभूवुर्मुनिसत्तमा:।

बृहस्पतिरुतथ्यश्च शम्बरश्चापि शौनक॥ २॥

O Śaunaka, Bṛhaspati the best of the sages was born of Aṅgirā, besides Utathya and Śambara.

वसिष्ठस्य सुत: शक्ति: शक्ते: पुत्र: पराशर:।

पराशरसुत: श्रीमान्कृष्णद्वैपायनो हरि:॥ ३॥

śakti was born to Vasiṣṭha. Parāśara was the son of *śakti* and Parāśara's son was Kṛṣṇa Dvaipāyana Vyāsa, who was considered to be the partial incarnation of Viṣṇu.

व्यासपुत्र: शिवांशश्च शुक्रश्च ज्ञानिनां वर:।

विश्वश्रवा: पुलस्त्यस्य यस्य पुत्रो धनेश्वर:॥ ४॥

The great intellect Śuka was born to Vyāsa who is believed to be the *aṁśa* of Śiva. Pulastya had a son named Viśvaśravā and he had a son named Kubera.

शौनक उवाच

अहो पुराणविदुषामत्यन्तं दुर्गमं वच:।

न बुद्धं वचनं किंचिद्धनेशोत्पत्तिपूर्वकम्॥ ५॥

अधुना कथितं जन्म धनेशस्येश्वरादिदम्।

पुनर्भिन्नक्रमं जन्म ब्रवीषि कथमेव माम्॥ ६॥

Śaunaka said, "It is surprising that the words of the people well-versed in the Purāṇas are difficult to be understood because first now you have stated that Kubera was born out of lord Kṛṣ ṇa, them how have spoken to me the other source of the birth of Kubera. (How could Kubera be the son of Viśvaśravā).

सौतिरुवाच

बभूवुरेते दिक्पाला: पुरा च परमेश्वरात्।

पुरश्च ब्रह्मशापेन स च विश्वश्रवस: सुत:॥ ७॥

Sauti said, "In the ancient times all the Dikpālas were born of the lord but then with the curse of the Brahmā were born as the sons of Viśvaśravā.

गुरवे दक्षिणां दातुमुतथ्यश्च धनेश्वरम्।

ययाचे कोटिसौवर्णं यत्नतश्च प्रचेतसे॥ ८॥

धनेशो विरसो भूत्वा तस्मै तद्दातुमुद्यत:।

चकार भस्मसाद्विप्र पुनर्जन्म ललाभ स:॥ ९॥

Once Utathya demanded a crores of gold coins form Kubera to pay gurudakṣiṇā to his teacher. Kubera is turn behaved with him quite harshly. At this Utathya reduced Kubera to ashes as a result of which Kubera was to be reborn.

तेन विश्वश्रवस: पुत्र: कुबेरश्च धनाधिप:।

रावण: कुम्भकर्णश्च धार्मिकश्च विभीषण:॥ १०॥

Thus Kubera was born again of Viśvaśravā and the brother of Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa who was quite a religious one.

पुलहस्य सुतो वात्स्य: शाण्डिल्यश्च रुचे: सुत:।

सावर्णिगौतमाज्जज्ञे मुनिप्रवर एव स:॥ ११॥

Agastya was the son of Pulaha Vātsya, Śāṇḍilya was born of Ruci and Sāvarṇi was born of the great sage Gautama.

काश्यप: कश्यपाज्जातो भरद्वाजो बृहस्पते:।

(स्वयं वात्स्यश्च पुलहात्सावर्णिगौतमात्तथा॥ १२॥

शाण्डिल्यश्च रुचे: पुत्रो मुनिस्तेजस्विनां वर:।)

बभूवु: पञ्चगोत्राश्च एतेषां प्रवरा भवे॥ १३॥

Kaśyapa was born to Kaśyapa and Bhārdvāja was the son of Bṛhaspati. Vātsya himself was born of the sage Pulaha. The great sage Śāṇḍilya was born of Ruci.

बभूवुर्ब्रह्मणो वक्त्रादन्या ब्राह्मणजातय:।

ता: स्थिता देशभेदेषु गोत्रशून्याश्च शौनक॥ १४॥

Five *gotras* were associated with these five families. O Śaunaka, other castes of Brāhmaṇas were born out of the mouth of Brahmā. They were all spread over to different countries and are devoid of the *gotras*.

चन्द्रादित्यमनूनां च प्रवरा: क्षत्रिया: स्मृता।

ब्रह्मणो बाहुदेशाच्चैवान्या: क्षत्रियाजातय:॥ १५॥

ऊरुदेशाच्च वैश्याश्च पादत: शूद्रजातय:।

तासां संकरजातेन बभूवुर्वर्णसंकरा:॥ १६॥

गोपनापितभिल्लाश्च तथा मोदककूबरौ।

ताम्बूलिस्वर्णकारौ च वणिग्जातय एव च॥ १७॥

इत्येवमाद्या विप्रेन्द्र सच्छूद्रा: परिकीर्तिता:।

शूद्राविशोस्तु करणोऽम्बष्ठो वैश्यद्विजन्मनो:॥ १८॥

Similarly the moon, the sun and the Kṣatriyas born of Manu are the best. The Kṣatriyas of other castes were born out of the arms of Brahma. The Vaiśays were born out of his eyes and the Śūdras emerged out of his feet. With the contact of the Śūdra women with the men of other castes *varṇas śukaras* were born. O best of the Brāhmaṇas, the cowherds, barbers, sweet meat sellers, the weavers, the black smiths, the gold smiths and the traders are known as sat-Śūdras. With the union of Vaiśya with Śūdra a female of double caste is born and is called Ambaṣṭha.

विश्वकर्मा च शूद्रायां वीर्याधानं चकार स:।

ततो बभूवु: पुत्राश्च नवैते शिल्पकारिण:॥ १९॥

मालाकार: कर्मकार: शङ्खकार: कुविन्दक:।

कुम्भकार: कांस्यकार: षडेते शिल्पिनां वरा:॥ २०॥

Viśvakarmā implanted the seed in the knowledge (Vidyā) and nine sons were born of her, who were known as the artisans like, the gardener, Carpenter, maker of Śaṁkha, weaver, potter and blacksmith. All these six types of artisans are known to be the best of all.

सूत्रधारश्चित्रकार: स्वर्णकारस्तथैव च।

पतितास्ते ब्रह्मशापादयाज्या वर्णसंकरा:॥ २१॥

The carpenter, sculptor and the gold-smith are the ones who had fallen on earth due to the curse of Brahmā and are known as *Varṇasaṅkaras* besides being unsuitable to perform the *yajñas*.

शौनक उवाच

कथं देवो विश्वकर्मा वीर्याधानं चकार स:।

शूद्रायामधमायां च कथं ते पतितास्त्रय:॥ २२॥

कथं तेषु ब्रह्मशापो ह्यभवत्केन हेतुना।

हे पुराणविदां श्रेष्ठ तन्न: शंसितुमर्हसि॥ २३॥

Śaunaka said, "How could Viśvakarmā implant his see in a Śūdra woman? How were they fallen? Why did Brahmā pronounce a curse on them. O best of these possessing the knowledge of the Purāṇas, you please tell us.

सौतिरुवाच

घृताची कामत: कामं वेषं चक्रे मनोहरम्।

तामपश्यद्विश्वकर्मा गच्छन्ती पुष्करे पथि॥ २४॥

Sauti said, "Once an *Apsarā* named Ghṛtācī, infested with passion and clad in attractive garments was proceeding to the abode of Kāmadeva. Viśvakarmā spotted her on the way near Psskara.

आगच्छत्तद्विलोकाच्च प्रसादोत्फुल्लमानस:।

तां ययाचे स शृङ्गारं कामेन हृतचेतन:॥ २५॥

रत्नालङ्कारभूषाढ्यां सर्वावयवकोमलाम्।

तथा षोडशवर्षीयां शश्वत्सुस्थिरयौवनाम्॥ २६॥

बृहन्नितम्बभारार्तां मुनिमानसमोहिनीम्।

अतिवेगकटाक्षेण लोलां कामातिपीडिताम्॥ २७॥

तच्छ्रोणीं कठिनां दृष्ट्वा वायुनाऽपहृतांशुकाम्।

अतीवोच्चै: स्तनयुगं कठिनं वर्तुलं परम्॥ २८॥

सुस्मितं चारु वक्त्रं च शारच्चन्द्रविनिन्दकम्।

पक्वबिम्बफलारक्तस्वोष्ठाधरमनोहरम्॥ २९॥
सिन्दूरबिन्दुसंयुक्तं कस्तूरीबिन्दुसंयुतम्।
कपालमुज्ज्वलं शश्वन्महार्हमणिकुण्डलम्॥ ३०॥
तामुवाच प्रियां शान्ता कामशास्त्रविशारद:।
कामग्निवर्द्धनोद्योगि वचनं श्रुतिसुन्दरम्॥ ३१॥

On seeing her, the mind of Viśvakarmā was filled with pleasure. Infested with passion he sought to make love with her. At that point of time she was adorned with all the ornaments. All her limbs looked tender. She, having an eternal youthfulness looked like a damsel of sixteen years. She had broad hips. She could attract even the recluses. She stood unstable because of casting a sharp side glance and looked quite passionate, infested with love. Her waist was well developed. Her costumes were being flown by the wind. Both her breasts were well developed, raised and hard. She wore a smile on her face and the lustre of her body put even to moon to shame. Her beautiful lips resembled the ripe *bimba* fruits and were red in colour. Her forehead was plastered with coryllium mixed with *kastūrī*. The precious gem-studded *kuṇḍalas* were hanging and shining over her cheeks. Viśvakarmā, the master of Love sport, spoke to her the words which were sweet like the nectar.

विश्वकर्मोवाच

अयि क्व यासि ललिते मम प्राणाधिके प्रिये।
मम प्राणांश्चापहत्य तिष्ठ कान्ते क्षणं शुभे॥ ३२॥

Viśvakarmā said, "O Beautiful one and dearer than my life, where are you going after stealing away my life out of my body. O Beautiful, wait for a while.

तवैवान्वेषणं कृत्वा भ्रमामि जगतीतलम्।
स्वप्राणांस्त्यक्तुमिष्टोऽहं त्वां न दृष्ट्वा हुताशने॥ ३३॥

I have been roaming about the world over in search of you. Failing to find you I had decided to enter the fire to end my life.

त्वं कामलोकं यासीति श्रुत्वा रम्भामुखोदितम्।
आगच्छमहमेवाद्य चास्मिन्वर्त्मन्यवस्थित:॥ ३४॥

I have heard from the mouth of Rambhā that you are proceeding to the abode of Kāmadeva. That is why I have arrived here to intercept you.

अहो सरस्वतीतीरे पुष्पोद्याने मनोहरे।
सुगन्धिमन्दशीतेन वायुना सुरभीकृते॥ ३५॥
परम कान्ते मया सार्द्धं यूना कान्तेन शोभने।
विदग्धाया विदग्धेन संगमो गुणवान्भवेत्॥ ३६॥

O Beautiful one, you enjoy my company in the orchard located over the bank of the river Sarasvatī, who fragrant breeze is always blowing. You cohabit with a beautiful person like me because a clever man would always like to make love with a clever lady.

स्थिरयौवनसंयुक्ता त्वमेव चिरजीविनी।
कामुकी कोमलाङ्गी च सुन्दरीषु च सुन्दरी॥ ३७॥

You are the most beautiful lady in the world and your youthfulness is eternal. You are attractive having tender limbs and the most beautiful of all the beautiful women on earth.

मृत्युंजयवरेणैव मृत्युकन्या जिता मया।
कुबेरभवनं गत्वा धनं लब्धं कुबेरत:॥ ३८॥
रत्नमाला च वरुणाद्वायो: स्त्रीरत्नभूषणम्।
वह्निशुद्धं वस्त्रयुगं वह्ने: प्राप्तं महौजस:॥ ३९॥
कामशास्त्रं कामदेवाद्योषिद्रञ्जनकारणम्।
शृङ्गारशिल्पं यत्किंचिल्लब्धं चन्द्राच्च दुर्लभम्॥ ४०॥

With the blessing of Śiva I have already won over the daughter of the lord of death. I have also been granted a boon Kubera, when I went to his abode. Similarly Varuṇa has bestowed me with the gift of the garland of gems, female ornaments from the wind-god, the sanctified garments from the god of fire and the love sports from Kāmadeva, which is the mode of pleasure for all the ladies. I have learnt the art of decoration from the moon.

रत्नमालां वस्त्रयुग्मं सर्वाण्याभरणानि च।
तुभ्यं दातुं हृदि कृतं प्राप्तं तत्क्षणमेव च॥ ४१॥
गृहे तानि च संभाष्य चागतोऽन्वेषणे भवे।
विरामे सुखसंभोगे तुभ्यं दास्यामि सांप्रतम्॥ ४२॥

I had resolved to hand over the garland of gems and all the ornaments. After keeping them safely in my abode, I had come out in search of you. I shall hand them all over to you after enjoying your company".

कामुकस्य वचः श्रुत्वा घृताची सस्मिता मुने।
ददौ प्रत्युत्तरं शीघ्रं नीतियुक्तं मनोहरम्॥४३॥

Listening to the words of the passionate Viśvakarmā, Ghṛtācī smilingly spoke the appropriate words.

घृताच्युवाच

त्वया यदुक्तं भद्रं तत्स्वीकरोम्यधुना परम्।
किंतु सामयिकं वाक्यं ब्रवीष्यामि स्मरातुर॥४४॥

Ghṛtācī said, "O Passionate one, I accept all whatever have you spoken to me. But presently, I would like to speak to you some meaningful words.

कामदेवालयं यामि कृतवेषा च तत्कृते।
यद्दिने यत्कृते यामो वयं तेषां च योषितः॥४५॥
अद्याहं कामपत्नी च गुरुपत्नी तवाधुना।
त्वयोक्तमधुनेदं च पठितं कामदेवतः॥४६॥

Currently I am moving to Kāmadeva's abode, so well dressed. The day on which I use a particular dress for some one, that day is meant for that particular person. Today therefore I am the wife of Kāmadeva and the wife of your teacher because you have just now told me that Kāmadeva had been your teacher.

विद्यादा मन्त्रदाता गुरुर्लक्षगुणैः पितुः।
मातुः सहस्रगुणवान्नास्त्यन्यस्तत्समो गुरुः॥४७॥

The one who imparts the knowledge and the one who imparts the knowledge in *mantras* enjoys a position a lakh times greater than the father a thousand times greater than the mother. There is none else comparable to the teacher.

गुरोः शतगुणैः पूज्या गुरुपत्नी श्रुतौ श्रुता।
पितुः शतगुणं पूज्या यथा माता विचक्षण॥४८॥

O Intelligent one, I have heard from the Vedas that the teacher and the wife of the teacher are hundred times more respectable as a mother is hundred times more respectable than the father.

मात्रा समागमे सूनोर्यावान्दोषः श्रुतौ श्रुता।
ततो लक्षगुणो दोषो गुरुपत्नीसमागमे॥४९॥

The quantity of sins one earns by cohabiting with one's own mother is a lakh times more than cohabiting with the wife of the teacher.

मातरित्येव शब्देन यां च संभाषते नरः।
सा मातृतुल्या सत्येन धर्मः साक्षी सतामपि॥५०॥

A person who talks to some one addressing her as a mother, in reality she becomes like his mother because *Dharma* is witness for all the noble people.

तया हि संगतो यः स्यात्कालसूत्रं प्रयाति सः।
तत्र घोरे वसत्येव यावच्चन्द्रदिवाकरौ॥५१॥

Thus the one who cohabits with her, has to suffer horrible pains in the terrific hell till the sun and the moon shine on earth.

मात्रा सह समायोगे ततो दोषश्चतुर्गणः।
सार्द्धं च गुरुपत्न्या च तल्लक्षगुण एव च॥५२॥

One earns four times more sin for cohabiting with his mother and by so doing with the wife of a teacher one earns a lakh of time more sins.

कुम्भीपाके पतत्येव यावद्वै ब्रह्मणो वयः।
प्रायश्चित्तं पापिनश्च तस्य नैव श्रुतौ श्रुतम्॥५३॥

and he suffers in the horrible hell till the life of Brahma. No remedy has been prescribed in the Vedas for such sins and is rather unheard of.

चक्राकारं कुलालस्य तीक्ष्णधारं च खड्गवत्।
वसामूत्रपुरीषैश्च परिपूर्णं सुदुस्तरम्॥५४॥
शूलवत्कृमिसंयुक्तं तप्तमग्निसमं द्रवत्।
पापिनां तद्विहारं च कुम्भीपाकं प्रकीर्तितम्॥५५॥

The sinners are thrown in the *kumbhīpāka* hell, which moves like the wheel of the potters, sharp like sword, filled with flesh, urine refuse filled with the insects while bite like the tridents, burning like the fire flames and is boiling hot. .

यावान्दोषो हि पुंसां च गुरुपत्नीसमागमे।
तावांश्च गुरुपत्न्या वै तत्र चेत्कामुकी यदि॥५६॥

The sin that accrues to a person for enjoying the company of the wife of the teacher the same quantity of sin is earned by the wife of the teacher as well in case she enjoys the company of others in a passionate manner. .

अद्य यास्यामि कामस्य मन्दिर तस्य कामिनी।
वेषं कृत्वागमिष्यामि त्वत्कृतेऽहं दिनान्तरे।।५७।।

Today, I happen to be the beloved of Kāmadeva. That is why I am going to him. I shall come for your sake in that is why I am going to him. I shal' come for your sake in a more attractive costume on some other day". .

घृताचीवचनं श्रुत्वा विश्विकर्मा रुरोष ताम्।
शशाप शूद्रयोनिं च व्रजेति जगतीतले।।५८।।

On hearing the words of Ghṛtācī, Viśvakarmā was enraged and pronounced a curse on her saying that she would be born on earth in the house of a Śūdra. .

घृताची तद्वचः श्रुत्वा तं शशाप सुदारुणम्।
लभ जन्म भवे त्वं च स्वर्गभ्रष्टो भवेति च।।५९।।

Ghṛtācī too on hearing the curse of Viśvakarmā, also pronounced a terrific curse on him, "you fall from heaven and be born on earth.

घृताची कारुमुक्त्वा च साऽगच्छत्काममन्दिरम्।
कामेन सुरतं कृत्वा कथयामास तां कथाम्।।६०।।

Thus cursing Viśvakarmā, Ghṛtācī reached the abode of Viśvakarmā. After enjoying the love sport with Kāmadeva, the narrated the details of what had happened to her. .

सा भारते च कामोक्त्या गोपस्य मदनस्य च।
पत्न्या प्रयागे नगरे लेभे जन्म च शौनक।।६१।।
जातिस्मरा तत्प्रसूता बभूव च तपस्विनी।
वरं न वव्रे धर्मिष्ठा तपस्यायां मनो दधौ।।६२।।

O Saunaka! After informing Kāmadeva, Ghṛtācī took birth in the house of a cowherd named Madana, in the town of Prayāga. Even after her birth on earth, she could remember the happenings of her earlier birth. She therefore instead of entering into the marriage, resorted to sever *tapas*.

तपश्चकार तपसा तप्तकाञ्चनसंन्निभा।
दिव्यं च शतवर्षं सा गंगातीरे मनोरमे।।६३।।

Ghṛtācī having the complexion of the heated gold performed *tapas* over the bank of the Gaṅgā for a hundred years.

वीर्येण सुरकारोश्च नव पुत्रान्प्रसूय सा।
पुनः स्वर्लोकं गत्वा च सा घृताची बभूव ह।।६४।।

Thereafter Ghṛtācī after giving birth to a hundred sons born out of the semen of Viśvakarmā retreated to heaven.

शौनक उवाच

कथं वीर्यं सा दधार सुरकारोस्तपस्विनी।
पुत्रान्नव प्रसूता च कुत्र वा कति वासरान्।।६५।।

Śaunaka said, "O sage, how did she bear the seed of Viśvakarmā? Where were the hundred sons born? For how long did she remain on earth.

सौतिरुवाच

विश्वकर्मा तु तच्छापं समाकर्ण्य रुषाऽन्वितः।
जगाम ब्रह्मणः स्थानं शोकेन हतचेतनः।।६६।।
नत्वा स्तुत्वा च ब्रह्माणं कथयामास तां कथाम्।
ललाभ जन्म ब्राह्मण्यां पृथिव्यामाज्ञया विधेः।।६७।।
स एव ब्राह्मणो भूत्वा भुवि कारुर्बभूव ह।
नृपाणां च गृहस्थानां नानाशिल्पं चकार ह।।६८।।

Sauti said, "Viśvakarmā was grieved at the curse of Ghṛtācī and with a painful heart, he want to Brahmā to whom he narrated the details of what had happened. Thereafter with the permission of Brahmā, he was born on earth in the Brāhmaṇa family. Even after having been born in a Brāhmaṇa family, he worked as an artisan, as a result of which he worked variously in the royal palaces as well as the houses of other people.

शिल्पं च कारयामास सर्वेभ्यः सर्वतः सदा।
विचित्रं विविधं शिल्पमाश्चर्यं सुमनोहरम्।।६९।।

He always performed the job of an artisan and the quality of his artistic skill was indeed astonishing and pleasant.

एकदा तु प्रयागे च शिल्पं कृत्वा नृपस्य च।
स्नातुं जगाम गङ्गां स चापश्यत्तत्र कामिनीम्॥७०॥
घृताचीं नवरूपां च युवतिं तां तपस्विनीम्।
जातिस्मरां तां बुबुधे स च जातिस्मरो द्विजः॥७१॥

Once he after attending his job at the royal palaces, went to the bank of the Gaṅgā for having a bath. There he spotted a beautifully female recluse engaged in *tapas*. Viśvakarmā, who was well aware of the happenings of his past birth recognised her.

दृष्ट्वा सकामः सहसा बभूवं हतचेतनः।
उवाच मधुरं शान्तः शान्तां तां च तपस्विनीम्॥७२॥

On seeing her, he was suddenly infested with passion; He, however, became calm and in a sweet tone, he spoke to the female ascetic.

ब्राह्मण उवाच

अहोऽधुना त्वमत्रैव घृताचि सुमनोहरे।
मा मां स्मरसि रम्भोरु विश्वकर्माऽहमेव च॥७३॥

The Brāhmaṇa, said, "O Ghṛtācī, possessing the beautiful body, you are here at present, O Beautiful one having the things like the trunk of the banana tree, I am Viśvakarmā. Can you recognise me?

शापमोक्षं करिष्यामि भज मां तव सुन्दरि।
त्वत्कृतेऽतिदहत्येव मनो मे स च मन्मथः॥७४॥

O Beautiful one, I shall relieve you of the curse. You cohabit with me. Because of you I have been burning from within.

द्विजस्य वचनं श्रुत्वा घृताची नवरूपिणी।
उवाच मधुरं शान्ता नीतियुक्तं परं वचः॥७५॥

On hearing the words of the Brāhmaṇa, Ghṛtācī, took to new form and in a calm mood, spoke to him quite appropriately this.

गोपिकोवाच

तद्दिने कामाकान्ताऽहमधुना च तपस्विनी।
कथं त्वया संगता स्यां गङ्गातीरे च भारते॥७६॥

The cowherdesses said, "on that day, I was the wife of Kāmadeva and now a recluse. Thus how can I cohabit with you in Bhārata over the bank of the Gaṅgā.

विश्वकर्मन्निदं पुण्यं कर्मक्षेत्रं च भारतम्।
अत्र यत्क्रियते कर्म भोगोऽन्यत्र शुभाशुभम्॥७७॥

Because this Bhārata, O Viśvakarmā is a sacred place and what ever good and evil deeds are performed here, one has to face their result.

धर्मो मोक्षकृते जन्म प्रलभ्य तपसः फलात्।
निबद्धः कुरुते कर्म मोहितो विष्णुमायया॥७८॥

The great ascetics prefer to be born on earth and they perform infested with the illusion of lord Viṣṇu.

माया नारायणीशाना परितुष्टा च यं भवेत्।
तस्मै ददाति श्रीकृष्णो भक्तिं तन्मन्त्रमीप्सितम्॥७९॥

Because on whom so ever, the illusion of Viṣṇu gets pleased, lord Kṛṣṇa and showers his devotion and the desired mantra.

यो मूढो विषयासक्तो लब्धजन्मा च भारते।
विहाय कृष्णं सर्वेशं स मुग्धो विष्णुमायया॥८०॥

The god who having been horn in Bhārata, involves himself in worldly pleasures and passions are apparently overpowered by the illusion of Viṣṇu.

सर्वं स्मरामि देवाहमहो जातिस्मरा पुरा।
घृताची सुरवेश्याऽहमधुना गोपकन्यका॥८१॥

I have been reminded of all the happenings of my past birth. I am the divine *apsarā* named Ghṛtācī of the earlier birth and an currently the daughter of a cowherd.

तपः करोमि मोक्षार्थं गङ्गातीरे सुपुण्यदे।
नात्र स्थलं च क्रीडायाः स्थिरस्त्वं भव कामुक॥८२॥

I am performing *tapas* over the sacred bank of the Gaṅgā for the achieving of the salvation. Therefore O Passionate one, you better remain calm at the moment, because this is not the place for making love sport.

अन्यत्र यत्कृतं पापं गंगायां तद्विनश्यति।
गङ्गातीरे कृतं पापं सद्यो लक्षगुणं भवेत्॥८३॥

The sins which are performed elsewhere are washed away by having a bath in the water of the Gaṅgā but the sin performed over the bank of the Gaṅgā gets multiplied a lakh of times in an instant.

तत्तु नारायणक्षेत्रे तपसा च विनश्यति।
यद्येव कामत: कृत्वा निवृत्तश्च भवेत्पुन:॥८४॥

The same sin can vanish with the performing of the *tapas* of Nārāyaṇa. The sin committed intentionally or unintentionally also disappears with the *tapas*.

घृताचीवचनं श्रुत्वा विश्वकर्माऽनिलाकृति:।
जगाम तां गृहीत्वा च मलयं चन्दनालयम्॥८५॥

Viśvakarmā, of the form of a wind, then proceeded on to the Malayācala mountain with Ghṛtācī.

रम्याया मलयद्रोण्यां पुष्पतल्पे मनोरमे।
पुष्पचन्दनवातेन सततं सुरभीकृते॥८६॥
चकार सुखसंभोगं तया स विजने वने।
पूर्णं द्वादशवर्षं च बुबुधे न दिवानिशम्॥८७॥

Reaching the Malaya mountain, a beautiful bed of flowers was arranged. The fragrant coal was blowing. In the lonely forest, both of them enjoyed the love sport, over the flowery bid. They continued their love-sport for twelve years unmindful of the passing of the days or nights.

बभूव गर्भ: कामिन्या: परिपूर्ण: सुदुर्वह:।
सा सुषाव च तत्रैव पुत्रान्नव मनोहरान्॥८८॥
कृतशिक्षितशिल्पांश्च ज्ञानयुक्तांश्च शौनक।
पूर्वप्राक्तनतो योग्यान्बलयुक्तान्विचक्षणान्॥८९॥
मालाकारान्कर्मकाराञ्छङ्खकारान्कुविन्दकान्।
कुम्भकारान्सूत्रकारान्स्वर्णचित्रकरांस्तथा॥९०॥
तौ च तेभ्यो वरं दत्त्वा तान्संस्थाप्य महीतले।
मानवीं तनुमुत्सृज्य जग्मतुर्निजमन्दिरम्॥९१॥

Thereafter the lustful woman became pregnant with well-nourished foetus and she gave birth to a nine beautiful sons at that very place. O Śaunaka, Viśvakarmā, imparted adequate training in various arts to all his sons and they became intellects, competent valorous and wise. He then entrusting then the jobs of gardeners, carpenters, conch-makers, weavers, potters, gold smiths and painters and also blessed them variously. He then dedicated all of them to the universe and discarding the human body, Viśvakarmā went to his heavenly abode.

स्वर्णकार: स्वर्णचौर्याद्ब्राह्मणानां द्विजोत्तम।
बभूव पतित: सद्यो ब्रह्मशापेन कर्मणा॥९२॥

O best of the Brāhmaṇas, the goldsmith, fell from the position of the Brāhmaṇahood by stealing the gold of the Brāhmaṇas.

सूत्रकारा द्विजानां तु शापेन पतितो भुवि।
शीघ्रं च यज्ञकाष्ठानि न ददौ तेन हेतुना॥९३॥
व्यतिक्रमेण चित्राणां सद्यश्चित्रकारस्तथा।
पतितो ब्रह्मशापेन ब्राह्मणानां च कोपत:॥९४॥

The woodcutter, being unable to provide wood to the Brāhmaṇas, for *yajña* in time was fallen from his position with the curse of Brāhmaṇa, similarly the painter also had to suffer because of erroneous making of the paintings with the curse of the Brāhmaṇas.

कश्चिद्वणिग्विशेषश्च संसर्गात्स्वर्णकारिण:।
स्वर्णचौर्यादिदोषेण पतितो ब्रह्मशापत:॥९५॥

A special type of trader too because of by stealing the gold in league with the goldsmiths, also fell from grace with the curse of the Brāhmaṇas.

कुलटायां च शूद्रायां चित्रकारस्य वीर्यत:।
बभूवाट्टालिकाकार: पतितो जारदोषत:॥९६॥

With the planting of seed of a painter in the unchaste Śūdrā woman the mason was born.

अट्टालिकाकारबीजात्कुम्भकारस्य योषिति।
बभूव कोटक: सद्य: पतितो गृहकारक:॥९७॥

Because of his birth from an unchaste woman, he also fell from the grace.

कुम्भकारस्य बीजेन सद्य: कोटकयोषिति।
बभूव तैलकारश्च कुटिल: पतितो भुवि॥९८॥

The potter's seed was planted into the womb of an unchaste *koṭaka* woman and an oil-crusher was born. He was also treated to be degraded one.

सद्यः क्षत्रियबीजेन राजपुत्रस्य योषिति।
बभूव तीवरश्चैव पतितो जारदोषतः॥९९॥

Tīvara was born of the seed of a Kṣatriya implanted into the womb of the wife of a Rājaputra. He was also considered to be a degraded one because of the illicit relation.

तीवरस्य तु बीजेन तैलकारस्य योषिति।
बभूव पतितो दस्युर्लेटश्च परिकीर्तितः॥१००॥
लेटस्तीवरकन्यायां जनयामास षट् सुतान्।
माल्लं मन्त्रं मातरं च भण्डं कोलं कलंदरम्॥१०१॥

With the planting of the seed of Tīvara into the womb of the wife of an oil-man, a degraded thief was born who was known as *Leṭa.* Six sons were born of the daughter of Tīvara, with the seed of *Leṭa,* who were known by the names of Mālla, Mantra, Mātara, Bhaṇḍa, Kola and Kalandara.

ब्राह्मण्यां शूद्रवीर्येण पतितो जारदोषतः।
सद्यो बभूव चाण्डालः सर्वस्मादधमोऽशुचिः॥१०२॥

Because of the illicit relations, with seed of Śūdras planted in a Brāhmaṇa woman, Cāṇḍāla was born.

तीवरेण च चण्डाल्यां चर्मकारो बभूव ह।
चर्मकार्यां च चण्डालान्मांसच्छेदो बभूव ह॥१०३॥

When the semen of Tīvara was planted in the Cāṇḍāla woman, she gone birth to cobbler. The wife of the skinner when impregnated by a Cāṇḍāla, a hunter is born.

मांसच्छेद्यां तीवरेण कोञ्चश्च परिकीर्तितः।
कोञ्चस्त्रियां तु कैवर्तात्कर्तारः परिकीर्तितः॥१०४॥

With the union of a hunter and the fisher woman, Koñca (bird catcher) was born with the union of the wife of the bird-catcher and Kaivarta, *Karttāra* was born.

सद्यश्चाण्डालकन्यायां लेटवीर्येण शौनक।
बभूवतुस्तौ द्वौ पुत्रौ दुष्टौ हड्डिडमौ तथा ॥१०५॥

O Śaunaka, with the semen of *Leṭa implanted* in the womb of a Cāṇḍāla girl, two wicked sons named Haḍḍi and Dam were born.

क्रमेण हड्डिकन्यायां सद्यश्चाण्डालवीर्यतः।
बभूवुः पञ्च पुत्राश्च दुष्टा वनचराश्च ते॥१०६॥

Then from the daughter of Haḍḍi with the seed of Cāṇḍāla, five wicked sons were born. They were known as the forest dwellers.

लेटात्तीवरकन्यायां गङ्गातीरे च शौनक।
बूभूव सद्यो यो बालो गङ्गापुत्रः प्रकीर्तितः॥१०७॥

O Śaunaka, the son who was born of the daughter of Tīvara with the seed of Leṭa, over the bank of the Gaṅgā, was knower as Gaṅgāputra.

गङ्गापुत्रस्य कन्यायां वीर्याद्वै वेषधारिणः।
बभूव वेषधारी च पुत्रो युङ्गी प्रकीर्तितः॥१०८॥

From the daughter of Gaṅgāputra and with the seed of Veṣadhārī, was known as Yuṅgī.

वैश्यात्तीवरकन्यायां सद्यः शुण्डी बभूव ह।
शुण्डियोषिति वैश्यात्तु पौण्ड्रकश्च बभूव ह॥१०९॥

Śuṇḍī was born with the union of a trader and the daughter of Tīvara and with the union of Śuṇḍī and a Vaiśya, Pauṇḍraka was born.

क्षत्रात्करणकन्यायां राजपुत्रो बभूव ह।
राजपुत्र्यां तु करणादागरीति प्रकीर्तितः॥११०॥

With the union of a Kṣatriya and Karaṇa-kanyā, Rājaputra was born. With the union of Karaṇa and the daughter of Rājaputra Āgarī was born.

क्षत्रवीर्येण वैश्यायां कैवर्तः परिकीर्तितः।
कलौ तीवरसंसर्गाद्धीवरः पतितो भुवि॥१११॥

Kaivarta was born with the union of a Kṣatriya with the wife of a Vaiśya. Patita was born with the union of Kali and Tīvara who was a degraded one.

तीवर्यां धीवरात्पुत्रो बभूव रजकः स्मृतः।
रजक्यां तीवराच्चैव कोयालीति बभूव ह॥११२॥

The washerman was born with the union of Dhīvara with the wife of Tīvara. Koyāli was born out of the union of a washer woman and the Tīvara.

नापितादोपकन्यायां सर्वस्वी तस्य योषिति।

क्षत्राद्बभूव व्याधश्च बलवान्मृगहिंसकः॥ ११३॥

Sarvasvī was born as a son with the union of Nāpita with a cowherdesses who was quite valorous but the killer of animals.

तीवराच्छुण्डिकन्यायां बभूवुः सप्त पुत्रकाः।

ते कलौ हड्डिसंसर्गाद्बभूवुर्दस्यवः सदा॥ ११४॥

Tīvara with his union with the Śuṇḍī girl seven sons were born, who by keeping the company of Haḍḍi were turned into robbers.

ब्राह्मण्यामृषिवीर्येण ऋतोः प्रथमवासरे।

कुत्सितश्चोदरे जातः कूदरस्तेन कीर्तितः॥ ११५॥

A Brāhmaṇa woman came in contact with a sage on the first day of the period. A son was born thereafter, who was known by the name of Kūdar.

तदशौच विप्रतुल्यं पतितो ऋतुदोषतः।

सद्यः कोटकसंसर्गादधमो जगतीतले॥ ११६॥

Such a person is equated with an unclean Brāhmaṇa. He fell from grace because of his mother's fault during the period and because of his union with a koṭaka woman, he was further down graded.

क्षत्रवीर्येण वैश्यायामृतोः प्रथमवासरे।

जातः पुत्रो महादस्युर्बलवांश्च धनुर्धरः॥ ११७॥

चकार वागतीतं च क्षत्रियेणापि वारितः।

तेन जात्या स पुत्रश्च वागतीतः प्रकीर्तितः॥ ११८॥

Similarly the wife of a Kṣatriya in union with a Kṣatriya on the first day of the period gave birth to a son who was quite valorous but became a great robber as well as the archer. He deliberately acted against the words of the Kṣ atriyas and was therefore known as *vāgatīta* right from his birth.

क्षत्रवीर्येण शूद्रायामृतुदोषेण पापतः।

बलवन्तो दुरन्ताश्च बभूवुर्म्लेच्छजातयः॥ ११९॥

Because of the sin of the menses cycle, a Kṣatriya's seed implanted in the womb of a Śūdra woman the terrific Mlecchas caste was born.

अविद्धकर्णाः क्रूराश्च निर्भया रणदुर्जयाः।

शौचाचारविहीनाश्च दुर्धर्षा धर्मवर्जिताः॥ १२०॥

These Mlecchas without the ear-holes. They were cruel, heartless, who live with difficulty in the battle, were devoid of cleanliness and good manners, besides being horrible and were irreligious.

म्लेच्छात्कुविन्दकन्यायां जोलाजातिर्बभूव।

जोलात्कुविन्दकन्यायां शराङ्कः परिकीर्तितः॥ १२१॥

The Jolā caste was born from the union of a Mleccha and the kuvinda woman and with the union of kuvinda's girl and Jolā, Śarāṅka was born.

वर्णसंकरदोषेण बह्व्यश्चाश्रुतजातयः।

तासां नामानि संख्याश्च को वा वक्तुं क्षमो द्विज॥ १२२॥

Thus O Brāhmaṇa, because of the fault of Varṇasaṅkara (ill legitimate relations) several casts which were earlier unheard of were born and no one would be able to narrate their names.

वैद्योऽश्वनीकुमारेण जातो विप्रस्य योषिति।

वैद्यवीर्येण शूद्रायां बभूवुर्बहवो जनाः॥ १२३॥

ते च ग्राम्यगुणज्ञाश्च मन्त्रौषधिपरायणाः।

तेभ्यश्च जाताः शूद्रायां ये व्यालग्राहिणो भुवि॥ १२४॥

From a Brāhmaṇa woman Aśvanīkumāras produced the Vaidyas. The Vaidyas on the other hand produced many sons from the Śūdra women. These people were well versed in the village rituals as well as the indigenous medicines. They in turn produced the snake charmers by cohabiting with the Śūdra-woman.

शौनक उवाच

कथं ब्राह्मणपत्न्यां तु सूर्यपुत्रोऽश्विनीसुतः।

अहो केनाविवेकेन वीर्याधानं चकार ह॥ १२५॥

Śaunaka said, "How did Aśvanī Kumāra the son of Sūrya venture to cohabit with a Brāhmaṇa woman? In which form did he implant his seed in her"?

सौतिरुवाच

गच्छन्तीं तीर्थयात्रायां ब्राह्मणीं रविनन्दनः।

ददर्श कामुकः शान्तः पुष्पोद्याने च निर्जने।।१२६।।

तया निवारितो यत्नाद्बलेन बलवान्सुरः।

अतीव सुन्दरीं दृष्ट्वा वीर्याधानं चकार सः।।१२७।।

द्रुतं तत्याज गर्भं सा पुष्पोद्याने मनोहरे।

सद्यो बभूव पुत्रश्च तप्तकाञ्चनसंनिभः।।१२८।।

Sauti said, "A Brāhmaṇa lady was on her way to pilgrimage. When she reached a lonely orchard with beautiful flower beds, Aśvanī Kumāra felt attracted towards her. Finding her most beautiful and attractive, Aśvanī Kumāra, forcibly cohabited with her against her wishes. She dropped the focus then and there in the orchard, but a son with the complexion of the heated gold was born.

सपुत्रा स्वामिनो गेहं जगाम व्रीडिता सदा।

स्वामिनं कथयामास यन्मार्गे दैवसंकटम्।।१२९।।

विप्रो रोषेण तत्याज तं च पुत्रं स्वकामिनीम्।

सरिद्बभूव योगेन सा च गोदावरी स्मृता।।१३०।।

पुत्रं चिकित्साशास्त्रं च पाठयामास यत्नतः।

नानाशिल्पं च मन्त्रं च स्वयं स रविनन्दनः।।१३१।।

Thereafter the woman, much disgraced, reached her husband's home with the child. She then narrated to her husband, what ever had happened on the way. In rage, the Brāhmaṇa turned out his wife and the child from his home. Thereafter the Brāhmaṇa woman, with the use of her divine powers was turned into a stream known as Godāvarī. Aśvanī Kumāra patronised the boy and trained him in the use of medicines, mantras and various types of arts.

विप्रश्च वेतनाज्ज्योतिर्गणनाच्च निरन्तरम्।

वेदधर्मपरित्यक्तो बभूव गणको भुवि।।१३२।।

लोभी विप्रश्च शूद्राणामग्रे दानं गृहीतवान्।

ग्रहणे मृतदानानामग्रदानी बभूव सः।।१३३।।

But the Brāhmaṇa by constant counting the constellations and by receiving the wages, fell from the Vedic Dharma and started roaming on the earth in the form of a dancer. The greedy Brāhmaṇa accepted the charities given at the time of solar or lunar eclipses and also those offered at the time of death and as such he came to be known as *Agradānī.*

कश्चित्पुमान्ब्रह्मयज्ञे यज्ञकुण्डात्समुत्थितः।

स सूतो धर्मवक्ता च मत्पूर्वपुरुषः स्मृतः।।१३४।।

A man was born of the fire altar of the Brāhmaṇa. He came to be known as the speaker on Dharma or Sūta. The same spokesman on Dharma or Sūta is one ancestor.

पुराणं पाठयामास तं च ब्रह्म कृपानिधिः।

पुराणवक्ता सूतश्च यज्ञकुण्डसमुद्भवः।।१३५।।

The compassionate Brahmā imported him the knowledge of the Purāṇas. Thus the person born out of the fire-altar, also known as Sūta became the speaker on the Purāṇas.

वैश्यायां सूतवीर्येण पुमानेको बभूव ह।

स भट्टो वावदूकश्च सर्वेषां स्तुतिपाठकः।।१३६।।

एवं ते कथितः किंचित्पृथिव्यां जातिनिर्णयः।

वर्णसंकरदोषेण बह्व्योऽन्याः सन्ति जातयः।।१३७।।

With the semen of Sūta implanted in the Vaiśya woman a man was born, who happened to be a good orator and was known as a *Bhaṭṭa* in the world. He used to praise everyone. Thus I have narrated the genesis of some of the castes on earth. Several castes born out of illicit relations have been left out.

संबन्धो येषु येषां यः सर्वजातिषु सर्वतः।

तत्त्वं ब्रवीमि वेदोक्तं ब्रह्मणा कथितं पुरा।।१३८।।

I shall now speak about the inter-linking of some castes, which was earlier spelt out by Brahmā and given the descriptions in the Vedas.

पिता तातस्तु जनको जन्मदाता प्रकीर्तितः

अम्बा माता च जननी जनयित्री प्रसूरपि।।१३९।।

पितामहः पितृपिता तत्पिता प्रपितामहः।

अत ऊर्ध्वं ज्ञातयश्च सगोत्राः परिकीर्तिताः।।१४०।।

The father is also called as Janaka and also the one who gives birth. Similarly the grand father happens to be the father of the father and the great grand father happens to be the father of the grand father. There relations are called to be in the some *gotra* or the family

मातामहः पिता मातुः प्रमातामह एव च।
मातामहस्य जनकस्तत्पिता वृद्धपूर्वकः॥ १४१॥
पितामही पितुर्माता तच्छ्वश्रूः प्रपितामहा।
तच्छ्वश्रूश्च परिज्ञेया सा वृद्धप्रपितामही॥ १४२॥

The father of the mother is called the maternal grand father and his father is known as the great grand maternal grand father and his father is known as the great paternal grandfather.

मातामही मातृमाता मातृतुल्या च पूजिता।
प्रमातामहीति ज्ञेया प्रमातामहकामिनी॥ १४३॥
वृद्धमातामही ज्ञेया तत्पितुः कामिनी तथा।
पितृभ्राता पितृव्यश्च मातृभ्राता च मातुलः॥ १४४॥

The mother of the mother is called the grand maternal mother, her mother-in-law is known as the great maternal grand mother and is as adorable as the mother herself. The wife of the grand father is known as the grand mother and the wife of his father is known as the great grand mother. The brother of the father is known as the uncle, whereas the brother of the mother is known as maternal uncle.

पितृष्वसा पितुर्मातृष्वसा मातुः स्वसा स्मृता।
सूनुश्च तनयः पुत्रो दायादश्चाऽऽत्मजस्तथा॥ १४५॥
धनभाग्वीर्यजश्चैव पुंसि जन्ये च वर्तते।
जन्यायां हिता कन्या चात्मजा परिकीर्तिता॥ १४६॥

The sister of the father is known as paternal aunt and the sister of the mother is called the maternal aunt. The words like Sunu, Tanaya, Dāyāda and Ātmaja are synonymous for the son. One's own son is known as Dhanabhāg and Vīryaja or the daughter who is born to a person is known as Duhitā, Kanyā and Ātmajā.

पुत्रपत्नी वधूर्ज्ञेया जामाता दुहितुः पतिः।
पतिः प्रियश्च भर्ता च स्वामी कान्ते च वर्तते॥ १४७॥

देवरः स्वामिनो भ्राता ननान्दा स्वामिनः स्वसा।
श्वशुरः स्वामिनस्तातः श्वश्रूश्च स्वामिनः प्रसूः॥ १४८॥
भार्या जाया प्रिया कान्ता स्त्री च पत्नी प्रकीर्तिता।
पत्नीभ्राता श्यालकश्च स्वसा पत्न्याश्च श्यालिका॥ १४९॥
पत्नीमाता तथा श्वश्रूस्त्पिता श्वशुरः स्मृतः।
सगर्भः सोदरो भ्राता सगर्भा भगिनी स्मृता॥ १५०॥

The wife of the son is called (daughter-in-law) and the daughter's husband is called (Son-in-law). A woman's spouse is called the husband, *priya, bhartā, svāmī and kānta*. The husband's brother is called *devara* and the sister of the husband is called *nanada*. Similarly the father of the husband is called *śvaśura* (father-in-law) and his mother is known as *śvaśrū* (mother-in-law). The wife is also called *bhāryā, jāyā, priyā, kāntā, strī and patnī*. The brother of the wife is known as *śyālaka* (brother-in-law). The wife's sister is known as *śyālikā* (sister-in-law). The mother of the wife is also known as *śvaśrū* (mother-in-law) and the wife's father is known as *śvaśura* (father-in-law). The real brother is called *sodara* and the real sister is called *sodarā*.

भगिनीजो भागिनेयो भ्रातृजो भ्रातृपुत्रकः।
आवुत्तो भगिनीकान्तो भगिनिपतिरेव च॥ १५१॥
श्यालीपतिस्तु भ्राता च श्वशुरैकत्वहेतुना।
श्वशुरस्तु पिताज्ञेयो जन्मदातुः समो मुने॥ १५२॥

The son of the sister is called *bhāgineya* and brother's son is called *bhātṛja*. Sister's husband is called *āvutta, bhaginīkānta* and *bhaginīpati* and the husband of the sister-in-law is also called the brother. The father-in-law of both of them have to be treated as one's own father.

अन्नदाता भयत्राता पत्नीतातस्तथैव च।
विद्यादाता जन्मदाता पञ्चैते पितरो नृणाम्॥ १५३॥

The one who gives birth, food one who relieves from danger, wife's father and the one who imparts knowledge, are known as the father.

अन्नदातुश्च या पत्नी भगिनी गुरुकामिनी।
माता च तत्सपत्नी च कन्या पुत्रप्रिया तथा॥ १५४॥

मातुर्माता पितुर्माता श्वश्रू:पित्रो: स्वसा तथा।
पितृव्यस्त्री मातुलानी मातरश्च चतुर्दश॥ १५५॥

The wife or sister of the one who gives food, wife of a teacher, mother and step mother, daughter, daughter-in-law, mother's mother, grand mother, daughter-in-law, mother's sister, father's sister, aunt and maternal aunt are fourteens, all treated to be mothers.

पौत्रस्तु पुत्रपुत्रे च प्रपौत्रस्तत्सुतेऽपि च।
तत्पुत्राद्याश्च ये वंश्या: कुलजाश्च प्रकीर्तिता:॥ १५६॥

The son of the son is called the grand son and his sons are called the great grand son and his sons are called *vaṅśya* and *kulaja*.

कन्यापुत्रस्य दौहित्रस्तत्पुत्राद्यश्च बान्धवा:।
भागिनेयसुताद्याश्च पुरुषा बान्धवा: स्मृता:॥ १५७॥

The son of the daughter is called *dauhitra* and his sons are known as the *bāndhava*.

भ्रातृपुत्रस्य पुत्राद्यास्ते पुनर्ज्ञातय: स्मृता:।
गुरुपुत्रस्तथा भ्राता पोष्य: परमबान्धव:॥ १५८॥

The sons of the brother belong to the same caste is called *jñāti*. One own brother as well as the son of the teacher are to be brought up (if need be).

गुरुकन्या च भगिनी पोष्या मातृसमा मुने।
पुत्रस्य च गुरुर्भ्राता पोष्य: सुस्निग्धबान्धव:॥ १५९॥

O sage, the teacher's daughter and the sister, both are like one's own mother and should be served will. The son's teacher should be treated like one's own brother. This is called the intimate relation.

पुत्रस्य श्वशुरो भ्राता बन्धुर्वैवाहिक: स्मृत:।
कन्याया: श्वशुरे चैव तत्संबन्ध: प्रकीर्तित:॥ १६०॥

The father-in-law of the son should be treated like one's own brother. Similar is the case with the father-in-law of the daughter.

गुरुश्च कन्यकायाश्च भ्राता सुस्निग्धबान्धवा:।
गुरुश्वशुरभ्रातृणां गुरुतुल्य: प्रकीर्तित:॥ १६१॥
बन्धुता येन सार्द्धं च तन्मित्रं परिकीर्तितम्।
मित्रं सुखप्रदं ज्ञेय दु:खदो रिपुरुच्यते॥ १६२॥

The teacher of the daughter is also to be treated as the respectable relative. The brothers of the teacher and the father-in-law are to be extended the same respect and with them one has to maintain brotherly relations. He is called a friend. The one who extends pleasure should be treated as the friend and the one who showers miseries should be treated as the enemy.

बान्धवो दु:खदो दैवान्निस्संबन्धोऽसुखप्रद:।
संबन्धास्त्रिविधा: पुंसां विप्रेन्द्र जगतीतले॥ १६३॥
विद्याजो योनिजश्चैव प्रीतिजश्च प्रकीर्तित:।
मित्रं तु प्रीतिजं ज्ञेयं स संबन्ध: सुदुर्लभ:॥ १६४॥

O best of the Brāhmaṇas, sometimes even brother becomes the cause of miseries and the one with whom one may have no relation at all becomes the cause of all the pleasures. There are three types of relations with the people on earth which are due to exchange of knowledge, physical intercourse and these attracted due to mental attachment. Of these the relations with a friend is based on the mutual love and affection. Which is quite difficult to get.

मित्रमाता मित्रभार्या मातृतुल्या न संशय:।
मित्रभ्राता मित्रपिता भ्रातृतातसमौ नृणाम्॥ १६५॥

The mother and the wife of a friend are like one's own mother. There is no doubt about it. The father of a friend and the brother of a friend are to be treated like one's own father and brother and brother.

चतुर्थं नामसंबन्धमित्याह कमलोद्भव:।
जारश्चोपपतिर्बन्धुर्दुष्टसंभोगकर्तरि॥ १६६॥

Brahmā, who was born of the lotus has also described an other relation based on the name. Besides one develops intimacy with the forcible intercourse in illicit relation.

उपपत्न्यां नवज्ञा च प्रेयसी चित्तहारिणी।
स्वामितुल्यश्च जारश्च नवज्ञा गृहिणीसमा॥ १६७॥

The beloved who attracts the mind of someone is known as the co-wife. The lover is at times

treated like the husband and the beloved like the wife (some times).

संबन्धो देशभेदे च सर्वदेशे विगर्हितः।
अवैदिको निन्दितस्तु विश्वामित्रेण निर्मितः॥ १६८॥

This type of illicit relation has been denounced in our country as well as the countries of the world. Such types of (illicit) relations were started by the sage Viśvāmitra.

दुस्त्यजश्च महद्भिस्तु देशभेदे विधीयते।
अकीर्तिजनकः पुंसां योषिता च विशेषतः॥ १६९॥
तेजीयसां न दोषाय विद्यमाने युगे युगे॥ १७०॥

Such a type of relationship is prohibited for the high ranking people even. Such types of relationship brings disgrace not only for the men but also the women. But sometime in certain circumstances, such relationship is allowed for highly placed people.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे जातिसम्बन्धनिर्णयो नाम दशमोऽध्यायः॥ १०॥

अथैकादशोऽध्यायः

Chapter-11

Aśvanīkumāras freed of the curse; praise of the Vaiṣṇava Brāhmaṇas

शौनक उवाच

द्विजः स भार्यां संत्यज्य किं चकार विशेषतः।

अश्विनोर्वा महाभाग किं नाम कस्य वंशजौ॥ १॥

Śaunaka said, "what did the Brāhmaṇa do after disowning his own wife? What is the name of the son born of Aśvinīkumāras. To which race do they belong?

सौतिरुवाच

द्विजश्च सुतपा नाम भारद्वाजो महामुनिः।

तपश्चकार कृष्णस्य लक्षवर्षं हिमालये॥ २॥

महातपस्वी तेजस्वी प्रज्वलन्ब्रह्मतेजसा।

ज्योतिर्ददर्श कृष्णस्य गगने सहसा क्षणम्॥ ३॥

वरं स वव्रे निर्लिप्तमात्मानं प्रकृतेः परम्।

न च मोक्षं ययाचे तं दास्यं भक्तिं च निश्चलाम्॥ ४॥

Sauti said, Sutapā was the name of that Brāhmaṇa ascetic. He had been the great sage in the family of Bharadvāja. He went to the Himālaya mountain and performed *tapas* there for a lakh of years. The great *tapas* illumined himself with the lustre of his penance. Once he witnessed the lustre of Śrī Kṛṣṇa in the sky for a while and he sought for a boon for his eternal devotion in the lord. He did not seek for salvation.

बभूवाकाशवाणीति कुरु दारपरिग्रहम्।

पश्चाद्दास्यं प्रदास्यामि भक्तिं भोगक्षये द्विज॥ ५॥

Then the divine from the sky declared, "O Brahman, you marry yourself. After you enjoy your worldly life, I shall bestow upon you my eternal devotion for ever.

पितृणां मानसं कन्यां ददौ तस्मै विधिः स्वयम्।

तस्यां कल्याणमित्रश्च बभूव मुनिपुंगवः॥ ६॥

Thereafter Brahmā himself gave him a girl named Mānasī. O best of the sages, with his union with her a son named Kalyāṇamitra was born.

यस्य स्मरणमात्रेण न भवेत्कुलिशाद्भयम्।

न द्रष्टव्यं बन्धुमात्रं नूनं तत्स्मरणाल्लभेत्॥ ७॥

With the reciting of whose name, a person is relieved of the danger like the fall of lightening or *vajra*. With the reciting of the name of Kalyāṇamitra, one also gets his own relatives restored to him, who are otherwise difficult to get.

कल्याणमित्रजननीं परित्यज्य महामुनिः।

शशाप सूर्यपुत्रं च यज्ञभागवर्जितो भव॥ ८॥

ससोदरश्च वापूज्यो भवेति च सुराधम।

व्याधिग्रस्तो जडाङ्गश्च भूयात्तेऽकीर्तिमानिति॥ ९॥

Thereafter, the great sage Sutapā, after disowning his wife also pronounced a curse over Aśvanī Kumāra, the son of Sūrya, "you will be deprived of the place of.grace with your brothers and also the share in the *yajña*. Your body will

be infested with decease and will earn a black spot.

इत्युक्त्वा सुतपा गेहं प्रतस्थे सूनुना सह।
अश्विभ्यां सहित: सूर्य: प्रययौ च तदन्तिकम्॥ १०॥

Saying this Sutapā went to his abode carrying the child with him. The sun of the other hand also reached the sage with his sons.

पुत्राभ्यां व्याधियुक्ताभ्यां सूर्यस्त्रिजगतां पति:।
मुनीन्द्रं वै सुतपसं स तुष्टाव च शौनक॥ ११॥

O Śaunaka, Sūrya, the lord of the three worlds, reached the abode of Sutapā with his ailing sons. All of them then started eulogising the sage.

सूर्य उवाच

क्षमस्व भगवन्विप्र विष्णुरूप युगे युगे।
मम पुत्रापराधं च भारद्वाज मुनीश्वर॥ १२॥

Sun said, "O Brāhmaṇa, I beg forgiveness O lord you represent the form of Viṣṇu in all the three *yugas*. O graet sage Bhārdvāja, you forgive the fault of my sons.

ब्रह्मविष्णुमहेशाद्या: सुरा: सर्वे च संततम्।
भुञ्जते विप्रदत्तं तु फलपुष्पजलादिकम्॥ १३॥
ब्राह्मणा वाहिता देवा: शश्वद्विश्वेषु पूजिता:।
न च विप्रात्परो देवो विप्ररूपी स्वयं हरि:॥ १४॥

O Brāhmaṇa, all the three gods like Brahmā, Viṣṇu and Śiva, gladly consume the fruits the fruits, flowers and the water offered by the Brāhmaṇas. All the gods who are adored by the Brāhmaṇas are always adored there. No other birth is better than the birth of a Brāhmaṇa because the Brāhmaṇas are the form of lord himself.

ब्राह्मणे परितुष्टे च तुष्टो नारायण: स्वयम्।
नारायणे च संतुष्टे संतुष्टा: सर्वदेवता:॥ १५॥

With the pleasing of a Brāhmaṇa, the lord himself gets pleasant and with the pleasing of the Lord Nārāyaṇa all the gods are pleased.

नास्ति गङ्गासमं तीर्थं न च कृष्णात्पर: सुर:।
न शंकराद्वैष्णवश्च न सहिष्णुर्धरापरा॥ १६॥

There is no place more sacred them the Gaṅgā. There is no other god better than Kṛṣṇa. There is no one else who could bear the pain more peacefully them the earth.

न च सत्यात्परो धर्मो न साध्वी पार्वतीपरा।
न दैवाद्बलवान्कश्चिन्न च पुत्रात्पर: प्रिय:॥ १७॥

There is no *dharma* greater than the truthfulness. There is no lady more chaste than Pārvatī and no one is dearer in the universe than the son.

न च व्याधिसम: शत्रुर्न च पूज्यो गुरो: पर:।
नास्ति मातृसमो बन्धुर्न च मित्रं पितु: परम्॥ १८॥

There is no enemy greater than the ailment; no one mere respectable than the teacher, no relative is greater than the mother and there is no friend greater than the father.

एकादशीव्रतान्नान्यत्तपो नानशनात्परम्।
परं सर्वधनं रत्नं विद्यारत्नं परं तत:॥ १९॥

Ekādaśī-vrata is the best of all the *vratas* and there is no *tapas* is greater than the fasting. The gems are best of all the riches and of all the gems, the gem of knowledge is most precious.

सर्वाश्रमै: परो विप्रो नास्ति विप्रसमो गुरु:।
वेदवेदाङ्गतत्त्वज्ञ इत्याह कमलोद्भव:॥ २०॥

Brāhmaṇa is best of all the castes and there is no teacher better than a Brāhmaṇa. These are the words spoken by Brahmā, who was born out of the lotus".

सूर्यस्य वचनं श्रुत्वा भारद्वाजो ननाम तम्।
नीरुजौ चापि तत्पुत्रौ चकार तपस: फलात्॥ २१॥
पश्चाच्च तव पुत्रौ च यज्ञभाजौ भविष्यत:।
इत्युक्त्वा तं च सुतपा: प्रणम्याहस्करं मुनि:॥ २२॥
जगाम गङ्गां संत्रस्तो हरिसेवनतत्पर:।
पुत्राभ्यां सहित: सूर्यो जगाम निजमन्दिरम्॥ २३॥
बभूवतुस्तौ पूज्यौ च यज्ञभाजौ द्विजाशिषा।
एतत्सूर्यकृतं विप्र स्तोत्रं यो मानव:पठेत्।
विप्रपादप्रसादेन सर्वत्र विजयी भवेत्॥ २४॥

Listening to the words of the sun-god, Sutapā, born in the Bharadvāja family then bowed in reverence to the sun and he relieved both his sons of ailment, with the influence of his divine powers. Thereafter Sutapā also said to Sūrya, "Both of these sons will also have the part in the *yajña* restored to them. Thereafter bowing at the feet of the sun, getting panic at the delay in performing of the *tapas*, he swiftly went to the bank of the Gaṅgā. Sūrya then accompanied by both the sons, retreated to his abode, with the grace of the Brāhmaṇa, both of them, got their position restored besides the part of the *yajña*. O Brāhmaṇa, whosoever, recites the prayer of Sūrya, get always victorious by the grace of the Brāhmaṇa.

ब्राह्मणेभ्यो नम इति प्रातरुत्थाय यः पठेत्।

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः॥ २५॥

Early in the morning who bows at the feet of Brāhmaṇa, he earns the merit of having a both at all the holy places.

पृथिव्यां यानि तीर्थानि तानि तीर्थानि सागरे।

सागरे यानि तीर्थानि विप्रपादेषु तानि च॥ २६॥

विप्रपादोदकं पीत्वा यावत्तिष्ठति मेदिनी।

तावत्पुष्करपात्रेषु पिबन्ति पितरो जलम्॥ २७॥

There are several sacred places in the earth and an equal number of them do exist in the oceans. An equal number of the sacred places are enshrined in the feet of the Brāhmaṇas. Therefore who so ever, sips the water of the Brāhmaṇa's feet, their ancestors drink water in the lotus leaves till the earth lasts.

विप्रपादोदकं पुण्यं भक्तियुक्तश्च यः पिबेत्।

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः॥ २८॥

The one who sips the sacred water of a Brāhmaṇa's feet, he achieves the merit of bathing at all the holy places and the *dīkṣā* at the *yajñas*.

महारोगी यदि पिबेद्विप्रपादोदकं द्विज।

मुच्यते सर्वरोगाच्च मासमेकं तु भक्तितः॥ २९॥

O Brāhmaṇa, even if a single person sips with devotion the *carṇāmṛta* of a Brāhmaṇa for a month, he is relieved of all ailments.

अविद्यो वा सविद्यो वा संध्यापूतो हि यो द्विजः।

स एव विष्णुसदृशो न हरौ विमुखो यदि॥ ३०॥

घ्नन्तं विप्रं शपन्तं वा न हन्यान्न च तं शपेत्।

गोभ्यः शतगुणं पूज्या हरिभक्तश्च स स्मृतः॥ ३१॥

Whether one is an intellect or a fool, a Brāhmaṇa, who gets himself sanctified by performing *Sandhyā-vandana* and adores the lord with devotion, he can be equated with Viṣṇu. A Brāhmaṇa should not be attacked while running or while pronouncing a curse, should not be attacked. A Brāhmaṇa who is devoted to the lord, is hundred times more adorable than the cows.

पादोदकं च नैवेद्यं भुङ्क्ते विप्रस्य यो द्विजः।

नित्यं नैवेद्यभोजी यो राजसूयफलं लभेत्॥ ३२॥

Those who drink the *carṇāmṛta* and *naivaidya* from the Brāhmaṇa they achieve the merit of performing the *Rājasūya yajña*.

एकादश्यां न भुङ्क्ते यो नित्यं कृष्णं समर्चयेत्।

तस्य पादोदकं प्राप्य स्थलं तीर्थं भवेद् ध्रुवम्॥ ३३॥

One who does not eat the food on the *Ekādaśī* day and adores lord Kṛṣṇa daily, his *caraṇodaka* when consumed becomes like the sacred place.

यो भुङ्क्ते भोजनोच्छिष्टं नित्यं नैवेद्यभोजनम्।

कृष्णदेवस्य पूतोऽसौ जीवन्मुक्तो महीतले॥ ३४॥

The one who consumes the *naivedya* of lord Kṛṣṇa daily such a great soul gets purified on earth and is freed from the cycle of the birth and death.

अन्नं विष्ठा पयो मूत्रं यद्विष्णोरनिवेदितम्।

द्विजानां कुलजातानामित्याह कमलोद्भवः॥ ३५॥

Brahmā, who emerged from the lotus also stated that the food from noble Brāhmaṇa which is not offered to lord Kṛṣṇa is like the refuse and the milk is like the urine.

ब्रह्म च ब्रह्मपुत्राश्च सर्वे विष्णुपरायणाः।

ब्राह्मणस्तत्कुले जातो विमुखश्च हरौ कथम्॥ ३६॥

Brahmā and his sons are the devotees of Viṣṇu and Brāhmaṇas are born in his race. Then how can he disregard the lord?

पित्रोर्मातामहादीनां संसर्गस्य गुरोश्च वा।
दोषेण विमुखा: कृष्णे विप्रा जीवन्मृताश्च ते।। ३७।।

Not only the Brāhmaṇa, but also his father, grand father and great grand father, who remain adverse to lord Kṛṣṇa they are considered to be dead even when they still remain alive on earth.

स किंगुरु: स किंतात: स किंपुत्र: स किंसखा।
स किंराजा स किंबन्धुर्न दद्याद्यो हरौ मतिम्।। ३८।।

The teacher, parents, friend, relative and any one else who does not inspire a person to be devoted to lord Kṛṣṇa, have to denounced.

अवैष्णवाद्द्विजाद्विप्र चण्डालो वैश्णवो वर:।
सगण: श्वपचो मुक्तो ब्राह्मणो नरकं व्रजेत्।। ३९।।
संध्याहीनोऽशुचिर्नित्यं कृष्णे वा विमुखो द्विज:।
स एव ब्राह्मणभासो विषहीनो यथोरग:।। ४०।।

O Brāhmaṇa, A Vaiṣṇava Cāṇḍāla is better than the universe Brāhmaṇa. Therefore a *Cāṇḍāla Vaiṣṇava, helps* in achieving salvation and Avaiṣṇava Brāhmaṇa achieves the hell. Such of the Brāhmaṇas who are unclean and fools and are not devoted to Viṣṇu they can be called as the Brāhmaṇas for name sake only like a snake which is without the poison.

गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे प्रविशयति।
तं वैष्णवं महापूतं जीवन्मुक्तं वदेद्विधि:।। ४१।।
पुंसां मातामहादीनां शतै: सार्द्धं हरे: पदम्।
प्रयाति वैष्णव: पुंसामात्मन: कुलकोटिभि:।। ४२।।

When the name of Viṣṇu spoken by a teacher enters the ear, it is treated to be quite sacred by Brahmā. Such a Vaiṣṇava redeems several of the generation in the maternal and paternal faces and enters the abode of Viṣṇu.

ब्रह्मक्षत्रियविट्शूद्राश्चतस्रो जातयो यथा।
स्वतन्त्रा जातिरेका च विश्वस्मिन्वैष्णवाभिधा।। ४३।।

Though there are four castes viz.: Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, but Vaiṣṇavas of the world belong to one and the same caste.

ध्यायन्ति वैष्णवा: शश्वद्गोविन्दपदङ्कजम्।
ध्यायते तांश्च गोविन्द: शश्वत्तेषां च संन्निधौ।। ४४।।
सुदर्शनं संनियोज्य भक्तानां रक्षणाय च।
तथाऽपि नहि निश्चिन्तोऽवतिष्ठेद्भक्तसंन्निधौ।। ४५।।

The Vaiṣṇavas are always devoted at the lotus-like feet of the lord and lord Kṛṣṇa, takes care of them remaining besides them and he does not hesitate the use of *Sudarśana Cakra* in order to save them. He always remains with his devotees.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनसकंवादे ब्रह्मखण्डे विष्णुवैष्णवब्राह्मणप्रशंसा नामैकादशोऽध्याय:।। ११।।

अथ द्वादशोऽध्यायः

Chapter-12

The Story of Nārada

शौनक उवाच

ऋषिवंशप्रसंगेन बभूवुर्विविधाः कथाः।
उपालम्भेन प्रस्तावात्कौतुकेन श्रुता मया॥ १॥
प्रजा वा ससृजुः के वा ऊर्ध्वरेताश्च कश्चन।
पित्रा सह विरोधेन नारदः किं चकार सः॥ २॥
पितुः शापेन पुत्रस्य किं बभूव विरोधतः।
पितुर्वा पुत्रशापेन सौते तत्कथ्यतां शुभम्॥ ३॥

There are several stories a bout the races of the sages. I have narrated them already which I heard from others quite playfully. It will, therefore, not be appropriate to repeat them. Out of the sons of *Brahmā* who were those who participated in the creation of the universe? What did Nārada do after his opposing the command of his father? What happened to the son after he was cursed by the father? What happened after the son pronounced a curse on the father? O son of Sūta, you narrate this story in detail.

सौतिरुवाच

हंसो यतिश्चारणिश्च वोढुः पञ्चशिखस्तथा।
अपान्तरतमाश्चैव सनकाद्याश्च शौनक॥ ४॥
एतैर्विनाऽन्ये बहवो ब्रह्मपुत्राश्च संततम्।
सांसारिकाः प्रजावन्तो गुर्वाज्ञापरिपालकाः॥ ५॥

Sūta replied, "All Śaunaka except Hansa, Yati, Araṇī, Voḍhu, Pañcaśikha, Apāntaratamā and Sanakādi are the sages and are other sons of Brahmā who participated in the creation of universe. They always followed the command of Brahmā.

अपूज्य: पुत्रशापेन स्वयं ब्रह्मा प्रजापति:।

तेनैव ब्रह्मणो मन्त्रं नोपासन्ते विपश्चित:।। ६।।

Brahmā himself was fallen from graces as a result of cure of his son Nārada. He become unadorable. That is why the wise people did not adore Brahmā at all.

नारदो गुरुशापेन गन्धर्वश्च बभूव स:।

कथयामि सुविस्तीर्णे तद्वृत्तान्तं निशामय।। ७।।

Nārada on the other hand was also cursed by Brahmā. I am narrating that story to you in details. You please listen to it.

गन्धर्वराज: सर्वेषां गन्धर्वाणां वरो महान्।

परमैश्वर्यसंयुक्त: पुत्रहीनो हि कर्मणा।। ८।।

गुर्वाज्ञया पुष्करे स परमेण समाधिना।

तपश्चकार शंभोश्च कृपणो दीनमानस:।। ९।।

During those times, there was a king of Gandharvas who was quite respectable and a great king. He had enough of riches with him but he had no son. The beleaguered king with a pain in his heart went to his priest and with his permission he started a *yajña* in the holy place of Puṣkara. He started adoring with a devoted heart Lord Śiva.

शिवस्य कवचं स्तोत्रं मन्त्रं च द्वादशाक्षरम्।

ददौ गन्धर्वराजाय वसिष्ठश्च कृपानिधि:।। १०।।

जजाप परमं मन्त्रं दिव्यं वर्षशतं मुने।

पुष्करे स निराहार: पुत्रदु:खेन तापित:।। ११।।

The most compassionate Vasiṣṭha gave him the *kavaca,* the prayer and a hymn of 12 letters to the king of the Gandharvas. O sage, with his mind offering prayer, having no sons, the king of Gandharvas remained without food for a hundred divine years reciting the *mantras*.

विरामे शतवर्षस्य ददर्श पुरत: शिवम्।

भासयन्तं दश दिशो ज्वलन्तं ब्रह्मतेजसा।। १२।।

After, a hundred years, Śiva himself appeared before him which illuminated all the ten directions with his lustre.

महत्तेज: स्वरूपं च भगवन्तं सनातनम्।

ईषद्धासं प्रसन्नास्यं भक्तानुग्रहकारकम्।। १३।।

तपोरूपं तपोबीजं तपस्याफलदं फलम्।

शरणागतभक्ताय दातारं सर्वसंपदाम्।। १४।।

His face was bearing a serene smile. He is compassionate to his devotees in the form of *tapas* and also is seed of *tapas.* He gave proper reward for his *tapas* and he himself performs *tapas.* He fulfils all the wishes of his devotees who come to take refuge under him.

त्रिषूलपट्टिशधरं वृषभस्थं दिगम्बरम्।

शुद्धस्फटिकसंकाशं त्रिनेत्रं चन्द्रशेखरम्।। १५।।

तप्तस्वर्णप्रभाजुष्टजटाजालधरं वरम्।

नीलकण्ठं च सर्वज्ञं नागयज्ञोपवीतकम्।। १६।।

संहर्तारं च सर्वेषां कालं मृत्युंजयं परम्।

ग्रीष्ममध्याह्नमार्तण्डकोटिसंकाशमीश्वरम्।। १७।।

तत्त्वज्ञानप्रदं शान्तं मुक्तिपदं हरिभक्तिदम्।

दृष्ट्वा ननाम सहसा गन्धर्वो दण्डवद्भुवि।। १८।।

वसिष्ठदत्तस्तोत्रेण तुष्टाव परमेश्वरम्।

He was holding a trident, a *paṭṭiśa* and other weapons. He was mounted over his bull and was without clothes. He had lustre of spotless crystal, three eyes, a crescent over the head and had matted locks of hair resembling the complexion of the molten gold. He had a blue mark over a neck and serpents, were adorning his shoulders. Thus the omnipresent Śiva appears in the form of a child, destroyer of all, the care who overcomes death, had the lustre of crores of sun shining at moon time in summer. He was peaceful and the figure of the bestower of *tattvajñāna*, salvation and devotion of Hari. Finding Śiva before him, the Gandharvas prostrated before him and started reciting prayer in his favour.

वरं वृणुष्वेति शिवस्तमुवाच कृपानिधिः॥

स ययाचे हरेर्भक्तिं पुत्रं परमवैष्णवम्॥१९॥

Thereafter the most compassionate Śiva said to him, "Ask for a boon." The king of Gandharvas then sought for a son who could be a perfect Vaiṣṇava and be devoted to the lord.

गन्धर्वस्य वचः श्रुत्वा चाहसीच्चन्द्रशेखरः।

उवाच दीनं दीनेशो दीनबन्धुः सनातनः॥२०॥

On hearing these words of the king of Gandharvas, Lord Śiva having the crescent over him head spoke to him smilingly thus.

महादेव उवाच

कृतार्थस्त्वं वरादेकादन्यच्चर्वितचर्वणम्।

गन्धर्वराज वृणुषे को वा तृप्तोऽतिमङ्गले॥२१॥

Lord Mahādeva said, "O king of Gandharvas, you have not satisfied with only one boon. The second boon is therefore like repeating the stuff which has already been crushed. Even otherwise, whatever the boon has been desired by you is also all right. Who will be satisfied with salvation alone? (Because after whatever one gets, he desires much more beyond *that*)

यस्य भक्तिर्हरौ वत्स सुदृढा सर्वमङ्गला।

स समर्थः सर्वविश्वं पातुं कर्तुं च लीलया॥२२॥

आत्मनः कुलकोटिं च शतं मातामहस्य च।

पुरुषाणां समुद्धृत्य गोलोकं याति निश्चितम्॥२३॥

O Son, the one how is extremely devoted to the lord Hari, he can protect the entire universe and even re-create it. With his devotion, he can redeem a hundred of his earlier generations.

त्रिविधानि च पापानि कोटिजन्मार्जितानि च।

निहत्य पुण्यभोगं च हरिदास्यं लभेद्ध्रुवम्॥२४॥

He is relieved of the sins commuted by him in his earlier birth and achieves the privilege of serving the lord.

तावत्पत्नी सुतस्तावत्तावदैश्वर्यमीप्सितम्।

सुखं दुःखं नृणां तावद्यावत्कृष्णे न मानसम्॥२५॥

One remained unprivileged in the world like his family, the wife, the son and other worldly riches till such time his mind is not attracted and devoted towards lord kṛṣṇa.

कृष्णे मनसि संजाते भक्तिखड्गो दुरत्ययः।

नराणां कर्मवृक्षाणां मूलच्छेदं करोत्यहो॥२६॥

भवेद्येषां सुकृतिनां पुत्राः परमवैष्णवाः।

कुलकोटिं च तेषां त उद्धरन्त्येव लीलया॥२७॥

Because the sword the devotion of lord Kṛṣṇa cuts off all the fetters of actions of a human being like the trees. This is quite surprising. The wise people get quite illustrious sons. Those sons redeem their future generation.

चरितार्थः पुमानेकद्वारमिच्छुर्वरादहो।

किं वरेण द्वितीयेन पुंसां तृप्तिर्न मङ्गले॥२८॥

Though a noble persons gets satisfied with a single boon but instead of that he becomes desirous or getting an other one. This is quite surprising. What is the use of second boon? One is not satisfied with the achieving of the welfare.

धनं संचितमस्माकं वैष्णवानां सुदुर्लभम्।

श्रीकृष्णे भक्तिदास्यं च न वयं दातुमुत्सुकाः॥२९॥

वरयान्यं वरं वत्स यत्ते मनसि वाञ्छितम्।

इन्द्रत्वममरत्वं वा ब्रह्मत्वं लभ दुर्लभम्॥३०॥

सर्वसिद्धिं महायोगं ज्ञानं मृत्युजयादिकं।

सुखेन सर्वं दास्यामि हरिदास्यं त्यज ध्रुवम्॥३१॥

We have the forest of welfare preserved for the Vaiṣṇavas. One does not became anxious to bestow that devotion and dedication of lord kṛṣṇa on others. Therefore, you ask for another appropriate boon. I can bestow eternalship or the place of Indra and even the eternal bliss, all the *siddhis* and the knowledge to overcome the death, with pleasures. You, however, shed away the desires to be a slave of lord Hari".

शंकरस्य वचः श्रुत्वा शुष्ककण्ठोष्ठतालुकः।

उवाच दीनो दीनेशं दातारं सर्वसंपदाम्॥३२॥

On hearing these words of Śiva, the lips, the throat and the mouth of the poor king of Gandharvas dried up. Then mustering courage he appealed to the lord who could bestow of the successes to all.

गन्धर्व उवाच

यत्पक्ष्मचालनेनैव ब्रह्मण: पतनं भवेत्।

तद्ब्रह्मत्वं स्वप्नतुल्यं कृष्णभक्तो न चेच्छति।। ३३।।

The Gandharva said, "The one who fall with the meagre sight of Brahmā, that Brāhmaṇa is like a dream and short lived. Nobody will desire for it.

इन्द्रत्वममरत्वं वा सिद्धयोगादिकं शिव।

ज्ञानं मृत्युजयाद्यं वा नहि भक्तस्य वाञ्छितम्।। ३४।।

सालोक्यसार्ष्टिसामीप्यसायुज्यं श्रीहरेरपि।

तत्र निर्वाणमोक्षं च नहि वाञ्छन्ति वैष्णवा:।। ३५।।

शश्वत्तत्र दृढा भक्तिर्हरिदास्यं सुदुर्लभम्।

स्वप्ने जागरणे भक्ता वाञ्छन्त्येव वरं वरम्।। ३६।।

O Lord, Śiva, the place of Indra, the successes, the Yogic powers, the powers to overcome the death are of no use for a devotee. The four types of the salvation of the lord like *Sālokya, Sārūpya, Sāmīpya, Sāyujya* and the complete redemption can hardly be desired by a Vaiṣnnava. I desire the everlasting devotion for lord Kṛṣṇa in which I should remain engrossed all the times while sleeping or while awake. Therefore, you kindly grant us this boons alone.

तद्दास्यं वैष्णवसुतं देहि कल्पतरो वरम्।

त्वां प्राप्य लभते तुष्टं वरं सर्ववरोऽवर:।। ३७।।

O *kalpavṛkṣa*, this is the reason, why I need a son who should be devoted to Viṣṇu and be his slave also. You kindly grant this boon to me because after getting such a boon because with your pleasure in case some one also seeks another boon it is simple cruelty.

न दास्यसीदं चेच्छंभो वरं दुष्कृतिनं च माम्।

कृत्वा स्वशिरच्छेदं प्रदास्यामि हुताशने।। ३८।।

O Lord Śiva, in case you do not grant me the desired boon, I shall cut off my head and offer it as a offering in the burning fire".

गन्धर्ववचनं श्रुत्वा तमुवाच कृपानिधि:।

भक्तं दीनं च भक्तेशो भक्तानुग्रहकारक:।। ३९।।

Thereafter, the compassionate lord, taking a pity on his devotee granted the king of Gandharvas, the boon desired.

शंकर उवाच

हरिभक्तिं हरेर्दास्यं पुत्रं परमवैष्णवम्।

चिरायुषं च गुणिनं शश्वत्सुस्थिरयौवनम्।। ४०।।

ज्ञानिनं सुन्दरवरं गुरुभक्तं जितेन्द्रियम्।

गन्धर्वराजप्रवरं वरेमं लभ मा शुच:।। ४१।।

इत्युक्त्वा शंकरस्तस्माज्जगाम स्वालयं मुने।

गन्धर्वराज: संतुष्ट आजगाम स्वमन्दिरम्।। ४२।।

Lord Śiva said, "you will get a son who will be a perfect Vaiṣṇava devoted to the lord. You achieve these boons and don't worry in your mind. Besides being a Vaiṣaṇava your son will also be a great devotee of lord Hari. He will remain always useful, an intellectual most beautiful, devoted to the teachers and shall well control all his senses". Saying this lord Śiva went to his abode and the Gandharvas also went back home.

प्रफुल्लमानसा: सर्वे मानवा: सिद्धकर्मण:।

नारदस्तस्य भार्यायां लेभे जन्म च भारते।। ४३।।

On meeting with successes the mind of all the people get delighted blossoming like a lotus flower. Nārada was born out the womb of the devoted wife of the king of Gandharva.

सुषाव पुत्रं सा वृद्धा पर्वते गन्धमादने।

गुरुर्वसिष्ठो भगवान्नाम चक्रे यथोचितम्।। ४४।।

The old wife of king of Gandharvas gave birth to a child at Gandhamādana mountain and a teacher Vasiṣṭha performed the *yajñopavīta* ceremony of the son.

बालकस्य च तत्रैव मङ्गलं मङ्गले दिने।

उपशब्दोऽधिकार्थश्च पूज्ये च बर्हण: पुमान्।।

पूज्यानामधिको बालस्तेनोपबर्हणाभिध:।। ४५।।

This child has been quite devoted to the lord. Therefore, he was given the name of Upabarhaṇa, by Vasiṣṭha.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे नारदजन्मकथनं नाम द्वादशोऽध्याय:।। १२।।

अथ त्रयोदशोऽध्याय:

Chapter 13

Death of Upabarhaṇa with the curse of Brahmā and lamenting of Mālāvatī.

सौतिरुवाच

पुत्रोत्सवे च रत्नानि धनानि विविधानि च।

गन्धर्वराज: प्रददौ ब्रह्मणेभ्यो मुदाऽन्वित:॥ १॥

Sauti said, the king of Gandharva on the birth of son distributed several type of gems and riches among the Brāhmaṇas and others.

उपबर्हणस्तु कालेन हरेर्मन्त्रं सुदुर्लभम्।

वसिष्ठेन तु संप्राप्य स चक्रे दुष्करं तप:॥ २॥

On coming to age the boy Upabarhaṇa acquired through the aid of the teacher Vasiṣṭha acquired a mantra, and he started performing severe austerities.

एकदा गण्डकीतीरे तं च सम्प्राप्तयौवनम्।

गन्धर्वपत्न्यो ददृशुर्मूर्च्छामापुश्च तत्क्षणम्॥ ३॥

Once after becoming a youth when the Upabarhaṇa was roaming about the bank of river Gaṇḍakī. He was supported by a large number of Gandharvas themselves. All of them were fainted at the sight of the boy.

ताश्च तीव्रं तप: कृत्वा प्राणान्संत्यज्य योगत:।

पञ्चाशत्ता बभूवुश्च कन्याश्चित्ररथस्य च॥ ४॥

Thereafter thus people themselves it is there entered their life after performing great *tapas*. Thereafter they were as the daughter of Gandharva king Citraratha.

उपबर्हणगन्धर्वे ताश्च तं वव्रिरे पतिम्।

मुदा माला ददुस्तस्मै कामुक्य: पितुराज्ञया॥ ५॥

Thereafter those girls thereafter they married the Gandharva name Upabarhaṇa with the permission of their father they garlanded the Gandharva boy.

गृहीत्वा ताश्च गन्धर्वो युवा सुस्थिरयौवन:।

दिव्यं त्रिलक्षवर्षं च रेमे रहसि कामुक:॥ ६॥

The possessionate Gandharva also started reciting in lonely place after marring those girls. He spent three lakh of divining years with them and enjoyed the youthful life.

ततोऽपि सुचिरं राज्यं कृत्वा ताभि: सहानिशम्।

जगाम ब्रह्मण: स्थानं हरिगाथां जगौ मुने॥ ७॥

दृष्ट्वा स रम्भारम्भोरुं नर्तने कठिनं स्तनम्।

बभूव स्खलनं तस्य गन्धर्वस्य महात्मन:॥ ८॥

O sage, thereafter he was crowned as a king and started enjoying the life pleasure with those ladies. Once he went to Brahmā and joined a function there reciting his glory. He found there Rambā dancing in a most attractive manner whose body was like a trunk of banana tree. Her breast well developed and quite hard. The semen of that Gandharva felt at the sight of Rambhā.

द्रुतं तत्याज संगीतं मूर्च्छां प्राप सभातले।

उच्चै: प्रजहसुर्देवा ब्रह्मा कोपाच्छशाप तम्॥ ९॥

व्रज त्वं शूद्रयोनिं च गान्धर्वं तनुमुत्सृज।

काले वैष्णवसंसर्गान्मत्पुत्रस्त्वं भविष्यसि॥ १०॥

As a result of this not only was he deprived of the musical concert but also was fainted there. All the guards started laughing aloud. Thereafter Brahmā pronouncing a curse of him said shady, the body of Gandharva, you will busy was a Śūdra thereafter while keeping the company of Vaiṣṇava your believe as my son and get will established in that position.

विना विपत्तेर्महिमा पुंसां नैव भवेत्सुत।

सुखं दु:खं च सर्वेषां क्रमेण प्रभवेदिति॥ ११॥

O Son, without facing the adversities the people don't achieve gold. All the people of the world alternatively gets the pleasures and pains.

इत्येवमुक्त्वा स विधिरगच्छत्पुष्करादगृहम्।

उपबर्हणगन्धर्व: स जहौ तां तनुं तदा॥ १२॥

Saying this, Brahmā then went to the holly place of Puṣkara. O Upabarhaṇa, the Gandharva then died in instantaneously.

मूलाधारं स्वाधिष्ठानं मणिपूरमनाहतम्।

विशुद्धमाज्ञाख्यं चेति भित्त्वा षट्चक्रमेव च॥ १३॥

इडां सुषुम्नां मेधां च पिङ्गलां प्राणहारिणीम्।
सर्वज्ञानप्रदा चैव मनःसंयमिनी तथा॥ १४॥
विशुद्धां च निरुद्धां च वायुसंचारिणीं तथा।
तेजः शुष्ककरीं चैव बलपुष्टिकरीं तथा॥ १५॥
बुद्धिसंचारिणीं चैव ज्ञानजृम्भनकारिणीम्।
सर्वप्राणहरां चैव पुनर्जीवनकारिणीम्॥ १६॥
एताः षोडशधा नाडीर्भित्त्वा वै हंसमैव च।
मनसा सहितं ब्रह्मरन्ध्रमानीय योगतः॥ १७॥
स्थित्वा मूहुर्तमात्मानमात्मन्येव युयोज ह।
जातिस्मरश्च योगीन्द्रः संप्राप ब्रह्म शौनक॥ १८॥

He first of all penetrated through the Ṣaṭcakra name Mūlādhāra, Svādhiṣṭhāna Maṇipūra, Anāhata, Viśuddha and Ājñā developed iḍā, Suṣ umnā, Medhā, Piṅgalā, Prāṇahāriṇī, Sarvajñānapradā, Manaḥsaṁyminī, Viśuddhā, Niruddhā, Vāyu-sañcāriṇī and which derives the lustre and one which increase the powers, increase intelligence, developed wisdom, causes death to all and grants rebirth, served these sixteen types of vein. Thereafter with the application of yogic practices he brought the mind (Manas) with Prāṇa into Brahmarandhra and he established himself firmly in yogic posture for some time. O Saunaka! thereafter that best of the Yogis, remembering his previous birth Upabarhaṇa achieved the state of salvation.

वीणां त्रितन्त्रीं दुष्प्राप्यां वामस्कन्धे निधाय च।
शुद्धस्फटिकमालां च विधृत्वा दक्षिणे करे॥ १९॥
संजल्पन्परमं ब्रह्म वेदसारं परात्परम्।
परं निस्तारबीजं च कृष्ण इत्यक्षरद्वयम्॥ २०॥
प्राच्यां कृत्वा शिरःस्थानं पश्चिमे चरणद्वयम्।
विधाय दर्भशयने शयानः पुरुषो यथा॥ २१॥

O Śaunaka, he then started reciting the name of two letters i.e. Kṛṣṇa holding a flute on three strings in his right hand and a garland of pure crystal bits which is the absence of Vedas and can redeem the people at large. He then slept other the bed at Kuśāsana keeping his head towards the east and the legs towards the west as if somebody was sleeping.

गन्धर्वराजस्तं दृष्ट्वा भार्यया सह तत्क्षणम्।
योगेन ब्रह्म संप्राप श्रीकृष्णं मनसा स्मरन्॥ २२॥
पत्न्यश्च बान्धवाः सर्वे विलप्य रुरुदुर्भृशम्।
जग्मुः क्रमेण शोकार्ता मोहिता विष्णुमायया॥ २३॥
पञ्चाशद्योषितां मध्ये प्रधाना महिषी च या।
साध्वी मालावती नाम्ना परमा प्रेयसी वरा॥ २४॥
उच्चै रुरोद सा तीव्रं कान्तं कृत्वा च वक्षसि।
इत्युवाच च शोकार्ता कान्तं संबोध्य चेव हि॥ २५॥

When his father, the king of Gandharva found him meeting an end with his life in this manner he himself with his wife ended his life recited the name of Kṛṣṇa, by yogic practices. They thus achieved the place of Lord eternal. Thereafter all the relations and brothers of Upabarhaṇa started crying aloud lamenting at same time. Influenced with the illusion of Viṣṇu they were filled with grieve they went to place where his body was placed. Of all the fifty spouses of Upabarhaṇa, Mālāvatī happened to be a keep queen. She was quite chaste and was quite deer to her husband. She started crying keeping the head of her husband in her lap.

मालावत्युवाच

हे नाथ रमण श्रेष्ठ विदग्ध रसिकेश्वर।
दर्शनं देहि मा बन्धो निमग्नां शोकसागरे॥ २६॥

Mālāvatī said, "O Lord, you are the best of all the relation. I am getting drowned in the ocean of grieves. You kindly appear before me.

विस्रम्भके सुवसने रम्ये चन्दनकानने।
पुष्पभद्रानदीतीरे पुष्पोद्याने मनोहरे॥ २७॥
चन्दनाचलसान्निध्ये चारुचन्दनकानने।
पुष्पचन्दनतल्पे च चन्दनानिलवासिते॥ २८॥
गन्धमादनशैलैकदेशे रम्ये नदीतटे।
पुंस्कोकिलनिनादे च मालतीजालशालिनि॥ २९॥
श्रीशैले श्रीवने दिव्ये श्रीनिवासनिषेविते।
श्रीयुक्ते श्रीपादाम्भोजे पूतेऽच्युतकृते शुभे॥ ३०॥
पुरा या या कृता क्रीडा वसन्ते रहसि त्वया।

मया च दुर्हदा सार्द्धं तया वै दूयते मनः॥३१॥
सुधातुल्येन वचसा सिक्ताऽहं च पुरा त्वया।
दूयते सततं तेन परमात्माऽतिदारुणः॥३२॥
साधुना सह संसर्गो वैकुण्ठादपि दुर्लभः।
अहो ततोऽतिविच्छेदो मरणादपि दुष्करः॥३३॥

In the painted and charming place in the creation of sandal trees over the bank of river Bhadrā in the beautiful grove near the Malaya mountain and served by the breeze having the fragrance of sandal over the bed of sandal of flowers in the region of the Gandhamādana mountain there is a place which is quite charming over the bank of river. It is infested with the Cuckoos. It is filled with milky flowers and clean water. It happened to be a place of Viṣṇu that also Lakṣmī. All the spots which you had with me are easy my mind initially you use to serve him with your nectar-like speech without it my entire body is suffering from pain. The mind of noble person is better then the pleasure of the Vaiṅkuṭha. Having been deprived such a noble person which becomes more painful.

तस्मात्तेषां च विच्छेदः साधुशोककरः परः।
ततोऽपि बन्धुविच्छेदः शोकः परमदारुणः॥३४॥
ततोऽपत्यवियोगो हि मरणादतिरिच्यते।
सर्वस्मात्पतिभेदो हि तत्परं नास्ति संकटम्॥३५॥

Therefore, the wicket people are bound to vanish and for the noble people it is quite painful. It is more painful. It is more painful for the close relations to see the death of someone deer to them besides this the separation of one own son is more painful of all the grieves the separation from someone more painful. There is no other misery greater then this.

शयने भोजने स्नाने स्वप्ने जागरणेऽपि च।
स्वामिविच्छेददुःखं च नूतनं च दिने दिने॥३६॥

Because sleeping eating, waving, sleeping and awake the separation from the husband gets more and more painful with the passage of time.

सर्वशोकं विस्मरेत्स्त्री स्वामिसंयोगमात्रतः।
बन्धुमन्यं न पश्यामि यं दृष्ट्वा विस्मरेत्पतिम्॥३७॥

The woman forgets every grieves in the company of her husband but I do not find any other relation who could make the forget my husband.

नातो विशिष्टं पश्यामि बान्धवं स्वामिना विना।
साध्वीनां कुलजातानामित्याह कमलोद्भवः॥३८॥

Brahmā himself emphasised on this that for a chaste lady on high quite family there is no other better relation then the husband.

हे दिगीशाश्च दिक्पाला हे धर्म त्वं प्रजापते।
गिरीश कमलाकान्त पतिदानं च देहि मे॥३९॥

O the directions and the ruling Dikpālas, O Dharma, O Prajāpati, O Lordship O Lord of Lakṣmī, you kindly given me back my husband.

इत्युक्त्वा विरहार्ता सा कन्या चित्ररथस्य च।
मूर्च्छां प्राप तत्रैव दुर्गमे गहने वने॥४०॥

Thus spoking the daughter of Citraratha afflicted by seperation felted in the dense forest.

विचेतना तत्र तस्थौ कान्तं कृत्वा स्ववक्षसि।
परिपूर्णे दिवानक्तं सर्वैर्देवैश्च रक्षिता॥४१॥

She remains in that unconscious condition placing the head of her husband over her chest for a day and a night. The Gods protected her at that time.

प्रभाते चेतनां प्राप्य विललाप भृशं मुहुः।
इत्युवाच पुनस्तत्र हरिं संबोध्य सा सती॥४२॥

The nest morning after regaining her sense she started lamenting again and again. Thereafter the chaste lady spoke again addressing the lord thus.

मालावत्युवाच

हे कृष्ण जगतां नाथ नाथ नाहं जगद्बहिः।
त्वमेव जगतां पाता मा न पासि कथं प्रभो॥४३॥
अयं भर्ताऽस्य भार्याऽहे ममेति तव मायया।
त्वमेव सम्भवो भर्ता सर्वेषां सर्वकारणः॥४४॥

Mālāvatī said, "O Lord, Kṛṣṇa you are the lord of the entire universe. I also a part of the universe. O Lord, you protect the world. Then why am I deprived of the protection"? My husband is lying here and I am his wife. This feeling of mine is your individual. You are the lord of everyone. It happen like this. What else can I say. Because you happened to be cause of everythings.

गन्धर्व: कर्मणा कान्त: कान्ताऽहं चास्य कर्मणा।

क्व गत: कर्मभोगान्ते कुत्र संस्थाप्य मां प्रियाम्॥४५॥

Because of my own deed Gandharva became my husband quite because of my own deeds I became his wife and after the end influence of the good deeds he left a dearest wife like me.

को वा कस्या: पति: पुत्र: का वा कस्य प्रिया प्रभो।

संयुनक्ति विधाता च वियुनक्ति च कर्मणा॥४६॥

O Lord, who would happened to be once husband or the son and who happens to be the believed of anyone. It is destiny which connects the people in relationship.

संयोगे परमानन्दो वियोगे प्राणसंकटम्।

शश्वज्जगति मूर्खस्य नात्मारामस्य निश्चितम्॥४७॥

All the pleasures of the world are achieved by people by providence and in the separation the life become miserable. Such if the noble people who are well-versed in the movement of the sole are free from grief.

नश्वरो विषय: सत्यं भुवि भोगश्च बान्धव:।

स्वयं त्यक्त: सुंखायैव दु:खाय त्याजित: परै:॥४८॥

It is true that all the pleasures of world and the relatives are short lives. It would, therefore, be better to warrant disowned them because if someone else makes such deeds those pleasures it became painful.

तस्मात्सन्त: स्वयं त्यक्त्वा परमैश्वर्यमीप्सितम्।

ध्यायन्ते सततं कृष्णपादपद्मं निरापदम्॥४९॥

Therefore, the simple people voluntarily disowned and pleasure and devoted their mind towards the devotion of Lord Kṛṣṇa and always they all the lotus-like feet of the Lord.

सर्वत्र ज्ञानिन: सन्त: का स्त्री ज्ञानवती भुवि।

ततो मह्यं विमूढायै दातुमर्हसि वाञ्छितम्॥५०॥

There are unable quite well-versed intellectual people everywhere on earth but one quite hardly come across and. Therefore, for a foolish persons like me you grant me desired wish.

न मे वाञ्छाऽमरत्वे च शक्रत्वे मोक्षवर्त्मनि।

इमं कान्तं वरं देहि चतुर्वर्गकरं परम्॥५१॥

I am not a desirous eternity, the place of Brahmā, the place of Indra or the salvation. Therefore, I should be given back this husband of mine whose like four varṇas (castes) for me.

यावती कामिनीजातिर्जगत्या जगदीश्वर।

कस्यैचिन्नहि दत्तश्च तेन धात्रेदृश: पति:॥५२॥

O Lord of the universe, all the ladies in the world none as a virtuous husband given by Brahmā, as I have.

तस्मै दत्ता: गुणा सर्वे रूपाणि विविधानि च।

सुशीलानि च सर्वाणि चामरत्वं विना हरे॥५३॥

O Lord, Brahmā has bestow the all virtues, the beauty and the charming nature to them except the immortality.

रूपेण च गुणेनैव तेजसा विक्रमेण च।

ज्ञानेन शान्त्या संतुष्ट्या हरितुल्य: प्रभुर्मम॥५४॥

My husband possess the beauty, the glory, the virtues, the prowess, the intelligence, the peaceful, nature and the satisfaction, thus he is like the lord himself.

हरिभक्तो हरिसमो गाम्भीर्ये सागरो यथा।

दीप्तिमान्सूर्यतुल्यश्च शुद्धो वह्निसमस्तथा॥५५॥

चन्द्रतुल्य: सुदृश्यश्च कन्दर्पसमसुन्दर:।

बुद्ध्या बृहस्पतिसम: काव्ये कविसमस्तथा॥५६॥

My husband is like the devotees of Lord Hari and is like a ocean in death. He is illustrious like sun, shining like the fire, charming like the moon, beautiful like the Lord of love, extremely intelligent and illiteracy feel he can be compared with Śukrācārya.

वाणी च सर्वशास्त्रज्ञा प्रतिभायां भृगोरिव।

कुबेरतुल्यो धनवान्महान्दाता मनोरिव।।५७।।

धर्मे धर्मसमो धर्मी सत्ये सत्यव्रताधिकः।

कुमारतुल्यतपसा स्वाचारे ब्रह्मणा समः।।५८।।

ऐश्वर्ये शक्रतुल्यश्च सहिष्णुः पृथिवीसमः।

एवंभूतो मृतः कान्तः प्राणा यान्ति न मे कथम्।।५९।।

His speech is the essence of all the scriptures. He is like bright in appearance and in riches he is like Kubera. He is the great person is charity like Manu and in the performing of religious rights he is like Dharma himself. He is quite truthful and is a great tapasvī like Sanaka and others. In conduct, he gets Brahmā and possess grace like Indra himself. He is patient like the earth. Such a husband of mine is lying died here is about to leave me.

अहो सुरा यज्ञभाजो घृतं भोक्तुं क्षमा भुवि।

क्षणेनायज्ञभाजश्च करिष्यामि स्वलीलया।।६०।।

O Gods, you perceive your share of *yajña* performed on earth I shall now deprived of your share of *yajña* that I performed. .

नारायण जगत्कान्त नाहमेव जगद्बहिः।

शीघ्रं जीवय मत्कान्तमन्यथा त्वां शपाम्यहम्।।६१।।

प्रजापते पुत्रशापात्त्वमपूज्यो महीतले।

तवैवानधिकारित्वं करिष्याम्यधुना भवे।।६२।।

O Nārāyaṇa, O lord of the entire universe, I am also a stream with the universe. You bring back to life my husband otherwise I am going to pronounce a curse on you. O Prajāpati, you are not adorned honoured because of the curse of your son. I shall now deprive you of the right of honour by pronouncing a curse.

हे शंभो ज्ञानलोपं ते करिष्यामि शपेन च।

धर्मलोपं च धर्मस्य करिष्याम्येव लीलया।।६३।।

O Lord Śiva, I shall deprived you of all your glory and by pronouncing a curse on you and also separate the actions of dharma.

यमधिकारं दूरे च करिष्यामि न संशयः।

सत्यं कालं शपिष्यामि मृत्युकन्यां सुनिष्ठुराम्।।६४।।

I shall deprive *dharma* of a rights. There is no doubt about it. Similarly I can also pronounce a curse on cruel God of death and also his daughter.

शपामि सर्वानत्रैव जरां व्याधिं विनाऽधुना।

व्याधिना जरया मृत्युर्न ह्यभूच्च पतेर्मम।।६५।।

My husband has not meet with his end because of old age or my ailment. Therefore living this to, I shall pronounce a curse on all adults.

इत्युक्त्वा कौशिकीतीरे चागच्छच्छमुमेव तान्।

मालावती महासाध्वी शवं कृत्वा स्ववक्षसि।।६६।।

तां शप्तुमुद्यतां दृष्ट्वा ब्रह्मा देवपुरोगमः।

जगाम शरणं विष्णुं तीरं क्षीरपयोनिधेः।।६७।।

Thus saying the great industrious and chaste Mālāvatī keeping the head of her dead husband in her lap got ready to pronounce a curse on all the gods. With the end in voice she then and went to bank of the Kauśikī river. Finding her ready to pronounce a curse all the Gods including Brahmā rushed to the ocean of Milk and took refuge under Lord Viṣṇu.

तत्र स्नात्वा च तुष्टाव परमात्मानमीश्वरम्।

विष्णुं ब्रह्मा जगत्कान्तमित्युवाच ह भीतवत्।।६८।।

Taking his bath there the panicky Brahmā started offering prayers to lord Viṣṇu who is considered the Lord of the Universe.

ब्रह्मोवाच

उपबर्हणपत्नी सा कन्या चित्ररथस्य च।

कान्तहेतोश्च मां देवाञ्छपेत्त्वं रक्ष माधव।।६९।।

Brahmā said, O Mahādeva, Mālāvatī the daughter of Citraratha and the wife of Upabarhaṇa is going to pronounce a curse on me and all the Gods. You protect us from her curse.

स्मरन्ति साधवः सन्तो जपन्ति मुनयो मुदा।

स्वप्ने जागरणे चैव सर्वकार्येषु माधवम्।।७०।।

All saints and sages recite the name of Lord Kṛṣṇa pleasantly while sleeping or while awake.

शरणागतदीनार्तपरित्राणपरायण।
रक्ष रक्ष हृषीकेश व्रजामः शरणं वयम्॥७१॥

O Lord of all the organ of senses, you always protect thus occasion and take refuge under you. You protect us, we took refuge under you.

पूजा मे पुत्रशापेन विहता साम्प्रतं प्रभो।
अधिकारहतं मां च कुरुते मालती सती॥७२॥

O Lord, my adoration always come to an end because of the curse of my own son. Now I am going to be deprived of all my rights with the pronounce of the curse by Mālāvatī.

सर्वाधिकारो ब्रह्माण्डे त्वया दत्तः पुरा प्रभो।
संपदेतादृशी नाथ यास्यत्येवाधुना मम॥७३॥

O Lord, you have distributed all the rights of mine. In the entire universe, O Lord now I am going to be deprived this as a whole.

महादेव उवाच

त्वया दत्तं महाज्ञानं गुप्तं सर्वेषु दुर्लभम्।
शतमन्वन्तरतपःफलेन पुष्करे पुरा॥७४॥

Brahmā said, in earlier time I perform *tapas* as in the region of Puṣkara for a period of 100 manvantaras as a result of which I achieve the eternal knowledge. It is quite secret and rare.

ऐश्वर्यं वा धनं वाऽपि विद्या वा विक्रमोऽथवा।
ज्ञानस्य परमार्थस्य कलां नार्हन्ति षोडशीम्॥७५॥

The riches, intelligence, knowledge and prowess cannot be equated with the 16th part of that knowledge.

सर्वज्ञातं सर्वगुप्तमत्यन्तं दुर्लभं परम्।
मम तत्त्वज्ञानरत्नं शापान्निर्याति योषितः॥७६॥

The most secret and rarest and the best of the knowledge in tattvajñāna it is going to vanish because of the curse of a Lady.

अहो पतिव्रतातेजः सर्वेषां तेजसां परम्।
तेजोऽनलेन दग्धं मां रक्ष रक्ष हरे हरे॥७७।

This is really surprising that the glory of chaste lady is so powerful. Therefore, O Lord, I am going to burnt out in the fire of time glory. Therefore, you kindly protect me.

धर्म उवाच

सर्वरत्नात्परं रत्नं धर्म एव सनातनः।
यास्यत्येवंविधो धर्मस्त्वया दत्तः पुरा प्रभो॥७८॥

Dharma said: O Lord, in the ancient times Dharma was bestow which is the best of all the gems and eternal. It is being snatched away from me.

सप्तमन्वन्तरतपः फलेन परमेश्वर।
प्राप्तो धर्मोऽधुना याति शापेन योषितः प्रभो॥७९॥

O Lord of all the universe ! I was bestowed with the same after performing of *tapas* for seven *manvantaras*. But O Lord that Dharma to is being snatched away from me because O the curse of that chaste lady.

देवा ऊचुः

यज्ञभाजो धृतभाजो धृतभुजो वयमेव त्वया कृताः।
योषिच्छापेन तत्सर्वमधुना याति माधव॥८०॥

The God said: O Mahādeva, the duty of consuming of *ghee,* the clarified butter in the fire utter was interested by you. Because of the curse of the lady we are going to be deprived of it.

इत्युक्त्वा संयताः सर्वे तस्थुस्तत्र भयार्दिता।
एतस्मिन्नन्तरेऽकस्माद्वाग्बभूवाशरीरिणी॥८१॥
यूयं गच्छत तन्मूलं विप्ररूपी जनार्दनः।
पश्चाद्यास्यति शान्त्यर्थमिति वा रक्षणाय च॥८२॥

The panic-stricken Gods stood there attentively after speaking of this. At the same time the divine voice from the sky declared, as all of you should go to Mālāvatī thereafter the Lord Janārdana will also reach there in the form of Brahma.

श्रुत्वा तद्वचनं देवाः प्रहृष्टमनसोन्मुखाः।
जग्मुर्मालावतीस्थानं कौशिकीतीरमीश्वराः॥८३॥

On hearing the divine voice mind of all the Gods filled with delight. All of them then reach the bank of the Kauśikī river, there the chaste lady was present.

तामेव ददृशुर्देवा देवीं मालावतीं सतीम्।
रत्नसारेन्द्रभूषाभिरुज्ज्वलां कमलाकलाम्॥८४॥
वह्निशुद्धांशुकाधानां सिन्दूरबिन्दुभूषिताम्।
शरच्चन्द्रप्रभां शान्तां द्योतयन्तीं दिशास्त्विषा॥८५॥
पतिसेवामहाधर्मचिरसंचिततेजसा।
प्रज्वलन्तीं सुप्रदीप्तशिखां वह्नेरिवोत्तमाम्॥८६॥
योगासनं कुर्वतीं च शववक्षःस्थलस्थिताम्।
सुरम्यां स्वामिनो वीणां बिभ्रती दक्षिणे करे॥८७॥
तर्जन्यङ्गुष्ठकोटिभ्यां शुद्धस्फटिकमालिकाम्।
भक्त्या स्नेहेन कान्तस्य बिभ्रती योगमुद्रया॥८८॥
चारुचम्पकवर्णाभां बिम्बोष्ठीं रत्नमालिनीम्।
यथा षोडशवर्षीयां शश्वत्सुस्त्रस्थिरयौवनाम्॥८९॥
बृहन्नितम्बभारार्तपीनश्रोणिपयोधराम्।
पश्यन्तीं शवमीशस्य शुभदृष्ट्या पुनः पुनः॥९०॥

He was bearing all the ornaments studded with gems and she looked like the Goddess Lakṣmī as they were purified in a fire. Her forehead was adorned with Kumkum. She had a lustre of the moon in the winter season. Her lustre illumined of the directions. She performed great religious feet and was having a glory like the burning fire. She was seated there embracing the body of her husband on the ground and she holds the charming flute on her husband in a right hand. She was appearing the beautiful garland of flowers and looked like a damsel of sixteen years old and having a sound. Her chest was broad and stiff. She was presently looking the body of her husband.

एवंभूतां च तां दृष्ट्वा देवास्ते विस्मयं ययुः।
स्थगितां च क्षणं तत्र धार्मिका धर्मभीरवः॥९१॥

Finding Mālāvatī in this condition all the gods were extremely surprised. All of them were quite noble and therefore, they stood their consoling themselves for sometimes.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे मालावतीविलापो नाम त्रयोदशोऽध्यायः॥१३॥

अथ चतुर्दशोऽध्याय:

Chapter - 14

Viṣṇu appears before Mālāvatī in the form of a Brāhmaṇa boy

सौतिरुवाच

तत्र स्थित्वा क्षणं देवा ब्रह्मेशानपुरोगमा:।
ययुर्मालावतीमूलं परं मङ्गलदायका:॥ १॥

Sauti said- With Brahmā and Śiva made to lead the gods and bestow welfare to all, they reached the place of Mālāvatī in a moment.

मालावती सुरान्दृष्ट्वा प्रणनाम पतिव्रता।
रुरोद कान्तं संस्थाप्य देवानां संनिधौ मुने॥ २॥

O Saga, The chaste lady Mālāvatī bowed in reverence to the gods on meeting them and placing the body of her husband before them started crying.

एतस्मिन्नन्तरे तत्र कश्चिद्ब्राह्मणबालक:।
आजगाम सुराणां च सभामतिमनोहर:॥ ३॥
दण्डी छत्री शुक्लवासा बिभ्रत्तिलकमुज्ज्वलम्।
दीर्घपुस्तकहस्तश्च सुप्रशान्तश्च सुस्मित:॥ ४॥
चन्दनोक्षितसर्वाङ्ग: प्रज्वलन्ब्रह्मतेजसा।
सुरान्संभाष्य तत्रैव विस्मितान्विष्णुमायया॥ ५॥
तत्रोवास सभामध्ये तारामध्ये यथा शशी।
उवाच देवान्सर्वांश्च मालतीं च विचक्षण:॥ ६॥

In the meantime, in the assembly of the gods, a beautiful Brāhmaṇa boy arrived, holding a staff and an umbrella in his hands, wearing white garments, with his forehead painted with sandal-paste, carrying a huge manuscript in his hand, wearing a peaceful appearance and a serene smile on the face. All his limbs were painted with the paste of sandalwood. The boy having the lustre of Brāhmaṇa started talking to the gods reaching there, who appeared to have been seated with the illusion of lord Viṣṇu. In the assembly of the gods, the Brāhmaṇa boy looked like the moon among the stars. He then spoke to Mālāvatī.

ब्राह्मण उवाच

कथमत्र सुराः सर्वे ब्रह्मेशानपुरोगमाः।

स्वयं विधाता जगतां स्रष्टा वै केन कर्मणा॥७॥

Brāhmaṇa said: "Why have the gods arrived with Brahmā, the creator of the universe and Śiva, at this place"?

सर्वब्रह्माण्डसंहर्ता शम्भुरत्र स्वयं विभुः।

अहो त्रिजगतां साक्षी धर्मो वै सर्वकर्मणाम्॥८॥

कथं रविः कथं चन्द्रः कथमत्र हुताशनः।

कथं कालो मृत्युकन्या कथं वाऽत्र मादयः॥९॥

हे मालावति ते क्रोडे कोऽतिशुष्कः शवोऽनघे।

जीविकायाः कथं मूले योषितश्च पुमाञ्छवैः॥१०॥

Śiva who is the destroyer of the entire universe is also present here and surprisingly Dharma too who stands witness to the deeds of all, it also present here. Why have the gods like Sūrya, the Moon, the fire, Yama, the god of death have arrived here? O Mālāvatī, O sinless one, whose dead body which is dried up, are you carrying in your lap? "How can a lady keep the dead body of a man like this?"

इत्युक्त्वा तांश्च तां विप्रो विरराम सभातले।

मालावती तं प्रणम्य समुवाच विचक्षणम्॥११॥

After speaking to the gods and Mālāvatī he kept quiet. Thereafter Mālāvatī spoke offering her salutation to the Brāhmaṇa.

मालावत्युवाच

आनन्दपूर्वकं वन्दे विप्ररूपं जनार्दनम्।

तुष्टा देवा हरिस्तुष्टो यस्य पुष्पजलेन च॥१२॥

Mālāvatī said—"O Janārdana, you have come in the form of a Brāhmaṇa. I bow in reverence to you with a pleasing mind. The gods and lord Viṣṇu feel pleased with the flowers and water offered to him.

अवधानं कुरु विभो शोकार्ताया निवेदने।

समा कृपा सतां शश्वद्योग्यायोग्ये कृपावताम्॥१३॥

O lord, you kindly listen attentively to the prayer of a grief-stricken person like me, because the grace of the noble people benefits equally the competent and incompetent people.

उपबर्हणभार्याऽहं कन्या चित्ररथस्य च।

सर्वे मालावतीं कृत्वा वदन्ते विप्रपुंगव॥१४॥

O best of the Brāhmaṇas I am the daughter of Citraratha and the wife of Upabarhaṇa; I am known by the name of Mālāvatī.

दिव्यं लक्षयुगं रम्ये स्थाने स्थाने मनोहरे।

कृता स्वच्छन्दतः क्रीडा चानेन स्वामिना सह॥१५॥

प्रिये स्नेहो हि साध्वीनां यावान्विप्रेन्द्र योषिताम्।

सर्वं शास्त्रानुसारेण जानासि त्वं विचक्षण॥१६॥

I have roamed about in the company of this husband of mine at the attractive and beautiful places for a lakh of divine years. O best of the Brāhmaṇas, O intelligent one, the chaste women are extremely attached to their husbands. This is well known in the scriptures as well as to you.

अकस्माद्ब्राह्मणः शापात्प्राणांस्तत्याज मत्पतिः।

देवानुद्दिश्य विलपे यथा जीवति मत्पतिः॥१७॥

My husband has met with his end because of the curse of Brahmā. I am lamenting before the gods in order to bring back my husband to life.

स्वकार्यसाधने सर्वे व्यग्राश्च जगतीतले।

भावाभावं न जानन्ति केवलं स्वार्थतत्पराः॥१८॥

Because all the people in the universe get devoted to the accomplishment of their tasks. No one is concerned about the profit or the loss but everyone is concerned with the meeting of his own selfish ends.

सुखं दुःखं भयं शोकः संतापः कर्मणा नृणाम्।

ऐश्वर्यं परमानन्दो जन्म मृत्युश्च मोक्षणम्॥१९॥

देवाश्च सर्वजनका दातारः कर्मणां फलम्।

कर्तारः कर्मवृक्षाणां मूलच्छेदं च लीलया॥२०॥

The pleasures, the pain, the grief, the fear, lamenting, riches, bliss, birth, death and salvation are achieved by the people as a result of their own deeds. The gods are the creators of everyone and they also bestow the results of ones deeds. Simultaneously with your own divine play, they can also uproot the tree of one's actions.

नहि देवात्परो बन्धुर्नहि देवात्परो बली।
दयावान्नहि देवाच्च न च दाता ततः परः॥२१॥
सर्वान्देवानहं याचे पतिदानं ममेप्सितम्।
धर्मार्थकाममोक्षाणां फलदांश्च सुरद्रुमान्॥२२॥

Because no one else is a better friend than the gods, no one possesses greater prowess than the gods, nor can there be anyone more compassionate than the gods. Besides there is no one else who could perform charities greater than the gods. Therefore I seek the indulgence of the gods who bestow *Dharma*, *Artha*, *Kāma* and *Mokṣa*. They are like wish-fulfilling trees and I urge them to bless my with my desire of getting a husband of me own liking.

यदि दास्यन्ति देवा मे कान्तदानं यथेप्सितम्।
भद्रं तदाऽन्यथा तेभ्यो दास्यामि स्त्रीवधं ध्रुवम्॥२३॥
शपिष्यामि च सर्वांश्च दारुणं दुर्निवारकम्।
दुर्निवार्यः सतीशापस्तपसा केन वार्यते॥२४॥

O gods, if you grant me the desired boon, then it is alright; otherwise I shall make you responsible for the killing of a lady and pronounce a terrific curse on all the gods. The curse of a chaste woman can never be infructuous. No one can be relieved of the ill-effects of the curse pronounced by performing any amount of *tapas*".

इत्युक्त्वा मालती साध्वी शोकार्ता सुरसंसदि।
विरराम द्विजश्रेष्ठस्तामुवाच च शौनक॥२५॥

O Śaunaka, thus speaking the grieved Mālāvatī kept quiet in the assembly of gods. Thereafter the best of the Brāhmaṇa spoke.

ब्राह्मण उवाच

कर्मणा फलदातारो देवाः सत्यं च मालति।
न सद्यः सुचिरणैव धान्यं कृषकवन्नृणाम्॥२६॥

Brāhmaṇa said—O Mālāvatī this is true that the gods give the humans the result of their deeds, but they cannot do so at once in the same way as the seed sown by a farmer does not bear fruit at once and it takes time for it to grow.

गृही च कृषकद्वारा क्षेत्रे धान्यं वपेप्सति।
तदङ्कुरो भवेत्काले काले वृक्षः फलत्यपि॥२७॥

The house-holders sow the seed in the field. It sprouts in due course of time. Further in due course of time, it bears fruit.

काले सुपक्वं भवति काले प्राप्नोति तद्गृही।
एवं सर्वं समुन्नेयं चिरेण कर्मणः फलम्॥२८॥

At the appropriate time the fruit ripens up and the house-holder will get it in due course of time. Similarly it takes some time to reap the fruits of one's deeds.

अर्थी वपति संसारे गृहस्थो विष्णुमायया।
काले तदङ्कुरो वृक्षः काले प्राप्नोति तत्फलम्॥२९॥

Infatuated with the illusion of lord Viṣṇu a house-holder implants the seed which gets sprouted in time and further in due course of time it bears fruit which is consumed by the house-holders.

पुण्यवान्पुण्यभूमौ च करोति सुचिरं तपः।
तेषां च फलदातारो देवाः सत्यं न संशयः॥३०॥

The noble people who perform *tapas* for a long time at the sacred places receive the fruit of the same through the gods only. There is no doubt about it.

ब्राह्मणानां मुखे क्षेत्रे श्रेष्ठेऽनूषरं एव च।
यो यज्जुहोति भक्त्या च स तत्प्राप्नोति निश्चितम्॥३१॥

In the mouth of Brāhmaṇa and the ploughed earth, if a person drops the food or the seed with devotion, he surely gets the fruits of it.

न बलं न च सौन्दर्यं नैश्वर्यं न धनं सुतः।
नैव स्त्री न च सत्कान्तः किं भवेत्तपसा विना॥३२॥
सेवते प्रकृतिं यो हि भक्त्या जन्मनि जन्मनि।
स लभेत्सुन्दरीं कान्तां विनीतां च गुणान्विताम्॥३३॥
श्रियं च निश्चलां पुत्रं पौत्रं भूमिं धनं प्रजाम्।
प्रकृतेश्च वरेणैव लभेद्भक्तोऽवलीलया॥३४॥
शिवं शिवस्वरूपं च शिवदं शिवकारणम्।
ज्ञानान्दं महात्मानं परं मृत्युञ्जयं वरम्॥३५॥

तमीशं सेवते यो हि भक्त्या जन्मनि जन्मनि।
पुमान्प्राप्नोति सत्कान्तां कामिनी चापि सत्पतिम्॥ ३६॥
विद्यां ज्ञानं सुकवितां पुत्रं पौत्रं परां श्रियम्।
बलं धनं विक्रमं च लभेद्धरवरेण सः॥ ३७॥

When performing *tapas*, the prowess, beauty, the riches, the son, the wife and the beautiful husband cannot be had except by the one, who serves the goddess Durgā for many lives. He gets the virtuous, humble and beautiful wife, with the blessings of the goddess; the devotee receives the riches, sons, grandsons, land, money and the people who with a devoted mind adore Śiva, the granter of welfare, who is also the cause of welfare, blissful and the best of the souls, who has overcome the lord of death. Such a person gets the beautiful wife during all his births. The lady who adores Śiva, achieves the best of the humans as her husband. With the boon of Śiva, the people achieve learnings, knowledge, the best of poetry, sons, grandsons and great prowess.

ब्राह्मणं भजते यो हि लभेत्सोऽपि प्रजां श्रियम्।
विद्यामैश्वर्यमानन्दं वरेण ब्रह्मणो नरः॥ ३८॥

Some people adore Brahmā and with the boon granted by him, get riches, learnings, wealth and bliss.

यो नरो भजते भक्त्या दीननाथं दिनेश्वरम्।
विद्यामारोग्यमानन्दं धनं पुत्रं लभेद्ध्रुवम्॥ ३९॥
गणेश्वरं यो भजते देवदेवं सनातनम्।
सर्वाग्रपूज्यं सर्वेशं भक्त्या जन्मनि जन्मनि॥ ४०॥
विघ्ननाशो भवेत्तस्य स्वप्ने जागरणेऽनिशम्।
परमानन्दमैश्वर्यं पुत्रं पौत्रं धनं प्रजाः॥ ४१॥
ज्ञानं विद्यां सुकवितां लभते तद्वरेण च।
भजते यो हि विष्णुं च लक्ष्मीकान्तं सुरेश्वरम्॥ ४२॥
वरार्थी चेल्लभेत्सर्वं निर्वाणमन्यथा ध्रुवम्।
शान्तं निषेव्य पातारं सत्यं सत्यं लभेन्नरः॥ ४३॥
सर्वं तपः सर्वधर्मं यशः कीर्तिमनुत्तमाम्।
विष्णुं निषेव्य सर्वेशं यो मूढो लभते वरम्॥ ४४॥
विडम्बितो विधात्राऽसौ मोहितो विष्णुमायया।
माया नारायणीशाना सर्वप्रकृतिरीश्वरी॥ ४५॥
सा कृपां कुरुते यं च विष्णुमन्त्रं ददाति तम्।
धर्मं यो भजते धर्मी सर्वधर्मं लभेद्ध्रुवम्॥ ४६॥

Those who adore lord Sūrya also achieve learnings, a body free from ailments, bliss, wealth and sons. The one who adores with reverence lord Gaṇeśa who is chief of all the *gaṇas and* is adorable first of all, remover of obstacles while sleeping or awake, besides achieves eternal bliss, riches, sons, grandsons, wealth, friends, learning, knowledge and beautiful poetry as a boon. Those who adore lord Viṣṇu the spouse of Lakṣmī, achieve their desired boon or otherwise they achieve salvation by adoring the peaceful looking lord Viṣṇu who is the protector as well bestower of Dharma, glory and great reputation. A fool after serving lord Viṣṇu desires in return for a boon and it appears that he is cheated by the destiny of the illusion of lord Viṣṇu. The illusion of Nārāyaṇa is competent enough to do anything besides being the cause of action and if the great goddess is pleased with anyone, she bestows the *Viṣṇu mantra* on him. Such of the religious people who follow the path of *Dharma* ultimately achieve all the *Dharmas*.

इह लोके सुखं भुक्त्वा याति विष्णोः परं पदम्।
यो यं देवं भजेद्भक्त्या स चादौ लभते च तम्॥ ४७॥
काले पश्चात्तेन सार्द्धं परं विष्णोः पदं लभेत्।
श्रीकृष्णं भजते यो हि निर्गुणं प्रकृतेः परम्॥ ४८॥
ब्रह्मविष्णुशिवादीनां सेव्यं बीजं परात्परम्।
अक्षरं परमं ब्रह्म भगवन्तं सनातनम्॥ ४९॥
साकारं च निराकारं ज्योतिः स्वेच्छामयं विभुम्।
सर्वाधारं च सर्वेशं परमानन्दमीश्वरम्॥ ५०॥
निर्लिप्तं साक्षिरूपं च भक्तानुग्रहविग्रहम्।
जीवन्मुक्तः स सत्यं हि न वरं लभते सुधीः॥ ५१॥

After leading a life of pleasure in this world, they ultimately achieve the abode of lord Viṣṇu. Whosoever adores anyone of the gods with devotion he achieves initially the same god.

Thereafter, he proceeds to the ultimate abode of lord Viṣṇu. Lord Kṛṣṇa is beyond nature and is free from all the three *guṇas*. The gods like Brahmā, Viṣṇu and Śiva are his initial cause, Parātpara indestructible, Parabrahma and eternal lords. He is visible as well as invisible, the form of flame, moves according to his own sweet will. He is all-pervading and is above all, lord of all, blissful; he is un-involved and all-seeing god; he incarnates in human form in order to bestow his grace on his devotees. Those who adore him, achieve salvation in reality. A Vaiṣṇava does not seek for any other boon.

स सर्वं मन्यते तुच्छं सालोक्यादिचतुष्टयम्।
ब्रह्मत्वममरत्वं वा मोक्षं यत्तुच्छवत्सति॥५२॥
ऐश्वर्यं लोष्टतुल्यं च नश्वरं चेव मन्यते।
इन्द्रत्वं च मनुत्वं च चिरजीवित्वमेव वा॥५३॥
जलबुद्बुदवद्बुद्ध्या चातितुच्छं न गण्यते।
स्वप्ने जागरणे वाऽपि शश्वत्सेवां च वाञ्छति॥५४॥

He considers four types of salvation including *Sālokya* to be of no consequence besides the Brahman-hood; becoming eternal and achieving of salvation are of little importance to him. He considers worldly riches as dust. Similarly the position of Indra, the highest position as a human and long life, are considered by him to be short-lived, like water bubbles. They serve lord *kṛṣṇa* while sleeping or awake.

दास्यं विनां न याचेत श्रीकृष्णस्य पदं परम्।
तत्पादाब्जे दृढां भक्तिं लब्ध्वा पूर्णो निरन्तरम्॥५५॥
परिपूर्णतमं ब्रह्म निषेव्यं सुस्थिरैःसदा।
आत्मनः कुलकोटिं च शतं मातामहस्य च॥५६॥
श्वशुरस्य शतं पूर्वमुद्धृत्य चावलीलया।
दासं दासी प्रसूं भार्या पुत्रादपि परं शतम्॥५७॥
उद्धरेत्कृष्णभक्तश्च गोलोकं यति निश्चितम्।
तावद्गर्भे वसेत्कामी तावती यमयातना॥५८॥
तावद्गृही च भोगार्थी यावत्कृष्णं न सेवते।
गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे प्रविश्यति॥५९॥
यमस्तल्लिखनं दूरं करोति तत्क्षणं भिया।
मधुपर्कादिकं ब्रह्म पुरैव तन्नियोजयेत्॥६०॥
अहो विलङ्घ्य मल्लोकं मार्गेणानेन यास्यति।
तस्य वै निष्कृतिर्नास्ति कल्पकोटिशतैरपि॥६१॥

A Vaiṣṇava does not aspire after the highest stage with lord kṛṣṇa except for becoming his slave. He feels that all his wishes are fulfilled by devoting his mind whole-heatedly at the feet of lord kṛṣṇa. The devotee of lord adores the eternal Brahman with great devotion. He redeems crores of the ancestor of his race and playfully redeems also his servants, slave girls, mothers, wives and sons. He ultimately achieves the *Goloka*. The one who indulges in passions, remains in the womb of his mother and bears all the pain to consume the fruit of his deeds, till such time as he does not adore the lord. Whenever a *Mantra* of Viṣṇu recited by the teachers enters into the ears of a person, the very moment Yama, the god of death gets terrified and removes the writings of his destiny from his account. Thus Brahmā always remains eager to welcome him with *Madhuparka* and other offerings. Such a fellow sill crosses my abode and travels onward to the higher regions and dwells there for crores of *kalpas*.

दुरितानि च भीतानि कोटिजन्मकृतानि च।
तं विहाय पलायन्ते वैनतेयं यथोरगाः॥६२॥

As the serpents disappeared at the sight of Garuḍa, similarly all the sins accumulated for crores of births disappear at the sight of a devotee of Kṛṣṇa.

पुरातनं कृतं कर्म यद्यत्तस्य शुभाशुभम्।
छिनत्ति कृष्णश्चक्रेण तीक्ष्णधारेण संततम्॥६३॥

All the good and bad deeds performed by him vanish by the grace of lord Kṛṣṇa's disc.

तं विहाय जरा मृत्युर्याति चक्रभिया सति।
अन्यथा शतखण्डं तां कुरुते च सुदर्शनः॥६४॥
निःशङ्को याति गोलोकं विहाय मानवीं तनुम्।
गत्वा दिव्यां तनुं धृत्वा श्रीकृष्णं सेवते सदा॥६५॥

Old age and death leave him for fear of the *cakra* of Kṛṣṇa otherwise the *cakra* of Kṛṣṇa

reduces them into pieces. The devotee of Kṛṣṇa leaving his human body reaches the *Goloka* without any interruption and taking to a divine form serves lord Kṛṣṇa there.

यावत्कृष्णो हि गोलोके तावद्भक्तो वसेत्सदा।
निमेषं मन्यते दासो नश्वरं ब्रह्मणो वय:॥६६॥

Till such time as lord Kṛṣṇa resides in the *Goloka* his devotee also resides there. The devotee of lord Kṛṣṇa cares the least for the age prescribed by Brahmā.

इति श्रीब्रह्मवैवर्ते महापुराणे ब्रह्मखण्डे सौतिशौनकसंवादे विष्णुमालवतीसंवादो नाम चतुर्दशोऽध्याय:॥१४॥

अथ पञ्चदशोऽध्याय:

Chapter - 15

The display of the might by the Brāhmaṇas

ब्राह्मण उवाच

केन रोगेण हि मृतोऽधुना साध्वि तव प्रिय:।
सर्वरोगचिकित्सां च जानामि च चिकित्सक:॥ १॥

Brāhmaṇa said—O chaste lady, you tell us the disease which resulted into the death of your husband? I am a physician and I am well aware of the treatment of all diseases.

मृततुल्यं मृतं रोगात्सप्ताहाभ्यन्तरे सति।
महाज्ञानेन तं जीवं जीवयाम्यवलीलया॥ २॥

O chaste lady, in case anyone becomes like that by any ailment or in case it so happens within a week, then I can extend treatment with my great knowledge, can revive him to life in the twinkling of an eye.

राजमृत्युं यमं कालं व्याधिमानीय त्वत्पुर:।
निबध्य दातुं शक्तोऽहं व्याधो बध्वा पशुं यथा॥ ३॥

I can capture old age, death, Yama, time and ailment and can produce them before you, like a hunter captures animal and produces it before you.

यतो न संचरेद्व्याधिर्देहेषु देहधारिणाम्।
व्याधीनां कारणं यद्यत्सर्वं जानामि सुन्दरि॥ ४॥

O beautiful one, I am well aware of the means by which to relieve a human being of the ailment of the body and for relieving the body of an ailment.

यतो न संचरेद्व्याधिबीजं दुष्टममङ्गलम्।
तदुपायं विजानामि शास्त्रतत्त्वानुसारत:॥ ५॥

According to the theory of the scriptures I also know the means by which the seeds of ailments would never sprout in a human body.

यो वा योगेन खेदेन देहत्यागं करोति च।
तस्य तं जीवनोपायं जानामि योगधर्मत:॥ ६॥

Whosoever may have ended his life by yogic practices or in any other way, I am well aware of the means to revive him back to life with the influence of my yogic knowledge."

ब्राह्मणस्य वच: श्रुत्वा स्फीता मालावती सती।
सस्मिता स्निग्धचित्ता सा तमुवाच प्रहर्षिता॥ ७॥

On hearing the words of the Brāhmaṇa, Mālāvatī felt immensely pleased and with her mind filled with delight, she said.

मालावत्युवाच

अहो श्रुतं किमाश्चर्यं वचनं बालवक्त्रत:।
वयसाऽतिशिशुर्दृष्टो ज्ञानं योगविदां परम्॥ ८॥

Mālāvatī said—what a surprising talk am I listening to from the mouth of the Brāhmaṇa boy? Compared to his age, he looks like a child, but his knowledge in the *Yoga*, exceeds that of everyone.

त्वया कृता प्रतिज्ञा च कान्तं जीवयितुं मम।
विपरीतं न सद्वाक्यं तत्क्षणं जीवित: पति:॥ ९॥

O lord you have taken a resolve to revive my husband back to life. These words cannot be changed. I, therefore, at once believe that my husband will come to life again.

जीवयिष्यति मत्कान्तं पश्चाद्वेदविदां वर:।
यद्यत्पृच्छामि संदेहात्तद्भवान्वक्तुमर्हति॥ १०॥

You are the best among those well-versed in the Vedas. You bring my husband back to life but I am putting you some questions because of

certain doubts in my mind. You kindly clarify them.

सभायां जीविते कान्ते तस्य तीव्रस्य संनिधौ।
त्वां हि प्रष्टुं न शक्ताऽहं विद्यमाने मदीश्वरे॥ ११॥
एते ब्रह्मादयो देवा विद्यमानाश्च संसदि।
त्वं च वेदविदां श्रेष्ठो न च कश्चिन्मदीश्वरः॥ १२॥
नारीं रक्षति भर्ता चेन्न कोऽपि खण्डितुं क्षमः।
शास्तिं करोति यदि स न कोऽपि रक्षिता भुवि॥ १३॥

Because I shall not be able to ask you any questions when my husband comes back to life, as he is of harsh temperament. Those in the assembly of the gods, including Brahmā and others, are present besides you are well-versed in the Vedas; but none of them is my husband. In case a lady is protected by her husband, then no one can contradict her. In case he disciplines his wife or punishes her then no one on earth can provide protection to her.

एवं वेदेषु नो शक्तिः शक्रे वा ब्रह्मरुद्रयोः।
स्त्रीपुंभावश्च बोद्धव्यः स्वामी कर्ता च योषिताम्॥ १४॥
स्वामी कर्ता च हर्ता च शास्ता पोष्टा च रक्षिता।
अभीष्टदेवः पूज्यश्च न गुरुः स्वामिनः परः॥ १५॥

Thus all the Vedas, Indra, Brahmā and Rudra also have no competence to protect her. The men and the women have the relationship of husband and wife. The husband is performer, extractor, preserver, protector, family god and is adored by the lady. There is no better *guru* for a lady than her husband alone.

कन्या सत्कुलजाता या सा कान्तवशवर्तिनी।
या स्वतन्त्रा च सा दुष्टा स्वभावात्कुटिला ध्रुवम्॥ १६॥

The girl who is born in a high family always remains dependent upon her husband. But those who get independent, become wicked and degraded as well.

दुष्टा परपुमांसं च सेवते या नराधमा।
सा निन्दति पतिं शश्वदसद्वंशप्रसूतिका॥ १७॥

Those of the wicked ladies, who take interest in others, are considered to be degraded ones and denounce their husbands. Such girls belong to the lower caste.

उपबर्हणभार्याऽहं कन्या चित्ररथस्य च।
वधूर्गन्धर्वराजस्य कान्तभक्ता सदा द्विज॥ १८॥

I am wife of Upabarhaṇa and the daughter of Citraratha. O Brāhmaṇa, I am a chaste woman and the daughter-in-law of the king of Gandharvas.

सर्वं कालयितुं शक्तस्त्वं च वेदविदां वर।
कालं समं मृत्युकन्यां मदभ्याशं समानय॥ १९॥

O great Brāhmaṇa you are competent enough to summon them all here. Therefore you summon here Yama and Mṛtyukanyā.

मालावतीवचः श्रुत्वा विप्रो वेदविदां वरः।
सभामध्ये समाहूय तान्प्रत्यक्षं चकार ह॥ २०॥
ददर्श मृत्युकन्यां च प्रथमं मालती सती।
कृष्णवर्णां घोररूपां रक्ताम्बरधरां वराम्॥ २१॥
सस्मितां षड्भुजां शान्तां दयायुक्तां महासतीम्।
कालस्य स्वामिनो वामे चतुःषष्टिसुतान्विताम्॥ २२॥

On hearing the words of Mālāvatī, the Brāhmaṇa who was well versed in the Vedas called all of them and made them stand there. First of all the chaste Mālāvatī looked at Mṛtyukanyā who was of dark complexion and was quite horrible to look at. She was clad in red garments and she wore a serene smile on her face. She had six arms. She was peaceful, compassionate and extremely chaste. She was standing there with her sixty-four sons.

कालं नारायणांशं च ददर्श पुरतः सती।
महोग्ररूपं विकटं ग्रीष्मसूर्यसमप्रभम्॥ २३॥
षड्वक्त्रं षोडशभुजं चतुर्विंशतिलोचनम्।
षट्पादं कृष्णवर्णं च रक्ताम्बरधरं परम्॥ २४॥
देवस्य देवं विकृतं सर्वसंहाररूपिणम्।
कालाधिदेव सर्वेशं भगवन्तं सनातनम्॥ २५॥
ईषद्धास्यप्रसन्नास्यमक्षमालाकरं वरम्।
जपन्तं परं ब्रह्म कृष्णमात्मानमीश्वरम्॥ २६॥

Thereafter, she had a look at Nārāyaṇa who appeared a personified god of Death. He had a

terrific appearance, looked like the sun of the winter season; he had six faces, sixteen arms, twenty four eyes and six feet. He was of dark complexion and was clad in red garments. He was the god of gods and was terrific in appearance who could destroy anyone and was respected even by the god of death, lord of all and was the eternal lord. He was wearing a pleasant and serene smile on his face. He was holding a rosary and was reciting the name of lord Kṛṣṇa.

सती ददर्श पुरतो व्याधिसंघान्सुदुर्जयान्।
वयसाऽतिमहावृद्धान्स्तनंधान्मातृसंन्निधौ॥ २७॥
स्थूलपादं कृष्णवर्णं धर्मिष्ठं रविनन्दनम्।
जपन्तं परमं ब्रह्म भगवन्तं सनातनम्॥ २८॥
धर्माधर्मविचारज्ञं परं धर्मस्वरूपिणम्।
पापिनामपि शास्तारं ददर्श पुरतो यमम्॥ २९॥
तांश्च दृष्ट्वा च निःशङ्का पप्रच्छ प्रथमं यमम्।
मालावती महासाध्वी प्रहृष्टवदनेक्षणा॥ ३०॥

Thereafter the chaste Mālāvatī found before her all groups of ailment or diseases which were pretty old but looked like children who encircle their mothers' breasts. Thereafter Mālāvatī found Yama, the son of Sūrya who was of black colour and had firm feet. The religious-minded son of Sūrya was Parabrahma and was reciting the name of lord Kṛṣṇa. He was well aware of the difference between *dharma* and *adharma*, the form of the best of Dharma and was the ruler of sinners. Looking at him the chaste Mālāvatī with the delightful eyes doubtlessly questioned Yama.

मालावत्युवाच

हे धर्मराज धर्मिष्ठ धर्मशास्त्रविशारद।
कालव्यतिक्रमे कान्तं कथं हरसि मे विभो॥ ३१॥

Mālāvatī said—"O Yama, you are devoted to the religious scriptures and are quite a religious one also. O Dharmarāja, O lord, how are you carrying my husband with you in utter disregard of the time?"

यम उवाच

अप्राप्तकालो म्रियते न कश्चिज्जगतीतले।
ईश्वराज्ञां विना साध्वि नामृतं चालयाम्यहम्॥ ३२॥

Yama said—O chaste lady, in this universe no one dies ahead of his time or without the permission of the lord. I do not carry away anyone unless he meets with his death.

अहं कालो मृत्युकन्या व्याधयश्च सुदुर्जयाः।
निषेकेण प्राप्तकालं कालयन्तीश्वराज्ञया॥ ३३॥
मृत्युकन्या विचारज्ञा यं प्राप्नोति निषेकतः।
तमहं कालयाम्येव पृच्छतां केन हेतुना॥ ३४॥

I myself, called Kāla, the death and all the diseases take away the people after death with the permission of the lord. The far sighted Mṛtyukanyā, after the birth of a person, when she reaches someone, he alone is carried by me. Therefore you better ask her as to why she goes to anyone.

मालावत्युवाच

त्वमपि स्त्री मृत्युकन्या जानासि स्वामिवेदनम्।
कथं हरसि मत्कान्तं जीवितायां मयि प्रिये॥ ३५॥

Mālāvatī said—O Mṛtyukanyā, my dear friend, you are also a woman and are well aware of the pain caused with separation of a husband from a wife. Then why are you taking my husband away when I am still alive?"

मृत्युकन्योवाच

पुरा विश्वसृजा सृष्टाऽप्यहमेवात्र कर्मणि।
न च क्षमा परित्यक्तुं बहुना तपसा सति॥ ३६॥
सती सतीनां मध्ये काचित्तेजस्विनी वरा।
मामेव भस्मसात्कर्तुं क्षमा यदि भवेद्भवे॥ ३७॥
सर्वांपच्छान्तिरेवेह तदा भवति सुन्दरि।
पुत्राणां स्वामिनः पश्चाद्भविता यद्भविष्यति॥ ३८॥

Mṛtyukanyā (death) said—In earlier times Brahmā, the creator of the universe, also created me and entrusted this duty upon me. O chaste lady, I am unable to get rid of this duty even after performing great *tapas*. In case anyone of the

chaste ladies in the universe can reduce me to ashes by pronouncing a curse, then, O beautiful one, I would have been relieved of this ugly job. After me, whatever has to happen with my husband and the sons, it could happen.

कालेन प्रेरिताऽहं च मत्पुत्रा व्याधयश्च वै।
न मत्सुतानां दोषश्च न च मे शृणु निश्चितम्॥३९॥

Influenced by Kāla, I alone perform the duty with the help of my son. It is, therefore, evident that myself and my son are not at all responsible for all this.

पृच्छ कालं महात्मानं धर्मज्ञं धर्मसंसदि।
तदा यदुचितं भद्रे तत्करिष्यसि निश्चितम्॥४०॥

O lady, in this assembly of the religious minded souls, you can ask the question from Kāla who happens to be a great soul. Thereafter you can do whatever you think best.

मालावत्युवाच

हे कालकर्मणां साक्षिन्कर्मरूप सनातन।
नारायणांश भगवन्नमस्तुभ्यं पराय च॥४१॥

Mālāvatī said-Addressing Kāla, "O Kāla, you are the witness of all the actions of the people; you are eternal lord and are a part of Nārāyaṇa. Therefore I bow in reverence to a lord like you.

कथं हरसि मत्कान्तं जीवितायां मयि प्रभो।
जानासि सर्वदु:खं च सर्वज्ञस्त्वं कृपानिधे॥४२॥

O lord, O compassionate one, you possess all knowledge and are well aware of all miseries. Therefore, lord, "Why do you intend to take away my husband from me when I am still alive?

कालपुरुष उवाच।

को वाऽहं को यम: का च मृत्युकन्या च व्याधय:।
वयं भ्रमाम: सततमीशाज्ञापरिपालका:॥४३॥

Kālapuruṣa said— Who am I? Thereafter the death, Yama, Mṛtyukanyā and all the diseases are of no consequence. All of us always obey the command of the lord roaming about everywhere.

यस्य सृष्टा च प्रकृतिर्ब्रह्मविष्णुशिवादय:।
सुरा मुनीन्द्रा मनवो मानवा: सर्वजन्तव:॥४४॥

ध्यायन्ते तत्पदाम्भोजं योगिनश्च विचक्षणा:।
जपन्ति शश्वन्नामानि पुण्यानि परमात्मन:॥४५॥

यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात्।
स्रष्टा ब्रह्माज्ञया यस्य पाता विष्णुर्यदाज्ञया॥४६॥

He is the same lord from whom, nature, Brahmā, Viṣṇu, Śiva and other gods, the sages, the Manus, the humans and all the creatures have emerged. All yogīs and mendicants always adore at his feet. The intellectuals always recite the name of the lord regularly.

संहर्ता शंकर: सर्वजगतां यस्य शासनात्।
धर्मश्च कर्मणां साक्षी यस्याज्ञापरिपालका:॥४७॥

राशिचक्रं ग्रहा: सर्वे भ्रमन्ति यस्य शासनात्।
दिगीशाश्चैव दिक्पाला यस्याज्ञापरिपालका:॥४८॥

At whose command, the wind blows, the sun emits heat and following whose command even Brahmā indulges in creation and Viṣṇu preserves it. At the command of whom Śiva destroys the universe and we become the witness of the deeds of the people at the command of that lord. At the command of whom all the stars, the planets and the constellation move on. Basing to the command of whom, the Dikpālas, lords of directions transact their business.

यस्याज्ञया च तरव: पुष्पाणि च फलानि च।
बिभ्रत्येव ददत्येव काले मालावति सति॥४९॥

O chaste Mālāvatī, at the command of whom the trees bear timely flowers and fruits.

यस्याज्ञया जलाधारा सर्वाधारा वसुंधरा।
क्षमावती च पृथिवी कम्पिता न भयेन च॥५०॥

At the command of whom the earth is formed of the waters and comprises of all movable and immovable things. Getting afraid of whom even the earth, sometimes, shakes.

सहसा मोहिता माया मायया यस्य संततम्।
सर्वप्रसूर्या प्रकृति: सा भीता यद्भयादहो॥५१॥

With the illusion of whom even the illusion is influenced and at the command of whom nature who happens to be the creator of everyone feels panicky and performs the job.

यस्यान्तं न विदुर्वेदा वस्तूनां भावगा अपि।
पुराणानि च सर्वाणि यस्यैव स्तुतिपाठकाः॥५२॥

Even the Vedas who were aware of the prowess of everyone, are unable to recite about his glory and the Purāṇas always offer prayers to them.

यस्य नाम विधिर्विष्णुः सेवते सुमहान्विराट्।
षोडशांशो भगवतः स एव तेजसो विभोः॥५३॥

By reciting of whose name the illustrious omnipresent lord appears in his sixteen rays in the form of Brahmā, Viṣṇu, Śiva and the Virāṭ (universal) form.

सर्वेश्वरः कालकालो मृत्योर्मृत्युः परात्परः।
सर्वविघ्नविनाशाय तं कृष्णं परिचिन्तय॥५४॥

He is the lord of all, Kāla for the Kāla, death for the death, best of all the best people; therefore for the removal of all doubts, you adore at the feet of lord Kṛṣṇa.

सर्वाभीष्टं च भर्त्तारं प्रदास्यति कृपानिधिः।
इमे यत्प्रेरिताः सर्वे स दाता सर्वसंपदाम्॥५५॥

He alone can fulfil all your desires besides reviving your husband back to life. All these gods are influenced by him alone, therefore he is the one, who can bestow all the riches.

इत्युक्त्वा कालपुरुषो विरराम च शौनक।
कथां कथितुमारेभे पुनरेव तु ब्राह्मणः॥५६॥

O Śaunaka, Kāla kept quiet after speaking all this. Thereafter the Brāhmaṇa boy started speaking.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे
मालावतीकालपुरुषसंवादे पञ्चदशोऽध्यायः॥१५॥

अथ षोडशोऽध्याय:

Chapter - 16

Brāhmaṇa spells out the medical treatment

ब्राह्मण उवाच

दृष्ट: कालो यमो मृत्युकन्या व्याधिगणा अहा।
कस्तेऽधुना च संदेहस्तं पृच्छ कन्यके शुभे॥ १॥

Brāhmaṇa said—"O girl, Kāla, Yama, death and all other ailments have been known to you, then what more doubt is there in your mind at the moment? You ask me."

ब्राह्मणस्य वच: श्रुत्वा हृष्टा मालावती सती।
यन्मनोनिहितं प्रश्नं चकार जगदीश्वरम्॥ २॥

On hearing the words of the Brāhmaṇa, the chaste Mālāvatī felt delighted and she put her desired question to the lord of the universe.

मालावत्युवाच

त्वया य: कथितो व्याधि: प्राणिनां प्राणहारक:।
तत्कारणं च विविधं सर्वं वेदे निरूपितम्॥ ३॥

Mālāvatī said—You have told me that ailments extract the life of the people and several types of treatments for these diseases have also been spelt out in the Vedas.

यतो न संचरेद्व्याधिर्दुर्निवारोऽशुभावह:।
तमुपायं च साकल्यं भवान्वक्तुमिहार्हति॥ ४॥

You tell me the way by which one can protect the spread of the disease in the body. You kindly tell me the same in detail.

यद्यत्पृष्टमपृष्टं वा ज्ञातमज्ञातमेव वा।
सर्वं कथय तद्भद्रं त्वं गुरुर्दीनवत्सल:॥ ५॥

You are the one who always is compassionate to the poor and the teachers. Therefore, whatever I have asked and that whatever I have not asked, you please, tell me all that is known to you or that is unknown to me. You tell me all that is of welfare to us.

मालावतीवच: श्रुत्वा विप्ररूपी जनार्दन:।
संहितां वक्तुमारेभे संहितार्थां च वैद्यकीम्॥ ६॥

Thereafter lord Janārdana appearing in the form of a Brāhmaṇa started speaking on the scriptures relating to medicine (Vaidyaka-saṁhitā).

ब्राह्मण उवाच

वन्दे तं सर्वतत्त्वज्ञं सर्वकारणकारणम्।
वेदवेदाङ्गबीजस्य बीजं श्रीकृष्णमीश्वरम्॥ ७॥

Then Brāhmaṇa said: I bow at the feet of lord Kṛṣṇa, who is well aware of the secrets of all the *tattvas*, who is the cause of all the causes and is the seed of all the seeds of the Vedic literature.

स ईशश्चतुरो वेदान्ससृजे मङ्गलालयान्।
सर्वमङ्गलमाङ्गल्यबीजरूप: सनातन:॥ ८॥

He is the welfare of all the welfares and is the seed of all the items of welfare which were created by the lord eternal and are the basis of the four Vedas, which were revealed by him.

ऋग्यजु: सामाथर्वाख्यान्दृष्ट्वा वेदान्प्रजापति:।
विचिन्त्य तेषामर्थं चैवायुर्वेदं चकार स:॥ ९॥

The Vedas are known by the name of *Ṛg*, *Yaju*, *Sāma* and *Atharvan*. By going through these Vedas and understanding their meanings, lord Brahmā created the fifth Veda known as Āyurveda.

कृत्वा तु पञ्चमं वेदं भास्कराय ददौ विभु:।
स्वतन्त्रसंहितां तस्माद्भास्करश्च चकार स:॥ १०॥
भास्करश्च स्वशिष्येभ्य आयुर्वेदं स्वसंहिताम्।
प्रददौ पाठयामास ते चक्रु: संहितास्तत:॥ ११॥

Thus after creating the fifth Veda, its knowledge was bestowed on Sūrya and the sun-god created an independent composition of the same. Thereafter he taught the Āyurveda saṁhitā to his pupils handing it over to them. Thereafter those pupils created many saṁhitās out of it.

तेषां नामानि विदुषां तन्त्राणि तत्कृतानि च।
व्याधिप्रणाशबीजनि साध्वि मत्तो निशामय॥ १२॥

O noble lady, now you listen from me the names of those *tantras* which contained the prescriptions for the removal of the ailments.

धन्वन्तरिर्दिवोदास: काशीराजोऽश्विनीसुतौ।
नकुल: सहदेवोऽर्किश्च्यवनो जनको बुध:॥ १३॥
जाबालो जाजलि: पैल: करथोऽगस्त्य एव च।
एते वेदाङ्गवेदज्ञा: षोडश व्याधिनाशका:॥ १४॥

The sixteen persons named Dhanvantri, Divodāsa, Kāśirāja, Aśvinīkumāras, Nakula, Sahadeva, Yama, Cyavana, Janaka, Budha, Jābāla, Jājali, Paila, Karatha and Agastya are well-versed in the Vedas and other Vedic literature besides their *tattvas*. They are also proficient in the removal of ailments.

चिकित्सातत्त्वविज्ञानं नामतन्त्रं मनोहरम्।
धन्वन्तरिश्च भगवांश्चकार प्रथमे सति॥ १५॥
चिकित्सादर्पणं नाम दिवोदासश्चकार स:।
चिकित्साकौमुदीं दिव्यां काशीराजश्चकार स:॥ १६॥
चिकित्सासारतन्त्रं च भ्रमघ्नं चाश्विनीसुतौ।
तन्त्रं वैद्यकसर्वस्वं नकुलश्च चकार स:॥ १७॥
चकार सहदेवश्च व्याधिसिन्धुविमर्दनम्।
ज्ञानार्णवं महातन्त्रं यमराजश्चकार ह॥ १८॥

First of all, lord Dhanvantri composed a *tantra* known as Cikitsātattvavijñāna (A treasury on the science of medicines). Thereafter Cikitsādarpaṇa was composed by Divodāsa. Kāśirāja on the other hand, composed *Cikitsākaumudī* and both the Aśvinī-kumāras composed the manuscript of *Cikitsāsāratantra* which removed all the doubts. Similarly the work of Vaidyakasarvasva, Sahdeva composed *Vyādhisindhuvimardana* and Yama composed *Jñānārṇava* which is considered to be a great *tantra.*

च्यवनो जीवदानं च चकार भगवानृषि:।
चकार जनको योगी वैद्यसंदेहभञ्जनम्॥ १९॥
सर्वसारं चन्द्रसुतो जाबालस्तन्त्रसारकम्।
वेदाङ्गसारं तन्त्रं च चकार जाजलिर्मुनि:॥ २०॥
पैलो निदानं करथस्तन्त्रं सर्वधरं परम्।
द्वैधनिर्णयतन्त्रं च चकार कुम्भसंभव:॥ २१॥
चिकित्साशास्त्रबीजानि तन्त्राण्येतानि षोडश।
व्याधिप्रणाशबीजानि बलाधानकराणि च॥ २२॥

Lord Cyavana on the other hand, composed a *tantra* under the title of Jīvadāna. The yogī Janaka composed *Vaidyasandehabhañjana*. Budha the son of the moon composed Sarvasāra. Jābāla composed *Tantrasāra* and Jājali composed Vedāṅgasāra. Paila composed *Nidānatantara*. Karatha composed *Sarvadhara tantra* and the sage Agastya composed

Dvaidhanirṇayatantara. The sixteen *tantras* and the seeds of the treatises and medicines, remove the diseases and increase strength and intelligence.

मथित्वा ज्ञानमन्त्रेणैवायुर्वेदपयोनिधिम्।
ततस्तस्मादुदाजह्रुर्नवनीतानि कोविदाः॥२३॥

The intellectuals churned the ocean of Āyurveda with the churning rod of their intelligence and gave the above *tantras* a new form.

एतानि क्रमशो दृष्ट्वा दिव्यां भास्करसंहिताम्।
आयुर्वेदं सर्वबीजं सर्वं जानामि सुन्दरि॥२४॥

O beautiful one, by going through them you will become conversant with the divine composition of the sun and Āyurveda which happens to be the seed of all.

व्याधेस्तत्त्वपरिज्ञानं वेदनायाश्च विग्रहः।
एतद्वैद्यस्य वैद्यत्वं न वैद्यः प्रभुरायुषः॥२५॥
आयुर्वेदस्य विज्ञाता चिकित्सासु यथार्थवित्।
धर्मिष्ठश्च दयालुश्च तेन वैद्यः प्रकीर्तितः॥२६॥
जनकः सर्वरोगाणां दुर्वारो दारुणो ज्वरः।
शिवभक्तश्च योगी च निष्ठुरो विकृताकृतिः॥२७॥

The foremost beauty of a physician is to know pretty well about the various *tattvas* of the ailment and to research on the means to remove them. The physicians are not in a position to enhance the life of anyone. Such people are called physicians (Vaidyas) because of their special knowledge in the science of medicine and their application. They possess a religious mind and are compassionate. High fever is the cause of all the ailments and can be prevented with great efforts. The fever happens to be the devotee of Śiva, is yogī, the heartless one and has a deformed figure.

भीमस्त्रिपादस्त्रिशिराः षड्भुजो नवलोचनः।
भस्मप्रहरणो रौद्रः कालान्तकयमोपमः॥२८॥

It has three feet, six arms and nine eyes. This terrific fever is a destroyer like Kāla, Antaka and Yama, the ashes are his weapons and his god is Rudra.

मन्दाग्निस्तस्य जनको मन्दाग्नेर्जनकास्त्रयः।
पित्तश्लेष्मसमीराश्च प्राणिनां दुःखदायकाः॥२९॥

It germinates from indigestion. From the same indigestion also emerges jaundice, the wind and the cough. All these trouble the people always.

वायुजः पित्तजश्चैव श्लेष्मजश्च तथैव च।
ज्वरभेदाश्च त्रिविधाश्चतुर्थश्च त्रिदोषजः॥३०॥

The wind, the jaundice and the cough are created from the body and therefore the fevers also are known as *Vātaja* (born of the wind), *Pittaja* (born of the biles), *Kaphaja* (born out of cough). There is a fourth fever known as *Tridoṣaja*.

पाण्डुश्च कामलः कुष्ठः शोथः प्लीहा च शूलकः।
ज्वरातिसारग्रहणीकासव्रणहलीमकाः॥३१॥
मूत्रकृच्छ्रश्च गुल्मश्च रक्तदोषविकारजः।
विषमेहश्च कब्जश्च गोदश्च गलगण्डकः॥३२॥
भ्रमरी संनिपातश्च विषूची दारुणी सति।
एषां भेदप्रभेदेन चतुःषष्टी रुजः स्मृताः॥३३॥

There are several terrific ailments known as *pāṇḍu, kāmala, kuṣṭha, śotha, plīha, śūla, jvarātisāra, grahaṇī, kāsa* (cough), vraṇa (wound), *halīmaka*, *mūtrakṛcchr* (urinary infection), diseases born due to *raktavikāra* (shortage of blood) is *gulma, viṣameha* (poisoning), *kabja* (constipation), *goda, galagaṇḍa* (tonsils), *bhramarī, sannipāta, viṣūcī* (cholera) and *dāruṇī*. They are said to be divided and subdivided in sixty four parts.

मृत्युकन्यासुताश्चैते जरा तस्याश्च कन्यका।
जरा च भ्रातृभिः सार्द्धं शश्वद्भ्रमति भूतलम्॥३४॥

They are all the sons of death and old-age is her daughter. The old age always roams about earth accompanied by her brothers.

एते चोपायवेत्तारं न गच्छन्ति च संयतम्।
पलायन्ते च तं दृष्ट्वा वैनतेयमिवोरगाः॥३५॥

These ailments cannot approach such people who are self-disciplined and are aware of ways and means to remove them. At the sight of such

persons they flee as the serpents flee at the right of Garuḍa.

चक्षुर्जलं च व्यायामः पादाधस्तैलमर्दनम्।
कर्णयोर्मूर्ध्नि तैलं च जराव्याधिविनाशनम्॥ ३६॥

To clean the eyes with the application of water, to regularly exercise, to apply oil at the soles, the ears and the head, are some of the methods which keep the ailments away.

वसन्ते भ्रमणं वह्निसेवां स्वल्पां करोति यः।
बालां च सेवते काले जरा तं नोपगच्छति॥ ३७॥
खातशीतोदकस्नायी सेवते चन्दनद्रवम्।
नोपयाति जरां तं च निदाघेऽनिलसेवकम्॥ ३८॥

In the spring season walking is quite beneficial, one who enjoys a little heat of the fire in the winter season, the old age never goes to him. Taking a bath in the summer season, the application of sandal-paste and a morning walk, keep the old age away.

प्रावृष्युष्णोदकस्नायी घनतोयं न सेवते।
समये च समाहारी जरा तं नोपगच्छति॥ ३९॥
शरद्रौद्रं न गृह्णाति भ्रमणं तत्र वर्जयेत्।
खातस्नायी समाहारी जरा तं नोपगच्छति॥ ४०॥

To take a bath with warm water in the rainy season, to avoid the used of rain water, to take suitable food at the appropriate time, keeps the old age away. In the winter season, if one does not enjoy the sun shine, does not take a bath in a tank and the one who consumes limited food does not attract the old age.

खातस्नायी च हेमन्ते काले वह्निं च सेवते।
भुङ्क्ते नावान्नमुष्णं च जरा तं नोपगच्छति॥ ४१॥

In the winter season, to take a bath in the morning, to enjoy the heat of the fire timely and to consume hot food, do not attract the old age.

शिशिरेंऽशुकवह्निं च न वोष्णान्नं च सेवते।
पश्च कवोष्णोदकस्नायी जरा तं नोपगच्छति॥ ४२॥

In the winter season one who wears warm clothing, enjoys the fire and hot food and takes a bath with cold water the old age can never reach him.

सद्योमांसं नवान्नं च बाला स्त्री क्षीरभोजनम्।
घृतं च सेवते यो हि जरा तं नोपगच्छति॥ ४३॥

The one who consumes fresh food, cohabits with a girl of sixteen years' of age, takes the food with *ghee* and rice cooked in milk, the old age can never reach him.

भुङ्क्ते सदन्नं क्षुत्काले तृष्णायां पीयते जलम्।
नित्यं भुङ्क्ते च ताम्बूलं जरा तं नोपगच्छति॥ ४४॥
दधि हैयङ्गवीनं च नवनीतं तथा गुडम्।
नित्यं भुङ्क्ते संयमी यो जरा तं नोपगच्छति॥ ४५॥
शुष्कमांसं स्त्रियं वृद्धां बालार्कं तरुणं दधि।
संसेवन्तं जरा याति प्रहृष्टा भ्रातृभिः सह॥ ४६॥

To take the best of food when hungry, to drink water when thirsty and chewing of the betels and betel-nuts regularly, keep the old age away. A person who regularly consumes curd, butter, *ghee* and raw sugar, the old age never approaches him; the one who consumes dry meats, keeps company of old ladies and enjoys the sun-shine of Kārtika month, consumes curds many days old, attracts the old age with pleasure and quickly is over powered by old age.

रात्रौ य दधि सेवन्ते पुंश्चलीश्च रजस्वलाः।
तानुपैति जरा हृष्टा भ्रातृभिः सह सुन्दरि॥ ४७॥
रजस्वला च कुलटा चावीरा जारदूतिका।
शुद्रयाजकपत्नी या ऋतुहीना च या सति॥ ४८॥
यो हि तासामन्नभोजो ब्रह्महत्यां लभेत्तु सः।
तेन पापेन सार्द्धं सा जरा तमुपगच्छति॥ ४९॥

O beautiful one, to consume the curd during the night, to keep company of a wicked woman and a woman in menstrual period attracts the old age, where it reaches delightfully with her brothers. The woman in menstrual period, the wicked woman, the widow, the one who serves as a messenger between two lovers, the wife of the person who performs *yajña* for the Śūdras or the women who do not have the menses; if someone takes food prepared by such women he earns the sin of *Brahmahatyā* and because of that sin, he attracts the old age.

पापानां व्याधिभि: सार्द्धं मित्रता संततं ध्रुवम्।
पापं व्याधिजराबीजं विघ्नबीजं च निश्चितम्॥५०॥
पापेन जायते व्याधि: पापेन जायते जरा।
पापेन जायते दैन्यं दु:खं शोको भयंकर:॥५१॥

The sins are closely related with the ailments. The sin alone is responsible for the ailment, diseases, old age and the cause of several other obstructions. The sin attracts the ailment and also the old age. The sin also causes misery, trouble and great grief.

तस्मात्पापं महावैरं दोषबीजममङ्गलम्।
भारते सततं सन्तो नाचरन्ति भयातुरा:॥५२॥

Therefore, sin is the biggest enemy and causes misery for all. Therefore the noble people in the country never indulge in sins.

स्वधर्माचारयुक्तं च दीक्षितं हरिसेवकम्।
गुरुदेवातिथीनां च भक्तं सक्तं तप:सु च॥५३॥
व्रतोपवासयुक्तं च सदा तीर्थनिषेवकम्।
रोगा द्रवन्ति तं दृष्ट्वा वैनतेयमिवोरगा:॥५४॥

They follow their own *Dharma*. Those who have received *dīkṣā*, are devoted to the lord, teachers and the gods besides the guests and never attract ailments. They remain engrossed in the *tapas*, vows and remaining without food and are always inclined to visit the holy places and as such the ailments keep away from such people and disappear as serpents flee at the sight of the Garuḍa.

एताञ्जरा न सेवेत व्याधिसंघश्च दुर्जय:।
सर्वं बोध्यमसमये काले सर्व ग्रसिष्यति॥५५॥

The old age and the terrific diseases never influence such people. One should therefore know about them. If one becomes ignorant of them they untimely overpower him.

ज्वरश्च सर्वरोगाणां जनक: कथित: सति।
पित्तश्लेष्मसमीराश्च ज्वरस्य जनकास्त्रय:॥५६॥

O chaste lady, fever is the root cause of all the ailments. I have already spoken about it. Therefore *Vāta*, *Pitta* and Cough which are the main causes of the fever (should be kept away).

एते यथा संचरन्ति स्वयं यान्ति च देहिशु।
तमेव विविधोपायं साध्वि मत्तो निशामय॥५७॥

The way in which these ailments influence the human body, I shall make you aware of it.

क्षुधि जाज्वल्यमानायामाहाराभाव एव च।
प्राणिनां जायते पित्तं चक्रे च मणिपूरके॥५८॥

When one does not eat in spite of being hungry, then jaundice develop in the body.

तालबिल्वफलं भुक्त्वा जलपानं च तत्क्षणम्।
तदेव तु भवेत्पित्तं सद्य: प्राणहरं परम्॥५९॥

After consuming palm and wood-apple if someone drinks water immediately, thereafter he is likely to get the ailment of jaundice.

तप्तोदकं च शिरसि (शिशिरे) भाद्रे तिक्तं विशेषत:।
दैवग्रस्तश्च यो भुङ्क्ते पित्तं तस्य प्रजायते॥६०॥

When an unfortunate person drops the hot water on his head in the month of Bhādra-pada and also consumes bitter food jaundice in his body increases.

सशर्करं च धान्याकं पिष्टं शीतोदकान्वितम्।
चणकं सर्वगव्यं च दधितक्रविवर्जितम्॥६१॥
बिल्वतालफलं पक्वं सर्वमेव च।
आर्द्रकं मुद्गसूपं च तिलपिष्टं सशर्करम्॥६२।
पित्तक्षयकरं सद्यो बलपुष्टिप्रदं परम्।
पित्तनाशं च तद्बीजमुक्तमन्यन्निबोध मे॥६३॥
भोजनानन्तरं स्नानं जलपानं विना तृषा।
तिलतैलं स्निग्धतैलं स्निग्धमामलकीद्रवम्॥६४॥
पर्य्युषितान्न च तक्रं च पक्वं रम्भाफलं दधि।
मेघाम्बु शर्करातोयं सुस्निग्धजलसेवनम्॥६५॥
नारिकेलोदकं रूक्षस्नानं पर्युषितं जलम्।
तरुमुञ्जापक्वफलं सुपक्वं कर्कटीफलम्॥६६॥
खातस्नानं च वर्षासु मूलकं श्लेष्मकारकम्।
ब्रह्मरन्ध्रे च तज्जन्म महद्वीर्ये विनाशनम्॥६७।

Therefore making a powder of coriander and taking it with sugar and cold water, the jaundice subsides. the grams and articles made of cow milk, curd, *ghee*, cow-dung, the urine of cow and

the curd or butter milk without cream or butter, the ripe wood-apples, the palm fruits and the juice of sugar-cane are the stuffs to be prepared of that, ginger, radish, green gram pulses, radish, sesame powder mixed with sugar, when consumed during such ailment the jaundice disappears and provides a person nourishment and increases the strength. Thus the cause of jaundice and the means to remove it have been spelt out. Now I am going to tell you something more; you listen to the same. To take a bath immediately after taking food, to consume after without having been thirsty, sesame oil, thick oil, juice of embolic myrobalan, (phyllanthus emblica), left-over food, butter milk, ripe banana, curd, rain water, sugar mixed with water, consuming of thick water, juice of coconut, left-over water, dry-wash, watermelons, ripe gourd and to take a bath in a tank during the rainy season and consuming of radish, gives rise to the creation of cough in the body. Its creation in the head ultimately destroys the semen.

वह्निस्वेदं भ्रष्टभङ्गं पक्वतैलविशेषकम्।
भ्रमणं शुष्कभक्षं च शुष्कपक्वहरीतकी॥६८॥
पिण्डारकमपक्वं च रम्भाफलमपक्वकम्।
वेसवार: सिन्धुवार अनाहारमपानकम्॥६९॥
सघृतं रोचनाचूर्णं सघृतं शुष्कशर्करम्।
मरीचं पिप्पलं शुष्कमार्द्रकं जीवकं मधु॥७०॥
द्रव्याण्येतानि गान्धर्वि सद्य: श्लेष्महराणि च।
बलपुष्टिकराण्येव वायुबीजं निशामय॥७१॥

O daughter of Gandharva, to sweat from the warmth from the fire, to consume the dried hemp-leaves, the fried oil, aimless wandering, eating of dry food, dry black myrobalan, gum resin, unripe banana, *vesavāra* (spices), *sindhuvāra* (Nirguṅḍī), fasting, non-consuming of water, taking of *ghee* with powder, *ghee* with sugar, dry ginger, *jīvika* (one of the great Ouṣ adha) and honey can remove the cough and definitely provide strength and nourishment. Now listen to the cause of wind or Vāta.

भोजनानन्तरं सद्यो गमनं धावनं तथा।
छेदनं वह्नितापश्च शश्वद्भ्रमणमैथुनम् ॥७२॥
वृद्धस्त्रीगमनं चैव मन:संताप एव च।
अतिरूक्षमनाहारं युद्धं कलहमेव च॥७३॥
कटुवाक्यं भयं शोक: केवलं वायुकारणम्।
आज्ञाख्यचक्रे तज्जन्म निशामय तदौषधम्॥७४॥

To walk immediately after taking food, running, cutting, warming by fire, constant roaming about, enjoying conjugal pleasure, enjoying the company of an old lady, suffering from mental agony and the consuming of dry food or remaining without flood, fighting, quarrelling, speaking harsh words, person and remaining grief stricken, cause the creation of the wind. The wind is also caused by the *Cakara* named *Ājñā*. I am telling you the medicine for the same also. You listen to it.

पक्वं रम्भाफलं चैव सबीजं शर्करोदकम्।
नारिकेलोदकं चैव सद्यस्तक्रं सुपिष्टकम्॥७५॥
माहिषं दधि मिष्टं च केवलं वा सशर्करम्।
सद्य: पर्युषितान्नं च सौवीरं शीतलोदकम्॥७६॥
पक्वतैलविशेषं च तिलतैलं च केवलम्।
लाङ्गली तालखर्जूरमुष्णामामलकीन्द्रवम्॥७७॥
शीतलोष्णोदकस्नानं सुस्निग्धं चन्दनद्रवम्।
स्निग्धपद्मपत्रतल्पं सुस्निग्धव्यजनानि च॥७८॥
एतत्ते कथितं वत्से सद्यो वायुप्रणाशनम्।
वायवस्त्रिविधा: पुंसां क्लेशसंतापकामजा:॥७९॥

The ripe banana fruit, sugar juice mixed with lemon juice, juice of coconut, fresh butter milk, the best of ground pulses like *Kacaurī*, sweet curd of buffaloes milk, the curd mixed with sugar, just left over food, juice of barley, cold water, fried oil, sesame oil, coconut, palm, juice of myrobalan, bark with hot and cold water, thick paste of sandal-wood and to lie down on the lotus leaves; all these things relieve one of the effects of wind. O daughter, I have thus mentioned all about the things which remove the ailment of the wind. There are three types of ailments concerning the wind which appear in the human beings, by mental agony, grief and passions.

व्याधिसंघश्च कथितस्तन्त्राणि विविधानि च।
तानि व्याधिप्रणाशाय कृतानि सद्भिरेव च॥८०॥

Thus I have given you an idea about the ailments and the means to remove them by consuming different types of medicine.

तन्त्राण्येतानि सर्वाणि व्याधिक्षयकराणि च।
रसायनादयो येषु चोपायाश्च सुदुर्लभाः॥८१॥

All these *tantras* remove ailments. Still unique types of medicines have also been prescribed therein.

न शक्तः कथितुं साध्वि यथार्थं वत्सरेण च।
तेषां च सर्वतन्त्राणां कृतानां च विचक्षणैः॥८२॥

O chaste lady, the *tantras* composed by the intellectuals cannot be spelt out even in one year's time.

केन रोगेण त्वत्कान्तो मृतः कथय शोभने।
तदुपायं करिष्यामि येन जीवेदयं सति॥८३॥

Therefore, O beautiful one, you tell me the particular ailment which caused the death of your husband. I will speak out the remedy by which he will get back his life.

सौतिरुवाच

ब्राह्मणस्य वचः श्रुत्वा कन्या चित्ररथस्य च।
कथां कथितुमारेभे सा गान्धर्वी प्रहर्षिता॥८४॥

Sauti said—Listening to the words of Brāhmaṇa, Mālāvatī the daughter of Citraratha spoke delightedly.

मालावत्युवाच

योगेन प्राणांस्तत्याज ब्रह्मणः शापहेतुना।
सभायां लज्जितः कान्तो मम विप्र निशामय॥८५॥
सर्वं श्रुतमपूर्वं च शुभाख्यानं मनोहरम्।
भवेद्भवे कृतः केषां महल्लभ्यं विपद्विना॥८६॥

Mālāvatī said—O Brāhmaṇa listen to me. My husband feeling shy in the court of Brahmā, was deprived of his life because of the curse. I have listened attentively to whatever you have said. In this world, without facing misfortune, who can get the company of a great soul like you?

अधुना मत्प्राणकान्तं देहि देहि विचक्षण।
नत्वा वः स्वामिना सार्द्धं यास्यामि स्वगृहं प्रति॥८७।

O intelligent one, you kindly bring back to life my husband at the moment to enable me to leave for my abode with my husband bowing to you in reverence."

मालावतीवचः श्रुत्वा विप्ररूपी जनार्दनः।
सभां जगाम देवानां शीघ्रं विप्रस्तदन्तिकात्॥८८॥

On hearing the words of Mālāvatī lord Viṣṇu who had taken to the form of a Brāhmaṇa, got up and went to the assembly of the gods.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे चिकित्साप्रयणने षोडशोऽध्यायः॥१६॥

अथ सप्तदशोऽध्याय:

Chapter - 17

Talk of Brahmā with the Brāhmaṇa boy

सौतिरुवाच

दृष्ट्वा द्विजं देवसंघ: प्रत्युत्थानं चकार च।
परस्परं च संभाषा बभूव तत्र संसदि॥ १॥

Sauti said— Seeing him all the gods stood up and welcomed the Brāhmaṇa. Thereafter all of them started conversation among themselves.

मा तं बुबुधिरे देवा: श्रीहरिं विप्ररूपिणम्।
पौर्वापर्यं विस्मृताश्च मोहिता विष्णुमायया॥ २॥
सुरान्संबोध्य विप्रश्च वाचा मधुरया द्विज।
उवाच सत्यं परमं प्राणिना यच्छुभावहम्॥ ३॥

Infatuated with the illusion of Viṣṇu, the gods had forgotten about all the earlier happenings. Therefore, they could not recognise the Brāhmaṇa who was in fact lord Viṣṇu himself. Thereafter the Brāhmaṇa addressed the gods in sweet words which provided welfare to all the creatures.

ब्राह्मण उवाच

उपबर्हणभार्येयं कन्या चित्ररथस्य च।
ययाचे जीवदानं च स्वामिन: शोककर्षिता॥ ४॥

Brāhmaṇa said—She is the wife of Upabarhaṇa and the daughter of Citraratha. She is plunged in grief and is begging for the life of her husband.

अधुना किमनुष्ठानमस्य कार्यस्य निश्चितम्।
तन्मां ब्रूत सुराः सर्वे नित्यं यत्समयोचितम्॥५॥

All the gods should tell me the method to be adopted for bringing back to life her husband. It should be quite appropriate and should be useful in future also.

शप्तुकामा सुरान्सर्वान्साध्वी तेजस्विनी वरा।
अहं क्षेमाय युष्माकमागतो बोधिता सती॥६॥

This illustrious and the chaste lady was about to pronounce a curse on all the gods, but taking into consideration your welfare, I have dissuaded her from doing so, convincing her appropriately.

स्तुतिः कृता च युष्मामिः श्वेतद्वीपे हरेरपि।
युष्माकमीशो विष्णुश्च कथमेवात्र नागतः॥७॥

All of you had gone to the *Śveta-dvīpa* and had offered prayer to lord Viṣṇu who has not arrived here.

बभूवाकाशवाणीति पश्चाद्यास्यति केशवः।
विपरीतं कथं भूतं वाणीवाक्यमचञ्चलम्॥८॥

There was a divine voice from the sky which declared that the lord would also arrive. "How has the declaration of the divine voice gone otherwise"?

ब्राह्मणस्य वचः श्रुत्वा स्वयं ब्रह्मा जगद्गुरुः।
उवाच वचनं सत्यं हितं परममङ्गलम्॥९॥

On hearing the words of the Brāhmaṇa, Brahmā the teacher of the universe spoke truthful words for the benefit of all.

ब्रह्मोवाच

मत्पुत्रो नारदः शप्तो गन्धर्वश्चोपबर्हणः।
योगेन प्राणांस्तत्याज पुनः शापान्ममैव हि॥१०॥

Brahmā said—My son Nārada, after having been cursed, was turned into the form of a Gandharva named Upbarhaṇa. And again he had to be deprived of life by yogic practices, because of the curse pronounced by me.

कालं लक्षयुगं व्याप्य स्थितिरस्य महीतले।
शूद्रयोनिं ततः प्राप्य भविता मत्सुतः पुनः॥११॥

He would remain like this on earth for a lakh of years. Thereafter he would be born as a Śūdra. Thereafter he again would become by son.

अस्य कालावेशेषस्य किंचिदस्ति द्विजोत्तम्।
तत्तु वर्षसहस्रं चैवायुरस्यास्ति सांप्रतम्॥१२॥

O best of the Brāhmaṇas, therefore only very little time is self for his life. Presently he has to live for a thousand years more.

दास्यामि जीवदानं च स्वयं विष्णोः प्रसादतः।
यथैनं न स्पृशेच्छापस्तत्करिष्यामि निश्चितम्॥१३॥
नागतो हरिरत्रेति त्वया यत्कथितं द्विज।
हरिः सर्वत्र सर्वात्मा विग्रहः कुत आत्मनः॥१४॥
स्वेच्छामयः परं ब्रह्म भक्तानुग्रहविग्रहः।
सर्वं पश्यति सर्वज्ञः सर्वत्रास्ति सनातनः॥१५॥

By the grace of Viṣṇu I shall myself bring him back to life. I shall make appropriate efforts in this regard. This would relieve him of the curse of the gods. O Brāhmaṇa, you have asked me the reason for the absence of lord Viṣṇu from this place. It is not true, because Hari pervades everywhere. He is the soul of everyone and the soul has no definite form. The eternal Brahman moves according to his own sweet will. He takes to the human form in order to shower his grace over his devotees. The eternal lord is present everywhere.

विषिश्च व्याप्तिवचनो नुश्च सर्वत्रवाचकः।
सर्वव्यापी च सर्वात्मा तेन विष्णुः प्रकीर्तितः॥१६।

The root *Viṣ* means pervading and *Nu* means everywhere. Hari therefore is only present and because of that he is called Viṣṇu.

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा।
यः स्मेरत्पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः॥१७॥

You can recite the name of the lotus-eyed Viṣṇu in any position, whether you are unclean or

clean because the very reciting of the name of Viṣṇu purifies anyone everywhere.

कर्मारम्भे च मध्ये वा शेषे विष्णुं च यः स्मरेत्।
परिपूर्णं तस्य कर्म वैदिकं च भवेद्द्विज॥ १८॥
अहं स्रष्टा च जगतां विधाता संहरो हरः।
धर्मश्च कर्मणा साक्षी यस्याज्ञापरिपालकः॥ १९॥

O Brāhmaṇa, at the beginning, middle and the end of his life, whosoever recites the name of Viṣ ṇu, all his Vedic practices are considered to be complete. I am the creator of the world and Śiva happens to be the destroyer. Dharma happens to be the witness of one's deeds and obeys the command of Viṣṇu.

कालः संहरते लोकान्यमः शास्ता च पापिनाम्।
उपैति मृत्युः सर्वांश्च भिया यस्याज्ञया सदा॥ २०॥

With the command and the fear of whom the god of death destroys everything or Yama controls the sinful people and the death reaches everyone.

सर्वेशा या च सर्वाद्या प्रकृतिः सर्वसूः पुरा।
सा भीता यस्या पुरतो यस्याज्ञापरिपालिका॥ २१॥

Similarly the goddess of all, adorable by all the primeval energy, who creates everyone, remains terrified before him and obeys his command. It is none else but Viṣṇu alone.

महेश्वर उवाच

पुत्राणां ब्रह्मणस्तेषां कस्य वंशोद्भवो भवान्।
वेदानधीत्य भवता ज्ञातः कः सार एव च॥ २२॥
शिष्यः कस्य मुनीन्द्रस्य कस्त्वं नाम्ना च भो द्विज।
विभर्ष्यर्कातिरिक्तं च शिशुरूपोऽसि सांप्रतम्॥ २३॥
विडम्बयसि देवांश्च विष्णुमस्माकमीश्वरम्।
हृदिस्थं च न जानासि परमात्मानमीश्वरम्॥ २४॥

Maheśvara said—In which one of the rays, the sons of Brahmā, were you born and what is the essence of the Vedas understood by you after reading them? O Brāhmaṇa who happens to be your teacher and what is your name? Currently you are just a child but you wear a lustre of the sun on your face. You are putting even the gods of love to shame with your lustre but surpassingly you are not aware of our lord who is recited in the minds of everyone and is the supreme soul.

यस्मिन्गते पतेद्देहो देहिनां परमात्मनि।
प्रयान्ति सर्वे तत्पचान्नरदेवानुगा इव॥ २५॥

After the soul departs from the body of people, all the organs of the senses and life stops functioning. In the same way, as the king is followed by all his courtiers.

जीवस्तत्प्रतिबिम्बश्च मनो ज्ञानं च चेतना।
प्राणाश्चेन्द्रियवर्गाश्च बुद्धिर्मेधा धृतिः स्मृतिः॥ २६॥
निद्रा दया च तन्द्रा च क्षुत्तृष्णा पुष्टिरेव च।
श्रद्धा संतुष्टिरिच्छा च क्षमा लज्जादिकाः स्मृताः॥ २७॥
प्रयाति यत्पुरः शक्तिरीश्वरे गमनोन्मुखे।
एते सर्वे च शक्तिश्च यस्याज्ञापरिपालकाः॥ २८॥

Life is the reflection of the same. The mind, knowledge, consciousness, life, the sense-organs, intelligence, passions, memory, sleep, compassion, state of trance, hunger, lust, development, devotion, satisfaction, desire, forgiveness and shyness are the qualities which are also followed by life. Whenever the great soul decides to part, its strength moves ahead. All the above qualities follow the prowess of god.

ईश्वरे च स्थिते देही क्षमश्च सर्वकर्मसु।
गतेऽस्पृश्यः शवस्त्याज्यः कस्तं देही न मन्यते॥ २९॥

Till such time as the soul remains in the body, one can perform all the tasks and after departure of life the human body becomes untouchable and has to be abandoned. Who does not consider such a type of god Śiva to possess a human form.

स्वयं ब्रह्मा च जगतां विधाता सर्वकारकः।
पादारविन्दमनिशं ध्यायते द्रष्टुमक्षमः॥ ३०॥

The creator of the universe and all the creatures of the world, is known by the name of Brahmā who also adores at his feet day and night, but is unable to meet him.

युगलक्षं तपस्तप्तं श्रीकृष्णस्य च वेधसा।
तदा बभूव ज्ञानी च जगत्स्रष्टुं क्षमस्तदा।।३१।।

Lord Brahmā once adored lord Kṛṣṇa to please him, for a lakh of *yugas* and could achieve intelligence and was able to create the universe.

असंख्यकालं सुचिरं तपस्तप्तं हरेर्मया।
तृप्तिं जगाम न मनस्तृप्यते केन मङ्गले।।३२।।

I have also adored lord Viṣṇu for a long time but could not achieve the satisfaction of mind. Who could be satisfied with one's own welfare.

अधुना पञ्चवक्त्रेण यन्नामगुणकीर्तनम्।
गायन्भ्रमामि सर्वत्र निःस्पृहः सर्वकर्मसु।।३३।।

Currently I am reciting his name with all the five faces and roaming about everywhere without involving myself in anything.

मत्तो याति च मृत्युश्च यन्नामगुणकीर्तनम्।
शश्वज्जपन्तं तन्नाम दृष्ट्वा मृत्युः पलायते।।३४।।

Since I continue reciting his name and his glory the death has not reached before me because the death runs away from the person who recites his name.

सर्वब्रह्माण्डसंहर्ताऽप्यहं मृत्युंजयाभिधः।
सुचिरं तपसा यस्य गुणनामानुकीर्तनात्।।३५।।

By reciting his name and performing *tapas* for him for a long time, I have achieved the prowess of the destruction of the globe and have conquered even the death.

काले तत्र विलीनोऽहमाविर्भूतस्ततः पुनः।
न कालो मम संहर्ता न मृत्युर्यत्प्रसादतः।।३६।।

At the appropriate time I get myself merged into him and thereafter I emerge from him at the appropriate time. By his grace I have been able to overcome the death and the time.

गोलोके यः स वैकुण्ठे श्वेतद्वीपे स एव च।
अंशांशिनोर्न भेदश्च ब्रह्मन्वह्निस्फुलिंगवत्।।३७।।

O Brāhmaṇa, lord Kṛṣṇa who is in *Goloka* also resides in Vaikuṇṭha or *Śveta-dvīpa*; as there is hardly any difference in the fire and the spark, similarly there is hardly any difference between the lord and his *aṁśa*.

मन्वन्तरं तु दिव्यानां युगानामेकसप्ततिः।
अष्टाविंशतितमे शक्रे गते च ब्रह्मणो दिनम्।।३८।।
एतत्संख्याविशिष्टस्य शतवर्षायुषो विधेः।
पाते लोचनपातश्च यद्विष्णोः परमात्मनः।।३९।।

Seventy one divine *yugas* stand for a *manvantara* and in every *manvantara* there are two Indras. After the expiry of the time of twenty eight Indras, a day of Brahmā is formed. Similarly at the expiry of the age of a hundred years of Brahmā, lord Viṣṇu twinkles an eye-lid.

अहं कलानामृषभः कृष्णस्य परमात्मनः।
परं महिम्नः को गच्छेन्न जानामि च किंचन।।४०।।

Lord Kṛṣṇa is the master of all the arts but no one can reach his glory. I am unaware of anything about him.

इत्युक्त्वा शंकरस्तत्र विरराम च शौनकः।
धर्मश्च वक्तुमारेभे यः साक्षी सर्वकर्मणाम्।।४१।।

O Śaunaka, thus speaking lord Śiva kept quiet. Thereafter Dharma who observes the deeds of all, said-

धर्म उवाच

यत्पाणिपादौ सर्वत्र चक्षुश्च सर्वदर्शनम्।
सर्वान्तरात्मा प्रत्यक्षोऽप्रत्यक्षश्च दुरात्मनः।।४२।।

Dharma said—The one whose hand and feet are spread everywhere, whose eyes see everything, he who happens to be visible to the noble souls and for the wicked souls he remains invisible.

अधुनाऽपि सभां विष्णुर्नायाति इति यद्वचः।
त्वयोक्तं तत्कया बुद्ध्या मुनीनां च मतिभ्रमः।।४३।।

You have spoken that he is not present currently in the assembly. How have you said thus? These your words can mislead even the ascetics.

महन्निन्दा भवेद्यत्र नैव साधुः शृणोति ताम्।
निन्दकः श्रोतृभिः सार्द्धं कुम्भीपाकं व्रजेद्युगम्।।४४।।

The place were the elders are denounced, the noble people do not listen to such words, because the one who listens to such words, also proceeds to the terrific hell, with those who denounce him. He remains there suffering for *yugas*.

श्रुत्वा दैवान्महन्निन्दा श्रीविष्णोः स्मरणाद्बुधः।
मुच्यते सर्वपापेभ्यः पुण्यं प्राप्नोति दुर्लभम्॥४५॥

As luck would have it, listening to the denouncing of the elderly people, even the intelligent people get relieved of the sins by reciting the name of Viṣṇu and achieve great merit.

कामतोऽकामतो वाऽपि विष्णुनिन्दां करोति यः।
यः शृणोति हसति वा सभामध्ये नराधमः॥४६॥
कुम्भीपाके पचति स यावद्धि ब्रह्मणो वयः।
स्थलं भवेदपूतं च सुरापात्रं यथा द्विज॥४७॥

Those who denounce lord Viṣṇu intentionally or unintentionally or the one who listens to the denouncing of Viṣṇu, sitting in an assembly and laughs at him, he remains in the terrific hell up to the life of lord Brahmā. O Brāhmaṇa, like the impure vase of wine that place also becomes impure.

प्राणी च नरकं याति श्रुतं तत्रैव चेद्ध्रुवम्।
विष्णुनिन्दा च त्रिविधा ब्रह्मणा कथिता पुरा॥४८॥

Going there whosoever listens to the denouncing of the lord, surely falls into the hell. Earlier Brahmā had spelt out three types of denouncing of the lord. Firstly people denounce him in his absence, secondly there are those who don't believe in him and thirdly there are those who compare him with other gods. Such a type of denouncement is made by people who are short of knowledge.

अप्रत्यक्षं च कुरुते किंवा तं च न मन्यते।
देवान्यसाम्यं कुरुते ज्ञानहीनो नराधमः॥४९॥
तस्यात्र निष्कृतिर्नास्ति यावद्वै ब्रह्मणः शतम्।
गुरोर्निन्दां यः करोति पितुर्निन्दा नराधमः॥
स याति कालसूत्रं च यावच्चन्द्रदिवाकरौ॥५०॥

The one who does so, is not redeemed even by remaining in the hell for the life of a hundred Brahmās. Similarly those who denounce their own father and teacher, fall in the hell and remain there as long as the sun and the moon continue.

विष्णुर्गुरुश्च सर्वेषां जनको ज्ञानदायकः।
पोष्टा पाता भयत्राता वरदाता जगत्त्रये॥५१॥

Viṣṇu is the lord and teacher of all the three worlds. He happens to be the father, the teacher, preserver, remover of the dangers and the one who bestows the boons.

एषां च कवचं श्रुत्वा त्रयाणां विप्रपुंगवः।
प्रहस्योवाच तान्देवान्वाचा मधुरया पुनः॥५२॥

On hearing the words of all the three, the great Brāhmaṇa smiled and looking at them, he spoke with a sweet voice.

ब्राह्मण उवाच

का कृता विष्णुनिन्दाऽहो देवा धर्मशालिनः।
नागतो हरिरत्रेति व्यर्थाकाशसरस्वती॥५३॥
इति प्रोक्तं मया भद्रं ब्रूत धर्मार्थमीश्वराः।
सभायां पाक्षिकाः सन्तो घ्नन्ति स्म शतपूरुषम्॥५४॥

Brāhmaṇa said—O religious minded gods, have I denounced lord Viṣṇu? I have only spoken that Viṣṇu has not arrived here. Therefore, the divine voice from the sky has been proved to be false. All of you are the lords, therefore tell me on oath, because the one, who takes sides, 'in the assembly destroys his next hundred generations.

यूयं च भावुका ब्रूत विष्णुः सर्वत्र सन्ततम्।
इति चेत्तत्कथं याताः श्वेतद्वीपं वराय च॥५५॥

Getting emotional you speak that Viṣṇu is omnipresent. If it be so, why have you arrived in the *Śveta-dvīpa* for getting the boon.

अंशांशिनोर्न भेदश्चेदात्मनश्चेति निश्चितम्।
कलां हित्वा निषेवन्ते सन्तः पूर्णतमं कथम्॥५६॥

There is no different between *Aṁśa* and *Aṁśī* and there is no difference in the soul. If this is your confirmed opinion then tell me why the best of the people discarding *Aṁśa*, adore the *Aṁśī*?

कोटिजन्मदुराराध्यमसाध्यमसतामपि।
आशा बलवती पुंसां कृष्णं सेवितुमिच्छति॥५७॥

The devotion of Kṛṣṇa is impossible to get the wicked people and the noble ones always try to serve the lord with devotion.

किं क्षुद्राः किं महान्तश्च वाञ्छन्ति परमं पदम्।
लब्धुमिच्छति चन्द्रं च बाहुभ्यां वामनो यथा॥५८॥

Holding the crescent in both the hands, irrespective of being big or small, all the people aspire for the highest place.

यो विष्णुर्विषयी विश्वे श्वेतद्वीपनिवासकृत्।
यूयं ब्रह्मेशधर्माश्च दिक्पालाश्च दिगीश्वराः॥५९॥
ब्रह्मविष्णुशिवाद्याश्च सुरलोकाश्चराचराः।
एवं कतिविधाः सन्ति प्रतिविश्वेषु संततम्॥६०॥
विश्वानां च सुराणां च कः संख्यां कर्तुमीश्वरः।
सर्वेषामीश्वरः कृष्णो भक्तानुग्रहविग्रहः॥६१॥

Viṣṇu recites at one place which is located on *Śveta-dvīpa* in the universe. Yourself, Brahmā, Śiva, Dharma and the gods of all the directions reside there. Brahmā, Viṣṇu and Śiva and other gods differently lodged in the different worlds who will be in a position to count the number of such globes? Śrī Kṛṣṇa happens to be the lord of all of them, who, in order to grace of all of them, who in order to grace his devotees, takes to divine form.

ऊर्ध्वं च सर्वब्रह्माण्डाद्वैकुण्ठं सत्यमीप्सितम्।
तस्मादूर्ध्वं च गोलोकः पञ्चाशत्कोटियोजनम्॥६२॥

Satyaloka or the Vaikuṇṭha which is desired by all, his lodged above all the globes. The *Goloka* is still above that which is spread over an area of fifty crores of *yojanas*.

चतुर्भुजश्च वैकुण्ठे लक्ष्मीकान्तः सनातनः।
सुनन्दनन्दकुमुदपार्षदादिभिरावृतः॥६३॥

In the Vaikuṇṭha the eternal lord Viṣṇu who is the lord of Lakṣmī and has four arms, resides. He is flanked by the attendants named Sunanda, Nanda, Kumuda, besides other courtiers.

गोलोके द्विभुजः कृष्णो राधाकान्तः सनातनः।
गोपाङ्गनादिभिर्युक्तो द्विभुजैर्गोपपार्षदैः॥६४॥

In the *Goloka* lord Kṛṣṇa who is the lord of Lakṣmī as well resides there having two arms only. The cowherdesses of that eternal lord having two arms only, keep surrounding him together with his courtiers.

परिपूर्णतमं ब्रह्म स चात्मा सर्वदेहिनाम्।
स्वेच्छामयश्च विहरेद्रासे वृन्दावने सदा॥६५॥

The same lord Kṛṣṇa is the complete Brahman himself. He is the soul of all the gods. He takes to any forms he lives and roams about in the Vṛandāvana engaging himself in *Rāsamaṇḍala*.

तज्ज्योतिर्मण्डलाकारं सूर्यकोटिसमप्रभम्।
ध्यायन्ते योगिनः सन्तः सततं च निरामयम्॥६६॥
नवीननीरदश्यामं द्विभुजं पीतवाससम्।
कोटिकन्दर्पलावण्यलीलाधाम मनोहरम्॥६७॥
किशोरनयनं शश्वच्छान्तं सस्मितमीश्वरम्।
ध्यायन्ते वैष्णवाः सन्तः सेवन्ते सत्यविग्रहम्॥६८॥

The ascetics meditate upon the *Jyoti* of the same lord which has the lustre of crores of suns. His glory resembles that of the dark clouds. He has two arms and is clad in yellow lower garments. He possesses lustre and beauty which surpasses crores of gods of love. He is full of illusion. His beauty is quite charming. He appears of tender age. He is the peaceful great soul and spreads the lustre of his serene smile everywhere. The Vaiṣṇava and ascetics always meditate upon such a truthful body of the lord.

यूयं च वैष्णवा ब्रूत कस्य वंशोद्भवो भवान्।
शिष्यः कस्य मुनीन्द्रस्येत्येवं मां च पुनः पुनः॥६९॥

All of you are Vaiṣṇavas and you are enquiring of me again and again, to which rays of the lord I belong and who happens to be my teacher.

यस्य वंशोद्भवोऽहं च यस्य शिष्यश्च बालकः।
तस्येदं वचनं ज्ञानं देवसंघा निबोधत्॥७०॥

O gods, the race in which I am born and the one of whom I happen to be the child and the pupil, this entire knowledge is attributed to him, the lord. You must think over it.

शीघ्रं जीवय गन्धर्वं देवेश्वर सुरेश्वर।

व्यक्ते विचारे मूर्खः को वाग्युद्धे किं प्रयोजनम्॥७१॥

O god of gods, you revive this Gandharva back to life. In case you think over deeply, you will come to know as to who is intelligent and who happens to be the fool. What is the use of raising any controversy?

इत्युक्त्वा बालकस्तत्र विप्ररूपी जनार्दनः।

विरराम सभामध्ये प्रजहास च शौनक॥७२॥

O Śaunaka, the lord Janārdana who had appeared in the form of a boy kept quiet after thus speaking and he laughed aloud in the assembly.

इति श्रीब्रह्मवैवर्ते महापुराणे ब्रह्मखण्डे विष्णुसुरसंघसंवादे विष्णुप्रशंसाप्रणयनं नाम सप्तदशोऽध्यायः॥१७॥

अथाष्टादशोऽध्याय:

Chapter - 18

Restoring Upabarhaṇa back to life

सौतिरुवाच

देवा: सार्द्धं ब्राह्मणेन मोहिता विष्णुमायया।
प्रययुर्मालतीमूलं ब्रह्मोशानपुरोगमा:॥ १॥

Sauti said—All the gods were influenced by the illusion of Viṣṇu including Brahmā and Śiva who reached before Mālāvatī together with the Brāhmaṇa boy.

ब्रह्मा कमण्डलुजलं ददौ गात्रे शवस्य च।
संचारं मनसस्तस्य चकार सुन्दरं वपु:॥ २॥

Brahmā then sprinkled water out of his *Kamaṇḍalu* over the dead body of Upbarhaṇa, as a result of which, life came back in his body and he became extremely active.

ज्ञानदानं ददौ तस्मौ ज्ञानानन्द: शिव: स्वयम्।
धर्मज्ञानं स्वयं धर्मो जीवदानं च ब्राह्मण:॥ ३॥

Śiva who is the lord of all knowledge bestowed his knowledge on him. Dharma, on the other hand, educated him in Dharma.

वह्निदर्शनमात्रेण बभूव जठरानल:।
कामदर्शनमात्रेण सर्वकाम: सुनिश्चितम्॥ ४॥

At the sight of Agni, the fire was kindled in his body. At the sight of the god of love, all the desires flourished in his body.

तस्य वायोरधिष्ठानाज्जगत्प्राणस्वरूपिण:।
नि:श्वास्य च संचार: प्राणानां च बभूव ह॥ ५॥

The wind god who happens to be the life of all, inserted wind into the body.

सूर्याधिष्ठानमात्रेण दृष्टिशक्तिर्बभूव ह।
वाक्यं वाणीदर्शनेन शोभा श्रीदर्शनेन च॥ ६॥
शवस्तथाऽपि नोत्तस्थौ यथा शेते जडस्तथा।
विशिष्टबोधनं प्राप चाधिष्ठानं विनाऽऽत्मन:॥ ७॥

With the rays of the sun falling on the body his eye sight was revived. With the graceful look of Sarasvatī at the body, his strength of speech was revived and he could see the glory of the lord everywhere. Inspite of all this, that body remained lying on earth because without self-consciousness one cannot revive.

ब्रह्मणो वचनात्साध्वी तुष्टाव परमेश्वरम्।
स्नात्वा शीघ्रं सरित्तोये धृत्वा धौते च वाससी॥ ८॥

Thereafter at the instance of Brahmā, the chaste lady washed the body with the water of the sacred river and made him wear the divine garments. Thereafter both of them started offering prayer to the lord.

मालावत्युवाच

वन्दे तं परमात्मानं सर्वकारणकारणम्।
विना येन शवा: सर्वे प्राणिनो जगतीतले॥ ९॥

Mālāvatī said—I bow in reverence to the great soul who happens to be the cause of all the causes. Without whom all the people of the world are lifeless.

निर्लिप्तं साक्षिरूपं च सर्वेषां सर्वकर्मसु।
विद्यमानमदृष्टं च सर्वै: सर्वत्र सर्वदा॥ १०॥

He is uninvolved and he remains witness to all the deeds of all the people at the times but all the people cannot see him.

येन सृष्टा च प्रकृति: सर्वाधारा परात्परा।

ब्रह्मविष्णुशिवादीनां प्रसूर्या त्रिगुणात्मिका।। ११।।

The same Brahman has created prakṛti (nature), who is the base of all the creatures of the universe and also happens to be the creator of Brahmā, Viṣṇu, Śiva and others.

जगत्स्रष्टा स्वयं ब्रह्म नियतो यस्य सेवया।

पाता विष्णुश्च जगतां संहर्ता शंकर: स्वयम्।। १२।।

ध्यायन्ते यं सुरा: सर्वे मुनयो मनवस्तथा।

सिद्धाश्च योगिन: सन्त: संततं प्रकृते: परम्।। १३।।

Brahmā himself, who is the creator of this world always serves him with devotion. Viṣṇu and the lord Śiva who are the destroyers of all, also serve him. he is beyond prakṛti and the god is always adored by all the gods, ascetics, Manu, *siddhas*, yogīs and other mendicants.

साकारं च निराकारं परं स्वेच्छामयं विभुम्।

वरं वरेण्यं वरदं वरार्हं वरकारणम्।। १४।।

तप: फलं तपोबीजं तपसां च फलप्रदम्।

स्वयं तप:स्वरूपं च सर्वरूपं च सर्वत:।। १५।।

He is visible, invisible and is the best. He moves according to his own sweet-will. He pervades everywhere; he is the best of all; granter of boons; cause of boons and giver of the fruits of *tapas*. He is the seed of *tapas*, grants results of *tapas* and he is himself the form of *tapas*.

सर्वाधारं सर्वबीजं कर्म तत्कर्मणां फलम्।

तेषां च फलदातारं तद्बीजं क्षयकारणम्।। १६।।

स्वयं तेज:स्वरूपं च भक्तानुग्रहविग्रहम्।

सेवाध्यानं न घटते भक्तानां विग्रहं विना।। १७।।

He is the base of everyone, the seed of everyone, the reward of all the deeds of the people. He grants the fruits and is the destroyer of the seed of *karma*. He himself is the form of lustre, is compassionate to his devotees and to grace them he takes to human form. Because without the bodies how shall the devotees be able to serve him.

तत्तेजो मण्डलाकारं सूर्यकोटिसमप्रभम्।

अतीव कमनीयं च रूपं तत्र मनोहरम्।। १८।।

He has a disk of lustre, which could be compared with crores of the Sūryas. He is quite beautiful and charming to look at.

नवीननीरदश्यामं शरत्पङ्कजलोचनम्।

शरत्पार्वणचन्द्रास्यमीषद्धास्यसमन्वितम्।। १९।।

कोटिकन्दर्पलावण्यं लीलाधाम मनोहरम्।

चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्।। २०।।

द्विभुजं मुरलीहस्तं पीतकौशेयवाससम्।

किशोरवयसं शान्तं राधाकान्तमनन्तकम्।। २१।।

गोपाङ्गनापरिवृतं कुत्रचिन्निर्जने वने।

कुत्रचिद्रासमध्यस्थं राधया परिषेवितम्।। २२।।

He has the dark complexion comparable to the dark clouds; the eyes are like the lotus flowers; he wears a smile resembling the grace of the full moon and holds the beauty which could put crores of gods of love to shame. These are his normal qualities. The sandal-paste is applied over all the limbs of his body. All the limbs of the body are adorned with gems studded ornaments. He has two arms and he holds a flute in his hands. He is clad in the yellow lower garment and always appears in the tender age. He is peaceful and is the lord of Rādhā. He is quite blissful and is surrounded by cowherdesses in lonely forests. Sometimes he is engaged in Rāsalīlā with Rādhā.

कुत्रचिद्गोपवेषं च वेष्टितं गोपबालकै:।

शतशृङ्गाचलोत्कृष्टे रम्ये वृन्दावने वने।। २३।।

निकरं कामधेनूनां रक्षन्तं शिशुरूपिणम्।

गोलोके विरजातीरे परिजातवने वने।। २४।।

वेणुं क्वणन्तं मधुरं गोपीसंमोहकारणम्।

निरामये च वैकुण्ठे कुत्रचिच्च चतुर्भुजम्।। २५।।

Sometimes taking to the form of a cowherd, he is accompanied by cowherd boys in the

Vṛndāvana garden having a mount Govardhan with a hundred high peaks. Sometimes he is found grazing the Kāmadhenu cows. The same Kṛṣṇa sometimes roams about in the *Goloka* accompanied by Lakṣmī and entering the forest of Pārijāta flowers, prepares the garlands, adorning the heads of cowherdesses with them. Sometimes he appears in the Vaikuṇṭha, having four arms.

लक्ष्मीकान्तं पार्षदैश्च सेवितं च चतुर्भुजैः।
कुत्रचित्स्वांशरूपेण जगतां पालनाय च॥२६॥
श्वेतद्वीपे विष्णुरूपं पद्मया परिषेवितम्।
कुत्रचित्स्वांशकलया ब्रह्माण्डे ब्रह्मरूपिणम्॥२७॥
शिवस्वरूपं शिवदं स्वांशेन शिवरूपिणम्।
स्वात्मनः षोडशांशेन सर्वाधारं परात्परम्॥२८॥
स्वयं महद्विराड्रूपं विश्वौघं यस्य लोमसु।
लीलया स्वांशकलया जगतां पालनाय च॥२९॥
नानावतारं बिभ्रन्तं बीजं तेषां सनातनम्।
वसन्तं कुत्रचित्सन्तं योगिनां हृदये सताम्॥३०॥

Sometimes taking to the form of the lord of Lakṣmī, having four arms, is surrounded by his attendants. Sometimes in order to preserve the three lokas he appears in the *Śveta-dvīpa* in the form of a Viṣṇu and is served by Kamalā or Lakṣ mī. Sometime, he roams about in the form of a Brāhmaṇa in the universe. Sometimes with the application of his sixteenth rays he influences lord Śiva and takes to his universal form. The entire universe is lodged in his body appropriately. Sometimes, displaying his illusion, he incarnates on earth, of which, he happens to be the eternal seed. Sometime, he resides in the hearts of the virtuous yogīs.

प्राणरूपं प्राणिनां च परमात्मानमीश्वरम्।
तं च स्तोतुमशक्ताऽहमबला निर्गुणं विभुम्॥३१॥
निर्लक्ष्यं च निरीहं य सारं वाङ्मनसोः परम्।
यं स्तोतुमक्षमोऽनन्तः सहस्रवदनेन च॥३२॥

He is the invisible one and how can a helpless lady like me, offer prayers to him? The limitless Śeṣanāga is unable to recite his glory with thousands of his hoods.

पञ्चवक्त्रश्चतुर्वक्त्रो गजवक्त्रः षडाननः।
यं स्तोतुं न क्षमा माया मोहिता यस्य मायया॥३३॥

Influenced by the illusion of whom the five faced Śiva and the four headed Brahmā and the six headed Kārttikeya are unable to recite his glory.

यं स्तोतुं न क्षमा श्रीश्च जडीभूता सरस्वती।
वेदा न शक्ता यं स्तोतुं को वा विद्वांश्च वेदवित्॥३४॥
किं स्तौमि तमनीहं च शोकार्ता स्त्री परात्परम्।
इत्युक्त्वा सा च गान्धर्वी विरराम रुरोद च॥३५॥

His glory cannot be recited by Lakṣmī or Sarasvatī who stand quietly before him. The Vedas are unable to sing his glory. Then how could one of the intellectuals do so? How can a helpless woman like me recite the glory of lord Kṛṣṇa?" Saying this the Gandharva damsel started speaking and tears started flowing from her eyes.

कृपानिधिं प्रणनाम भयार्ता च पुनः पुनः।
कृष्णश्च शक्तिभिः सार्द्धमधिष्ठानं चकार ह॥३६॥
भर्तुरभ्यतरे तस्याः परमात्मा निराकृतिः।
उत्थाय शीघ्रं वीणां च धृत्वा च वाससी पुनः॥३७॥

In panic she bowed in reverence to her lord again. Then lord Kṛṣṇa, the great soul, rejuvenated the heart of her husband. The body of the Gandharva was suddenly activated and he got up at once. Thereafter he took his lute and was clad in a couple of garments.

प्रणनाम देवसंघं ब्रह्माणं पुरतः स्थितम्।
नेदुर्दुन्दुभयो देवाः पुष्पवृष्टिं च चक्रिरे॥३८॥

He saluted the group of gods which was headed by lord Brahmā. Thereafter the gods started plying on trumpets and showered flowers on him.

दृष्ट्वा चोपरि दम्पत्योः प्रददुः परमाशिषम्।
गन्धर्वो देवपुरतो ननर्त च जगौ क्षणम्॥३९॥
जीवितं पुरतः प्राप देवानां च वरेण च।
जगाम पत्न्या सार्द्धं च पित्रा मात्रा च हर्षितः॥४०॥

The gods then blessed them variously. Gandharva then danced before the gods for a while besides singing and he got a new life. Thereafter the Gandharva left the place and went to his abode accompanied by his parents and wife.

उपबर्हणगन्धर्वो गन्धर्वनगरं पुन:।
मालावती रत्नकोटिं धनानि विविधानि च॥४१॥
प्रददौ ब्राह्मणेभ्यश्च भोजयामास तान्सती।
वेदांश्च पाठयामास कारयामास मङ्गलम्॥४२॥
महोत्सवं च विविधं हरेर्नामैकमङ्गलम्।
जग्मुर्देवाश्च स्वस्थानं विप्ररूपी हरि: स्वयम्॥४३॥

His wife Mālāvatī gave away in charity crores of gems and riches to the Brāhmaṇas feeding them at the same time. He also made them to recite the Vedas and performed other welfare activities; many types of festivities were organised and the reciting of the name of Hari dominated all the welfare ceremony. Thereafter the gods and the lord who had appeared in the form of a Brāhmaṇa went back to their own abodes.

एतत्ते कथितं सर्वं स्तवराजं च शौनक।
इदं स्तोत्रं पुण्यरूपं पूजाकाले तु य: पठेत्॥४४॥
हरिभक्तिं हरेर्दास्यं लभते वैष्णवो जन:।
वरार्थी य: पठेद्भक्त्या चास्तिक: परमास्थया॥४५॥
धर्मार्थकाममोक्षाणां निश्चितं लभते फलम्।
विद्यार्थी लभते विद्यां धनार्थी लभते धनम्॥४६॥
भार्यार्थी लभते भार्यां पुत्रार्थी लभते सुतम्।
धर्मार्थी लभते धर्मं यशाऽर्थी लभते यश:॥४७॥

O Śaunaka, I have narrated this story to you with Stavarāja. Whosoever will recite this auspicious stotra at the time of pūjā, will achieve the grace of Viṣṇu, his devotion and the wish to serve him. Whosoever will recite it with a belief in the lord or the one who will recite this *stotra* with devotion, he will achieve *Dharma*, *Artha*, *Kāma* and *Mokṣa* undoubtedly. Similarly a student will achieve his learnings, riches by the desirous person, wife to the wife-seeker, son to the son-seeker and *dharma* to the religious people.

भ्रष्टराज्यो लभेद्राज्यं प्रजाभ्रष्ट: प्रजां लभेत्।
रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात्॥४८॥

The kings who are dethroned and have become wanderers will get back their kingdoms. The sick will be relieved of their sickness. Those who are in bondages will be relieved of them.

भयान्मुच्येत भीतस्तु धनं नष्टधनो लभेत्।
दस्युग्रस्तो महारण्ये हिंस्रजन्तुसमन्वित:॥४९॥
दावाग्निदग्धो मुच्येत निमग्नश्च जलार्णवे॥५०॥

The terrified persons would be relieved of the terror and the people who have lost their riches will get them back. When one is surrounded by wild animals or robbers in the forest, the reciting of this stotra would relieve them of the danger. If a person is surrounded by a forest fire or is about to drown in the ocean, he can be saved with the reciting of the stotra.

इति श्रीब्रह्मवैवर्ते गन्धर्वजीवदाने महापुरुषस्तोत्रप्रणयनं नामाष्टादशोऽध्याय:॥१८॥

अथैकोनविंशोऽध्याय:

Chapter - 19

Kṛṣṇakavaca, Śivakavaca and the description of Śivastavarāja

सौतिरुवाच

मालावती धनं दत्त्वा ब्राह्मणेभ्य: प्रहर्षिता।
चकार विविधं वेशं स्वात्मन: स्वामिन: कृते॥ १॥

Sauti said— Mālāvatī got delighted and gave away in charity enormous riches to the Brāhmaṇa and thereafter she decorated herself with cosmetics to welcome her husband.

भर्तुश्चकार शुश्रूषां पूजां च समयोचिताम्।
तेन सार्द्धं सुरसिका रेमे सा सुचिरं मुदा॥ २॥

Serving her husband and adoring him appropriately, that beautiful damsel enjoyed the company of her husband for a long time.

महापुरुषस्तोत्रं च पूजां च कवचं मनुम्।
विस्मृतं बोधयामास स्वयं रहसि सुव्रता॥ ३॥

Thereafter the chaste lady enlightened her husband surprisingly of *Mahāpuruṣa, stotra, pūjā, kavaca* and the relevant *Mantras*.

पुरा दत्तं वसिष्ठेन स्तोत्रपूजादिकं हरेः।
गन्धर्वाय च मालत्यै मन्त्रमेकं च पुष्करे॥ ४॥

In the earlier times Vasiṣṭha imparted the knowledge of the *stotras* to Gandharva and Mālāvatī.

विस्मृतं स्तोत्रकवचं बसिष्ठश्च कृपानिधिः।
गन्धर्वराजं रहसि बोधयामास शूलिनः॥ ५॥

Thereafter the compassionate Vasiṣṭha, imparted the knowledge of Śivastotra and *kavaca*.

एवं चकार राज्यं च कुबेरभवनोपमे।
आश्रमे परमानन्दो गन्धर्वो बान्धवैः सह॥ ६॥

Thus the Gandharva resided delightfully in the Kubera Bhavana together with his relatives, enjoying all the royal pleasures.

यथातथागताभिश्च स्त्रीभिरन्याभिरेव च।
आगत्य ताभिः स्वस्वामी संप्राप्तः परया मुदा॥ ७॥

The other wives of Upabarhaṇa also reached there and enjoyed the company of their husband.

शौनक उवाच

किं स्तोत्रं कवचं विष्णोर्मन्त्रपूजाविधिः पुरा।
दत्तो विशिष्टस्ताभ्यां च तं भवान्वक्तुमर्हति॥ ८॥

Śaunaka said—In the earlier times you have told me that the sage Vasiṣṭha had imparted the knowledge of *Pūjanavidhi* (the method of performing *pūjā*), to both of them. You kindly enlighten me about the same now.

द्वादशाक्षरमन्त्रं च शूलिनः कवचादिकम्।
दत्तं गन्धर्वराजाय वसिष्ठेन च किं पुरा॥ ९॥
तदपि ब्रूहि हे सौते श्रोतुं कौतूहलं मम।
शंकरस्तोत्रकवत्तं मन्त्रं दुर्गतिनाशनम्॥ १०॥

You also kindly enlighten me about the twelve letter *Mantra* and *kavaca* which Vasiṣṭha had bestowed on the Gandharva king in the earlier times. I am quite anxious to listen to the same. The *kavaca* of Śiva, the *stotra* and the *Mantra* remove all misfortunes.

सौतिरुवाच

तुष्टाव येन स्तोत्रेण मालती परमेश्वरम्।
तदेव स्तोत्रं दत्तं च मन्त्रं च कवचं शृणु॥ ११॥

Sauti said—The *stotra*, by reciting which Mālāvatī pleased lord Kṛṣṇa was bestowed by Vasiṣṭha to the Gandharva couple. You listen to the same *kavaca* and the *mantra*.

नमो भगवते रासमण्डलेशाय स्वाहा।
इमं मन्त्रं कल्पतरुं प्रददौ षोडशाक्षरम्॥ १२॥

Salutation to the lord of the *Rāsmaṇḍala*, this is the sixteen letter mantra which is like the *kalpavṛkṣa* (wish-fulfilling tree) which was given to the couple.

पुरा दत्तं कुमाराय ब्रह्मणा पुष्करे हरेः।
पुरा दत्तं च कृष्णेन गोलोके शंकराय च॥ १३॥

The same *mantra* in earlier times was given over by Brahmā to Kumāra in the *Puṣkara* region and the same was bestowed by lord Kṛṣṇa on Śiva in *Goloka*.

ध्यानं च विष्णोर्विदोक्तं शाश्वतं सर्वदुर्लभम्।
मूलेन सर्वं देयं च नैवेद्यादिकमुत्तमम्॥ १४॥

It is even difficult to meditate upon lord Viṣṇu according to the Vedic rites, but I am telling you the same. With the aforesaid basic *mantra* lord Viṣṇu should be offered eatables and the best of other things.

अतीव गुप्तकवचं पितुर्वक्त्रान्मया श्रुतम्।
पित्रे दत्तं पुरा विप्र गङ्गायां शूलिना ध्रुवम्॥ १५॥
शुलिने ब्रहाणे दत्तं गोलोके रासमण्डले।
धर्माय गोपीकान्तेन कृपया परमाद्भुतम्॥ १६॥

O Brāhmaṇa, I listen to the secret *kavaca* of the lord from my father's mouth. The same was bestowed on my father by Śiva over the bank of the Gaṅgā and the same was bestowed on Śiva in

the *Goloka* during the performing of *Rāsamaṇḍala* by lord Kṛṣṇa. The same was also given out to Brahmā and Dharma. I am now telling you about the *kavaca*.

ब्रह्मोवाच

राधाकान्त महाभाग कवचं यत्प्रकाशितम्।

ब्रह्माण्डपावनं नाम कृपया कथय प्रभो॥ १७॥

Brahmā said—O lord of Rādhā, O virtuous one, O lord, the *kavaca* about which you have narrated for the purification of the universe, you kindly tell us.

मां महेशं च धर्मं च भक्तं च भक्तवत्सल।

त्वत्प्रसादेन पुत्रेभ्यो दास्यामि भक्तिसंयुत:॥ १८॥

O lord, O bestower of the kindness to the devotees, all the three of us namely myself Maheśa and Dharma happen to be your devotees. By knowing the secret from you, we shall pass it on to our sons.

श्रीकृष्ण उवाच

शृणु वक्ष्यामि ब्रह्मेश धर्मेदं कवचं परम्।

अहं दास्यामि युष्मभ्यं गोपनीयं सुदुर्लभम्॥ १९॥

यस्मै कस्मै न दातव्यं प्राणतुल्यं ममैव हि।

यत्तेजो मम देहेऽस्ति तत्तेज: कवचेऽपि च॥ २०॥

Kṛṣṇa said—O lord Brahmā, O Dharma, I am revealing to you the most secret and difficult *kavaca* which is like my life. Therefore, the knowledge of the same should not be imparted to everyone, because, the lustre which is possessed by me in my body is also possessed by it.

कुरु सृष्टिमिमं धृत्वा धाता त्रिजगतां भव।

संहर्ता भव हे शंभो मम तुल्यो भवे भव॥ २१॥

O Brahman, you resort to creation after knowing it, which will establish you as the creator of the universe. O Śiva, by wearing this *kavaca*, after destroying the entire universe, you will possess the same prowess as I do.

हे धर्म त्वमिमं धृत्वा भव साक्षी च कर्मणाम्।

तपसां फलदातारो यूयं भवत मद्वरात्॥ २२॥

O Dharma, by following this *kavaca* you will witness the deeds of others and with the boon granted by me, you bestow the result of their *tapas* on all the people.

ब्रह्माण्डपावनस्यास्य कवचस्य हरि: स्वयम्।

ऋषिश्छन्दश्च गायत्री देवोऽहं जगदीश्वर:॥ २३॥

धर्मार्थकाममोक्षेषु विनियोग: प्रकीर्तित:।

त्रिलक्षवारपठनात्सिद्धिदं कवचं विधे॥ २४॥

This *kavaca* which is the purifier of the universe has Viṣṇu as the *Ṛṣi*, Gāyatri as the metre, Jagdīśvara, (lord Kṛṣṇa) happens to be the god and the Viniyoga (the application) has to be performed. O Brahmā by reciting it three lakhs of times, one attains success with the *kavaca*.

यो भवेत्सिद्धकवचो मम तुल्यो भवेच्च स:।

तेजसा सिद्धियोगेन ज्ञानेन विक्रमेण च॥ २५॥

The one who achieves success with this *kavaca* equates with me in glory, intelligence and prowess.

प्रणवो मे शिर: पातु नमो रासेश्वराय च।

भालं पायान्नेत्रयुग्मं नमो रामेश्वराय च॥ २६॥

कृष्ण: पायाच्छोत्रयुग्मं हे हरे घ्राणमेव च।

जिह्विकां वह्निजाया तु कृष्णायेति च सर्वत:॥ २७॥

Praṇava (oṁkāra) should protect my head, salutation to the lord of *Rāsa* (dancing), salutation to him. (रासेश्वराय नम:) This *mantra* should protect my forehead. Salutation to the lord of Rādhā; (राधेश्वराय नम:) this mantra should protect both my eyes. Lord Kṛṣṇa should protect both my ears. O Hari, protect my nose. Let Svāhā the wife of Agni, should protect my speech and the *mantra* Svāhā for Kṛṣṇa (श्रीकृष्णाय स्वाहा) should protect everyone.

श्रीकृष्णाय स्वाहेति च कण्ठं पातु षडक्षर:।

ह्रीं कृष्णाय नमो वक्त्रं क्लींपुर्वश्च भुजद्वयम्॥ २८॥

नमो गोपाङ्गनेशाय स्कन्धावष्टोक्षरोऽवतु।

दन्तपङ्क्तिमोष्ठयुग्मं नमो गोपीश्वराय च॥ २९॥

The *mantra* (कृष्णाय स्वाहा) Svāhā for Kṛṣṇa, should protect my neck and (ह्रीं कृष्णाय नम:) *Hrīṁ*

salutation to Kṛṣṇa, should protect the face. The *mantra* (क्लीं कृष्णाय नम:) Klīṁ salutation to Kṛṣṇa should protect my arm and the *mantra* गोपांगनेशाय नम: salutation to the lord of *Gopīs* should protect both my shoulders. The *mantra* salutation to the lord of the *Gopīs* गोपीश्वराय नम: should protect the teeth beside both the lips.

ओं नमो भगवते रासमण्डलेशाय स्वाहा।
स्वयं वक्ष:स्थलं पातु मन्त्रोऽयं षोडशाक्षर:॥३०॥

The *mantra* of sixteen letters for salutation to the lord : ``ओं नमो भगवते रासमण्डलेशाय स्वाहा'' should protect the chest.

ऐं कृष्णाय स्वाहेति च कर्णयुग्मं सदाऽवतु।
ओं विष्णवे स्वाहेति च कपोलं सर्वतोऽवतु॥३१॥

The *mantra* for salutation to Kṛṣṇa ऐं कृष्णाय स्वाहा should protect both the ears. The mantra ओं विष्णवे स्वाहा for the lord Viṣṇu, should protect the cheeks.

ओं हरये नम इति पृष्ठं पादं सदाऽवतु।
ओं गोवर्धनधारिणे स्वाहा सर्वशरीरकम्॥३२॥

Om Salutation to Hari, ॐ हरये नम: should protect the back and the feet while the *mantra* Svāhā for the carrier of Govardhana mountain should protect the entire body गोवर्द्धनधारिणे स्वाहा.

प्राच्यां मां पातु श्रीकृष्ण आग्नेय्यां पातु माधव:।
दक्षिणे पातु गोपीशो नैर्ऋत्यां नन्दनन्दन:॥३३॥

Lord Kṛṣṇa is lodged in the eastern direction Mādhava in the Agni direction, Gopīśa in the southern direction, Nanda-Nandana should protect the Nairṛtya direction.

वारुण्यां पातु गोविन्दो वायव्यां राधिकेश्वर:।
उत्तरे पातु रासेश ऐशान्यामच्युत: स्वयम्॥३४॥

The western region should be protected by Govinda, the Vāyavya direction should be protected by the lord of *Rādhikā* and the northern direction should be protected by the lord of *Rāsalīlā*. The north-east direction should be protected by Acyuta.

सततं सर्वत: पातु परो नारायण: स्वयम्।
इति ते कथितं ब्रह्मन्कवचं परमाद्भुतम्॥३५॥
मम जीवनतुल्यं च युष्मभ्यं दत्तमेव च।
अश्वमेधसहस्राणि वाजपेयशतानि च॥
कलां नार्हन्ति तान्येव कवचस्यैव धारणात्॥३६॥

Lord Nārāyaṇa should himself protect all the sides. O Brāhmaṇa, this is quite a surprising *kavaca*, the knowledge of which has been imparted by me to you. This is like my own life. The, one who practises this *kavaca*, earns the merit equivalent to thousands of Aśvamedha sacrifices and hundreds the Vājpeya sacrifices.

गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनै:।
स्नात्वा तं च नमस्कृत्य कवचं धारयेत्सुधी:॥३७॥

The wise people after taking a bath give away in charity clothes, ornaments and adore the teachers regularly while practising on this *kavaca*.

कवचस्य प्रसादेन जीवन्मुक्तो भवेन्नर:।
यदि स्यात्सिद्धकवचो विष्णुरेव भवेद्द्विज॥३८॥

The Brāhmaṇas with the use of this *kavaca* achieve salvation. The success in this *kavaca* equates one with lord Viṣṇu.

सौतिरुवाच

शिवस्य कवचं स्तोत्रं श्रूयतामिति शौनक।
वसिष्ठेन यद्दत्तं गन्धर्वाय च यो मनु:॥३९॥
ओं नमो भगवते शिवाय स्वाहेति च मनु:।
दत्तो वसिष्ठेन पुरा पुष्करे कृपया विभो॥४०॥

Sauti said—O Śaunaka, now you listen to the *kavaca* of Śiva and the related stotra which was bestowed by Vasiṣṭha to Gandharva. In earlier times, O Brāhmaṇa, the knowledge of this *kavaca* was imparted by the priest Vasiṣṭha in the Puṣkara region which reads ओं नमो भगवते शिवाय स्वाहा. This *mantra* was bestowed by the sage on Gandharva.

अयं मन्त्रो रावणाय प्रदत्तो ब्रह्मणा पुरा।
स्वयं शम्भुश्च बाणाय तथा दुर्वाससे पुरा॥४१॥

The same *mantra* was bestowed by Brahmā on Rāvaṇa and Śiva himself gave to Bāṇāsura and Durvāsā.

मूलेन सर्वं देयं च नैवेद्यादिकमुत्तमम्।
ध्यायेन्नित्यं ध्यानं वेदोक्तं सर्वसंमतम्॥४२॥

With this basic *mantra* all the eatables and the best of other things should be offered. The Vedic type of meditation on this *mantra* is like the verse, "I adore lord Śiva always" ध्यायेन्नित्यं महेशं etc. This is well-known to everyone.

ओं नमो महादेवाय।

बाणासुर उवाच

महेश्वर महाभाग कवचं यत्प्रकाशितम्।
संसारपावनं नाम कृपया कथय प्रभो॥४३॥

Salutation to lord Mahādeva.

Bāṇāsura said—O lord Maheśvara, O glorious one, O lord, you bestow the knowledge of the *kavaca* which purifies the universe.

महेश्वर उवाच

शृणु वक्ष्यामि हे वत्स कवचं परमाद्भुतम्।
अहं तुभ्यं प्रदास्यामि गोपनीयं सुदुर्लभम्॥४४॥

Maheśvara said—O son, "I am now speaking about that wonderful *kavaca*. It is difficult to get. In spite of that I bestow the knowledge of the same on you.

पुरा दुर्वाससे दत्तं त्रैलोक्यविजयाय च।
ममैवेदं च कवचं भक्त्या यो धारयेत्सुधीः॥४५॥
जेतुं शक्नोति त्रैलोक्यं भगवन्नवलीलया।
संसारपावनस्यास्य कवचस्य प्रजापतिः॥४६॥

In the earlier times I had bestowed the knowledge of this *kavaca* on Durvāsā for the conquering of the worlds. Therefore, whosoever owns this *kavaca* with great devotion he would be able to conquers the three worlds like the god.

ऋषिश्छन्दश्च गायत्री देवोऽहं च महेश्वरः।
धर्मार्थकाममोक्षेषु विनियोगः प्रकीर्तितः॥४७॥

This *kavaca* is the purifier of the universe. Its *Ṛṣi* is Prajāpati, its metre is Gāyatrī, the god is Maheśvara; *Dharma*, *Artha*, *Kāma* and *Mokṣa* are the applications or viniyoga for the same.

पञ्चलक्षजपेनैव सिद्धिदं कवचं भवेत्।
यो भवेत्सिद्धकवचो मम तुल्यो भवेद्भुवि।
तेजसा सिद्धियोगेन तपसा विक्रमेण च॥४८॥

One who recites this *mantra* five lakhs of times achieves success for the same. The one who succeeds in this kavaca equates me with the universe in glory, accomplishment, *tapas* and prowess.

शंभुर्मे मस्तकं पातु मुखं पातु महेश्वरः।
दन्तपङ्क्तिं नीलकण्ठोऽप्यधरोष्ठं हरः स्वयम्॥४९॥

Lord Śambhu should protect my forehead, Maheśvara should protect my mouth, Nīlakaṇṭha should protect the teeth and lord Śiva himself should protect my lips.

कण्ठं पातु चन्द्रचूडः स्कन्धौ वृषभवाहनः।
वक्षःस्थलं नीलकण्ठः पातु पृष्ठं दिगम्बरः॥५०॥

Lord Candracūḍa should protect my neck. The one whose vehicle happens to be the bull should protect my shoulders Nīlkaṇṭha should protect the chest; the Digambara should protect the back.

सर्वाङ्गं पातु विश्वेशः सर्वदिक्षु च सर्वदा।
स्वप्ने जागरणे चैव स्थाणुर्मे पातु संततम्॥५१॥

The Viśveśa should protect all the parts of body and all directions, while sleeping or awake.

इति ते कथितं बाण कवचं परमाद्भु तम्।
यस्मै कस्मै न दातव्यं गोपनीयं प्रयत्नतः॥५२॥

O Bāṇa, I have imparted the knowledge of a wonderful *kavaca* to you. Don't impart its knowledge to everyone because it is quite secret.

यत्फलं सर्वतीर्थानां स्नानेन लभते नरः।
तत्फलं लभते नूनं कवचस्यैव धारणात्॥५३॥

The merit one earns by having a bath at all the sacred places, achieve the same by the reciting of this *kavaca*.

इदं कवचमज्ञात्वा भजेन्मां यः सुमन्दधीः।
शतलक्षप्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥५४॥

The fool who tries to recite this *kavaca* without understanding it and adores me, cannot achieve success even if he recites the same a hundred lakhs of times.

सौतिरुवाच

इदं च कवचं प्रोक्तं स्तोत्रं च शृणु शौनक।

मन्त्रराजः कल्पतरुर्वसिष्ठो दत्तवान्पुरा॥५५॥

Sauti said—O Śaunaka, I have narrated about this *kavaca* to you; now you listen to the *mantra* also which is like the *kalpavṛkṣa*. The same was recited by the sage Vasiṣṭha in earlier times.

ओं नमः शिवाय।

बाणासुर उवाच

वन्दे सुराणां सारं च सुरेशं नीललोहितम्।

योगीश्वरं योगबीजं योगिनां च गुरोर्गुरुम्॥५६॥

ज्ञानानन्दं ज्ञानरूपं ज्ञानबीजं सनातनम्।

तपसां फलदातारं दातारं सर्वसंपदाम्॥५७॥

Bāṇāsura said—I adore the best of the gods and the lord of the gods, lord Śiva who is the great yogī, the cause of the yogīs and their teachers. He is the teacher of the teachers. The all-knowledgeable, the form of knowledge, the seed of knowledge, eternal, the result of the *tapas* he bestows all the riches.

तपोरूपं तपोबीजं तपोधनधनं वरम्।

वरं वरेण्यं वरदमीड्यं सिद्धगणैर्वरैः॥५८॥

कारणं भुक्तिमुक्तीनां नरकार्णवतारणम्।

आशुतोषं प्रसन्नास्यं करुणामयसागरम्॥५९॥

हिमचन्दनकुन्देन्दुकुमुदाम्भोजसंनिभम्।

ब्रह्मज्योतिःस्वरूपं च भक्तानुग्रहविग्रहम्॥६०॥

He is the form of *tapas*, the seed of *tapas* and the treasure of the great ascetics. He is the boon, the bestower of the boons and is adorable by *siddhas*, the granter of salvation and adoration. He is the one who makes the people cross the ocean of the hell. He is Āśutoṣa, who gets pleased quickly, always has a smiling face and is the ocean of compassion.

विषयाणां विभेदेन बिभ्रतं बहुरूपकम्।

जलरूपमग्निरूपमाकाशरूपमीश्वरम्॥६१॥

वायुरूपं चन्द्ररूपं सूर्यरूपं महत्प्रभुम्।

आत्मनः स्वपदं दातुं समर्थमवलीलया॥६२॥

He is always shining bright like the ice, sandal-paste, the moon and the lotuses. He is like the divine light and showers his grace over the devotees. He is always in compassionate form according to the exigencies of the situations and represents the water, the fire, the sky, the wind, the moon and the Sun. He is the lord and the great god and he bestows his grace suitably on all.

भक्तजीवनमीशं च भक्तानुग्रहकारकम्।

वेदा न शक्ता यं स्तोतुं किमहं स्तौमि तं प्रभुम्॥६३॥

He is the life of the devotees, is the great lord of the devotees and he always remains anxious to bestow his grace on the devotees. Therefore the lord whose glory even cannot be recited by the Vedas, is limitless Īśāna and is beyond mind and speech; how can I praise him?

अपरिच्छिन्नमीशानमहो वाङ्मनसोः परम्।

व्याघ्रचर्माम्बरधरं वृषभस्थं दिगम्बरम्।

त्रिशूलपट्टिशधरं सस्मितं चन्द्रशेखरम्॥६४॥

इत्युक्तवा स्तवराजेन नित्यं बाणः सुसंयतः।

प्राणमच्छंकरं भक्त्या दुर्वासाश्च मुनीश्वरः॥६५॥

He is clad in the skin of a tiger, mounts on the bull, remains without clothes and is the holder of a trident and a Paṭṭiśa. He wears a serene smile on his face and his forehead is adorned with a crescent. I bow in reverence to this form of Śiva. The great sage Durvāsā also conducted himself with devotion accordingly.

इदं दत्तं वसिष्ठेन गन्धर्वाय पुरा मुने।

कथितं महास्तोत्रं शूलिनः परमाद्भुतम्॥६६॥

O sage in earlier times Vasiṣṭha had imparted the *stotra* of Śiva to the Gandharva.

इदं स्तोत्रं महापुण्यं पठेद्भक्त्या च यो नरः।

स्नानस्य सर्वतीर्थानां फलमाप्नोति निश्चितम्॥६७॥

Such of the human being who recited this sacred *stotra* achieves the merit of having a bath in all the sacred places.

अपुत्रो लभते पुत्रं वर्षमेकं शृणोति यः।

संयतश्च हविष्याशी प्रणम्य शंकरं गुरुम्॥६८॥

गलत्कुष्ठी महाशूली वर्षमेकं श्रृणोति य:।
अवश्यं मुच्यते रोगाद्व्यासवाक्यमिति श्रुतम्॥६९॥

He who observes self-discipline consumes pure food, recites this *stotra*, bows at the feet of lord Śiva as well as his teacher, achieves a son if he is without one. He gets himself relieved of the horrible leprosy or stomach-ache. If one listens to the *stotra* for a full year he surely gets himself relieved of all ailments. I have heard this from the sage Vyāsa.

कारागारेऽपि बद्धो यो नैव प्राप्नोति निर्वृतिम्।
स्तोत्रं श्रुत्वा मासमेकं मुच्यते बन्धनाद्ध्रुवम्॥७०॥

The one who is bound in bondages and is unable to free himself, if he recites this stotra for a month or listens to it, surely is relieved of all the bondages.

भ्रष्टराज्यो लभेद्राज्यं भक्त्या मासं श्रृणोति य:।
मासं श्रुत्वा संयतश्च लभेद्भ्रष्टधनो धनम्॥७१॥

Similarly anyone who listens to the stotra with devotion for a month he regains his last royal position and gets back the lost riches.

यक्ष्मग्रस्तो वर्षमेकमास्तिको य: श्रृणोति चेत्।
निश्चितं मुच्यते रोगाच्छंकरस्य प्रसादत:॥७२॥

A believer who is infested with the ailment of consumption, if he recites the *stotra* or listens to it for a year, is relieved of the ailment with the grace of Śiva.

य: श्रृणोति सदा भक्त्या स्तवराजमिमं द्विज।
तस्यासाध्यं त्रिभुवने नास्ति किंचिच्च शौनक॥७३॥

O Śaunaka, O Brāhmaṇa, the one who listens to it with devotion, for him nothing remains impossible in the three worlds.

कदाचिद्बन्धुविच्छेदो न भवेत्तस्य भारते।
अचलं परमैश्वर्यं लभते नात्र संशय:॥७४॥

In Bhārata he is never separated from his relatives and he earns immense riches. There is no doubt about it.

सुसंयतोऽतिभक्त्या च मासमेकं श्रृणोति य:।
अभार्यो लभते भार्यां सुविनीतां सतीं वराम्॥७५॥

One who listens to it with devotion and self-discipline for a month gets a chaste wife, if he does not have one.

महामूर्खश्च दुर्मेधा मासमेकं श्रृणोति य:।
बुद्धिं विद्यां च लभते गुरूपदेशमात्रत:॥७६॥

The one who is a great fool and is an evil minded one, if he listen to this *stotra* for a month, achieves intelligence and knowledge by the grace of his *Guru*.

कर्मदु:खी दरिद्रश्च मासं भक्त्या श्रृणोति य:।
ध्रुवं वित्तं भवेत्तस्य शंकरस्य प्रसादत:॥७७॥

The one who leads a miserable life and has no riches at all, if he recites this *stotra* for a month lord Śiva gets pleased with him and he achieves all the riches.

इह लोके सुखं भुक्त्वा कृत्वा कीर्तिं सुदुर्लभाम्।
नानाप्रकारधर्मं च यात्यन्ते शंकरालयम्॥७८।
पार्षदप्रवरो भूत्वा सेवते तत्र शंकरम्।
य: श्रृणोति त्रिसंध्यं च नित्यं स्तोत्रमनुत्तमम्॥७९॥

The one who recites the *stotra* thrice in a day, achieves pleasures in the world and glory which is difficult to get. By performing many religious rites, he ultimately achieves the place of Śiva and by attaining a high position, he serves lord Śiva.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे
विष्णुशंकरस्तोत्रकथनं नामैकोनविंशोऽध्याय:॥१९॥

अथ विंशोऽध्याय:

Chapter - 20

The birth of Upabarhaṇa from Kalāvatī the wife of a cowherd

सौतिरुवाच

मुदा मालावतीसार्द्धं गन्धर्वश्चोपबर्हण:।
रेमे कालावशेषं च ताभिश्च निर्जन वने।। १।।

Sauti said—The Gandharva named Upabarhaṇa delightfully spent time in the company of Mālāvatī and other wives in the uninhabited forest for the rest of his life.

गन्धर्वराजो मुमुदे पुत्रदारादिभिः सह।
नानाविधं क्रतुसरं महत्पुण्यं चकार ह॥ २॥

His father who was the lord of the Gandharvas also resided delightfully with his wives. He performed many virtuous and the best of *yajñas*.

राजत्वं बुभुजे राजा कुबेरभवनोपमे।
रेमे सुशीलया सार्द्धं स्थिरयौवनयुक्तया॥ ३॥

His palace was like the abode of Kubera and he spent time there joyfully in the company of his chaste wife enjoying all the royal pleasures.

गन्धर्वराजः काले च गङ्गातीरे मनोहरे।
पत्न्या सार्द्धमसूंस्त्यक्त्वा वैकुण्ठं च ययौ मुदा॥ ४॥

Ultimately he left for his heavenly abode in the company of the river *Gaṅgā* and ultimately reached Vaikuṇṭha.

शैवः शिवप्रसादेन पुत्रस्य विष्णुसेवया।
बभूव दासो वैकुण्ठे विष्णोः श्यामचतुर्भुजः॥ ५॥

He was a devotee of Śiva who graced him. His son, however, adored Viṣṇu, who also graced him. Because of all this he became four-armed attendant of lord Viṣṇu in Vaikuṇṭha.

कृत्वा पित्रोश्च सत्कारं गन्धर्वश्चोपबर्हणः।
ब्राह्मणेभ्यो ददौ विप्र धनानि विविधानि च॥ ६॥

O Brāhmaṇa, thereafter the Gandharva named Upabarhaṇa performed the last rites of his parents distributing many riches to the Brāhmaṇa.

काले स्वयं ब्रह्मशापात्प्राणांस्त्यक्तवा विचक्षणः।
स जज्ञे वृषलीगर्भे ब्रह्मबीजेन शौनक॥ ७॥

O Śaunaka, at the appropriate time the intelligent Gandharva left for his heavenly abode willingly and was reborn from the womb of a Śūdra lady who had a Brāhmaṇa as her husband.

मालावती वह्निकुण्डे पुष्करे भारते भुवि।
कृत्वा तु वाञ्छितं कामं प्राणांस्तत्याज सा सती॥ ८॥

Thereafter the chaste Mālāvatī reaching the Puṣkara region performed the *yajña* in the fire-altar appropriately and ended her life there.

सृञ्जयस्य तु पत्न्यां मनुवंशोद्भवस्य च।
जज्ञे नृपस्य साध्वी सा पुण्या जातिस्मरा वरा॥ ९॥
उपबर्हणगन्धर्वः पतिर्मे भवितेति च।
इतिकामा कामुकी सा सुन्दरी सुन्दरीवरा॥ १०॥

Thereafter that chaste lady was reborn as the wife of the great king Sṛñjaya. But the memory of her earlier birth was available with her. Therefore, she always desired to have Gandharva Upabarhaṇa as her husband.

शौनक उवाच

ब्रह्मवीर्याच्छूद्रपत्न्यां गन्धर्वश्चोपबर्हणः।
जातः केन प्रकारेण तद्भवान्वक्तुमर्हति॥॥ ११॥

Śaunaka said—Gandharva Upabarhaṇa was born with the Brāhmaṇa semen from his Śūdra wife. You kindly tell me the entire story about them.

सौतिरुवाच

कान्यकुब्जे च देशे च द्रुमिलो नाम राजकः।
कलावती तस्य पत्नी बन्ध्या चापि पतिव्रता॥ १२॥

Sauti said—There was a king named Drumila in the region of Kānyakubja. He had a chaste wife named Kalāvatī who was childless.

स्वामिदोषेण सा बन्ध्या माले च भर्तुराज्ञया।
उपतस्थे वने घोरे नारदं काश्यपं मुनिम्॥ १३॥

She could not conceive because of some defect in her husband and as such during the menstrual period she with the permission of her husband went to Nārada the son of sage Kaśyapa in the wild forest.

ध्यायमानं च श्रीकृष्णं ज्वलन्तं ब्रह्मतेजसा।
तस्थौ सुवेशं कृत्वा सा ध्यानान्तं च मुनेः पुरः॥ १४॥

The great sage possessing divine glory was engrossed in meditation for lord Kṛṣṇa. She stood before him adorning herself with all the costumes and ornaments.

ग्रीष्ममध्याह्नमार्तण्डप्रभातुल्येन तेजसा।
तपन्तं दूरतोऽप्येवं समीपं गन्तुमक्षमा॥ १५॥

She could not remain aloof finding the sage there, who was illumining like the lustre of the sun. She kept on standing at a distance from him.

ध्यानान्ते च मुनिश्रेष्ठ: परं कृष्णपरायण:।
ददर्श पुरतो दूरे सुन्दरीं स्थिरयौवनाम्॥ १६॥
चारुचम्पकवर्णाभां शरत्पङ्कजलोचनाम्।
शरत्पार्वणचन्द्रास्यां रत्नभूषणभूषिताम्॥ १७॥
बृहन्नितम्बभारार्तां पीनश्रोणिपयोधराम्।
शोभितां पीतसवस्त्रेण सस्मितां रक्तलोचनाम्॥ १८॥
मोहितां मुनिरूपेण कामबाणप्रपीडिताम्।
दर्शयन्तीं स्तनश्रोणिं मैथुनासक्तचेतसा॥ १९॥

Thereafter the sage who was deeply devoted to lord Kṛṣṇa looked at the lady from a distance. She had a fair complexion like that of the campaka flower. Her eyes resembled the lotus flower, his face was like the full moon of the winter season, she was adorned with all the ornaments; she was feeling disturbed with the weight of her breasts; she had developed thighs and buttocks. Her eyes were red and she was adorned in yellow garments, wearing a smile on her face. She developed a great passion for the sage as a result of which she started displaying her body.

सिन्दूरबिन्दुभूषाढ्यां सुचारुकज्जलोज्ज्वलाम्।
पादालक्तकशोभाढ्यां रूपेणैव यथोर्वशीम्॥ २०॥
मुनि: पप्रच्छ दृष्ट्वा तां का त्वं कामिनि निर्जने।
कस्य पत्नी कथं वाऽत्र सत्यं ब्रूहि च पुंश्चलि॥ २१॥
मुनेश्च वचनं श्रुत्वा कम्पिता च कलावती।
उवाच विनयेनैव कृत्वा च श्रीहरिं हृदि॥ २२॥

The saffron, the ornaments, beautiful colliriyum were adorning her body. She had a beautiful complexion. Her feed were painted red and she looked beautiful like Urvaśī. Finding her alone in the lonely forest the sage asked her. "O beautiful one, who are you? Who is your husband? What for have you come here"? O damsel, tell me truthfully. On hearing the words of the sage, Kalāvatī felt panicky. She then spoke with humble words with her mind devoted to lord Hari.

कलावत्युवाच

गोपिकाऽहं द्विजश्रेष्ठ द्रुमिलस्य च कामिनी।
पुत्रार्थिनी चागताऽहं त्वन्मूलं भर्तुराज्ञया॥ २३॥

Kalāvatī said: "O best of the Brāhmaṇa, I am a cowherdesses by casts and happen to be the wife of the king Drumila. I have arrived here with the desire of getting a son from you.

वीर्याधानं कुरु मयि स्त्री नोपेक्ष्या ह्युपस्थिता।
तेजीयसां न दोषाय वह्ने: सर्वभुजो यथा॥ २४॥

Therefore, you kindly grant me your semen. One should not disappoint a damsel coming for a company and the glorious people do not commit a sin by that, like the god of fire who consumes everything.

वृषलीवचनं श्रुत्वा चुकोप मुनिसत्तम:।
उवाच नित्यं सत्यं च कोपप्रस्फुरिताधर:॥ २५॥

On hearing these words of the damsel the sage was immensely enraged as a result of which his lips started of fluttering. He then spoke to her.

काश्यप उवाच

य: स्वलक्ष्मीं च भोगार्हां पराय दातुमिच्छति।
तं सा त्यजति मूढं च वेदवाद इति ध्रुवम्॥ २६॥

Kaśyapa said: "O lady, if a woman intends to bestow her favour on an outsider, it amounts to disowning her husband. This is ordained in the Vedas.

न त्वं द्रुमिलभोगार्हा पुनरेव भविष्यसि।
विरक्तेन स्वयं त्यक्ता न गृह्णाति च त्वां पुन:॥ २७॥

Therefore, you will not hereafter be able to be of any use to your husband, the king Drumila. If by getting disinterested in you, he has himself disowned you, then how can he own you back?

य: शूद्रपत्नीं गृह्णाति ब्राह्मणो ज्ञानदुर्बल:।
स चाण्डालो भवेत्सत्यं न कर्मार्हो द्विजातिषु॥ २८॥

A Brāhmaṇa getting devoid of wisdom, when he enjoys the wife of a Śūdra, he achieves Cāṇḍāla-hood and is deprived of the privilege of performing any good deeds.

पितृश्राद्धे च यज्ञे च शिलास्पर्शे सुरार्चने।
नाधिकारश्च तस्यैवमित्याह कमलोद्भवः॥२९॥

He is unable to performed *śrāddhas*, *yajñas*, adoration of the images and the gods. This is the command of Brahmā, that such a person has no right in performing any religious deeds.

कुम्भीपाकं स्वयं याति पातयित्वा च पूरुषान्।
मातामहान्स्वात्मनश्च दश पूर्वान्दशापरान्॥३०॥

Ultimately, he finds himself thrown in the Kumbhīpāka hell and he destroys the ancestors of his own race besides the race of his maternal parents. He also destroys the coming ten generations as well.

तत्तर्पणं मूत्रमेव पिण्डः सद्यः पुरीषकम्।
शालग्रामस्य तत्स्पर्शे चोपवासस्त्रिरात्रकम्॥३१॥
तदिष्टदेवो गृह्णाति न नैवेद्यं न तज्जलम्।
संन्यासिनां ब्राह्मणानां तदन्नं च पुरीषवत्॥३२॥

The *tarpaṇa* performed by him is taken as urine and the *Piṇḍadāna* offered by him is turned into refuse. With the mere touch of *Śālagrāma* he has to observe for three nights and his family gods refuse to accept the food and water offered by him. For the recluses and the Brāhmaṇas, the food offered by him is considered like a refuse.

कुम्भीपाके पच्यते स शक्रान्तं यावदेव हि।
एकविंशतिपुरुषैः सार्धं सत्यं च पुंश्चलि॥३३॥

O damsel, he is thrown in the terrific hell for twenty one generations. This is the truth.

पत्रोच्छिष्टं च यो भुङ्क्ते शूद्राणां ब्राह्मणाधमः।
तत्तुल्योऽधरभोजी चैवैत्याङ्गिरसभाषितम्॥३४॥

Such of the Brāhmaṇa as consume the leftover of the Śūdras become degraded like them. These are the words of the sage Aṅgīrasa.

शूद्रो वा यदि गृह्णाति ब्राह्मणीं ज्ञानदुर्बलः।
स पच्यते कालसूत्रे यावदिन्द्राश्चतुर्दश॥३५॥

In case a Śūdra accepts a Brāhmaṇa girl as wife, he is lodged in the *kālasūtra*-hell for fourteen generations.

अष्टादशेन्द्रावच्छिन्नं कालं च कालसूत्रके।
ब्राह्मणी पच्यते तत्र भक्षिता कृमिभिर्ध्रुवम्॥३६॥

And if a Brāhmaṇa girl is thrown in the same hell for the duration of the period of eighteen Indras she is bitten by insects in the hell.

ततश्चाण्डालयोनौ च लब्ध्वा जन्म च ब्राह्मणी।
शूद्रश्च कुष्ठी भवति ज्ञातिभिः परिवर्जितः॥३७॥

Thereafter the Brāhmaṇa girl is reborn in the family of Cāṇḍālas and the Śūdra attracts leprosy and is discarded by his relatives.

इत्युक्त्वा च मुनिश्रेष्ठो विरराम च शौनक।
वृषली तत्पुरस्तस्थौ शुष्ककण्ठौष्ठतालुका॥३८॥
एतस्मिन्नन्तरे तेन पथा याति च मेनका।
तस्या ऊरुं स्तनं दृष्ट्वा मुनेर्वीर्यं पपात ह॥३९॥
ऋतुस्नाता च वृषली कृत्वा तद्भक्षणं मुदा।
मुनिं प्रणम्य प्रहृष्टा प्रययौ भर्तुरन्तिकम्॥४०॥

O Śaunaka, thus speaking the best of the sages kept quiet. But the Śūdra girl kept on standing before him. Her lips, throat and palate were dried up. By about the same time, Menakā passed by that way. Looking at the breasts and thighs of whom the semen of sage fell but the Śūdra damsel consumed it delightfully and thereafter bowing in reverence to the sage delightfully went to her husband.

गत्वा प्रणम्य द्रुमिलं कान्ता कान्तं मनोहरम्।
सर्वं निवेदयामास वृत्तान्तं गर्भहेतुकम्॥४१॥

Reaching there, she bowed in reverence of glorious Drumila and narrated to him the story of her conception.

कलावतीवचः श्रुत्वा प्रहृष्टवदनेक्षणः।
उवाच कान्तां मधुरं परिणामसुखावहम्॥४२॥

On hearing the words of Kalāvatī, Drumila was delighted and his face and eyes expressed pleasure. Thereafter he spoke pleasing and sweet words to his wife, thus.

द्रुमिल उवाच

विप्रस्य वीर्यं त्वद्गर्भे वैष्णवस्य महात्मन:।

वैष्णवो भविता बालस्त्वं च भाग्यवती सती॥४३॥

Drumila said—The semen of a great Brāhmaṇa ascetic is enshrined in your womb and as such a Vaiṣṇava child would be born to you. You are quite fortunate and a chaste lady as well.

यद्गर्भे वैष्णवो जातो यस्य वीर्येण वा सति।

तयोर्याति च वैकुण्ठं पुरुषाणां शतं शतम्॥४४॥

Anyone by his semen, from whose womb a Viaṣṇava child is born, their hundred generations achieve Vaikuṇṭha.

तौ च विष्णुविमानेन सद्रत्ननिर्मितेन च।

यातौ वैकुण्ठनगरं जन्ममृत्युजराहरम्॥४५॥

Both of them then mounted on the divine plane of Viṣṇu, studded with gems and arrived in the Vaikuṇṭha where birth, death and old age disappear.

कस्यचिद्‌ब्राह्मणस्यैव गेहं गच्छ शुभानने।

पश्चान्ममान्तिकं भद्रे यास्यसीति हरे: पुरम्॥४६॥

O beautiful one, "you now go to the use of a Brāhmaṇa and thereafter you reach me in the abode of the gods."

इत्युक्त्वा गोपराजश्च स्नात्वा कृत्वा तु तर्पणम्।

संपूज्याभीष्टदेवं च ब्राह्मणेभ्यो धनं ददौ॥४७॥

अश्वानां च चतुर्लक्षं गजानां लक्षमेव च।

शतं मत्तगजेन्द्राणां ब्राह्मणेभ्यो ददौ मुदा॥४८॥

उच्चै:श्रव:पञ्चलक्षं रथानां च सहस्रकम्।

शकटानां त्रिलक्षं च ब्राह्मणेभ्यो ददौ मुदा॥४९॥

Thus speaking the king of Gopas, took a bath, performed *tarpaṇa* and adored his family gods and he distributed riches among the Brāhmaṇa. He gave away in charity four lakhs of horses, a lakh of ordinary elephants, a hundred intoxicated elephants to the Brāhmaṇas. Besides this, he gave away five lakhs of horses born in the race of Uccaiśravā, a thousand chariots, three lakhs of bullock-carts.

गवां द्वादशलक्षं च महिषाणां त्रिलक्षकम्।

त्रिलक्षं राजहंसानां ब्राह्मणेभ्यो ददौ मुदा॥५०॥

He further gave away twelve lakhs of buffaloes, three lakh of geese to the Brāhmaṇa.

पारावतानां लक्षं च शुकानां च शतं मुने।

लक्षं च दासदासीनां ब्राह्मणेभ्यो ददौ मुदा॥५१॥

ग्रामाणां च सहस्रं च नगराणां शतं शतम्।

धान्यतण्डुलशैलं च ब्राह्मणेभ्यो ददौ मुदा॥५२॥

O sage, he also gave away a lakh of slaves. He further gave away a thousand villages, two hundred cities and mountain—like heaps of rice and other cereal to the Brāhmaṇa.

शतकोटिं सुवर्णानां रत्नानां च सहस्रकम्।

मुद्राणां कोटिकलशं ब्राह्मणेभ्यो ददौ मुदा॥५३॥

He further gave away to them a hundred crores of gold coins, a thousand gems and pitchers filled with coins numbering in crores.

ददौ तैजसपात्राणां भूषणानामसंख्यकम्।

तां स्त्रियं रत्नभूषाढ्यां ब्राह्मणेभ्यो ददौ मुदा॥५४॥

राज्यं दत्त्वा महाराजोऽप्यन्तर्बाह्ये हरिं स्मरन्।

जगाम बदरीं गोपो मनोगामी मुदाऽन्वित:॥५५॥

He further gave away innumerable shining vases and ornaments besides gems studded ornaments, adorning ladies. Thereafter he gave his own kingdom in charity and while reciting the name of Hari, the king Gopa reached the place of Badrikāśrama with the speed of the mind.

तत्र मासं तप: कृत्वा गङ्गातीरे मनोहरे।

प्राणांस्तत्याज योगेन सद्यो दृष्टो महर्षिभि:॥५६॥

There, he performed *tapas* seated on the bank of the river Gaṅgā for a month and then left for his heavenly abode by yogic practices. This was spotted by the great sages.

स च विष्णुविमानेन रत्नेन्द्रनिर्मितेन च।

संयुक्तो विष्णुदूतैश्च वैकुण्ठं च जगाम ह॥५७॥

तत्र प्राप्य हरर्दास्यं हरिदासो बभूव स:।

वृत्तान्तं च कलावत्या: श्रूयतामिति शौनक॥५८॥

गते कलावती नाथे उच्चैश्च प्ररुरोद ह।
वह्नौ प्राणांस्त्यक्तुकामा ब्राह्मणेनैव रक्षिता॥५९॥
ब्राह्मणो मातरित्युक्त्वा तां गृहीत्वा मुदाऽन्वित:।
जगाम रत्नपूर्णं च स्वेगहं च क्षणेन च॥६०॥

Thereafter mounting the best of the planes studded with gems which belonged to lord Viṣṇu, he, accompanied with the messengers of the lord, arrived in Vaikuṇṭha. There devoting his mind to the lord, he became the servant of the lord there. O Śaunaka now you listen to the story of Kalāvatī after the departure of her husband. Kalāvatī started crying aloud and got ready to end her life by entering into fire but the Brāhmaṇa saved her.

सा विप्रगेहे साध्वी च सुषाव तनयं वरम्।
तप्तकाञ्चनवर्णाभं ज्वलन्तं ब्रह्मतेजसा॥६१॥

There, a Brāhmaṇa calling her to be his mother took her with him and in a movement he reached his abode filled with gems. In the house of that Brāhmaṇa, she gave birth to a son who had a lustre comparable to that of molten gold and the glory of Brahmā.

तत्रस्था योषित: सर्वा ददृशुर्बालकं शुभम्।
ग्रीष्ममध्याह्नमार्तण्डजितं तं ब्रह्मतेजसा॥६२॥

All the ladies of the place had a look at the child and the divine glory of the face of the child resembled that of the lustre of the sun at noon during the summer season.

कामदेवाधिकं रूपे चन्द्रादिकशुभाननम्।
शरत्पार्वणचन्द्रास्यं शरत्पङ्कलोचनम्॥६३॥
हस्तपादादिललितं सुकपोलं मनोहरम्।
पद्मचक्राङ्कितं पादपद्मं वाऽतुलमुज्ज्वलम्॥६४॥

His beauty was far greater than that of the god of love. His face was more shining than the moon and his face emitted a lustre which could be compared with that of the full moon of the winter season. His hands, feet and cheeks, were quite beautiful and charming. His feet were embossed with the lotus and *cakra* symbols and were very bright.

करयुग्मं वाऽतुलं च रुदन्तं च स्तनार्थिनम्।
योषितो बालकं दृष्ट्वा प्रययु: स्वाश्रमं मुदा॥६५॥
पुत्रदारयुतो विप्र: प्रहृष्टश्च ननर्त ह।
स बालो ववृधे तत्र शुक्लपक्षे यथा शशी॥६६॥
पुपोष ब्राह्मणस्तां च सपुत्रां च यथा सुताम्॥६७॥

Both his hands were extremely beautiful and were desirous of sucking the milk. He started crying and delighted all the ladies present there, who then dispersed to their respective homes gleefully. The Brāhmaṇa also started dancing in pleasure with his wife and sons. The child started growing in that place like the moon of the bright fortnight and the Brāhmaṇa started serving the lady like his own daughter taking good care of both of them.

इति श्रीब्रह्म० महा० ब्रह्म० सौ० उपर्बहणजन्मकथनं नाम विंशोऽध्याय:॥२०॥

अथैकविंशोऽध्यायः।

Chapter - 21

The daily routine of the child born in the Śūdra family

सौतिरुवाच

बभूव काले बालश्च क्रमेण पञ्चहायनः।
जातिस्मरो ज्ञानयुक्तं पूर्वमन्त्रस्मृतः सदा॥ १॥

Sauti said—In due course of time the child became five years old and he always remembered the happenings of the past births and started the reciting of the *mantras*.

गीयते सततं कृष्णयशोनामगुणादिकम्।
क्षणं रोदिति नृत्येन पुलकाञ्चितविग्रहः॥ २॥

He continued reciting the glory of the lord Kṛṣ ṇa. Sometimes, he cried and sometimes he became emotional.

कृष्णसंबन्धिनीं गाथां श्रृणोति यत्र तत्र वै।
तत्संबन्धिपुराणं च तत्र तिष्ठति बालकः॥ ३॥

He used to stop at any place wherever there was the recitation of the glory of lord Kṛṣṇa.

धूलिधूसरसर्वाङ्गो धूलिनैवेद्यमीप्सितम्।
धूलिषु प्रतिमां कृत्वा धूलिना पूजयेद्धरिम्॥४॥

With his entire body covered with dust he used to make the images of the lord in mud and offered him the *Naivedya* also of the dust performing his *pūjā*.

पुत्रमाह्वयते माता प्रातराशाय चेन्मुने।
हरिं संपूजयामीति मातरं संवदेत्पुनः॥५॥

O sage, when the mother called him in the morning for eating, he used to reply to her that he was busy with the adoration of the lord.

शौनक उवाच

किन्नाम बालकस्यास्य जन्मन्यत्र बभूव ह।
व्युत्पत्त्या संज्ञया वाऽपि तद्भवान्वक्तुमर्हति॥६॥

Śaunaka said—What was the name given to the child in his new birth? You kindly tell us all that in detail.

अनावृष्ट्यवशेषे च काले बालो बभूव ह।
नारं ददौ जन्मकाले तेनायं नारदाभिधः॥७॥

Sauti said—It was a time of draught when this boy was born. With his birth the rain fell on earth and because of the rains he was given the name of *Nārada*.

ददाति नारं ज्ञानं च बालकेभ्यश्च बालकः।
जातिस्मरो महाज्ञानी तेनायं नारदाभिधः॥८॥
वीर्येण नारदस्यैव बभूव बालको मुने।
मुनीन्द्रस्य वरेणैव तेनायं नारदाभिधः॥९॥

That child was illustrious, intellectual and used to impart knowledge to the other boys of the place; therefore he was given the name of Nārada. O sage, he was also given the name of Nārada because he was born from the semen of the great sage.

शौनक उवाच

शिशुनाम च विज्ञातं व्युत्पत्त्या च यथोचितम्।
मुनीन्द्रस्य कथं नाम नारदश्चेति मङ्गलम्॥१०॥

Śaunaka said—I have come to know of the appropriate name of the boy but how did his father also came to be known by the name of Nārada?

सौतिरुवाच

अपुत्रकाय विप्राय धर्मपुत्रो नरो मुनिः।
ददौ पुत्रं कश्यपाय तेनायं नारदाभिधः॥११॥

Sauti said—Sage Nara who was the son of Dharma gave to Kaśyapa a son who had no son and was childless. Therefore, because a son was given to him by Nara, he was also known by the name of Nārada .

शौनक उवाच

अधुना नामव्युत्पत्तिः श्रुता सौते शिशोरपि।
शूद्रयोनौ ब्रह्मपुत्रः कथं स नारदाभिधः॥१२॥

Śaunaka said—O son of Sūta, I have now come to know the genesis of the name of that child. Now you tell me how he was known as Nārada when he was the combination of a Brāhmaṇa and a Śūdra.

सौतिरुवाच

कल्पान्तरे ब्रह्मकण्ठाद्बभूवुर्बहवो नराः।
नरान्ददौ तत्कण्ठं च तेन तन्नरदं स्मृतम्॥१३॥

Sauti said—At the end of *kalpa* many Naras were born out of the neck of Brahmā; his neck gave charity to Nārāyaṇa and that is why he was called Nārada.

ततो बभूव बालश्च नरदात्कण्ठदेशतः।
अतो ब्रह्मा नाम चक्रे नारदश्चेति मङ्गलम्॥१४॥

The same child was born out of the neck and as such Brahmā gave him the name of Nārada.

सांप्रतं शिशुवृत्तान्तं सावधानं निशामय।
उपालम्भरहस्येन विशिष्टं किं प्रयोजनम्॥१५॥

I am now speaking about the story of that child, you listen to me attentively. By knowing the secret about the birth of Nārada what purpose is going to be served, you listen to me"?

ववृधे गोपिकाबालो विप्रगेहे दिने दिने।
सुपुत्रां पालितां चक्रे ब्राह्मणः स्वसुतां यथा॥१६॥

The son of the Gopikā went on growing in the house of a Brāhmaṇa, who took good care of him together with his daughter and the Gopikā.

एतस्मिन्नन्तरे विप्रा आययुर्विप्रमन्दिरम्।
शिशवः पञ्चवर्षीया महातेजस्विनो यथा॥ १७॥

In the meantime some glorious Brāhmaṇas arrived in the house of that Brāhmaṇa who looked like children of five years age.

प्रच्छन्नं हतवन्तश्च ग्रीष्ममध्याह्नभास्करम्।
मधुपर्कादिकं दत्त्वां तान्नाम गृही द्विजः॥ १८॥

They wore a lustre on their body which excelled the lustre of the sun of the summer season at noon. The house-holder Brāhmaṇa welcomed them offering curd with honey. Thereafter all the four Brāhmaṇa boys accepted the offering of fruits, roots and other eatables by the house holder. The left-overs were consumed by that child.

फलमूलादिकं काले चत्वारो मुनिपुंगवाः।
विप्रदत्तं बुभुजिरे तच्छेषं बुभुजे शिशुः॥ १९॥
चतुर्थको मुनिस्तस्मै कृष्णमन्त्रं ददौ मुदा।
तेषां बभूव दासः स द्विजस्य मातुराज्ञया॥ २०॥

The fourth Brāhmaṇa was pleased with the boy and gave him the *mantra* of Kṛṣṇa. With the permission of his mother, they took up the boy to serve them as an attendant.

एकदा शिशुमाता च गच्छन्ती निशि वर्त्मनि।
ममार सर्पदष्टा च तत्क्षणं स्मरती हरिम्॥ २१॥
सद्यो जगाम वैकुण्ठं विष्णुयानेन सा सती।
विष्णुपार्षदसंयुक्ता सद्रत्ननिर्मितेन च॥ २२॥

Once the mother of that boy was leaguing the house at midnight and was bitten by a snake on the way, as a result of which she left for heavenly abode, reciting the name of the lord. The chaste cowherdesses mounted on the divine chariot of lord Viṣṇu, reached his place called Vaikuṇṭha in an instant.

प्रातर्बालो द्विजैः सार्धं प्रययौ विप्रमन्दिरात्।
तत्त्वज्ञानं ददुस्तस्मै ब्राह्मणश्च कृपालवः॥ २३॥

In the morning the child came out of the house of Brāhmaṇa and accompanied the Brāhmaṇa ascetics. The compassionate Brāhmaṇa imparted the knowledge of *tattvas* to the child.

ब्रह्मपुत्राः शिशुं त्यक्त्वा स्वस्थानं प्रययुः किल।
महाज्ञानी शिशुस्तस्थौ गङ्गातीरे मनोहरे॥ २४॥

Thereafter those Brāhmaṇa-ascetics left the child and went for a bath and the intelligent child started residing at the bank of the Gaṅgā.

तत्र स्नात्वा विप्रदत्तं विष्णुमन्त्रं जजाप सः।
क्षुत्पिपासारोगशोकहरं वेदेषु दुर्लभम्॥ २५॥

Taking a bath there, he started reciting the mantra given to him by the Brāhmaṇa ascetics, which relieves one of hunger thirst, ailments and grief and was difficult to get pronounced in the Vedas.

महारण्ये च घोरे च अश्वत्थमूलसंन्निधौ।
कृत्वा योगासनं तस्थौ सुचिरं तत्र बालकः॥ २६॥

In the thick and dangerous forest the boy sat in meditation under a *Pīpala* tree for a long time.

शौनक उवाच

कं मन्त्रं बालकः प्राप कुमारेण च धीमता।
दत्तं परं श्रीहरेश्च तद्भवान्वक्तुमर्हति॥ २७॥

Śaunaka said—What was the *mantra* given to the boy by the intelligent Sanat Kumāras, you kindly tell us?

सौतिरुवाच

कृष्णेन दत्तो गोलोकं कृपया ब्रह्मणे पुरा।
द्वाविंशत्यक्षरो मन्त्रो वेदेषु च सुदुर्लभः॥ २८॥
तं च ब्रह्मा ददौ भक्त्या कुमाराय च धीमते।
कुमारेण स दत्तश्च मन्त्रश्च शिशवे द्विज॥ २९॥

Sauti said—In the ancient times, lord Kṛṣṇa had given to Brahmā in the *Goloka* a *mantra* of twenty two letters which is difficult to get even in the Vedas. The same *mantra* was given by Brahmā to the intelligent Sanat Kumāras taking into consideration their devotion. O Brāhmaṇa Sanat-kumāras gave away the *mantra* to a Brāhmaṇa boy.

ॐ श्री नमो भगवते रासमण्डलेश्वराय।
श्रीकृष्णाय स्वाहेति च मन्त्रोऽयं कल्पपादप:॥३०॥
महापुरुषस्तोत्रं च पूर्वोक्तं कवचं च यत्।
अस्यौपयौगिकं ध्यानं सामवेदोक्तमेव च॥३१॥

The *mantra* goes like this :— ओं श्री नमोभगवते रासमण्डलेश्वराय श्रीकृष्णाय स्वाहा. This is the wish-fulfilling-tree and should be accompanied by the *kavaca* and the stotra of Mahāpuruṣa, which would be quite useful.

तेजोमण्डलरूपे च सूर्यकोटिसमप्रभे।
योगिभिर्वाञ्छितं ध्याने योगै: सिद्धगणै: सुरै:॥३२॥
ध्यायन्ते वैष्णवा रूपं तदभ्यन्तरसंन्निधौ।
अतीव कमनीयानिर्वचनीयं मनोहरम्॥३३॥
नवीनजलदश्यामं शरत्पङ्कजलोचनम्।
शरत्पार्वणचन्द्रास्यं पक्वबिम्बाधिकाधरम्॥३४॥
मुक्तापङ्क्तिविनिन्दैकदन्तपङ्क्तिमनोहरम्।
सस्मितं मुरलीन्यस्तहस्तालम्बनमेव च॥३५॥
कोटिकन्दर्पलावण्यं लीलाधाम मनोहरम्।
चन्द्रलक्षप्रभाजुष्टं पुष्टश्रीयुक्तविग्रहम्॥३६॥

The yogīs meditate upon him who is having the glory of crores of Sūryas and is illustrious in outlook who is beyond description having the eternal shine. The *siddhas* and the gods adore him who could get their desire fulfilled. The Vaiṣṇava people adore him in their heart with great devotion. He is extremely beautiful, beyond description and quite charming. He has the complexion of the new clouds, his eyes are like the lotuses of winter season. His face bears the lustre of the full moon of the winter season. The lips resembles the ripe *bimba* fruit; he has beautifully shining teeth which look like lines of gems. He wears a serene smile on his face and holds a flute in his hands. His beauty excels crores of gods of love he has a fine glory and his lustre exceeds lakhs of moons. He has a well-developed body.

त्रिभङ्गभङ्गिकायुक्तं द्विभुजं पीतवाससम्।
रत्नकेयूरवलयरत्ननूपुरभूषितम्॥३७॥
रत्नकुण्डलयुग्मेन गण्डस्थलविराजितम्।
मयूरपुच्छचूडं च रत्नमालाविभूषितम्॥३८॥
शोभितं जानुपर्यन्तं मालतीवनमालया।
चन्दनोक्षितसर्वाङ्गं भक्तानुग्रहकारकम्॥३९॥

He appears in *tribhaṅga* pose, he has two arms. His arms are adorned with armlets. He is clad in yellow garments and also wears wristlets and anklets studded with gems. He has gems-studded *Kuṇḍalas* adorning the ears, while a feather of the peacock serves as a *mukuṭa*. The gems-studded necklaces are worn around the neck. He wears a long garland of forest flowers; his entire body is plastered with sandal-wood paste. He is the one who is compassionate to his devotees.

मणिना कौस्तुभेन्द्रेण वक्ष:स्थलसमुज्ज्वलम्।
वीक्षितं गोपिकाभिश्च शश्वद्व्रीडितलोचनै:॥४०॥

The beautiful *kaustubha* gem appear on his chest. The cowherdesses look at him in shyness continuously.

स्थिरयौवनयुक्ताभिर्वेष्टिताभिश्च संततम्।
भूषणैर्भूषिताभिश्च राधावक्ष:स्थलस्थितम्॥४१॥

The youthful cowherdesses adorned with all the ornaments surround him always. He is enshrined in the heart of Rādhā.

ब्रह्मविष्णुशिवाद्यैश्च पूजितं वन्दितं स्तुतम्।
किशोरं राधिकाकान्तं शान्तरूपं परात्परम्॥४२॥
निर्लिप्तं साक्षिरूपं च निर्गुणं प्रकृते: परम्।
ध्यायेत्सर्वेश्वरं तं च परमात्मानमीश्वरम्॥४३॥

The gods like Brahmā, Viṣṇu and Śiva adore him, offer prayers to him, praising him at the same time. He is of tender age and is the lord of Rādhā, is quite peaceful and is beyond the reach of all. He remains uninvolved and has a definite form, he is beyond the invisible nature. One should always adore the great soul who is the lord of all.

इदं ते कथितं ध्यानं स्तोत्रं च कवचं मुने।
मन्त्रौपयौगिकं सत्यं मन्त्रश्च कल्पपादप:॥४४॥

O sage, I have explained to you the *Dhyānam*, *stotra*, *kavaca* and the mantra which is like the wish-fulfilling-tree.

सांप्रतं बालकस्तस्थौ ध्यानस्थस्तत्र शौनक।
दिव्यं वर्षसहस्रं च निराहार: कृशोदर:॥४५॥
शक्तिमान्परिपुष्टश्च सिद्धमन्त्रप्रभावत:।
ददर्श बालको ध्याने दिव्यं लोकं च बालकम्॥४६॥
रत्नसिंहासनस्थं च रत्नभूषणभूषितम्।
किशोरवयसं श्यामं गोपवेषं च सस्मितम्॥४७॥
गोपैर्गोपाङ्गनाभिश्च वेष्टितं पीतवाससम्।
द्विभुजं मुरलीहस्तं चन्दनेन विचर्चितम्॥४८॥
ब्रह्मविष्णुशिवाद्यैश्च स्तूयमानं परात्परम्।
दृष्ट्वा च सुचिरं शान्तं शान्तश्च गोपिकासुत:॥४९॥
विरराम च शोकार्तो यदा तद्द्रष्टुमक्षम:।
रुरोदाश्वत्थमूले च न दृष्ट्वा बालकं शिशु:॥५०॥

O Śaunaka, that child continued his meditation for a thousand divine years while tasting. He became quite lean and thin in meditation. Inspite of that, but because of the influence of the said *mantra*, he remain quite hail and hearty. While in meditation, the boy visualised a small child seated over a gems-studded lion-throne. He was adorned with all the ornaments studded with gems and was of tender age, dark complexioned and was clad in the garments of cowherd. He had a smiling face. He was surrounded by the cowherds and cowherdesses and was wearing a yellow lower garment, having two hands and a flute held in both of them. All his limbs were plastered with the sandal-paste; he was being adored by the gods like Brahmā, Viṣṇu and Śiva. Looking at such a cowherd the peaceful child kept on meditating. After the meditation was over when he could not find him there, he was upset with grief. When he could not find the boy after finishing his meditation, the child started crying under the shade of the tree.

बभूवाकाशवाणीति रुदन्तं बालकं प्रति।
सत्यं प्रबोधयुक्तं च हितमेव मिताक्षरम्॥५१॥
सकृद्यद्दर्शितं रूपं तदेव नाधुना पुन:।
अविपक्वकषायाणां दुर्दर्शं च कुयोगिनाम्॥५२॥

Finding him constantly weeping, there was a divine voice from the sky addressed to him. The beneficial truth and knowledge was enshrined in these words. "The form which appeared before you just now would never appear before you again, because it is difficult for the sinful people to have an audience with the divine person.

एतस्मिन्विग्रहेऽतीते संप्राप्ते दिव्यविग्रहे।
पुनर्द्रक्ष्यसि गोविन्दं जन्ममृत्युहरं हरिम्॥५३॥

After you leave this body you will achieve divine form and you will achieve the place of lord Govinda which is free from birth and death. You will find that form there again.

इति श्रुत्वा बालकश्च विरराम मुदाऽन्वित:।
काले तत्याज तीर्थे च तनुं कृष्णं हृदि स्मरन्॥५४॥
नेदुर्दुन्दुभय: स्वर्गे पुष्पवृष्टिर्बभूव ह।
बभूव शापमुक्तश्च नारदश्च महामुनि:॥५५॥

On hearing this the child stopped making efforts for search for the divine form. After sometime reciting the name of Kṛṣṇa in his mind, he went to a holy place and ended his life. At that point of time, the drums were beaten in the heaven and there was a showering of flowers from the sky. This way the great sage Nārada was freed from the curse.

तनुं त्यक्त्वा स जीवश्च विलीनो ब्रह्मविग्रहे।
बभूव प्राक्तनान्नित्य: कालभेदे तिरोहित:॥५६॥
आविर्भावस्तिरोभाव: स्वेच्छया नित्यदेहिनाम्।
जन्ममृत्युजराव्याधिर्भक्तानां नास्ति शौनक॥५७॥

After leaving his human body, the soul entered the divine body of the Brahman. He became eternal as compared to his earlier life and ultimately he vanished. O Śaunaka, the devotees are born on the earth at their own sweet-will and also disappear in the same way. They are not affected by birth, death, old age and illness.

इति श्री ब्र० महा० सौ० नारदशापविमोचनं नामैकविंशोऽध्याय:॥२१॥

अथ द्वाविंशोऽध्याय:

Chapter - 22

The emergence of the names of the sons of Brahmā

सौतिरुवाच

कति कल्पान्तरेऽतीते स्रष्टुः सृष्टिविधौ पुनः।
मरीचिमिश्रैर्मुनिभिः सार्द्धं कण्ठाद्बभूव सः॥१॥

Sauti said—After many *kalpas*, Brahmā was again engaged in the creation work. Out of the neck of Brahmā several sages were born who were free from any curse.

विधेर्नरदनाम्नश्च कण्ठदेशाद्बभूव सः।
नारदश्चेति विख्यातो मुनीन्द्रस्तेन हेतुना॥२॥

Because of that, out of those sages, one of them was named as Nārada.

यः पुत्रश्चेतसो धातुर्बभूव मुनिपुंगवः।
तेन प्रचेता इति च नाम चक्रे पितामहः॥३॥
बभूव धातुर्यः पुत्रः सहसा दक्षपार्श्वतः।
सर्वकर्मणि दक्षश्च तेन दक्षः प्रकीर्तितः॥४॥

The one who was born out of the mind of Brahmā was given the name of Pracetā, the one who emerged from the right side of Brahma's back, he was given the name of Dakṣa.

वेदेषु कर्दमः शब्दश्छायायां वर्तते स्फुटः।
बभूव कर्दमाद्बालः कर्दमस्तेन कीर्तितः॥५॥

In the Vedas the word *Kardama* has been used for shadow; therefore from the shadow of Brahmā a sage emerged who was given the name of *Kardama*.

तेजोभेदे मरीचिश्च वेदेषु वर्तते स्फुटम्।
जातः सद्योऽतितेजस्वी मरीचिस्तेन कीर्तितः॥६॥
क्रतुसंघश्च बालेन कृतो जन्मान्तरेऽधुना।
ब्रह्मपुत्रेऽपि तन्नाम क्रतुरित्यभिधीयते॥७॥

The word Marīca is used in the Vedas for the purpose of glamour; therefore the sage who emerged out of the glamour of Brahmā was given the name of Marīca. The child who had performed many *yajñas* in the earlier birth was given the name of *Ṛtu* when he was born of Brahmā.

प्रधानागं मुखं धातुस्ततो जातश्च बालकः।
इरस्तेजस्विवचनोऽप्यङ्गिरास्तेन कीर्तितः॥८॥
अतितेजस्विनि भृगुर्वर्तते नाम्नि शौनक।
जातः सद्योऽतितेजस्वी भृगुस्तेन प्रकीर्तितः॥९॥

The son who emerged out of the face of Brahmā was quite glorious and therefore he was given the name of Aṅgirā. O Śaunaka, for the lustre the word Bhṛgu has been used, therefore the child who was born with lustre was given the name of Bhṛgu.

बालोऽप्यरुणवर्णश्च जातः सद्योऽतितेजसा।
प्रज्वलन्नूर्ध्वतपसा चारुणिस्तेन कीर्तितः॥१०॥

Inspite of being a child the one who was quite glorious and looked red like Aruṇa and because of his high *tapas* he started shining; he was therefore given the name of Āruṇi.

हंसा आत्मवशा यस्य योगेन योगिनो ध्रुवम्।
बालः परमयोगीन्द्रस्तेन हंसी प्रकीर्त्तितः॥११॥

The ascetic because of whose *tapas* the geese became subordinate to him, that illustrious boy was given the name of Haṅsī.

वशीभूतश्च शिष्यश्च जातः सद्यो हि बालकः।
अतिप्रियश्च धातुश्च वशिष्ठस्तेन कीर्तितः॥१२॥

The child which having emerged out of Brahmā and became his pupil was known by the name of Vasiṣṭha.

सन्ततं यस्य यत्नं च तपःसु बालकस्य च।
प्रकीर्तितो यतिस्तेन संयतः सर्वकर्मसु॥१३॥
पुलस्तपःसु वेदेषु वर्तते हः स्फुटेऽपि च।
स्फुटस्तपः समूहश्च पुलहस्तेन बालकः॥१४॥
पुलस्तपःसमूहश्च यस्यास्ति पूर्वजन्मनाम्।
तपःसंघस्वरूपश्च पुलस्त्यस्तेन बालकः॥१५॥

After being born the child who was always engaged in *tapas* and who was involved in many actions was given the name of Yati, because of

that. In the Vedas the word *Pula* has been used for performing *tapas*, therefore he was given the name of Pulaha. Pulaha is also known for a combination therefore the one who was combined in the earlier birth the child came to be known as Pulastya.

त्रिगुणायां प्रकृत्या त्रिर्विष्णावश्च प्रवर्त्तते।
तयोर्भक्तिः समा यस्य तेन बालोऽत्रिरुच्यते॥ १६॥

The word *Tri* is used for all the three Bhuvanas of the world and the word is representative of Viṣṇu; therefore the one who was equally sacred to both, was given the name of Atri.

जटावह्निशिखारूपाः पञ्च च सन्ति मस्तके।
तपस्तेजोभवा यस्य स च पञ्चशिखः स्मृतः॥ १७॥
अपान्तरतमे देशे तपस्तेपेऽन्यजन्मनि।
अपान्तरतमा नाम शिशोस्तेन प्रकीर्तितम्॥ १८॥

Because of the eternal glory the one who had five flames of fire over his head, came to be known as Pañcaśikha. The one who performed *tapas* in the region where there was no darkness, was given the name of Apāntaratmā.

स्वयं तपः समाप्नोति वाहयेत्प्रापयेत्परान्।
वोढुं समर्थस्तपसि वोढुस्तेन प्रकीर्तितः॥ १९॥

The one who himself became recluse and caused others to be like him and carried the land of *tapas* on his head was given the name of Voḍhu.

तपसस्तेजसा बालो दिप्तिमान्सततं मुने।
तपःसु रोचते चित्तं रुचिस्तेन प्रकीर्तितः॥ २०॥
कोपकाले बभूवुर्ये स्रष्टुरेकादश स्मृताः।
रोदनादेव रुद्राश्च कोपितास्तेन हेतुना॥ २१॥

O sage, the child who was always engrossed in *tapas* and was always interested in the same, was given the name of Ruci. Those eleven sages, who appeared from the anger of Brahmā and started crying, were known by the name of Rudraṣ.[1]

1. *Yad arodīt tad rudrasya rudratvam* (T.S. 1.5.1.1,) Viṣṇupurāṇa also gives this etymology for Rudra

शौनक उवाच

रुद्रेष्वेकतमो बालो महेश इति मे भ्रमः।
भवान्पुराणतत्त्वज्ञः संदेहं छेत्तुमर्हति॥ २२॥

Śaunaka said—One of the eleven Rudras was given the name of Maheśa. Therefore you tell me whether it is the same Maheśa or it represents some one else. I am in doubt; you therefore kindly remove my doubt.

सौतिरुवाच

विष्णुः सत्त्वगुणः पाता ब्रह्मा स्रष्टा रजोगुणः।
तमोगुणास्ते रुद्राश्च दुर्निवारा भयंकराः॥ २३॥

Sauti said—Because of the influence of *Sattvaguṇa*, Viṣṇu has been declared as the protector of the worlds. Because of the influence of *Rajoguṇa*, Brahmā has been declared as the creator. Because of the influence of *Tamoguṇa* Rudra has been conceived to be the terrific one and the destroyer of the universe.

कालाग्निरुद्रः संहर्ता तेष्वेकः शंकारांशकः।
शुद्धसत्त्वस्वरूपश्च शिवश्च शिवदः सताम्॥ २४॥

One of the Rudras is known by the name of Kālāgni-Rudra (Rudra of the time of dissolution). The one who is destroyer is the part of Śaṅkara. Śiva has the pure *Sattvaguṇa* in him and he also bestows welfare on the people.

अन्ये कृष्णस्य च कलास्तावंशौ विष्णुशंकरौ।
समौ सत्त्वस्वरूपौ द्वौ परिपूर्णतमस्य च॥ २५॥

The rest of the Rudras are merely of the race of lord Kṛṣṇa he also bestows welfare on the people.

उक्तं रुद्रोद्भवे काले कथं विस्मरसि द्विज।
मायया मोहिताः सर्वे मुनीनां च मतिभ्रमः॥ २६॥

The rest of the Rudras are merely of the race of lord Kṛṣṇa, only Viṣṇu and Śiva are the complete parts of lord Kṛṣṇa. Both of them are equally of the form of *sattva*.

सनकश्च सनन्दश्च तृतीयश्च सनातनः।
सनत्कुमारो भगवांश्चतुर्थो ब्रह्मणः सुतः॥ २७॥

O Brāhmaṇa, I have narrated to you the story of the creation of Rudras earlier. Have you forgotten it? All are moving under the influence of the illusion of the lord; therefore even the sages also developed doubts.

ब्रह्मा स्रष्टुं पूर्वपुत्रानुवाच ते न सेहिरे।
तेन प्रकोपितो धाता रुद्राः कोपोद्भवा मुने॥२८॥

Out of the sons of Brahmā, Śaunaka happens to the first, Sananda the second, Sanātana the third and the fourth one is the lord the Sanat-kumāras. O sage, Brahmā had initially created them and asked them to engage themselves in the creation of the universe but they refused to do so which enraged Brahmā and out of rage, the Rudras were born.

सनकश्च सनन्दश्च तौ द्वावानन्दवाचकौ।
आनन्दितौ च बालौ द्वौ भक्तिपूर्णतमौ सदा॥२९॥

Both the boys Sanaka and Sananda represents the welfare; therefore both of them always remain filled with devotion and spend their time joyfully. Therefore they are known by the name of Sanaka and Sananda.

सनातनश्च श्रीकृष्णो नित्यः पूर्णतमः स्वयम्।
तद्भक्तस्तत्समः सत्यं तेन बालः सनातनः॥३०॥

Lord Kṛṣṇa himself has been eternal and complete in all respects, his devotee also becomes like him. Therefore the third child was given the name of Sanātana.

सनत्तु नित्यवचनः कुमारः शिशुवाचकः।
सनत्कुमारं तेनेममुवाच कमलोद्भवः॥३१॥

The word Sanātana represents eternity and the word Kumāra stands for a child. Therefore Brahmā gave the child, the name of Sanat-kumāra.

ब्रह्मणो बालकानां च व्युत्पत्तिः कथिता मुने।
सांप्रतं नारदाख्यानं श्रूयतां च यथाक्रमम्॥३२॥

O sage, thus have I narrated the names of all the sons of Brahmā; now you listen to the story about Nārada.

इति श्रीब्र० महा० ब्र० सौ० ब्रह्मपुत्रव्युत्पत्तिकथनं नाम
द्वाविंशोऽध्यायः॥२२॥

अथ त्रयोविंशोऽध्याय:

Chapter – 23

Nārada seeks permission from Brahmā for performing *tapas*

सौतिरुवाच

स्रष्टा सृष्टिविधानेन नियोज्य सर्वबालकान्।
नारदं प्रेरयामास सृष्टिं कर्तुं च शौनक॥ १॥

Sauti said—O Śaunaka, Brahmā asked all his son to get engaged in the work of the creation of the universe and he also asked Nārada to follow suit.

हितं सत्यं वेदसारं परिणामसुखावहम्।
उवाच नारदं ब्रह्मा वेदवेदाङ्गपारगम्॥ २॥

Brahmā had already imparted the knowledge of Vedas and later Vedic literature to Nārada. He, therefore, asked them to perform the job which was strictly according to the Vedas and could bestow welfare in the long run.

ब्रह्मोवाच

एहि वत्स कुलश्रेष्ठ नारद प्राणवल्लभ।
ज्ञानदीपशिखाज्ञानतिमिरक्षयकारक॥ ३॥

Brahmā said—O son, you come here; you are the best of all my sons and are dearer to me than my life. You are the flame of intelligence and are the destroyer of a darkness of ignorance.

सर्वेषामपि वन्द्यानां जनक: परमो गुरु:।
विद्यादाता मन्त्रदाता द्वौ समौ च पितु: परौ॥ ४॥
तवाहं जनक: पुत्र विद्यादाता च पालक:।
ममाज्ञया च मत्प्रीत्या कुरु दारपरिग्रहम्॥ ५॥

The father happens to be the great teacher; he is respectable of all the people. He is the one who bestows the knowledge and the *mantras* are both equal and are superior to the father. O son, I am your father, the bestower of knowledge and have brought you up. Therefore at my command and for my pleasure, you marry yourself.

स च शिष्य: सोऽपि पुत्रो यश्चाज्ञां पालयेद्गुरो:।

न क्षेमं तस्य मूढस्य यो गुरोरवचस्करः॥६॥
स पण्डितः स च ज्ञानी स क्षेमी स च पुण्यवान्।
गुरोवर्चस्करो यो हि क्षेमं तस्य पदे पदे॥७॥
सर्वेषामाश्रमाणां च प्रधानः पुण्यवान्गृही।
स्त्रीपुत्रपौत्रयुक्तं च मन्दिरं तपसः फलम्॥८॥

He alone could be called as true sons and the true pupils who obeys to the command of his teacher; the one who disregards the teacher, cannot earn any welfare. Such of the learned people, intellectuals could be sharer of welfare and virtues who obey the command of the teacher. He meets with welfare at every step in all the *Āśramas* the *Gṛhastha-Āśrama* happens to be the best, because with the glory of his *tapas* he maintenance his wife and sons, beside the grandsons joyfully.

पितरः पूर्वकाले च तिथिकाले च देवताः।
सर्वे गृहस्थमायान्ति निपानमिव धेनवः॥९॥

As the cows go to a tank for drinking water, similarly the gods and the manes go to the householder in the morning and at noon.

नित्यं नैमित्तिकं काम्यं कुर्वन्ति गृहिणिः सदा।
इह एतत्सुखं पुण्यं स्वर्गभोगः परत्र च॥१०॥

The house-holders regularly perform the essential rites and many of the sacrifices. By thus conducting himself the house-holders enjoys the sacred life on earth and achieves the heavenly abode after death.

जीवन्मुक्तो गृहस्थश्च स्वधर्मपरिपालकः।
यशस्वी पुण्यवांश्चैव कीर्तिमान्धनवान्सुखी॥११॥

He follows his *dharma* truthfully; he becomes illustrious, meritorious, glorious, rich and enjoys all the pleasures.

यशस्वी कीर्तिमान्यो हि मृतो जीवति संततम्।
यशः कीर्तिविहीनो हि जीवन्नपि मृतो हि सः॥१२॥

The one who is glorious and enjoys popularity, he remain alike even after his death and the people devoid of glory and popularity are considered to be dead even during their life time.

ब्रह्मणो वचनं श्रुत्वा नारदो मुनिसत्तमः।
उवाच विनयं भीतः शुष्ककण्ठौष्ठतालुकः॥१३॥

At these words of Brahmā the lips throat and mouth of Nārada were dried up. He get terrified he spoke meekly.

नारद उवाच

एकदा वाग्विरोधेन चोभयोस्तातपुत्रयोः।
हानिर्बभूव दैवेन महती वाऽयशस्करी॥१४॥

Nārada said—Once both father and son had to suffer gravely censurable because of their mutual disagreement by opposing dialogue.

मया प्राप्तं च त्वच्छापाद्गान्धर्वं शौद्रमेव च।
जन्म कर्म च मच्छापात्त्वमपूज्यो भवे भव॥१५॥
बभूव शापो मुक्तो मे काले ते भविता विधे।
दोषाय कल्पते शश्वद्विरोधो न गुणाय च॥१६॥

Because of your curse I was born in the race of Gandharvas as well as the Śūdras. You became unadorable in the universe in the universe because of my curse. I could rid myself of your curse after a long time. Therefore, it is said that internal disagreement always leads to harmful situation and can earn no merit.

स पिता स गुरुर्बन्धुः स पुत्रः स अधीश्वरः।
यः श्रीकृष्णपादपद्मे दृढां भक्तिं च कारयेत्॥१७॥

The one who makes his sons devoted to lord Kṛṣṇa, he alone could be called a father or a teacher or as a true son of the lord.

असद्वर्त्मनि चाज्ञानाद्गच्छन्ति यदि बालकाः।
निवर्तयति तानेव स पिता करुणानिधिः॥१८॥

If a child moves on the wrong path, then the compassionate father takes him back from that path.

कारयित्वा कृष्णपादे भक्तित्यागं च यः पिता।
अन्यस्मिन्विषये पुत्रं स किं हन्त प्रवर्तयेत्॥१९॥
दारग्रहो हि दुःखाय केवलं न सुखाय च।
तपःस्वर्गभक्तिमुक्तिकर्मणां व्यवधायकः॥२०॥

Lord Kṛṣṇa's lotus-like feet are adorable and discarding his devotion, if one leads his sons to

the worldly pleasures, he cannot be called a true father. It is troublesome to have a wife and one get on pleasures out of it. She is an obstruction in the performance of *tapas*, achieving of heavens and salvation.

योषितस्त्रिविधा ब्रह्मन्गृहिणां मूढचेतसाम्।
साध्वी भोग्या च कुलटास्ताः सर्वाः स्वार्थतत्पराः॥ २१॥

The foolish house-holders have three types of ladies who are virtuous, enjoyable and wicked. All of them are selfish.

परलोकभिया साध्वी तथेह यशसात्मनः।
कामस्नेहाच्च कुरुते भर्तुः सेवां च संततम्॥ २२॥

The virtuous lady conducts herself with the fear of her glory and also serves her husband for conjugal pleasures.

भोग्या भोगार्थिनी शश्वत्कामस्नेहेन केवलम्।
कुरुते कान्तसेवां च न च भोगादृते क्षणम्॥ २३॥

The enjoyable lady lives only for enjoying the worldly pleasures serving her husband. In fact she does not serve her husband even for a moment.

वस्त्रालंकारसंभोगसुस्निग्धाहारमुत्तमम्।
यावत्प्राप्नोति सा भोग्या तावच्च वशगा प्रिया॥ २४॥

Till such time she gets the clothes, ornaments, conjugal pleasures, she remains attached to her husband enjoying all the luxury. She remains attached to her husband, till a such time all these pleasures are available to her.

कुलाङ्गारसमा नारी कुलटा कुलनाशिनी।
कपटात्कुरुते सेवा स्वामिनो न च भक्तितः॥ २५॥
सदा पुंयोगमाशंसुर्मनसा मदनातुरा।
आहारादधिकं जारं प्रार्थयन्ती नवं नवम्॥ २६॥

The wicked woman are like the fire in the family and are responsible for the destruction of the race. If such a woman serves her husband, she does so only deceitfully, devoid of any devotion. She always remains passionate and is always desirous of the company of others. Besides good food, she always remains anxious to have more and more men to enjoy their company.

जारार्थे स्वपतिं तात हन्तुमिच्छति पुंश्चली।
तस्यां यो विश्वसेन्मूढो जीवनं तस्य निष्फलम्॥ २७॥

O father, for the sake of her lover, such a degraded women even kills her husband. Therefore, the fools who believe in her their lives remains of no consequence.

कथिता योषितः सर्वा उत्तमाधममध्यमाः।
स्वात्मारामा विजानन्ति मनस्तासां न पण्डिताः॥ २८॥

I have thus explained the conduct of the virtuous and the ordinary types of women. Even the great yogīs cannot read the mind of such women.

हृदयं क्षुरधाराभं शरत्पद्मोत्सवं मुखम्।
सुधासमं सुमधुरं वचनं स्वार्थसिद्धये॥ २९॥

Their hearts are quite sharp and their faces retain the beauty of the lotus flower. They speak in sweet tone for the accomplishment of their tasks.

प्रकोपे विषतुल्यं च विश्वासे सर्वनाशनम्।
दुर्ज्ञेयं तदभिप्रायं निगूढं कर्म केवलम्॥ ३०॥

When enraged they vomit words which are like poison, the one who believes in them is sure to ruin himself. It is very difficult to understanding their mind; all their actions are deep rooted.

सदा तासामविनयः प्रबलं साहसं परम्।
दोषोत्कर्षश्छलोत्कर्षः शश्वन्माया दुरत्यया॥ ३१॥

Such women are of extremist nature and possess great courage. They are filled with deceitfully actions creating illusions everywhere.

पुंसश्चाष्टगुणः कामः शश्वत्कामो जगद्गुरो।
आहारो द्विगुणो नित्यं नैष्ठुर्यं च चतुर्गुणम्॥ ३२॥
कोपः पुंसः षड्गुणश्च व्यवसायश्च निश्चितम्।
यत्रेमे दोषनिवहाः कास्था तत्र पितामह॥ ३३॥
का क्रिडा किं सुखं पुंसो विण्मूत्रमलवेश्मनि।
तेजः प्रनष्टं संभोगे दिवालापे यशःक्षयः॥ ३४॥

O teacher, of the universe, they possess the patience eight times more then the men, they eat double the food and are four times more cruel then the men. How can one believe in them? What type of pleasures can a man derive from a woman and what type of pleasure can he get? By indulging in intercourse with them, there is loss of strength and by talking to them one loses the glory.

धनक्षयोऽतिप्रीतौ चात्यासक्तौ च वपु:क्षय:।
साहित्ये पौरुषं नष्टं कलहे माननाशनम्॥
सर्वनाशश्च विश्वासे ब्रह्मन्नारीषु किं सुखम्॥ ३५॥

When one is immensely attached to them, there is a loss of riches. By getting immensely attracted towards them, one loses the strength of the body; by indulging in conjugal pleasures there is a loss of wisdom, by quarrelling with them there is a loss of honour and everything. Therefore O Brahman what type of pleasure can we get from a woman?

यावद्धनी च तेजस्वी सश्रीको योग्यतापर:।
पुमान्नारीं वशीकर्तुं समर्थस्तावदेव हि॥ ३६॥

The man is virtuous, rich, full of lustre and quite competent. He can control the ladies only up to the time, he has all the riches available with him.

रोगिणं निर्धनं वृद्धं योषिद्धे प्रेक्षतेऽप्रियम्।
लोकाचारभयात्तस्मै ददात्याहारमल्पकम्॥ ३७॥

The ladies do not love the husbands who are pauper and are old. They give them little food because of adverse reaction in the society.

इत्येव कथितं सर्वं ब्रह्मन्नात्मागमो यथा।
सर्वं जानासि सर्वज्ञ स्वात्मारामेश्वरो भवान्॥ ३८॥
अनुग्रहं कुरु विभो विदायं देहि सांप्रतम्।
कृष्णभक्तिं प्रार्थयामि त्वयि कल्पतरो: परे॥ ३९॥

O Brahman, I have spoken all these on the basis of my knowledge, you know everything because you are the lord of the soul of a human being. Therefore you kindly permit me to go. O lord you be compassionate on me, you are greater than the *kalpavṛkṣa* I am desirous of the devotion of lord Kṛṣṇa.

इत्युक्त्वा नारदस्तत्र धृत्वा तातपदाम्बुजम्।
आज्ञां ययाचे पितरंगन्तुं तपसि मङ्गलं॥ ४०॥

Thus speaking Nārada bowed down at the feet of Brahmā and seeking his permission for leaving to perform *tapas*.

कृताञ्जलिपुटो भूत्वा भक्तिनम्रात्मकंधर:।
कृत्वा प्रदक्षिणं नत्वा ब्रह्माणं गन्तुमुद्यत:॥ ४१॥

Thereafter, he circumambulated Brahmā with folded hands and bowing in reverence he was about to leave.

गच्छन्तं तनयं दृष्ट्वा विधाता जगतां मुने।
रुरोदोच्चैर्मुक्तकण्ठं महासांसारिको यथा॥ ४२॥
करे धृत्वा समालिङ्ग्य चुचुम्ब च पुन: पुन:।
चिरं वक्षसि कृत्वा च वासयामास जानुनि॥ ४३॥
स्वात्मारामेश्वरो ब्रह्म योगीन्द्राणां गुरोर्गुरु:।
भेदं सोढुं न शक्तोऽभूद्विच्छेदो दु:सहो नृणाम्॥ ४४॥

O sage, Brahmā the creator of the universe finding his son leaving for penance was overwhelmed and becoming emotional he started weeping bitterly. Thereafter holding his hand and embracing Nārada, Brahmā kissed his face many times. Lord Brahmā inspite of being so knowledgeable could not bear the separation of Nārada, because separation is intolerable.

कातर: पुत्रभेदेन मोहितो विष्णुमायया।
शोकार्तो वक्तुमारेभे सुतं संबोध्य शौनक॥ ४५॥

O Śaunaka, infested with the illusion of lord Viṣṇu, Brahmā was infested with the grief of separation from his son and said to him.

इति श्रीब्रह्म० महा० ब्रह्म० सौ० ब्रह्मनारदसंवादे नाम त्रयोविंशोऽध्याय:॥ २३॥

अथ चतुर्विंशोऽध्याय:

Chapter – 24

Discourse of Brahmā on the duties of the house-holder

श्री ब्रह्मोवाच

त्वं गच्छ तपसे वत्स किं मे संसारकर्मणि।

अहं यास्यामि गोलोकं विज्ञातुं कृष्णमीश्वरम्।। १।।

Brahmā said—O son, you can move along for performing *tapas*. This creation of the universe is of no consequence for me. I shall go to *Goloka* to know about lord Kṛṣṇa.

सनकश्च सनन्दश्च तृतीयश्च सनातन:।

सनत्कुमारो वैरागी चतुर्थ: पुत्र एव च।। २।।

यती हंसी चारुणिश्च वोढु:पञ्चशिखस्तथा।

पुत्रास्तपस्विन: सर्वे किं मे संसारकर्मणि।। ३।।

वचस्करो मरिचिर्म अङ्गिराश्च भृगुस्तथा।

रुचिरत्रि: कर्दमश्च प्रचेताश्च क्रतुर्मनु:।। ४।।

वसिष्ठो वशग: शश्वत्सर्वेषु च सुतेषु च।

अन्येऽविवेकिनोऽसाध्या: किं ते संसारकर्मणि।। ५।।

Sanaka, Sanandana, Sanātana and the fourth son Sanatkumāra have already become recluses. The son named Yati, Haṅsī, Āruṇī, Voḍhu, Pañcaśikha and other sons also have also become mendicants. Then how my I concerned with the creation of the universe. Marīci, Aṅgirā, Bhṛgu, Ruci, Atri, Kardama, Pracetā, Kratu and Manu these are the sons who are quite obedient to me. Out of these sons Vasiṣṭha is extremely obedient, who always moves according to my wishes. The rest of the sons are thoughtless and do not care for my command. In such circumstances why should I brother about the creation of the universe.

निबोध वत्स वक्ष्यामि वेदोक्तं वचनं शुभम्।

पारम्पर्यक्रमपरं चतुर्वर्गफलप्रदम्।। ६।।

O son, listen, I speak to you the welfare words which are contained in the Vedas. These words are being followed with great effort and bestow *Dharma*, *Artha*, *Kāma* and *Mokṣa*.

धर्मार्थकाममोक्षांश्च सर्वे वाञ्छन्ति पण्डिता:।

वेदप्रणिहितानेतान्सभासु मुनिशंसितान्।। ७।।

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्यय:।

आदौ विप्रो यज्ञसूत्रं परिधाय सुखं सुखी।। ८।।

समधीत्य ततो वेदान्ददाति गुरुदक्षणिम्।

तत: प्रकृष्टकुलजां सुविनितां समुद्वहेत्।। ९।।

In the assembly of the sages mentioned in the Vedas, *Dharma*, *Artha*, *Kāma* and *Mokṣa* are praised and desired by all the intellectuals. The Dharma is found established in the Vedas and the actions which are denounced in the Vedas are called *adharma*. The Brāhmaṇa first of all should to be adorned with *yajñopavīta* and should study the Vedas. Thereafter we should offer *dakṣinā* to his teacher. Then he should marry a spotless girl of noble race.

सा साध्वी कुलजा या च पतिसेवासु तत्परा।

सद्वंशे दुर्विनीता च संभवेन्न कदाचन।

आकरे पद्मरागाणां जन्म काचमणे: कुत:।। १०।।

The woman born in high family remains attached to her husband and lives the life of chastity; the woman of the high race is also well disciplined. How could a glass-gem emerge out of the mine of pure gems?

असद्वंशप्रसूता या पित्रोर्देषिण नारद।

दुर्विनीता च सा दुष्टा स्वतन्त्रता सर्वकर्मसु।। ११।।

O Nārada, only a girl born in some low family becomes harsh and wicked and acts according to her own will.

न वत्स दुष्टा: सर्वाश्च योषित: कमलाकला:।

स्वर्वेश्यांशाश्च कुलटा असद्वंशसमुद्भवा:।। १२।।

O son, all the ladies cannot be wicked because they happen to be the rays of Lakṣmī. Such of the ladies who are born of the race of Apsarās and low family. Only they become wicked.

निर्गुणं स्वामिनं साध्वी सेवते च प्रशंसति।

न सेवते च कुलटा प्रियं निन्दति सद्गुणम्।। १३।।

A chaste woman serves even a husband who is devoid of any good qualities. But a wicked woman disregards even a virtuous husband and turns her good qualities as the vices.

साधु: सद्वंशजां कन्यां प्रयत्नेन परिग्रहेत्।

तस्यां पुत्रान्समुत्पाद्य वृद्धस्तु तपसे व्रजेत्॥ १४॥

Therefore the men of noble nature marry their daughters with great efforts and produce children from them. After attaining the old age they leave the house for performing *tapas*.

वरं हुतवहे वास: सर्पवक्त्रे च कण्टके।

एतेभ्यो दु:खदो वास: स्त्रिया दुर्मुखया सह॥ १५॥

It is better to live in the fire, over the serpent hood or over the thorn, but it is difficult to manage with a wife who is ill-tongued, because she is more troublesome even than the fire, the snakes, of the thorns.

मत्तोऽधीतस्त्वया वेदो मह्यं च गुरुदक्षिणाम्।

पुत्र देहीदमेवेह कुरु दारपरिग्रहम्॥ १६॥

वत्स त्वं कुलजातां च पूर्वपत्नीं च मालतीम्।

विवाहं कुरु कल्याण कल्याणे च दिनेऽनघ॥ १७॥

O son, you have learnt Vedas from me and I want only this much *dakṣiṇā* in return that you marry yourself. O son, your earlier spotless wife named Mālatī has been reborn, she is sinless. You marry her on some auspicious day.

मनुवंशोद्भवस्येह सृञ्जयस्य गृहे सती।

त्वत्कृते जन्म लब्ध्वा च कुरुते भारते तप:॥ १८॥

Having been born in the race of Manu and the house of king Sṛñjaya, she is performing *tapas* in the land of Bhāratavarṣa to achieve you.

गृह्णीष्व परमां रत्नमालां च कमलाकलाम्।

भारते न भवेद्व्यर्थं जनानां तपस: फलम्॥ १९॥

Her present name is Ratnamālā, she is the ray of Lakṣmī and therefore you go and accept her as your wife, because in Bhāratavarṣa the *tapas* performed by someone never becomes infructuous.

आदौ भवेद्गृही लोको वानप्रस्थस्तत: परम्।

ततस्तपस्वी मोक्षाय क्रम एष श्रुतौ सुत:॥ २०॥

A man should first of all conduct himself as a house-holder. Thereafter as a Vānaprastha. At the third stage he should aspire for salvation turning himself to the form of an ascetic and performing *tapas*. This sequence has been defined in the Vedas.

वैष्णवानां हरेरर्चा तपस्या च श्रुतौ श्रुता।

वैष्णव त्वं गृहे तिष्ठ कुरु कृष्णपदार्चनम्॥ २१॥

अन्तर्बाह्ये हरिर्यस्य तस्य किं तपसा मृत॥ २२॥

It has been described in the Vedas,. the adoration of the lord is *tapas* for a Vaiṣṇava who should conduct himself as a house-holder and adore lord Kṛṣṇa. O son, a person in whom lord Viṣṇu resides and even surrounds him, what is the use of *tapas* for him?

नान्तर्बाह्ये हरिर्यस्य तस्य किं तपसाऽनघ।

तपसा हरिराराध्यो नान्य: कश्चन विद्यते॥ २३॥

O sinless one, who is not surrounded by Hari, the performing of *tapas* is of no use for me because by performing *tapas*, one adores lord Viṣṇu only and none else.

यत्र तत्र कृतं कृष्णसेवनं परमं तप:।

वत्स मद्वचनेनैव गृहे स्थित्वा हरिं भज॥ २४॥

O son wherever one renders services to lord Kṛṣṇa it amounts to the best of *tapas*. Therefore listening to my words, you stay at home and recite the name of the lord.

गृही भव मुनिश्रेष्ठ गृहिणां सर्वदा सुखम्।

कामिन्यां सुखसंभोग: स्वर्गभोगसमो मत:॥ २५॥

O best of the sages, you become the best of the house-holder which will bestow immense pleasure on you. The pleasure one derives from the company of his damsel is equivalent to all the pleasures of the world.

तद्दर्शनमुपस्पर्शं वाञ्छन्त्येव मुमुक्षव:।

सर्वस्पर्शसुखात्स्त्रीणामुपस्पर्शसुखं वरम्॥ २६॥

Even the truth seekers are desirous of having an audience with her and to touch her. The touch

of a lady, is considered to be the best of the touch of all others.

ततः सुखतमे पुत्रदर्शस्पर्शने मुने।
सर्वेभ्यः प्रेयसी कान्ता प्रिया तेन प्रकीर्तिता॥ २७॥

O sage looking to the face of a son and touching him also gives immense pleasures. The wife is considered to be the dearest of all and that is why she is called the beloved.

पुत्रप्रयोजना कान्ता शतकान्ताप्रियः सुतः।
नास्ति पुत्रात्परो बन्धुर्नास्ति पुत्रात्परः प्रियः॥ २८॥
सर्वेभ्यो जयमन्विच्छेत्पुत्रादेकात्पराजयम्।
न चानोऽप्रियोऽर्थश्च तस्मादपि सुतः प्रियः॥ २९॥

You need a wife for producing a son, who happens to be dearer than hundreds of wives. No other relation becomes dearer to anyone then his own son. You try to overcome all the desires and think of a defeat from your son only. No good things are kept by anyone for himself and are given away to the son. Therefore the son happens to be the dearest of all.

अतः प्रियतमे पुत्रे न्यसेदात्मपरं धनम्।
इत्येवमुक्त्वा स ब्रह्मा विरराम च शौनक।
उवाच वचनं तातं नारदो ज्ञानिनां वरः॥ ३०॥

Therefore one should give away all his riches to his dearest son. O Śaunaka, thus speaking Brahmā kept quiet; thereafter Nārada the best of the intellectual spoke to him.

नारद उवाच

स्वयं विज्ञाय सर्वार्थं स्वपुत्रं वेददर्शने।
प्रवर्तयत्यसन्मार्गे स दयालुः कथं पिता॥ ३१॥

Nārada said—How can the father who leads a son to the wrong path, be considered as the compassionate one.

जलबुद्बुदवत्सर्वं संसारमतिनश्वरम्।
जलरेखा यथा मिथ्या तथा ब्रह्मञ्जगत्त्रयम्॥ ३२॥

O Brahman the entire universe is like the water bubble and vanishes in no time. It is like the line drawn over the water.

विहाय हरिदास्यं च विषये यन्मनश्चलम्।
दुर्लभं मानवं जन्म मा भूत्तन्निष्फलं क्वचित्॥ ३३॥

The mind should not be allowed to be influenced by the worldly pleasures and passions and should be devoted to lord Hari. Because of this, one should make it successful.

का वा कस्य प्रिया पुत्रो बन्धुः को वा भवार्णवे।
कर्मोर्मिभिर्योजना च तदपायो वियोजना॥ ३४॥
सुकर्म कारयेद्यो हि तन्मित्रं स पिता गुरुः।
दुर्बुद्धिं जनयेद्यो हि स रिपुः स्यात्कथं पिता॥ ३५॥

Who is the beloved of whom in this ocean of universe and who is the wife, the son and the brother. Because of the movement of waves they come together and after the decline of the deeds they again get separated. The one who performs noble deeds or inspires to do so can be called a true friend, a father and the teacher and one who inculcates evil thoughts, he cannot be considered as a father but is an enemy.

इत्येवं कथितं तात वेदबीजं यथागमम्।
ध्रुवं तथापि कर्तव्यं तवाज्ञापरिपालनम्॥ ३६॥

O father in this way I have spoken out the essence of the Vedas and the Śāstras. Though it is absolutely true, inspite of that I should obey your command.

आदौ यास्यामि भगवन्नरनारायणाश्रमम्।
नारायणकथां श्रुत्वा करिष्ये दारसंग्रहम्॥ ३७॥

O lord first of all I shall visit the abode of Naranārāyaṇa. Thereafter listening to the advised of lord Viṣṇu I shall marry myself.

इत्येवमुक्त्वा स मुनिर्विरराम पितुः पुरः।
पुष्पवृष्टिस्तदुपरि ततत्क्षणेन बभूव ह॥ ३८॥

Thus speaking Nārada kept quiet. At that very movement there was a showering of flowers.

क्षणं पितुः पुरः स्थित्वा नारदो मुनिसत्तमः।
उवाच च पुनर्वेदं वचनं मङ्गलप्रदम्॥ ३९॥

Thereafter Nérada, the best of the sages, stood before his fathern (Brahmā), and further spoke pleasant words.

श्रीनारद उवाच

देहि मे कृष्णमन्त्रं च यन्मनोवाञ्छितं मम।

तत्संबन्धि च यज्ज्ञानं यत्र तद्गुणवर्णनम्॥४०॥

Nārada said—O lord, you bestow the *mantra* of Kṛṣṇa on me, which is desired by me in my life. Whatever knowledge is associated with the mantra of Kṛṣṇa, you better bestow the same on me. You tell me all about it.

ततः पश्चात्करिष्यामि त्वत्प्रीत्या दारसंग्रहम्।

मानसे परिपूर्णे च कार्यं कर्तुं पुमान्सुखी॥४१॥

Thereafter I shall marry himself in order to please you, because a person feels happy after his desired tasks is accomplished and then he attends to the other jobs.

नारदस्य वचः श्रुत्वा प्रहृष्टः कमलोद्भवः।

उवाच पुनरेवेदं पुत्रं ज्ञानविदां वरः॥४२॥

The all knowledgeable Brahmā felt delighted at the words of Nārada and said to him.

ब्रह्मोवाच

पत्युर्मन्त्रं पितुर्मन्त्रं न गृह्णीयाद्विचक्षणः।

विविक्ताश्रमिणां चैव न मन्त्रः सुखदायकः॥४३॥

निषेकाल्लभ्यते मन्त्रो गुरुर्भर्ता च कामिनी।

विद्या सुखं भयं दुःखं पुरुषैः स्वेच्छया न च॥४४॥

Brahmā said—the intelligent person should not receive *mantra* of his father or the husband. Even to receive a *mantra* from a female ascetic does not bestow welfare on anyone. Therefore a person should receive *mantra* from a teacher, a lord and not from a woman, otherwise one cannot get pleasure and has to face misery. He cannot achieve them by his own efforts.

महेश्वरस्तव गुरुः प्राक्तनो नः पुरातनः।

गच्छ वत्स शिवं शान्तं ज्ञानिनां गुरुम्॥४५॥

Therefore lord Śiva happens to be your old teacher besides mine. Therefore you go to lord Śiva who is peaceful, bestower of welfare and is the teacher of all the intellectuals.

तत एव भवान्मन्त्रं ज्ञानं लब्ध्वा पुरातनात्।

नारायणकथां श्रुत्वा शीघ्रमागच्छ मद्गृहम्॥४६॥

You go to him, have a *mantra* from him besides listening to the stories of Nārāyaṇa and return to me at once.

इत्युक्त्वा जगतां धाता विरराम च शौनक।

प्रणम्य पितरं भक्त्या शिवलोकं ययौ मुनिः॥४७॥

O Śaunaka, Brahmā the creator of the universe kept quiet after speaking all this and the sage Nārada also went to Śiva bowing in reverence to Brahmā.

इति श्री० म० सौ० ब्र० ब्रह्मनारदोक्तसंसारसुखासुखवर्णनं नाम चतुर्विंशोऽध्यायः॥२४॥

अथ पञ्चविंशोऽध्यायः

Chapter – 25

Nārada's audience with lord Śiva

सौतिरुवाच

क्षणेन विप्रप्रवरो मुदाऽन्वितो
जगाम शंभोः सदनं मनोहरम्।
ऊर्ध्वं ध्रुवाद्योजनलक्षमीप्सितं
महार्हरत्नौघविनिर्मितं महत्॥ १॥

Sauti said—Nārada the best of the Brāhmaṇas felt delighted and in an instant he reached the pleasant abode of lord Śiva located at a distance of a lakh of *yojanas* above the pole-star (*dhruva*) and was built with precious stones.

निराश्रये योगबलेन शंभुना
धृतं विचित्रं विविधालयान्वितम्।
दृष्टं सुपुण्याशयसाधकैर्वरै-
र्मुनीन्द्रवर्यैः परिपूरितं शुभम्॥ २॥

Śiva with the influence of his yogic powers had created in the sky having no base a beautiful *loka*. It is inhabited by the glorious sages having spotless minds besides the best of ascetic.

मयूखशून्यं रविचन्द्रयोर्मुने
हुताशनैर्वेष्टितमेव केवलम्।
प्राकाररूपैरतिरिक्तवर्धितै-
रुच्चैरसंख्याप्रमितैः शिखोज्ज्वलैः॥ ३॥

The rays of the sun and the moon do not reach there; that *loka* is surrounded by high flames of fire which serve as the boundary wall.

पुरं वरं योजनलक्षविस्तृतं त्रिकोटिरत्नेन्द्रगृहान्वितं सदा।
विराजितं हीरकसारनिर्मितैश्चित्रैर्विचित्रैर्विविधैर्मनोहरैः॥४॥

That beautiful city is spread over an area of a lakh of *yojanas* which has three crores of houses studded with gems. The gems have also been used in the inner apartments which are of different shades and looked quite charming.

माणिक्यमुक्तामणिदर्पणैर्युतं
न स्वप्नदृष्टं द्विज विश्वकर्मणः।
आकल्पमेकैः शिवसेवितैर्जनै-
र्निषेवितं संततमेव शौनक॥५॥
सिद्धैर्नियुक्तं शतकोटिलक्षकै
स्त्रिकोटिलक्षैश्च युतं स्वपार्षदैः।
युक्तं त्रिलक्षैर्विकटैश्च भैरवैः
क्षेत्रैश्चतुर्लक्षशतैश्च वेष्टितम्॥६॥

O Brāhmaṇa named Śaunaka, the city has mirrors made of the pearls and gems which are invisible to Viśvakarmā even in dreams. In such palaces only the devotees of lord Śiva are allowed to reside. The Śivaloka has a hundred crores lakhs of the devotees of Śiva. Three lakhs of deformed Bhairavas also reside there, hundred of lakhs of regions surround it.

सुरद्रुमैर्वेष्टितमेव संततं
मन्दारवृक्षप्रवरैः सुपुष्पितैः।
विराजितं सुन्दरकामधेनुभि
र्यथा बलाकाशतकैर्नभस्तलम्॥७॥

There is the beautiful *Mandāra* mountain with the divine trees laden with beautiful flowers. There are beautiful Kāmadhenu (wish fulfilling) cows which add, grandeur of the place. A hundreds of Apsarās add to the beauty of the heaven.

दृष्ट्वा मुनिर्विस्मयमाप मानसे
किं नात्र चित्रं सुरयोगिनां गुरौ।
लोकं त्रिलोकाच्च विलक्षणं परं
भीमृत्युरोगार्तिजराहरं वरम्॥

The sage Nārada was surprised by looking at them. He thought, "The place is inhabited by Śiva who happens to be the teacher all of all the yogīs and intellectual. It is really surprising to find such astonishing things here. This *loka* is of astonishing nature as compared to the other *lokas* and is indeed the best. The fear, ailments, old age are removed from this place.

दूरे सभामण्डलमध्यगं शिवं ददर्श शान्तं शिवदं मनोहरम्।
पद्मत्रिनेत्रं विधुपञ्चवक्त्रकं गङ्गाधरं निर्मलचन्द्रशेखरम्॥९॥

Nārada found that Śiva was lodged in the Sabhāmaṇḍapa. In the centre of the Sabhāmaṇḍapa he was seated having five faces, which were quite peaceful. He looked as the bestower of welfare, quite charming and was having three eyes resembling the lotus flowers. The river Gaṅgā was emerging from his head and the crescent was adorning his forehead.

प्रतप्तहेमाभजटाधरं विभुं
दिगम्बरं शुभ्रमनन्तमक्षरम्।
मन्दाकिनीपुष्करबीजमालया
कृष्णेति नामैव मुदा जपन्तम्॥१०॥

He was wearing matted locks of hair over the heads, which were issuing lustre of the molten gold. He was wearing no clothes and looked eternal. He was wearing a garland of lotus flowers emerging from heavenly Gaṅgā. Filled with ecstasy he was reciting the name of lord Kṛṣṇa.

सुनीलकण्ठं भुजगेन्द्रमण्डितं
योगीन्द्रसिद्धेन्द्रमुनीन्द्रवन्दितम्।
सिद्धेश्वरं सिद्धविधानकारणं
मृत्युञ्जयं कालयमान्तकारकम्॥११॥
प्रसन्नहास्यास्यमनोहरं वरं
विश्वाश्रयाणां शिवदं वरप्रदम्।
सदाशुतोषं भवरोगवर्जितं
भक्तप्रियं भक्तजनैकबन्धुम्॥१२॥

A beautiful blue sign was adoring his neck. He was adorned with the ornaments of snakes and the great sages, yogīs and *siddhas* bowed in reverence at his feet. He is the lord of the *siddhas* and has overcome the death because of the attainment of the *siddhas*. He is the one, who can put an end to Yama and the time. He wears a serene smile over his face. He provides complete welfare to all who take refuge in him and grant the desired wishes. He get pleased in no time, he is free from all the worldly ailments, is loved by his devotees and is the only relative of his devotees.

गत्वा समीपं मुनिरेष शूलिनं
नानाम मूर्ध्ना पुलकाङ्कविग्रहः।
वीणां त्रितन्त्रीं क्वणयन्पुनर्जगौ
कृष्णं स तुष्टाव कलं सुकण्ठः॥ १३॥

Reaching before such a type of Śiva the sage Nārada became emotional and he bowed in reverence to him. Thereafter creating sound from the lute of three cords, he started reciting the glory of lord Kṛṣṇa before Śiva.

दृष्ट्वा मुनीन्द्रप्रवरं च सस्मितं
विधेः सुतं वेदविदां वरिष्ठम्।
योगीन्द्रसिद्धेन्द्रमहर्षिभिः सह
हर्षेण पीठादुदपश्यदीश्वरः॥ १४॥

Finding Nārada before him, who is the best of those well-versed in the Vedas and is the son of Brahmā, Śiva looked at him smilingly and got up from his seat with the *siddhas* and great ascetics to welcome Nārada.

ददौ च तस्मै मुनये ससंभ्रमा-
दालिङ्गनं चाशिषमासनादिकम्।
पप्रच्छ भद्रागमनप्रयोजनं
तपोधनं तं तपसां च शौनक॥ १५॥

O Śaunaka, Śiva then embraced Nārada without any hesitation and blessing him he offered him a seat asking him at the same time the reason for his arrival.

सद्रत्नसिंहासनसुन्दरे पर-
श्चोवास शंभुर्वरपार्षदैः सह।
नोवास धातुस्तनयः कृताञ्जलि-
स्तुष्टाव भक्त्या प्रणतः प्रभुं द्विज॥ १६॥

O Brāhmaṇa, lord Śiva then again took his seat over the gem-studded lion-throne with the courtiers but the sage Nārada instead of seating himself continued to stand with devotion. Thereafter with folded hands, he started offering prayer to Śiva.

गन्धर्वराजेन कृतेन नारदः
स्तोत्रेण रम्येण शुभप्रदेन च।
स्तुत्वा प्रणामं पुनरेव कृत्वा
भवाज्ञयोवास भवस्य वामतः॥ १७॥

Thereafter he recited the *stotra* which was bestower of the welfare and composed by the king of Gandharvas according to the Vedic texts. Thereafter Nārada again offered his salutation to him and taking permission from him, he took a seat to the left of Śiva.

चकार तत्रैव निवदनं शिवे
मनोऽभिलाषं निजकामपूरके।
श्रुत्वा मुनेस्तद्वचनं कृपानिधि-
र्दुतं प्रतिज्ञाय चकार चोमिति॥ १८॥

Thereafter he expressed the cause of his arrival before Śiva. On listening to the words of the sage, the compassionate Śiva said: "Alright."

इति श्री० म० सौ० ब्र० कैलासं प्रति नारदागमनं नाम पञ्च-
विंशोऽध्यायः॥ २५॥

अथ षड्विंशोऽध्यायः।

Chapter – 26

Daily routine and method of adoration

सौतिरुवाच

हरिस्तोत्रं च कवचं मन्त्रं पूजाविधिं परम्।
हरं ययाचे देवर्षिर्ध्यानं च ज्ञानमेव च।। १।।

Sauti said—The sage Nārada then prayed to Śiva to enlighten him on the *stotra* of lord Hari, his *kavaca*, his *mantra* and the best of the method of his adoration, including meditation and the knowledge of *tattva*.

स्तोत्रं च कवचं मन्त्रं ध्यानं पूजाविधिं तथा।
तत्प्राक्तनीयज्ञानं च ददौ तस्मै महेश्वरः॥२॥
सर्वं प्राप्य मुनिश्रेष्ठः परिपूर्णमनोरथः।
उवाच प्रणतो भक्त्याः गुरुं प्रणतवत्सलम्॥३॥

Maheśvara on his part bestowed on him the knowledge of *stotra*, *kavaca*, *mantra* meditation and method of adoration. Nārada the best of the sages felt that all his wishes have been fulfilled. Thereafter he bowing at his feet and his mind filled with devotion, spoke to his *Guru*, Who was always kind to the devotees.

नारद उवाच

आह्निकं ब्राह्मणानां च वद वेदविदां वर।
स्वधर्मपालनं नित्यं यतो भवति नित्यशः॥४॥

Nārada said—O lord you are best of the gods and therefore you kindly enlighten me on the method for the performing of daily routine of a Brāhmaṇa and other daily prayers.

श्रीमहेश्वर उवाच

ब्राह्मे मुहूर्ते चोत्थाय ब्रह्मरन्ध्रस्थपङ्कजे।
सूक्ष्मे सहस्रपत्रे स्वे निर्मले ग्लानिवर्जिते॥५॥
रात्रिवासं परित्यज्य गुरुं तत्रैव चिन्तयेत्।
व्याख्यामुद्राकरं प्रीतं सस्मितं शिष्यवत्सलम्॥६॥
प्रसन्नवदनं शान्तं परितुष्टं निरन्तरम्।
साक्षाद्ब्रह्मस्वरूपं च परमं चिन्तयेत्सदा॥७॥
ध्यात्वैवं गुरुमाराध्य हृत्पद्मे निर्मले सिते।
सहस्रपत्रे विस्तीर्णे देवमिष्टं विचिन्तयेत्॥८॥
यस्य देवस्य यद्ध्यानं यद्रूपं तद्विचिन्तयेत्।
गृहीत्वा तदनुज्ञां च कर्तव्यं समयोचितम्॥९॥

Lord Maheśvara said—One should get up early in the morning (at four o'clock) from the bed and changing his clothes he should meditate with his spiritual, unblemished, spotless mind, seated over the lotus of thousand petals and meditate upon his teacher, he should conceive that his teacher as seated over the thousand petaled lotus in Brahmarandhra. He is wearing a serene smile and is in Vyākhyāna-mudrā; his hand is raised. He is quite compassionate for his pupil, he had a smiling face, he always remains peaceful and satisfied and happens to be the form of the lord eternal. One should adore the lord in this manner. Thus meditating in the mind, one should adore his teacher. Thereafter he should meditate upon his family–god, always seated, being blissful, spotless clean, adorned with a thousand petals and having a heart like lotus. Which ever of gods has been described in a particular manner, one should adore him smilingly.

आदौ ध्यात्वा गुरुं नत्वा संपूज्य विधिपूर्वकम्।
पश्चात्तदाज्ञामादाय ध्यायेदिष्टं प्रपूजयेत्॥१०॥
गुरुप्रदिर्शितो देवो मन्त्रः पूजाविधिर्जपः।
न देवेन गुरुर्दृष्टस्तस्माद्देवाद्गुरुः परः॥११॥

According to the routine, one should first bow before his teacher, offering him his salutation. Then he should be adored in a proper manner. And he should then start adoring the family–god with the permission of the teacher. The teacher only makes the correct form of the god to appear before you. He also reveals the *mantras* of the family god and also describes the form of adoration besides other details. *Guru* is well aware of the family god but the family god is not aware of the teacher and as such the teacher happens to be superior than the family god.

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः।
गुरुः प्रकृतिरीशाद्या गुरुश्चन्द्रोऽनलो रविः॥१२॥

That is why it is stated that Brahmā is the teacher, Viṣṇu is the teacher, lord Śiva is the teacher. Teacher has a divine nature beside the sun and the moon.

गुरुर्वायुश्च वरुणो गुरुर्माता पिता सुहृत्।
गुरुरेव परं ब्रह्म नास्ति पूज्यो गुरोः परः॥१३॥

Teacher happens to be the wind-god, Varuṇa, the mother and the father, a friend as well the eternal Brahman. Therefore no one else is more adorable then the teacher.

अभीष्टदेवे रुष्टे च समर्थो रक्षणे गुरु:।
न समर्था गुरौ रुष्टे रक्षणे सर्वदेवता:॥ १४॥
यस्य तुष्टो गुरु: शश्वज्जयस्तस्य पदे पदे।
यस्य रुष्टो गुरुस्तस्य सर्वनाशश्च सर्वदा॥ १५॥
न संपूज्य गुरुं देवं यो मूढ: पूजयेद्भ्रमात्।
ब्रह्महत्याशतं पापी लभते नात्र संशय:॥ १६॥

The teacher is in a position to save one from the wrath of the enraged gods but when the teacher gets enraged all the gods combined cannot save him. The one who keeps the teacher pleased he meets with the success at every step and the one on whom the teacher get annoyed he has to face total destruction always. A food who adorned other gods in preference to the teachers that sinful person attains the sin of *Brahmahatyā*. There is no doubt about it.

सामवेदे च भगवानित्युवाच हरि: स्वयम्।
तस्मादभीष्टदेवाच्च गुरु: पूज्यतम: पर:॥ १७॥

It has been recorded in the *Sāmaveda* by lord Viṣṇu himself. Similarly the teacher is more adorable than the gods.

गुरुमिष्टं स्वयं ध्यात्वा स्तुत्वा वै साधको मुने।
निर्मलं स्थलमासाद्य विण्मूत्रं ह्युत्सृजेन्मुदा॥ १८॥

Thus first adoring the *Guru* and then the family god, one should leave the place and free himself from the daily routine.

जलं जलसमीपं च सरन्ध्रं प्राणिसंनिधिम्।
देवालयसमीपं च वृक्षमूलं च वर्त्म च॥ १९॥
हलोत्कर्षस्थलं चैव सस्यक्षेत्रं च गोष्ठकम्।
नदीकन्दरगर्भं च पुष्पोद्यानं च पङ्किलम्॥ २०॥
ग्रामाद्यभ्यन्तरं चैव नृणां गृहसमीपकम्।
शङ्कं सेतुं शरवणं श्मशानं वह्निसंन्निधिम्॥ २१॥
क्रीडास्थलं महारण्यं मञ्चकाध:स्थलं तथा।
वृक्षच्छायायुतं स्थानमन्त:प्राण्यवपर्णकम्॥ २२॥
दूर्वास्थानं कुशस्थानं वल्मीकस्थानमेव च।
वृक्षारोपणभूमिं च कार्यार्थं च परिष्कृतम्॥ २३॥
एतत्सर्वं परित्यज्य सूर्यतापविवर्जितम्।
कृत्वा गर्तं पुरीषं च मूत्रं स परिवर्जयेत्॥ २४॥

One should drop refuse or urine away from the abodes of the people, the land near the water or near the temple of the god or the root of a tree or the road, ploughed field, the land over which seeds are sown, the cow shed, the river, inside of a mountain cave, orchards, swamps, the land inside the villages the places surrounding the human habitation or those surrounding pillars or the poles, the bridges, forest of reeds, the cremation ground, the ground near fire, the thick forest, the hunter's platform shed of a tree, the place under which the humans live or the place over which heaps of leaves are collected, abode of snakes, the ground over which the trees are planted or the place which has made neat and clean for a particular purpose should not be used for dropping the refuse or formation. Leaving all this one should use the place which is free from heat of the sun. A pit should be dug and used for dropping the refuse.

पुरीषमूत्रोत्सर्गं च दिवा कुर्यादुदङ्मुख:।
पश्चिमाभिमुखो रात्रौ संध्यायां दक्षिणामुख:॥ २५॥

During the day time, one should free himself from refuse and urination facing north and during the night one should do so facing the west. During the evenings one should do so facing the south.

मौनी धृत्वा च नि:श्वासं यथा गन्धो न संचरेत्।
त्यक्त्वा मृदा समाच्छाद्य शौचं कुर्याद्विचक्षण:॥ २६॥
कृत्वा तु लोष्टशौचं च जलशौचं तत: परम्।
मृद्युक्तं तज्जलं चैव तत्प्रमाणं प्रकीर्तितम्॥ २७॥

One should keep quiet while doing so and should not even breath heavily. First of all the spectrum should be cleaned with the peace of a brick or stone and thereafter it should be washed with water. The water stored in an earthen pitcher is used for washing after dropping the refuse. You listen to it attentively.

एकां लिङ्गे मृदं दद्याद्वामहस्ते चतुष्टयम्।
उभयोर्हस्तयोर्द्वे तु मूत्रशौचं प्रकीर्तितम्॥ २८॥

After easing one-self, the organ should be washed four times and the hand should be washed by applying the dust twice.

मूत्रशौचं द्विगुणितं मैथुनान्तरं यदि।
मैथुनान्तरं यद्वा मूत्रशौचं चतुर्गुणम्।। २९।।
एका लिङ्गे गुदे तिस्रस्तथा वामकरे दश।
उभयो:सप्त दातव्या: पाद: षष्ठेन शुध्यति।। ३०।।

Similarly after co-habitation one should use double the amount of water and four times the dirt for purification. After easing, one should worth the liṅgas thrice with the left hands. He should then wash the hands. Both the hand should be washed seven times. and the feet should be washed applying the dust half a dozen time for purification. This is the method prescribed for the Brāhmaṇas house-holder for purification, after relieving himself of the refuse.

पुरीषशौचं विप्राणां गृहिणामिदमेव च।
विधवानां द्विगुणितं शौचमेवं प्रकीर्तितम्।। ३१।।

The method prescribed for the house-hold Brāhmaṇa, should be adopted by the widows and double the standards are provided for purification.

वैष्णवानां यतीनां च ब्रह्मर्षेर्ब्रह्मचारिणाम्।
चतुर्गुणं च गृहिणां तेषां शौचं प्रकीर्तितम्।। ३२।।
नो यावदुपनीयेत द्विज: शूद्रस्तथाऽङ्गना।
गन्धलेपक्षयकरं तेषां शौचं प्रकीर्तितम्।। ३३।।
शौचं क्षत्रविशोश्चैव द्विजानां गृहिणां समम्।
द्विगुणं वैष्णवादीनां मुनीनां परिकीर्तितम्।। ३४।।

The Yatis, the Vaiṣṇavas, Brahmarṣis and Brahmacārīns can be purified by adopting the method four times prescribed for a house holder. Such of the Brāhmaṇas who have not been initiated for the *yajñopavīta* ceremony, the Śūdras and the ladies can be purified with the quantity of water which the particular place should get clean. The self purification of Kṣatrīyas and Vaiśyas can be achieved in the same way as for the house-holder Brāhmaṇa. The Vaiṣṇavas and sages have to purify themselves by applying double the standard prescribed for the Brāhmaṇa.

न्यूनाधिकं न कर्त्तव्यं शौचं शुद्धिमभीप्सता।
प्रायश्चित्तं प्रयुज्येत विहितातिक्रमे कृते।। ३५।।

The one who is purifying himself should strictly follow the standards because by violating the prescribed rites, one attracts the repentance.

शौचं तन्नियमं मत्त: सावधानं निशामय।
मृच्छौचे च शुचिर्विप्रोऽप्यशुचिश्च व्यतिक्रमे।। ३६।।

I have described the method of purification after dropping the refuse or urination. You listen to it attentively, because purifying himself with the dust Brāhmaṇa is purified and by violating the norms, he remains impure.

वल्मीकमूषिकोत्खातां मृदमन्तर्जलां तथा।
शौचावशिष्टां गेहाच्च नादद्याल्लेपसंभवाम्।। ३७।।
अन्त:प्राण्यवपर्णां च हलोत्खातां विशेषत:।
कुशमूलोत्थितां चैव दूर्वामूलोत्थितां तथा।। ३८।।
अश्वत्थमूलान्नीतां च तथैव शयनोत्थिताम्।
चतुष्पथाच्च गोष्ठानां गोष्पदानां तथैव च।। ३९।।
सस्यस्थलानां क्षेत्राणामुद्यानानां मृदं त्यजेत्।
स्नातो वाऽप्यथवाऽस्नातो विप्र: शौचेन शुद्ध्यति।। ४०।।

The earth of the ant-hill, the earth dug by the mice, the earth from the water, the earth which remains after purification and the earth of the wall of the house should not be used for purification. Besides the earth which is used for plastering is prohibited from being used for plastering is prohibited from being used for purification. The place were the people live, the place over which leaves of trees have fallen in heaps, the ploughed lands should not be used for a purification. the earth which is removed with the roots of *Kuśā* and *Dūrva* grass, the roots of Pīpala tree, the earth taken out of the pedestal used for sleeping, is not be used for cleaning after shedding refuse. The earth of crossings, the cowshed, earth of the field and the earth of the orchard is prohibited from use for purification. Whether the Brāhmaṇa has taken his bath or not

by application of the above norms for purification he gets purified.

शौचहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु।
कृत्वा शौचमिदं विप्रो मुखं प्रक्षालयेत्सुधीः॥४१॥
आदौ षोडश गण्डूषैर्मूखशुद्धिं विधाय च।
दन्तकाष्ठेन दन्तांश्च तत्पश्चात्परिमार्जयेत्॥४२॥

The person who does not purify himself, remain impure always therefore he remains incapable of performing any religious deeds. The, intelligent Brāhmaṇa does purify himself with the washing of his face. He should rinse his mouth sixteen times. Thereafter he should rub his teach sixteen time with the brush of tree branch.

पुनः षोडशगण्डूषैर्मुखशुद्धिं समाचरेत्।
दन्तमार्जनकाष्ठानां नियमं शृणु नारद॥४३॥
निरूपितं सामवेदे हरिणा चाह्निकक्रमे।
अपामार्गं सिंधुवारमाम्रं च करवीरकम्॥४४॥
खदिरं च शिरीषं च जातिपुन्नागशालकम्।
अशोकमर्जुनं चैव क्षीरिवृक्षं कदम्बकम्॥४५॥
जम्बकूं बकुलं तोक्मं पलाशं च प्रशस्तकम्।
बदरीं पारिभद्रं च मन्दारं शाल्मलिं तथा॥४६॥
वृक्षं कण्टकयुक्तं च लतादि परिवर्जयेत्।
पिप्पलं च प्रियालं च तिन्तिडीकं च तालकम्॥४७॥
खर्जूरं नारिकेलं च तालं च परिवर्जयेत्।
दन्तशौचविहीनश्च सर्वशौचविहीनकः॥४८॥

Thereafter he should rinse his mouth sixteen times. O Nārada you listen to the method for brushing the mouth which has been prescribed by lord Viṣṇu in the *Sāmaveda*. The branches of *apāmārga* (*cicirā*), *myoḍī*, *mango*, *karavīra*, (*kanera*), *khaira*, *sirasa*, *jāyaphala*, *nāgakeśara*, *sākhu* (teak tree), *aśoka* tree, *arjuna* (terminelia arguna), *gūlara* (ficus glomerata), *kadamba* (anthocephalus indicuo), *jāmuna* (syoygium cumani), *maulasirī* (mimusops elengi), *tokma* (green hair of *jau*) and *palāśa* (butea frondasa) should not be used to brush the teeth. Similarly the branches of *Ziziphus*, *Cadrus deodara*, *Asclepias gigantea*, cotton tree, trees with thorns, creepers, Ficus religiosa, Buchana nialatifolia Tamorind, *Borassus flabellifer* (fan palin) grapes and coconaut should not be used for brushing the teeth. One who does not brush his teeth, is always considered to be impure.

शौचहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु।
कृत्वा शौचं शुचिर्विप्रो धृत्वा धौते च वाससी॥४९॥
प्रक्षाल्य पादावाचम्य प्रातःसंध्यां समाचरेत्।
एवं त्रिसंध्यं सन्ध्यां च कुरुते कुलजो द्विजः॥५०॥

A person who is devoid of purity, is incompetent to perform any job being impure. That is why a Brāhmaṇa after purifying himself would take his bath and should clad himself in washed clean garments. He should then perform *Ācamana* (sipping of water) and should perform his adoration or *sandhyā*. In this way the spotless Brāhmaṇa who performs his adoration thrice a day, he earns the merit of having a bath at all the sacred places.

स स्नातः सर्वतीर्थेषु त्रिसंध्यं यः समाचरेत्।
संध्यात्रितयहीनः स्यादनर्हः सर्वकर्मसु॥५१॥
यदह्ना कुरुते कर्म न तस्य फलभाग्भवेत्।
नोपतिष्ठति यः पूर्वां नोपास्ते यस्तु पश्चिमाम्॥५२॥
स शूद्रवद्बहिष्कार्यः सर्वस्माद्द्विजकर्मणः।
पूर्वां संध्यां परित्यज्य मध्यमां पश्चिमां तथा॥५३॥
ब्रह्महत्यामात्महत्यां प्रत्यहं लभते द्विजः।
एकादशीविहीनो यः संध्याहीनश्च यो द्विजः॥५४॥
कल्पं व्रजेत्कालसूत्रं यथा हि वृषलीपतिः।
प्रातः सन्ध्यां विधायैवं गुरुमिष्टं सुरं रविम्॥५५॥
ब्रह्माणमीशं विष्णुं च मायां पद्मां सरस्वतीम्।
प्रणम्य गुरुमाज्यं च दर्पणं मधु काञ्चनम्॥५६॥
स्पृष्ट्वा स्नानादिकं काले कुर्यात्साधकसत्तमः।
पुष्करिण्यां तु वाप्यां वा यदा स्नानं समाचरेत्॥५७॥
समुद्धृत्य पञ्च पिण्डानादौ धर्मी विचक्षणः।
नद्यां नदे कन्दरे वा तीर्थे वा स्नानमाचरेत्॥५८॥

Because a person who is deprived of the performing of the *sandhyā* thrice cannot earn the merit of the good deed performed during the day.

A person who does not perform the *sandhyā*, thrice should be segregated from all and be treated like a Śūdra. Because by not performing the *sandhyā* during the morning, noon and evening one earns the sin of *Brahmahatyā* and self-killing. Thus a person who does not perform the vow of *Ekādaśī* is treated like the one who cohabited with a sinful Śūdras woman and is thrown into the *kālasūtra* hell for a *kalpa*. Thus performing the *sandhyā* in the morning one should bow in reverence to his teacher and the family god, besides Sūrya, Brahmā, Śiva, Viṣṇu, Goddess Lakṣmī and Sarasvatī. Thereafter touching his teacher, *ghee*, the mirror, honey and gold, he should take a bath appropriately. When he takes a bath in a step well or pond, he should take out five handfuls of the earth from the water and throw it away outside the water. One should take a bath in a river, stream, mountain-cave or the sacred place.

कुर्यात् स्नात्वा तु संकल्पं ततः स्नानं पुनर्मुने।
श्रीकृष्णप्रीतिकामश्च वैष्णवानां महात्मनाम्।। ५९।।

O sage, after bath, one should first take a Saṁkalpa. Then he should take bath again. The Saṁkalpa of the Vaiṣṇava ascetics is meant for lord Kṛṣṇa.

संकल्पो गृहिणां चैव कृतपातकनाशकः।
विप्रः कृत्वा तु संकल्पं मृदं गात्रे प्रलेपयेत्।। ६०।।
वेदोक्तमन्त्रेणानेन देहशुद्धिकृते नरः।
अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरे।। ६१।।
मृत्तिके हर मे पापं यन्मया दुष्कृतं कृतम्।
उद्धृताऽसि वराहेण कृष्णेन शतबाहुना।। ६२।।
आरुह्य मम गात्राणि सर्वं पापं प्रमोचय।
पुण्यं देहि महाभागे स्नानानुज्ञां कुरुष्व माम्।। ६३।।

And the Saṁkalpa of the house-holder is taken by them with the purpose of the destructions of the sin. The Brāhmaṇa after taking the Saṁkalpa should use the dust as prescribed in the Vedas and rub it over his body saying, O earth, goddess, you are trampled by the horses and the chariots. Lord Vṣṇu also trampled you with his feet. O dust, whatever sin have been committed by me, you relieve me of them all. Lord Kṛṣṇa in the form of a boar, having hundreds of arms, rescued you from the deep waters, I apply you over my limbs and you should therefore relieve me of all the sings. You grant me all the merit and allow me to take a bath."

इत्युक्त्वा च जले नाभिप्रमाणे मन्त्रपूर्वकम्।
चतुर्हस्तप्रमाणां च कृत्वा मण्डलिकां शुभाम्।। ६४।।
तीर्थान्यावाहयेत्तत्र हस्तं दत्त्वा तपोधन।
यानि यानि च तीर्थानि सर्वाणि कथयामि ते।। ६५।।

O sage, thus speaking he should enter the waters as deep as navel and the reciting the *mantra* he should create a circle four feet in width. He should then invoke the sacred places at that place. "I am now narrating the names of the sacred places.

गङ्गे च यमुने चैव गोदावरि सरस्वति।
नर्मदे सिन्धु कावेरि जलेऽस्मिन्संनिधिं कुरु।। ६६।।
नलिनी नन्दिनी सीता मालिनी च महापगा।
विष्णुपादाब्जसंभूता गङ्गा त्रिपथगामिनी।। ६७।।
पद्मावती भोगवती स्वर्णरेखा च कौशिकी।
दक्षा पृथ्वी च सुभगा विश्वकाया शिवाऽमृता।। ६८।।
विद्याधरी सुप्रसन्ना तथा लोकप्रसाधिनी।
क्षेमा च वैष्णवी शान्ता शान्तिदा गोमती सती।। ६९।।
सावित्री तुलसी दुर्गा महालक्ष्मीः सरस्वती।
कृष्णप्राणाधिका राधा लोपामुद्रा दिती रतिः।। ७०।।
अहल्या चादितिः संज्ञा स्वधा स्वाहाऽप्यरुन्धती।
शतरूपा देवहूतिरित्याद्याः संस्मरेत्सुधीः।। ७१।।

All the rivers including Gaṅgā, the Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu, Kāverī, should come and reside at this place." Thereafter he should recite the names of Nalinī, Nandinī, Sītā, Mahānadī, Mālinī and the Gaṅgā which emerged from the lotus-like feet of Viṣṇu, Padmāvatī, Bhogavatī, Svarṇarekhā, Kauśikī, Dakṣa, Pṛthivī, Subhagā, Viśvakāyā, Śivāmṛtā, Suprasannā, Vidyādharī, Lokaprasādhinī, Kṣ emā, Vaiṣṇavī, Śāntā, Śāntidā, Gomatī, Satī,

Sāvitrī, Tulasī, Durgā, Mahālakṣmī, Sarasvatī, Rādhikā the beloved of Kṛṣṇa, Lopāmudrā, Diti, Rati, Ahalyā, Aditi, Sañjñā, Svāhā, Svadhā, Arundhatī, Śatarūpā and Devadūti and all other gods.

स्मृत्वा स्नात्वा महापूत: कुर्यात्तु तिलकं बुध:।
बाह्वोर्मूले ललाटे च कण्ठदेशे च वक्षसि॥७२॥

Getting purified, by taking a bath, the intellectual should plaster his arms, the forehead, the neck and the chest with sandal-paste.

स्नानं दानं तपो होमो देवता पितृकर्म च।
तत्सर्वं निष्फलं याति ललाटे तिलकं विना॥७३॥

Because without applying the sandal-paste after taking bath the charity performed beside the *tapas*, *homa*, adoration of gods and the manes becomes in fructuous.

ब्राह्मणस्तिलकं कृत्वा कुर्यात्संध्यां च तर्पणम्।
नमस्कृत्य सुरान्भक्त्या गृहं गच्छेन्मुदाऽन्वित:॥७४॥

Applying *tilakam* over the forehead, Brāhmaṇa should perform *sandhyā* and *tarpaṇa*. Therefore he should adore the gods with utmost devotion with pleasures.

प्रक्षाल्य पादौ यत्नेन धृत्वा धौते च वाससी।
मन्दिरं प्रविशेत्प्राज्ञ इत्याह हरिरेव च॥७५॥

He should wash his feet pretty well and should clad himself in washed and neat clothes. Thereafter the wise person should visit the temples. This has been ordained by Hari.

विना पादक्षालनं य: स्नात्वा विशति मन्दिरम्।
तस्य स्नानादिकं नष्टं जपहोमादिपञ्चकम्॥७६॥

The one who, after taking his bath enters the temple without washing his feet, all his actions in taking bath, *tapas*, performing of *homa* become infructuous.

परिधाय स्निग्धवस्त्रं गृहं च प्रविशेद्गृही।
रुष्टा लक्ष्मीर्गृहाद्याति शापं दत्त्वा सुदारुणम्॥७७॥

The one who enters the temple with wet clothes or with the clothed soaked in oil enters the house, the goddess Lakṣmī gets annoyed pronouncing a terrific curse on him from his mouth.

जङ्घोर्ध्वतश्च यो विप्र:पादौ प्रक्षालयेद्यदा।
तावद्भवति चाण्डालो यावद्गङ्गां न पश्यति॥७८॥

The Brāhmaṇa who while washing his feet also washes thighs he become a Cāṇḍāla. And remains in that position till he sights the Gaṅgā.

उपविश्यासने ब्रह्मञ्छुचिराचम्य साधक:।
पूजां कुर्यात्तु वेदोक्तां भक्तियुक्तो हि संयत:॥७९॥

O Brāhmaṇa the purified truth seeker should sip *Ācamana* seated over the *Āsana*. Thereafter he should adore his family god according to the Vedic rites with devotion.

शालग्रामे मणौ पूजा च शालग्रामे च नारद।
गोपृष्ठे वा गुरौ विप्रे प्रशस्तमर्चनं हरे:॥८०॥

The adoration of *Śālagrāma*, the gem, a *mantra*, the image, water, the earth, the back of the cows, the teacher and the Brāhmaṇas are considered to be quite adorable.

सर्वेषु शस्ता पूजा च शालग्रामे च नारद।
सुराणामेव सर्वेषां यत्राधिष्ठानमेव च॥८१॥

But, O Nārada, the best type of adoration of the lord is to adore him in the form of *Śālagrāma* because all the gods stand enshrined in the same.

स स्नात: सर्वतीर्थेषु सर्वयज्ञेषु दीक्षित:।
शालग्रामोदकेनैव योऽभिषेकं समाचरेत्॥८२॥

Therefore the one who adores *Śālagrāma* with water, he achieves the merit of having a bath in all the sacred places and performing of all the *yajña*.

शालग्रामजलं भक्त्या नित्यमश्नाति यो नर:।
जीवन्मुक्त: स च भवेद्यात्यन्ते कृष्णमन्दिरम्॥८३॥

The one who sips the water with which *Śālagrāma* is washed, he is liberated from the human bondage and he ultimately reaches the abode of lord Kṛṣṇa.

शालग्रामशिलाचक्रं यत्र तिष्ठति नारद।
सचक्रो भगवांस्तत्र सर्वतीर्थानि निश्चितम्॥८४॥

O Nārada wherever the stone of *Śālagrāma* is kept, the place is occupied by the lord holding a *cakra* in his hand.

तत्र यो हि मृतो देही ज्ञानाज्ञानेन दैवतः।
रत्ननिर्मितयानेन स याति श्रीहरेः पदम्॥८५॥

Therefore the person who meets the end of his life at that particular place knowingly and unknowingly, he straight away proceeds to the abode of lord Viṣṇu.

शालग्रामं विनाऽन्यत्र कः साधुः पूजयेद्धरिम्।
कृत्वा तत्र हरेः पूजां परिपूर्णं फलं लभेत्॥८६॥

Which one of the noble ascetics, would prefer to adore any other god discarding *Śālagrāma*? Because by adoring the gods one gets full satisfaction.

पूजाधारश्च कथितः श्रूयतां पूजनक्रमः।
हरेः पूजां बहुमतां कथयामि यथागमम्॥८७॥

I have thus explained the dimensions of the *pūjā* of the lord, now you listen from me about the performing of other deeds concerning the adoration of the lord.

कश्चिद्ददाति हरये चोपचारांश्च षोडश।
सुन्दराणि पवित्राणि नित्यं भक्त्या च वैष्णवः॥८८॥

Some of the Vaiṣṇava devotees offers sixteen beautiful presents to the lord.

कश्चिद्द्वादश वस्तूनि पञ्च वस्तूनि कश्चन।
येषामेव यथा शक्तिर्भक्तिर्मूलं च पूजने॥८९॥

Similarly some of the people offer twelve things as presents while others offer only five. But the people should adore the lord according to their competence. The utmost devotion towards the lord is the basis of adoration.

आसनं वसनं पाद्यमर्घ्यमाचमनीयकम्।
पुष्पं चन्दनधूपं च दीपं नैवेद्यमुत्तमम्॥९०॥

The sixteen types of presents can be made to the lord which include a seat, the clothes, the *pādya*, *arghya* sipping of water, flowers, sandalwood paste, burning of lamps, the best of food, fragrance, flower garland, beautiful bed, water and betels.

गन्धं माल्यं च शय्यां च ललितां सुविलक्षणाम्।
जलमन्नं च ताम्बूलं साधारं देयमेव च॥९१॥
गन्धान्नतल्पताम्बूलं विना द्रव्याणि द्वादश।
पाद्यार्घ्यजलनैवेद्यपुष्पाण्येतानि पञ्च च॥९२॥
सर्वाण्येतानि मूलेन दद्यात्साधकसत्तमः।
गुरूपदिष्टं मूलं च प्रशस्तं सर्वकर्मसु॥९३॥
आदौ कृत्वा भूतशुद्धिं प्राणायामं ततः परम्।
अङ्गप्रत्यङ्गयोर्न्यासं मन्त्रन्यासं ततः परम्॥९४॥
वर्णन्यासं विनिर्वर्त्य चार्घ्यपात्रं विनिर्दिशेत्।
त्रिकोणमण्डलं कृत्वा तत्र कूर्मं प्रपूजयेत्॥९५॥

Accept the fragrance, the food, the bed and the betel, the rest of the articles are considered as of formal usages. The *pādhya*, *arghya*, water, food and the flower are the five types of offerings. The best of the truth seeker should offer all these things reciting the *mantras*. The *mantra* given by the teacher is considered to be the best of all. After purification one should performed *Prāṇāyāma* first of all. Thereafter, he should perform the rites of touching the limbs and other routines. First of all, one should prepare a triangular *maṇḍala*, establishing a tortoise in it.

जलेनापूर्य्य शङ्खं च तत्र संस्थापयेद्द्विजः।
जलं संपूज्य विधिवत्तीर्थान्यावाहयेत्ततः॥९६॥

Thereafter a conch filled with water could be placed there and the water of all sacred places should be invoked.

पूजोपकरणं तेन जलेन क्षालयेत्पुनः।
ततो गृहीत्वा पुष्पं च कृत्वा योगासनं शुचिः॥९७॥
ध्यानेन गुरुदत्तेन ध्यायेत्कृष्णमनन्यधीः।
ध्यात्वा पाद्यादिकं सर्वं दद्यान्मूलेन साधकः॥९८॥

He should thereafter wash all the articles of the *pūjā* with the same water. Thereafter, the *Sādhaka* should be seated in *Yogāsana* holding the flowers. He should then meditate upon lord Kṛṣṇa according to the guide-lines provided to him by his teacher. Thereafter the *Sādhaka*, reciting the basic *mantra* should give his offerings.

अङ्गप्रत्यङ्गदेवं च तन्त्रोक्तं पूजयेद्धरिम्।
मूलं जप्त्वा यथाशक्ति देवे मन्त्रं समर्पयेत्॥ ९९॥

Thus according to the *tantras* and their appendices, one should adore lord Viṣṇu. The basic *mantra* should be recited according to the strength of a person offering the *mantra* to his family god.

दत्त्वोपहारं विविधं स्तुत्वा च कवचं पठेत्।
ततः कृत्वा परीहारं मूर्ध्ना च प्रणमेद्भुवि॥ १००॥

Thereafter he should make several types of offerings reciting the prayers and *kavacas*. He should then send them off after bowing before them.

कृत्वा वै देवपूजां च यज्ञं कुर्याद्विचक्षणः।
श्रौतस्मार्त्ताग्नियुक्तं च बलिं दद्यात्ततो मुने॥ १०१॥

After performing worship of gods, a wise person should perform *yajña* appropriately. O sage, after the *yajña* the offering should be made to the Dikpālas.

नित्यश्राद्धं यथाशक्ति दानं वित्तानुरूपकम्।
कृत्वा कृती स विहरेत्क्रम एष श्रुतौ श्रुतः॥ १०२॥

Thereafter one should regularly perform *śrāddha* and gift away in charity, the riches according to his capacity; after doing all this, one should get himself engaged into his daily business.

इति ते कथितं सर्वं वेदोक्तं सूत्रमुत्तमम्।
आह्निकस्य च विप्राणां किं भूयः श्रोतुमिच्छसि॥ १०३॥

Thus I have spoken to you about the daily routine of the Brāhmaṇas. What more do you want to listen from me.

इति श्री ब्रह्मा० महा० ब्रह्म० शिवनारदसंवाद आह्निकनिरूपणं नाम षड्विंशोऽध्यायः॥ २६॥

अथ सप्तविंशोऽध्याय:

Chapter – 27

Eatables and non-eatables for the Brāhmaṇa

नारद उवाच

भक्ष्यं किं वाऽप्यभक्ष्यं च द्विजानां गृहिणां प्रभो।
यतीनां वैष्णवानां च विधवाब्रह्मचारिणाम्।। १।।
किं कर्तव्यमकर्तव्यमभोग्यं भोग्यमेव वा।
सर्वं कथय सर्वज्ञ सर्वेश सर्वकारण।। २।।

Nārada said—O lord tell me what is eatable and what is non-eatable for Brāhmaṇas householders, Yati, Vaiṣṇava, widows and a Brahmacārī. You also tell me all their duties and the deeds from which they should reframe. The things which they should enjoy and should avoid, because you are well aware of all these details being lord of the universe.

महेश्वर उवाच

कश्चित्तपस्वी विप्रश्च निराहारी चिरं मुनि:।
कश्चित्समीरणाहारी फलाहारी च कश्चन।। ३।।

Maheśvara said—Some of the ascetic Brāhmaṇas remain without food, some of them live only by in-hailing the air, some of them live on the fruits and roots.

अन्नाहारी यथाकाले गृही च गृहिणीयुत:।
येषामिच्छा च या ब्रह्मन् रुचीनां विविधा गति:।। ४।।

O Brāhmaṇa the house-holders appropriately consumes foods with their wives. Similarly everyone does according to his liking because everyone has different taste and different liking.

हविष्यान्नं ब्राह्मणानां प्रशस्तं गृहिणां सदा।
नारायणोच्छिष्टमिष्टमभक्ष्यमनिवेदितम्।। ५।।

But for a Brāhmaṇa house-holder the taking of the food available after the performing of homa is prescribed, is the best. The left over of Nārāyaṇa are consumed by them as a gifts. Only that food can be described as non-eatables which was not been initially offered to lord.

अन्नं विष्ठा जलं मूत्रं यद्विष्णोरनिवेदितम्।
विण्मूत्रं सर्वथा प्रोक्तमन्नं च हरिवासरे।। ६।।

Because the food which is not offered to lord Viṣṇu can be treated as refuse and the urine. Thus on the eleventh day of the fort-night, the food and the water is discarded.

ब्राह्मण: कामतोऽन्नं च यो भुङ्क्ते हरिवासरे।
त्रैलोक्यजनितं पापं भुङ्क्ते न संशय:।। ७।।

Therefore a Brāhmaṇa who willingly or at the instance of someone else takes food actually consumes the sins. There is no doubt about it.

न भोक्तव्यं न भोक्तव्यं न भोक्तव्यं च नारद।
गृहिभिर्ब्राह्मणैरन्नं संप्राप्ते हरिवासरे।। ८।।

O Nārada that is why, the house-holder Brāhmaṇas are prohibited from taking any food on the eleventh day of the fortnight.

गृही शैवश्च शाक्तश्च ब्राह्मणो ज्ञानदुर्बल:।
प्रयाति कालसूत्रं च भुक्त्वा च हरिवासरे।। ९।।

On the day of Hari, the house-holder Brāhmaṇa whether he believes in Śiva are *śakti*, if he eats the food he falls in the hell called *kālasūtra*.

कृमिभि: शालिमानैश्च भक्षितस्तत्र तिष्ठति।
विण्मूत्रभोजनं कृत्वा यावदिन्द्राश्चतुर्दश।। १०।।
जन्माष्टमीदिने रामनवमीदिवसे हरे:।
शिवरात्रौ च यो भुङ्क्ते सोऽपि द्विगुणपातकी।। ११।।

The same food is turned into the insects and they eat up his body bit by bit. Therefore that person consuming refuse and urine spends the time in hell for the longevity of the age of fourteen Indras. Similarly the person who consumes food on Janmāṣṭmī, Rāmanavamī and Śivarātrī, meets with the same fate.

उपवासासमर्थश्च फलं मूलं जलं पिबेत्।
नष्टे शरीरे स भवेदन्यथा चात्मघातक:।। १२।।

If one is unable to maintain the fast he should consume fruits and roots besides the water; otherwise if the body is destroyed the human invites the sin of self-killing.

सकृद्भुङ्क्ते हविष्यान्नं विष्णोर्नैवेद्यमेव च।
न भवेत्प्रत्यवायी स चोपवासफलं लभेत्।। १३।।

The one who consumes the food of the *homa*, offering the same to lord Viṣṇu, he does not attract any sin and on the other hand, he earns the merit of performing the fast.

एकादश्यामनाहारी गृही विप्रश्च भारते।
स च तिष्ठति वैकुण्ठे यावद्वै ब्रह्मणो वय:।। १४।।

Therefore, the house-holder Brāhmaṇas perform the *Ekādaśī-vrata* while fasting in the Bhāratvarṣa, as a result of which they enjoy the Vaikuṇṭha up to the life of Brahmā.

गृहिणां शैवशाक्तानामिदमुक्तं च नारद।
विशेषतो वैष्णवानां यतीनां ब्रह्मचारिणाम्।। १५।।

The same process has been prescribed for the house-holder, whether he believes in Śiva, *śakti* or is a Vaiṣṇava or is a Yati and Brahmacārī.

नित्यनैवेद्यभोजी य: श्रीविष्णोस्स हि वैष्णव:।
नित्यं शतोपवासानां जीवन्मुक्तफलं लभेत्।। १६।।

The one who consumes the food after offering it to Viṣṇu he is considered to be a Vaiṣṇava and earns the merit of performing hundred fasts and achieves ultimately the salvation.

वाञ्छन्ति तस्य संस्पर्शं तीर्थान्यखिलदेवता:।
आलापं दर्शनं चैव सर्वपापप्रणाशनम्।। १७।।

All the gods and the sacred places get desirous of meeting, touching and talking with him.

द्विस्विन्नमन्नं पृथुकं शुद्धं देशविशेषके।
नात्यन्तशस्तं विप्राणां भक्षणे न निवेदने।। १८।।

The food which is cooked twice or the *Ciurā* (half fried rice) which is considered to be pure in some regions are not considered quite appropriate for offering to the lord and for the consumption of the Brāhmaṇas.

अभक्ष्यं वै यतीनां च विधवाब्रह्मचारिणाम्।
ताम्बूलं च यथा ब्रह्मन्तथैतद्वस्तु न ध्रुवम्।। १९।।

O Brāhmaṇa, a recluse, widow and Brahmacārīs are prohibited from consuming the betels.

ताम्बलूं विधवास्त्रीणां यतीनां ब्रह्मचारिणाम्।
तपस्विनां च विप्रेन्द्र गोमांससदृशं स्मृतम्॥२०॥

O best of the Brāhmaṇas, the widow, the Yati, Brahmacārīs and Tapasvīs are strictly prohibiting from consuming the betels.

सर्वेषां ब्राह्मणानां यदभक्ष्यं शृणु नारद।
यदुक्तं सामवेदे च हरिणा चाह्निकक्रमे॥२१॥

O Nārada, the things which are prohibited for consumption of the Brāhmaṇas as ordained in the *Sāmaveda* by lord Hari, are now going to be described by me, you therefore listen to it.

ताम्रपात्रे पय:पानमुच्छिष्टे घृतभोजनम्।
दुग्धं लवणसार्धं च सद्यो गोमांसभक्षणम्॥२२॥

One should not consume milk in a copper vase, one should not consume *ghee* which is left over and the milk with salt. All these tantamount to consuming the flesh of the cow.

नारिकेलोदकं कांस्ये ताम्रपात्रे स्थितं मधु।
ऐक्षवं ताम्रपात्रस्थं सुरातुल्यं न संशय:॥२३॥
उत्थाय वामहस्तेन यस्तोयं पिबति द्विज:।
सुरापी च स विज्ञेय: सर्वधर्मबहिष्कृत:॥२४॥

The coconut water should not be taken in the copper vase or the vase of a copper alloy bronze. If one takes honey or the juice of sugarcane in a copper vase, it turns into wine, there is no doubt about it. A Brāhmaṇa, who drinks water with his left hand, is treated like a drunkard and he should be discarded for all the religious rites.

अनिवेद्यं हरेरन्नं भुक्तशेषं च नित्यश:।
पीतशेषजलं चैव गोमांससदृशं मुने॥२५॥

O sage, if one takes food without first offering to lord Viṣṇu and the food or water that is left over, such food or water is prohibited from consumption.

वानिङ्गणफलं चैव गोमांसं कार्तिके स्मृतम्।
माघे च मूलकं चैव कलम्बीशयने तथा॥२६॥
श्वेतवर्णं च तालं च मसूरं मत्स्यमेव च।
सर्वेषां ब्राह्मणानां च त्याज्यं सर्वत्र देशके॥२७॥
मत्स्यांश्च कामतो भुक्त्वा सोपवासस्त्र्यहं वसेत्।
प्रायश्चित्तं तत: कृत्वा शुद्धिमाप्नोति वाडव:॥२८॥

Similarly in the month of Kārtika, the fruit of egg-plant, the radish in the month of Māgha and in the four rainy months, the cabbage[1] should not be taken. The white palm tree, the small grained pulses, the fish of any country is prohibited and should not be taken by a Brāhmaṇa. If a Brāhmaṇa willingly consumes the fish, he will have to fast for three days and thereafter perform the repentance. Only after that, he gets purified.

प्रतिपत्सु च कूष्माण्डमभक्ष्यं ह्यर्थनाशनम्।
द्वितीयायां च बृहतीं भोजनेन धननाशनम्॥२९॥
अभक्ष्यं च पटोलं च शत्रुवृद्धिकरं परम्।
तृतीयायां चतुर्थ्यां च मूलकं धननाशनम्॥३०॥
कलङ्ककारणं चैव पंचम्यां बिल्वभक्षणम्।
तिर्यग्योनिं प्रापयेत्तु षष्ठ्यां वै निम्बभक्षणम्॥३१॥

The consumption of Kūśamāṇḍa is prohibited on the first day of moon, because it results into the loss of riches. On the second day of moon, the forest fruit is prohibited and if one does so, he should recite the name of Viṣṇu. On the third day of the moon, cucumber should not be taken and in case one does so, his so, the enemies are increased. Therefore it should not be eaten on that particular day. On the fourth day of the moon the radish should not be taken which results into the lose of money. By consuming the wood-apples on the fifth day of the moon one earns blemish. If one consumes *Nīma* on the sixth day of the moon, he is reborn as a bird.

रोगवृद्धिकरं चैव नाराणां तालभक्षणम्।
सप्तम्यां च तथा शरीरस्य च नाशकम्॥३२॥

On the seventh day of the moon if one consumes date-palm he attracts ailments, it also is injurious for the body.

नारिकेलफलं भक्ष्यमष्टम्यां बुद्धिनाशनम्।
तुम्बी नवम्यां गोमांसं दशम्यां च कलम्बिका॥३३॥

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1. Costus speciosus.

On the eighth day of the moon the wisdom is lost by consuming the coconut. If the guard is consumed on the ninth day of fortnight it is sinful and the vegetable of *Kalambī* prohibited to be taken on the tenth day of the fortnight.

एकादश्यां तथा शिम्बी द्वादश्यां पूतिका तथा।

त्रयोदश्यां च वार्ताकी न भक्ष्या पुत्रनाशनम्॥ ३४॥

The beans are prohibited to be taken on the eleventh day of the fortnight and the fried rice on the twelve day of the fortnight. The fruit of egg-plant is prohibited for the thirteenth day of the fortnight which might result in the loss of the sons.

चतुर्दश्यां माषभक्ष्यं महापापकरं परम्।

पञ्चदश्यां तथा मांसमभक्ष्यं गृहिणां मुने॥ ३५॥

O sage the black-grams are prohibited to be taken for fourteenth day of the fortnight. On the moonless dark night the consumption of meat is prohibited for the house-holder.

गृहिणां प्रोक्षितं मांसं भक्ष्यमन्यदिनेषु च।

प्रात:स्नाने तथा श्राद्धे पार्वणे व्रतवासरे॥ ३६॥

प्रशस्तं सार्षपं तैलं पक्वतैलं च नारद।

कुहूपूर्णेन्दुसंक्रान्तिचतुर्दश्यष्टमीषु च॥ ३७॥

रवौ श्राद्धे व्रताहे च दुष्टं स्त्रीतिलतैलकम्।

मांसं च रक्तशाकं च कांस्यपात्रे च भोजनम्॥ ३८॥

For the rest of the days a house-holder is allowed to take meat available from the *yajña*. O Nārada one should get up early in the morning, take a bath and on the day of performing the *vrata* and *śrāddha* the use of sea-same oil or fried oil has been considered to be useful. On the moonless day, full moon day, first day of the month, fourteen day of the fortnight, eighth day of the fortnight Sundays and the days on which *śrāddha* are performed, the co-habitation with the wife is strictly prohibited. Similarly on these days the consumption of meat, vegetables of red colour and the consumption of food in the copper alloy or bronze is strictly prohibited.

निषिद्धं शयनं चैव कर्ममांसं च मन्त्रितम्।

निषिद्धं सर्ववर्णानां दिवा स्वस्त्रीनिषेवणम्॥ ३९॥

रात्रौ च दधिभक्ष्यं च शयनं संध्ययोर्दिने।

रजस्वलास्त्रीगमनमेतन्नरककारणम्॥ ४०॥

Sleeping in the day is prohibited for all the people of the four *varṇas*. Besides by eating of the meat of the tortoise and enjoying of the conjugal pleasures with wife, one vies hell. By consuming curd during the night, sleeping in the morning and evening and enjoying the company of a lady in the period one attracts sin.

उदक्यवीरयोरन्नं पुंश्चल्यन्नभक्षकम्।

शूद्रान्नं याजकान्नं च शूद्रश्राद्धान्नमेव च॥ ४१॥

अभक्ष्यान्नं च विप्रर्षे यदन्नं वृषलीपते:।

ब्रह्मन्वार्द्धुषिकान्नं च गणकान्नमभक्षकम्॥ ४२॥

अग्रदानिद्विजान्नं च चिकित्साकारकस्य च।

हस्तचित्राहरौ तैलमग्राह्यं चाप्यभक्षकम्॥ ४३॥

The food cooked by a woman in period, a wicked woman, a Śūdras woman and the food offered by a priest and the food offered by a Śūdra is strictly prohibited from consumption. O best of the Brāhmaṇa, the food of the Śūdra is prohibited from consumption in the Hasta and Citrā constellations. Oil should not be applied on the body or consumed as such days. The food of the Brāhmaṇa and of Vaiṣhya should not be taken.

मूले मृगे भाद्रपदे मांसं गोमांसतुल्यकम्।

मघायां कृत्तिकायां वै चोत्तरासु च नारद॥ ४४॥

करोति मैथुनं यो हि कुम्भीपाकं स च व्रजेत्।

रोहिण्यां च विशाखायां मैत्रे चैवोत्तरासु च॥

अमायां कृत्तिकायां च द्विजै: क्षौरं विवर्जितम्॥ ४५॥

कृत्वा तु मैथुनं क्षौरं यो देवांस्तर्पयेत्पितॄन्।

रुधिरं तद्भवेत्तोयं दाता च नरकं व्रजेत्॥ ४६॥

यत्कर्तव्यमकर्तव्यं यद्भोज्यं यदभोज्यकम्।

सर्वं तुभ्यं निगदितं किं भूय: श्रोतुमिच्छसि॥ ४७॥

In the Mūla and Mṛgaśirā constellations, in the month of Bhādrapada, the consumption of meat is strictly prohibited. O Nārada the one who co-

habits in the Kṛttikā and Uttarā constellations, he falls in the terrific hell. The shaving of the head in the Rohiṇī, Viśākhā, Anurādhā, Uttrātrya and Kṛttikā constellations besides on the moonless day, is strictly prohibited. The one who performs *tarpaṇa* for the gods and the manes, the water so offered by him turns like blood and he ultimately achieves the hell; O Nārada I have explained to you the deeds which are to be performed and those which are prohibited, for a householder. I have also told you the eatables and those which are not to be eaten. "Now what more do you want listen from me"?

इति श्रीब्रह्मवैवर्ते महापुराणे ब्रह्मखण्डे सौतिशौनकसंवादे नारदं प्रति शिवोपदेशभक्ष्याभक्ष्यादिविवरणं नाम सप्त-विंशोऽध्याय:॥ २७॥

अथाष्टाविंशोऽध्याय:।

Chapter 28

Description of the form of the Great Soul

नारद उवाच

श्रुतं सर्वं जगन्नाथ त्वत्प्रसादाज्जगद्गुरो।

भवान्ब्रह्मस्वरूपं च वद ब्रह्मनिरूपणम्॥ १॥

प्रभो किं ब्रह्म साकारं किं निराकारमीश्वर।

किं तद्विशेषणं किंवाऽप्यविशेषणमेव च॥ २॥

किंवा दृश्यमदृश्यं वा लिप्तं देहिषु किं न वा।

किंवा तल्लक्षणं शस्तं वेदे वा किं निरूपितम्॥ ३॥

ब्रह्मातिरिक्ता प्रकृति: किंवा ब्रह्मस्वरूपिणी।

प्रकृतेर्लक्षणं किं वा सारभूतं श्रुतौ श्रुतम्॥ ४॥

प्राधान्यं तस्य सृष्टौ च द्वयोर्मध्ये वरं परम्।

विचार्य मनसा सर्वं सर्वज्ञ वद मां ध्रुवम्॥ ५॥

Nārada said—O lord of the universe and teacher of the universe, by your grace I have been enlightened about everything. Now you kindly enlighten me on the form of Brahman and Brahmatattva. "O lord, tell me, whether Brahman is visible or invisible"? Are there any adjectives for him? Or is he without adjective? Can be remain invisible or out of sight? Does he reside in the human bodies or not? What are his features described in the Vedas and other scriptures? Does nature form part of Brahman or it has a separate from? What is the essence of the nature in the Vedas? Who dominates in the universe? Who is the better of the two? You are all knowledgeable and as such you kindly give a deep thought in your mind over the subject and enlighten me about the truth."

नारदस्य वच: श्रुत्वा पञ्चवक्त्र: प्रहस्य च।

भगवान्कर्तुमारेभे परब्रह्मनिरूपणम्॥ ६॥

On hearing the words of Nārada the five faced Śiva smiled for a movement and then started narrating the form of Brahman to Nārada.

महादेव उवाच

यद्यत्पृष्टं त्वया वत्स निगूढं ज्ञानमुत्तमम्।

सुदुर्लभं च वेदेषु पुराणेषु च नारद॥ ७॥

Mahādeva said—O son Nārada, you have enquired from me about the best of the knowledge which is difficult to get even from the Vedas and the Purāṇas.

अहं ब्रह्मा च विष्णुश्च शेषो धर्मो महान्विराट्।

सर्वं निरूपितं ब्रह्मन्नस्माभि: श्रुतिभिर्मुने॥ ८॥

यद्विशेषणयुक्तं च दृश्यं प्रत्यक्षमेव च।

तन्निरूपितमस्माभिर्वेदे वेदविदां वर॥ ९॥

O sage, the śrutis and myself, have describe about Śiva, Brahmā, Viṣṇu, Śeṣa, Dharma and the great universal form. O Nārada you are the best of those who are well-versed in the Vedas, the element which is apparently visible has been described in the Vedas.

वैकुण्ठे च पुरा पृष्टे धर्मेण ब्रह्मणा तदा।

यदुवाच हरि: किंचिन्निबोध कथयामि ते॥ १०॥

सारभूतं च तत्त्वानामज्ञानान्धकलोचनम्।

द्वैधभ्रमतमोध्वंससुप्रकृष्टप्रदीपकम्॥ ११॥

I am going to tell you now, whatever was spoken to us by lord Viṣṇu in Vaikuṇṭha, when myself, Brahmā and Dharma questioned him similarly on the subject. You listen to me. The gist of those tattvas is like the eyes for blind and

remover of the darkness of illusion and jealously because it illumines.

परमात्मस्वरूपं च परं ब्रह्म सनातनम्।
सर्वदेहस्थितं साक्षिस्वरूपं देहि कर्मणाम्॥ १२॥

The eternal Brahman is like the form of lord which resides in all the bodies and remains witness to the deeds of all.

प्राणाः पञ्च स्वयं विष्णुर्मनो ब्रह्मा प्रजापतिः।
सर्वज्ञानस्वरूपोऽहं शक्तिः प्रकृतिरीश्वरी॥ १३॥

The five Prāṇas of the universe are Viṣṇu, the mind is Prajāpati Brahmā and the nature is the *śakti* for all of us.

आत्माधीना वयं सर्वे स्थिते तस्मिन्वयं स्थिताः।
गते गताश्च परमे नरदेवमिवानुगाः॥ १४॥

Like the courtiers of the king, we are all subordinate to the soul till such time he resides in our body we remain active and the moment the great Brahman leaves our body, the life also disappears.

जीवंस्तत्प्रतिबिम्बं च सर्वभोगी हि कर्मणाम्।
यथाऽर्कचन्द्रयोर्बिम्बं जलपूर्णघटेषु च॥ १५॥
बिम्बं घटेषु भग्नेषु प्रलीनं चन्द्रसूर्ययोः।
तथा लयप्रसङ्गे स जीवो ब्रह्मणि लीयते॥ १६॥

The soul happens to be the reflection of the eternal soul and has to reap the harvest of its deeds. As the reflection of sun and moon can be seen in a pitcher filled with water and after the pitcher is broken the reflection of sun and moon disappears. Similarly at the time of dissolution, the lord enters the great soul.

एकमेव परं ब्रह्म शेषे वत्स भवक्षये।
वयं प्रलीनास्तत्रैव जगदेतच्चराचरम्॥ १७॥

O son, at the time of dissolution and the destruction of the universe, only the Brahman remains and the entire universe beside the moveable and immovable elements of the universe also merge in it.

तच्च ज्योतिःस्वरूपं च मण्डलाकारमेव च।
ग्रीष्ममध्याह्नमार्तण्डकोटिकोटिसमप्रभम्॥ १८॥
आकाशमिव विस्तीर्णं सर्वव्यापकमव्ययम्।
सुखदृश्यं यथा चन्द्रबिम्बं योगिभिरेव च॥ १९॥

The same eternal Brahman appears in the form of lustre resembling the crores of Sūryas at noon in the summer season. He is wide-spread like the sky, indestructible and appears to the yogīs like the reflection of moon which is quite pleasant.

वदन्ति योगिनस्तत्तु परं ब्रह्म सनातनम्।
दिवानिशं च ध्यायन्ते सत्यं तत्सर्वमङ्गलम्॥ २०॥

The yogīs and ascetics describe him as the eternal Brahman and meditate upon on him through out the day and night as the bestower of welfare and truthful.

निरीहं च निराकारं परमात्मानमीश्वरम्।
स्वेच्छामयं स्वतन्त्रं च सर्वकारणकारणम्॥ २१॥

He is without any desire, invisible the supreme soul, the lord who moves according to his own sweet-will to be the cause of all the causes.

परमानन्दरूपं च परमानन्दकारणम्।
परं प्रधानं पुरुषं निर्गुणं प्रकृतेः परम्॥ २२॥
तत्रैव लीना प्रकृतिः सर्वबीजस्वरूपिणी।
यथाऽग्नौ दाहिका शक्तिः प्रभा सूर्ये यथा मुने॥ २३॥
यथा दुग्धे च धावल्यं जले शैत्यं यथैव च।
यथा शब्दश्च गगने यथा गन्धः क्षितौ सदा॥ २४॥
तथा हि निर्गुणं ब्रह्म निर्गुणा प्रकृतिस्तथा।

He is blissful, cause of the bliss and best of the Puruṣas, virtuous, all virtuous, free from *sattva, rajas* and *tamas*, besides being beyond the nature. The nature containing the seeds of everything merges in him at the time of dissolution. In the same way, as the rays in the sun, the flames in the fire, the whiteness in milk and coolness in the water, O sage as the sound always echoes in the sky and the fragrance on earth similarly the *Nirguṇa* Brahman always remains united with *Nirguṇa* Prakṛti.

सृष्ट्युन्मुखेन तद्ब्रह्म चांशेन पुरुषः स्मृतः॥ २५॥
स एव सगुणो वत्स प्राकृतो विषयी स्मृतः।
त्रिगुणा सा हि तत्रैवपरस्येच्छामयी स्मृता॥ २६॥

The same Brahman turns to the form of a Puruṣa at the time of creation and he is called as possessing the *guṇas* and the associate of Prakṛti (nature). The eternal Prakṛti having three fold form, reside in him as a shadow.

यथा मृदा कुलालश्च घटं कर्तुं क्षम: सदा।
तथा प्रकृत्या तद्ब्रह्म सृष्टिं स्त्रष्टुं क्षमं मुने।। २७।।

As a potter is competent to create any number of pitcher with earth, similarly the Brahman creates the universe with the help of Prakṛti (nature).

स्वर्णेन कुण्डलं कर्तुं स्वर्णकार: क्षमो यथा।
तथा ब्रह्म तया सार्धं सृष्टिं कर्तुमिहेश्वर:।। २८।।

As a gold-smith can prepare any number of ornaments with gold, similarly the Brahman can create the universe with the help of Prakṛti.

कुलालसृष्टा न च मृन्नित्या चैव सनातनी।
न स्वर्णकारसृष्टं तत्स्वर्णं वा नित्यमेव च।। २९।।

The earth which is used by the potter for the creation of the vases is neither eternal nor everlasting. Similarly gold of which the ornaments are made by the gold-smith can never be eternal or everlasting.

नित्य तत्परमं ब्रह्म नित्या च प्रकृति: स्मृता।
द्वयो: समं च प्राधान्यमिति केचिद्वदन्ति हि।। ३०।।
मृदं स्वर्णं समाहर्त्तुं कुलालस्वर्णकारकौ।
न समथो च मृत्स्वर्णं तयोराहरणे क्षमम्।। ३१।।

But the eternal Brahman and the Prakṛti are everlasting because both of them are equally important according to the opinion of certain people. The potter and the gold-smith cannot themselves produce the earth or the gold. On the other hand the earth and the gold are not competent to bring out the potter and the pitcher beside the gold. The gold-smith and the ornaments are equally important.

तस्मात्तत्प्रकृतेर्ब्रह्म परमेव च नारद।
इति केचिद्वदन्त्येवं द्वयोर्वै नित्यता ध्रुवम्।। ३२।।

O Nārada, Brahmā is better than Prakṛti. Thus some of the people describe both of them as eternal.

केचिद्वदन्ति तद्ब्रह्म स्वयं च प्रकृति: पुमान्।
ब्रह्मातिरिक्ता प्रकृतिर्वदन्तीति च केचन।। ३३।।

Some people (philosophers) say that the said Brahman represent Prakṛti and Puruṣa both. Some people consider Prakṛti separate from the Brahman.

तद्ब्रह्म परमं धाम सर्वकारणकारणम्।
तद्ब्रह्मलक्षणं ब्रह्मन्निदं किंचिच्छ्रुतौ श्रुतम्।। ३४।।

The cause of all the causes. O Nārada, the personality of that Brahman has been variously described by the people.

ब्रह्म चात्मा च सर्वेषां निर्लिप्तं साक्षिरूपि च।
सर्वव्यापी च सर्वादि लक्षणं च श्रुतौ श्रुतम्।। ३५।।

The same Brahman happens to be the soul of all uninvolved, witness, omnipresent and the bestower of all. This is what has been described in the Vedas.

तद्ब्रह्म शक्ति: प्रकृति: सर्वबीजस्वरूपिणी च।
यतस्तच्छक्तिमद्ब्रह्म चेदं प्रकृतिलक्षणम्।। ३६।।

He represents in the form of seeds of all and Prakṛti happens to be the force of the Brahman. It is also conceived, if Prakṛti is taken to be the force, Brahman in that case has to be the possessor of the force.[1]

तेजोरूपं च तद्ब्रह्म ध्यायन्ते योगिन: सदा।
वैष्णवास्तन्न मन्यन्ते मद्भक्ता: सूक्ष्मबुद्धय:।। ३७।।

All the yogīs meditate upon the illustrious Brahman but those who are highly intelligent my devotees Vaiṣṇavas do not agree with this.

तत्तेज: कस्य नाश्चर्यं ध्यायन्ते पुरुषं विना।
कारणेन विना कार्यं कुतो वा प्रभवेद्भुवि।। ३८।।

Who will not get surprised on the lustre of that Brahman without existence of Puruṣa? On the earth, there is no object without any causative form.

ध्यायन्ते वैष्णवास्तस्मात्तत्र रूपं मनोहरम्।
स्वेच्छामयस्य पुंसश्च साकारस्यात्मन: सदा।। ३९।।

1. मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्

Therefore the Vaiṣṇavas meditate upon the eternal Puruṣa, who moves at will, has a beautiful form and is the visible form of the great lord.

तत्तेजोमण्डलाकारे सूर्यकोटिसमप्रभे।

नित्यं स्थलं च प्रच्छन्नं गोलोकाभिधमेव च॥४०॥

He represents the accumulation of lustre of crores of suns and resides in a circular form with an eternal abode inside the same known as *Goloka*.

लक्षकोट्या योजनानां चतुरस्रं मनोहरम्।

रत्नेन्द्रसारनिर्माणैर्गोपीभिश्चावृतं सदा॥४१॥

That divine *loka* is spread over to lakhs and crore of *yojanas*. It has been constructed with the use of the best of the divine gems. That *loka* is filled with beautiful houses and the cowherdessess.

सुदृश्यं वर्तुलाकारं यथा चन्द्रस्य मण्डलम्।

नानारत्नैश्च खचितं निराधारं तदिच्छया॥४२॥

It can be seen pleasantly. It is circular like the moon. Built with the use of gems, that place stayed in the sky without any support with the desire Kṛṣṇa.

ऊर्ध्वं च नित्यं वैकुण्ठात्पञ्चाशत्कोटियोजनम्।

गोगोपगोपीसंयुक्तं कल्पवृक्षसमन्वितम्॥४३॥

कामधेनुभिराकीर्णं रासमण्डलमण्डितम्।

वृन्दावनवनाच्छन्नं विरजावेष्टितं मुने॥४४॥

O sage, this *Goloka* is situated fifty crores of *yojanas* beyond Vaikuṇṭha. It is filled with cows, cowherds, cowherdesses, Kalpvṛkṣa (wish fulfilling trees), Kāmadhenus (wish fulfilling cows), dancing halls an orchard named of Vṛndāvana, beside a river named Virajā.

शतशृङ्गैः शातकुम्भैः सुदीप्तं श्रीमदीप्सितम्।

लक्षकोट्या परिमितैराश्रमैः सुमनोहरैः॥४५॥

शतमन्दिरसंयुक्तमाश्रमं सुमनोहरम्।

रत्नप्राकारपरिखाविचित्रेण विराजितम्॥४६॥

अमूल्यरत्ननिर्माणं लक्षमन्दिरसुन्दरम्।

आश्रमं चतुरस्रं च चन्द्रबिम्बाकृतं वरम्॥४७॥

गोलोकमध्यदेशस्थमतीव सुमनोहरम्।

प्राकारपरिखायुक्तं पारिजातवनान्वितम्॥४८॥

कौस्तुभेन्द्रेण मणिना राजितं परमोज्ज्वलम्।

हीरसारसुसंक्लृप्तसोपानैश्चातिसुन्दरैः॥४९॥

मणीन्द्रसाररचितैः कपाटैर्दर्पणान्वितैः।

नानाचित्रविचित्राढ्यैराश्रमं च सुसं स्कृतम्॥५०॥

षोडशद्वारसंयुक्तं सुदीप्तं रत्नदीपकैः।

रत्नसिंहासने रम्ये महार्घमणिनिर्मिते॥५१॥

Himālaya the king of mountains resides there with hundreds of its peaks. There are lakhs and crores of *Āśramas* built in gold. They all live enjoying all the riches, in the centre of the *loka*, there is a beautiful Āśrama having a hundred buildings. It is surrounded by the boundary walls and moats studded with gems. it has been built with precious gems. It looks beautiful like lakhs of the houses. Its size is like that of the reflection of moon. It is beautifully located in the centre of *Goloka*. It is surrounded by the boundary walls and moats beside the forests of Pārijāta trees. The pitchers installed in that *Āśrama* were made of precious Kustubha-gem. Because of this, the shining lustre emerges from that place. The steps have been built with the dust of the gems.

नानाचित्रविचित्राढ्ये वसन्तं वरमीश्वरम्।

नवीननीरदश्यामं किशोरवयसं शिशुम्॥५२॥

शरन्मध्याह्नमार्तण्डप्रभामोचकलोचनम्।

शरत्पार्वणपूर्णेन्दुशुभदीप्तिमदाननम्॥५३॥

कोटिकन्दर्पलावण्यलीलानिन्दितमन्मथम्।

कोटिचन्द्रप्रभाजुष्टं पुष्टं श्रीयुक्तविग्रहम्॥५४॥

The doors are made of gems and have mirrors fitted in them. The *Āśrama* is decorated with various types of instruments, it has sixteen doors and it is illuminated with the burning lamps made of gems. There is a lion throne in that *Āśrama* which is made of precious gems over which Śrī Kṛṣṇa the lord of universe, is seated. He has a complexion of the fresh clouds. He is represented in a child form.

सस्मितं मुरलीहस्तं सुप्रशस्तं सुमङ्गलम्।
परमोत्तमपीतांशुकयुगेन समुज्ज्वलम्।।५५।।
चन्दनोक्षितसर्वाङ्गं कौस्तुभेन विराजितम्।
आजानुमालतीमालावनमालाविभूषितम्।।५६।।
त्रिभङ्गभङ्ग्यसंयुक्तं मणिमाणिक्यभूषितम्।
मयूरपुच्छचूडं च सद्रत्नमुकुटोज्ज्वलम्।।५७।।

His eyes emit lustres like the rays of the sun during the summer season and his face reflects the charming glory of the full moon of Śarada-pūrṇimā. His beauty puts crores of the gods of love to shame. His developed body emitting rays like crores of moon. He wear a serene smile over his face and holds a flute in his hand. His beautiful appearance is commendable and he bestowed welfare. He wears two lower garments of the colour of molten gold, his body always remain shining.

रत्नकेयूरवलयरत्नमञ्जीररञ्जितम्।
रत्नकुण्डलयुग्मेन गण्डस्थलसुशोभितम्।।५८।।

All his limbs are plastered with sandal-paste. His chest is adorned with the *kaustubha* gem. He wears a long garland of forest flowers, which falls up to the knees.

मुक्तापङ्क्तिसदृक्षाभदशनं सुमनोहरम्।
पक्वबिम्बाधरोष्ठं च नासिकोन्नतिशोभनम्।।५९।।
वीक्षितं गोपिकाभिश्च वेष्टिताभिः समन्ततः।
स्थिरयौवनयुक्ताभिः सस्मिताभिश्च सादरम्।।६०।।

He stands in tribhaṅga posture and is adorned with all the ornaments and gems, he wears a crown of peacock feathers, besides a crown studded with gems. he wears the gems-studded armlets, wristlets and the anklets, the gems studded Kuṇḍalas appear in his ears.

भूषिताभिश्च सद्रत्ननिर्मितैर्भूषणैः परम्।
सुरेन्द्रैश्च मुनीन्द्रैश्च मुनिभिर्मानवेन्द्रकैः।।६१।।
ब्रह्मविष्णुशिवानन्तधर्माद्यैर्वन्दितं मुदा।
भक्तप्रियं भक्तनाथं भक्तानुग्रहकारकम्।।६२।।
रासेश्वरं सुरसिकं राधावक्षःस्थलस्थितम्।
एवं रूपमरूपं तं मुने ध्यायन्ति वैष्णवाः।।६३।।

His teeth resemble those of the lustre of gems and his lips resembled the ripe *bimba* fruit. His developed nose looks beautiful. He is surrounded by the cowherdesses from all the sides, who always look on him. These cowherdesses are always youthful, wear serene smile over their faces and are adorned with all the ornaments. The sages, Indra, ascetics, humans, Brahmā, Viṣ ṇu, Śiva and other gods adore him with devotion. He is loved by his devotees, he happens to be their lord and is always compassionate to them. O sage, all the Vaiṣṇavas adore the lord who is beloved of Rādhā in whose heart, he always resides.

सततं ध्येयमस्माकं परमात्मानमीश्वरम्।
अक्षरं परमं ब्रह्म भगवन्तं सनातनम्।।६४।।

Such a lord is adorable for us. He is indestructible the eternal Brahman and everlasting lord.

स्वेच्छामयं निर्गुणं च निरीहं प्रकृतेः परम्।
सर्वाधारं सर्वबीजं सर्वज्ञं सर्वमेव च।।६५।।
सर्वेश्वरं सर्वपूज्यं सर्वसिद्धिकरं परम्।
स एव भगवानादिर्गोलोके द्विभुजः स्वयम्।।६६।।
गोपवेषश्च गोपालैः पार्षदैः परिवेष्टितः।
परिपूर्णतमः श्रीमान् श्रीकृष्णो राधिकेश्वरः।।६७।।
सर्वान्तरात्मा सर्वत्र प्रत्यक्षः सर्वगः स्मृतः।
कृषिश्च सर्ववचनो नकारश्चात्मवाचकः।।६८।।
सर्वात्मा च परं ब्रह्म तेन कृष्णः प्रकीर्तितः।

He moves according to his wishes, is formless, unattached, beyond Prakṛti, the base of all, the seed of all, all knowledgeable lord of everyone, adorable by all and bestowers of all the success. he is the only lord who reside in the *Goloka* in the form of a cowherd having two arms only. He is surrounded by the cowherd courtiers. He is known as lord Kṛṣṇa, the lord of Rādhā, the soul of all and is present everywhere. (In Kṛṣṇa word) The word *kṛṣ* is derived from the root which means all and *ṇ* stands for the soul. Therefore Kṛṣṇa stands for the soul of all.

कृषिश्च सर्ववचनो नकारश्चादिवाचक:।।६९।।

सर्वादिपुरुषो व्यापी तेन कृष्ण: प्रकीर्तित:।

स एवांशेन भगवान्वैकुण्ठे च चतुर्भुज:।।७०।।

चतुर्भुजै: पार्षदैस्तैरावृत: कमलापति:।

स एव कलया विष्णु: पाता च जगतां प्रभु:।।७१।।

श्वेतद्वीपे सिन्धुकन्यापतिरेव चतुर्भुज:।

एतत्ते कथितं सर्वं परब्रह्मस्वरूपकम्।।७२।।

अस्माकं चिन्तनीयं च सेव्यं वन्दितमीप्सितम्।

इत्युक्त्वा शंकरस्तत्र विरराम च शौनक।।७३।।

It has been explained in another form according to which *kṛṣ* stands for the eternal and *ṇ* stands for the soul. Therefore Kṛṣṇa is conceived to be the soul eternal. The same lord appears in the Vaikuṇṭha from his *Aṁśas* having four arms and is the lord of Lakṣmī. He appears from his *Aṁśa* as Viṣṇu, protects the universe and residing in the *Śveta-dvīpa*, he resides as the husband of the daughter of Sindhu, having four arms. Thus I have explained to you the form of Parabrahman to you, who is adored by everyone. O Śaunaka, thus speaking lord Śiva kept quiet.

गन्धर्वराजस्तोत्रेण तुष्टुवे तं च नारद:।

मुनिस्तोत्रेण संतुष्टो भगवानादिरच्युत:।

ज्ञानं मृत्युञ्जयस्तस्मै प्रददौ वरमीप्सितम्।।७४।।

मुनीन्द्रस्तं संप्रणम्य प्रहृष्टवदनेक्षण:।

तदाज्ञया पुण्यरूपं ययौ नारायणाश्रमम्।।७५।।

Thereafter, Nārada offered prayer to the lord, with the prayer composed by the king of the Gandharvas; thereafter lord Śiva getting pleased with his adoration bestowed the desired knowledge on him. The sage Nārada then delightfully bowed in reverence before Śiva. With his permission Nārada there went to Nārāyaṇāśrama.

इति श्रीब्रह्मवैवर्ते म० ब्र० सौ० ब्रह्मस्वरूपवैकुण्ठादिवर्णनं नारदप्रस्थानं नामाष्टाविंशोऽध्याय:।।२८।।

अथैकोनत्रिंशोऽध्याय:

Chapter 29

Question raised by Nārada before Nārāyaṇa in Badrikāśrama

सौतिरुवाच

दद‍र्शाश्रममाश्चर्यं देवर्षिर्नारदस्तथा।

ऋषेर्नारायणस्यैव बदरीवनसंयुतम्॥ १॥

नानावृक्षफलाकीर्णं पुंस्कोकिलरुतश्रुतम्।

शरभेन्द्रै: केसरीन्द्रैर्व्याघ्रौघै: परिवेष्टितम्॥ २॥

Sauti said— Nārada the divine sage, went to the abode of Nārāyaṇa and had a look at his astonishing *Āśrama*. It had a large number of Jugube trees, besides various other types of trees, in which the cuckoos, were issuing sweet notes. It had a number of stages, lions and flocks of tiger.

ऋषीन्द्रस्य प्रभावेण हिंसाभयविवर्जितम्।

महारण्यमगम्यं च स्वर्गादपि मनोहरम्॥ ३॥

But with the influence of Nārāyaṇa, the place was free from danger and violence. Thus the inaccessible forest was looking more charming then the heaven.

(त्रिषष्टिकोटिसिद्धौघैरावृतं सूर्यवर्चसम्।

ऋषीन्द्राणां च पञ्चाशत्कोटिभिश्चान्वितं मुदा।।

विद्याधराणां नृत्यं तत्पश्यन्तं सस्मितं द्विज।

गन्धर्वकृष्णसंगीतं श्रुतवन्तं मनोहरम्।।)

सिद्धेन्द्राणां मुनीन्द्राणामाश्रमाणां त्रिकोटिभि:।

आवृतं चन्दनारण्यै: पारिजातवनान्वितम्॥ ४॥

दद‍र्श तमृषीन्द्रं च सभामध्ये मनोहरम्।

रत्नसिंहासनस्थं च वसन्तं योगिनां गुरुम्॥ ५॥

जपन्तं परमं ब्रह्म कृष्णमात्मानमीश्वरम्।

प्रणनाम च तं दृष्ट्वा ब्रह्मपुत्रश्च शौनक॥ ६॥

Thirty three crores of *siddhas* and fifty crores of ascetics dwelt there. O Brāhmaṇa, he found Nārāyaṇa as there the head of all the Ṛṣis observing the dance of Vidyādharas, wearing a smile over his face. The sound of music and

songs relating to Kṛṣṇa was heard there. There were three crores of *siddhas* and sages living in Āśramas which was surrounded by the forest of Pārijāta and sandal-wood trees. Thus the sage Nārada found a gem-studded lion throne in the centre of the assembly hall, having a beautiful path. He happen to be the teacher of the yogīs. O Śaunaka, the sage Nārada reciting the name of Śrī Kṛṣṇa bowed at the feet of the lord.

उत्थाय सहसालिङ्ग्य युयुजे परमाशिषम्।
प्रपच्छ कुशलं स्नेहाच्चकारातिथिपूजनम्॥७॥

Thereafter sage got up and embraced him showering blessings on him. He then enquired about his welfare and welcomed him.

रत्नसिंहासने रम्ये वासयामास नारदम्।
निवसन्नासने रम्ये वर्त्मश्रमविवर्जितः॥८॥

He made Nārada to sit over the beautiful lion throne by which the fatigue of journey of Nārada was removed.

उवाच तमृषिश्रेष्ठ भगवन्तं सनातनम्।
अधीत्य वेदान्सर्वांश्च पितुः स्थाने सुदुर्गमान्॥९॥
ज्ञानं संप्राप्य योगीन्द्रान्मन्त्रं वै शंकराद्विभो।
मनो मे नहि तृप्नोति दुर्निवारं च चञ्चलम्॥१०॥

Thereafter Nārada spoke to the eternal lord, "O lord my mind is not satisfied after getting the knowledge of Vedas from my father Brahmā and the divine knowledge from lord Śiva. My mind is still unstable.

दृष्टं मया त्वत्पदाब्जं मनसा प्रेरितेन च।
किंचिज्ज्ञानविशेषं च लब्धुमिच्छामि सांप्रतम्॥११॥
यत्र कृष्णगुणाख्यानं जन्ममृत्युजरापहम्॥१२॥

Therefore, inspite by my own thought I have come to have a look at your lotus-like feet. You, therefore, impart the divine knowledge to me in order to rid myself of the birth, death and old age and to recite always the glory of lord Kṛṣṇa.

ब्रह्मविष्णुशिवाद्याश्च सुरेन्द्राश्च सुरा विभो।
कं चिन्तयन्ति मुनयो मनवश्च विचक्षणाः॥१३॥

O lord he is the one who is adored by Brahmā, Viṣṇu, Śiva, Indra and other gods besides the intelligent sages.

कस्मात्सृष्टिश्च भवति कुत्र वा संप्रलीयते।
को वा सर्वेश्वरो विष्णुः सर्वकारणकारकः॥१४॥
तस्येश्वरस्य किं रूपं कर्म वा किं जगत्पते।
विचार्य मनसा सर्वं तद्भवान्वक्तुमर्हति॥१५॥

You kindly tell me where from the universe emerges and in whom does it merge ultimately? Who happens to be the lord of all including Viṣṇu and happens to be the cause of all the causes? O lord of the universe, you kindly enlighten me about the great lord."

नारदस्य वचः श्रुत्वा प्रहस्य प्रहस्य भगवानृषिः।
कथां कथितुमारेभे पुण्यां भुवनपावनीम्॥१६॥

On hearing the words of Nārada the lord smiled and started narrating the story which purifies all the three worlds.

इति श्रीब्रह्मवैवर्ते सौ० नारायणं प्रति नारदप्रश्नो नामैकोनत्रिंशोऽध्यायः॥२९॥

अथ त्रिंशोऽध्यायः

Chapter – 30

Description of the glory of lord Kṛṣṇa and his Prakṛti

श्रीनारायण उवाच

लम्बोदरो हरिरुमापतिरादिशेषा
ब्रह्मादयः सुरगणा मनवो मुनीन्द्राः।
वाणीशिवात्रिपथगाकमलादिकाश्च
संचिन्तयेद्भगवतश्चरणारविन्दम्।। १।।

Śrī Nārāyaṇa said—The lord whose feet are adored by Gaṇeśa, Viṣṇu, Śiva, Śeṣa, Brahmā and other gods besides Manu, the sages, Sarasvatī, Gaurī, Gaṅgā, Kamalā and other goddesses; all should adore him.

संसारसागरमतीव गभीरघोरं
दावाग्निसर्पपरिवेष्टितचेष्टिताङ्गम्।
संलङ्घ्य गन्तुमभिवाञ्छति यो हि दास्यं
संचिन्तयेद्भगवतश्चरणारविन्दम्।। २।।

This universe is like the deep ocean which is surrounded by the forest fire and the same has to be crossed by everyone. One who intends to

cross the same, should adore the lotus-like feet of lord Kṛṣṇa.

गोवर्धनोद्धरणकीर्तिरतीवखिन्ना
भूर्धारिता च दशनाग्रत एव चार्द्रा।
विश्वानि लोमविवरेषु बिभर्तुरादे:
संचिन्तयेद्भगवतश्चरणारविन्दम्॥ ३॥
वेदाङ्गवेदमुखनि:सृतकीर्तिरंशै
र्वेदाङ्गवेदजनकस्य हरेर्विधातु:।
जन्मान्तकादिभयशोकविदीर्णदेह:
संचिन्तयेद्भगवतश्चरणारविन्दम्॥ ४॥

The lord lifted Govardhana and rescued the earth over the tip of his tooth and is the one who preserve everybody. All the *lokas* are enshrined in his hair pits, one should always adore the god like him. All the six parts of the Vedas recite his glory throughout the day and night and he is the one who is the creator of the Vedas with their parts. Such a type of lord Hari should be adored to rid himself from the cycle of birth and death.

गोपाङ्गनावदनपङ्कजषट्पदस्य
रासेश्वरस्य रसिकारमणस्य पुंस:।
वृन्दावने विहरतो व्रजवेषविष्णो:
संचिन्तयेद्भगवतश्चरणारविन्दम्॥ ५॥
चक्षुर्निमेषपतितो जगतां विधाता
तत्कर्म वत्स कथितुं भुवि क: समर्थ:।
त्वं चापि नारदमुने परमादरेण
संचिन्तनं कुरु हरेश्चरणाविन्दम्॥ ६॥

The lord who is the like black-wasps of the lotus-like faces of the cowherdesses and roams about in Vṛndāvana, the same lord Viṣṇu appears in the form of people of Vraja who is the lord of *Rāsa* and should be adored by the people. The one with the fall of whose eyelids the age of the Brahmā comes to an end. Who else is there to describe about his glory on earth? Therefore, O sage Nārada, you also adore at the lotus-like feet the same lord.

यूयं वयं तस्य कलाकलांशा:
कलाकलांशा मनवो मुनीन्द्रा:।
कलाविशेषा भवपाद्यमुख्या
महान्विराड् यस्य कलाविशेष:॥ ७॥

Both you and me are mere small particles of the great lord. Similarly all the sages and the Manu also happen to be the particles of the same grand personality. Brahmā and Śiva have special qualities. The universal form of the lord is also a particle of the same lord.

सहस्रशीर्षा शिरस: प्रदेशे
बिभर्ति सिद्धार्थसमं च विश्वम्।
कूर्मे च शेषो मशको गजे यथा
कूर्मश्च कृष्णस्य कलाकलांश:॥ ८॥

The serpent Śeṣa having a thousand hoods, who carries the entire universe over his hoods like a small seed but when he is seated over the back of the tortoise, he appears like elephant. The same lord *Kūrma* (tortoise) is just a particle of lord Kṛṣṇa.

गोलोकनाथस्य विभोर्यशोऽमलं
श्रुतौ पुराणे नहि किंचन स्फुटम्।
न पाद्यमुख्या: कथितुं समर्था:
सर्वेश्वरं तं भज पाद्यमुख्यम्॥ ९॥

Thus the immense glory of the lord of the *Goloka* could not be revealed in the Vedas of the Purāṇas fully. The chief gods like Brahmā and others are unable to recite his glory. Therefore you should adore the same god who is the best of all.

विश्वेषु सर्वेषु च विश्वधाम्न:
सन्त्येव शश्वद्विधिविष्णुरुद्रा:।
तेषां च संख्या: श्रुतयश्च देवा:
परं न जानन्ति तमीश्वरं भज॥ १०॥

The all-pervading lord establishes Brahmā, Viṣṇu and Maheśa in the universe and their number cannot be known even by the Vedas and the gods. Therefore one should serve the lord whole-heatedly.

करोति सृष्टिं स विधेर्विधाता
विधाय नित्यां प्रकृतिं जगत्प्रसूम्।

ब्रह्मादय: प्राकृतिकाश्च सर्वे
भक्तिप्रदां श्रीं प्रकृतिं भजन्ति॥ ११॥

The same lord creates Brahmā and Brahmā in turn creates the universe and the Prakṛti. Therefore Brahmā and other gods and the humans, adores him alone with devotion.

ब्रह्मस्वरूपा प्रकृतिर्न भिन्ना
यया च सृष्टिं कुरुते सनातन:।
स्त्रियश्च सर्वा: कलया जगत्सु
माया च सर्वे च तया विमोहिता:॥ १२॥

The Prakṛti cannot be separate from Brahman. The eternal lord creates the universe with help of Prakṛti. Form the ray of the same Prakṛti all the ladies of the world have appeared. Prakṛti is illusion. All are influenced by it.

नारायणी सा परमा सनातनी
शक्तिश्च पुंस: परमात्मनश्च।
आत्मेश्वरश्चापि यया च शक्तिमां-
स्तया विना स्रष्टुमशक्त एव॥ १३॥

She is eternal Nārāyaṇī, the great force behind the eternal Puruṣa, as a result of which he is called to be the possessor of the force. He feels himself inactive in the absence of the same force and is unable to resort to creation.

गत्वा विवाहं कुरु वत्स सांप्रतं
कर्तुं प्रयुक्तश्च पितुर्निदेश:।
गुरोर्निदेशप्रतिपालको भवे:
सर्वत्र पूज्यो विजयी च संततम्॥ १४॥

O son, you must marry at present, obeying to the command of your father, because by obeying the command of the teacher you will surely be adorable by all, beside being victorious.

स्वपत्नीं पूजयेद्यो हि वस्त्रालङ्कारचन्दनै:।
प्रकृतिस्तस्य सन्तुष्टा यथा कृष्णो द्विजार्चने॥ १५॥

One who appeases his wife with the smearing of sandal-paste and providing with garments and ornaments, the nature (wife) is fully pacified by him as lord Kṛṣṇa is pleased when Brāhmaṇas are honoured.

सा च योषित्स्वरूपा च प्रतिविश्वेषु मायया।
योषितामपमानेन पराभूता च सा भवेत्॥ १६॥

Thus in every age the Prakṛti remains in the form of Māyā. Therefore with the denouncing of a lady the nature itself feels humiliated.

दिव्या स्त्री पूजिता येन पतिपुत्रवती सती।
प्रकृति: पूजिता तेन सर्वमङ्गलदायिनी॥ १७॥

Therefore, the one who honours a lady having a husband and a son, he actually adores the Prakṛti who is the bestower of all the welfare.

मूलप्रकृतिरेका सा पूर्णब्रह्मस्वरूपिणी।
सृष्टौ पञ्चविधा सा च विष्णुमाया सनातनी॥ १८॥

The Mūla Prakṛti which is form of eternal Brahman is one, but was divided into five parts at the time of illusory creation of lord Viṣṇu.

प्राणाधिष्ठातृदेवी या कृष्णस्य परमात्मन:।
सर्वासां प्रेयसी कान्ता सा राधा परिकीर्तिता॥ १९॥
नारायणप्रिया लक्ष्मी: सर्वसंपत्स्वरूपिणी।
वागधिष्ठातृदेवी या सा च पूज्या सरस्वती॥ २०॥
सावित्री वेदमाता च पूज्यरूपा विधे: प्रिया।
शंकरस्य प्रिया दुर्गा यस्या: पुत्रो गणेश्वर:॥ २१॥

In this way lord Kṛṣṇa adores Rādhā better than all other goddesses. She takes to the form of all the riches besides Lakṣmī who is the beloved of Nārāyaṇa. The second Prakṛti happens to be the goddess of speech, is quite adorable and is known by the name of Sarasvatī, Sāvitrī the beloved of Brahmā who happens to be the mother of the Vedas is the fourth Prakṛti. Durgā the beloved of Śiva, the mother of Gaṇeśa happens to be the fifth Prakṛti.

इति श्रीब्रह्मवैवर्ते महापुराणे ब्रह्मखण्डे सौतिशौनकसंवादे भगवत्स्तुति-तत्स्वरूपमायास्वरूपवर्णनं नाम त्रिंशोऽध्याय:॥ ३०॥

ॐ तत्सद्ब्रह्मणे नम:

श्रीमद्द्वैपायनमुनिप्रणीतं

ब्रह्मवैवर्तपुराणे द्वितीयं प्रकृतिखण्डम्

Brahamavaivarta Purāṇa

PRAKṚTI – KHAṆḌA

अथ प्रथमोऽध्याय:

Chapter – 1

Description of Prakṛti and particles there of

नारद उवाच

गणेशजननी दुर्गा राधा लक्ष्मी: सरस्वती।
सावित्री वै सृष्टिविधौ प्रकृति: पञ्चधा स्मृता॥ १॥

Nārada said— Durgā, the mother of Gaṇeśa, Rādhā, Lakśmī, Sarasvatī and Sāvitrī are known as the five goddesses of Prakṛti. The creation is dependent on them.

आविर्बभूव सा केन का वा सा ज्ञानिनां वरा।
किंवा तल्लक्षणं ब्रूहि साऽभवत्पञ्चधा कथम्॥ २॥
सर्वासां चरितं पूजाविधानं कथमीप्सितम्।
अवतारं कुत्र कस्यास्तन्मां व्याख्यातुमर्हसि॥ ३॥

O best of the intellectuals, who is the creator of this Prakṛti or its form and could it be described? How has it been described as five fold? You kindly enlighten me on their life story, the methods of their adoration and the one who incarnated at instance of these goddesses.

नारायण उवाच

प्रकृतेर्लक्षणं वत्स को वा वक्तुं क्षमो भवेत्।
किंचित्तथाऽपि वक्ष्यामि यच्छ्रुतं धर्मवक्त्रत:॥ ४॥

Nārāyaṇa said—O son who could be competent enough to described details about the formation of each one of them. Still I am going to tell you whatever I have heard from the mouth of Dharma.

प्रकृष्टवाचक: प्रश्च कृतिश्च सृष्टिवाचक:।
सृष्टौ प्रकृष्टा या देवी प्रकृति: सा प्रकीर्तिता॥ ५॥
गुणे प्रकृष्टसत्त्वे च प्रशब्दो वर्तते श्रुतौ।
मध्यमे कृश्च रजसि तिशब्दस्तमसि स्मृत:॥ ६॥
त्रिगुणात्मस्वरूपा या सर्वशक्तिसमन्विता।
प्रधाना सृष्टिकरणे प्रकृतिस्तेन कथ्यते॥ ७॥

The word Prakṛti means the goddess who can resort to the creation. In the Vedas the word *pra* stands for *Sattvaguṇa* and word *kṛ* stands for *Rajoguṇa* while the word *ti* stands for *Tamoguṇa*. Therefore, the one in whom all the three guṇas are enshrined and is all powerful one, is known as Prakṛti.

प्रथमे वर्तते प्रश्च कृति: स्यात्सृष्टिवाचक:।
सृष्टेराद्या च या देवी प्रकृति: सा प्रकीर्तिता॥ ८॥

In the initial meaning the word *pra* is known for the creation and *kṛti* is used for that what is created. Therefore, the eternal force which is responsible for the creation of the universe in enabled Prakṛti.

योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव स:।
पुमांश्च दक्षिणार्धाङ्गो वामाङ्ग: प्रकृति: स्मृत:॥ ९॥

At the time of creation she, in combination with the eternal Brahman, appeared in two forms. The one who is created out of the right side is given the name of Puruṣa and the one who emerges out of her left side is given the name of Prakrit.

सा च ब्रह्मस्वरूपा स्यान्माया नित्या सनातनी।
यथाऽत्मा च तथा शक्तिर्यथाऽग्नौ दाहिका स्मृता॥ १०॥

She is the illusion of that form of Brahman which is eternal everlasting. He is like the power

of the fire, which always remains inherent with the same.

अत एव हि योगीन्द्रः स्त्रीपुंभेदं न मन्यते।
सर्वं ब्रह्ममयं ब्रह्मञ्छश्वत्पश्यति नारद॥ ११॥

O Nārada, therefore, the great yogīs do not consider any difference between and the men and the women. They look at them as the form of Brahman.

स्वेच्छामयस्येच्छया च श्रीकृष्णस्य सिसृक्षया।
साविर्बभूव सहसा, मूलप्रकृतिरीश्वरी॥ १२॥

O Brahman, Īsvarī, the mūla-prakṛti has been created of her own sweet-will as per the desire of lord Kṛṣṇa.

तदाज्ञया पञ्चविधा सृष्टिकर्मणि भेदतः।
अथ भक्तानुरोधाद्वा भक्तानुग्रहविग्रहा॥ १३॥

At his command she takes to five fold form for the purpose of creation. Or in order to bestow her grace over her devotees, she takes to a definite form.

गणेशमाता दुर्गा या शिवरूपा शिवप्रिया।
नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी॥ १४॥
ब्रह्मादिदेवैर्मुनिभिर्मनुभिः पूजिता सदा।
सर्वाधिष्ठातृदेवी सा ब्रह्मरूपा सनातनी॥ १५॥
यशोमङ्गलधर्मश्रीसत्यपुण्यप्रदायिनी।
मोक्षहर्षप्रदात्रीयं शोकदुःखार्तिनाशिनी॥ १६॥

Durgā the mother of Gaṇeśa, is the beloved of lord Śiva. She is the form of Brahman and is Nārāyaṇī, the illusion of Viṣṇu as well, who is adored by Brahmā, Viṣṇu, sages and Manus always. She happens to be the family deity and is the form of eternal Brahman. She is the bestower of glory, welfare, *dharma*, fortune, truth, merits and salvation. She also run ones the misery.

शरणागतदीनार्तपरित्राणपरायणा।
तेजःस्वरूपा परमा तदधिष्ठातृदेवता॥ १७॥

She always engaged in protecting the people who take refuge in her. She is illustrious and is considered to be the family deity.

सर्वशक्तिस्वरूपा च शक्तिरीशस्य संततम्।
सिद्धेश्वरी सिद्धरूपा सिद्धिदा सिद्धिदेश्वरी॥ १८॥

She is all powerful and bestows prowess on Śiva always. She is also the one who grants success.

बुद्धिर्निद्रा क्षुत्पिपासा छाया तन्द्रा दया स्मृतिः।
जातिः क्षान्तिश्च शान्तिश्च कान्तिश्च चेतना॥ १९॥
तुष्टिः पुष्टिस्तथा लक्ष्मीर्वृत्तिर्माता तथैव च।
सर्वशक्तिस्वरूपा सा कृष्णस्य परमात्मनः॥ २०॥

She is also known for granting, intelligence, sleep, hunger, thirst, shade, glory, illusion, consciousness, satisfaction, preservation and Lakṣmī (riches). These are all the goddesses which bestow their grace and form part of lord Kṛṣṇa.

उक्तः श्रुतौ श्रुतगुणश्चातिस्वल्पो यथागमम्।
गुणोऽस्त्यनन्तोऽनन्ताया अपरां च निशामय॥ २१॥

Śruti is treated to be possessing the best of qualities out of all these and has been described in the Āgaman. She is the endless one and possesses endless qualities. Now you listen to her other forms.

शुद्धसत्त्वस्वरूपा या पद्मा च परमात्मनः।
सर्वसंपत्स्वरूपा या तदधिष्ठातृदेवता॥ २२॥

Padmā is the other *śakti* of lord Viṣṇu who is blissful, bestower of all the riches and possesses all of them.

कान्ता दान्ताऽतिशान्ता च सुशीला सर्वमङ्गला।
लोभान्मोहात्कामरोषान्मदाहंकारतस्तथा॥ २३॥
त्यक्ताऽनुरक्ता पत्युश्च सर्वाद्या च पतिव्रता।
प्राणतुल्या भगवतः प्रेमपात्री प्रियवंदा॥ २४॥

She is extremely beautiful, self disciplined, extremely peaceful, quiet humble and is bestower of welfare to all. She is free from the sins of greed, passions, attraction, anger, intoxication and pride. She bestows her grace on all his devotees and she loved lord Hari. By nature, she is eternal and chaste and is the beloved of the lord. She is sweet spoken and very dear to the lord.

सर्वसस्यात्मिका सर्वजीवनोपायरूपिणी।
महालक्ष्मीश्च वैकुण्ठे पतिसेवापरायणा॥ २५॥

She bestows enough of harvest and like Lakṣmī who always think of the welfare of all and serve lord Viṣṇu in Vaikuṇṭha.

स्वर्गे च स्वर्गलक्ष्मीश्च राजलक्ष्मीश्च राजसु।
गृहे च गृहलक्ष्मीश्च मर्त्यानां गृहिणां तथा॥ २६॥

When she remains in the heaven, she is known as Svargalakṣmī, when she resides with the kings she is known as Rājalakṣmī, When she resides with the house-holders she is known as Gṛhalakṣmī.

सर्वेषु प्राणिद्रव्येषु शोभारूपा मनोहरा।
प्रीतिरूपा पुण्यवतां प्रभारूपा नृपेषु च॥ २७॥

She happens to be the glory of all the kings, is quite charming and happens to be the lustre of the kings as well as the noble souls.

वाणिज्यरूपा वणिजां पापिनां कलहङ्करी।
दयामयी भक्तमाता भक्तानुग्रहकारिका॥ २८॥

She pervades the business community as the business and the quarrels with the quarrelsome people. She is quite compassionate, mother of the devotees and bestowers her grace on them.

चपले चपला भक्तसम्पदो रक्षणाय च।
जगज्जीवन्मृतं सर्वं यया देव्या विना मुने॥ २९॥

O sage, she is unstable like the lightening and protects the riches of her devotees. Without her the entire universe looks as dead.

शक्तिर्द्वितीया कथिता वेदोक्ता सर्वसंमता।
सर्वपूज्या सर्ववन्द्या चान्यां मत्तो निशामय॥ ३०॥

Thus I have spoken about the second force according to the description of the Vedas. She is adorable by all. Now I am going to tell you the qualities of the other goddess.

वाग्बुद्धिविद्याज्ञानाधिदेवता परमात्मनः।
सर्वविद्यास्वरूपा या सा च देवी सरस्वती॥ ३१॥

Sarasvatī is known to be the speech of the lord besides being his wisdom, intellectual and knowledge.

सुबुद्धिः कविता मेधा प्रतिभा स्मृतिदा नृणाम्।
नानाप्रकारसिद्धान्तभेदार्थकल्पनाप्रदा॥ ३२॥

She bestows the best of intelligence to the noble people besides granting them the wisdom for creating poetry, illustriousness and bestows the creative imagination to the people.

व्याख्याबोधस्वरूपा च सर्वसन्देहभञ्जिनी।
विचारकारिणी ग्रन्थकारिणी शक्तिरूपिणी॥ ३३॥

She is the one, who can bestow all the knowledge. She removes all the doubts, is a thinker and composer of all the texts.

सर्वसंगीतसंधानतालकारणरूपिणी।
विषयज्ञानवाग्रूपा प्रतिविश्वं च जीविनाम्॥ ३४॥
यया विना च विश्वौघो मूको मृतसमः सदा।
व्याख्यामुद्राकरा शान्ता वीणापुस्तकधारिणी॥ ३५॥
शुद्धसत्त्वस्वरूपा या सुशीला श्रीहरिप्रिया।
हिमचन्दनकुन्देन्दुकुमुदाम्भोजसन्निभा॥ ३६॥
जपन्ती परमात्मानं श्रीकृष्णं रत्नमालया।
तपःस्वरूपा तपसां फलदात्री तपस्विनी॥ ३७॥
सिद्धिविद्यास्वरूपा च सर्वसिद्धिप्रदा सदा।
देवी तृतीया गदिता श्रीयुक्ता जगदम्बिका॥ ३८॥

She bestow the knowledge of playing on musical instruments with several tunes. She happens to be the subject of intelligence and speech in all the creatures. Without her the entire universe would seem to be deaf and dumb. Her hand is always raised in *Vyākhyāna-mudrā*. She is of peaceful appearance and hold a *vīṇā* and book in her hands. She is sinless quite humble and is the beloved of lord Śiva. She is of white complexion resembling the snow, sandal-paste, lotus flowers and the moon. She is adored with a necklace of white gems and always recites the name of Kṛṣṇa, she is always engaged in *tapas* and also bestows on people the reward for their *tapas*. She is like an ascetic and bestower of success always.

यथागमं यथाकिंचिदपरां संनिबोध मे।
माता चतुर्णां वेदानां वेदाङ्गानां च छन्दसाम्॥ ३९॥
संध्यावन्दनमन्त्राणां तन्त्राणां च विचक्षणा।

द्विजातिजातिरूपा च जपरूपा तपस्विनी॥४०॥

ब्राह्मण्यतेजोरूपा च सर्वसंस्कारकारिणी।

पवित्ररूपा सावित्री गायत्री ब्रह्मणः प्रिया॥४१॥

After describing her according to the *śāstras*. I now describe the fourth goddess. You listen to me. She is the creator of all the Vedas their subsidiary texts, the science of meters, the *sandhyā-vandana* and the hymns beside the *tantras*. She has taken to this form for the welfare of the twice-born. She is always engaged in recitation, she is like an ascetic, has the lustre of Brahman and bestows all the *Saṁskāras*. She is known by the name of Sāvitrī or Gāyatrī. She is the beloved of Brahmā.

तीर्थानि यस्या संस्पर्शं दर्शं वाञ्छन्ति शुद्धये।

शुद्धस्फटिकसंकाशा शुद्धसत्त्वस्वरूपिणी॥४२॥

परमानन्दरूपा च परमा च सनातनी।

परब्रह्मस्वरूपा च निर्वाणपददायिनी॥४३॥

ब्रह्मतेजोमयी शक्तिस्तदधिष्ठातृदेवता।

यत्पादरजसा पूतं जगत्सर्वं च नारद॥४४॥

All the sacred places aspire to have an audience with her or to touch her. She has the crystal like lustre, possesses pure form of *sattva*, is blissful, eternal, everlasting, the form of eternal Brahman and is the one who grants the *Kaivalyapada* or the highest position. She possesses the lustre of Brahman and is adorable. O Nārada the entire universe gets purified with a particle of dust from her feet.

देवी चतुर्थी कथिता पञ्चमीं वर्णयामि ते।

प्रेमप्राणाधिदेवी या पञ्चप्राणस्वरूपिणी॥४५॥

प्राणाधिकप्रियतमा सर्वाद्या सुन्दरी वरा।

सर्वसौभाग्ययुक्ता च मानिनी गौरवान्विता॥४६॥

वामार्धाङ्गस्वरूपा च सुगुणैस्तेजसा समा।

परावरा सर्वमाता परमाद्या सनातनी॥४७॥

परमानन्दरूपा च धन्या मान्या च पूजिता।

रासक्रीडाधिदेवी च कृष्णस्य परमात्मनः॥४८॥

Thus I have described four types of goddesses. Now I speak about the fifth one she is in the form of five *prāṇas* and is the beloved of lord Kṛṣṇa. She is the foremost of all the goddesses. She is extremely beautiful, quite fortunate, proud, glorious and adorn the left side of lord Kṛṣṇa. She equates with eternal Brahman by means of her glory. She is the endless one, the mother of all, eternal, blissful, fortunate, adored by all and happens to be the one who organises the divine dance of lord Kṛṣṇa.

रासमण्डलसम्भूता रासमण्डलमण्डिता।

रासेश्वरी सुरसिका रासावासनिवासिनी॥४९॥

गोलोकवासिनी देवी गोपीवेषविधायिका।

परमाह्लादरूपा च सन्तोषामर्षरूपिणी॥५०॥

निर्गुणा च निराकारा निर्लिप्तात्मस्वरूपिणी।

निरीहा निरहंकारा भक्तानुग्रहविग्रहा॥५१॥

वेदानुसारध्यानेन विज्ञेया सा विचक्षणैः।

दृष्टिर्दृष्टा सहस्रेषु सुरेन्द्रैर्मुनिपुंगवैः॥५२॥

She is the one who enhances the glory of divine dance of lord Kṛṣṇa, she is the goddess of divine dance and resides in the music and dance, though she is the resident of *Goloka*. She appears in the form of a cowherdesses, is all blissful, patient but some times takes to the wild form. She is devoid of all the three guṇas, invisible, unattached, having her own form, sometime indifferent and without pride. She takes 4to a definite form to shower her grace over her devotee. The goddess in adored by the wise people according to the provisions of the Vedas and can know about her after deep meditation. Thus thousands of the best of the sages and the gods meditate upon her to achiever her.

वह्निशुद्धांशुकाधाना रत्नालंकारभूषिता।

कोटिचन्द्रप्रभाजुष्टश्रीयुक्ता भक्तविग्रहा॥५३॥

She is clad in the blue divine garments and is adorned with all the ornaments emitting lustre of crores of the moons. She is filled with all the glory and takes to a definite form for the sake of her devotees.

श्रीकृष्णभक्तदास्यैकदायिनी सर्वसंपदाम्।

अवतारे च वाराहे वृषभानुसुता च या॥५४॥

यत्पादपद्मसंस्पर्शपवित्रा च वसुंधरा।
ब्रह्मादिभिरदृष्टा या सर्वदृष्टा च भारते॥५५॥

She is the goddess who bestows the deep devotion of lord Kṛṣṇa to her devotees which is the best of all the treasures. She appears as the daughter of Vṛṣabhānu. At the time of the incarnation of Varāha, the earth was purified with the touch of her feet. The gods like Brahmā are unable to have an audience with her but the same goddess is seen in the Bhāratavarṣa everywhere.

स्त्रीरत्नसारभूता कृष्णवक्ष:स्थलोज्ज्वला।
यथा घने नवघने लोला सौदामिनी मुने।५६॥
षष्टिवर्षसहस्राणि प्रतप्तं ब्रह्मणा पुरा।
यत्पादपद्मनखरदृष्टये चात्मशुद्धये॥५७॥
स्वप्नेऽपि नैव दृष्टा स्यात्प्रत्यक्षे तु च का कथा।
तेनैव तपसा दृष्टा भूरिवृन्दावने वने॥५८॥

O sage having been born of the gems of a female, she resides in the chest of lord Kṛṣṇa as the lightening resides in the dark clouds in the sky. In the earlier times Brahmā meditated upon her in order to have a look at the nail of her toe for sixty thousands years. But he could not have an audience with her even in dream. Then what could be said about her appearing in person as a result of the same *tapas*. Brahmā could see her again and again in the Vṛndāvana forest.

कथिता पञ्चमी देवी सा राधा परिकीर्तिता।
अंशरूपा कलारूपा कलांशांशसमुद्भवा॥५९॥

Thus I have described all the five goddesses and the one who has the name of Rādhā. This goddess has many divisions based on her Aṁśas.

प्रकृते: प्रतिविश्वं च रूपं स्यात्सर्वयोषित:।
परिपूर्णतमा: पञ्चविधा देव्य: प्रकीतिता:॥६०॥
या या प्रधानांशरूपा वर्णयामि निशामय।
प्रधानांशस्वरूपा च गङ्गा भुवनपावनी॥६१॥
विष्णुपादाब्जसंभूता द्रवरूपा सनातनी।
पापिपापेध्मदाहाय ज्वलदिन्धनरूपिणी॥६२॥

Her form is available in the form of the woman in the universe. These five goddesses are known as the complete ones in all respects. Now I going to highlight the major divisions of these goddesses. You please listen to me. The Gaṅgā which purifies the entire universe is the form of their past. She emerged out of the feet of lord Viṣṇu and served as a fire for the destroying the sins.

दर्शनस्पर्शनस्नानपानैर्निर्वाणदायिनी।
गोलोकस्थानगमनसुसोपानस्वरूपिणी॥६३॥

The Gaṅgā bestows salvation to those who look at her, touch her, bathe in her water or drink her water. She serves as a beautiful step for reaching the *Goloka*.

पवित्ररूपा तीर्थानां सरितां च परा वरा।
शंभुमौलिजटामेरुमुक्तापङ्क्तिस्वरूपिणी॥६४॥

She has a pure form and is the best of all the three rivers. She appears like the pearls in the matted locks of hair over the head of Śiva.

तपस्सम्पादिनी सद्यो भारते च तपस्विनाम्।
शङ्खपद्मक्षीरनिभा शुद्धसत्त्वस्वरूपिणी॥६५॥
निर्मला निरहंकारा साध्वी नारायणप्रिया।
प्रधानांशस्वरूपा च तुलसी विष्णुकामिनी॥६६॥
विष्णुभूषणरूपा च विष्णुपादस्थिता सती।
तप: संकल्पपूजादि सद्य: संपादिनी मुने॥६७॥

She helps in accomplishing the *tapas* of the sages. She is purified like the moon, the white lotus or the milk. She is devoid of lord Nārāyaṇa. Tulasī (holy basil) is considered to be the foremost article of Prakṛti. The caste lady is like the ornaments of Viṣṇu. She always resides under the feet of lord Viṣṇu. O sage, all the noble deeds like *tapas* and adoration the accomplished through her.

सारभूता च पुष्पाणां पवित्रा पुण्यदा सदा।
दर्शनस्पर्शनाभ्यां च सद्यो निर्वाणदायिनी॥६८॥

She (tulasī) is the essence of the flowers, purified, meritorious and one achieves salvation by looking at her or touching her.

कलौ कलुषशुष्केध्मदाहनायाग्निरूपिणी।
यत्पादपद्मस्पर्शात्सद्य:पूता वसुधरा।।६९।।

In the age of Kali she serves as the dry wood for burning the sins. The entire earth gets purified with the touch of her feet.

यत्स्पर्शदर्शं वाञ्छन्ति तीर्थानामात्मशुद्धये।
यया विना च विश्वेषु सर्वं कर्मास्ति निष्फलम्।।७०।।

Even the holy places get purified with her touch or looking at her. All the good deeds bear no fruit in the universe without her.

मोक्षदा या मुमुक्षूणां कामिनां सर्वकामदा।
कल्पवृक्षस्वरूपा च भारते वृक्षरूपिणी।।७१।।

By her grace alone the truth seekers achieve salvation. She fulfils the desires of all her devotees. In Bhārata being a tree, she serves as a *kalpavṛkṣa*.

त्राणाय भारतानां च प्रजानां परदेवता।
प्रधानांशस्वरूपा च मनसा कश्यपात्मजा।।७२।।
शंकरप्रियशिष्या च महाज्ञानविशारदा।
नागेश्वरस्यानन्तस्य भगिनी नागपूजिता।।७३।।
नागेश्वरी नागमाता सुन्दरी नागवाहिनी।
नागेन्द्रगणयुक्ता सा नागभूषणभूषिता।।७४।।
नागेन्द्रवन्दिता सिद्धयोगिनी नागवासिनी।
विष्णुभक्ता विष्णुरूपा विष्णुपूजापरायणा।।७५।।
तप:स्वरूपा तपसां फलदात्री तपस्विनी।
दिव्यं त्रिलक्षवर्षं च तपस्तप्तं यया हरे:।।७६।।

She emerged over the soil of Bhārata for the rescue of the people here. She happens to be the great goddess of the people. Manasā is an other goddess of the nature. She happens to be the mind born daughter of the sage Kaśyapa therefore she is called Manasā. She is beloved pupil of lord Śiva, possesses all the knowledge and happens to be the sister of the serpent Ananta. She is adored by the Nāgas, the beautiful one, Nāgavāhinī and is surround by the serpent gaṇas. Adorned with all the serpent ornaments, she is known as Siddhayoginī, welling over the Nāgas, the devotee of lord Viṣṇu, the form of lord Viṣṇu, is always devoted in the adoration of Viṣṇu, is the form of *tapas* and is the bestower of the reward for performing *tapas*. She performed *tapas* for three lakhs of years for lord Hari.

तपस्विनीषु पूज्या च तपस्विषु च भारते।
सर्पमन्त्राधिदेवी च ज्वलन्ती ब्रह्मतेजसा।।७७।।
ब्रह्मस्वरूपा परमा ब्रह्मभावनतत्परा।
जरजत्कारुमुने: पत्नी कृष्णशम्भुपतिव्रता।।७८।।
आस्तीकस्य मुनेर्माता प्रवरस्य तपस्विनाम्।
प्रधानांशस्वरूपा या देवसेना च नारद।।७९।।

She is the best of the female ascetics in Bhārata and is adorable wife of Jaratkāru, learn out of the rays of Śiva and Kṛṣṇa, she is the deity of all the serpent *mantras*. She is illumined by the eternal lustre and always remains engrossed in the *dhyāna* of Brahman. She happens to be the wife of Jaratkāru who was born of the particles of Kṛṣṇa and Śiva and is the mother of the sage Āstīka. O Nārada one of the prominent particles of Prakṛti is known by the name of Devasenā.

मातृका सा पूज्यतमा सा च षष्ठी प्रकीर्तिता।
शिशूनां प्रतिविश्वं तु प्रतिपालनकारिणी।।८०।।

She is considered to be the best of the *mātṛkās* and is also known as the Ṣaṣṭhīdevī. She takes care of the children of the universe.

तपस्विनी विष्णुभक्ता कार्तिकेयस्य कामिनी।
षष्ठांशरूपा प्रकृतेस्तेन षष्ठी प्रकीर्त्तिता।।८१।।

She is an ascetic and a devotee of lord Viṣṇu, besides the wife of Kārttikēya. Because she is the sixth part of Prakṛti, she has been given the name Ṣaṣthi.

पुत्रपौत्रप्रदात्री या धात्री च जगतां सदा।
सुन्दरी युवती रम्या सततं भर्तुरन्तिके।।८२।।
स्थाने शिशूनां परमा वृद्धरूपा च योगिनी।
पूजा द्वादशमासेषु यस्या: षष्ठ्यास्तु संततम्।।८३।।

She is the mid-wife and bestows sons and grandsons to the people of the universe. She resides with her husband as a beautiful damsel. For the children she is an old Yoginī and people adore her during all the twelve months.

पूजा या सूतिकागारे परषष्ठदिने शिशोः।
एकविंशतितमे चैव पूजा कल्याणहेतुकी॥८४॥

She is adorned in the labour room on the sixth or the twenty-first day of the birth of the child. This type of worship is the cause of all welfares.

शश्वन्नियमिता चैषा नित्या काम्याऽप्यतः परा।
मातृरूपा दयारूपा शश्वद्रक्षणकारिणी॥८५॥
जले स्थले चान्तरिक्षे शिशूनां स्वप्नगोचरा।
प्रधानांशस्वरूपा या देवी मङ्गलचण्डिका॥८६॥

She always regulates everything's, she is eternal and beyond consumption. She always has the form of mother, is quite compassionate and always provide protection. She protects the children not only in the water, land and sky but also in the dreams. Another prominent particle of Prakṛti is known by the name of Maṅgalacaṇḍī.

प्रकृतेर्मुखसंभूता सर्वमङ्गलदा सदा।
सृष्टौ मङ्गलरूपा च संहारे कोपरूपिणी॥८७॥
तेन मङ्गलचण्डी सा पण्डितैः परिकीर्तिता।
प्रतिमङ्गलवारेषु प्रतिविश्वेषु पूजिता॥८८॥

The goddess emerged out of the root of Prakṛti and bestows all the types of welfare on the people, she happens to be the form of welfare and at the time of destruction, she turns herself into terrific form. That is why she has been given the name of Maṅgalacaṇḍī she is adored by the people on every Tuesday.

पञ्चोपचारैर्भक्त्या च योषिद्भिः परिपूजिता।
पुत्रपौत्रधनैश्वर्ययशोमङ्गलदायिनी॥८९॥

The ladies adore her with great devotion with five fold offerings, by which they received the fruits in the form of sons, grandsons, wealth, divinity, fame and the other auspicious things.

शोकसंतापपापार्तिदुःखदारिद्र्यनाशिनी।
परितुष्टा सर्ववाञ्छाप्रदात्री सर्वयोषिताम्॥९०॥

Getting pleased she removes the grieved, misery, sin, ailments, pain from all the ladies fulfilling from desires.

रुष्टा क्षणेन संहर्तुं शक्ता विश्वं महेश्वरी।
प्रधानांशस्वरूपा च काली कमललोचना॥९१॥

But as Māheśvarī, when annoyed she can destroy the entire universe in a moment. The goddess Kālī is considered to be the chief particle of the Prakṛti, she has lotus-like eyes.

दुर्गाललाटसंभूता रणे शुम्भनिशुम्भयोः।
दुर्गार्धांशस्वरूपा स्याद् गुणैः सा तेजसा समा॥९२॥

The goddess Kālī emerged from the forehead of goddess Durgā during the battle between Śumbha and Niśumbha, she is considered to be a part of Durgā as well, she is comparable to her in virtues and the lustre.

कोटिसूर्यप्रभाजुष्टदिव्यसुन्दरविग्रहा।
प्रधाना सर्वशक्तीनां वरा बलवती परा॥९३॥
सर्वसिद्धिप्रदा देवी परमा सिद्धियोगिनी।
कृष्णभक्ता कृष्णतुल्या तेजसा विक्रमैर्गुणैः॥
कृष्णभावनया शश्वत्कृष्णवर्णा सनातनी॥९४॥
ब्रह्माण्डे सकलं हर्तुं शक्ता निःश्वासमात्रतः।
रणं दैत्यैः समं तस्याः क्रीडया लोकरक्षया॥९५॥

She has a divine beautiful body emitting the lustre of crores of sons, she has the best of the forces, possesses great prowess, bestower of all the success, a great yoginī and is the devotee of lord Kṛṣṇa. Goddess Kālī is comparable to lord Kṛṣṇa in the virtues and the prowess. She is the eternal goddess and because of her everlasting devotion towards lord Kṛṣṇa, she has the black complexioned. She can reduce the entire universe to ashes by her breathing alone. That is why her fight with the demons is only a battle play.

धर्मार्थकाममोक्षांश्च दातुं शक्ता सुपूजिता।
ब्रह्मादिभिः स्तूयमाना मुनिभिर्मनुभिर्नरैः॥९६॥
प्रधानांशस्वरूपा च प्रकृतिश्च वसुंधरा।
आधारभूता सर्वेषां सर्वसस्याप्रसूतिका॥९७॥

When adored she bestows *dharma*, *artha*, *kāma* and *mokṣa*. That is why she is adorned by Brahmā besides all the gods, the sages, the Manus and the human beings. The earth goddess is considered to be a part of Prakṛti, the entire

universe is lodged over her. She is the bestower of greenery, food products and other eatables.

रत्नाकारा रत्नगर्भा सर्वरत्नाकराश्रया।
प्रजादिभि: प्रजेशैश्च पूजिता वन्दिता सदा॥ ९८॥
सर्वोपजीव्यरूपा च सर्वसंपद्विधायिनी।
यया विना जगत्सर्वं निराधारं चराचरम्॥ ९९॥
प्रकृतेश्च कला या यास्ता निबोध मुनीश्वर।
यस्य यस्य च या: पत्न्यस्ता: सर्वा वर्णयामि ते॥ १००॥
स्वाहादेवी वह्निपत्नी त्रिषु लोकेषु पूजिता।
यया विना हविर्दत्तं न ग्रहीतुं सुरा: क्षमा:॥ १०१॥

She is the time of gems, is filled with gems and is the base of all the gems. All the kings and the people adore her offering prayers to her at the same time. She had taken to this form in order to provide living to all the people. She is the bestower of all the riches. Without her no one in the universe can have a base to live on. O sage, I have described about the rays of Prakṛti and the goddesses who have emerged out of the same. Now I speak you about the other goddesses. Svāhā happens to be the wife of god of fire and is adorable in all the three worlds. Without her the gods cannot enjoy the share of their sacrifice.

दक्षिणा यज्ञपत्नी च दीक्षा सर्वत्र पूजिता।
यया विना च विश्वेषु सर्वं कर्म च निष्फलम्॥ १०२॥

There are two wives of *yajña* called *dakṣiṇā* and *dīkṣā* who are adored everywhere. Without them all the sacrifices remain incomplete in the universe.

स्वधा पितॄणां पत्नी च मुनिभिर्मनुभिर्नरै:।
पूजिता पैतृकं दानं निष्फलं च यया विना॥ १०३॥

Svadhā, happens to be the wife of the manes who is adored by the sages, the Manus and the people at large. Without her no rites for the manes can be performed.

स्वस्तिदेवी वायुपत्नी प्रतिविश्वेषु पूजिता।
आदानं च प्रदानं च निष्फलं च यया विना॥ १०४॥
पुष्टिर्गणपते: पत्नी पूजिता जगतीतले।
यया विना परिक्षीणा: पुमांसो योषितोऽपि च॥ १०५॥

The goddess Svasti happens to be the wife of the wind-god who is adored in the universe. Without her there can be no give and take in the universe. Puṣṭi happens to be the spouse of Gaṇapati who is adored on earth. Without her the husband and wife become quite lean and thin.

अनन्तपत्नी तुष्टिश्च पूजिता वन्दिता सदा।
यया विना न संतुष्टा: सर्वलोकाश्च सर्वत:॥ १०६॥

Tuṣṭi happens to be the spouse of Ananta the great serpent. She is adored by the people daily. Without her the people remain dissatisfied.

ईशानपत्नी संपत्ति: पूजिता च सुरैर्नरै:।
सर्वे लोका दरिद्राश्च विश्वेषु च यया विना॥ १०७॥

Saṁpatti happens to be the wife of Īśāna and is adored by the people daily. Without her the people of the world are devoid of riches.

धृति: कपिलपत्नी च सर्वै: सर्वत्र पूजिता।
सर्वे लोका अधीरा: स्युर्जगत्सु च यया विना॥ १०८॥

Dhṛti happens to be the wife of Kapila and the people welcome her everywhere. Without her the people of the world remain impatient.

यमपत्नी क्षमा साध्वी सुशीला सर्वपूजिता।
समुन्मत्ताश्च रुद्राश्च सर्वे लोका यया विना॥ १०९॥

Kṣamā happens to be the wife of Yama. She is a good nature goddess and is quite chaste and adorable. Without her the people get intoxicated and terrific.

क्रीडाधिष्ठातृदेवी सा कामपत्नी रति: सती।
केलिकौतुकहीनाश्च सर्वे लोका यया विना॥ ११०॥

Rati happens to be the wife of the god of love, the chaste lady is the goddess of love-sport. Without her, the people cannot indulge in conjugal pleasures.

सत्यपत्नी सती मुक्ति: पूजिता जगतां प्रिया।
यया विना भवेल्लोको बन्धुतारहित: सदा॥ १११॥

Mukti happens to be the wife of Satya, the lady is loved by the people who adore her. Without her, the people wander without companion.

मोहपत्नी दया साध्वी पूजिता च जगत्प्रिया।
सर्वलोकाश्च सर्वत्र निष्ठुराश्च यया विना॥ ११२॥

Dayā (compassion) happens to be the wife of Moha. The chaste lady is adorable and loved by the people. Without her the people become heartless.

पुण्यपत्नी प्रतिष्ठा सा पुण्यरूपा च पूजिता।
यया विना जगत्सर्वं जीवन्मृतसमं मुने॥ ११३॥

O sage, Pratiṣṭhā (glory) happens to be the wife of Puṇya she is adored by the people. Without her, even the living people seems as dead.

सुकर्मपत्नी कीर्तिश्च धन्या मान्या च पूजिता।
यया विना जगत्सर्वं यशोहीनं मृतं यथा॥ ११४॥

The wife of Sukarma happens to be the Kīrti (glory). She is quite fortunate and is adorable. Without her the universe gets devoid of glory.

क्रिया उद्योगपत्नी च पूजिता सर्वसंगता।
यया विना जगत्सर्वमुच्छिन्नमिव नारद॥ ११५॥

Kriyā happens to be the wife of Udyoga, all the people agree with the adorable goddess. O Nārada without her the universe seems upset.

अधर्मपत्नी मिथ्या सा सर्वधूर्तैश्च पूजिता।
यया विना जगत्सर्वमुच्छिन्नं विधिनिर्मितम्॥ ११६॥

Mithyā happens to be the wife of *adharma*. The wicked people adore this great goddess. Without her the entire universe seems to be of no consequence.

सत्ये अदर्शना या च त्रेतायां सूक्ष्मरूपिणी।
अर्धावयवरूपा च द्वापरे संहृयता ह्रिया॥ ११७॥
कलौ महाप्रगल्भा च सर्वत्र व्याप्तिकारणात्।
कपटेन सह भ्रात्रा भ्रमत्येव गृहे गृहे॥ ११८॥

In the *Satyayuga* the goddess had disappeared. In the *Tretāyuga*, she emerged in a tiny form. In the Dvāpara, she was squeezed with shame but in the age of Kali, she pervades everywhere and lives with arrogance, she roams about from house to house with her brother named Kapaṭa (Deceit).

शान्तिर्लज्जा च भार्ये द्वे सुशीलस्य च पूजिते।
याभ्यां विना जगत्सर्वमुन्मत्तमिव नारद॥ ११९॥
ज्ञानस्य तिस्रो भार्याश्च बुद्धिर्मेधा स्मृतिस्तथा।
याभिर्विना जगत्सर्वं मूढं मृतसमं सदा॥ १२०॥

Suśīla has two wives named Śānti and Lajjā. O Nārada, without them the entire universe gets intoxicated. The Jñāna has intelligence (Buddhi), Medhā and Smṛti as three wives. Without *homa*, the entire universe acts foolishly and appears like the dead.

मूर्त्तिश्च धर्मपत्नी सा कान्तिरूपा मनोहरा।
परमात्मा च विश्वौघा निराधारा यया विना॥ १२१॥
सर्वत्र शोभारूपा च लक्ष्मीर्मूर्त्तिमती सती।
श्रीरूपा मूर्त्तिरूपा च मान्या धन्या च पूजिता॥ १२२॥

Mūrti happens to be the wife of Dharma and possess beautiful glory which impresses everyone. Without them the entire universe and the great soul becomes baseless. Patronising her only, Lakṣmī is adored everywhere. She has two forms named Mūrti and Śrī. She is adorable, graceful and worshipped by all.

कालाग्निरुद्रपत्नी च निद्रा या सिद्धयोगिनाम्।
सर्वलोकाः समाच्छन्ना मायायोगेन रात्रिषु॥ १२३॥

Nidrā happens to be the wife of Rudra or Kālāgni. The same Rātri provides rest to the entire universe with her illusion.

कालस्य तिस्रो भार्याश्च संध्या रात्रिर्दिनानि च।
याभिर्विना विधात्रा च संख्यां कर्तुं न शक्यते॥ १२४॥

There are three wives of Kāla (time) who are known as *sandhyā*, Rātri and the Day, without them even Brahmā is unable to provide the counting of the day and time.

क्षुत्पिपासे लोभभार्ये धन्ये मान्ये च पूजिते।
याभ्यां व्याप्तं जगत्क्षोभयुक्तं चिन्तितमेव च॥ १२५॥

The greed has two wives named hunger and thirst who have considerable following in the universe. Because of them the entire universe remains in agony.

प्रभा च दाहिका चैव द्वे भार्ये तेजसस्तथा।

याभ्यां विना जगत्स्त्रष्टुं विधाता च नहीश्वरः।। १२६।।

The Tejas has two wives, named Prabhā and Dāhikā because of whom the creator is unable to make the creation.

कालकन्ये मृत्युजरे प्रज्वरस्य प्रिये प्रिये।

याभ्यां जगत्समुच्छिन्नं विधात्रा निर्मिते विधौ।। १२७।।

The fever has two wives named old age and death who are the daughters of Kāla (time). Without them, the entire arrangement of the universe made by the creator would come to a stand-still.

निद्राकन्या च तन्द्रा सा प्रीतिरन्या सुखप्रिये।

याभ्यां व्याप्तं जगत्सर्वं विधिपुत्र विधेर्विधौ।। १२८।।

O son of a Brāhmaṇa, Tandarā (drowsiness) happens to be the daughter of Nidrā (sleep) and the wife of *Sukha* (pleasure). Both of them are pervading the universe created by Brahmā.

वैराग्यस्य च द्वे भार्ये श्रद्धा भक्तिश्च पूजिते।

याभ्यां शश्वज्जगत्सर्वं जीवन्मुक्तमिदं मुने।। १२९।।

O sage, Śraddhā and Bhakti are the two respectable wives of Vairāgya because of whom the entire universe achieves salvation.

अदितिर्देवमाता च सुरभिश्च गवां प्रसूः।

दितिश्च दैत्यजननी कद्रूश्च विनता दनुः।। १३०।।

उपयुक्ताः सृष्टिविधावेताश्च प्रकृतेः कलाः।

कलाश्चान्याः सन्ति बह्व्यास्तासु काश्चिन्निबोध मे।। १३१।।

Aditi happens to be the mother of the gods, Surabhi happens to be the mother of cows, while Diti happens to be the mother of the Daityas. Similarly Kadrū, Vinatā and Danu happen to be the rays of Prakṛti and are quite useful otherwise. Thus there are several other goddesses who happens to be the rays of Prakṛti which I am going to narrate.

रोहिणी चन्द्रपत्नी च संज्ञा सूर्यस्य कामिनी।

शतरूपा मनोर्भार्या शचीन्द्रस्य च गेहिनी।। १३२।।

Rohiṇī happens to be the wife of the moon. Sañjñā happens to be the wife of Sūrya. Śatarūpā happens to be the wife of Manu, Śacī is the wife of Indra.

तारा बृहस्पतेर्भार्या वसिष्ठस्याप्यरुन्धती।

अहल्या गौतमस्त्री स्यादनसूयात्रिकामिनी।। १३३।।

Tārā is the wife of Bṛhaspati and the name of the wife of Vasiṣṭha is Arundhaī. Ahalyā happens to be the wife of Gautama and Anusūyā happens to be the wife of Atri.

देवहूतिः कर्दमस्य प्रसूतिर्दक्षकामिनी।

पितृणां मानसी कन्या मेनका साऽम्बिकाप्रसूः।। १३४।।

Devahūti happens to be the wife of Kardama and Prasūti happens to be wife of Dakṣa. The mind born daughter of the manes was known as Menakā who happens to be the mother of Pārvatī.

लोपामुद्रा तथाऽहूतिः कुबेरस्य तु कामिनी।

वरुणानी यमस्त्री च बलेर्विन्ध्यावलीति च।। १३५।।

कुन्ती च दमयन्ती च यशोदा देवकी सती।

गान्धारी द्रौपदी शैब्या सावित्री सत्यवत्प्रिया।। १३६।।

वृषभानुप्रिया साध्वी राधामाता कलावती।

मन्दोदरी च कौसल्या सुभद्रा कैकयी तथा।। १३७।।

रेवती सत्यभामा च कालिन्दी लक्ष्मणा तथा।

मित्रविन्दा नाग्नजिती तथा जाम्बवती परा।। १३८।।

लक्ष्मणा रुक्मिणी सीता स्वयं लक्ष्मीः प्रकीर्तिता।

कला योजनगंधा च व्यासमाता महासती।। १३९।।

Similarly Lopāmudrā happens to be the wife of Kubera. Āhūti, Varuṇānī, Yama's wife, Vindhyāvalī, the wife of Bali, Kuntī, Damayantī, Yaśodā, the chaste Devakī, Gāndhārī, Draupadī, Śaivyā, Sāvitrī the wife of Satyavān, the mother of Rādhikā, Kalāvatī the wife of Vṛṣabhānu, Mandodarī, Kausalyā, Subhadrā, Kaikeyī, Revatī, Satyabhāmā, Kālindī, Lakṣmaṇā, Mitravindā, Nāgnajitī, Jāmbavatī, Rukimaṇī, Sītā, who herself is the form of Lakṣmī, Yojanagandhā, the mother of Vyāsa.

बाणपुत्री तथोषा च चित्रलेखा च तत्सखी।

प्रभावती भानुमती तथा मायावती सती।। १४०।।

रेणुका च भृगोर्माता हलिमाता च रोहिणी।

एकाऽनंशा च दुर्गा सा श्रीकृष्णभगिनी सती।। १४१।।

Uṣā the daughter of Bāṇa, her friend Citralekhā, Prabhāvatī, Bhānumatī, The chaste Māyāvatī, Reṇukā the mother of Bhārgava (Paraśurāma), Rohiṇī the mother of Balarāma and the sister of Śrī Kṛṣṇa, Ekānaṅśā the form of Durgā are the rays of the Prakṛti.

बह्व्यः सन्ति कलाश्चैव प्रकृतेरेव भारते।

या याश्च ग्रामदेव्यस्ताः सर्वाश्च प्रकृतेः कलाः॥ १४२॥

Similarly several rays of Prakṛti are spread over the Bhāratavarṣa. Besides such of the goddess, are known as village goddess who are also considered to be the rays of Prakṛti.

कलांशांशसमुद्भताः प्रतिविश्वेषु योषितः।

योषितामपमानेन प्रकृतेश्च पराभवः॥ १४३॥

All the ladies in the universe could be considered to be the rays of Prakṛti. Therefore by insulting them one insults the nature.

ब्राह्मणी पूजिता येन पतिपुत्रवती सती।

प्रकृतिः पूजिता तेन वस्त्रालंकारचन्दनैः॥ १४४॥

On who adores a Brāhmaṇa lady having her husband and son alive offering her the clothes, ornaments and sandal-paste, he actually adores the nature.

कुमारी चाष्टवर्षीया वस्त्रालंकारचन्दनैः।

पूजिता येन विप्रस्य प्रकृतिस्तेन पूजिता॥ १४५॥

The one who adores the eight year old Brāhmaṇa girl offering her the clothes and ornaments, he actually adores the nature.

सर्वाः प्रकृतिसंभुता उत्तमाधममध्यमाः।

सत्त्वांशाश्चोत्तमा ज्ञेयाः सुशीलाश्च पतिव्रताः॥ १४६॥

मध्यमा रजसश्चांशास्ताश्च भोग्याः प्रकीर्तिताः।

सुखसम्भोगवत्यश्च स्वकार्ये तत्पराः सदा॥ १४७॥

अधमास्तमसश्चांशा अज्ञातकुलसंभवाः।

दुर्मुखा कुलटा धूर्ताः स्वतन्त्राः कलहप्रियाः॥ १४८॥

All the women of the world whether they belong to high, middle or lower class are the rays of the Prakṛti. Out of these, those who possess the *sattva-aṁśa* are quite chaste and good nature and are considered to be the best. These who are inclined towards the worldly pleasures, they represent the *rajas* part of the nature and are called middle type. Those who devote themselves to their own tasks, enjoying all the pleasures, they could be the ladies which emerge from the *tamas* part of the nature and are considered to be the degraded ones. Those of the ladies whose race and caste are not known and those who speak harsh words and move according to their own sweet-will and are always engaged in quarrel.

पृथिव्यां कुलटा याश्च स्वर्गे चाप्सरसां गणाः।

प्रकृतेस्तमसश्चांशाः पुंश्चल्यः परिकीर्तिताः॥ १४९॥

The wicked women of the earth and the whores of the heaven are created out of the *tamas* part of nature and they are called degraded women.

एवं निगदितं सर्वं प्रकृतेर्भेदपञ्चकम्।

ताः सर्वाः पूजिताः पृथ्व्यां पुण्यक्षेत्रे च भारते॥ १५०॥

Thus I have narrated to you the five parts of the nature. All these ladies are adored in the Bhāratavarṣa.

पूजिता सुरथेनादौ दुर्गा दुर्गार्तिनाशिनी।

द्वितीया रामचन्द्रेण रावणस्य वधार्थिना॥ १५१॥

The second part of Prakṛti happens to be Durgā who relieves one of all the miseries. She was adored first of all by the king Suratha. Thereafter lord Rāma adored her for the killing of Rāvaṇa.

तत्पश्चाज्जगतां माता त्रिषु लोकेषु पूजिता।

जातादौ दक्षपत्न्यां च निहन्तुं दैत्यदानवान्॥ १५२॥

Thereafter the mother of the universe was adored in all the three *lokas*. For the destruction of the demons she appeared from womb of the wife of Dakṣa.

ततो देहं परित्यज्य यज्ञे भर्तुश्च निन्दया।

जज्ञे हिमवतः पत्न्यां लेभे पशुपतिं पतिम्॥ १५३॥

Thereafter she listened to the denouncing of her husband in the *yajña* of Dakṣa and she end her life. She was reborn from the womb of Menā, the wife of Himavān. She was married to lord Śiva.

गणेशश्च स्वयं कृष्णः स्कन्दो विष्णुकलोद्भवः।
बभूवतुस्तौ तनयौ पश्चात्तस्याश्च नारद॥ १५४॥

O Nārada, lord Kṛṣṇa was himself born as Gaṇeśa and Skanda was born out of the rays of Viṣṇu. Both of them came to be known as the sons of Śiva.

लक्ष्मीर्मङ्गलभूपेन प्रथमं परिपूजिताः।
त्रिषु लोकेषु तत्पश्चाद्देवतामुनिमानवैः॥ १५५॥

The king Maṅgala initially adored Lakṣmī who was subsequently adored by all the people of the universe.

सावित्री प्रथमं चापि भक्त्या वै परिपूजिता।
तत्पश्चात्त्रिषु लोकेषु देवतामुनिमानवैः॥ १५६॥

Sāvitrī was first adored by Bhakti. Thereafter she was adored by all the people of the Universe.

आदौ सरस्वती देवी ब्रह्मणा परिपूजिता।
तत्पश्चात्त्रिषु लोकेषु देवतामुनिमानवैः॥ १५७॥

Brahmā adored Sarasvatī first of all and thereafter all the sages and gods besides the humans, adored her.

प्रथमं पूजिता राधा गोलोके रासमण्डले।
पौर्णमास्यां कार्त्तिकस्य कृष्णेन परमात्मना॥ १५८॥

On the full moon day of Kārttika, lord Kṛṣṇa adored Rādhā in the divine dance in *Goloka*.

गोपिकाभिश्च गोपैश्च बालिकाभिश्च बालकैः।
गवां गणैः सुरगणैस्तत्पश्चान्मायया हरेः॥ १५९॥

Thereafter all the cowherds and cowherdesses, besides all the children's and the cows, were adored by the people as the illusion of lord Viṣ ṇu.

तदा ब्रह्मादिभिर्देवैर्मुनुभिस्तथा।
पुष्पधूपादिभिर्भक्त्या पूजिता वन्दिता सदा॥ १६०॥

Thereafter Brahmā and other gods beside the sages and humans, adored her with devotion.

पृषिव्यां प्रथमं देवी सुयज्ञेन च पूजिता।
शंकरेणोपदिष्टेन पुण्यक्षेत्रे च भारते॥ १६१॥

On the earth, however, Rādhā was first adored at the advice of lord Śiva by the humans.

त्रिषु लोकेषु तत्पश्चादाज्ञया परमात्मनः।
पुष्पधूपादिभिर्भक्त्या पूजिता मुनिभिः सुरैः॥ १६२॥

Thereafter at the command of the great soul, all the people of the three worlds besides the gods, adored her with great devotion.

कला या या सुसंभूताः पूजितास्ताश्च भारते।
पूजिता ग्रामदेव्यश्च ग्रामे च नगरे मुने॥ १६३॥

O sage, thus all the rays emerged out of the nature and were adored in Bhārata as the village goddesses.

एवं ते कथितं सर्वं प्रकृतेश्चरितं शुभम्।
यथागमं लक्षणं च किं भूयः श्रोतुमिच्छसि॥ १६४॥

Thus I have spoken to you all the details about the noble conduct of the Prakṛti according to the scriptures. Now you tell me what else do you want to listen from me.

इति श्रीब्र० म० प्रकृ० नारायणनारदसंवादे प्रकृतिस्वरूप-
तद्भेदवर्णनं नाम प्रथमोऽध्यायः॥ १॥

अथ द्वितीयोऽध्याय:

Chapter – 2

The birth of Kṛṣṇas Rādhā besides other gods and goddesses

नारद उवाच

समासेन श्रुतं सर्वं देवीनां चरितं विभो।
विबोधनार्थं बोधस्य व्यासतो वक्तुमर्हसि॥ १॥

Nārada said—O lord, "I have heard the details about the stories of different gods and goddesses but in order to enhance my knowledge I would like to listen to the same in detail.

सृष्टिराद्या सृष्टिविधौ कथमाविर्बभूव ह।
कथं वा पञ्चधा भूता वद वेदविदां वर॥ २॥

The goddess who is considered to be the best by those well-versed in the Vedas and happens to be the eternal force and the creator of the universe, I would like to know the details about her and also the way in which she appeared in five form.

भूता या याश्च कलया या त्रिगुणया भवे।
व्यासेन तासां चरितं श्रोतुमिच्छामि सांप्रतम्॥ ३॥

You also kindly let me know the details of the goddess who emerged out of the three fold race of the goddess. I would like to listen to the story about them in details.

तासां जन्मानुकथनं ध्यानं पूजाविधिं परम्।
कवचमैश्वर्यं शौर्यं वर्णय मङ्गलम्॥ ४॥

You kindly intimate me the story about her birth, her *dhyānam* and the method of her adoration beside her *stotra* and *kavaca*. You also enlighten me about her treasure, powers about the bestowing of welfare and prowess.

श्रीनारायण उवाच

नित्यात्मा च नभो नित्यं कालो नित्यो दिशो यथा।
विश्वेषां गोकुलं नित्यं नित्यो गोलोक एव च॥ ५॥

Śrī Nārāyaṇa said—The time and the sky are eternal like the directions. The universe is a globe and the *Goloka* is also eternal.

तदेकदेशो वैकुण्ठो लम्बभाग: स नित्यक:।
तथैव प्रकृतिर्नित्या ब्रह्मलीना सनातनी॥ ६॥

In one of its portions, Vaikuṇṭha is lodged. Similarly the eternal Prakṛti who always meditates upon Brahman is also eternal.

यथाऽग्नौ दाहिका चन्द्रे पद्मे शोभा प्रभा रवौ।
शश्वद्युक्ता न भिन्नासा तथा प्रकृतिरात्मनि॥ ७॥

As the fire as inherent power to born, the moon and the lotus have their lustre and the lustre always remain in the sun and can never be separated, similarly the great soul always resides in the eternal Prakṛti.

विना स्वर्णं स्वर्णकार: कुण्डलं कर्तुमक्षम:।
विना मृदा कुलालो हि घटं कर्तुं नहीश्वर:॥ ८॥

As a gold-smith in unable to make the ornaments without the gold, a potter is unable to prepared the pitcher without earth.

न हि क्षमस्तथा ब्रह्मा सृष्टिं स्रष्टुं तया विना।
सर्वशक्तिस्वरूपा सा तया स्याच्छक्तिमान्सदा॥ ९॥

ऐश्वर्यवचन:शक् च ति: पराक्रमवाचक:।
तत्स्वरूपा तयोर्दात्री या सा शक्ति: प्रकीर्तिता॥ १०॥

Similarly without Prakṛti the great soul is unable to resort to the creation. The one on the base of whom, lord Hari is filled with strength, the same Prakṛti is the form of strength of prowess. शक means the riches and ति means the prowess. She is therefore the one who has both these forms and provides these two qualities to everyone, because of which she is called *śakti*.

समृद्धिबुद्धिसंपत्तियशसां वचनो भग:।
तेन शक्तिर्भगवती भगरूपा च सा सदा॥ ११॥

The word भग stands for intelligence, increase in riches and glory. The same *śakti* is called Bhagavatī because she is also known for these qualities. And she is always the form of fortune.

तया युक्त: सदात्मा च भगवांस्तेन कथ्यते।
स च स्वेच्छामय: कृष्ण: साकारश्च निराकृति:॥ १२॥

. Because the lord is always associated with Bhagavatī he is called Bhagavān. Lord Kṛṣṇa moves at his own will but being invisible, he also takes to visible form.

तेजोरूपं निराकारं ध्यायन्ते योगिन: सदा।
वदन्ति ते परं ब्रह्म परमात्मानमीश्वरम्॥ १३॥
अदृश्यं सर्वद्रष्टारं सर्वज्ञं सर्वकारणम्।
सर्वदं सर्वरूपान्तमरूपं सर्वपोषकम्॥ १४॥

The same great soul being eternal Brahman and the lord is meditated upon by the yogīs in his invisible form. Being invisible, he is able to see everything, is all knowledgeable, the cause of all the causes, resides in all the forms, is formless and is the preserver of all.

वैष्णवास्तं न मन्यन्ते तद्भक्ता: सूक्ष्मदर्शिन:।
वदन्ति इति ते कस्य तेजस्तेजस्विनं बिना॥ १५॥
तेजोमण्डलमध्यस्थं ब्रह्मतेजस्विनं परम्।
स्वेच्छामयं सर्वरूपं सर्वकारणकारणम्॥ १६॥
अतीव सुन्दरं रूपं बिभ्रतं सुमनोहरम्।
किशोरवयसं शान्तं सर्वकान्तं परात्परम्॥ १७॥

But his Vaiṣṇava devotees who have a sharp sight do not accept this. They are of the opinion that without the illustrious person who would be taken to possess the *tejas*. Therefore in the centre of the *tejas* the illustrious eternal Brahman always resides. He moves at will, is the form of everything and is the cause of all the causes. He always remains in the form of tender-age person, looking extremely beautiful and charming. He is peaceful lord of everyone and is better of the best.

नवीननीरदाभासं रासैकश्यामसुन्दरम्।
शरन्मध्याह्नपद्मौघशोभामोचकलोचनम्॥ १८॥
मुक्तासारमहास्वच्छदन्तपङ्क्तिमनोहरम्।
मयुरपुच्छचूडं च मालतीमाल्यमण्डितम्॥ १९॥
सुनासं सस्मितं शश्वद्भक्तानुग्रहकारकम्।
ज्वलदग्निविशुद्धैकपीतांशुकसुशोभितम्॥ २०॥
द्विभुजं मुरलीहस्तं रत्नभूषणभूषितम्।
सर्वाधारं च सर्वेशं सर्वशक्तियुतं विभुम्॥ २१॥
सर्वैश्वर्यप्रदं सर्वं स्वतन्त्रं सर्वमङ्गलम्।
परिपूर्णतमं सिद्धं सिद्धिदं सिद्धिकारणम्॥ २२॥

His dark complexion resembles the glory of new clouds and is the best of all. He has broad eyes and he has the glory. the beauty of the lotus flowers. His teeth are as beautiful as the pearls. He has the feather of a peacock always adorning his head and wears a long garland of jasmine flower. His nose is beautiful and he wears a smile on his face. The extremely beautiful lord always remains anxious to do to good to others, he is clad in pure yellow lower garment and has quite a charming body. He has two arms and holds a flute in his hands. He is adorned with gem-studded ornaments. He is the great lord and the base of all. He is the lord who possesses all the prowess, bestows all the riches, appears in all the forms independent, bestower of welfare, complete in all respect, *siddha* and the giver of success besides being the cause of success.

ध्यायन्ते वैष्णवा: शश्वदेवंरूपं सनातनम्।
जन्ममृत्युजराव्याधिशोकभीतिहरं परम्॥ २३॥

The eternal Vaiṣṇavas meditate upon him in this form and by his grace they are relieved of the pains of birth, death, old age, disease, grief and fear.

ब्रह्मणो वयसा निमेष उपचर्यते।
स चात्मा परमं ब्रह्म कृष्ण इत्यभिधीयते।२४॥

The entire life span of Brahmā is equivalent to a moment of the lord. He happens to be the great soul, eternal Brahman and lord Śrī Kṛṣṇa.

कृषिस्तद्भक्तिवचनो नश्च तद्दास्यवाचकः।
भक्तिदास्यप्रदाता यः स कृष्णः परिकीर्तितः॥ २५॥

The word कृष् in Kṛṣṇa stands for Bhakti and ण stands for slavery or devotion. That is why lord Kṛṣṇa is known as the bestower of devotion and the feeling of serving others.

कृषिश्च सर्ववचनो नकारो बीजवाचकः।
सर्वबीजं परं ब्रह्म कृष्ण इत्यभिधीयते॥ २६॥

कृष् stands for all and ण stands for seeds. Therefore the word Kṛṣṇa can be eternal Brahman and the form of seed of all.

असंख्यब्रह्मणां पाते कालेऽतीतेऽपि नारद।
यद्गुणानां[1] नास्ति नाशस्तत्समानो गुणेन च॥ २७॥
स कृष्णः सर्वसृष्ट्यादौ सिसृक्षुस्त्वेक एव च।
सृष्ट्युन्मुखस्तदंशेन कालेन प्रेरितः प्रभुः॥ २८॥
स्वेच्छामयःस्वेच्छया च द्विधारूपो बभूव ह।
स्त्रीरूपा वामभागांशाद्दक्षिणांशः पुमान् स्मृतः॥ २९॥

O Nārada all his qualities never declined even during the age of several Brahmās. No one is as virtuous as he is at present. He was alone at the time of creation. At that point of time he developed a desire for creating the universe. Inspired by his smallest form he thought of creation. He moves according to his own will and he appeared in two forms. his left side represents the female and the right side represents the male.

तां ददर्श महाकामी कामाधारः सनातनः।
अतीव कमनीयां च चारुचम्पकसंन्निभाम्॥ ३०॥
पूर्णेन्दुबिम्बसदृशनितम्बयुगलां पराम्।

सुचारुकदलीस्तम्भसदृशश्रोणिसुन्दरीम्॥ ३१॥
श्रीयुक्तश्रीफलाकारस्तनयुग्ममनोरमाम्।
पुष्ट्या युक्तां सुललितां मध्यक्षीणां मनोहराम्॥ ३२॥
अतीव सुन्दरी शान्तां सस्मितां वक्रलोचनाम्।
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम्॥ ३३॥
शश्वच्चक्षुश्चकोराभ्यां पिबन्तीं संततं मुदा।
कृष्णस्य सुन्दरमुखं चन्द्रकोटिविनिन्दकम्॥ ३४॥
कस्तुरीबिन्दुभि: सार्धमधश्चन्दनबिन्दुना।
समं सिन्दूरबिन्दुं च भालमध्ये च बिभ्रतीम्॥ ३५॥
सुवक्रकबरीभारं मालतीमाल्यभूषितम्।
रत्नेन्द्रसारहारं च दधतीं कान्तकामुकीम्॥ ३६॥
कोटिचन्द्रप्रभाजुष्टपुष्टशोभासमन्विताम्।
गमने राजहंसीं तां दृष्ट्या खञ्जनगञ्जनीम्॥ ३७॥
अतिमात्रं तया सार्धं रासेशो रासमण्डले।
रासोल्लासेषु रहसि रासक्रीडां चकार ह॥ ३८॥
नानाप्रकारशृङ्गारं शृङ्गारो मूर्त्तिमानिव।
चकार सुखसंभोगो यावद्वै ब्रह्मणो वय:॥ ३९॥

He is eternal, possesses great passion, is the house of passion and the Puruṣa started staring at the divine female. She possessed immense glory like the campaka flowers, had round breasts like full moon and her legs were like the trunk of the banana tree; her lips resembled those of the ripe *bimba* fruit; she had quite a charming and well developed body, besides the slender waist. The damsel was quite, peaceful and wore a serene smile over the face. She was clad in the garments shining like the fire flames and was adorned with all the ornaments. She looked at lord Kṛṣṇa like the partridge bird looks at the moon continuously. The face of lord Kṛṣṇa was so glorious that crores of moon were of no consequence before him. The lady had a *tilakaṁ* of *kastūrī* over her forehead. Beneath it, there were other small dots. In the centre of the forehead there was another dot of vermilion. She was devoted to her beloved and she had curly hair over her head. The beautiful garland of jasmine flowers was adorning her neck and her body emitted the lustre of crores of moons. She was belittling the grace of the geese and wagtail birds Kṛṣṇa, the lord of *Rāsa* felt delighted casting a glance at the lady, he entered the dancing hall with her. The *Rāsakrīḍā* or the dancing started in seclusion as if the *Śṛṅgāra* himself emerged in a human form on earth and was dancing with the damsel making several gestures. They enjoyed the pleasure of dancing for a period of the life of Brahmā.

तत: स च परिश्रान्तस्तस्या योनौ जगत्पिता।
चकार वीर्याधानं च नित्यानन्द: शुभक्षणे॥ ४०॥

Thereafter the lord of the universe, who is blissful felt fatigued and planted his seed in her womb in an auspicious time.

गात्रतो योषितस्तस्या: सुरतान्ते च सुव्रत।
नि:ससार श्रमजलं श्रान्तायास्तेजसा हरे:॥ ४१॥
महासुरतखिन्नाया नि:श्वाश्च बभूव ह।
तदाधारश्रमजलं तत्सर्वं विश्वगोलकम्॥ ४२॥
स च नि:श्वासवायुश्च सर्वाधारो बभूव ह।
नि:श्वासवायु: सर्वेषां जीविनां च भवेषु च॥ ४३॥

At the end of the love-sport, she felt fatigued. The fluid started flowing and she started breathing heavily. Every drop of water which emerged from her body resulted in the building of the universe. Her breathing was the base of all, as a result of which the wind became the source of life of all.

बभूव मूर्त्तिमद्वायोर्वामाङ्गात्प्राणवल्लभा।
तत्पत्नी सा च तत्पुत्रा: प्राणा: पञ्च च जीविनाम्॥ ४४॥

Thereafter from the left side of Vāyu his wife emerged. Thereafter five son were born to her which were taken to be the life of the people.

प्राणोऽपान: समानश्चैवोदानो व्यान एव च।
बभूवुरेव तत्पुत्रा अध: प्राणाश्च पञ्च च॥ ४५॥
धर्मतोयाधिदेवश्च बभूव वरुणो महान्।
तद्वामाङ्गाच्च तत्पत्नी वरुणी बभूव सा॥ ४६॥

And they were known as *Prāṇa, Apāna, Samāna, Udāna* and *Vyāna* who were the five

sons. There are five *Adhaḥ-prāṇas* as well as forty five others. Thereafter with the water of her sweet lord Varuṇa was born from whom his wife Varuṇānī also emerged.

अथ सा कृष्णशक्तिश्च कृष्णाद्गर्भं दधार ह।
शतमन्वन्तरं यावज्ज्वलन्ती ब्रह्मतेजसा॥४७॥

Thereafter the great *śakti* of lord Kṛṣṇa is also conceived and remained illuminated with the tejas of Brahman for a hundred *Manvantras*.

कृष्णप्राणाधिदेवी सा कृष्णप्राणाधिकप्रिया।
कृष्णस्य सङ्गिनी शश्वत्कृष्णवक्ष:स्थलस्थिता॥४८॥
शतमन्वन्तरातीतकाले परमसुन्दरी।
सुषावाण्डं सुवर्णाभं विश्वाधारं लयं परम्॥४९॥

Thereafter the lady of the life of lord Kṛṣṇa, who was his beloved and companion too and always resided in his heart, after the completion of a hundred *Manvantras* gave birth to a golden egg which became the base of the entire universe.

दृष्ट्वा चाण्डं हि सा देवी हृदयेन विदूयता।
उत्ससर्ज च कोपेन तदण्डं गोलके जले॥५०॥

The goddess was filled with mental agony as the sight of the egg and with a painful heart she threw away the egg in the deep oceanic water.

दृष्ट्वा कृष्णश्च तत्त्यागं हाहाकारं चकार ह।
शशाप देवी देवेशस्तत्क्षणं च यथोचितम्॥५१॥
यतोऽपत्यं त्वया त्यक्तं कोपशीले सुनिष्ठुरे।
भव त्वमनपत्याऽपि चाद्यप्रभृति निश्चितम्॥५२॥

Lord Kṛṣṇa felt disturbed at the sight of throwing of the egg into the water by her and in anger he pronounced a curse on her, "O damsel you are heartless and filled with rage, you have disowned your progeny therefore hence fort you will always remain childless.

या यास्त्वदंशरूपाश्च भविष्यन्ति सुरस्त्रिय:।
अनपत्याश्च ता: सर्वास्त्वत्समा नित्ययौवना:॥५३॥

And all the women who are born with you *Aṁśas* would always remain young but shall never bear any children.

एतस्मिन्नन्तरे देवीजिह्वाग्रात्सहसा तत:।
आविर्बभूव कन्यैका शुक्लवर्णा मनोहरा॥५४॥

At the same movement from the tip of the tongue of the goddess a fair complexioned girl was born.

पीतवस्त्रपरिधाना वीणापुस्तकधारिणी।
रत्नभूषणभूषाढ्या सर्वशास्त्राधिदेवता॥५५॥

She was wearing a yellow lower garment holding a flute and a book in her hands. She happened to be goddess of all the *śāstras* and was adorned with all there ornaments.

अथ कालान्तरे सा च द्विधारूपा बभूव ह।
वामार्धाङ्गा च कमला दक्षिणार्धा च राधिका॥५६॥

After some time the same goddess appeared in two forms and these two forms were known as Kamalā and Rādhikā.

एतस्मिन्नन्तरे कृष्णो द्विधारूपो बभूव ह।
दक्षिणार्ध: स्याद्द्विभुजो वामार्धश्च चतुर्भुज:॥५७॥

In the meant time Kṛṣṇa too transformed into two forms. From the right side, he appeared as having two arms and from the left side he appeared in four arms and was known as Viṣṇu.

उवाच वाणीं श्रीकृष्णस्त्वमस्य भव कामिनी।
अत्रैव मानिनी राधा नैव भद्रं भविष्यति॥५८॥
एवं लक्ष्मीं संप्रददौ तुष्टो नारायणाय वै।
संजगाम च वैकुण्ठं ताभ्यां सार्धं जगत्पति:॥५९॥

Lord Kṛṣṇa asked Sarasvatī to be the wife of Viṣṇu and Rādhikā remained with him to earn welfare. Similarly he handed over Lakṣmī to Nārāyaṇa. Thereafter lord Viṣṇu took both of them to Vaikuṇṭha.

अनपत्ये च ते द्वे च यतो राधांशसंभवे।
नारायणाङ्गादभवन्पार्षदाश्च चतुर्भुजा:॥६०॥
तेजसा वयसा रूपगुणाभ्यां च समा हरे:।
बभूवु: कमलाङ्गाच्च दासीकोट्यश्च तत्समा:॥६१॥

Since they were born from Rādhā and Mūla-prakṛti, both Lakṣmī and Sarasvatī had no issue. Thus from Nārāyaṇa's body several of the

attendants of Viṣṇu were born who in prowess, age form and qualities were like Viṣṇu. Thereafter crores of the maid-servants were born out of the body of Lakṣmī who were as beautiful as the goddess herself.

अथ गोलोकनाथस्य लोम्नां विवरतो मुने।
आसन्नसंख्यगोपाश्च वयसा तेजसा समा:॥६२॥

O sage, thereafter, lord Kṛṣṇa who is the dweller of *Goloka* made several of the cowherds from his hair-pits who were like him in prowess and beauty.

रूपेण सुगुणेनैव वेषाद्वा विक्रमेण च।
प्राणतुल्या: प्रिया: सर्वे बभूवु: पार्षदा विभो:॥६३॥

All the Gopas bearing the beauty, best qualities, the dress and strength, became the advisors of lord Kṛṣṇa.

राधाङ्गलोमकूपेभ्यो बभूवुर्गोपकन्यका:।
राधातुल्याश्च सर्वास्ता नान्यतुल्या: प्रियंवदा:॥६४॥

Similarly from the hair-pits of Rādhā many cowherd-girls emerged who were as beautiful as Rādhā and always spoke Sweet words.

रत्नभूषणभूषाढ्या: शश्वत्सुस्थिरयौवना:।
अनपत्याश्च ता: सर्वा: पुंस: शापेन संततम्॥६५॥

They were adorned with all the ornaments and were every youthful and because of the curse of lord Kṛṣṇa they bore no children.

एतस्मिन्नन्तरे विप्र सहसा कृष्णदेहत:।
आविर्बभूव सा दुर्गा विष्णुमाया सनातनी॥६६॥

O Brāhmaṇa, in the meantime from the body of lord Kṛṣṇa the eternal Durgā, the illusion of lord Viṣṇu emerged.

देवी नारायणीशाना सर्वशक्तिस्वरूपिणी।
बुद्ध्यधिष्ठातृदेवी सा कृष्णस्य परमात्मन:॥६७॥
देवीनां बीजरूपा च मूलप्रकृतिरीश्वरी।
परिपूर्णतमा तेज:स्वरूपा त्रिगुणात्मिका॥६८॥
तप्तकाञ्चनवर्णाभा सूर्यकोटिसमप्रभा।
ईषद्धासप्रसन्नास्या सहस्रभुजसंयुता॥६९॥

She is also called a Nārāyaṇī, Īśānā and possessor of all the strength. She was the supreme intelligence of lord Kṛṣṇa. She is the form of the seed of all the goddess and is *Mūla-Prakṛti*, Īśvarī and complete in all respects, illustrious one, possessor of all the three *guṇas* (*sattva*, *rajas* and *tamas*). She has the complexion of molten gold and possesses the lustre of crores of suns. She wears the serene smile over her face and possess a thousand arms.

नानाशस्त्रास्त्रनिकरं बिभ्रती सा त्रिलोचना।
वह्निशुद्धांशुकाधाना रत्नभूषणभूषिता॥७०॥

Durgā, the great goddess has three eyes and holds a large number of weapons in her hand. She is clad in the clothes sanctified by the god of fire and is adorned with all the ornaments.

यस्याश्चांशांशकलया बभूवु: सर्वयोषित:।
सर्वविश्वस्थिता लोका मोहिता मायया यया॥७१॥
सर्वैश्वर्यप्रदात्री च कामिनां गृहमेधिनाम्।
कृष्णभक्तिप्रदात्री च वैष्णवानां च वैष्णवी॥७२॥

All the ladies on earth happen to be the rays of the same goddess and her illusion influences the entire universe. Those who adore her with a specific purpose, their desires are fulfilled by her. She bestows the devotion of lord Kṛṣṇa and for the devotees of lord Viṣṇu she appears in the form of Viṣṇu.

मुमुक्षूणां मोक्षदात्री सुखिनां सुखदायिनी।
स्वर्गेषु स्वर्गलक्ष्मी: सा गृहलक्ष्मीर्गृहेष्वसौ॥७३॥
तपस्विषु तपस्या च श्रीरूपा सा नृपेषु च।
या चाग्नौ दाहिकारूपा प्रभारूपा च भास्करे॥७४॥
शोभास्वरूपा चन्द्रे च पद्मेषु च सुशोभना।
सर्वशक्तिस्वरूपा या श्रीकृष्णे परमात्मनि॥७५॥

She bestows salvation to the devotees and those who desires of the worldly pleasures, she bestows the same on them. In the heaven she conduct herself as Lakṣmī of the heaven and with the house-holders. She conduct herself as the Lakṣmī of the house, she dwells in the *tapas* of the kings, burning aspect of the fire, lustre of the sun, rays of the moon, beauty of the lotus flower and the entire strength of lord Kṛṣṇa.

यया च शक्तिमानात्मा यया वै शक्तिमज्जगत्।
यया विना जगत्सर्वं जीवन्मृतमिव स्थितम्॥७६॥

From her, the entire universe gets strength and without her the entire universe inspite of being alive, seems to be dead.

या च संसारवृक्षस्य बीजरूपा सनातनी।
स्थितिरूपा बुद्धिरूपा फलरूपा च नारद॥७७॥

O Nārada, she is like the seed for the tree of the universe. She has the form of remaining static, intelligence and bestows the reward also.

क्षुत्पिपासा दया श्रद्धा निद्रा तन्द्रा क्षमा धृतिः।
शान्तिर्लज्जा तुष्टिपुष्टिभ्रान्तिकान्त्यादिरूपिणी॥७८॥
सा च संस्तूय सर्वेशं तत्पुरः समुपस्थितः।
रत्नसिहासनं तस्यै प्रददौ राधिकेश्वरः॥७९॥

She alone is hunger, thirst, compassion, *Śraddhā*, sleep, fatigue, forgiveness, patience, peaceful, shyness, satisfaction, growth, fallacy and the glory. Thereafter offering prayer to lord Kṛṣṇa she stood before him who offered him the gem-studded lion throne.

एतस्मिन्नन्तरे तत्र सस्त्रीकश्च चतुर्मुखः।
पद्मनाभनाभिपद्मान्निःससार पुमान्मुने॥८०॥

O sage, at the same time Brahmā also reached there with his spouse. Brahmā had emerged from the navel of lord Kṛṣṇa.

कमण्डलुधरः श्रीमांस्तपस्वी ज्ञानिनां वरः।
चतुर्मुखस्तं तुष्टाव प्रज्वलन्ब्रह्मतेजसा॥८१॥
सुदती सुन्दरी श्रेष्ठा शतचन्द्रसमप्रभा।
वह्निशुद्धांशुकाधाना रत्नभूषणभूषिता॥८२॥
रत्नसिंहासने रम्ये स्तुता वै सर्वकारणम्।
उवास स्वामिना सार्धं कृष्णस्य पुरतो मुदा॥८३॥
एतस्मिन्नन्तरे कृष्णो द्विधारूपो बभूव सः।
वामार्धाङ्गो महादेवो दक्षिणो गोपिकापतिः॥८४॥
शुद्धस्फटिकसंकाशः शतकोटिरविप्रभः।
त्रिशूलपट्टिशधरो व्याघ्रचर्मधरो हरः॥८५॥
तप्तकाञ्चनवर्णाभजटाभारधरः परः।
भस्मभूषणगात्रश्च सस्मितश्चन्द्रशेखरः॥८६॥
दिगम्बरो नीलकण्ठः सर्पभूषणभूषितः।
बिभ्रद्दक्षिणहस्तेन रत्नमालां सुसंकृताम्॥८७॥
प्रजपन्पञ्चवक्त्रेण ब्रह्मज्योतिः सनातनम्।
सत्यस्वरूपं श्रीकृष्णं परमात्मानमीश्वरम्॥८८॥
कारणं कारणानां च सर्वमङ्गलमङ्गलम्।
जन्ममृत्युजराव्याधिशोकभीतिहरं परम्॥८९॥
संस्तूय मृत्योर्मृत्युं तं जातो मृत्युञ्जयाभिधः।
रत्नसिंहासने रम्ये समुवास हरेः पुरः॥९०॥

He appeared as an ascetic, was the best of the intellectuals, holding a *Kamaṇḍalu* and his faces were wearing the divine lustre. Brahmā then started eulogising lord Kṛṣṇa. At the same movement the spouse of Brahmā having the lustre of hundreds of moons possessing beautiful teeth, clad in the garments satisfied by god Agni, adorned with all the ornaments, also offered prayer to lord Kṛṣṇa and thereafter took her seat besides her husband. At that very moment lord Kṛṣṇa took to two forms his lift part appeared as Mahādeva and the right side remained as Kṛṣṇa as usual. The glory of lord Mahādeva appeared like crystal gem and he was illumining like crores of suns. He was holding a trident and a *paṭ ṭiśa*. He was clad in tiger skin. His matted locks of hair emitted the lustre of the molten gold. He had plastered his body with the ashes and wore a smile over his face besides the crescent over his forehead, he wore no garment and was adorned with the ornaments of snake. He held a rosary of gems in his right hand. He had five heads emitting the eternal lustre. He was eternal, truthful, great soul, Īśvara, cause of all the causes and welfare of all the welfares and the one who could relieve everybody of birth, death, old age, disease, grief and fear and happens to be death for the god of death. By reciting the glory of lord Kṛṣṇa he came to be known as Mṛtyuñjaya. He also took his seat over the gem-studded lion throne, with the permission of lord Kṛṣṇa.

इति श्री० म० प्र० नारायणनारदसंवादे देवदेव्युत्पत्तिर्नाम
द्वितीयोऽध्यायः॥२॥

अथ तृतीयोऽध्यायः

Chapter – 3

Description of the child of Virāṭ form

श्रीनारायण उवाच

अथाण्डं तज्जलेऽतिष्ठद्यावद्वै ब्रह्मणो वयः।

ततः स्वकाले सहसा द्विधारूपो बभूव सः॥१॥

Lord Nārāyaṇa said—That egg remained in the water during the complete life of Brahmā. At the appropriate time, it broke into two.

तन्मध्ये शिशुरेकश्च शतकोटिरविप्रभः।

क्षणं रोरूयमाणश्च स शिशुः पीडितः क्षुधा॥२॥

पितृमातृपरित्यक्तो जलमध्ये निराश्रयः।

नैकब्रह्माण्डनाथो यो ददर्शोर्ध्वमनाथवत्॥३॥

In the centre of it an infant was found whose lustre resembled the lustre of crores of suns. That infant had no parents and was disowned by all and had no support in the ocean, it therefore started crying with hunger. He was the leader of several globes. He looked upward like an orphan.

स्थूलात्स्थूलतमः सोऽपि नाम्ना देवो महाविराट्।

परमाणुर्यथा सूक्ष्मात्परः स्थूलात्तथाऽप्यसौ॥४॥

He was solid like all the solid things. He was, therefore, called as Mahāvirāṭ every atom represents the smallest form, similarly he was like that.

तेजसा षोडशांशोऽयं कृष्णस्य परमात्मनः।

आधारोऽसंख्यविश्वानां महाविष्णुः सुरेश्वरः॥५॥

He happened to be the sixteenth part of the lustre of lord Kṛṣṇa. And he happened to be the lord of innumerable universes and was called Mahāviṣṇu.

प्रत्येकं रोमकूपेषु विश्वानि निखिलानि च।

अद्यापि तेषां सख्यां च कृष्णो वक्तुं न हि क्षमः॥६॥

Several of the universes were lodged in his hair-pits. Their number cannot be counted even by lord Kṛṣṇa himself.

यथाऽस्ति संख्या रजसां विश्वानां न कदाचन।

ब्रह्मविष्णुशिवादीनां तथा संख्यां न विद्यते॥७॥

प्रतिविश्वेषु सन्त्येवं ब्रह्मविष्णुशिवादयः।

पातालाद् ब्रह्मलोकान्तं ब्रह्माण्डं परिकीर्तितम्॥८॥

In all the globes Brahmā. Viṣṇu and Śiva could be beside other gods. There is a possibility of ones counting the particles of dust but the number of globes, Brahmā, Viṣṇu, Śiva and other gods residing in his body could never be counted. The extent of Brahmāṇḍa (globe) extended from Pātāla to Brahmaloka.

तत ऊर्ध्वं च वैकुण्ठो ब्रह्माण्डाद्बहिरेव सः।

स च सत्यस्वरूपश्च शश्वन्नारायणो यथा॥९॥

The Vaikuṇṭha is lodged above it which is beyond the globe. It is truthful, eternal and everlasting like Brahman.

तदूर्ध्वं चैव गोलोकः पञ्चाशत्कोटियोजनात्।

नित्यः सत्यस्वरूपश्च यथा कृष्णस्तथाऽप्ययम्॥१०॥

The *Goloka* with the dimensions of fifty crores *yojanas* is lodged above it, which is also eternal and everlasting.

सप्तद्वीपमिता पृथ्वी सप्तसागरसंयुता।

एकोनपञ्चाशदुपद्वीपासंख्यवनान्विता॥११॥

ऊर्ध्वं धराया भूर्लोका ब्रह्मलोकसमन्विताः।

पातालानि च सप्ताधश्चैवं ब्रह्माण्डमेव च॥१२॥

The earth consist of seven islands and an equal number of oceans, forty nine small islands and innumerable number of forests. The Brahmaloka is lodged above it besides the several seven heavens above and seven nethers below. All these combined are called Brahmāṇḍa or the globe.

ऊर्ध्वं धराया भूर्लोको भुवर्लोकस्ततः परः।

स्वर्लोकस्तु ततः पश्चान्महर्लोकस्ततो जनः॥१३॥

ततः परस्तपोलोकः सत्यलोकस्ततः परः।

ततः परो ब्रह्मलोकस्तप्तकाञ्चननिर्मितः॥१४॥

Bhūloka is above the earth and *Bhuvarloka* is above this. Then comes *Svarloka*, then *Maharloka* then *Janoloka*, then *Tapoloka* and above all is the *Brahmaloka* having the lustre of gold.

एवं सर्वं कृत्रिमं तद्बाह्याभ्यन्तर एव च।
तद्विनाशे विनाशश्च सर्वेषामेव नारद॥ १५॥
जलबुद्बुदवत्सर्वं विश्वसंघमनित्यकम्।
नित्यौ गोलोकवैकुण्ठौ सत्यौ शश्वदकृत्रिमौ॥ १६॥

They are all artificial. Some of them are within the globe and some of them out of it. O Nārada, at the destruction of the globe all these are destroyed because the universe appears like a water bubble and is short lived. Out of these only *Goloka* and Vaikuṇṭha are eternal and everlasting.

लोमकूपे च ब्रह्माण्डं प्रत्येकं तस्य निश्चितम्।
एषां संख्यां न जानाति कृष्णोऽन्यस्यापि का कथा॥ १७॥

In the hair-pits of the child several of the Brahmāṇḍas (globes) are lodged. Their exact number can hardly be counted even by lord Kṛṣ ṇa, what to speak of others.

प्रत्येकं प्रतिब्रह्माण्डे ब्रह्माविष्णुशिवादयः।
तिस्रः कोट्यः सुराणां च संख्या सर्वत्र पुत्रक॥ १८॥

O son, in the globe there live three crores of gods including Brahmā, Viṣṇu and Śiva.

दिगीशाश्चैव दिक्पाला नक्षत्राणि ग्रहादयः।
भुवि वर्णाश्च चत्वारोऽधो नागाश्च चराचराः॥ १९॥

All the directions are protected by the gods of these directions who are known by the name of Dikpālas. The planets and the constellations are included in it. There are four Varṇas on earth. Down below in the *Nāgaloka* all the immovable and moveable are lodged.

अथ कालेन स विराडूर्ध्वं दृष्ट्वा पुनः पुनः।
डिम्भान्तरं च शून्यं च न द्वितीयं कथंचन॥ २०॥

Thereafter that Virāṭ-infant continued to look above again and again, but the entire circular space was vacant. Nothing was available there.

चिन्तामवाप क्षुद्युक्तो रुरोद च पुनः पुनः।
ज्ञानं प्राप्य तदा दध्यौ कृष्णं परमपूरुषम्॥ २१॥
ततो ददर्श तत्रैव ब्रह्मज्योतिः सनातनम्।
नवीननीरदश्यामं द्विभुजं पीतवाससम्॥ २२॥
सस्मितं मुरलीहस्तं भक्तानुग्रहकारकम्।
जहास बालकस्तुष्टो दृष्ट्वा जनकमीश्वरम्॥ २३॥

Thereafter the hungry child, getting worried started crying again and again. In the meantime he gained knowledge and started meditating upon lord Kṛṣṇa and visualised the eternal flame of Brahman resembling the fresh clouds, having dark complexion and two arms, wearing *pītāmbara* and a smile on his face. He had a flute in his hand and was always compassionate to his devotees. Finding the lord there, the infant was delighted and in delight he laughed.

वरं तस्मै ददौ तुष्टो वरेशः समयोचितम्।
मत्समो ज्ञानयुक्तश्च क्षुत्पिपासाविवर्जितः॥ २४॥
ब्रह्माण्डासंख्यनिलयो भव वत्स लयावधि।
निष्कामो निर्भयश्चैव सर्वेषां वरदो वरः।
रोगमृत्युजराशोकपीडादिपरिवर्जितः॥ २५॥

Lord Kṛṣṇa then getting pleased bestowed a boon on him, saying, "O son you attain knowledge like me, getting free from hunger and thirst and be the shelter of the universe till the time of the dissolution. Getting all the desires fulfilled, you become fearless and grant boons to everyone. You will be free from the disease, the death, old age, grief and pain."

इत्युक्त्वा तद्दक्षकर्णे महामन्त्रं षडक्षरम्।
त्रिः कृत्वा प्रजजापादौ वेदागमपरं वरम्॥ २६॥

Thus speaking he muttered the six-letter mantra in his ear thrice. These three *mantras* are important part of the Vedas.

प्रणवादिचतुर्थ्यन्तं कृष्ण इत्यक्षरद्वयम्।
वह्निजायान्तमिष्टं च सर्वविघ्नहरं परम्॥ २७॥

There is a ओं in the beginning; the middle there are two letters known as कृष्ण and in the last appears Svāhā the wife of god Agni. Therefore this is the form of the mantra "ओं कृष्णाय स्वाहा" this *mantra* removes all the obstructions.

मन्त्रं दत्त्वा तदाहारं कल्पयामास वै प्रभुः।
श्रूयतां तद्ब्रह्मपुत्र निबोध कथयामि ते॥ २८॥

O Nārada, the son of Brahmā, lord Śrī Kṛṣṇa gave this *mantra* to him and thereafter the made the arrangements for his food which you pleased listen from me.

प्रतिविश्वेषु नैवेद्यं दद्याद्वै वैष्णवो जनः।
षोडशांशं विषयिणी विष्णोः पञ्चदशास्य वै॥२९॥
निर्गुणस्यात्मनश्चैव परिपूर्णतमस्य च।
नैवेद्येन च कृष्णस्य नहि किंचित्प्रयोजनम्॥३०॥

In the entire universe the Vaiṣṇavas offer *Naivedya* to lord Viṣṇu. A sixteenth part of such offering reaches Viṣṇu and the rest of the fifteen parts are meant for the Virāṭ child. Because this child happens to be the complete lord in himself and is the Virāṭ form of lord Kṛṣṇa. Lord Kṛṣṇa, however, if in no way concerned with the *naivedya*.

यद्ददाति च नैवेद्यं यस्मै देवाय यो जनः।
स च खादति तत्सर्वं लक्ष्मीदृष्ट्या पुनर्भवेत्॥३१॥

To whichever god the *naivedya* is referred by the people, the same is consumed by the same god, but at the sight of Lakṣmī the same is restored.

तं च मन्त्रं वरं दत्त्वा तमुवाच पुनर्विभुः।
वर अन्यः क इष्टस्ते तं मे ब्रूहि ददामि ते॥३२॥

Thus giving the best of the *mantra* to the child, the lord said: "what else is dearer to you? You tell me; I shall get you the boon."

कृष्णस्य वचनं श्रुत्वा तमुवाच महाविराट्।
अदन्तो बालकस्तत्र वचनं समयोचितम्॥३३॥

Listening to the words of lord Kṛṣṇa the toothless child Mahāvirāṭ spoke to the lord thus.

महाविराडुवाच

वरं मे त्वत्पदाम्भोजे भक्तिर्भवतु निश्चला।
संततं यावदायुर्मे क्षणं व सुचिरं च वा॥३४॥

Mahāvirāṭ said–I should always remain devoted to your lotus-like feet. Irrespective of my age whether I have a long life or a short life I should remain devoted towards you.

त्वद्भक्तियुक्तो यो लोके जीवन्मुक्तः स संततम्।
त्वद्भक्तिहानो मूर्खश्च जीवन्नपि मृतो हि सः॥३५॥

किं तज्जपेन तपसा यज्ञेन यजनेन च।
व्रतेनैवोपवासेन पुण्यतीर्थनिषेवया॥३६॥

Because whosoever remains devoted to you, frees himself from the human bondage and the one who is the devoid of your devotion, appears to be dead on earth while still alive. The *japam*, the penance, performing the yajña, worship, observing fast and resolutions as also residing in the holy places are of no value for him.

कृष्णभक्तिविहीनस्य पुंसः स्याज्जीवनं वृथा।
येनात्मना जीवितश्च तमेव नहि मन्यते॥३७॥

The life of the one who is deprived of the devotion of Kṛṣṇa is of no use, because he happens to be the one, who does not know the soul which keeps him alive.

यावदात्मा शरीरेऽस्ति तावत्स्याच्छक्तिसंयुतः।
पश्चाद्यान्ति गते तस्मिन्न स्वतन्त्राश्च शक्तयः॥३८॥

Till such time the soul remains in the body he gets associated with all the powers till then, Thereafter as soon as the soul leaves the body, all his strength also disappeared. Because these *śaktis* have no individuality of their own.

स च त्वं च महाभाग सर्वात्मा प्रकृतेः परः।
स्वेच्छामयश्च सर्वाद्यो ब्रह्मज्योतिः सनातनः॥३९॥

O sage, you are the one who is beyond nature and the soul of all, the one who moves according to his own sweet will and possess the eternal divine flames.

इत्युक्त्वा बालकस्तत्र विरराम च नारद।
उवाच कृष्णः प्रत्युक्तिं मधुरां श्रुतिसुन्दरीम्॥४०॥

O Nārada thus speaking the child kept quiet. Thereafter lord Kṛṣṇa spoke to him the sweet words.

श्रीकृष्ण उवाच

सुचिरं सुस्थिरं तिष्ठ यथाऽहं त्वं तथा भव।
असंख्यब्रह्मणां पाते पातस्ते न भविष्यति॥४१॥

Śrī Kṛṣṇa said—You continue to remains stable on earth like me for a long time you cannot fall even after the fall of innumerable Brahmāṣ.

अंशेन प्रतिविध्यण्डे त्वं च पुत्र विराड् भव।
त्वन्नाभिपद्मे ब्रह्मा च विश्वस्रष्टा भविष्यति॥४२॥
ललाटे ब्रह्मणश्चैव रुद्राश्चैकादशैव तु।
शिवांशेन भविष्यन्ति सृष्टिसंहरणाय वै॥४३॥

O son, in all the *Brahmāṇḍas* (globes) you will always be present in part and the lord Brahmā who will be born out of your navel, would be the creator of the universe. Eleven Rudras shall emerge from the forehead of Brahmā and shall destroy the universe.

कालाग्निरुद्रस्तेष्वेको विश्वसंहारकारकः।
पाता विष्णुश्च विषयी रुद्रांशेन भविष्यति॥४४॥
मद्भक्तियुक्तः सततं भविष्यसि वरेण मे।
ध्यानेन कमनीयं मां नित्यं द्रक्ष्यसि निश्चितम्॥४५॥

One of the Rudras will be known by the name of Kālāgni who will destroy the universe. From the particle of Rudra, Viṣṇu the protector of the universe shall appear with my grace. You will achieve my devotion and you will always see my divine face all the time. This is certain.

मातरं कमनीयां च मम वक्षःस्थलस्थिताम्।
यामि लोकं तिष्ठ वत्सेत्युक्त्वा सोऽन्तरधीयत॥४६॥

O son, you will also have a look at you beautiful mother who resides in my heart. I am moving towards my own abode, but you remain here." Thus speaking Kṛṣṇa left with a delightful mind.

गत्वा च नाकं ब्रह्माणं शंकरं स उवाच ह।
स्रष्टारं स्रष्टुमीशं च संहर्तारं च तत्क्षणम्॥४७॥

Reaching the heaven he met Brahmā, the creator and Śiva, the destroyer of the universe.

सृष्टिं स्रष्टुं गच्छ वत्स नाभिपद्मोद्भवो भव।
महाविराड् लोमकूपे क्षुद्रस्य च विधेः शृणु॥४८॥
गच्छ वत्स महादेव ब्रह्मभालोद्भवो भव।
अंशेन च महाभाग स्वयं च रुचिरं तपः॥४९॥

Lord Kṛṣṇa said—O son, you move on for the creation of the universe and appear from the hair-pit of the Mahāvirāṭ and the lotus that emerges from his navel. Then pointing towards Rudra he said—O son, Mahādeva you go and having been born out of the forehead of Brahmā you perform *tapas* for a long time.

इत्युक्त्वा जगतां नाथो विरराम विधेः सुत।
जगाम नत्वा सं ब्रह्मा शिवश्च शिवदायकः॥५०॥
महाविराड्लोमकूपे ब्रह्माण्डे गोलके जले।
स बभूव विराट् क्षुद्रो विराडंशेन सांप्रतम्॥५१॥

O Nārada, Kṛṣṇa the lord of the universe, kept quiet after speaking thus. Thereafter both Brahmā and Śiva bowing in reverence to him, left the place. The water which had assembled in the hair-pits of Mahāvirāṭ was turned into a small Virāṭ in the centre of it.

श्यामो युवा पीतवासाः शयानो जलतल्पके।
ईषद्धासः प्रसन्नास्यो विश्वरूपी जनार्दनः॥५२॥
तन्नाभिकमले ब्रह्मा बभूव कमलोद्भवः।
संभूय पद्मदण्डं च बभ्राम युगलक्षकम्॥५३॥

He had dark complexion youthful body and was clad in yellow garments and was reclining over the bed of water. His face was delightful and he was known by the name of Janārdana. Brahmā appeared out of the lotus emerging from his navel and in order to find out the depth of the lotus stalk, Brahmā continued to search for a lakh of *yugas*.

नान्तं जगाम दण्डस्य पद्मनाभस्य पद्मजः।
नाभिजस्य च पद्मस्य चिन्तामाप पितामहः॥५४॥

But he was unable to find out the beginning or end of the lotus stalk that emerged out of the navel of Viṣṇu which made Brahmā restless.

स्वस्थानं पुनरागत्य दध्यौ कृष्णपदाम्बुजम्।
ततो ददर्श क्षुद्रं तं ध्यानेन दिव्यचक्षुषा॥५५॥
शयानं जलतल्पे च ब्रह्माण्डगोलकावृते।
यल्लोमकूपे ब्रह्माण्डं ते च तत्परमीश्वरम्॥५६॥
श्रीकृष्णं चापि गोलोकं गोपगोपीसमन्वितम्।
तं संस्तूय वरं प्राप ततः सृष्टिं चकार सः॥५७॥

He then returned to the same lotus and started meditating seated over the same. Thereafter he

could have an audience with the small Virāṭ-puruṣa by means of his divine knowledge. The great Puruṣa was sleeping in the watery bed inside the ocean. There was the globe in each one of his hair-pit. He then saw the great lord Kṛṣṇa and the Mahāvirāṭ-puruṣa. He also could see the *Goloka*. Thereafter he offered prayers to lord Kṛṣṇa and getting boon from him he started the work of creation.

बभूवुर्ब्रह्मण: पुत्रा मानसा: सनकादय:।
ततो रुद्रा: कपालाच्चा शिवस्यैकादश स्मृता:॥५८॥
बभूव पाता विष्णुश्च क्षुद्रस्य वामपार्श्वत:।
चतुर्भुजश्च भगवाञ्श्वेतद्वीपनिवासकृत्॥५९॥

First of all the four mind born sons named Sanaka and others were born from Brahmā. Thereafter the clever Rudras appeared from his forehead being the *Aṁśas* of Śiva from the left side of small Virāṭ, lord Viṣṇu the protector of the universe appeared. He had four arms. he started dwelling in *Śveta-Dvīpa*.

क्षुद्रस्य नाभिपद्मे च ब्रह्मा विश्वं ससर्ज स:।
स्वर्गं मृत्युं च पातालं त्रिलोकं सचराचरम्॥६०॥
एवं सर्वं लोमकूपे विश्वं प्रत्येकमेव च।
प्रतिविश्वं क्षुद्रविराड्ब्रह्मविष्णुशिवादय:॥६१॥

Having been born out of the small Virāṭs' navel, Brahmā created the globe, heaven, the world, the *Pātāla* and all the three *lokas* with the creatures. Thus the globes lodged in all the hair-pits of the Mahāvirāṭ and in all the globes a separate small Virāṭ, Viṣṇu, Brahmā and Śiva were lodged.

इत्येवं कथितं वत्स कृष्णसंकीर्तनं शुभम्।
सुखदं मोक्षदं सारं किं भूय: श्रोतुमिच्छसि॥६२॥

O son, thus I have narrated to you the story about lord Kṛṣṇa which bestows pleasure, salvation and happens to be the gist of everything. What more do you want to listen"?

इति श्रीब्रह्म० महा० प्रकृति० नारदनारायणसंवादे विश्व-ब्रह्माण्डवर्णनं नाम तृतीयोऽध्याय:॥३॥

अथ चतुर्थोऽध्याय:

Chapter – 4

Adoration of Sarasvatī and her kavaca

नारद उवाच

श्रुतं सर्वमपूर्वं च त्वत्प्रसादात्सुधोपमम्।
अधुना प्रकृतीनां च व्यासं वर्णय भो: प्रभो॥ १॥

Nārada said—O lord, by your grace I have been able to listen to the nectar-like story of the lord; now you enlighten me about the Prakṛtis.

कस्या: पूजा कृता केन कथं मर्त्ये प्रकाशिता।
केन वा पूजिता का वा केन का वा स्तुता मुने॥ २॥

O sage, which one of the gods has adored which one of the goddess first of all and how was it made known on earth. Who adored whom earlier offering the prayers.

कवचं स्तोत्रकं ध्यानं प्रभावं चरितं शुभम्।
काभि: काभ्यो वरो दत्तस्तन्मे व्याख्यातुमर्हसि॥ ३॥

You enlighten me about the *kavacas*, *Stotras*, *dhyāna*, their influence and the story of each one of them including the boons granted by each one of them.

नारायण उवाच

गणेशजननी दुर्गा राधा लक्ष्मी: सरस्वती।
सावित्री च सृष्टिविधौ प्रकृति: पञ्चधा स्मृता॥ ४॥

Nārāyaṇa said—Durgā is the mother of Gaṇeśa, besides Rādhā, Lakṣmī, Sarasvatī and Sāvitrī are the five goddesses who emerged at the time of the creation of the universe.

आसां पूजा प्रभावश्च प्रसिद्ध: परमाद्भुत:।
सुधोपमं च चरितं सर्वमङ्गलकारणम्॥ ५॥

The influence of their adoration is astonishing and quite will known. Their life stories are like nectar and bestow all the welfare.

प्रकृत्यंशा: कलायाश्च तासां च चरितं शुभम्।
सर्वं वक्ष्यामि ते ब्रह्मन्सावधानं निशामय॥ ६॥

O Brahman, such of the goddesses who form part of Prakṛti and those who have the form of

Kālī, I shall tell you all the stories about them you listen to me attentively.

वाणी वसुंधरा गङ्गा षष्ठी मङ्गलचण्डिका।
तुलसी मानसी निद्रा स्वधा स्वाहा च दक्षिणा॥७॥
तेजसा मत्समास्ताश्च रूपेण च गुणेन च॥८॥
संक्षेपमासां चरितं पुण्यदं श्रुतिसुन्दरम्।
जीवकर्मविपाकं च तच्च वक्ष्यामि सुन्दरम्॥९॥

The goddesses like Vāṇī (Sarasvatī), Vasundharā (earth), Gaṅgā, Ṣaṣṭhī, Maṅgalacaṇḍikā, Tulasī, Mānasī, Nidrā, Svadhā, Svāhā and *dakṣiṇā* are the goddesses who are like in lustre, qualities and merits. I shall narrated to you the stories about them which will relieve the people of all the sins.

दुर्गायाश्चैव राधाया विस्तीर्णं चरितं महत्।
तच्च पश्चात्प्रवक्ष्यामि संक्षेपात्क्रमतः शृणु॥१०॥

The great stories about Durgā and Rādhikā will be narrated by me subsequently. You please listen to me.

आदौ सरस्वतीपूजा श्रीकृष्णेन विनिर्मिता।
यत्प्रसादान्मुनिश्रेष्ठ मूर्खो भवति पण्डितः॥११॥

O best of the sages, lord Kṛṣṇa first of all started by the grace of whom even the foolish fellows achieve wisdom.

आविर्भूता यदा देवी वक्त्रतः कृष्णयोषितः।
इयेष कृष्णं कामेन ककामुकी कामरूपिणी॥१२॥
स च विज्ञाय तद्भावं सर्वज्ञः सर्वमातरम्।
तामुवाच हितं सत्यं परिणामसुखावहम्॥१३॥

Goddess Sarasvatī was born out of the tongue of lord Kṛṣṇa and when becoming passionate intentions and he then spoke of Sarasvatī the mother of all the beneficial words which were truthful and bestowed welfare at the end.

श्रीकृष्ण उवाच

भज नारायणं साध्वि मदंशं च चतुर्भुजम्।
युवानं सुन्दरं सर्वगुणयुक्तं च मत्समम्॥१४॥
कामदं कामिनीनां च तासां तं कामपूरकम्।
कोटिकन्दर्पलावण्यं लीलान्यक्कृतमन्मथम्॥१५॥

Lord Kṛṣṇa said O chaste lady, lord Nārāyaṇa emerged out of my body and is youthful like me, he is beautiful and possesses all the qualities. You should, therefore, serve him as a wife. He is the one who fulfils the desires of all the ladies and is beautiful like the crores of gods of love. In the divine play, he excels even the god of love.

कान्ते कान्तं च मां कृत्वा यदि स्थातुमिहेच्छसि।
त्वत्तो बलवती राधा न ते भद्रं भविष्यति॥१६॥
यो यस्माद्बलवान्वाणि ततोऽन्यं रक्षितुं क्षमः।
कथं परान्साधयति यदि स्वयमनीश्वरः॥१७॥
सर्वेशः सर्वशास्ताऽहं राधां राधितुमक्षमः।
तेजसा मत्समा सा च रूपेण च गुणेन॥१८॥

O lady, if you want to remain here as my wife, it would not be beneficial for you since Rādhā happens to be more powerful than you. O Sarasvatī, one who is quite powerful can protect others but the one who himself his weak cannot protect himself. I am the lord of everyone and the ruler but I am unable to rule over the Rādhā because she possesses the same type of splendour, beauty and qualities as I do.

प्राणाधिष्ठातृदेवी सा प्राणांस्त्यक्तुं च कः क्षमः।
प्राणतोऽपि प्रियः कुत्र केषां वाऽस्ति च कश्चन॥१९॥

She is the presiding deity of my life and who is so competent as to abandon his life. Only a life is the dearest a men then all other objects.

त्वं भद्रे गच्छ वैकुण्ठं तव भद्रं भविष्यति।
पतिं तमीश्वरं कृत्वा मोदस्व सुचिरं सुखम्॥२०॥

Therefore, O lady, you go to Vaikuṇṭha and you will meet with your welfare there. You accept lord Viṣṇu as your husband and enjoy all the pleasures with him.

विवर्जिता लोभमोहकामकोपेन हिंसया।
तेजसा त्वत्समा लक्ष्मी रूपेण च गुणेन च॥२१॥

Lakṣmī is of course free from grief, attachment, lust, agony, violence and she is as equal as you in beauty, virtues and splendours.

तया सार्धं तव प्रीत्या सुखं कालः प्रयास्यति।
गौरवं चापि तत्तुल्यं करिष्यति पतिर्द्वयोः॥२२॥

If you remain lovingly with her, your life will meet all the pleasures. And your husband will also love both of you equally.

प्रतिविश्वेषु ते पूजां महतीं ते मुदाऽन्विता:।
माघस्य शुक्लपचम्यां विद्यारम्भेषु सुन्दरि।। २३।।
मानवा मनवो देवा मुनीनद्राश्च मुमुक्षव:।
सन्तश्च योगिन: सिद्धा: नागगन्धर्वकिन्नरा:।। २४।।
मद्वरेण करिष्यन्ति कल्पे कल्पे यथाविधि।
भक्तियुक्ताश्च दत्त्वा वै चोपचारांश्च षोडश।। २५।।
काण्वशाखोक्तविधिना ध्यानेन स्तवनेन च।
जितेन्द्रिया: संयुताश्च पुस्तकेषु घटेऽपि च।। २६।।
कृत्वा सुवर्णगुटिकां गन्धचन्दनर्चिताम्।
कवचं ते ग्रहीष्यन्ति कण्ठे वा दक्षिणे भुजे।। २७।।

O beautiful one, with the influence of my boon all the people of the universe get pleased besides the Manus, the gods, the truth seekers, the ascetics, yogīs, *siddhas*, *nāgas* and Kinnaras will adore you every year on the bright fifth day in the month of Māgha or at the time of sharing of learnings and celebrating great festivity at that time, they will perform sixteen type of *pūjā* for you. You will be adored appropriately according to the rites prescribed in the *kavaca* branch by the self disciplined people. They will invoke you in a *kalaśa* or a book. Your flowers will be decorated by them with the flowers and kept gracefully in gold amulet and shall adore it with offering the sandal-wood paste and tie it around the right arm as armlets.

पठिष्यन्ति च विद्वांस: पूजाकाले च पूजिते।
इत्यूक्त्वा पूजयामास तां देवीं सर्वपूजित:।। २८।।

During the time of *pūjā* as well as after that, the wise people will recite your *stotras*. Thus speaking, lord Krṣṇa adored the goddess.

ततस्तत्पूजनं चक्रुर्ब्रह्मविष्णुमहेश्वरा:।
अतन्तश्चापि धर्मश्च मुनीन्द्रा: सनकादय:।। २९।।

Thereafter the gods like Brahmā, Viṣṇu, Śiva, Ananta, Dharma and sages like Sanaka and others also adored her.

सर्वे देवाश्च मनवो नृपा वा मानवादय:।
बभूव पूजिता नित्या सर्वलोकै: सरस्वती।। ३०।।

Thus all the gods, the Manus, the kings and the humans adored the goddess since then.

नारद उवाच

पूजाविधानं स्तवनं ध्यानं कवचमीप्सितम्।
पूजोपयुक्तं नैवेद्यं पुष्पं वा चन्दनादिकम्।। ३१।।
वद वेदविदां श्रेष्ठ श्रोतुं कौतूहलं मम।
वर्धते साम्प्रतं शश्वत्किमिदं श्रुतिसुन्दरम्।। ३२।।

Nārada said—O best of the gods, you tell us the method of adoration of goddess Sarasvatī, her stotra, *dhyānaṁ* and the *kavaca* besides *Naivedya*, flowers and the application of sandal-wood paste. I am feeling quite anxious to listen to the same which will be quite pleasant to hear.

श्रीनारायण उवाच

शृणु नारद वक्ष्यामि काण्वशाखोक्तपद्धतिम्।
जगन्मातु: सरस्वत्या: पूजाविधिसमन्विताम्।। ३३।।

Nārāyaṇa said—O Nārada, I will now spell out the method prescribed in the *Kāṇva-śākhā* for the adoration of goddess of Sarasvatī has been detailed.

माघस्य शुक्लपञ्चम्यां विद्यारम्भदिनेऽपि च।
पूर्वेऽह्नि संयमं कृत्वा तत्र स्यात्संयत: शुचि:।। ३४।।
स्नात्वा नित्यक्रियां कृत्वा घटं संस्थाप्य भक्तित:।
संपूज्य देवषट्कं च नैवेद्यादिभिरेव च।। ३५।।
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्।
संपूज्य संयतोऽग्रे च ततोऽभीष्टं प्रपूजयते।। ३६।।

The bright fifth day of month of Māgha is the date for initiating a child. Observing self-discipline and getting purified after bath, one should perform the daily routine besides consecrating the pitcher filled with water. Then presenting *Naivedya* and other offering to Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī, the family god should be adore.

ध्यानेन वक्ष्यमाणेन ध्यात्वा बाहयघटे बुध:।
ध्यात्वा पुन: षोडशोपचरैस्तां पूजयेद्व्रती।। ३७।।

The wise Vratī should recite the *dhyāna-mantra* and should adore the sacred pitcher observing the sixteen types of formalities.

पूजोपयुक्तं नैवेद्यं यद्यद्वेदे निरूपितम्।
वक्ष्यामि सांप्रतं किंचिद्यथाधीतं यथागमम्॥ ३८॥

Whatever *Naivedyas* are prescribed in the Vedas and in the *śāstra* are now being spelt out by me.

नवनीतं दधिं क्षीरं लाजांश्च तिललड्डुकान्।
इक्षुमिक्षुरसं शुक्लवर्णं पक्वगुडं मधु॥ ३९॥
स्वस्तिकं शर्करां शुक्लधान्यस्याक्षतमक्षतम्।
अस्विन्नशुक्लधान्यस्य पृथुकं शुक्लमोदकम्॥ ४०॥
घृतसैन्धवसंस्कारैर्हविष्यैर्व्यञ्जनैस्तथा।
यवगोधूमचूर्णानां पिष्टकं घृतसंस्कृतम्॥ ४१॥
पिष्टकं स्वस्तिकस्यापि पक्वरम्भाफलस्य च।
परमान्नं च सघृतं मिष्टान्नं च सुधोपमम्॥ ४२॥
नारिकेलं तदुदकं केशरं मूलमार्द्रकम्।
पक्वरम्भाफलं चारु श्रीफलं बदरीफलम्॥ ४३॥
कालदेशोद्भवं पक्वफलं शुक्लं सुसंस्कृतम्।
सुगन्धि शुक्लपुष्पं च गन्धाढ्यं शुक्लचन्दनम्॥ ४४॥
नवीनं शुक्लवस्त्रं च शङ्खं च सुमनोहरम्।
माल्यं च शुक्लपुष्पाणां मुक्ताहीरादिभूषणम्॥ ४५॥

They include butter, curd, milk, paddy, sesame balls, white sugar cane and its juice, sugar balls (guḍa), honey, sweet dish, sugar, white paddy, unbroken rice, unboiled rice, white sweet balls, *ghee*, saltish preparation, the cereals required for performing *homa*, the stuffs made of barley and wheat and fried in *ghee*, ripe banana fruit, the sweet prepared ripe banana, beautiful śrīphala (wood-apple), Badarī (Zuzubi), seasonal fruit, fragrant white flowers, fragrant sandalwood, new white clothes, beautiful conch, the garland of white flowers and pearls, gems and other ornaments should be offered to goddess Sarasvatī.

यद्दृष्टं च श्रुतौ ध्यानं प्रशस्तं श्रुतिसुन्दरम्।
तन्निबोध महाभाग भ्रमभञ्जनकारणम्॥ ४६॥

The *dhyānam* which has been prescribed in the Vedas for the goddess is pleasant to here and remove the illusion. I am going to tell you the same.

सरस्वतीं शुक्लवर्णां सुस्मितां सुमनोहराम्।
कोटिचन्द्रप्रभापुष्टश्रीयुक्तविग्रहाम्॥ ४७॥

The body of Sarasvatī has fair complexion, she wears a serene smile over her face and his full of the lustre of crores of moon rays and quite glorious.

वह्निशुद्धांशुकाधानां सस्मितां सुमनोहराम्।
रत्नसारेन्द्रखचितवरभूषणभूषिताम्॥ ४८॥
सुपूजितां सुरगणैर्ब्रह्मविष्णुशिवादिभिः।
वन्दे भक्त्या वन्दितां तां मुनीन्द्रमनुमानवैः॥ ४८॥

She is clad in the costumes purified by Agni, has a smiling face and is adorned with all the beautiful ornaments studded with gems. The gods like Brahmā, Viṣṇu, Śiva and others besides the best of the sages, the Manus and the humans adores her with great devotion.

एवं ध्यात्वा च मूलेन सर्वं दत्त्वा विचक्षणः।
संस्तूय कवचं धृत्वा प्रणमेद्दण्डवद्भुवि॥ ५०॥

Thus meditating upon the goddess she should be adored reciting the basic *mantra* with suitable offerings. Thereafter the *kavaca* should be recited and the wise devotee should prostrate before her.

येषां स्यादिष्टदेवीयं तेषां नित्यं शुभं मुने।
विद्यारम्भे च सर्वेषां वर्षान्ते पञ्चमीदिने॥ ५१॥
सर्वोपयुक्तमूलं च वैदिकाष्टाक्षरः परः।
येषां यदुपदेशो वा तेषां तन्मूलमेव च।
सरस्वतीचतुर्थ्यन्तो वह्निजायान्त एव च॥ ५२॥
श्रीं ह्रीं सरस्वत्यै स्वाहा।
लक्ष्मीमायादिकं चैव मन्त्रोऽयं कल्पपादपः॥ ५३॥
पुरा नारायणश्चेमं वाल्मिकाय कृपानिधिः।
प्रददौ जाह्नवीतीरे पुण्यक्षेत्रे च भारते॥ ५४॥
भृगुर्ददौ च शुक्राय पुष्करे सूर्यपर्वणि।
चन्द्रपर्वणि मारीचो ददौ वाक्पतये मुदा॥ ५५॥

O sage, such of the people who are devoted to her and recite her name regularly she bestows all her grace on them. On the day of the starting of the education, at the end of the year, of should

adore Sarasvatī, on the bright fifth day of the month of Māgha 'श्रीं ह्रीं सरस्वत्यै स्वाहा' is the basic *mantra* of the goddess prescribed in the Vedas and is beneficial to all. Those who recite other *mantras* of Sarasvatī, the said *mantras* are the basic mantras for them. The word Sarasvatī should be added to the fourth division adding the word *Svāhā* to the same, before that the seed of Lakṣmī (श्री) and illusory seed (ह्रीं) should be added. Thus the formation श्रीं ह्रीं सरस्वत्यै स्वाहा। would be made which would be like the wish fulfilling tree for the devotee. This mantra was first of all given by Nārāyaṇa to Vālmīki at the bank of the Gaṅgā in the country of Bhārata at the time of solar eclipse. Thereafter the same *mantra* was repeated by Bhṛgu to Śukra at *Puṣ kara kṣetra*. thereafter the same was given by Kaśyapa the son of Marīci to Bṛhaspati at the time of the lunar eclipse.

भृगवे च दौ तुष्टौ ब्रह्मा बदरिकाश्रमे।
आस्तीकाय जरत्कारुर्ददौ क्षीरोदसंन्निधौ।
विभाण्डको ददौ मेरौ ऋष्यश्रृङ्गाय धीमते।।५६।।

Thereafter Brahmā gave it to Bhṛgu quite delightfully in Badrikāśrama. Then Jaratkāru gave it to Āstīka at the shore of the ocean of milk and Vibhāṇḍaka gave it to Ṛsyaśṛnga at Meru mountain.

शिव: कणादमुनये गोतमाय ददौ मुने।
सूर्यश्च याज्ञवल्क्याय तथा कात्यायनाय च।।५७।।
शेष: पाणिनये चैव भरद्वाजाय धीमते।
ददौ शाकटायनाय सुतले बलिसंसदि।।५८।।

O sage Śiva gave it to sage Gautama besides Kaṇāda. Sūrya gave it to Yājñavalkya and Kātyāyana, to the serpent Ananta. Śeṣa gave it in the nether world to the king Bali and also to Pāṇini, the intelligent Bhāradvāja and Śākaṭ āyana.

चतुर्लक्षजपेनैव मन्त्रसिद्धिर्भवेन्नृणाम्।
यदि स्यात्सिद्धमन्त्रो हि बृहस्पतिसमो भवेत्।।५९।।

One meets with success by reciting it four lakhs of times. After achieving success in the mantra one becomes as intelligent as Bṛhaspati.

कवचं शृणु विप्रेन्द्र यद्दत्तं विधिना पुरा।
विश्वश्रेष्ठं विश्वजयं भृगवे गन्धमादने।।६०।।

O best of the Brāhmaṇas, now I am going to speak to you about the *kavaca* which was given over by Brahmā to Bhṛgu in the earlier times for being victorious in the universe.

भृगुरुवाच

ब्रह्मन्ब्रह्मविदां श्रेष्ठ ब्रह्मज्ञानविशारद।
सर्वज्ञ सर्वजनक सर्वपूजकपूजित।।६१।।

Bhṛgu said—O Brahman, you are the best of those who have the knowledge of Brahman and well-versed in the divine knowledge. you are all knowledgeable, the creator of all and are adorable by all.

सरस्वत्याश्च कवचं ब्रूहि विश्वजयं प्रभो।
अयातयाममन्त्राणां समूहो यत्र संयुत:।।६२।।

O lord, you kindly enlighten me about the *kavaca* which provides victory to the devotee in the universe besides the *mantra* by which one achieves great success.

ब्रह्मोवाच।

शृणु वत्स प्रवक्ष्यामि कवचं सर्वकामदम्।
श्रुतिसारं श्रुतिसुखं श्रुत्युक्तं श्रुतिपूजितम्।।६३।।

Brahmā said: "O son, I shall now speak to you about the *kavaca* which fulfils all the desires. This *kavaca* is the *tattva* of the Vedas, pleasant to listen, established in the Vedas and is supported by them.

उक्तं कृष्णेन गोलोके मह्यं वृन्दावने वने।
रासेश्वरेण विभुना रासे वै रासमण्डले।।६४।।
अतीव गोपनीयं च कल्पवृक्षसमं परम्।
अश्रुताद्भुतमन्त्राणां समूहैश्च समन्वितम्।।६५।।

Lord Kṛṣṇa, who is the lord of *rāsa* and eternal lord, had revealed this *kavaca* to one at the time of the performing of the divine dance in the *Goloka*. It is extremely, secret and is like the kalpavṛkṣa. It comprises of unheard and astonishing combination of *mantras*.

यद्धृत्वा पठनाद्ब्रह्मन्बुद्धिमांश्च बृहस्पतिः।
यद्धृत्वा भगवाच्छुक्रः सर्वदैत्येषु पूजितः॥६६॥

O' Brāhmaṇa! by reciting it or holding it, Bṛhaspati acquired intelligence and Śukra was announced as the a preceptor of the demons.

पठनाद्धारणाद्वाग्मी कवीन्द्रो वाल्मिको मुनिः।
स्वायंभुवो मनुश्चैव यद्धृत्वा सर्वपूजितः॥६७॥

By virtue of reciting and holding this *kavaca*, the sage Vālmīki became a poet laurate and the renowned orator.

कणादो गौतमः कण्वः पाणिनिः शाकटायनः।
ग्रन्थं चकार यद्धृत्वा दक्षः कात्यायनः स्वयम्॥६८॥
धृत्वा वेदविभागं च पुराणान्यखिलानि च।
चकार लीलामात्रेण कृष्णद्वैपायनः स्वयम्॥६९॥
शातातपश्च संवर्तो वशिष्ठश्च पराशरः।
यद्धृत्वा पठनाद्ग्रन्थं याज्ञवल्क्यश्चकार सः॥७०॥
ऋष्यशृङ्गो भरद्वाजश्चास्तीको देवलस्तथा।
जैगीषव्योऽथ जाबालिर्यद्धृत्वा सर्वपूजितः॥७१॥

Similarly, Kaṇāda, Gautama, Kaṇva, Pāṇini, Śākaṭāyana, Dakṣa and Kātyāyana composed and various texts, by reciting it. Svāyambhuva Manu was adored by all by bearing it. Kṛṣṇa-Dvaipāyana Vyāsa, easily distributed the Vedas created all the Purāṇas. By bearing it, Śātātapa, Saṁvartta, Vasiṣṭha, Parāśara and Yājñavalkya created many scriptures. The sages like Ṛṣ yaśṛṅga, Bharadvāja, Āstīka, Devala, Jaigīṣavya and Jābāli, were adored by all.

कवचस्यास्य विप्रेन्द्र ऋषिरेष प्रजापतिः।
स्वयं बृहस्पतिश्छन्दो देवो रासेश्वरः प्रभुः॥७२॥
सर्वतत्त्वपरिज्ञाने सर्वार्थेऽपि च साधने।
कवितासु च सर्वासु विनियोगः प्रकीर्तितः॥७३॥

O best of the Brāhmaṇas, Prajāpati is the *Ṛṣī* for this *kavaca*, Bṛhatī is the meter and Rāseśvara is the god. It enshrines knowledge of all the *tattvas*, gives success for all, is involved at the time of the creation of the poetry as one takes the resolve for all this.

ॐ ह्रीं सरस्वत्यै स्वाहा शिरो मे पातु सर्वतः।
श्रीं वाग्देवतायै स्वाहा भालं मे सर्वदाऽवतु॥७४॥

For Sarasvatī of the form of श्री ह्रीं सरस्वती, the offering of faith or belief is made. She should protect my head from all the sides. For "ओं श्री वाग्देवता" the offering of *Śraddhā* is made. She should protect my forehead.

ॐ सरस्वत्यै स्वाहेति श्रोत्रं पातु निरन्तरम्।
ॐ श्री ह्रीं भारत्यै स्वाहा नेत्रयुग्मं सदाऽवतु॥७५॥
ॐ ह्रीं वाग्वादिन्यै स्वाहा नासां मे सर्वतोऽवतु।
ह्रीं विद्याधिष्ठातृदेव्यै स्वाहा श्रोत्रं सदाऽवतु॥७६॥

For ओं ह्री सरस्वती, the offering of Śraddhā is made. She should always protect my ears. For ओं श्रीं भारती, the offering of *Śraddhā* is given. She should always protect my both the eyes. For ओं ह्रीं वाग्वादिनी, the offering of *Śraddhā* is made, she should protect my nose from all the sides. For ओं ह्रीं the goddess of knowledge, we offering of *Śraddhā* is made; She should always protect my ears.

ॐ श्री ह्रीं ब्राह्म्यै स्वाहेति दन्तपङ्क्तीः सदाऽवतु।
ऐमित्येकाक्षरो मन्त्रो मम कण्ठं सदाऽवतु॥७७॥

For ओं ह्रीं ब्राह्मी the offering of *Śraddhā* is made, She should protect the lines of teeth. ऐं is single letter *mantra* which should always protect my throat.

ॐ श्रीं ह्रीं पातु मे ग्रीवां स्कन्धं मे श्रीं सदाऽवतु।
श्रीं विद्याधिष्ठातृदेव्यै स्वाहा वक्षः सदाऽवतु॥७८॥

Om Śrīm Hrīm should protect my neck and *Śrī* should protect the shoulders. She goddess *Śrīvidyā* is made the offering of *Śraddhā*. She should protect my chart.

ॐ ह्रीं विद्यास्वारूपायै स्वाहा में पातु नाभिकाम्।
ॐ ह्रीं क्लीं वाण्यै स्वाहेति मम पृष्ठं सदाऽवतु॥७९॥

Offering is made to the goddess ओं ह्रीं विद्या, who should protect my naval. For ओं ह्रीं क्ली goddess of speech offering of *Śraddhā* is made. She should protect my back.

ॐ सर्ववर्णात्मिकायै पादयुग्मं सदाऽवतु।

ॐ वागधिष्ठातृदेव्यै सर्वाङ्गं मे सदाऽवतु॥८०॥

For ओं सर्वात्मिका goddess, the offering of *Śraddhā* is made. She should protect both the feet. For the supreme goddess of learning the offering of *Śraddhā* is made. Let her protect all my limbs.

ॐ सर्वकण्ठवासिन्यै स्वाहा प्राच्यां सदाऽवतु।
ॐ ह्रीं जिह्वाग्रवासिन्यै स्वाहाऽग्निदिशि रक्षतु॥८१॥

I make the offering to the goddess residing over the tip of the tongues. Let her protect the east direction.

ॐ ऐं श्रीं ह्रीं सरस्वत्यै बुधजनन्यै स्वाहा।
सततं मन्त्रराजोऽयं दक्षिणे मां सदाऽवतु॥८२॥

She mantra "ओं ऐं ह्रीं श्री सरस्वत्यै बुधजनन्यै स्वाहा" should protect the southern direction.

ॐ श्रीं ह्रीं त्र्यक्षरो मन्त्रो नैर्ऋत्यां मे सदाऽवतु।
कविजिह्वाग्रवासिन्यै स्वाहा मां वारुणेऽवतु॥८३॥

She three letter mantra ओं ह्रीं श्रीं should protect the south-western direction. She goddess who resides over the tip of the tongue of the poets is given the offering of *Śraddhā*, let her protect the western direction.

ॐ सदम्बिकायै स्वाहा वायव्ये मां सदाऽवतु।
ॐ गद्यपद्यवासिन्यै स्वाहा मामुत्तरेऽवतु॥८४॥

Offering of *Śraddhā* is made to the goddess residing in prose and poetry. Let her protect the northern direction.

ॐ सर्वशास्त्रवासिन्यै स्वाहैशान्यां सदाऽवतु।
ॐ ह्रीं सर्वपूजितायै स्वाहा चोर्ध्वं सदाऽवतु॥८५॥

For the goddess of all the scriptures offering of Śraddhā is made; let her always protect the north-eastern direction. Offering is made to the goddess who is adored by all. Let her always protect the upper regions.

ऐं ह्रीं पुस्तकवासिन्यै स्वाहाऽधो मां सदाऽवतु।
ॐ ग्रन्थबीजरूपायै स्वाहा मां सर्वतोऽवतु॥८६॥

For ऐं ह्रीं goddess dwelling in the scriptures, offering of *Śraddhā* is made. Let her protect the lower regions. She offering of *Śraddhā* is made to the goddess bearing the form of the seed of all. Let her protect me from all the sides.

इति ते कथितं विप्र सर्वमन्त्रौघविग्रहम्।
इदं विश्वजयं नाम कवचं ब्रह्मरूपकम्॥८७॥
पुरा श्रुतं धर्मवक्त्रात्पर्वते गन्धमादने।
तव स्नेहान्मायाख्यातं प्रवक्तव्यं न कस्यचित्॥८८॥

O' Brāhmaṇa, this is the *kavaca* which overpower the universe. It happens to be the true form of all the mantras and represents the Brāhmaṇa, which has been revealed by me to you. Initially this was revealed to me by Dharma, at the Gandhamādana mountain. I have revealed the same to you because of my attachment for you. Therefore, you don't disclose it to any me.

गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनैः।
प्रणम्य दण्डवद्भूमौ कवचं धारयेत्सुधीः॥८९॥

One should adore his teacher prostrating before him, offering clothes, ornaments and the sandal-paste and this *kavaca* should be borne

पञ्चलक्षजपेनैव सिद्धं तु कवचं भवेत्।
यदि स्यात्सिद्धकवचो बृहस्पतिसमो भवेत्॥९०॥

She *kavaca* meets with success after reciting it for five lakhs of times. She are who does so shines bleu Bṛhaspati on earth.

महावाग्मी कवीन्द्रश्च त्रैलोक्यविजयी भवेत्।
शक्नोति सर्वं जेतुं स कवचस्य प्रभावतः॥९१॥

He becomes a great orator and becomes violations in the three worlds. With the influence of this *kavaca* he gets Victorians everywhere.

इदं ते काण्वशाखोक्तं कथितं कवचं मुने।
स्तोत्रं पूजाविधानं च ध्यानं वै वन्दनं तथा॥९२॥

O sage, I have thus revealed to you the *kavaca* as prescribed in the Kāṇva-śākhā, including *stotra*, method of adoration and *dhyānam* etc.

इति श्री ब्रह्म० महा० प्रकृ० नारदनारायणसंवादे सरस्वती-कवचं नाम चतुर्थोऽध्यायः॥४॥

अथ पञ्चमोऽध्याय:

Chapter – 5

Yājñavalkya offers prayer to Sarasvatī

नारायण उवाच

वाग्देवताया: स्तवनं श्रूयतां सर्वकामदम्।
महामुनिर्याज्ञवल्क्यो येन तुष्टाव तां पुरा॥ १॥

Nārāyaṇa said—I am going to apprise you about the *stotra* of Sarasvatī which provides all the benefits. The sage Yājñavalkya had adored the goddess Sarasvatī by reciting this *stotra*.

गुरुशापाच्च स मुनिर्हतविद्यो बभूव ह।
तदा जगाम दु:खार्तो रविस्थानं च पुण्यदम्॥ २॥

As soon as the learning of Yājñavalkya came to an end because of the curse of his teacher, he was extremely grieved. He then went to the sacred abode of the sun.

संप्राप्य तपसा सूर्यं कोणार्के दृष्टिगोचरे।
तुष्टाव सूर्यं शोकेन रुरोद च पुन: पुन:॥ ३॥

He reached the Koṇārka region and he had an audience with the sun–god after which he adored him. He went on weeping again and again.

सूर्यस्तं पाठयामास वेदवेदाङ्गमीश्वर:।
उवाच स्तुहि वाग्देवीं भक्त्या च स्मृतिहेतवे॥ ४॥

The sun-god then imparted the knowledge of Vedas and the post Vedic literature to the sage and advised him that "for procuring the sharp memory, you must meditate upon the goddess Sarasvatī."

तमित्युक्त्वा दीननाथो ह्यन्तर्धानं जगाम स:।
मुनि: स्नात्वा च तुष्टाव भक्तिनम्रात्मकंधर:॥ ५॥

The sun god who happens to be the lord of both of them disappeared after thus speaking and the sage with his mind filled with devotion started adoring the goddess offering prayers.

याज्ञवल्क्य उवाच

कृपां कुरु जगन्मातर्मामेवं हततेजसम्।
गुरुशापात्स्मृतिभ्रष्टं विद्याहीनं च दु:खितम्॥ ६॥

Yājñavalkya said—"O mother of the universe, my glory has vanished because of the curse of my teacher. I have also been deprived of my learnings and memory. Therefore you be graceful on me.

ज्ञानं देहि स्मृतिं देहि विद्यां विद्याधिदेवते।
प्रतिष्ठां कवितां देहि शक्तिं शिष्यप्रबोधिकाम्॥ ७॥
ग्रन्थनिर्मितिशक्तिं च सच्छिष्यं सुप्रतिष्ठितम्।
प्रतिभां सत्सभायां च विचारक्षमतां शुभाम्॥ ८॥

O goddess of learning, bestow the divine knowledge, memory, learnings, glory and the ability to create poetry besides the competence to teach my pupils and to compose scriptures. Besides that, you take me as your glorious and well established pupil. You bestow the competence on me to speak in the assembly of noble and glorious people.

लुप्तां सर्वां दैववशान्नवां कुरु पुन: पुन:।
यथाऽङ्कुरं जनयति भगवान्योगमायया॥ ९॥

The learnings which I have unfortunately lost earlier, may kindly be restored to me again as the lord creates new lives with the help of his Yogamāyā.

ब्रह्मस्वरूपा परमा ज्योतिरूपा सनातनी।
सर्वविद्याधिदेवी या तस्यै वाण्यै नमो नम:॥ १०॥

I bow in reverence to the goddess Sarasvatī again and again who is the form of Brahman, bears eternal flame and is the goddess of learnings.

यया विना जगत्सर्वं शश्वज्जीवन्मृतं सदा।
ज्ञानाधिदेवी या तस्यै सरस्वत्यै नमो नम:॥ ११॥

Without whom the entire universe looks as dead inspite of being alive. I bow in reverence to Sarasvatī, the goddess of learnings again and again.

यया विना जगत्सर्वं मूकमुन्मत्तवत्सदा।
वागधिष्ठातृदेवी या तस्यै वाण्यै नमो नम:॥ १२॥

Without life the deaf and dumb are excited one, I bow in reverence to the goddess of speech again and again.

हिमचन्दनकुन्देन्दुकुमुदाम्भोजसंन्निभा।
वर्णाधिदेवी या तस्यै चाक्षरायै नमो नम:॥ १३॥

You are the one, having the complexion of snow, sandal-paste, lotus, lotus flower, the moon and the white lotus and you are the supreme goddess of all the letters, I bow in reverence to the goddess Sarasvatī again and again.

विसर्गबिन्दुमात्राणां यदधिष्ठानमेव च।
इत्थं त्वं गीयसे सद्भिर्भारत्यै ते नमो नम:॥ १४॥

You are supreme goddess of *Visarga*, *Bindu* and *Mātrā*; thus the noble people recite your glory. I bow in reverence again and again to the goddess Bhāratī.

यया विनाऽत्र संख्याकृत्संख्यां कर्तुं न शक्नुते।
कालसंख्यास्वरूपा या तस्यै देव्यै नमो नम:॥ १५॥

I bow in reverence to the one who is the goddess of counting and counts all the creatures in the universe. I bow in reverence to her again and again.

व्याख्यास्वरूपा या देवी व्याख्याधिष्ठातृदेवता।
भ्रमसिद्धान्तरूपा या तस्यै देव्यै नमो नम:॥ १६॥

I bow in reverence to the one who is the goddess of principle and also explains the various types of principles, removing all the doubts. I bow in reverence to such a type of goddess again and again.

स्मृतिशक्तिर्ज्ञानशक्तिर्बुद्धिशक्तिस्वरूपिणी।
प्रतिभा कल्पनाशक्तिर्या च तस्यै नमो नम:॥ १७॥

I bow in reverence to the goddess again and again who sharpens the memory increases knowledge, intelligence, glory and the sense of imagination.

सनत्कुमारो ब्रह्माणं ज्ञानं पप्रच्छ यत्र वै।
बभूव जडवत्सोऽपि सिद्धान्तं कर्तुमक्षम:॥ १८॥

Once Sanat-kumāra question to Brahmā about the knowledge but Brahmā in turn became motionless being unable to speak on the principle.

तदाजगाम भगवानात्मा श्रीकृष्ण ईश्वर:।
उवाच स च तं स्तौहि वाणीमिति प्रजापते॥ १९॥

At that point of time lord Kṛṣṇa arrived there and apprised Brahmā of the best stotra of Sarasvatī.

स च तुष्टाव तां ब्रह्मा चाज्ञया परमात्मन:।
चकार तत्प्रसादेन तदा सिद्धान्तमुत्तमम्॥ २०॥

At the command of the lord, Brahmā adored the goddess Sarasvatī by reciting the same stotra and thereafter was successful in explaining the principle.

यदाऽप्यनन्तं पप्रच्छ ज्ञानमेकं वसुंधरा।
बभूव मूकवत्सोऽपि सिद्धान्तं कर्तुमक्षम:॥ २१॥

Similarly once the goddess Pṛthvī discussed about the eternal knowledge with serpent Ananta but he too could not speak on the principle and kept quiet.

तदा त्वां च स तुष्टाव संत्रस्त: कश्यपाज्ञया।
ततश्चकार सिद्धान्तं निर्मलं भ्रमभञ्जनम्॥ २२॥

Thereafter the nervous serpent king adored the goddess Sarasvatī and thereafter established the principle which removed all the doubts.

व्यास: पुराणसूत्रं समपृच्छद्वाल्मीकिं यदा।
मौनीभूत: स सस्मार त्वामेव जगदम्बिकाम्॥ २३॥

Once the sage Vyāsa questioned the sage Vālmīki about gist of the Purāṇas who could not speak anything and kept quiet. Thereafter he started reciting your name in the form of the mother of the universe.

तदा चकार सिद्धान्तं त्वद्वरेण मुनीश्वर:।
स प्राप निर्मलं ज्ञानं प्रमादध्वंसकारणम्॥ २४॥

By your grace the sage spelt out the principle to him who achieved the great knowledge after getting his pride shattered.

पुराणसूत्रं श्रुत्वा स व्यास: कृष्णकलोद्भव:।
त्वां सिषेवे च दध्यौ तं शतवर्षं च पुष्करे॥ २५॥
तदा त्वत्तो वरं प्राप्य स कवीन्द्रो बभूव ह।
तदा वेदविभागं च पुराणानि चकार ह॥ २६॥
यदा महेन्द्रे पप्रच्छ तत्त्वज्ञानं शिवा शिवम्।

क्षणं त्वामेव संचिन्त्य तस्यै ज्ञानं ददौ विभुः॥२७॥
पप्रच्छ शब्दशास्त्रं च महेन्द्रश्च बृहस्पतिम्।
दिव्यं वर्षसहस्रं च स त्वां दध्यौ च पुष्करे॥२८॥
तदा त्वत्तो वरं प्राप्य दिव्यं वर्षसहस्रकम्।
उवाच शब्दशास्त्रं च तदर्थं च सुरेश्वरम्॥२९॥

Thereafter Vyāsa, who was born of the ray of lord Kṛṣṇa listened to the Sūtra of the Purāṇas and went to the Puṣkara region, where he meditated upon goddess Sarasvatī for a hundred years. After having been blessed by goddess Sarasvatī, he became a great poet. At that point of time he divided the Vedas and also created Purāṇas. At the time when Pārvatī had question lord Śiva about the knowledge of *tattva*, dwelling over the Mahendra mountain, Śiva at that point of time meditated upon you for a moment and imparted the divine knowledge to Pārvatī. Thereafter Indra desired to know about the grammar for Bṛhaspati, went to the Puṣkara Kṣ etra and meditated upon Sarasvatī for a hundred years.

अध्यापिताश्च यैः शिष्या यैरधीतं मुनीश्वरैः।
ते च त्वां परिसंचिन्त्य प्रवर्तन्ते सुरेश्वरि॥३०॥

O supreme goddess, such of the sages who themselves studied and imparted for knowledge to their students, could do so, only after meditating upon you in a proper manner.

त्वं संस्तुता पूजिता च मुनीन्द्रमनुमानवैः।
दैत्येन्द्रैश्च सुरैश्चापि ब्रह्मविष्णुशिवादिभिः॥३१॥
जडीभूतः सहस्रास्यः पञ्चवक्त्रश्चतुर्मुखः।
यां स्तोतुं किमहं स्तौमि तामेकास्येन मानवः॥३२॥

O best of the sages, the Manugaṇa, the Daitya, the gods, Brahmā, Viṣṇu and Śiva have adored goddess Sarasvatī offering prayers to her. By reciting whose glory even the gods like Brahmā, Śiva and Śeṣa had to keep quite then how can a person like me having only one face can recite your glory.

इत्युक्त्वा याज्ञवल्क्यश्च भक्तिनम्रात्मकंधरः।
प्रणनाम निराहारो रुरोद च मुहुर्मुहुः॥३३॥

Thus speaking Yājñavalkya bowed before her in reverence with his mind filled with devotion and keeping fast went on weeping again and again.

तदा ज्योतिःस्वरूपा सा तेनादृष्टाऽप्युवाच तम्।
सुकवीन्द्रो भवेत्युक्त्वा वैकुण्ठं च जगाम ह॥३४॥

At that point of time the invisible Sarasvatī spoke to him declaring, "You will become an eminent poet." Thus speaking she left for Vaikuṇṭha.

महामूर्खश्च दुर्मेधा वर्षमेकं च यः पठेत्।
स पण्डितश्च मेधावी सुकविश्च भवेद्ध्रुवम्॥३५॥

The immensely foolish and the one having the little intelligence if recites this *stotra* for a year, he surely gains intelligence and becomes a great poet.

इति श्रीब्रह्मवैवर्ते महापुराणे प्रकृतिखण्डे नारदनारायणसंवादे याज्ञवल्क्योक्तवाणीस्तवनं नाम पञ्चमोऽध्यायः॥५॥

अथ षष्ठोऽध्याय:

Chapter – 6

The pronouncing of curse by Lakṣmī, Sarasvatī and Gaṅgā on one an other

नारायण उवाच

सरस्वती सा वैकुण्ठे स्वयं नारायणान्तिके।
गङ्गाशापेन कलया कलहाद्भारते सरित्॥ १॥
पुण्यदा पुण्यजननी पुण्यतीर्थस्वरूपिणी।
पुण्यवद्भिर्निषेव्या च स्थिति: पुण्यवतां मुने॥ २॥

Nārāyaṇa said—Sarasvatī who always resided with Nārāyaṇa in Vaikuṇṭha was cursed by Gaṅgā after a quarrel and she descended on the land of Bhārata in the form of a ray of Nārāyaṇa. O sage, the river Sarasvatī has been quite meritorious and the creator of merit besides the holy places. The meritorious people who always serve her and the noble souls always reside on her banks.

तपस्विनां तपोरूपा तपस्याकाररूपिणी।
कृतपापेध्मदाहाय ज्वलदग्निस्वरूपिणी॥ ३॥

She appears in the form of *tapas* for ascetics. In the form of *tapas* the sacred river serves as a burning fire wood for the sin of the sinners.

ज्ञाने सरस्वतीतोये गतं यैर्मानवैर्भुवि।
तेषां स्थितिश्च वैकुण्ठे सुचिरं हरिसंसदि॥ ४॥

Whosoever takes a bath in the river Sarasvatī and the one who meets with his death on her bank goes to Vaikuṇṭha aud remains there for a long time.

भारते कृतपापश्च स्नात्वा तत्रैव लीलया।
मुच्यते सर्वपापेभ्यो विष्णुलोके वसेच्चिरम्॥ ५॥

Therefore, by taking a bath in that sacred river the people are easily relieved of all the sins and they reside in the Viṣṇuloka for a long time.

चतुर्दश्यां पौर्णमास्यामक्षयायां दिनक्षये।
ग्रहणे च व्यतीपातेऽन्यस्मिन्पुण्यदिनेऽपि च॥ ६॥
अनुषङ्गेण यः स्नाति हेलया श्रद्धयाऽपि वा।
सारूप्यं लभते नूनं वैकुण्ठे स हरेरपि॥ ७॥

The one who playfully has a bath in the river on the fourteenth, full moon or on the third day of the fortnight, in the evenings, during the eclipse and other sacred occasion, he surely proceeds to the Vaikuṇṭha and achieves salvation.

सरस्वतीमन्त्रकं च मासमेकं तु यो जपेत्।
महामूर्खः कवीन्द्रश्च स भवेन्नात्र संशयः॥ ८॥

The one who recites the Sarasvatī-mantra seated over the bank of the sacred river, he becomes a great poet. There is no doubt it.

नित्यं सरस्वतीतोये यः स्नात्वा मुण्डयेन्नरः।
न गर्भवासं कुरुते पुनरेव स मानवः॥ ९॥

By taking bath in the river Sarasvatī, daily or the one who has his head shaved there, he never takes birth again.

इत्येवं कथितं किंचिद्भारतीगुणकीर्तनम्।
सुखदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि॥ १०॥

Thus I have narrated to you the glory of Sarasvatī which bestows welfare and salvation. Now what else do you want to listen from me.

सौतिरुवाच

नारायणवचः श्रुत्वा नारदो मुनिसत्तमः।
पुनः प्रपच्छ संदेहच्छेदं शौनक सत्वरम्॥ ११॥

Sauti said—O Śaunaka on hearing the words of Nārāyaṇa, Nārada, the best of the sages, then questioned Nārāyaṇa again and again to remove the doubts of all.

नारद उवाच

कथं सरस्वतीदेवी गङ्गाशापेन भारते।
कलया कलहेनैव समभूत्पुण्यदा सरित्॥ १२॥

Nārada said—Because of the quarrel Gaṅgā cursed Sarasvatī and because of that she appeared in the land of Bhārata. How did it happens?

श्रवणे श्रुतिसाराणां वर्धते कौतुकं मम।
कथामृतानां नो तृप्तिः केन श्रेयसि तृप्यते॥ १३॥

This story is the essence of the Vedas and is like the, nectar, I feel quite anxious to listen about it. Why should it not be like that, because who feels satisfied with the welfare?

कथं शशाप सा गङ्गा पूजितां तां सरस्वतीम्।
शान्तासत्त्वस्वरूपा च पुण्यदा सर्वदा नृणाम्॥ १४॥

How did Gaṅgā pronounce a curse on the sacred Sarasvatī. Because Gaṅgā provides merits to the people, is quite peaceful and is the form of *sattva*.

तेजस्विन्योर्द्वयोर्वादकारणं श्रुतिसुन्दरम्।
सुदुर्लभं पुराणेषु तन्मे व्याख्यातुमर्हसि॥ १५॥

Therefore, I would like to know the reason of controversy between the two goddesses, which is quite beneficial and can be got from the Purāṇas with difficulty. You kindly tell me.

नारायण उवाच

शृणु नारद वक्ष्यामि कथामेतां पुरातनीम्।
यस्याः स्मरणमात्रेण सर्वपापात्प्रमुच्यते॥ १६॥
लक्ष्मीः सरस्वती गङ्गा तिस्रो भार्या हरेरपि।
प्रेम्णा समास्तास्तिष्ठन्ति सतत हरिसंनिधौ॥ १७॥

Nārāyaṇa said—O Nārada I am going to narrate to you the old story by remembering which a person is relieved of all the sins. Lord Viṣṇu had three spouses named Gaṅgā, Sarasvatī and Lakṣmī who always resided with him with love and affection.

चकार सैकदा गङ्गा विष्णोर्मुखनिरीक्षणम्।

सस्मिता च सकामा च सकटाक्षं पुनः पुनः॥ १८॥

Once the desirous Gaṅgā smilingly went to lord Viṣṇu and was looking at his face with a side glance.

विभुर्जहास तद्वक्त्रं निरीक्ष्य च मुदा क्षणम्।

क्षमां चकार तद्दृष्ट्वा लक्ष्मीर्नैव सरस्वती॥ १९॥

Lord Viṣṇu also was smiling at heart looking at her face. Finding this Lakṣmī did not care but Sarasvatī could not tolerated the same.

बोधयामास तां पद्मा सत्त्वरूपा च सस्मिता।

क्रोधाविष्टा च सा वाणी न च शान्ता बभूव ह॥ २०॥

उवाच गङ्गाभर्तारं रक्तास्या रक्तलोचना।

कम्पिता कोपवेगेन शश्वत्प्रस्फुरिताधरा॥ २१॥

Finding this, Lakṣmī who was the form of *sattva* tried to conceive Sarasvatī with love but her anger could not subside. Her face was burning in anger and the eyes were turning red. Sarasvatī was therefore trembling with rage and her lower lip was fluttering again and again. She then said to Viṣṇu, the lord of Gaṅgā.

सरस्वत्युवाच

सर्वत्र समताबुद्धिः सद्भर्तुः कामिनीः प्रति।

धर्मिष्ठस्य वरिष्ठस्य विपरीता खलस्य च॥ २२॥

Sarasvatī said—The husband who is the religious minded on treats equally, all his wives and the wicked husband goes in the first opposite direction.

ज्ञातं सौभाग्यमधिकं गङ्गायां ते गदाधर।

कमलायां च तत्तुल्यं न च किंचिन्मयि प्रभो॥ २३॥

O wielder of the club, O lord, I know that you are more attached to the Gaṅgā, that is why she is more virtuous. You are also attached to Lakṣmī equally well. But you are not at all attached to me.

गङ्गायाः पद्मया सार्धं प्रीतिश्चापि सुसंमता।

क्षमां चकार तेनेदं विपरीतं हरिप्रिया॥ २४॥

Gaṅgā is also attached to Lakṣmī. Because of this she has also forgiven the opposite conduct to the Gaṅgā.

किं जीवनेन मेऽत्रैव दुर्भगायाश्च सांप्रतम्।

निष्फलं जीवनं तस्या या पत्युः प्रेमवञ्चिता॥ २५॥

I am the unfortunate lady, therefore my living any further on earth would be of no consequence. Because the lady who is deprived of the love of her husband, her life is of no consequence.

त्वां सर्वेशं सत्त्वरूपं ये वदन्ति मनीषिणः।

ते च मूर्खा न वेदज्ञा न जानन्ति मतिं तव॥ २६॥

Such of the people who consider you to be quite intelligent a the lord of all, beside being truthful, those foolish people are unaware of the Vedas nor your intelligence.

सरस्वतीवचः श्रुत्वा दृष्ट्वा तां कोपसंयुताम्।

मनसा तु समालोच्य स जगाम बहिः सभाम्॥ २७॥

O hearing the words of Sarasvatī, lord Viṣṇu felt enraged and he thought is his mind for some time and left the place.

गते नारायणे गंगामवोचन्निर्भयं रुषा।

वागाधिष्ठातृदेवी सा वाक्यं श्रवणदुःसहम्॥ २८॥

हे निर्लज्जे सकामे त्वं स्वामिगर्वं करोषि किम्।

अधिकं स्वामिसौभाग्यं विज्ञापयितुमिच्छसि॥ २९॥

On the departure of Nārāyaṇa, Sarasvatī the goddess of speech, fearlessly spoke in anger the poisonous words to Gaṅgā, "O shameless and passionate lady, are you proud of your husband? Do you want to listen to the conduct of the husband.

मानहानिं करिष्यामि तवाद्य हरिसंनिधौ।

किं करिष्यति ते कान्तो मम वै कान्तवल्लभे॥ ३०॥

I shall insult you before lord Viṣṇu today because you are very dear to your husband. I shall see what harm can your husband bring to me."

इत्येवमुक्त्वा गङ्गाया जिघृक्षुं केशमुद्यताम्।
वारयामास तां पद्मा मध्यदेशस्थिता सती॥३१॥

Thus speaking Sarasvatī attempted to hold the Gaṅgā by her hair but Lakṣmī stepped in and stood between both of them preventing Sarasvatī to become violent.

शशाप वाणी तां पद्मां महाकोपवती सती।
वृक्षरूपा सरिद्रूपा भविष्यसि न संशयः॥३२॥

Thereafter the enraged Sarasvatī pronounced a curse on Lakṣmī, "You will take to the form of a tree and a river. There is no doubt about it.

विपरीतं यतो दृष्ट्वा किंचिन्नो वक्तुमर्हसि।
संतिष्ठसि सभामध्ये यथा वृक्षो यथा सरित्॥३३॥

Because finding me conducting myself in an opposite direction, you stood in the assembly like a tree or a river and spoke nothing.

शापं श्रुत्वा च सा देवी न शशाप चुकोप न।
तत्रैव दुःखिता तस्थौ वाणीं धृत्वा करेण च॥३४॥

Inspite of pronouncing a curse by Sarasvatī on Kamalā, the latter neither cursed him in revenge nor was she enraged. She stood there holding the hand of a Sarasvatī with her mind filled with grief.

अत्युद्धतां च तां दृष्ट्वा कोपप्रस्फुरिताननाम्।
उवाच गङ्गा तां देवीं पद्मां पद्मविलोचना॥३५॥

Having seen stubborn Sarasvatī with her face tensed with anger, the Gaṅgā spoke to goddess Lakṣmī.

गङ्गोवाच

त्वमुत्सृज महोग्रां तां पद्मे किं मे करिष्यति।
वाग्दुष्टा वागधिष्ठात्री देवीयं कलहप्रिया॥३६॥

Gaṅgā said—O noble lady, you leave this wicked women who is filled with anger. What harm can she bring to me. inspite of her being the goddess of speech, she is extremely quarrelling some.

यावती योग्यताऽस्याश्च यावती शक्तिरेव वा।
तया करोतु वादं च मया सार्धं सुदुर्मुखा॥३७॥

Therefore, let callous to blow the harsh words to the extent she may do it with me.

स्वबलं यन्मम बलं विज्ञापयितुमर्हतु।
जानन्तु सर्वे ह्युभयोः प्रभावं विक्रमं सति॥३८॥

Let her measure her strength with that of mine. Let all the people witness our strength with that of mine. Let all the people witness our influence and prowess."

इत्येवमुक्त्वा सा देवी वाण्यै शापं ददाविति।
सरित्स्वरूपा भवतु सा या त्वामशपद्रुषा॥३९॥
अधोमर्त्यं सा प्रयातु सन्ति यत्रैव पापिनः।
कलौ तेषां च पापांशं लभिष्यति न संशयः॥४०॥

Thus speaking the Gaṅgā pronounced a curse on Sarasvatī, "The one who has pronounced a curse on Lakṣmī with harsh words will also be turned into the river and should flow on earth near the dwellings of the sinful people. Let her flow there in the *Kaliyuga* earning for herself the sins of others. There will be no doubt about it.

इत्येवं वचनं श्रुत्वा तां शशाप सरस्वती।
त्वमेव यास्यसि महीं पापिपापं लभिष्यसि॥४१॥

Thus speaking Sarasvatī pronounced a curse the Gaṅgā also, "You will also flow on earth and shall earn the sins of the sinners."

एतस्मिन्नन्तरे तत्र भगवानाजगाम ह।
चतुर्भुजश्चतुर्भिश्च पार्षदैश्च चतुर्भुजैः॥४२॥
सरस्वतीं करे धृत्वा वासयामास वक्षसि।
बोधयामास सर्वज्ञः सर्वज्ञानं पुरातनम्॥४३॥

In the meantime Viṣṇu also arrived there with his attendant. Holding Sarasvatī with both his hands he embraced her and enlightened her with his divine knowledge.

श्रुत्वा रहस्यं तासां च शापस्य कलहस्य च।
उवाच दुःखितास्ताश्च वाक्यं सामयिकं विभुः॥४४॥

Lord Viṣṇu then came to know of the curses pronounced by the ladies on one and other and spoke to them appropriately.

श्रीभगवानुवाच

लक्ष्मि त्वं कलया गच्छ धर्मध्वजगृहं शुभे।
अयोनिसंभवा भूमौ तस्य कन्या भविष्यसि॥४५॥

तत्रैव दैवदोषेण वृक्षत्वं च लभिष्यसि।

मदंशस्यासुरस्यैव शङ्खचूडस्य कामिनी॥४६॥

The lord said—O Lakṣmī having a divine figure, you go on earth and out of your rays, you will be born in the house of Dharmadhvaja, as *Ayonijā*. You will, after having been so born, become the wife of Śaṁkhacūḍa and by the moves of destiny, you will be turned as a tree.

भूत्वा पश्चाच्च मत्पत्नी भविष्यसि न संशयः।

त्रैलोक्यपावनी नाम्ना तुलसीति च भारते॥४७॥

Thereafter you will arrive this place and resume the form of my wife. In the country of Bhārata you will be known by the name of Tulasī having the effects of purifying the universe.

कलया च सरिद्भुत्वा शीघ्रं गच्छ वरानने।

भारतं भारतीशापान्नाम्ना पद्मावती भव॥४८॥

गंगे यास्यसि चांशेन पश्चात्त्वं विश्वपावनी।

भारतं भारतीशापात्पापदाहाय देहिनाम्॥४९॥

O damsel, having the beautiful face, you move at once to Bhārata because of the curse of Sarasvatī, you turn a ray of yourself into the form of a river and you will be known as Padmāvatī. O Gaṅgā you will also move on to Bhārata because of the curse pronounced on you by Sarasvatī and you will remove the sins of the sinful people. You will be turned into a river from one of your rays.

भगीरथस्य तपसा तेन नीता सुदुष्करात्।

नाम्ना भागीरथी पूता भविष्यसि महीतले॥५०॥

मदंशस्य समुद्रस्य जाया जाये ममाज्ञया।

मत्कलांशस्य भूपस्य शन्तनोश्च सुरेश्वरि॥५१॥

You will have to descent on earth because of the *tapas* of Bhagīratha and you will be known as Bhāgīrathī in the universe. O best of the goddess, the ocean would be born on earth from my rays and the king Śāntanu would also be born from my rags and with my permission you be his queen.

गङ्गाशापेन कलया भारतं गच्छ भारति।

कलहस्य फलं भुङ्क्ष्व सपत्नीभ्यां सहाच्युते॥५२॥

O Bhārati, because of the curse pronounced by Gaṅgā you also go and be born on earth and you suffer the pain of quarrelling with co-wives. Thereafter you go to Brahmā and be his wife. Gaṅgā thereafter should go to the Śiva and Lakṣ mī should stay here.

स्वयं च ब्रह्मसदनं ब्रह्मणः कामिनी भव।

गङ्गा यातु शिवस्थानमत्र पद्मैव तिष्ठतु॥५३॥

शान्ता च क्रोधरहिता मद्भक्ता मत्स्वरूपिणी।

महासाध्वी महाभागा सुशीला धर्मचारिणी॥५४॥

यदंशकलया सर्वा धर्मिष्ठाश्च पतिव्रताः।

शान्तरूपाःसुशीलाश्च प्रतिविश्वेषु योषितः॥५५॥

This is because she is peaceful devoid of anger, devoted to me, bears my form, extremely chaste, meritorious, quite humble and is devoted to *dharma*. All the ladies who are born of her rays on earth would be quite religious, chaste, peaceful and humble.

तिस्रो भार्यास्त्रयः शालास्त्रयो भृत्याश्च बान्धवाः।

ध्रुवं वेदविरुद्धाश्च न ह्येते मङ्गलप्रदाः॥५६॥

Because it is against the command of the Vedas to have three wives, three houses, three servants and three brothers. This does not invoke welfare.

स्त्री पुंवच्च गृहे येषां गृहिणां स्त्रीवशः पुमान्।

निष्फलं जन्म वै तेषामशुभं च पदे पदे॥५७॥

The house in which a man conducts like a lady and a lady conducts like a man, their birth is of no consequence and they are known to be inauspicious at every step.

मुखदुष्टा योनिदुष्टा यस्य स्त्री कलहप्रिया।

अरण्यं गन्तव्यं महारण्यं गृहाद्वरम्॥५८॥

The one whose wife is foolish and speaks harsh words and is wicked besides being quarrelsome, such a person should remain in the dense forest and not in the house.

जलानां च स्थलानां च फलानां प्राप्तिरेव च।

सततं सुलभा तत्र न तेषां तद्गृहेऽपि च॥५९॥

Because in the forest he would be able to get water, fruits and root quite easily. These fruits

and water are always available in the forest quite easily which he cannot get at home.

वरमग्नौ स्थितिर्हिंस्रजन्तूनां संन्निधौ सुखम्।
ततोऽपि दु:खं पुंसां च दुष्टस्त्रीसन्निधौ ध्रुवम्।।६०।।

It is better to jump into the fire flames or to live among the wild animals but it is quite difficult for a man of live with woman who is more troublesome. This is certain.

व्याधिज्वाला विषज्वाला वरं पुंसां वरानने।
दुष्टस्त्रीणां मुखज्वाला मरणादतिरिच्यते।।६१।।

O beautiful faced one, the flames of a medicine or the flames of the poison are better but the flames emerging out of the mouths of the wicked women are worse than death.

पुंसश्च स्त्रीजितस्येह जीवितं निष्फलं ध्रुवम्।
यदह्ना कुरुते कर्म न तस्य फलभाग्भवेत्।।६२।।
स निन्दितोऽत्र सर्वत्र परत्र नरकं व्रजेत्।
यश:कीर्तिविहीनो यो जीवन्नपि मृतो हि स:।।६३।।

Such of the people who are subjugated to the harsh treatment by the lady, their life remains of the consequence. Whatever good deeds he performs during the day never gets a reward for them. All the people denounce him on earth and after his death he goes to the hell. Therefore such a person is devoid of glory and popularity. He becomes like dead while still living.

बह्वीनां च सपत्नीनां नैकत्र श्रेयसी स्थिति:।
एकभार्य: सुखी नैव बहुभार्य: कदाचन।।६४।।

It is not proper to lodge to the all co-wives at one at the same place and it is better to be the husband only of one wife which is more pleasant. This type of pleasure one can never get after becoming husband of many wives.

गच्छ गङ्गे शिवस्थानं ब्रह्मस्थानं सरस्वति।
अत्र तिष्ठतु मद्गेहे सुशीला कमलालया।।६५।।

Therefore, O Gaṅgā you go to lord Śiva and O Sarasvatī you go to Brahmā. Only the virtuous Lakṣmī should stay with me.

सुसाध्या यस्य पत्नी च सुशीला च पतिव्रता।
इह स्वर्गसुखं तस्य धर्ममोक्षौ परत्र च।।६६।।

Because the one who has the wife with simple nature, quite humble and chaste, he gets all the pleasures of the heaven on earth.

पतिव्रता यस्य पत्नी स च मुक्त: शुचि: सुखी।
जीवन्मृतोऽशुचिर्दु:खी दु:श्शीलापतिरेव य:।।६७।।

The one whose wife is a chaste, he gets free from all the troubles, becomes purified and delightful. The husband of an unchaste women is like the dead while still living and becomes impure and has a painful mind.

इत्युक्त्वा जगतां नाथो विरराम च नारद।
अत्युच्चै रुरुदुर्देव्य: समालिङ्ग्य परस्परम्।।६८।।

O Nārada thus speaking, the lord of the universe kept quiet. Thereafter all the ladies holding each other started crying aloud.

ताश्च सर्वा: समालोच्य क्रमेणोचु: सदीश्वरम्।
कम्पिता: साश्रुनेत्राश्च शोकेन च भयेन च।।६९।।

Thereafter trembling with tears flowing from their eyes, filled with grief, they all started praying to lord Viṣṇu.

सरस्वत्युवाच

प्रायश्चित्त देहि नाथ दुष्टायां जन्मशोधकम्।
सत्स्वामिना परित्यक्ता: कुत्र जीवन्ति का: स्त्रिय:।।७०।।

Sarasvatī said—O lord, you kindly tell me the ways and means to purify a wicked lady like me because how can a lady remain alive after having been disowned by his virtuous husband?

देहत्यागं करिष्यामि ध्रुवं योगेन भारते।
अत्युच्चतो निपतनं प्राप्तुमर्हति निश्चितम्।।७१।।

Therefore, I shall put an end to my body in Bhārata by resorting to yogic practices because after having reached such tremendous height the down fall is sure to come.

गङ्गोवाच

अहं केनापराधेन त्वया त्यक्ता जगत्पते।
देहत्यागं करिष्यामि निर्दोषाया वधं लभ।।७२।।

Gaṅgā said—O lord of the universe, what is the reason for your disowning me? I shall also put an end to my life which will earn you the sin of the killing of a sinless person.

निर्दोषकामिनीत्यागं कुरुते यो जनो भवे।
स याति नरकं कल्प किं ते सर्वेश्वरस्य वा॥७३॥

Because the people on earth who disown their sinless wives have to remain in the hell for a *kalpa* whether they be the person like you.

लक्ष्मीरुवाच

नाथ सत्त्वस्वरूपस्त्वं कोप: कथमहो तव।
प्रसादं कुरु चास्मभ्यं सदीशस्य क्षमा वरा॥७४॥

Lakṣmī said—O lord you are truthful by nature and posses the *sattva* form. It is quite surprising that you have been enraged. You be pleased with us because a husband of good nature forgives his wife. This is of immense virtues.

भारतं भारतीशापाद्यास्यामि कलया यदि।
कतिकालं स्थितिस्तत्र कदा द्रक्ष्यामि ते पदम्॥७५॥
दास्यन्ति पापिन: पापं मह्यं स्नानावगाहनात्।
केन तस्माद्धि मुक्ताऽहमागमिष्यामि ते पदम्॥७६॥
कलया तुलसीरूपा धर्मध्वजसुता सती।
भूत्वा कदा लभिष्यामि त्वत्पादाम्बुजमच्युत॥७७॥

In case I descend on earth under the curse of Sarasvatī, then for how long shall I remain there. After some time I am sure to come back to you and have a glance at your lotus-like feet. The sinful people taking bath in my water would be relieved of their sins. By accepting their sins how shall I be freed from them and how shall I be able to reach here. O infallible one, I shall be born as Tulasī the daughter of Dharmadhvaja how shall I be able to adore your feet.

वृक्षरूपा भविष्यामि तदधिष्ठातृदेवता।
मामुद्धरिष्यसि कदा तन्मे ब्रूहि कृपानिधे॥७८॥
गङ्गा सरस्वतीशापाद्यदि यास्यति भारतम्।
शापेन मुक्ता पापाच्च कदा त्वां वा लभिष्यति॥७९॥

O compassionate one, how by becoming a tree and its goddess, shall I remain on earth. When shall it be possible for you to redeem me, you kindly let me know. If Gaṅgā remains on earth because of the curse of Sarasvatī then when I shall be able to achieve you getting relieved of the cursed.

गङ्गाशापेन सा वाणी यदि यास्यति भारतम्।
कदा शापाद्विनिर्मुच्य लभिष्यति पदं तव॥८०॥
तां वाणीं ब्रह्मसदनं गङ्गां वा शिवमन्दिरम्।
गन्तुं वदसि हे नाथ तत्क्षमस्व च मद्वच:॥८१॥

In case the Gaṅgā shall descend on earth with the curse of Sarasvatī then how shall she be able to free from the curse. O lord, you are asking Sarasvatī to go to Brahmā and Gaṅgā to Śiva, you kindly forgive them.

इत्युक्त्वा कमला कान्तपदं धृत्वा ननाम च।
स्वकेशैर्वेष्टयित्वा च रुरोद च पुन: पुन:॥८२॥

Thus speaking Lakṣmī fell at the feet of lord Viṣṇu prostrating before him and she started crying washing his feet with her tears and rinsing them with her hair.

उवाच पद्मनाभस्तां प्रद्मं कृत्वा स्ववक्षसि।
ईषद्धास: प्रसन्नास्यो भक्तानुग्रहकारक:॥८३॥

The lord who is always compassionate to his devotees and from whose navel the lotus had emerged, embraced Lakṣmī and smilingly said.

नारायण उवाच

त्वद्वाक्यमाचरिष्यामि स्ववाक्यं च सुरेश्वरि।
समतां च करिष्यामि शृणु तत्क्रममेव च॥८४॥

Nārāyaṇa said—O best of the goddesses, I accept your words and I shall also maintain my words. I shall also make all the three of you alike. Therefore you listen to me.

भारती यातु कलया सरिद्रूपा च भारतम्।
अर्धांशा ब्रह्मसदनं स्वयं तिष्ठतु मद्गृहे॥८५॥

Lakṣmī will descend on earth as a river as one of her rays. The rest of her rays should go to Brahmā and her complete set of rays should remain with me.

भगीरथेन नीता सा गङ्गा यास्यति भारतम्।
पूतं कर्तुं त्रिभुवनं स्वयं तिष्ठतु मद्गृहे॥८६॥

Similarly the Gaṅgā as a result of the *tapas* of Bhagīratha should descent on earth in the form of her ray, in order to purify the three worlds and should reside here in complete form with me.

तत्रैव चन्द्रमौलेश्च मौलिं प्राप्स्यति दुर्लभम्।
ततः स्वभावतः पूताऽप्यतिपूता भविष्यति॥८७॥
कलांशांशेन गच्छ त्वं भारते कमलोद्भवे।
पद्मावती सरिद्रूपा तुलसी वृक्षरूपिणी॥८८॥

She will also achieve as her abode, the head of the lord Śiva. Being pure by nature Gaṅgā would also stand for purifying others. O Lakṣmī, born of lotus, you will also descend on earth as one of your rays and shall be known as the river Padmāvatī and the plant named Tulasī.

कलौः पञ्चसहस्रे च गते वर्षे च मोक्षणम्।
युष्माकं सरितां भूयो मद्गृहे चागमिष्यथ॥८९॥

After completion of five thousand years of *Kaliyuga* you will be freed from the curse and the form of the rivers and shall return to me.

संपदां हेतुभूता च विपत्तिः सर्वदेहिनाम्।
विना विपत्तेर्महिमा केषां पद्मे भवेद्भवे॥९०॥

O Lakṣmī the riches are always the cause of misfortune of people on earth, no one on earth can achieve glory without facing misfortunes.

मन्मन्त्रोपासकानां च सतां स्नानावगाहनात्।
युष्माकं मोक्षणं पापात्पापिस्पर्शनहेतुकात्॥९१॥

You will be relieved of the sins when the people who are immensely devoted to you take bath in your waters.

पृथिव्यां यानि तीर्थानि सन्त्यसंख्यानि सुन्दरि।
भविष्यन्ति च पूतानि मद्भक्तस्पर्शदर्शनात्॥९२॥
मन्मन्त्रोपासका भक्ता भ्रमन्ते भारते सति।
पूतं कर्तुं भारतं च सुपवित्रां वसुंधराम्॥९३॥

O beautiful one there innumerable holy places in Bhārata. All these places will get sanctified with the truth and the presence of my devotees. O chaste women, the devotees reciting my *mantras* roam about on earth purifying every place.

मद्भक्ता यत्र तिष्ठन्ति पादं प्रक्षालयन्ति च।
तत्स्थानं च महातीर्थं सुपवित्रं भवेद्ध्रुवम्॥९४॥

Wherever my devotees stay, wherever they wash their feet those places become the sacred places.

स्त्रीघ्नो गोघ्नः कृतघ्नश्च ब्रह्मघ्नो गुरुतल्पगः।
जीवन्मुक्तो भवेत्पूतो मद्भक्तस्पर्शदर्शनात्॥९५॥

The people who are condemned for the killing of wives, cows, Brahmā and Brāhmaṇas, those who are ungraceful, seek the company of the wives of their *Gurus* (teacher) they also get purified having an audience with my devotees and by touching them.

एकादशीविहीनश्च संध्याहीनोऽपि नास्तिकः।
नरघाती भवेत्पूतो मद्भक्तस्पर्शदर्शनात्॥९६॥
असिजीवी मषीजीवी धावकः शूद्रयाजकः।
वृषवाहो भवेत्पूतो मद्भक्तस्पर्शदर्शनात्॥९७॥

Such of the people who do not performs *Ekādaśī-vrata*, do not perform *sandhyā*, the non believer and the killers of humans also get purified with an audience of my devotees. The one who earns his living with the sale of weapons, those who maintain accounts, the messengers, those who adore Śūdras and the Brāhmaṇas resorting to ploughing the fields by yoking the bullocks also get purified at the sight of my devotees.

विश्वासघाती मित्रघ्नो मिथ्यासाक्ष्यप्रदायकः।
न्यासहारी भवेत्पूतो मद्भक्तस्पर्शदर्शनात्॥९८॥
ऋणग्रस्तो वार्धुषिको जारजः पुंश्चलीपतिः।
पूतश्च पुंश्चलीपुत्रो मद्भक्तस्पर्शदर्शनात्॥९९॥

The one who betrays is a killer of the friend, one who provides the false evident, one who misappropriates others trusts also gets purified with the touch and the audience of my devotees. The debtor, the money-lender, the illegitimate son, wicked women, the husband of a wicked

women and her son also get purified by looking and touching my devotees.

शुद्राणां सूपकारश्च देवलो ग्रामयाजकः।
अदीक्षितो भवेत्पूतो मद्भक्तस्पर्शदर्शनात्॥ १००॥

The store-keeper of the Śūdras, the priest of the temple, one who performs *yajña's* in village after village, the one who is devoid of *dīkṣā* are also purified at the sight and touch of my devotees.

अश्वत्थघातकश्चैव मद्भक्तानां च निन्दकः।
अनिवेदितभोजी च पूतो मद्भक्तदर्शनात्॥ १०१॥

The one who cuts-off the *Aśvattha* tree, the one who denounces my devotees, one who enjoys food without invitations also gets purified with the sight of my devotee.

मातरं पितरं भार्यां भ्रातरं तनयं सुताम्।
गुरोः कुलं च भगिनीं वंशहीनं च बान्धवम्॥ १०२॥
श्वश्रूं च श्वशुरं चैव यो न पुष्णाति नारद।
स महापातकी पूतो मद्भक्तस्पर्शदर्शनात्॥ १०३॥

O Nārada the one who does not serve his parents, his wife, his brothers, daughter, the teacher, sister, the brother having no issues and the parents-in-law also get purified at the sight and touch of my devotee.

देवद्रव्यापहारी च विप्रद्रव्यापहारकः।
लाक्षालोहरसानां च विक्रेता दुहितुस्तथा॥ १०४॥
महापातकिनश्चैते शूद्राणां शवदाहकाः।
भवेयुरेते पूताश्च मद्भक्तस्पर्शदर्शनात्॥ १०५॥

The one who kidnap the riches of the gods and the Brāhmaṇas and the one who deals in wax, iron, ashes, the one who sells away the daughter and those burning the dead bodies of Śūdra also get purified at the touch and sight of my devotees.

लक्ष्मीरुवाच

भक्तानां लक्षणं ब्रूहि भक्तानुग्रहकारक।
येषां संदर्शनस्पर्शात्सद्यःपूता नराधमाः॥ १०६॥
हरिभक्तिविहीनाश्च महाहंकारसंयुताः।
स्वप्रशंसारता धूर्ताःशठा वै साधुनिन्दकाः॥ १०७॥
पुनन्ति सर्वतीर्थानि येषां स्नानावगाहनात्।
येषां च पादरजसा पादोदकान्मही॥ १०८॥

Lakṣmī said—O lord, you bestow your grace on your devotees. You therefore tell me all about those of your devotees with the touch and sight of whom one gets purified, because those who are devoid of the devotion of Viṣṇu, the immensely arrogant people, those who are always engaged in self-praise, the wicked, the cheats, the denouncer of the ascetics also gets purified at the sight and touch of the devotees. Even the sacred places are further sanctified wherever they take their bath and the particles of the dust purified the earth.

येषां संदर्शनं स्पर्शं देवा वाञ्छन्ति भारते।
सर्वेषां परमो लाभो वैष्णवानां समागमः॥ १०९॥

Even the gods are always desirous of having a vision and company with Vaiṣṇavas as having a colloquial with them is benevolent for all.

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः।
ते पुनन्त्युरुकालेन विष्णुभक्ताः क्षणादहो॥ ११०॥

It is not the holy place where water alone is available, nor is the image of a god made of earth is called the god, because the image gets sanctified because of its adoration for long. In fact only the devotees of Viṣṇu should be treated to be true gods because they get purified for serving long to the lord. The true devotees of Viṣṇu can purify a person in no time.

सौतिरुवाच

महालक्ष्मीवचः श्रुत्वा लक्ष्मीकान्तश्च सस्मितः।
निगूढतत्त्वं कथितुमृषिश्रेष्ठोपचक्रमे॥ १११॥

Sauti said—O best of the sages on listening to the words of Mahālakṣmī, lord Viṣṇu smiled and then spoke about the deep *tattvas*.

श्रीनारायण उवाच

भक्तानां लक्षणं लक्ष्मि गूढं श्रुतिपुराणयोः।
पुण्यस्वरूपं पापघ्नं सुखदं भक्तिमुक्तिदम्॥ ११२॥

Lord Nārāyaṇa said—O Lakṣmī the signs of true devotees have been spelt out in the *Śrutis* and the Purāṇas which are meritorious, remover of sins, bestower of bliss and the granter of devotion and salvation.

सारभूतं गोपनीयं न वक्तव्यं खलेषु च।

त्वां पवित्रां प्राणतुल्यं कथयामि निशामय॥ ११३॥

It is quite secretive because of its being the essence. One should not talk about them to the wicked people. I am speaking this to you because you are like my own life. Therefore you listen to me.

गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे विशेद्वरः।

वदन्ति वेदवेदाङ्गात्तं पवित्रं नरोत्तमम्॥ ११४॥

The *mantra* of lord Viṣṇu after emerging from the mouth of the teacher entered into the ears of someone who is called to be the pure by the Vedas and others scriptures.

पुरुषाणां शतं पूर्वं पूतं तज्जन्ममात्रतः।

स्वर्गस्थं नरकस्थं व मुक्तिं प्राप्नोति तत्क्षणात्॥ ११५॥

A hundred of his ancestors get purified whether they are in the heaven or hell. They achieve deliverance at once.

यैः कैश्चिद्यत्र वा जन्म लब्धं येषु च जन्तुषु।

जीवन्मुक्तास्ते च पूता यान्ति काले हरेः पदम्॥ ११६॥

मद्भक्तियुक्तो मत्पूजानियुक्तो मद्गुणान्वितः।

मद्गुणश्लाघनीयश्च मन्निविष्टश्च संततम्॥ ११७॥

Out of his ancestors if anyone is reborn on earth in any form, he gets benefited by them and achieves salvation, riches the heaven. The one whose mind is engrossed in my devotion, he always performs adoration to me and also praises my in several way and also remains devoted to me getting engrossed in my meditation.

मद्गुणश्रुतिमात्रेण सानन्दः पुलकान्वितः।

सगद्गदः साश्रुनेत्रः स्वात्मविस्मृतिरेव च॥ ११८॥

न वाञ्छति सुखं मुक्तिं सालोक्यादिचतुष्टयम्।

ब्रह्मत्वममरत्वं वा तद्वाञ्छा मम सेवने॥ ११९॥

On listening to my merits he becomes blissful and emotional, his voice is choked and his eye are filled with tears and he looses consciousness. He does not desire for the pleasure or the four type of salvation, nor does he long for becoming Brahman or being eternal. He is only desirous of serving me.

इन्द्रत्वं च मनुत्वं च देवत्वं च सुदुर्लभम्।

स्वर्गराज्यादिभोगं च स्वप्नेऽपि नहि वाञ्छति॥ १२०॥

Similarly the throne of Indra, human beings, godhood and the rule of the heaven are beyond his comprehension.

ब्रह्माण्डा निविनश्यन्ति देवा ब्रह्मदयस्तथा।

कल्याणभक्तियुक्तश्च मद्भक्तो न प्रणश्यति॥ १२१॥

The entire globe vanishes, the god like Brahmā and others also disappears but the person who is endowed with my grace and devotion is never destroyed.

भ्रमन्ति भारते भक्ता लब्ध्वा जन्म सुदुर्लभम्।

तेऽपि यान्ति महीं पूतां कृत्वा तीर्थं ममालयम्॥ १२२॥

Thus having been born on earth in Bhārata which is difficult to achieve, these devotees roam about all the directions and purify the sacred places and the earth and ultimately return to my abode.

इत्येतत्कथितं सर्वं कुरु पद्मे यथोचितम्।

तदाज्ञाताश्च ताश्चक्रुर्हरिस्तस्थौ सुखासने॥ १२३॥

O Lakṣmī thus I have told you everything now. You do whatever you like best." Thereafter accepting the command of the lord, all the three of them acted as was desired by lord Viṣṇu. Thereafter lord Viṣ0èu was seated over his lion throne.

इति श्रीब्रह्मवैवर्त्ते महापुराणे द्वितीये प्रकृतिखण्डे
नारदनारायणसंवादे सरस्वत्युपाख्यानं नाम षष्ठोऽध्यायः॥ ६॥

अथ सप्तमोऽध्याय:

Chapter – 7

She story of *Kaliyuga*, Measures of time and the divine dance of Kṛṣṇa in *Goloka*

नारायण उवाच

पुण्यक्षेत्रे ह्याजगाम भारते सा सरस्वती।

गङ्गाशापेन कलया स्वयं तस्थौ हरे: पदम्॥ १॥

Nārāyaṇa said—Because of the curse of the Gaṅgā, Sarasvatī with her single ray descended over the sacred land of Bhārata and with her remaining rays she remained with the lord.

भारती भारतं गत्वा ब्राह्मी च ब्रह्मण: प्रिया।

वागधिष्ठातृदेवी सा तेन वाणी च कीर्तिता॥ २॥

Sarasvatī on the other hand with her descending in the land of Bhārata, was known as Bhāratī. Because of her being the beloved of Brahmā, she was known as Brāhmī and being the goddess of speech she was known as Vāṇī.

सर्वं विश्वं परिव्याप्य स्रोतस्येव हि दृश्यते।

हरि: सरस्सु तस्येयं तेन नाम्ना सरस्वती॥ ३॥

Though Viṣṇu pervades the entire universe, he is seen sleeping in the watery bed therefore coming in touched with the waters, Vāṇī the beloved of Viṣṇu came to be known as Sarasvatī.

सरस्वती नदी सा च तीर्थरूपातिपावनी।

पापिपापेध्मदाहाय ज्वलदग्निस्वरूपिणी॥ ४॥

Descending on earth in the form of a river, many holy places developed on her banks which served as the fire flames to burn the sins of the sinners.

पश्चाद्भगीरथानीता महीं भागीरथी शुभा।

समाजगाम कलया वाणीशापेन नारद॥ ५॥

O Nārada thereafter with the curse of Sarasvatī, Gaṅgā also descended on earth in one of her rays being meditated upon by Bhagīratha.

तत्रैव समये तां च दधार शिरसा शिव:।

वेगं सोढुमशक्त्या भुव: प्रार्थनया विभु:॥ ६॥

At the time of descending, Śiva established her in the matted locks of hair over his head because the earth was unable to bear the force of her flow and Śiva had been prayed to contain her force.

पद्मा जगाम कलया सा च पद्मावती नदी।

भारतं भारती शापात्स्वयं तस्थौ हरे: पदम्॥ ७॥

Lakṣmī on the other hand influenced with the curse of Sarasvatī appeared on earth in one of her rays as river Padmāvatī and she herself remained close to the lord with the rest of her rays.

ततोऽन्यया सा कलया चालभज्जन्म भारते।

धर्मध्वजसुता लक्ष्मीविख्याता तुलसीति च॥ ८॥

Thereafter, with another ray, she also appeared as the daughter of Dharmadhvaja and she came to be known as Tulasī.

पुरा सरस्वतीशापात्तत्पश्चाद्धरिशापत:।

बभूव वृक्षरूपा सा कलया विश्वपावनी॥ ९॥

With the curse of Sarasvatī and subsequently with the curse of the lord, Lakṣmī the preserver of the universe, with one of her rays, turned herself into the form of a tree.

कलौ पञ्चसहस्रं च वर्षं स्थित्वा च भारते।

जग्मुस्ताश्च सरिद्रूपं विहाय श्रीहरे: पदम्॥ १०॥

यानि सर्वाणि तीर्थानि काशीं वृन्दावनं बिना।

यास्यन्ति सार्धं ताभिश्च हरेर्वैकुण्ठमाज्ञया॥ ११॥

After the completion of five thousand years in *Kaliyuga*, all of them living there in river forms reverted to the abode of lord Viṣṇu. The sacred places of Kāśī, Vṛndāvana and all other returned to Vaikuṇṭha with them.

शालग्रामो हरेर्मूर्त्तिर्जगन्नाथश्च भारतम्।

कलेर्दशसहस्रान्ते ययौ त्यक्त्वा हरे: पदम्॥ १२॥

After the completion of ten thousand years the image of *Śālagrāma* and Jagannātha would also revert to Viṣṇuloka.

वैष्णवाश्च पुराणानि शङ्खाश्च श्राद्धतर्पणम्।

वेदोक्तानि च कर्माणि ययुस्तै: सार्धमेव च॥ १३॥

The attendants of Viṣṇu, Purāṇas, the conch, the *śrāddhas*, *tarpaṇa* and all the rites prescribed in the Vedas will also disappear.

हरिपूजा हरेर्नाम तत्कीर्तिगुणकीर्तनम्।

वेदाङ्गानि च शास्त्राणि ययुस्तैः सार्धमेव च॥ १४॥

The adoration of the lord, the name of the lord, recitation of their names, the sixth parts of the Vedas and the Śāstras will also disappear.

सन्तं च सत्यं धर्मश्च वेदाश्च ग्रामदेवताः।

व्रतं तपस्याऽनशनं ययुस्तैः सार्धमेव च॥ १५॥

The saints, the truth, dharma, Vedas, village deities, resolution, penance and fast will also disappear with them.

वामाचाररताः सर्वे मिथ्याकापट्यसंयुताः।

तुलसीवर्जिता पूजा भविष्यति ततः परम्॥ १६॥

एकादशीविहीनाश्च सर्वे धर्मविवर्जिताः।

हरिप्रसङ्गविमुखा भविष्यन्ति ततः परम्॥ १७॥

Thereafter the followers of the left path and those who attacked the śāstras, falsehood, cheat shall remain on the earth. Thereafter lord Viṣṇu will be adored without Tulasī-leaves. All the people will remain without *Ekādaśī-vrata*, devoid of *dharma* and shall always move against Nārāyaṇa.

शठाः क्रूरा दाम्भिकाश्च महाहंकारसंयुताः।

चौराश्च हिंसकाः सर्वे भविष्यन्ति ततः परम्॥ १८॥

पुंसां भेदस्तथा स्त्रीणां विवाहो वादनिर्णयः।

स्वस्वामिभेदो वस्तूनां न भविष्यत्यतः परम्॥ १९॥

All the people thereafter would become wicked, heartless, crafty, arrogant, thief and violent. There would remain no difference between the men and women. The institution of marriage will disappear, miscarriage of justice would take place and an usurping trend in the title of objects would emerge.

सर्वे जनाः स्त्रीवशाश्च पुंश्चल्यश्च गृहे गृहे।

तर्जनैर्भर्त्सनैः शश्वत्स्वामिनं ताडयन्ति च॥ २०॥

All the men will be under the influence of women and the houses will be ruled by the wicked women who will denounce their husband's every now and then.

गृहेश्वरी व गृहिणी गृही भृत्याधिकोऽधमः।

चेटी भृत्यासमा वध्वः श्वश्रूश्च श्वशुरस्तथा॥ २१॥

कर्तारो बलिनो गेहे योनिसंबन्धिबान्धवाः।

विद्यासंबन्धिभिः सार्धं संभाषाऽपि न विद्यते॥ २२॥

The house-wife shall be the owner of the house and the position of the man will be verse then servants. All other ladies of the house would be treated as servants. The father-in-law and mother-in-law will also meet the same situation. The one who is quite valorous shall be the leader of the house. Only those will be considered as brothers who are born from the same mother but those who are connected with the knowledge and learnings, will be of no consequences.

यथाऽपरिचिता लोकास्तथा पुंसश्च बान्धवाः।

सर्वकर्माक्षमाः पुंसो योषितामाज्ञया विना॥ २३॥

The brothers will conduct themselves as aliens. A man will not be able to perform anything without the permission on his wife.

ब्रह्मक्षत्रियविट्शूद्रा जात्याचारविनिर्णयः।

संध्या च यज्ञसूत्रं च भावलुप्तं न संशयः॥ २४॥

म्लेच्छाचारा भविष्यन्ति वर्णाश्चत्वार एव च।

म्लेच्छशास्त्रं पठिष्यन्ति स्वशास्त्राणि विहाय ते॥

ब्रह्मक्षत्रविशां वंशाः शूद्राणां सेवकाः कलौ॥ २५॥

The Brāhmaṇas, Kṣtarīyas, Vaiśyas and Śūdras will discard the duties of their own *varṇas* would act like Mlecchas and disowning all their scriptures would own the scriptures of the Mlecchas. In the *Kaliyuga*, the Brāhmaṇas, Kṣartrīyas and the Vaiśyas will serve the Śūdras.

सूपकारा भविष्यन्ति धावका वृषवाहकाः।

सत्यहीना जनाः सर्वे सस्यहीना च मेदिनी॥ २६॥

The people of all the castes will become the lords of stores, beside being the messengers, loading the bullocks and devoid of truth. The earth also will be deprived of her greenery.

फलहीनाश्च तरवोऽपत्यहीनाश्च योषितः।

क्षीरहीनास्तथा गावः क्षीरं सर्पिर्विवर्जितम्॥ २७॥

The trees will be without fruits, the ladies will bear no children, the cows will yield no milk and the milk will yield no *ghee.*

दम्पती प्रीतिहीनौ च गृहिण: सुखवर्जिता:।

प्रतापहीना भूपाश्च प्रजाश्च करपीडिता:॥२८॥

The husband and wife shall not be devoted to each other and the house hold would be deprived of the pleasure. There will be no glory left with the kings and the people will suffer for the payment of revenue.

जलहीना नदा नद्यो दीर्घिका: कन्दरादय:।

धर्महीना: पुण्यहीना वर्णाश्चत्वार एव च॥२९॥

लक्षेषु पुण्यवान्कोऽपि न तिष्ठति तत: परम्।

कुत्सिता विकृताकारा नरा नार्यश्च बालका:॥३०॥

The rivers, rivulets, step-wells and the springs will remain without water and all the people of the four *varṇas* will be deprived of their respective *dharma.* There will be a virtuous person in lakhs. the thinking of men, women and children's will be polluted and will be deformed.

कुवार्ता: कुत्सितपथा भविष्यन्ति तत: परम्।

केचिद्ग्रामाश्च नगरा नरशून्या भयानका:॥३१॥

केचित्स्वल्पकुटीरेण नरेण च समन्विता:।

अरण्यानि भविष्यन्ति ग्रामेषु नगरेषु च॥३२॥

They will speak of malicious things, following the wrong path. Some of the cities and the villages will be without population and shall look terrific. In some of them the people will dwell in small huts. Therefore the outlook of the villages and the cities would become similar.

अरण्यवासिन: सर्वे जनाश्च करपीडिता:।

सस्यानि च भविष्यन्ति तडागेषु नदीषु च॥३३॥

The forest-dwellers will also have to suffer from the payment of taxes. The irrigation would continue by means of the tanks and river water.

क्षेत्राणि सस्यहीनानि प्रकृष्टान्यर्थत: परम्।

हीना: प्रकृष्टा धनिनो बलदर्पसमन्विता:॥३४॥

There would be no good yield of crops and the good harvest will not be profitable. The law-graded people will be honoured. The rich and valorous people shall become arrogant.

प्रकृष्टवंशजा हीना भविष्यन्ति कलौ युगे।

अलीकवादिनो धूर्ता: शठा वै सत्यवादिन:॥३५॥

In the *Kaliyuga* the people of the high castes will engage themselves in degraded works and resort of false hood cheating and wickedness. Inspite of that, they will be considered as truthful.

पापिन: पुण्यवन्तश्चाप्यशिष्ट: शिष्ट एव च।

जितेन्द्रिया लम्पटाश्च पुंश्चल्यश्च पतिव्रता:॥३६॥

The sinful people would be considered as virtuous. The uncivilised people would be considered as civilised ones. The cheats would be considered as self-disciplined and the wicked women would be considered as chaste ones.

तपस्विन: पातकिनो विष्णुभक्ता अवैष्णवा:।

हिंसकाश्च दयायुक्ताश्चौराश्च नरघातिन:॥३७॥

The degraded peoples would be considered as ascetics but the people who will believe in lord Viṣṇu shall continued to be called as the devotees of Viṣṇu. The people who resort to violence would be considered as the compassionate ones. The thief's will become the killer of the people.

भिक्षुवेषधरा धूर्त्ता निन्दन्त्यपहसन्ति च।

भूतादिसेवानिपुणा जनानां मोदकारिण:॥३८॥

The cheats would take to the form of ascetics and continue denouncing everyone and finding fault with them. Those who believes in goblins and *pretas* etc. would become very popular.

पूजितास्ते भविष्यन्ति वञ्चका ज्ञानदुर्बला:।

वामना व्याधियुक्ताश्च नरा नार्यश्च सर्वत:॥३९॥

The people possessing little knowledge would be considered as intellectuals and the cheats would invite adoration. All the men and women would be of dwarfish nature.

अल्पायुषो जरायुक्ता यौवनेषु कलौ युगे।

पलिता षोडशे वर्षे महावृद्धास्तु विंशतौ॥४०॥

Thus in the age of *Kaliyuga* the people have

short span on life. They become old, while being young and at the age of sixteen their hair will grow grey and at the age of twenty the old age will over-power them.

अष्टवर्षा च युवती रजोयुक्ता च गर्भिणी।
वत्सरान्ते प्रसूता स्त्री षोडशे च जरान्विता॥४१॥

The women shall attain youthfulness at the age of eight and will start menstruation at the same age and shall also conceive. They will produce a child at the end of each year and shall grow old at the age of sixteen.

एता: काश्चित्सहस्रेषु बन्ध्याश्चापि कलौ युगे।
कन्याविक्रयिण: सर्वे वर्णाश्चत्वार एव च॥४२॥
मातृजायावधूनां च जारोपार्जनतत्परा:।
कन्यानां भगिनीनां च जारोपार्जनजीविन:॥४३॥

In the age of Kali some of the ladies shall be barren and the people of all the *varṇas* will sell away their daughters; the mother, the women and the daughter-in-law shall all remain busy in earnings livelihood from unfair means. The men will earn their livings through the friends of their daughters and sisters.

हरेर्नाम्नां विक्रयिणो भविष्यन्ति कलौ युगे।
स्वयमुत्सृज्य दानं च कीर्तिवर्धनहेतवे॥४४॥

In the age of Kali the people will sell out the name of the lord and to enhance their glory shall give away things in charity.

तत्पश्चान्मनसालोच्य सर्वमुल्लङ्घयिष्यति।
देववृत्तिं ब्रह्मवृत्तिं वृत्तिं गुरुकुलस्य च॥४५॥
स्वदत्तां परदत्तां वा सर्वमुल्लङ्घयिष्यति।
कन्यकागामिन: केचित्केचिच्छ्वश्रभिमामिन:॥४६॥
केचिद्वधुगामिनश्च केचित्सर्वत्रगामिन:।
भगिनीगामिन: केचित्सपत्नीमातृगामिन:॥४७॥
भ्रातृजायागामिनश्च भविष्यन्ति कलौ युगे।
अगम्यागमनं चैव करिष्यन्ति गृहे गृहे॥४८॥
आत्मयोनिं परित्यज्य विहरिष्यन्ति सर्वत:।
पत्नीनां निर्णयो नास्ति भर्तृणां च कलौ युगे॥४९॥

But after the second thought they shall get back the same. The godhood, the Brāhmaṇa-hood are the functioning of a teacher, whether it is given by someone else are is self acquired. The people would snatch them away in the age of *Kaliyuga*. The people will enjoy the company of their own daughter; some would enjoy the company one's own father-in-law or daughters-in-law, while some of the people would enjoy the company of all. Some of them would have illicit relation with their own sisters, some with the step-mothers and some with the brother's wives. In every house-hold the people will have illicit relation with prohibited women. Leaving their mothers, they will enjoy the company of all ladies. In the *Kaliyuga* no one would be able to decide the relationship between a husband and a wife.

प्रजानां चैव वस्तूनां ग्रामाणां च विशेषत:।
अलीकवादिन: सर्वे सर्वे चौर्यार्थलम्पटा॥५०॥

The people will not be able to establish their ownership rights over the villages and the treasures. Almost all the people would resort to falsehood without any reason. All the people would take to stealing and become cheats.

परस्परं हिंसकाश्च सर्वे च नरघातिन:।
ब्रह्मक्षत्रविशां वंशा भविष्यन्ति च पापिन:॥५१॥
लाक्षालोहरसानां च व्यापारं लवणस्य च।
वृषवाहा विप्रवंशा: शूद्राणां शवदाहिन:॥५२॥

All will indulge themselves into violence and kill human beings. The off-springs of Brāhmaṇas Kṣatrīyas and Vaiśyas will always resort to the sinful ways. The people born in the families of Brāhmaṇas shall deal in wax, iron, rasa and salt besides loading over the bullocks and burning the bodies of the Śūdras.

शूद्रान्नभोजिन: सर्वे सर्वे च वृषलीरता:।
पञ्चपर्वपरित्यक्ता: कुहूरात्रिषु भोजिन:॥५३॥
यज्ञसूत्रविहीनाश्च संध्याशौचविहीनका:॥५४॥
पुंश्चली वार्धुषाऽवीरा कुट्टिनी च रजस्वला।
विप्राणां रन्धनागारे भविष्यन्ति च पाचिका:॥५५॥

All the people shall eat the food cooked by Śūdras and shall enjoy the company of the Śūdra damsels. The Brāhmaṇas will not perform *Pañcayajñas* and can also eat food on the moonless night. They will discard *yajñopavīta*, performing of *sandhyā* and all the cleansing practices. The wicked women, money-lenders, those having no sons, the degraded women and the women in period shall perform the duties of cooking food in the houses of Brāhmaṇas.

अन्नानां निर्णयो नास्ति योनीनां च विशेषत:।

आश्रमाणां जनानां च सर्वे म्लेच्छा: कलौ युगे॥५६॥

No difference between will be left in the different types of foods of the ladies and the inmates of *Āśrama*. All would become Mlecchas in the *Kaliyuga*.

एवं कलौ संप्रवृत्ते सर्वे म्लेच्छमया भवे।

हस्तप्रमाणे वृक्षे चाङ्गुष्ठमाने च मानवे॥५७॥

Thus after the arrival of terrific *Kaliyuga* all would become Mleccha. At that point of time the trees will be of height of one hand and the humans will be of the size of a thumb.

विप्रस्य विष्णुयशस: पुत्र: कल्की भविष्यति।

नारायणकलांशश्च भगवान्बलिनां बली॥५८॥

At that point of time in the house of a Brāhmaṇa named Viṣṇuyaśa, Nārāyaṇa shall appear in one of his rays in the form of the great Kalkī as the son of the Brāhmaṇa.

दीर्घेण करवालेन दीर्घघोटकवाहन:।

म्लेच्छशून्यां च पृथिवीं त्रिरात्रेण करिष्यति॥५९॥

निर्म्लेच्छां वसुधां कृत्वा चान्तर्धानं करिष्यति।

अराजका च वसुधा दस्युग्रस्ता भविष्यति॥६०॥

He will be mounted over a very big horse and holding a sword in his hand, he shall destroy all the Mlecchas on earth. Thus the earth would be rid of the Mlecchas, after which he will disappear. At that point of time there will be a chaos on earth. Everywhere and the undesirable activities of the thieves and plunderers would be on the increase.

स्थूलप्रमाणं षड्रात्रं वर्षाधाराप्लुता मही।

लोकशून्या वृक्षशून्या गृहशून्या भविष्यति॥६१॥

ततश्च द्वादशादित्या: करिष्यन्त्युदयं मुने।

प्राप्नोति शुष्कतां पृथ्वी समा तेषां च तेजसा॥६२॥

Thereafter for six nights continuously, there would be heavy rains on earth which would submerge everything on earth. No human beings or the trees or the houses would be insight. Thereafter, all the twelve Ādityas would rise in the sky and dry away the water on earth.

कलौ गते च दुर्धर्षे सुप्रवृत्ते कृते युगे।

तप: सत्यसमायुक्तो धर्म: पूर्णो भविष्यति॥६३॥

Reaching at this stage, there will be an end to *Kaliyuga* and the start of *Kṛtayuga*, in which the truth and the *tapas* would remerge completely together with *dharma*.

तपस्विनश्च धर्मिष्ठा वेदज्ञा ब्राह्मणा भुवि।

पतिव्रताश्च धर्मिष्ठा योषितश्च गृहे गृहे॥६४॥

At that point of time the Brāhmaṇa will perform *tapas*. They will be extremely religious and well-versed in the Vedic knowledge. In the every house hold, there will be chaste lady devoted to religion.

राजान: क्षत्रिया: सर्वे विप्रभक्ता: स्वधर्मिण:।

प्रतापवन्तो धर्मिष्ठा: पुण्यकर्मरता: सदा॥६५॥

There will be regional kings who will be devoted to their own *dharma*, devoted to the Brāhmaṇa, glorious, devoted *dharma* and will be performing always the good deeds.

वैश्या वाणिज्यनिरता विप्रभक्ताश्च धार्मिका:।

शूद्राश्च पुण्यशीलाश्च धर्मिष्ठा विप्रसेविन:॥६६॥

The Vaiśyas will engage themselves in commerce and will be devoted to the Brāhmaṇa and the religion. The Śūdras also will be quite meritorious, devoted to *dharma* and adore the Brāhmaṇa.

विप्रक्षत्रविशां वंशा विष्णुयज्ञपरायणा:।

विष्णुमन्त्ररता: सर्वे विष्णुभक्ताश्च वैष्णवा:॥६७॥

The Brāhmaṇa, Kṣatrīyas and Vaiśyas will perform the *yajña's* of Viṣṇu. There will be Vaiṣṇavas always reciting the name of lord Viṣṇu and devoted to me.

श्रुतिस्मृतिपुराणज्ञा धर्मज्ञा ऋतुगामिन:।
लेशो नास्ति ह्यधर्माणां धर्मपूर्णे कृते युगे॥६८॥

They will be well-versed in Smṛtis, *śrutis* and Purāṇas, beside *dharma* and will enjoy the company of their wives only at the appropriate time. Therefore this *Kṛtayuga* will be influenced only by *dharma* and there will be no particle of *adharma*.

धर्मस्त्रिपाच्च त्रेतायां द्विपाच्च द्वापरे स्मृत:।
कलौ प्रवृत्ते पादात्मा सर्वलयस्तत: परम्॥६९॥

In the *Tretāyuga*, the *dharma* will stands on three legs, in *Kaliyuga* only on one leg and ultimately even that will disappear.

वारा: सप्त यथा विप्र तिथय: षोडश स्मृता:।
यथा द्वादश मासाश्च ऋतवश्च षडेव हि॥७०॥
द्वौ पक्षौ याचने द्वे च चतुर्भि: प्रहरैर्दिनम्।
चतुर्भि: प्रहरै रात्रिर्मासास्त्रिंशद्दिनैस्तथा॥७१॥

O Brāhmaṇa the seven days (in a weak), sixteen dates and twelve months have been prescribed; similarly six seasons have also been prescribed. In a month there are two fortnights, in a year there are two half years (*Ayanas*). There are eight *praharas* in a day, of which four of them form the night and four of them the day. Thirty days make a month.

वर्ष: पञ्चविधो ज्ञेय: कालसंख्यां निबोध मे।
यथा चायान्ति यान्त्येव तथा युगचतुष्टयम्॥७२॥
वर्षे पूर्णे नराणां च देवानां च दिवानिशम्।
शतत्रये षष्ट्याधिके नराणां च युगे गते॥
देवानां च युगो ज्ञेय: कालसंख्याविदां मत:॥७३॥

The year is of five types. Now I tell you about the counting of the time. As the days rise and end, similarly all the four *yugas* also come and end. A single divine day and night of Manu compares with the completed year of the humans. Those well-versed in the signs of time, ordain that after the passing of the three hundred and sixty *yugas* of the humans, a divine *yuga* of gods is made.

मन्वन्तरं तु दिव्यानां युगानामेकसप्तति:।
मन्वन्तरसमं ज्ञेयं चेन्द्रायु: परिकीर्तितम्॥७४॥
अष्टाविंशतमे चेन्द्रे गते ब्राह्मं दिवानिशम्।
अष्टोत्तरे वर्षशते गते पातो विधेर्भवेत्॥७५॥

Seventy one divine *yugas* comprise of a *manvantara*. And age of Indra is equivalent to one *manvantara*. Thus after the existence of twenty eight Indras, there is one day and night of the Brahmā. Thus after the lapse of the hundred and eight years, the life of Brahmā comes to an end.

प्रलय: प्राकृतो ज्ञेयस्तत्रादृष्टा वसुंधरा।
जलप्लुतानि विश्वानि ब्रह्मविष्णुशिवादय:॥७६॥
ऋषयो जीविन: सर्वे लीना: कृष्णे परात्परे।
तत्रैव प्रकृतिर्लीना तेन प्राकृतिको लय:॥७७॥

That is called the natural dissolution of the universe. At that point of time, the earth becomes invisible and the entire universe is submerged in water. All gods like Brahmā, Viṣṇu, Śiva, the ascetics and all the creatures which are moveable and immovable merge to the body of lord Kṛṣṇa. The nature also is merged in him. That is why it is known as the natural dissolution.

लये प्राकृतिकेऽतीते पाते च ब्रह्मणो मुने।
निमेषमात्र: कालश्च कृष्णस्य परमात्मन:॥७८॥

O sage, after the fall of Brahmā and his merging at the time of dissolution, the entire period is like the winking of the eye like Kṛṣṇa.

एवं नश्यन्ति सर्वाणि ब्रह्माण्डान्यखिलानि च।
स्थितौ गोलोकवैकुण्ठौ श्रीकृष्णश्च सपार्षद:॥७९॥

Thus the entire globe is destroyed but the *Goloka* and the Vaikuṇṭha remain intact together with lord Kṛṣṇa and his attendants.

निमेषमात्र: प्रलयो यत्र विश्वं जलप्लुतम्।
निमेषानन्तरे काले पुन: सृष्टि: क्रमेण च॥८०॥

The universe is resolved in the winking of the eyes of lord Kṛṣṇa and submerged in water. In the winking of the eyes of lord Kṛṣṇa the same universe re-emerges.

एवं कतिविधा सृष्टिर्लयः कतिविधोऽपि वा।
कतिकृत्वो गतायातः संख्यां जानाति कः पुमान्॥८१॥

Thus the number of time the universe was created and it met with dissolution, the number of *kalpas* which might have passed, it difficult to describe and none knows about them.

सृष्टीनां च लयानां च ब्रह्माण्डानां च नारद।
ब्रह्मादीनां च विध्यण्डे संख्यां जानाति कः पुमान्॥८२।

O Nārada, who can know the number of the universes, the dissolutions, the globes, Brahmā and other gods residing in them.

ब्रह्माण्डानां च सर्वेषामीश्वरश्चैक एव सः।
सर्वेषां परमात्मा च श्रीकृष्णः प्रकृतेः परः॥८३॥

Kṛṣṇa happens to be the lord of entire cosmic and is the supreme-soul to all beyond Prakṛti.

ब्रह्मादयश्च तस्यांशास्तस्यांशश्च महाविराट्।
तस्यांशश्च विराट् क्षुद्रस्तस्यांशा प्रकृतिः स्मृता॥८४॥

Brahmā and other gods are the rays of that lord. Mahāvirāṭ is the ray of Brahmā etc., Its ray formulates the junior-Virāṭ while the Prakṛti is the ray of that junior-Virāṭ.

स च कृष्णो द्विधाभूतो द्विभुजश्च चतुर्भुजः।
चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुजः स्त्रयम्॥८५॥

There lord Kṛṣṇa had been divided into two parts. One of them is two armed and the other form, has four arms,. He resides in the Vaikuṇṭ ha. The two armed lord Kṛṣṇa resides in the *Goloka*.

ब्रह्मादितृणपर्यन्तं सर्वं प्राकृतिकं भवेत्।
यद्यत्प्राकृतिकं सृष्टं सर्वं नश्वरमेव च॥८६॥

Everything from Brahmā to the hay are treated as Prakṛti. Whatever comes under the purview of Prakṛti is all perishable.

विद्ध्येकं सृष्टिमूलं तत्सत्यं नित्यं सनातनम्।
स्वेच्छामयं परं ब्रह्म निर्लिप्तं निर्गुणं परम्॥८७॥

निरुपाधि निराकारं भक्तानुग्रहविग्रहम्।
अतीव कमनीयं च नवीननीरदप्रभम्॥८८॥

Lord Kṛṣṇa happens to be the cause of all the creations, truthful, eternal, ever-lasting, moving according to his own wish, the extreme Brahman, unattached, invisible, beyond, the nature and is devoid of any degrees. Inspite of that, in order to bestow his grace on his devotee, he takes to human form. He is extremely beautiful and the complexion of his body resembles the new clouds.

द्विभुजं मुरलीहस्तं गोपवेषं किशोरकम्।
सर्वज्ञं सर्वसेव्यं च परमात्मानमीश्वरम्॥८९॥

He has two arms, holds a flute in his hands and appears in the form of a tender aged cowherd. He knows everything and is served by all. He is the supreme soul and the lord.

करोति धाता ब्रह्माण्डं ज्ञानात्मा कमलोद्भवः।
शिवो मृत्युंजयश्चैव संहर्ता सर्वतत्त्ववित्॥९०॥
यस्य ज्ञानाद्यत्तपसा सर्वेशस्तत्समो महान्।
महाविभूतियुक्तश्च सर्वज्ञः सर्वदः स्वयम्॥९१॥
सर्वव्यापी सर्वपाता प्रदाता सर्वसंपदाम्।
विष्णुः सर्वेश्वरः श्रीमान्यस्य ज्ञानाज्जगत्पतिः॥९२॥
महामाया च प्रकृतिः सर्वशक्तिमतीश्वरी।
यज्ज्ञानाद्यस्य तपसा यद्भक्त्या यस्य सेवया॥९३॥
सावित्री वेदमाता च वेदाधिष्ठातृदेवता।
पूज्या द्विजानां वेदज्ञा यज्ज्ञानाद्यस्य सेवया॥९४॥

Brahmā getting emerged from the navel of the lord, resorts to creation. He is well-versed in all the *tattvas* and has over-powered the death and in the form of Śiva who has over-powered the death, engages himself in destruction. With the learning bestowed by him and with his influence, he has become great and achieved the highest position. With the influence of the supreme soul of lord Kṛṣṇa, lord Viṣṇu is possessed with greatest of the treasures, is all knowledgeable, the one who can see everyone, the one who pervades the universe, the protector of all and the one who can bestow all the treasures. He is the best of the gods and the lord of everyone.

सर्वविद्याधिदेवी सा पूज्या च विदुषां पुरा।
यत्सेवया यत्तपसा यस्य ज्ञानात्सरस्वती॥९५॥

With the learnings imparted by him, the *tapas*, the devotion and service, the nature (Prakṛti) has possessed all the prowess besides achieving all the learnings and has become adorable by the wise people.

यत्सेवया यत्तपसा प्रदात्री सर्वसंपदाम्।
धनदस्याधिदेवी सा महालक्ष्मीः सनातनी॥९६॥

By serving him and performing *tapas* for him the everlasting Mahālakṣmī has become the great goddess of riches and wealth.

यत्सेवया यत्तपसा सर्वविश्वेषु पूजिता।
सर्वग्रामाधिदेवी सा सर्वसंपत्प्रदायिनी॥९७॥
सर्वेश्वरी सर्ववन्द्या सर्वेशं प्राप या पतिम्।
सर्वस्तुता च सर्वज्ञा दुर्गा दुर्गतिनाशिनी॥९८॥

By serving him and with the influence of his *tapas* Durgā is adored in the entire universe becoming the great goddess of knowledge, bestower of all the riches, adorable by all, accepting Śiva as her husband. She is adored by all and is all knowledgeable and removes the fear and pains of the people.

कृष्णवामांशसंभूता कृष्णप्राणाधिदेवता।
कृष्णप्राणाधिका प्रेम्णा राधिका कृष्णसेवया॥९९॥
सर्वाधिकं च रूपं च सौभाग्यं मानगौरवम्।
कृष्णवक्ष:स्थलस्थानं पत्नीत्वं प्राप सेवया॥१००॥

Rādhikā was originated from the left part of lord Kṛṣṇa, the same place where the breathing god resides. She had by virtue of extreme service to that god, acquired as a boon excellent beauty, luck, honour and pride as also secured wifehood and an everlasting place on the heart of that lord.

तपश्चकार सा पूर्वं शतशृङ्गे च पर्वते।
दिव्यं युगसहस्रं च निराहाराऽतिकर्शिता॥१०१॥

Rādhikā had performed *tapas* at the mountain of hundred peaks for a thousand divine *yugas*. She became very weak by fasting.

कृशां निःश्वासरहितां दृष्ट्वा चन्द्रकलोपमाम्।
कृष्णो वक्ष:स्थले कृत्वा रुरोद कृपया विभुः॥१०२॥

Then finding her having been reduced to the form of a ray of the moon, lord Kṛṣṇa embraced her and started crying out of compassion.

वरं तस्यै ददौ सारं सर्वेषामपि दुर्लभम्।
मम वक्ष:स्थले तिष्ठ मयि ते भक्तिरस्त्विति॥१०३॥

Thereafter lord Kṛṣṇa bestowed Rādhā with many boons saying, "O dearest one, you will always remain in my heart and also devoted to me.

सौभाग्येन च मानेन प्रेम्णा वै गौरवेण च।
त्वं मे श्रेष्ठा परं प्रेम्णा ज्येष्ठा त्वं सर्वयोषिताम्॥१०४॥

Because of your nature, your pride, your love and the glory, you will be the best of all and you will be senior most wife among the ladies.

वरिष्ठा च गरिष्ठा च संस्तुता पूजिता मया।
सततं तव साम्योऽहं राध्यश्च प्राणवल्लभे॥१०५॥

You will achieve the best of glory and honour and I shall always praise you and adore you. You consider myself always to be under you and I shall obey your command always."

इत्युक्त्वा जगतां नाथश्चक्रे तच्चेतनां ततः।
सपत्नीरहितां तां च चकार प्राणवल्लभाम्॥१०६॥

Thus Kṛṣṇa who happens to be the lord of the universe cautioned her and he relieved his beloved wife of all the trouble.

अन्या या याश्च देव्यो वै पूजितास्तस्य सेवया।
तपस्या यादृशी यासां तासां तादृक्फलं मुने॥१०७॥

All the wives of the gods whosoever have been honoured by each one of them, they have been so honoured because of the adoration of lord Kṛṣṇa. O sage, those of the people who have performed *tapas* in a particular way reap the harvest accordingly.

दिव्यं वर्षसहस्रं च तपस्तप्त्वा हिमालये।
दुर्गा च तत्पदं ध्यात्वा सर्वपूज्या बभूव ह॥१०८॥
सरस्वती तपस्तप्त्वा पर्वते गन्धमादने।
लक्षवर्षं च दिव्यं च सर्ववन्द्या बभूव सा॥१०९॥

As goddess Durgā achieved the divinehood after performing *tapas* over the Himālaya mountain for thousands of years, concentrating here mind at the feet of lord Kṛṣṇa, she became adorable by all. Sarasvatī on the other hand performed severe *tapas* for a lakh of divine years at the Gandhamādana mountain and thereafter she became adorable by all.

लक्ष्मीर्युगशतं दिव्यं तपस्तप्त्वा च पुष्करे।

सर्वसंपत्प्रदात्री सा चाभवत्तस्य सेवया।। ११०।।

Lakṣmī performed *tapas* for the Puṣkara region for a hundred *yugas* as a result of which she achieved the proficiency of bestowing riches to all.

सावित्री मलये तप्त्वा द्विजपूज्या बभूव सा।

षष्टिवर्षसहस्रं च दिव्यं ध्यात्वा च तत्पदम्।। १११।।

Sāvitrī on the other hand, performed severe *tapas* at Malayācala for divine sixty thousand years at the feet of the lord and became adorable by Brahmā.

शतमन्वन्तरं तप्तं शंकरेण पुरा विभो।

शतमन्वन्तरं चैव ब्रह्मणा तस्य भक्तितः।। ११२।।

शतमन्वन्तरं विष्णुस्तप्त्वा पाता बभूव ह।

शतमन्वन्तरं धर्मस्तप्त्वा पूज्यो बभूव ह।। ११३।।

O lord, in the earlier times, Śiva and Brahmā performed *tapas* with great devotion for a hundred Manvantras. Viṣṇu also performed *tapas* for a similar period and thereafter, he became the protector of all.

मन्वन्तरं तपस्तेपे शेषो भक्त्या च नारद।

मन्वन्तरं च सूर्यश्च शक्रश्चन्द्रस्तथा गुरुः।। ११४।।

O Nārada, Sūrya, Śeṣa, Indra moon and Bṛhaspati also performed *tapas* with great devotion for the lord for a *manvantara*.

दिव्यं शतयुगं चैव वायुस्तप्त्वा च भक्तितः।

सर्वप्राणः सर्वपूज्यः सर्वाधारो बभूव सः।। ११५।।

The wind-god also performed *tapas* with great devotion for a hundred *yugas* and became the life of all and adorable by all.

एवं कृष्णस्य तपसा सर्वे देवाश्च पूजिताः।

मुनयो मानवा भूपा ब्राह्मणाश्चैव पूजिताः।। ११६।।

Similarly, performing *tapas* for lord Kṛṣṇa all the gods, the sages and humans besides the kings and Brāhmaṇas, achieve the respectable position.

एवं ते कथितं सर्वं पुराणं च यथागमम्।

गुरुवक्त्राद्यथाज्ञातं किं भूयः श्रोतुमिच्छसि।। ११७।।

Thus I have spoken the gist of the Purāṇas and Āgamas, whatever I had heard from the mouth of my teacher. What else do you want to know from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना०
युगतन्माहात्म्यमन्वन्तरकालेश्वरगुणनिरूपणं नाम
सप्तमोऽध्यायः।।७।।

अथ अष्टमोऽध्याय:

Chapter – 8

The story of Pṛthvī

नारद उवाच

हरेर्निमेषमात्रेण ब्रह्मण: पात एव च।
तस्य पाते प्राकृतिक: प्रलय: परिकीर्तित॥ १॥

Nārada said—With the twinkling of the and eye once. The end of the life of Brahmā amounts to the dissolution.

प्रलये प्राकृते चोक्तं तत्रादृष्टा वसंधुरा।
जलप्लुतानि विश्वानि सर्वे लीना हराविति॥ २॥
वसंधरा तिरोभूता कुत्र वा तत्र तिष्ठति।
सृष्टेर्विधानसमये साविर्भूता कथं पुन:॥ ३॥
कथं बभूव सा धन्या मान्या सर्वाश्रया जया।
तस्याश्च जन्मविस्तारं वद मङ्गलकारणम्॥ ४॥

At the time of that natural dissolution, the earth disappears and the entire universe gets submerged in water. Thus everything gets absorbed in lord Kṛṣṇa. Then where does this earth disappear and how does it resurfaces at the time of beginning of the universe how does she become fortunate enough again to grow vegetation on itself? You kindly let me know the story of earth in detail which provides welfare.

श्रीनारायण उवाच

सर्वादिसृष्टौ सर्वेषां जन्म कृष्णादिति श्रुतिः।
आविर्भावस्तिरोभावः सर्वेषु प्रलयेषु च॥५॥

Nārāyaṇa said—Everything emerges from lord Kṛṣṇa at the time of creation of the universe and at the time of dissolution they merge in him. This has been ordained by the *śrutis*.

श्रूयतां वसुधाजन्म सर्वमङ्गलमङ्गलम्।
विघ्ननिघ्नं परं पापनाशनं पुण्यवर्धनम्॥६॥

Now you listen to the story of the beginning of the world which is of quite pleasant in nature, destructor of the obstructions, the best, remover of the sins and is quite meritorious.

अहो केचिद्वदन्तीति मधुकैटभमेदसा।
बभूव वसुधा धन्या तद्विरुद्धमतं शृणु॥७॥

Some of the people express the opinion that the earth came into existence with the fluid from Madhu and Kaiṭabha which is again the earlier theory. You listen to the story.

ऊचतुस्तौ पुरा विष्णुं तुष्टौ युद्धेन तेजसा।
आवां जहि न यत्रोर्वी पयसा संवृतेति च॥८॥
तयोर्जीवनकाले न प्रत्यक्षा च भवेत्स्फुटम्।
ततो बभूव मेदश्च मरणानन्तरं तयोः॥९॥
मेदिनीति च विख्यातेत्युक्ता यैस्तन्मतं शृणु।
जलधौता कृशा पूर्वं वर्धिता मेदसा यतः॥१०॥

In the ancient times the two demons Madhu and Kaiṭabha were pleased at lord Viṣṇu's prowess in war. They were pleased and said: "You can kill us at the place where the earth is not covered with water." It is evident from this, that at the time when both of them were at five the earth was not visible. When they were dead, some fluid emerged out of their bodies and the earth was formed with it. That is why the earth is also called Medinī. You just listen to the clarification of the story. In the earlier times, there was water everywhere and the earth was covered with water. Fluid of the demons just touched the earth. And therefore, the people call her Medinī.

कथयामि च तज्जन्म सार्थकं सर्वसंमतम्।
पुरा श्रुतं च श्रुत्युक्तं धर्मवक्त्राच्च पुष्करे॥११॥
महाविराट्शरीरस्य जलस्थस्य चिरं स्फुटम्।
मलो बभूव कालेन सर्वाङ्गव्यापको ध्रुवम्॥१२॥
स च प्रविष्टः सर्वेषां तल्लोम्नां विवरेषु च।
कालेन महता तस्माद्बभूव वसुधा मुने॥१३॥

Now you listen to the story about her realistic birth which is acceptable to all. This theory was profounded at the Puṣkara region were Dharma, recited it to me from his own mouth and is also according to Vedas. Mahāvirāṭ who resides in the water accumulated a lot of dust over his body which was becoming to visible for long. O sage, it accumulated in all his hair-pits. In due course of time it was collected and it reappeared in the form of an earth.

प्रत्येकं प्रतिलोम्नां च स्थिता कूपेषु सा स्थिरा।
आविर्भूता तिरोभूता साचला च पुनः पुनः॥१४॥

thus from each one of his hair-pits and earth emerged which appears at the time of creation and during the time of dissolution it disappears. It moves always.

आविर्भूता सृष्टिकाले तज्जलात्पर्युपस्थिता।
प्रलये च तिरोभूता जलाभ्यन्तरवस्थिता॥१५॥

Appearing at the time of the creation of the universe it emerges out of the water and disappears in water at the time of dissolution. This is the rule for her.

प्रतिविश्वेषु वसुधा शैलकाननसंयुता।
सप्तसागरसंयुक्ता सप्तद्वीपमिता सती॥१६॥

In every universe this earth has mountain, forest and seven ocean besides the seven continents.

पुण्यतीर्थसमायुक्ता ग्राहचन्द्रार्कसंयुता।
ब्रह्मविष्णुशिवाद्यैश्च सुरैर्लोकैस्तथा नुता॥१७॥
पुण्यतीर्थसमायुक्ता पुण्यभारतसंयुता।
काञ्चनीभूमिसुयुक्ता सर्वदुर्गसमन्विता॥१८॥
पातालः सप्त तदधस्तदूर्ध्वं ब्रह्मलोककः।
ध्रुवलोकश्च तत्रैव सर्वं विश्वं च तत्र वै॥१९॥

एवं सर्वाणि विश्वानि पृथिव्यां निर्मितानि वै।
ऊर्ध्वं गोलोकवैकुण्ठौ नित्यौ विश्वपरौ च तौ॥ २०॥

Similarly the Himālaya, Meru, the planets, the moon and the sun always surround her. There are sacred placed in sacred land of Bhārata, having the mountain of gold besides all the castles the nether-world and seven other *lokas* are beneath it. The seven *lokas* including *Brahmaloka* and the *Dhruvaloka* are above her. Thus the entire universe is based on the earth. Accordingly the entire universe was formed because of the earth. The *Goloka* and Vaikuṇṭha are eternal and are beyond the universe.

नश्वराणि च विश्वानि कृत्रिमाकृत्रिमाणि च।
प्रलये प्राकृते ब्रह्मन्ब्रह्मणश्च निपातने॥ २१॥

O Brāhmaṇas, thus at the end of Brahmā the event which has been described as the natural dissolution besides all other globes, get destroyed.

महाविराडादिसृष्टौ सृष्टः कृष्णेन चात्मना।
नित्ये स्थितः स प्रलये काष्ठाकाशेश्वरैः सह॥ २२॥
क्षित्यधिष्ठातृदेवी सा वाराहे पूजिता सुरैः।
मनुभिर्मुनिभिर्विप्रैर्गन्धर्वादिभिरेव च॥ २३॥
विष्णोर्वराहरूपस्य पत्नी सा श्रुतिसंमता।
तत्पुत्रो मङ्गलो ज्ञेयः सुयशा मङ्गलात्मजः॥ २४॥

Lord Kṛṣṇa then at the beginning of the universe, himself creates Mahāvirāṭ who remains alive even at the time of dissolution, with the sky, along with other gods. At the time of the Varāha incarnation of the lord, the earth was the goddess. The gods, Manu, the sages, the Brāhmaṇas and Gandharvas adored her, since she happened to be the spouse of lord Viṣṇu. Their son is known as Maṅgala and a son named Suyaśā was born to Maṅgala.

नारद उवाच

पूजिता केन रूपेण वाराहे च सुरैर्मही।
वराहेण च वाराही सर्वैः सर्वाश्रया सती॥ २५॥
तस्याः पूजाविधानं याऽप्यधश्चोद्धरणक्रमम्।
मङ्गलं मङ्गलस्यापि जन्मव्यासं वद प्रभो॥ २६॥

Nārada said—O lord, you tell me the way how the earth was adored by the gods at the time of *Vārāha-kalpa* and if so, in what form? The goddess provides shelter to all and it so said that lord Vārāha himself adored her along with others. O lord you tell me the method of the adoration of the earth, the process of bringing the earth from the waters of the ocean, the birth Maṅgala and all other details which provide welfare to all.

श्रीनारायण उवाच

वाराहे च वराहश्च ब्रह्मणा संस्तुतः पुरा।
उद्धार महीं हत्वा हिरण्याक्षं रसातलात्॥ २७॥

Nārāyaṇa said—In earlier times at the time of Vārāha incarnation of Viṣṇu Brahmā had eulogised the lord as a result of which the lord killing Hiraṇyākṣa rescued the earth from the water.

जले तां स्थापयामास पद्मपत्रं यथाऽर्णवे।
तत्रैव निर्ममे ब्रह्मा सर्वं विश्वं मनोहरम्॥ २८॥

He established the earth in the waters like lotus leaf over which Brahmā resorted to the beautiful creation.

दृष्ट्वा तदधिदेवीं च सकामां कामुको हरिः।
वराहरूपी भगवान्कोटिसूर्यसमप्रभः॥ २९॥
कृत्वा रतिकरीं शय्यां मूर्त्तिं च सुमनोहराम्।
क्रीडां चकार रहसि दिव्यवर्षमहर्निशम्॥ ३०॥

Thereafter Varāha who possessed the lustre of crores of suns. Looked at Pṛthvī with passionate eyes who was also reciprocated with passionate eyes at that time. The lord turned himself as capable of performing the love-spots enjoyed the company of a earth for a complete divine day and night.

सुखसंभोगसंस्पर्शान्मूर्च्छां संप्राप सुन्दरी।
विदग्धया विदग्धेन संगमोऽपि सुखप्रदः॥ ३१॥

Because of that pleasant union, she fainted. The actor of the love-spot always provides pleasure to his partners.

विष्णुस्तदङ्गसंश्लेषाद्बुबुधे न दिवानिशम्।
वर्षान्ते चेतनां प्राप्य कामी तत्याज कामुकीम्॥३२॥
दधार पूर्वरूपं हि वाराहं चैव लीलया।
पूजां चकार भक्त्या च ध्यात्वा च धरणीं सतीम्॥३३॥
धूपैर्दीपैश्च नैवेद्यैः सिन्दूरैरनुलेपनैः।
वस्त्रैः बलिभिः संपूज्योवाच तां हरिः॥३४॥

Because of that union, they were unconcerned about the passage of time. After the lapse of year, they regained consciousness, the lord then left the company of beautiful damsel and he re-emerged in the form of Vārāha. Thereafter, he adored the goddess of earth with devotion offering incense, the lamp, *naivedya*, vermilion, sandal-paste, clothes and flowers. Thereafter the lord said to her.

महावराह उवाच

सर्वाधारा भव शुभे सर्वैः संपूजिता सती।
मुनिभिर्मनुभिर्देवैः सिद्धैर्वा मानवादिभिः॥३५॥
जलोच्छ्वासाज्जलत्यागगृहारम्भप्रवेशने।
वापीतडागारम्भे च शुभे च कृषिकर्मणि॥३६॥
तव पूजां करिष्यन्ति संभ्रमेण सुरादयः।
मूढा ये न करिष्यन्ति यास्यन्ति नरकं च ते॥३७॥

Mahāvarāha said—"O beautiful one, the sages, the Manus, the gods, *siddhas* and humans adore you properly and in turn you provide protection to them. At the time of starting of construction of a house or entry into the house after it is constructed, at the time of construction the step-well, tanks, wells, at the time of releasing or blocking of the water, start of irrigation, the people and the gods will always adore you. Those who neglect to perform *pūjā* for you, will invite their fall into the hell.

वसुधोवाच

वहामि सर्वं वाराहरूपेणाहं तवाज्ञया।
लीलामात्रेण भगवन्विश्वं च सचराचरम्॥३८॥
मुक्तां शुक्तिं हरेरर्चां शिवलिङ्गं शिलां तथा।
शङ्खं प्रदीपं रत्नं च माणिक्यं हीरकं मणिम्॥३९॥
यज्ञसूत्रं च पुष्पं च पुस्तकं तुलसीदलम्।
जपमालां पुष्पमालां कर्पूरं च सुवर्णकम्॥४०॥
गोरोचनां चन्दनं च शालग्रामजलं तथा।
एतान्वोढुमशक्ताऽहं क्लिष्टा च भगवञ्छृणु॥४१॥

Vasudhā said—O lord, at the command issued by you in the form of Vārāha, I shall, bear the burden of the universe with pleasure, but O lord, I have a request for you and you kindly listen to me. I shall be unable to bear the load of the pearls, mother of pearls, adoration of the lord, *Śivaliṅga*, *Śālagrāma*, the conch, the lamps, the gems, rubies, *yajñopavīta*, the flowers, the book, the leaves of Tulasī, the rosary, garland of flowers, camphor, gold, Gorocana, the sandal-paste and the sacred water of *Śālagrāma*. I shall not be able to bear their weight and shall feel uncomfortable with them."

श्रीभगवानुवाच

द्रव्याण्येतानि ये मूढा अर्पयिष्यन्ति सुन्दरि।
यास्यन्ति कालसूत्रं दिव्यं वर्षशतं त्वयि॥४२॥

The lord said—O beautiful one, such of the fools who will place these things over you will have to fall in the hell named *kālasūtra* for a hundred divine years.

इत्येवमुक्त्वा भगवान्विरराम च नारद।
बभूव तेन गर्भेण तेजस्वी मङ्गलग्रहः॥४३॥
पूजां चक्रुः पृथिव्याश्च ते सर्वे चाज्ञया हरेः।
दध्युः काण्वोक्तमार्गेण तुष्टुवुः स्तवनेन च॥४४॥

O Nārada after speaking this, the lord kept quiet and thereafter from the womb of the earth the planet named Maṅgala (mars) was born. Thereafter with the permission of the lord all the people started adoring the earth by the method prescribed by Kāṇva.

दद्युर्मूलेन मन्त्रेण नैवेद्यादिकमेव च।
संस्तुता त्रिषु लोकेषु पूजिता सा बभूव ह॥४५॥

Reciting the basic *mantra* they offered *naivedya* and all other things. Thus the adoration of earth started in all the three worlds.

नारद उवाच

किं ध्यानं स्तवनं किं वा तस्या मूलं च किं वद।

गूढं सर्वपुराणेषु श्रोतुं कौतूहलं मम॥४६॥

Nārada said: "What is her *dhyānam*, *stotra* and the basic *mantra*? I am getting anxious to know about all these details which are enshrined in the Purāṇas. Therefore you kindly let me know."

नारायण उवाच

आदौ च पृथिवीदेवी वराहेण सुपूजिता।

ततो हि ब्रह्मणा पश्चात्ततश्च पृथुना पुरा॥४७॥

Nārāyaṇa said—"In the earlier times Nārāyaṇa himself adored the goddess of earth. Thereafter Brahmā did so, followed by the king Pṛthu who also did so.

ततः सर्वैर्मुनीन्द्रैश्च मनुभिर्नारदादिभिः।

ध्यानं च स्तवनं मन्त्रं शृणु वक्ष्यामि नारद॥४८॥

ॐ ह्रीं क्लीं श्री वां वसुधायै स्वाहा।

इत्यनेन तु मन्त्रेण पूजिता विष्णुना पुरा॥४९॥

श्वेतचम्पकवर्णाभां शतचन्द्रसमप्रभाम्।

चन्दनोक्षितसर्वाङ्गीं सर्वभूषणभूषिताम्॥५०॥

रत्नाधारां रत्नगर्भां रत्नाकरसमन्विताम्।

वह्निशुद्धांशुकाधानां सस्मितां वन्दितां भजे॥५१॥

Thereafter all the sages, the Manus and the sages like Nārada honoured her. O Nārada I am now speaking out the *dhyānam*, the *stotra* and her *mantra* which you please listen. ओं ह्रीं क्लीं श्री वां वसुधायै स्वाहा॥ This is the hymn reciting which lord Viṣṇu had adored the earth. The form of *dhyānam* is like this, "The body of goddess earth is of white complexion like the jasmine flowers and her lustre exceeds the lustre of hundreds of moons. All her limbs are plastered with sandal-paste and she is adorned with all the ornaments. She is the basis of all the gems is glorified with the mines of the gems. She is clad in silken garments which are purified by fire. She wears a smile over her face and she is adorable by all. I bow in reverence to the earth like this.

ध्यानेनानेनं सा देवी सर्वैर्वै पूजिता भवेत्।

स्तवनं शृणु विप्रेन्द्र काण्वशाखोक्तमेव च॥५२॥

O best of the Brāhmaṇas, the goddess is adored by all with this *dhyānam*, now I tell you the method prescribed by Kāṇva for her adoration you please listen."

विष्णुरुवाच

यज्ञसूकरजाया त्वं जयं देहि जयावहे।

जयेऽजये जयधारे जयशीले जयप्रदे॥५३॥

सर्वाधारे सर्वबीजे सर्वशक्तिसमन्विते।

सर्वकामप्रदे देवि सर्वेष्टं देहि मे स्थिरे॥५४॥

सर्वसस्यालये सर्वसस्याढ्ये सर्वसस्यदे।

सर्वसस्यहरे काले सर्वसस्यात्मिके क्षिते॥५५॥

मङ्गले मङ्गलाधारे माङ्गल्ये मङ्गलप्रदे।

मङ्गलार्थे मङ्गलांशे मङ्गलं देहि मे परम्॥५६॥

पुण्यस्वरूपे पुण्यानां बीजरूपे सनातनि।

पुण्याश्रये पुण्यवतामालये पुण्यदे भवे॥५७॥

स्त्रीरत्नरूपे रत्नौघे रत्नसारवरप्रदे॥५८॥

भूमे भूमिपसर्वस्वे भूमिपालपरायणे।

भूमिपाहंकाररूपे भूमिं देहि वसुंधरे॥५९॥

इदं स्तोत्रं महापुण्यं तां संपूज्य च यः पठेत्।

कोट्यन्तरे जन्मनि स संभवेद्भूमिपेश्वरः॥६०॥

भूमिदानकृतं पुण्यं लभते पठनाज्जनः।

दत्तापहारजात्पापान्मुच्यते नात्र संशयः॥६१॥

अम्बुवीचीभूखननात्पापान्मुच्येत स ध्रुवम्।

अन्यकूपे मुपवजात्पापान्मुच्येत स ध्रुवम्॥६२॥

परभूश्राद्धजात्पापान्मुच्यते नात्र संशयः।

भूमौ वीर्यत्यागपापाद्दीपादिस्थापनात्तथा॥६३॥

पापेन मुच्यते प्राज्ञः स्तोत्रस्य पठनान्मुने।

अश्वमेधशतं पुण्यं लभते नात्र संशयः॥६४॥

Viṣṇu said—"You are the granter of victory, you give me victory. You are the spouse of lord *Yajñavarāha*, you can never be defeated by anyone. You are the base of victory and are always victorious. Therefore you bestow us with

victory. You are base of all the people and the form of the seed. You are endowed with all the prowess. You fulfil all the wishes. you therefore grant me all my desired things, you have a stable mind and are the store of all the food-stuffs, vegetation store of all the grains and produce the food-stuffs you produce the cereals in appropriate time; you are filled with agriculture produce and have a docile nature, you are the image of welfare, the base of welfare, bestowers of welfare, granter of welfare. the form of welfare and are filled with all the rays of welfare. Therefore you grant me the welfare. You are auspicious one and the seed of suspiciousness, you are eternal and the base of all the good deeds, besides being the temple of the virtuous people, bestower of merit, the form of the lord, the best of the ladies endowed with the heaps of gems and are the giver of the gems. O goddess, earth you are everything for the kings, graceful to the kings and are the very base of arrogance of the kings. O goddess earth, grant me the land." Thus whosoever adoring the goddess earth like this, recite her stotra he becomes he ruler of the earth. For crores of birth, someone by reciting her *stotra* gets the merit of giving away land in charity. If one after giving away in charity something, forcibly takes it back, he earns a sin. That sin is removed by reciting this *stotra.* There is no doubt about it. Thus the digging of the well without the prior permission of the land-lord or digging of the earth, performing *śrāddha* over the land of others, these are sinful acts and the one who earns these sins is relieved of the same by reciting this *stotra.* O sage by dropping the semen on earth or placing the lamp on the ground, one earns a sin, which can be removed by reciting this stotra. By reciting this *stotra* an intelligent person earns the merit of performing a hundred *Aśvamedha* sacrifices. There is no doubt about it.

इति श्री० म० प्र० नारदना० पृथिव्युपाख्याने पृथिवीस्तोत्रं नामाष्टमोऽध्याय:॥८॥

अथ नवमोऽध्यायः

Chapter – 9

The story of Pṛthvī

नारद उवाच

भूमिदानकृतं पुण्यं पापं तद्धरणेन यत्।
परभूमौ श्राद्धपापं कूपे कूपदजं तथा॥ १॥
अम्बुवीचीभूखननवीर्यत्यागजमेव च।
दीपादिस्थापनात्पापं श्रोतुमिच्छामि यत्नतः॥ २॥

Nārada said—"O lord, I would like to know the merit, one earns by giving away land in charity and the sin one earns by forcibly taking it back. Besides the sin one earns, by performing *śrāddha* over the land of others, digging of wells over the land of others, dropping of semen over the earth and the burning of flames.

अन्यद्वा पृथिवीजन्यं पापं यत्प्रश्नतः परम्।
यदस्ति तत्प्रतीकारं वद वेदविदां वर॥ ३॥

O best of those well-versed in Vedas, you tell me something else about the sins relating to the earth and the ways and means to get rid of them."

नारायण उवाच

वितस्तिमात्रां भूमिं च यो ददाति च भारते।
संध्यापूताय विप्राय स यायाद्विष्णुमन्दिरम्॥ ४॥
भूमिं च सर्वसस्याढ्यां च ब्राह्मणाय ददाति यः।
भूमिरेणुप्रमाणे च वर्षे विष्णुपदे वसेत्॥ ५॥

Nārāyaṇa said—"In the land of Bhārata whosoever gives away a small piece of land in charity to a Brāhmaṇa, he indeed goes to the abode of lord Viṣṇu, the one who gives away in charity to Brāhmaṇas, land filled with vegetation and crops he enjoys to reside in the *Viṣṇuloka* for a long time.

ग्राम भूमिं च धान्यं च यो ददात्याददाति यः।
सर्वपापाद्विनिर्मुक्तौ चोभौ वैकुण्ठवासिनौ॥ ६॥
भूमिदानं च तत्काले यः साधुश्चानुमोदते।
स प्रयाति च वैकुण्ठं मित्रगोत्रसमन्वितः॥ ७॥

One who gives away in charity the land and cereals, is relieved of all his sins and goes to Vaikuṇṭha. Such of the people who support who support the giving away in charity of the land also proceed to the Vaikuṇṭha together with their friends and relatives.

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेत्तु यः।
कालसूत्रे तिष्ठति स यावच्चन्द्रदिवाकरौ॥८॥

The one who usurps the land given away in charity to a Brāhmaṇa is thrown into the *kālasūtra* hell till the sun and moon last.

तत्पुत्रपौत्रप्रभृतिर्भूमिहीनः श्रिया हतः।
सुखहीनो दरिद्रः स्यादन्ते याति च रौरवम्॥९॥
गवां मार्गं विनिष्कृष्य यश्च सस्यं ददाति सः।
दिव्यं वर्षं शतं चैव कुम्भीपाके च तिष्ठति॥१०॥

All his sons and grandsons and other members of the family are deprived of the land, riches and the pleasures and they become paupers. Thereafter they are thrown in the terrific hell. The one who ploughs the field which is meant for the grazing of the cows, is thrown into the terrific hell for a hundred years.

गोष्ठं तडागं निष्कृष्य मार्गं सस्यं ददाति यः।
स च तिष्ठत्यसीपत्रे यावदिन्द्राश्चतुर्दश॥११॥

The one who breaks the cowshed and the tanks to construct a road or irrigate the land, he is thrown into the hell named *Asipatra* for the duration of the time of fourteen Indras.

न पञ्चपिण्डमुद्धृत्य स्नाति कूपे परस्य यः।
प्राप्नोति नरकं चैव न स्नानफलमेव च॥१२॥
कामी भूमौ च रहसि बीजत्यागं करोति यः।
स्निग्धरेणुप्रमाणं च वर्षं तिष्ठति रौरवे॥१३॥

One who takes bath in well or tank without taking out five fists filled with earth, is deprived of the merit of taking bath and falls in the hell for the number of years equivalent to the particles of the dust of the land.

अम्बुवीच्यां भूखननं यः करोति च मानवः।
स याति कृमिदंशं च स्थितिस्तत्र चतुर्युगम्॥१४॥

The one who excavates the land at the sojourn of ambuvīci yoga is thrown into the *Kṛmidaṁśa* hell as long as the period of four *yugas*.

परकीये लुप्तकूपे कूपं मूढः करोति यः।
पुष्करिण्यां च लुप्तायां तां ददाति च यो नरः॥१५॥
सर्वं फलं परस्यैव तप्तसूर्मिं व्रजेत्तु सः।
तत्र तिष्ठति संतप्तो यावदिन्द्राश्चतुर्दश॥१६॥
परकीयतडागे च पङ्कमुद्धृत्य चोत्सृजेत्।
रेणुप्रमाणवर्षं च ब्रह्मलोके वसेन्नरः॥१७॥

The one who rebuilds others well or step-well or renovates them in his own name, he falls into the terrific hell for a period of the live of fourteen Indras and the entire merit of his reconstruction goes to others. The one who takes away the mud from the tank owned by others cleansing the same and then forgets about it, he earns great merit enjoying a comfortable living in *Brahmaloka* for a large number of years.

पिण्डं पित्रे भूमिभर्तुर्न प्रदाय च मानवः।
श्राद्धं करोति यो मूढो नरकं याति निश्चितम्॥१८॥

The one who performs *śrāddha* over the land of others without providing any compensation to the land owner, he surely goes to well.

भूमौ दीपं योऽर्पयति सोऽन्धः सप्तसु जन्मसु।
भूमौ शङ्खं च संस्थाप्य कुष्ठं जन्मान्तरे लभेत्॥१९॥

The one who places the lamp over the earth, he becomes blind for seven birth and the one who places the conch on the earth he attracts the disease of leprosy in next birth.

मुक्तामाणिक्यहीरं च सुवर्णं च मणिं तथा।
यश्च संस्थापयेद्भूमौ दरिद्रः सप्तजन्मसु॥२०॥
शिवलिङ्गं शिलामर्च्यां यश्चार्पयति भूतले।
शतमन्वन्तरं यावत्कृमिभक्षे स तिष्ठति॥२१॥
सूक्तं मन्त्रं शिलातोयं पुष्पं च तुलसीदलम्।
यश्चार्पयति भूमौ च स तिष्ठेन्नरके युगम्॥२२॥

The one who places the gems, rubies, precious stones, gold and crystal over the earth becomes pauper in coming seven births. The one who places the *Śivaliṅga* and *Śālagrāma* over the earth, is thrown in the *Kṛmibhakṣa* hell for a

hundred of *manvantaras*. The one who places the Vedic sūktas, the mantras, *Śālagrāma*, sacred water, the flower and Tulasī leaves over the ground, he is lodged in the hell for four *yugas*.

जपमालो पुष्पमालां कर्पूरं रोचनां तथा।

यो मूढश्चार्पयेद्भूमौ स याति नरकं ध्रुवम्।।२३।।

The one who places the rosary, the garland of flowers, camphor and *Gorocana* on earth, earn and dwelling of a hell.

मुने चन्दनकाष्ठं च रुद्राक्षं कुशमूलकम्।

संस्थाप्य भूमौ नरके वसेन्मन्वन्तरावधि।२४।।

O sage, the one who places the sandal-wood, Rudrākṣa, the roots of Kuśā grass over the earth, he is thrown into the hell for a *manvantara*.

पुस्तकं यज्ञसूत्रं च भूमौ संस्थापयेत्तु यः।

न भवेद्विप्रयोनौ च तस्य जन्मान्तरे जनिः।।२५।।

The one who places a book and the *yajñopavīta* over the earth, the person can never be born in the race of Brāhmaṇa for many times to comes.

ब्रह्महत्यासमं पापमिह वै लभते ध्रुवम्।

ग्रन्थियुक्तं यज्ञसूत्रं पूज्यं स्यात्सर्ववर्णकैः।।२६।।

And the earns the sin of *Brahmahatyā*. The *yajñasūtra* which is tied to a Brāhmaṇa has to be adored in all conditions.

यज्ञं कृत्वा तु यो भूमिं क्षीरेण नहि सिञ्चति।

य याति तप्तसूर्मिं च संततः सर्वजन्मसु।।२७।।

भूकम्पे ग्रहणे यो हि करोति खननं भुवः।

जन्मान्तरे महापापी सोऽङ्गहीनो भवेद्ध्रुवम्।।२८।।

The one who does not pour the milk over the ground after performing of the *yajña*, he always suffers in many coming birth and is thrown into the hell. The one who digs the earth at the time of earthquake and at the time of eclipse, such a great sinner is born deformed for many births.

भवनं यत्र सर्वेषां भूमिस्तेन प्रकीर्तिता।

वसु रत्नं या दधाति वसुधा च वसंधुरा।।२९।।

Since the houses of all the people are constructed over the earth that is why it is called *Bhūmi*. Since she bears the riches in her womb she is called Vasundharā.

हरेरूरौ च या जाता सा चोर्वी परिकीर्तिता।

धरा धरित्री धरणी सर्वेषां धरणात्तु या।।३०।।

Since she was born out of the high of the lord she has been given the name of Urvī. Since she bears the load of everyone she is known as *Dharā* and Dharaṇī.

इज्या च यागभरणात्क्षोणी क्षीणालये च या।

महालये क्षणं याति क्षितिस्तेन प्रकीर्तिता।।३१।।

Since the *yāgas* are performed over her, she is called *ijyā*, Because she is reduced in rise during the dissolution, she is known as *Kṣoṇī*. Since she is destroyed completely as the time of dissolution she is called *Kṣiti*.

काश्यपी कश्यपस्येयमचला स्थितिरूपतः।

विश्वंभरा तद्भरणाच्चान्ताऽनन्तरूपतः।।३२।।

Since she is the daughter of Kaśyapa, she is also known as Kāśyapī. Since she remain stable, she is known as immovable. Since she feeds the entire universe, she is known as Viśvambharā. Since she has the endless form she is called Anantā.

पृथ्वीयं पृथुकन्यात्वाद्विस्तृतत्वान्मही मुने।।३३।।

O' sage, since she is the dauther of Pṛthu, she is known as Pṛthvī and having its immeasurable expanse, she is known as *Mahī*.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० पृथिव्युपाख्यानं नाम नवमोऽध्यायः।।९।।

अथ दशमोऽध्यायः

Chapter – 10

The story of the birth of Gaṅgā

नारद उवाच

श्रुतं पृथिव्युपाख्यानमतीव सुमनोहरम्।
गङ्गोपाख्यानमधुना वद वेदविदां वर॥ १॥
भारतं भारतीशापादाजगाम सुरेश्वरी।
विष्णुस्वरूपा परमा स्वयं विष्णुपदी सती॥ २॥

कथं कुत्र युगे केन प्रार्थिता प्रेरिता पुरा।
तत्क्रमं श्रोतुमिच्छामि पापघ्नं पुण्यदं शुभम्॥ ३॥

Nārada said—O best of those well-versed in the Vedas, I have heard the charming story of the goddess Pṛthvī but I would now like to listen to the story of birth of Gaṅgā you kindly narrate the same. The goddess Gaṅgā has the form of Viṣṇu and also is known by the name of Viṣṇupadī (the one who emerged out of the feet of Viṣṇu). How did she emerge over the land of Bhārata because of curse of Sarasvatī and during which period did she reach her at whose request and prayers, she had to arrive here. She happens to be the remover of the sins absolutely sacred and is meritorious.

नारायण उवाच

राजराजेश्वरः श्रीमान्सगरः सूर्यवंशजः।
तस्य भार्या च वैदर्भी शैव्या च द्वे मनोहर॥ ४॥
सत्यस्वरूपः सत्येष्ठः सत्यवाक्सत्यभवनः।
सत्यधर्मविचारज्ञः परं सत्ययुगोद्भवः॥ ५॥

Nārāyaṇa said— There was a king born in the solar race who was known by the name of Sagara who had two beautiful wives named Vaidarbhī and Śaivyā. The king was quite truthful who always believed in truth, spoke truth and was truthful in the performing Brahma. He was the best of the kings and was born in *Satyayuga*.

एकस्यामेव पुत्रश्च बभूव सुमनोहरः।
असमञ्ज इति ख्यातः शैव्यायां कुलवर्धनः॥ ६॥

From his queen named Śaivyā a girl was born besides a son named Asamañjasa, who was the promoter of the race.

अन्या चाराधयामास शंकरं पुत्रकामुकी।
बभूव गर्भस्तस्याश्च शिवस्य तु वरेण च॥ ७॥
गते शताब्दे पूर्णे च मांसपिण्डं सुषाव सा।
तद्दृष्ट्वा च शिवं ध्यात्वा रुरोदोच्चैः पुनः पुनः॥ ८॥

His wife named Vaidarbhī meditated upon Śiva with the desire of having a son. By the grace of Śiva, she was conceived. After the lapse of a hundred years, a block of flesh was born of her. On looking at it, she started meditating upon Śiva and then started crying.

शंभुर्ब्राह्मणरूपेण तत्समीपं जगाम ह।
चकार संविभज्यैतत्पिण्डं षष्टिसहस्रधा॥ ९॥

Śiva then appeared in the form of Brāhmaṇa and the block of flesh was broken, out of which sixty thousand sons emerged.

सर्वे बभूवुः पुत्राश्च महाबलपराक्रमाः।
ग्रीष्ममध्याह्नमार्तण्डप्रभाजुष्टकलेवराः॥ १०॥
कपिलर्षेः कोपदृष्ट्या बभूवुर्भस्मसाच्च ते।
राजा रुरोद तच्छ्रुत्वा जगाम मरणं शुचा॥ ११॥
तपश्चकारासमञ्जो गङ्गानयनकारणात्।
तपः कृत्वा लक्षवर्षं म्रियते कालयोगतः॥ १२॥
दिलीपस्तस्य तनयो गङ्गानयनकारणात्।
तपः कृत्वा लक्षवर्षं ययौ लोकान्तरं नृपः॥ १३॥

All those son were quite valorous, strong and possessed the lustre of the suns of the summer season. After sometime, with the rage of sage Kapila, all the sixty thousand of them were reduced to ashes. the king's mind was filled with grief and in that condition his life came to an end. Thereafter Asamañjasa performing *tapas* for a lakh of years and he died while doing so. Thereafter his son Dilīpa meditated for a lakh of year for the same purpose.

अंशुमांस्तस्य पुत्रश्च गङ्गानयनकारणात्।
तपः कृत्वा लक्षवर्षं मृतश्च कालयोगतः॥ १४॥

His son Aṅśumān meditated for a lakh of years for getting Gaṅgā on earth and he also had to meet with the same fate.

भगीरथस्तस्य पुत्रो महाभागवतः सुधीः।
वैष्णवो विष्णुभक्तश्च गुणवानजरामरः॥ १५॥

And extremely intelligent son named Bhagīratha was born to Dilīpa who was a great Vaiṣṇava, devoted to lord Viṣṇu, quite meritorious and was eternal and everlasting.

तपः कृत्वा लक्षवर्षं गङ्गानयनकारणात्।
ददर्श कृष्णं हृष्टास्यं सूर्यकोटिसमप्रभम्॥ १६॥

द्विभुजं मुरलीहस्तं किशोरं गोपवेषकम्।
परमात्मानमीशं च भक्तानुग्रहविग्रहम्।। १७।।
स्वेच्छामयं परं ब्रह्म परिपूर्णतमं विभुम्।
ब्रह्मविष्णुशिवाद्यैश्च स्तुतं मुनिगणैर्युतम्।। १८।।
निर्लिप्तं साक्षिरूपं च निर्गुणं प्रकृतेः परम्।
ईषद्धास्यं प्रसन्नास्यं भक्तानुग्रहकारकम्।। १९।।
वह्निशुद्धांशुकाधानं रत्नभूषणभूषितम्।
तुष्टाव दृष्ट्वा नृपतिः प्रणम्य च पुनः पुनः।। २०।।
लीलया च वरं प्राप्य वाञ्छितं वंशतारकम्।
तत्राजगाम गङ्गा सा स्मरणात्परमात्मनः।। २१।।
तं प्रणम्य प्रतस्थौ च तत्पुरः संपुटाञ्जलिः।
उवाच भगवांस्तत्र तां दृष्ट्वा सुमनोहराम्।।
कुर्वतीं स्तवनं दिव्यं पुलकाञ्चितविग्रहाम्।। २२।।

He meditated upon lord Krsna for a lakh of years and ultimately he had an audience with lord. At that point of time the lustre of crores of suns of the summer season was emerging out of the body of the lord. He had two arms and was holding a flute in his hand. He was of tender age and appeared in the form of a cowherd, in order to grace his devotees, he had taken to this form. O sage, lord Krsna happened to be the complete parabrahman. He can take to any form. At that point of time all .he gods including Brahmā, Visnu and Śiva were adoring him. The sages too bowed their heads in reverence to him. He is always unattached, witness of all, invisible one, beyond Prakrti and is the one who bestows his grace over his devotees. The faces of lord Krsna wore a serene smile. He was clad in divine garments and divine ornaments studded with gems, over his body. Having a look at the lord, Bhagīratha bowed in reverence to him again and again, showering all the praises. Thereafter he received the boons from the lord quite easily, by which his race could be redeemed. With the very thought of the river Gangā by the lord she arrived there at the same time. Bowing in reverence before the lord, she stood there with folded hands. Finding the goddess Gangā praising him, with her mind filled with emotions, the lord said.

श्रीकृष्ण उवाच

भारतं भारतीशापाद्गच्छ शीघ्रं सुरेश्वरि।। २३।।
सगरस्य सुतान्सर्वान्पूतान्कुरु ममाज्ञया।
त्वत्स्पर्शवायुना पूता यास्यन्ति मम मन्दिरम्।। २४।।

Lord Krsna said—O best of the goddess because of the curse of Sarasvatī you have to descend on earth in Bhārata. At my command you go there and purify the sons of Sagara. With the touch of the air from your water they will get purified and reach my abode.

बिभ्रतो दिव्यमूर्त्तिं ते दिव्यस्यन्दनगामिनः।
मत्पार्षदा भविष्यन्ति सर्वकालं निरामयाः।। २५।।

My attendants taking to divine form, mounted over the divine chariots will be available there all the time free from diseases.

कर्मभोगं समुच्छिद्य कृतं जन्मनि जन्मनि।
नानाविधं महत्स्वल्पं पापं स्याद्भारते नृभिः।। २६।।
गङ्गायाः स्पर्शवातेन नश्यतीति श्रुतौ श्रुतम्।
स्पर्शनं दर्शनाद्देव्याः पुण्यं दशगुणं ततः।। २७।।

All their misdeeds of many birth would turn into goods deeds and they will attain the divine form. It is ordained by *Śrutis* that the sins earned by a human in the crores of his births, will be washed away by with the simple touch of the wind of the Gangā. By taking a bath in the waters of Gangā one earns ten time more merits.

मौसलस्नानमात्रेण सामान्यदिवसे नृणाम्।
कोटिजन्मार्जितं पापं नश्यतीति श्रुतौ श्रुतम्।। २८।।

During ordinary days even if one has a dip in the Gangā, the sins, accumulated by him during crores of earlier births are washed away. This has been ordained by the *Śrutis*.

यानि कानि च पापानि ब्रह्महत्यादिकानि च।
नानाजन्मार्जितान्येव कामतोऽपि कृतानि च।। २९।।
तानि सर्वाणि नश्यन्ति मौसलस्नानतो नृणाम्।
पुण्याहस्नानजं पुण्यं वेदा नैव विदन्ति च।। ३०।।

Many of the sins like *Brahmahatyā* and several others sins committed for any purpose, are washed away by taking a bath in the Gaṅgā. By taking a bath on the sacred days, the same merit is multiplied, which cannot be defined even by the Vedas.

केचिद्विदन्ति ते देवि फलमेव यथागमम्।
ब्रह्मविष्णुशिवाद्याश्च सर्वे नैव विदन्ति च॥३१॥

O goddess some of the people came to know about your glory from the scriptures. Even otherwise Brahmā, Viṣṇu and Śiva are not fully aware of your glory.

सामान्यदिवसस्नानसंकल्पं शृणु सुन्दरि।
पुण्यं दशगुणं चैव मौसलस्नानत: परम्॥३२॥

O beautiful one, by taking bath on ordinary days one gets much more merit by doing so on sacred days.

ततस्त्रिंशद्गुणं पुण्यं रविसंक्रमणे दिने।
अमायां चापि तत्तुल्यं द्विगुणं दक्षिणायने॥३३॥
ततो दशगुणं पुण्यं नराणामुत्तरायणे।
चातुर्मास्यां पौर्णमास्यामनन्तं पुण्यमेव च॥३४॥

In case a Sunday falls on the first of the month, one earns great merit which is thirty time more then the ordinary day. On the day Amāvāsyā (dark night) if one takes a bath in the Gaṅgā he earns similar merit. Similarly, when the sun is the southern half year, one gets triple the merit and when the same is in the northern half year, one gets ten times more merit. In the four rainy months, on the full moon day, the merit accruing from taking a bath in the Gaṅgā is beyond measure.

अक्षयायां च तत्तुल्यं नैतद्वेदे निरूपितम्।
असंख्यपुण्यफलदमेतेषु स्नानदानकम्॥३५॥
सामान्यदिवसे स्नानं ध्यानाच्छतगुणं फलम्।
मन्वन्तरेषु देवेशि युगादिषु तथैव च॥३६॥

On the *Akṣyatithi*, if one takes a bath in the, he earns similar merit by taking bath in the Gaṅgā during the four rainy seasons one gets merit which cannot be measured. While taking a bath in the Gaṅgā on ordinary days, one gets a hundred time more merit if is the same is accompanied with *dhyānam* also. Similarly, similar type of merit has been prescribed for the *manvantaras* and *yuga*.

माघस्य सितसप्तम्यां भीष्माष्टम्यां तथैव च।
तथाऽशोकाष्टमीतिथ्यां नवम्यां च तथा हरे:॥३७॥
ततोऽपि द्विगुणं पुण्यं नन्दायां तव दुर्लभम्।
दशपापहरायां तु दशम्यां सुमहत्फलम्॥३८॥
नन्दासमं च वारुण्यां महत्पूर्वे चतुर्गुणम्।
ततश्चतुर्गुणं पुण्यं द्विमहत्पूर्वके सति॥३९॥
पुण्यं कोटिगुणं चैव सामान्यस्नानतो भवेत्।
चन्द्रसूर्योपरागेषु स्मृतं दशगुणं तत:॥४०॥
पुण्येऽप्यर्घोदये काले तत: शतगुणं फलम्।
सर्वेषामेव संकल्पो वैष्णवानां विपर्यय:॥४१॥

By taking a bath in the Gaṅgā on the bright seventh day of the month of Māgha, Bhīṣmāṣṭ amī, Aśokāṣṭamī, Rāmanavamī, one gets double the merit. By taking in the Gaṅgā on the Puṇyanandā day the merit is increased. This merit is increases to ten times if one takes a bath on the *Pāpaharaṇa-Daśamī*. Like Nandā, one gets the same merit during Vāruṇī. During *Mahāvāruṇī*, one gets four time more merit which is a crores time more than the merit one earns on ordinary day. During the solar and lunar eclipses one earns ten time more merits by taking a bath in the Gaṅgā. Similarly by taking a bath in *Arghyodaya*-time, one gets hundred times more merit. As compared to others, the resolve of the Vaiṣṇavas for taking bath in the Gaṅgā, is quite different.

फलसंधानरहिता जीवन्मुक्ताश्च वैष्णवा:।
मत्प्रीतिभक्तिकामास्ते सर्वदा सर्वकर्मसु॥४२॥

The Vaiṣṇavas always perform the deeds unmindful of the fruits of the same. They are always devoted to me and also desire to be so.

गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे विशेत्पर:।
जीवन्मुक्तं वैष्णवं तं वेदा: सर्वे वदन्ति च॥४३॥

The *mantra* of the lord after emerging from the mouth of the teacher enters into the ear of the

Vaiṣṇavas. All the Vedas describe such a person as *Jīvanmukta Vaiṣṇava*.

पुरुषाणां शतं पूर्वं पैतृकं च परं शतम्।
मातामहस्य च शतं मातरं मातृमातरम्॥४४॥
भगिनीं भ्रातरं चैव भागिनेयं च मातुलम्।
श्वश्रूं च श्वशुरं चैव गुरुपत्नीं गुरोः सुतम्॥४५॥
गुरुं च ज्ञानदातारं मित्रं च सहचारिणम्।
भृत्यं शिष्यं चेटीं प्रजां स्वाश्रमसंन्निधौ॥४६॥
उद्धरेदात्मना सार्धं मन्त्रग्रहणमात्रतः।
मन्त्रग्रहणमात्रेण जीवन्मुक्तो भवेन्नरः॥४७॥

The one who receives the *Vaiṣṇas mantra*, he redeems his hundred generation of his parents besides those of the other hundred generations of the mother, the maternal grandmother, the sister, the brothers, sister's sons, the maternal uncle, parents-in-law, wife of the *Guru*, sons of the *Guru*, the one who imparts knowledge, friends, servants, describes, maid-servants and the people who take refuge with such a person besides the people of the neighbourhood. By simply receiving the *mantra* of lord Kṛṣṇa one is freed form the life bondage.

तस्य संस्पर्शनात्पूतं तीर्थं च भुवि भारते।
तस्यैव पादरजसा सद्यः पूता वसुंधरा॥४८॥
पादोदकस्थानमिदं तीर्थमेव भवेद्ध्रुवम्।
अन्नं विष्ठा जलं मूत्रं यद्विष्णोरनिवेदितम्॥४९॥
खादन्ति नो वैष्णवाश्च सदा नैवेद्यभोजिनः।
विष्णोर्निवेदितान्नं च नित्यं ये भुञ्जते नराः॥५०॥
पूतानि सर्वतीर्थानि तेषां च स्पर्शनादहो।
विष्णोः पादोदकं पुण्यं नित्यं ये भुञ्जते नराः॥५१॥
तत्पापानि पलायन्ते वैनतेयादिवोरगाः।
तेषां दर्शनमात्रेण पूतं च भुवनत्रयम्॥५२॥

The sacred places of the entire Bhāratavarṣa become sanctified with the touch of such a person and with the touch of the dust of a feet even the land is purified wherever the water of his feet false, it becomes a sacred place. The food which is taken without offering it Viṣṇu is like refuse and the water like the urine. The Vaiṣṇavas never consume them because they consume everything after first offering it to the lord, the one who consumes food after first offering it to the lord all the holy places are sanctified with the touch of such a person. The people who sip the *Carṇāmṛta* of lord Viṣṇu daily, all their sins are driven away in the same way as the serpents flee at the sight of Garuḍa. All the three worlds are sanctified with the single look of such people.

विष्णोः सुदर्शनं चक्रं सततं तांश्च रक्षति।
मद्गुणश्रवणाद्ये च पुलकाङ्कितविग्रहाः॥५३॥
गद्गदाः साश्रुनेत्राश्च नरास्ते वैष्णवोत्तमाः।
पुत्रादपि परः स्नेहोमयि येषां निरन्तरम्॥
गृहाद्याश्च मयि न्यस्तास्ते नरा वैष्णवोत्तमाः॥५४॥

The *Sudarśana-cakra* of lord Viṣṇu always protects them. They become emotional y listening to my glory and the tears of joy and ecstasy flow from their eyes always. Such people are known to be the best Vaiṣṇavas. Such of the people who adore me better then their own sons and leave their house hold to my care, they are known as the best Vaiṣṇavas.

आब्रह्मस्तम्बपर्यन्त मत्तः सर्वं चराचरम्।
सर्वेषामहमेवेश इतिज्ञा वैष्णवोत्तमाः॥५५॥

The entire universe from here to the *Brahmaloka* emerges from him and I happened to be the lord of everyone, such of the Vaiṣṇavas who are aware of all this, are considered to be the best.

असंख्यकोटिब्रह्माण्डं ब्रह्मविष्णुशिवादयः।
प्रलये मयि लीयन्ते चेतिज्ञा वैष्णवोत्तमाः॥५६॥
तेजःस्वरूपं परमं भक्तानुग्रहविग्रहम्।
स्वेच्छामयं निर्गुणं च निरीहं प्रकृतेः परम्॥५७॥
सर्वे प्राकृतिका मत्त आविर्भूतास्तिरोहिताः।
इति जानन्ति ये देवि ते नरा वैष्णवोत्तमाः॥५८॥

The innumerable and crores of globes besides Brahmā, Viṣṇu and Śiva merge in my body at the time of dissolution. Such of the people who are aware of all this are known to be the best Vaiṣ

ṇavas. O goddess I possessed the best of lustre and for bestowing grace on my devotee I am invisible, uncondemed, beyond Prakṛti and all the elements of nature emerge from me and finally merge in me. The people who are aware of this, are the true Vaiṣṇavas.

इत्येवमुक्त्वा देवेशो विरराम तयो: पुर:।
उवाच तं त्रिपथगा भक्तिनम्रात्मकंधरा॥५९॥

Thus speaking before both of them lord Kṛṣṇa kept quiet. Thereafter Gaṅgā who stood before him with folded hands and bowing her head she spoke.

गङ्गोवाच

यामि चेद्भारतं नाथ भारतीशापत: पुरा।
तवाज्ञया च राजेन्द्र तपसा चैव सांप्रतम्॥६०॥

Gaṅgā said—"O lord because of the curse of goddess Sarasvatī pronounced by her in earlier times and at your command, I am proceeding on earth to fulfil the desire the king Bhagīratha.

यानि कानि च पापानि मह्यां दास्यन्ति पापिन:।
तानि मे केन नश्यन्ति तदुपायं वद प्रभो॥६१॥

But O lord all the sinful people will dump their store of sins over me. Then how shall I be able to purify myself. You kindly tell me.

कति कालं परिमितं स्थितिर्मे तत्र भारते।
कदा यास्यामि सर्वेश तद्विष्णो: परमं पदम्॥६२॥

O lord of all, up to what time shall I have to remain in Bhārata and when shall I be able to return to your sacred place of Viṣṇuloka?

ममान्यद्वाञ्छितं यद्यत्सर्वं जानासि सर्ववित्।
सर्वान्तरात्मन्सर्वज्ञ तदुपायं वद प्रभो॥६३॥

O lord, you are adorable by all and as such you are also aware of my other desires. O lord of the hearts of all, you kindly tell me the way out to have my desire fulfilled.

श्रीकृष्ण उवाच

जानामि वाञ्छितं गङ्गे तव सर्वं सुरेश्वरि।
पतिस्ते रुद्ररूपोऽयं लवणोदो भविष्यति॥६४॥

Kṛṣṇa said—O Gaṅgā the best of the goddesses, I am quite well-aware of the desires of your minds. This salt-water ocean who happens to the form of Rudra will be your husband.

ममैवांश: समुद्रश्च त्वं च लक्ष्मीस्वरूपिणी।
विदग्धाया विदग्धेन संगमो गुणवान्भुवि॥६५॥

This ocean emerged from one of my rays and you also happen to be the form of Lakṣmī, the union of a good actor with a good actress is considered to be quite auspicious on earth.

यावत्य: सन्ति नद्यश्च भारत्याद्याश्च भारते।
सौभाग्यं तव तास्वेव लवणोदस्य सौरते॥६६॥
अद्यप्रभृति देवेशि कले: पञ्चसहस्रकम्।
वर्षं स्थितिस्ते भारत्या भुवि शापेन भारते॥६७॥

All rivers of the land like Sarasvatī and other will merge in you and you alone will flow towards the ocean. You will be considered to be the sacred most of all the rivers. O goddess, you will have to stay in Bhāratavarṣa for five thousand years as a result of the curse of Sarasvatī.

नित्यं वारिधिना सार्धं करिष्यसि रहो रतिम्।
त्वमेव रसिका देवी रसिकेन्द्रेण संयुता॥६८॥

You will enjoy the company of the ocean there in a scheduled place because you are quite a passionate one.

त्वां तोषयन्ति स्तोत्रेण भगीरथकृतेन च।
भारतस्था जना: सर्वे पूजयिष्यन्ति भक्तित:॥६९॥

All the dwellers of Bhārata would recite your name with devotion and adore you with reverence.

ध्यानेन कौथुमोक्तेन ध्यात्वा त्वां पूजयिष्यति।
य: स्तौति प्रणमेन्नित्यं सोऽश्वमेधफलं लभेत्॥७०॥

According to the method of *Kauthumī-śākhā*. all the people will perform *pūjā* for you daily, meditate upon you and recite you *stotra* bowing in reverence. All of them will earn the merit of performing *Aśvamedha* sacrifice.

गङ्गा गङ्गेति या ब्रूयाद्योजनानां शतैरपि।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति॥७१॥

The one who recites the name of Gaṅgā even at a distance of hundred of *yojanas*, he is relieved of all the sins and achieves access to *Viṣṇuloka*.

सहस्रपापिनां स्नानाद्यत्पापं ते भविष्यति।
मद्भक्तदर्शने तावत्तदैव हि विनश्यति॥७२॥

Hundreds of sinners will be redeemed with the taking of bath in your waters, the sin you will earn by the bathing of such sinners, will be washed out at the sight of my devotees.

पापिनां तु सहस्राणां शवस्पर्शेन यत्तव।
मन्मन्त्रोपासकस्नानात्तदघं च विनश्यति॥७३॥

Similarly the sin you will earn with the touch of thousands of dead bodies will be washed out with the taking of bath of my devotees in your water and reciting of my *mantras* by them.

यत्र यत्र भवेद्गङ्गे मन्नामगुणकीर्तनम्।
तत्रैव त्वमधिष्ठानं करिष्यस्यघमोचनात्॥७४॥

O Gaṅgā at whichever place my name is recited, it would be relieved of all sins and that would become your abode.

सार्धं सरिद्भिः श्रेष्ठाभिः सरस्वत्यादिभिः शुभे।
तत्तु तीर्थं भवेत्सद्यो यत्र मद्गुणकीर्तनम्॥७५॥
यद्रेणुस्पर्शमात्रेण पूतो भवति पातकी।
रेणुप्रमाणं वर्षं च स वैकुण्ठे वसेद्ध्रुवम्॥७६॥

O fortunate one, wherever my glory is recited, the place would become holy place in company with Sarasvatī and other holy rivers. They will remain in the heaven for such number of years as would be the number of the particles of sand of that place.

ज्ञानेन त्वयि ये भक्ता मन्नामस्मृतिपूर्वकम्।
समुत्सृजन्ति प्राणांश्च ते गच्छन्ति हरेः पदम्॥७७॥
पार्षदप्रवरास्ते च भविष्यन्ति हरेश्चिरम्।
असंख्यकं प्राकृतिकं लयं द्रक्ष्यन्ति ते नराः॥७८॥
मृतस्य बहुपुण्येन तच्छवं त्वयि विन्यसेत्।
प्रयाति स च वैकुण्ठं यावदस्थ्नां स्थितिस्त्वयि॥७९॥

Such of devotees who reciting my name will take bath in your water and then end their lives they would always achieve the abode of Viṣṇu and become the permanent attendants of Viṣṇu. Residing in Vaikuṇṭha they would witness innumerable natural dissolutions. Only such of the dead bodies will be thrown in your water who are devoid of all the sins and are immensely meritorious. Till such time the ashes of such people would reside in your sacred water, they would reside Vaikuṇṭha.

कायव्यूहं ततः कृत्वा भोजयित्वा स्वकर्मजम्।
तस्मै ददामि सारूप्यं तं करोमि च पार्षदम्॥८०॥

Thereafter I shall allow him to enjoy the merits of his good deeds and thereafter provide him the salvation making him my own attendants.

अज्ञानी त्वज्जलस्पर्शाद्यदि प्राणान्समुत्सृजेत्।
तस्मै ददामि सारूप्यं तं करोमि च पार्षदम्॥८१॥
अन्यत्र वा त्यजेत्प्राणांस्त्वन्नामस्मृतिपूर्वकम्।
तस्मै ददामि सारूप्यमसंख्यं प्राकृतं लयम्॥८२॥

Even when unwise person ends his life touching your water he will achieve salvation and I shall make him my own attendants. If anyone meets with the end of his life at some other place reciting your name, I shall bestow on him the salvation.

अन्यत्र वा त्यजेत्प्राणान्मन्नामस्मृतिपूर्वकम्।
तस्मै ददामि सालोक्यं यावद्वै ब्रह्मणो वयः॥८३॥

Irrespective of being the place where one meets to the end of his life, I provide him with salvation who recites my name as long as the period of a Brahmā's existence is counted.

तीर्थेऽप्यतीर्थे मरणे विशेषो नास्ति कश्चन।
मन्मन्त्रोपासकानां च नित्यं नैवेद्यभोजिनाम्॥८४॥
पूतं कर्तुं स शक्तो हि लीलया भुवनत्रयम्।
रत्नेन्द्रसारनिर्माणयानेन सह पार्षदैः॥
सद्यः स याति गोलोकं मम तुल्यो भवेद्ध्रुवम्॥८५॥

The one who adores me with devotion daily and consumes the food first offering to me a part

up it, (he is redeemed and) his death at a holy place or any other place is of no consequence. Such a person easily purifies all the three worlds and becoming like me, surrounded by my attendants, mounts over a plane and reaches *Goloka*.

मद्भक्तबान्धवा ये ये ते ते पुण्यधियः शुभे।
ते यान्ति रत्नयानेन गोलोकं च सुदुर्लभम्॥८६॥

O virtuous one the relatives of all my devotees proceed to *Goloka* and occupy the gems studded thrones.

यत्र यत्र मृता ये च ज्ञानाज्ञानेन वा सति।
जीवन्मुक्ताश्च ते पूता भक्तसंन्निधिमात्रतः॥८७॥

Whether one is learned or a fool, remaining in any condition if one meets with the end of his life, he is freed from the bondage of birth and death because of the company of my devotees he keeps.

इत्युक्त्वा श्रीहरीस्तां च तमुवाच भगीरथम्।
स्तुहि गङ्गामिमां भक्त्या पूजां कुरु च सांप्रतम्॥८८॥

Thus speaking to Gaṅgā lord Kṛṣṇa spoke to Bhagīratha thus, "You adore the Gaṅgā with reverence and devotion."

भगीरथस्तां तुष्टाव पूजयामास भक्तितः।
ध्यानेन कौथुमोक्तेन स्तोत्रेण च पुनः पुनः॥८९॥
श्रीकृष्णं प्रणनामाथ परमात्मानमीश्वरम्।
भगीरथश्च गङ्गा च सोऽन्तर्धानं गतो हरिः॥९०॥

Thereafter Bhagīratha with his mind filled with devotion performed *dhyānam* according to the *Kauthumī-śākhā* and recited *stotras* for Gaṅgā again and again. Thereafter Bhagīratha bowed in reverence to the Gaṅgā and lord Kṛṣṇa thereafter disappeared from the scene.

नारद उवाच

स्तोत्रेण केन ध्यानेन केन पूजाक्रमेण च।
पूजां चकार नृपतिर्वद वेदविदां वर॥९१॥

Nārada said— O best of those who are well-versed in the Vedas, you kindly tell me the way Bhagīratha adored Gaṅgā, the *stotra* he recited, the *dhyānam* he performed and the sequence of his meditation.

श्रीनारायण उवाच

स्नात्वा नित्यक्रियां कृत्वा धृत्वा धौते च वाससी।
पादौ प्रक्षाल्य चाऽऽचम्य संयतो भक्तिपूर्वकम्॥९२॥
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवम्।
संपूजयेन्नरः शुद्धः सोऽधिकारी च पूजने॥९३॥

Nārāyaṇa said— After taking bath and getting free from all the daily routines, one should clad himself in two clean garments and wash his feet. Sipping water, he should adore with devotion Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī.

गणेशं विघ्ननाशाय निष्पापाय दिवाकरम्।
वह्निं स्वशुद्धये विष्णुं मुक्तये पूजयेन्नरः॥९४॥
शिवं ज्ञानाय ज्ञानेशं शिवां बुद्धिविवृद्धये।
संपूज्यैतल्लभेत्प्राज्ञो विपरीतमतोऽन्यथा॥९५॥

Gaṇeśa should be adored for the remover of obstructions, one would adore Gaṇeśa for destruction of the sins, Sūrya should be adored for self purification. Agni should be adored for salvation. Viṣṇu should be adored for achieving knowledge. Śiva should be adored and for seeking prowess and intelligent, Pārvatī should be adored because by adoring her these dities are pleased and the devotee gets the desired fruits and by ignoring them, one meets with disappointments.

दध्यावनेन तद्ध्यानं शृणु नारद तत्त्वतः।
ध्यानं च कौथुमोक्तं वै सर्वपापप्रणाशनम्॥९६॥

O Nārada according to the *Kauthumī-śākhā*. The *dhyānam* performed by Bhagīratha is going to be narrated by me, you listen to it carefully.

श्वेतचम्पकवर्णाभां गङ्गां पापप्रणाशिनीम्।
कृष्णविग्रहसंभूतां कृष्णतुल्यां परां सतीम्॥९७॥
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम्।
शरत्पूर्णेन्दुशतकप्रभाजुष्टकलेवराम्॥९८॥
ईषद्धासप्रसन्नास्यां शश्वत्सुस्थिरयौवनाम्।
नारायणप्रियां शान्तां सत्सौभाग्यसमन्विताम्॥९९॥

बिभ्रतीं कबरीभारं मालतीमाल्यसंयुताम्।
सिन्दूरबिन्दुललितां सार्धं चन्दनबिन्दुभिः॥ १००॥
कस्तूरीपत्रकं गण्डे नानाचित्रसमन्वितम्।
पक्वबिम्बसमानैकचार्वोष्ठपुटमुत्तमम्॥ १०१॥

She has the complexion of the jasmine flowers and is the remover of the sins. She is the one, which appears from the body of lord Kṛṣṇa and is pure like him. One should meditate upon the Gaṅgā possessing these qualities. She is pure like fire and is clad in sanctified garments. She is adorned with ornaments studded with gems. She has the lustre like the hundreds of full moons of the winter season. She wears a serene smile over her face and is always youthful. The lady of the scriptures, is quite dear to Nārāyaṇa, the fortune can never get separated from her. Her hair is beautifully arranged and she wears a garland of jasmine flowers. Her forehead is decorated with a red spot surrounded by the small spots of sandal-wood paste. This adds to her beauty. Her temples are beautifully decorated with *kastūrī*; she is decorated with several paintings, her lips are like the ripe wood apples.

मुक्तापङ्क्तिप्रभाजुष्टदन्तपङ्क्तिमनोहराम्।
सुचारुवक्त्रनयनां सकटाक्षमनोरमाम्॥ १०२॥

The lines of teeth are dazzling like the pearls; the face is beautiful and the eyes are charming with curly eye-brows.

कठिनं श्रीफलाकारं स्तनयुग्मं च बिभ्रतीम्।
बृहच्छ्रोणीं सुकठिनां रम्भास्तम्भविनिन्दिताम्॥ १०३॥

The both the breasts are stiff and are of the size of the apple, the pelvic region is develop and quite stiff. The thighs resemble the trunk of the banana tree.

स्थलपद्मप्रभाजुष्टपादपद्मयुगं धराम्।
रत्नाभरणसंयुक्तं कुङ्कुमाक्तं सयावकम्॥ १०४॥
देवेन्द्रमौलिमन्दारमकरन्दकणारुणम्।
सुरसिद्धमुनीन्द्रादिदत्तार्घ्यैस्संयुतं सदा॥ १०५॥
तपस्विमौलिनिकरभ्रमरश्रेणिसंयुतम्।
मुक्तिप्रदं मुमुक्षूणां कामिनां स्वर्गभोगदम्॥ १०६॥

The pair of feet looked like the lotus flowers and were adorned with ornaments and plastered with vermilion. The redness of the feet of the goddess excelled the beauty of the Mandāra flower studded in the crow of Indra. The gods, the *siddhas* and the sages always stand before her offering *arghya*, the black-wasps with usually reside over the crowns of the kings hover-around the auspicious feet's of the goddess who bestows salvation to the truth seekers and also the heavenly pleasures to the devotees.

वरां वरेण्यां वरदां भक्तानुग्रहविग्रहम्।
श्रीविष्णोः पददात्री च भजे विष्णुपदीं सतीम्॥ १०७॥

Thus the adorable, the best, bestower of boons, the one who showers the grace over her devotees, the granter of the abode of Viṣṇu, is known as Viṣṇupadī. I bow in reverence to the chaste Gaṅgā like this.

इति ध्यानेन चानेन ध्यात्वा त्रिपथगां शुभाम्।
दत्त्वा संपूजयेद्ब्रह्मन्नुपचारांश्च षोडश॥ १०८॥

O Brāhmaṇa thus meditating upon the Gaṅgā flowing in three streams, one should adore her by sixteen methods.

आसनं पाद्यमर्घ्यं च स्नानीयं चानुलेपनम्।
धूपं दीपं च नैवेद्यं ताम्बूलं शीतलं जलम्॥ १०९॥
वसनं भूषणं माल्यं गन्धमाचमनीयकम्।
मनोहरं सुतल्पं च देयान्येतानि षोडश॥ ११०॥

The sixteen methods, include the offering of seat, *pādya*, *arghya*, water for bathing, sandal-paste for plastering, essence, lamp, *naivedya*, betel, cook water, clothes, ornaments, garland, fragrance (scent), sipping water and the beautiful bed are the sixteen types of offerings made to the goddess.

दत्त्वा भक्त्या संप्रणमेत्स्तुत्वा तां संपुटाञ्जलिः।
संपूज्यैवंप्रकारेण सोऽश्वमेधफलं लभेत्॥ १११॥
स्तोत्रं वै कौथुमोक्तं च संवादं विष्णुवेधसोः।
शृणु नारद वक्ष्यामि पापघ्नं च सुपुण्यदम्॥ ११२॥

After offering all these with devotion, one should stand with folded hands and offer the

prayers. By doing this one gets the merit of performing *Aśvamedha* sacrifice. O Nārada, now I tell you about the *stotra* prescribed by Kauthuma, which is in the form of a conversation between Viṣṇu and Brahmā, which removes all the sins and brings welfare. You listen to it.

श्रीब्रह्मोवाच

श्रोतुमिच्छामि देवेश लक्ष्मीकान्त नम: प्रभो।
विष्णो विष्णुपदीस्तोत्रं पापघ्नं पुण्यकारणम्॥ ११३॥

Brahmā said—O lord, the lord of Lakṣmī, O graceful one, O lord Viṣṇu, I bow in reverence to you. I intend to listen from you the *stotra* of Gaṅgā which relieves one of all the sins and bestows merits.

श्रीनारायण उवाच

शिवसंगीतसंमुग्धश्रीकृष्णाङ्गद्रवोद्भवाम्।
राधाङ्गद्रवसंभूतां तां गङ्गां प्रणमाम्यहम्॥ ११४॥

Nārāyaṇa said—I bow in reverence to the Gaṅgā which emerged from the music of lord Śiva played by him when Kṛṣṇa and Rādhā were engaged in love-sports.

या जन्मसृष्टेरादौ च गोलोके रासमण्डले।
संन्निधाने शंकरस्य तां गंगां प्रणमाम्यहम्॥ ११५॥

At the beginning of the universe she resided in *Goloka* in the *Rāsamaṇḍala*, in the vicinity of lord Śiva. I bow in reverence to her.

गोपैर्गोपीभिराकीर्णे शुभे राधामहोत्सवे।
कार्त्तिकीपूर्णिमाजातां तां गंगां प्रणमाम्यहम् ॥ ११६॥

In the Rādhā festival when all the cowherds and cowherdesses assembled at the time of full moon day of Kārtika, you were born. I bow in reverence to Gaṅgā.

कोटियोजनविस्तीर्णा दैर्घ्ये लक्षगुणा तत:।
समावृता या गोलोकं तां गंगां प्रणमाम्यहम् ॥ ११७॥

You are crores of *yojanas* in width and are a lakh of times more in length and pervades the *Goloka*. I bow in reverence to the Gaṅgā.

षष्टिलक्षैर्योजनैर्या ततो दैर्घ्ये चतुर्गुणा।
समावृता या वैकुण्ठं तां गंगां प्रणमाम्यहम् ॥ ११८॥

You are sixty lakh *yojanas* in width and four time in length surrounding Vaikuṇṭha. I bow in reverence to Gaṅgā.

विंशलक्षैर्योजनैर्या ततो दैर्घ्ये चतुर्गुणा।
समावृता ब्रह्मलोकं या तां गंगां प्रणमाम्यहम् ॥ ११९॥

You are twenty lakhs *yojanas* in width and four times in length surrounding the *Brahmaloka*; I bow in reverence to the Gaṅgā.

त्रिशल्लक्षैर्योजनैर्या दैर्घ्ये पञ्चगुणा तत:।
आवृता शिवलोकं या तां गंगां प्रणमाम्यहम् ॥ १२०॥

By becoming three lakh *yojana* in width and five times more in length, you surround the *Śivaloka*. I bow in reverence to Gaṅgā.

षड्योजनसुविस्तीर्णा दैर्घ्ये दशगुणा तत:।
मन्दाकिनी येन्द्रलोके तां गंगां प्रणमाम्यहम् ॥ १२१॥

By becoming six *yojana* in width and ten times more in length, you move with the name of Mandākinī around Indraloka. I bow in reverence to the Gaṅgā.

लक्षयोजनविस्तीर्णा दैर्घ्ये सप्तगुणा तत:।
आवृता ध्रुवलोकं या तां गंगां प्रणमाम्यहम् ॥ १२२॥

Becoming a lakh of *yojana* in width and seven times more in length you move around the *Dhruvaloka*. I bow in reverence to Gaṅgā.

लक्षयोजनविस्तीर्णा दैर्घ्ये षड्गुणिता तत:।
आवृता चन्द्रलोकं या तां गंगां प्रणमाम्यहम् ॥ १२३॥

Becoming a lakh of *yojana* in width and six times more in length you covered the abode of moon. I bow in reverence to the Gaṅgā.

योजनै: षष्टिसाहस्रैर्दैर्घ्ये दशगुणा तत:।
आवृता सूर्यलोकं या तां गंगां प्रणमाम्यहम् ॥ १२४॥

By becoming seven thousand *yojanas* in width and double its length, you surround the solar region.

लक्षयोजनविस्तीर्णा दैर्घ्ये षड्गुणिता तत:।
आवृता यासत्यलोकं या तां गंगां प्रणमाम्यहम् ॥ १२५॥

I bow in reverence to Gaṅgā. By becoming a lakh of *yojanas* in width and six times more in

length you surround the *Satyaloka.* I bow in reverence to the Gaṅgā.

दशलक्षैर्योजनैर्या च दैर्घ्ये पञ्चगुणा ततः।

आवृता या तपोलोकं तां गंगां प्रणमाम्यहम् ॥१२६॥

By becoming ten lakh *yojanas* in width and five time more in length you surround the *tapoloka,* I bow in reverence to the Gaṅgā.

सहस्रयोजनायामा दैर्घ्ये सप्तगुणा ततः।

आवृता जनलोकं या तां गंगां प्रणमाम्यहम् ॥१२७॥

By expanding yourself to a thousand *yojanas* and seven times more in length you surround the *janoloka.* I bow in reverence to the Gaṅgā.

सहस्रयोजनायामा दैर्घ्ये सप्तगुणा ततः।

आवृता या च कैलासं तां गंगां प्रणमाम्यहम् ॥१२८॥

By expanding yourself to a thousand *yojanas* and seven times more in length, you surround the Kailāsa mountain. I bow in reverence to the Gaṅgā.

पाताले या भोगवती विस्तीर्णा दशयोजना।

ततो दशगुणा दैर्घ्ये तां गंगां प्रणमाम्यहम् ॥१२९॥

Expending ten *yojanas* in width and ten times more in length, you surround the *Pātālaloka* and are known by the name of Bhagavatī. I bow in reverence to the Gaṅgā.

क्रोशैकमात्रविस्तीर्णा ततः क्षीणा न कुत्रचित्।

क्षितौ चालकनन्दा या तां गंगां प्रणमाम्यहम् ॥१३०॥

You are the one who is spread in width by a *Kośa* and your span is not reduced at any stage and you are known by the name of Alakanandā. I bow in reverence to the Gaṅgā.

सत्ये या क्षीरवर्णा च त्रेतायामिन्दुसंनिभा।

द्वापरे चन्दनाभा च तां गंगां प्रणमाम्यहम् ॥१३१॥

In the *Satyayuga* you were white like the milk. In the *Tretāyuga* you had the complexion of the moon, in the *Dvāpara* you had the complexion of the Sandal-paste. I bow in reverence to the Gaṅgā.

जलप्रभा कलौ या च नान्यत्र पृथिवीतले।

स्वर्गे च नित्यं क्षीराभा तां गंगां प्रणमाम्यहम् ॥१३२॥

In the *Kaliyuga* you maintain the lustre of the pure water which is not available anywhere else and you maintain the glory of the heaven on earth.

यस्याः प्रभाव अतुलः पुराणे च श्रुतौ श्रुतः।

या पुण्यदा पापहर्त्री तां गंगां प्रणमाम्यहम् ॥१३३॥

In the Purāṇas as well as the Vedas, you are unparelled in glory. You are bestower of grace and remover of the sins. I bow in reverence in the Gaṅgā.

यत्तोयमणिकास्पर्शः पापिनां च पितामह।

ब्रह्महत्यादिकं पापं कोटिजन्मार्जितं दहेत्॥१३४॥

इत्येवं कथितं ब्रह्मन्गङ्गापद्यैकविंशतिम्।

स्तोत्ररूपं च परमं पापघ्नं पुण्यबीजकम्॥१३५॥

Brahmā the Grandfather removes the crores of sins of *Brahmahatyā* with the touch of a drop of your water. The glory of the same Gaṅgā has been recited in twenty one verses which are quite auspicious, remover of the sins and are meritorious.

नित्यं यो हि पठेद्भक्त्या संपूज्य च सुरेश्वरीम्।

अश्वमेधफलं नित्यं लभते नात्र संशयः॥१३६॥

The one who adoring the goddess Gaṅgā, recites this *stotra* with devotion, he always gets the merit of performing *Aśvamedha* sacrifice. There is no doubt about it.

अपुत्रो लभते पुत्रं भार्याहीनो लभेत्प्रियाम्।

रोगान्मुच्येत रोगी च बद्धो मुच्येत बन्धनात्॥१३७॥

Similarly a man without a wife gets her. The sick one is relieved of and the one who is bound in the bondage he is freed from the same.

अस्पष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः।

यः पठेत्प्रातरुत्थाय गङ्गास्तोत्रमिदं शुभम्॥१३८॥

शुभं भवेत्तु दुःस्वप्नं गङ्गास्नानफलं भवेत्॥१३९॥

Even if a fool recites the *Gaṅgā-stotra* after taking a bath in the early morning, he is filled with wisdom and attains glory his bad dreams turn into good dreams and he attains the merit of taking a bath in the Gaṅgā.

नारायण उवाच

भगीरथोऽनया स्तुत्या स्तुत्वा गङ्गां च नारद।
जगाम तां गृहीत्वा च यत्र नष्टाश्च सागराः॥ १४०॥

Nārāyaṇa said—O Nārada, Bhagīratha offered this prayer to the Gaṅgā and visited the place where sixty thousand sons of Sagara were destroyed.

वैकुण्ठं ते ययुस्तूर्णं गङ्गायाः स्पर्शवायुना।
भगीरथेन सानीता तेन भागीरथी स्मृता॥ १४१॥

With the touch of the wind by the water of Gaṅgā all the son of Sagara were redeemed and they proceeded to Vaikuṇṭha. Since Bhagīratha brought the Gaṅgā on earth. She was therefore known by the name of Bhāgīrathī.

इत्येवं कथितं सर्वं गङ्गोपाख्यानमुत्तमम्।
पुण्यदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि॥ १४२॥

I have thus narrated to you the auspicious story of the Gaṅgā which awards merits and salvation. What more do you want to listen from me.

नारद उवाच

शिवसंगीतसंमुग्धे श्रीकृष्णे द्रवतां गते।
द्रवतां च गतायां च राधायां किं बभूव ह॥ १४३॥
तत्रस्थाश्च जना ये ये ते च किं चक्रुरुद्यमम्।
एतत्सर्वं सुविस्तीर्णं प्रभो वक्तुमिहार्हसि॥ १४४॥

Nārada said—What happened when Rādhikā and Kṛṣṇa both were turned into water with the music of Śiva? What were the good deeds performed by the people present there at that point of time? You tell me everything in detail.

श्रीनारायण उवाच

कार्त्तिकीपूर्णिमायां च राधायाः सुमहात्सवे।
कृष्णां संपूज्य तां राधामवसद्रासमण्डले॥ १४५॥

Nārāyaṇa said—On the full moon day of Kārtika, Śrī Kṛṣṇa organised a beautiful festival where in the adored Rādhā and lived with her in the *Rāsamaṇḍala*.

कृष्णेन पूजितां तां तु संपूज्यादृतमानसाः।
ऊचुर्ब्रह्मादयः सर्वे ऋषयः सनकादयः॥ १४६॥
एतस्मिन्नन्तरे कृष्णसंगीतं च सरस्वती।
जगौ सुन्दरतानेन वीणया च मनोहरम्॥ १४७॥

After having been adored by lord Kṛṣṇa, Rādhā was also adored by Brahmā and other sages who also prayed to her. In the meantime the goddess Sarasvatī playing on *vīṇā* started issuing sweet notes which increased the ecstasy of lord Kṛṣṇa.

तुष्टो ब्रह्मा ददौ तस्यै महारत्नाढ्यमालिकाम्।
शिरोमणीन्द्रसारं सर्वब्रह्माण्डदुर्लभम्॥ १४८॥

Thereafter Brahmā was pleased and presented him a bead garland of gems. Besides the *Cūḍāmaṇi* (gem) which was the essence of all the gems and was difficult to get in the universe.

कृष्णः कौस्तुभरत्नं च सर्वरत्नात्परं वरम्।
अमूल्यरत्नखचितं हारसारं च राधिका॥ १४९॥

Lord Kṛṣṇa on the other hand presented the *kaustubha* gem to Rādhā besides a beautiful garland of gems.

नारायणश्च भगवान्वनमालां मनोहराम्।
अमूल्यरत्नकलितं लक्ष्मीर्मकरकुण्डलम्॥ १५०॥
विष्णुमाया भगवती मूलप्रकृतिरीश्वरी।
दुर्गा नारायणीशानी विष्णुभक्तिं सुदुर्लभाम्॥ १५१॥

Lord Nārāyaṇa presented the beautiful garland of forest flowers, while Lakṣmī presented the *Kuṇḍalas* of the shape of *Makara* (crocodile). The illusion or Maya who happens to be the Mūla-Prakṛti and is known as *Iśānī* bestowed on her the devotion of Viṣṇu.

धर्मबुद्धिं च धर्मस्तु यशश्च विपुलं भवे।
वह्निशुद्धांशुकं वह्निर्वायुश्च मणिनूपुरम्॥ १५२॥

Dharma on the other hand bestowed the great glory besides the devotion in *dharma*; the god Agni presented her the sanctified garments and the wind-gods presented her *nūpuras* (anklets) studded with gems.

एतस्मिन्नन्तरे शंभुर्ब्रह्मणा प्रेरितो मुहुः।
जगौ श्रीकृष्णसंगीतं रासोल्लाससमन्वितम्॥ १५३॥

मूर्च्छां प्रापु: सुरा: सर्वे चित्रपुत्तलिका यथा।
क्षणेन चेतनां प्राप्य ददर्शु: रासमण्डलम्॥ १५४॥
स्थलं सर्वं जलाकीर्णं हीनराधाहरि तथा।
अत्युच्चै रुरुदु: सर्वे गोपा गोप्य: सुरा द्विजा:॥ १५५॥

In the meantime Brahmā too having been influenced by the dance of lord Kṛṣṇa started singing the praise of the lord together with lord Śiva. On listening to the music and songs, all the gods present there with filled with ecstasy and fell unconscious but they regained consciousness after a moment and looked at the *Rāsamaṇḍala* and the entire area was submerged in water. Both lord Kṛṣṇa and Rādhā were no where to be seem. Thereafter the cowherds, the cowherdesses, the gods and the Brāhmaṇas started crying loud.

ध्यानेन धाता बुबुधे सर्वमेतदभीप्सितम्।
गतश्च राधया सार्धं श्रीकृष्णो द्रवतामिति॥ १५६॥
ततो ब्रह्मादय: सर्वे तुष्टुवः परमेश्वरम्।
स्वमूर्त्तिं दर्शय विभो वाञ्छितं वरमेव न:॥ १५७॥

At the point of time Brahmā went in deep meditation and with his divine vision he came to know about the factual position. He said both Rādhā and Kṛṣṇa have turned themselves into water. Thereafter Brahmā and other gods prayer for the lord saying, "O lord you appear before us in human form. This is the great desire with us."

एतस्मिन्नन्तरे तत्र वाग्बभूवाशरीरिणी।
तमवशुश्रुवु: सर्वे सुव्यक्तां मधुरां शुभाम्॥ १५८॥
सर्वात्माऽहमियं शक्तिर्भक्तानुग्रहविग्रहा।
ममाप्यस्याश्च हे देवा देहेन च किमावयो:॥ १५९॥

In the meantime a divine voice was heard from the sky which was quite sweet, clear and pleasant. It was heard by all. The voice pronounced "O gods I am the supreme soul and to shower my grace on my devotees I take to human form and this prowess of mine always remains. What will you do now by looking at our bodies.

मनवो मानवा: सर्वे मुनयश्चैव वैश्णवा:।
मन्मन्त्रपूता मां द्रष्टुमागमिष्यन्ति मत्पदम्॥ १६०॥

The Manus, the humans, all the sages and the Vaiṣṇavas get purified with the reciting of my *mantra* and will reach my abode.

मूर्तिं द्रष्टुं च सुव्यग्रा यूयं यदि सुरेश्वरा:।
करोतु शंभुस्तत्रैव मदीयं वाक्यपालनम्॥ १६१॥
स्वयं विधाता त्वं ब्रह्मन्नाज्ञां कुरु जगद्गुरो।
कर्तुं शास्त्रविशेषं च वेदाङ्गं सुमनोहरम्॥ १६२॥
अपूर्वमन्त्रनिकरै: सर्वाभीष्टफलप्रदै:।
स्तोत्रैश्च कवचैर्ध्यानैर्युतं पूजाविधिक्रमै:॥ १६३॥
मन्मन्त्रं कवचं स्तोत्रं कृत्वा यत्नेन गोपय।
भवन्ति विमुखा ये न जनानां यत्करिषयति॥ १६४॥
सहस्रेषु शतेष्वेको मन्मन्त्रोपासको भवेत्।
ते ते जना मन्त्रपूताश्चागामिष्यन्ति मत्पदम्॥ १६५॥
अन्यथा च भविष्यन्ति सर्वे गोलोकवासिन:।
निष्फलं भविता सर्वं ब्रह्माण्डं चैव वेधस:॥ १६६॥

O gods, if you are really interested in looking at me then ask Śiva to honour my words at that very place. O Brahmā you are yourself the teacher of the universe, you ask lord Śiva to create the *tantra śāstra* as part of the Vedas, which should contain several of the unprecedented *mantras, stotras dhyānam*, method of adoration, *mantras* and *kavacas*. All these should be contained therein. Forming the *mantra* and *kavaca* for me, they should be kept secret and those who are opposed to me should not be bestowed with the knowledge of the same. Only one in a thousand humans would be my true devotee reciting the *mantra*. Therefore such of the people who will be purified with my *mantra*, will arrive in my abode. If they are unable to reach my abode they will reach and *Goloka*. A such the entire protected globe of Brahmā would become of no consequence.

जना: पञ्चप्रकाराश्च युक्ता: स्रष्टुर्भवे भवे।
पृथिवीवासिन: केचित्केचित्स्वर्गनिवासिन:॥ १६७॥
अधोनिवासिन: केचिद्ब्रह्मलोकनिवासिन:।
केचिद्वा वैष्णवा: केचिन्मम लोकनिवासिन:॥ १६८॥
इदं कर्तुं महादेव: करेतु सुरसंसदि।

प्रतिज्ञां सुदृढां सद्यस्ततो मूर्तिं च पश्यसि॥ १६९॥

There are five types of creatures in universe created by Brahmā. They are those who live on earth, live in heaven, are living *Pātāla*, live in *Brahmaloka* and those of the Vaiṣṇavas who live in my abode. In case lord Mahādeva promises to creates such a *śāstra* in a firm manner, then you will surely by able to see my image.

इत्येवमुक्त्वा गगने विरराम सनातनः।

तद्दृष्ट्वा तां जगद्धाता तमुवाच शिवं मुदा॥ १७०॥

Lord Kṛṣṇa kept quiet while remaining in the sky after speaking thus. Finding this, Brahmā, the lord of the universe, felt delighted and prayed to lord Śiva to take up the job.

ब्राह्मणो वचनं श्रुत्वा ज्ञानेशो ज्ञानिनां वरः।

गङ्गातोयं करे धृत्वा स्वीचकार वचस्तु सः॥ १७१॥

On hearing the words of Brahmā, Śiva who is the store of all knowledge, took the waters of Gaṅgā in his hands and took a vow for creating the scriptures.

संयुक्तं विष्णुमायाद्यैर्मन्त्राद्यैः शास्त्रमुत्तमम्।

वेदसारं करिष्यामि कृष्णाज्ञापालनाय च॥ १७२॥

गङ्गातोयमुपस्पृश्य मिथ्या यदि वदेज्जनः।

स याति कालसूत्रं च यावद्वै ब्रह्मणो वयः॥ १७३॥

He said: "At the command of lord Kṛṣṇa I shall compose a word on the illusion of Viṣṇu in the form of *mantras* providing the gist of the Vedas. In case anyone tells a lie holding the water of Gaṅgā in his palm, he remains in the *kālasūtra* hell up to the age of lord Brahmā.

इत्युक्ते शंकरे ब्रह्मन्गोलोके सुरसंसदि।

आविर्बभूव श्रीकृष्णो राधया सह तत्पुरः॥ १७४॥

O Brāhmaṇa, in the assembly of gods in *Goloka*, Śiva took this vow and both Rādhā and Kṛṣṇa at once reappeared.

ते तं दृष्ट्वा च संहृष्टाः संस्तूय पुरुषोत्तमम्।

परमानन्दपूर्णाश्च चक्रुश्च पुनरुत्सवम्॥ १७५॥

Finding them there the gods offered prayers to the lord and delightfully started the festival again.

कालेन शंभुर्भगवाञ्छास्त्रदीपं चकार सः।

इत्येवं कथितं सर्वं सुगोप्यं च सुदुर्लभम्॥ १७६॥

After some time lord Śiva composed the *Śāstradīpa*. Thus I have narrated to you all the details which are quite secret and are difficult to get.

सा चैवं द्रवरूपा या गङ्गा गोलोकसंभवा।

राधाकृष्णाङ्गसंभूता भक्तिमुक्तिफलप्रदा॥ १७७॥

स्थाने स्थाने स्थापिता सा कृष्णेन परमात्मना।

कृष्णस्वरूपा परमा सर्वब्रह्माण्डपूजिता॥ १७८॥

This is the Gaṅgā that flowed in the *Goloka* from the limbs of Rādhā and Kṛṣṇa and is the one who provides salvation to all and provides all the riches. By the grace of lord Kṛṣṇa, she could travel from place to place. This sacred Gaṅgā who is the form of lord Kṛṣṇa is adored by all the people of the earth.

इति श्रीब्रह्म० महा० प्रकृ० नारदना० गङ्गोपाख्यानं नाम दशमोऽध्यायः॥ १०॥

अथैकादशोऽध्याय:

Chapter – 11

The story of Gaṅgā

नारद उवाच

कलेः पञ्चसहस्राब्दे समतीते सुरेश्वरी।
क्व गता सा महाभागा तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said—Where shall the Gaṅgā proceed after the lapse of live thousand years in the age of Kali; you please tell me.

श्रीनारायण उवाच

भारतं भारतीशापात्समागत्येश्वरेच्छया।
जगाम तं च वैकुण्ठं शापान्ते पुनरेव सा॥ २॥
भारतं भारती त्यक्त्वा चागमत्तद्धरेः पदम्।
पद्मावती च शापान्ते गङ्गायाश्चैव नारद॥ ३॥

गङ्गा सरस्वती लक्ष्मीश्चैतास्तिस्त्रः प्रिया हरेः।
तुलसीसहिता ब्रह्मश्चतस्त्रः कीर्तिताः श्रुतौ॥ ४॥

Nārāyaṇa said—The Gaṅgā descended on earth because of the curse of Sarasvatī and after the completion of her time she would go back again to Vaikuṇṭha. After the end of the curse of Gaṅgā, Sarasvatī, Padmāvatī and Lakṣmī too will disown the earth and revert to the abode of Viṣ ṇu. Thus lord Viṣṇu has three spouses named Gaṅgā, Sarasvatī and Lakṣmī. Tulasī happens to be the fourth one.

नारद उवाच

हेतुना केन देवी वै विष्णुपादाब्जसंभवा।
धातुः कमण्डलुस्था च शंकरस्य शिरोगता॥ ५॥
बभूव सा मुनिश्रेष्ठ गङ्गा नारायणप्रिया।
अहो केन प्रकारेण तन्मे व्याख्यातुमर्हसि॥ ६॥

Nārada said—Why did Gaṅgā emerge from the feet of lord Viṣṇu? How did she reach the *Kamaṇḍalu* of Brahmā and Śiva. O best of the sages you tell me, how did Gaṅgā become the beloved of Viṣṇu.

श्रीनारायण उवाच

पुरा बभूव गोलोक सा गङ्गा द्रवरूपिणी।
राधाकृष्णाङ्गसंभूता तदंशा तत्स्वरूपिणी॥ ७॥

Nārāyaṇa said—In the earlier times Gaṅgā was present in *Goloka* in the form of water, this Gaṅgā had emerged from the bodies of Rādhā and Kṛṣṇa.

द्रवाधिष्ठातृरूपा या रूपेणाप्रतिमा भुवि।
नवयौवनसंपन्ना रत्नाभरणभूषिता॥ ८॥

The Gaṅgā happens to be the goddess of water and she took to different forms on earth and was adorned with different types of gems studded ornaments.

शरन्मध्याह्नपद्मास्या सस्मिता सुमनोहरा।
तप्तकाञ्चनवर्णाभा शरच्चन्द्रसमप्रभा॥ ९॥

Her face was like the lotus flower of winter season and she was very beautiful. She was youthful and adorned with gem-studded ornaments. Her complexion resembled the molten gold and the moon of winter season was of no consequence before her lustre.

स्निग्धप्रभाऽतिसुस्निग्धा शुद्धसत्त्वस्वरूपिणी।
सुपीनकठिनश्रोणी सुनितम्बयुगं वरम्॥ १०॥
पीनोन्नतं सुकठिनं स्तनयुग्मं सुवर्तुलम्।
सुचारुनेत्रयुगलं सुकटाक्षं सुवक्रिमम्॥ ११॥
वक्रिमं कबरीभारं मालतीमाल्यसंयुतम्।
सिन्दूरबिन्दुललितं सार्द्धं चन्दनबिन्दुभिः॥ १२॥
कस्तूरीपत्रिकायुक्तं गण्डयुग्मं मनोहरम्।
बन्धूककुसुमाकारमधरोष्ठं च सुन्दरम्॥ १३॥
पक्वदाड़िमबीजाभदन्तपङ्क्तिसमुज्ज्वलम्।
वाससी वह्निशुद्धे च नीवीयुक्ते च बिभ्रती॥ १४॥

She had a thick glow over her body and this was her pure *Sāttvika* form, his body was fleshy and thick. Both the breasts were quite beautiful to look at the regions were also stiff and round; both the eyes looked charming with curly eye-brows. She had the curly locks of hair and wore a garland of jasmine flowers. She had a spot of red vermilion over the forehead surrounded by spots of Sandal-paste. Her cheeks were decorated with paintings with *kastūrī*, the lower lip resembled the beauty of the blossomed flowers of lotus at the noon. The teeth were quite beautiful and were shinning like the seeds of pomegranate. She was clad in beautiful divine garments.

सा सकामा कृष्णपार्श्वे समुत्तस्थे सुलज्जिता।
वाससा मुखमाच्छाद्य लोचनाभ्यां विभोर्मुखम्॥ १५॥
निमेषरहिताभ्यां च पिबन्ती सततं मुदा।
प्रफुल्लवदना हर्षान्नवसंगमलालसा॥ १६॥

Thus wearing a feeling of shyness in her mind she went to lord Kṛṣṇa. Her face was filled with delight and a great desire in mind therefore keeping a piece of clothe over her face, she started staring at the lord without winking for a moment and looked like extracting the nectar of his face delightfully.

मूर्च्छिता प्रभुरूपेण पुलकाङ्कितविग्रहा।
एतस्मिन्नन्तरे तत्र विद्यमाना च राधिका॥ १७॥
गोपीत्रिंशत्कोटियुक्ता कोटिचन्द्रसमप्रभा।
कोपेन रक्तपद्मास्या रक्तपङ्कजलोचना॥ १८॥

She was so much engrossed in enjoying the beauty of the face of the lord that she seemed as having been fainted. Her body was filled with ecstasy. At the same time Rādhikā also appeared there with thirty crores of cowherdesses and wore the lustre of crores of moons, over her face. Her face became red in anger and the eyes were turned like the red lotuses.

श्वेतचम्पकवर्णाभा मत्तवारणगामिनी।
आमूल्यरत्नखचितनानाभरणभूषिता॥ १९॥
माणिक्यखचितं हारममूल्यं वह्निशौचम्।
पीताभवस्त्रयुगलं नीवीयुक्तं च बिभ्रती॥ २०॥

The complexion of her body resembled that of the jasmine flower and her walking resembled that of the intoxicated elephant. she was adorned with the ornaments studded with gems and invaluable garment studded with jewels. She was clad in two costumes sanctified by Agni together with waist-band.

स्थलपद्मप्रभाजुष्टं कोमलं च सुरञ्जितम्।
कृष्णदत्ताार्घ्यसंयुक्तं विन्यस्यनती पदाम्बुजम्॥ २१॥
रत्नेन्द्रराजखचितविमानादवरुह्य च।
सेव्यमाना च सखिभिः श्वेतचामरवायुना॥ २२॥

Her lotus-like feet were quite tender and had the lustre of the blossoming flower. They were painted with red paint over which lord Kṛṣṇa had offered with *arghya*. Thus displaying her beautiful feet by walking she was adorned with the best of the gem. Thereafter she got down from the throne. Her friends were moving the fly-whisks.

कस्तूरीबिन्दुतिलकं चन्दनेन्दूसमन्वितम्।
दीप्तदीपप्रभाकारं सिन्दुरारुणसुन्दरम्॥ २३॥

Her face was adorned with a red spot surrounded by *tilakam* of a sandal-paste. She was having the lustre of the burning flames and was having the complexion of vermilion.

दधती भालमध्ये च सीमान्ताधस्तदुज्ज्वलम्।
पारिजातप्रसूनादिमालायुक्तं सुवक्रिमम्॥ २४॥
सुचारुकबरीभारं कम्पयन्ती च कम्पिता।
सुचारुनासा संयुक्तमोष्ठं कम्पयती रुषा॥ २५॥

The lower half of her body was looking quite beautiful and she was wearing the long garland of lowers surround the neck. Her eyes were wavering and she herself was trembling. Her beautiful lips were fluttering in anger.

गत्वा तस्थौ कृष्णपार्श्वे रत्नसिंहासने वरे।
सखीनां च समूहैश्च परिपूर्णा विभोः सभा॥ २६॥

She arrived and occupied the seat besides the gems studded lion-throne of lord Kṛṣṇa. The entire assembly of lord Kṛṣṇa was filled with the associates of Rādhā.

तां च दृष्ट्वा समुत्तस्थौ कृष्णः सादरमच्युतः।
संभाष्य मधुरालापैः सस्मितश्च ससंभ्रमः॥ २७॥

Finding her there lord Kṛṣṇa got up from his seat and welcomed her in Sweet voice and started talking to her.

प्रणेमुरतिभक्ताश्च गोपा नम्रात्मकंधराः।
तुष्टुवुस्ते च भक्त्या तं तुष्टाव परमेश्वरः॥ २८॥

Thereafter the cowherds getting nervous bowed in reverence to him thereafter they started offering prayer with devotion. They started praising lord Kṛṣṇa.

उत्थाय गङ्गा सहसा संभाषां च चकार सा।
कुशलं परिपप्रच्छ भीताऽतिविनयेन च॥ २९॥

Suddenly she got up and adored the lord and feeling panicky, she enquired about his welfare quite humbly.

नम्रभावस्थिता त्रस्ता शुष्ककण्ठौष्ठतालुका।
ध्यानेन शरणापन्ना श्रीकृष्णचरणाम्बुजे॥ ३०॥

In panic the throat, the lips and the tongue of Gaṅgā dried up, she stood there meekly and she mentally took refuge under the feet of lord.

तद्धृत्पद्मे स्थितः कृष्णो भीतायै चाभयं ददौ।
बभूव स्थिरचित्ता सा सर्वेश्वरवरेण च॥ ३१॥

Lord Kṛṣṇa then mentally entered her heart and delighting her protected her. She felt satisfied with the blessing of the lord.

ऊर्ध्वं सिंहासनस्थां च राधां गङ्गा ददर्श सा।
सुस्निग्धां सुखदृश्यां च ज्वलन्तीं ब्रह्मतेजसा॥ ३२॥

Thereafter the Gaṅgā looked at Rādhikā who was occupying the throne with glow appearing on her body. She was quite pleasant to look at and was possessing her divine lustre.

असंख्यब्रह्मणामाद्यां चाऽऽदिसृष्टिं सनातनीम्।
यथा द्वादशवर्षीयां कन्यां च नवयौवनाम्॥ ३३॥

She happened to be the mother of innumerable Brahmās, the primeval creator. The eternal Rādhā appeared quite youthful like a girl of twelve years.

विश्ववृन्दे निरुपमां रूपेण च गुणेन च।
शान्तां कान्तामनन्तां तामाद्यन्तरहितां सतीम्॥ ३४॥
शुभां सुभद्रां सुभगां स्वामिसौभाग्यसंयुताम्।
सौन्दर्यसुन्दरीं श्रेष्ठां सुन्दरीष्वखिलासु च॥ ३५॥

There was no other lady comparable to her in beauty and virtues in the universe. She was quite peaceful, attractive beyond measure, free from beginning or end, chaste, image of welfare, possessing divine beauty, charming, possessing the fortune of having a husband, the queen of beauty and the best of beautifies in the universe.

कृष्णार्धाङ्गीं कृष्णसमां तेजसा वयसा त्विषा।
पूजितां च महालक्ष्मया महालक्ष्मीश्वरेण च॥ ३६॥
प्रच्छाद्यमानां प्रभया सभामीशस्य सुप्रभाम्।
सखीदत्तं च ताम्बूलं गृह्णतीमन्यदुर्लभम्॥ ३७॥

She was the better-half of lord Kṛṣṇa and no one could compare with her in lustre age, glory and the one who is adored by the husband of Mahālakṣmī. Her influence and her beauty were pervading the entire assembly of the lord. She was accepting the betel offered by her friends.

अजन्यां सर्वजननीं धन्यां मान्यां च मानिनीम्।
कृष्णप्राणाधिदेवीं च प्राणप्रियतमां रमाम्॥ ३८॥

She herself was beyond birth, though she happened to be the mother of all. She was the fortunate one, arrogant, proud, the lady of the life of lord Kṛṣṇa and was the form of his beloved Lakṣmī.

दृष्ट्वा रासेश्वरीं तृप्तिं न जगाम सुरेश्वरी।
निमेषरहिताभ्यां च लोचनाभ्यां पपौ च ताम्॥ ३९॥

The mind of the Gaṅgā never felt satisfied even after looking at Rādhikā again and again. She continued to stare at her without winking her eyes.

एतस्मिन्नन्तरे राधा जगदीशमुवाच सा।
वाचा मधुरया शान्ता विनीता सस्मिता मुने॥ ४०॥

O sage, in the meantime the modest and polite Rādhikā smilingly spoke the sweet words to lord Kṛṣṇa.

राधिकोवाच

केयं प्राणेश कल्याणी सस्मिता त्वन्मुखाम्बुजम्।
पश्यन्ती सततं पार्श्वे सकामा रक्तलोचना॥ ४१॥
मूर्छां प्राप्नोति रूपेण पुलकाङ्कितविग्रहा।
वस्त्रेण मुखमाच्छाद्य निरीक्षन्ती पुनः पुनः॥ ४२॥
त्वं चापि मां संनिरीक्ष्य सकामः सस्मितः सदा।
मयि जीवति गोलोके भूता दुर्वृत्तिरीदृशी॥ ४३॥

Rādhikā said—O lord of my life who is this image of welfare seated besides you and looking at me with a smile. Her eyes are getting red having been influenced with passion. She is almost getting fainted, while looking at you. Her body is getting emotional and she is looking at you covering her face with a cloth. You always become passionate while looking at me but when inspite of my presence in the *Goloka* such an undesirable things are happening.

त्वमेव चैवं दुर्वृत्तं वारं वारं करोषि च।
क्षमां करोमि ते प्रेम्णा स्त्रीजातिः स्निग्धमानसा॥ ४४॥

You had been misbehaving with me again and again. I had been forgiving you because of my love for you and that the ladies in the universe always have a tender mind.

संगृह्येमां प्रियामिष्टां गोलोकाद्गच्छ लम्पट।
अन्यथा नहि ते भद्रं भविष्यति सुरेश्वर॥४५॥

O lord of the gods, if you behave like this, you leave the *Goloka* with her. Otherwise you will be in trouble.

दृष्टस्त्वं विरजायुक्तो मया चन्दनकानने।
क्षमा कृता मया पूर्वं सखीनां वचनादहो॥४६॥

Because earlier also I had found you in the sandal-wood grove together with Virajā but I forgave you at the instance of my friends.

त्वया मच्छब्दमात्रेण तिरोधानं कृतं पुरा।
देहं संत्यज्य विरजा नदीरूपा बभूव सा॥४७॥

At the uttering of my words you had discarded her. Thereafter the same Virajā looking at an end of her life was turned into a stream.

कोटियोजनविस्तीर्णा ततो दैर्घ्ये चतुर्गुणा।
अद्यापि विद्यमाना सा तव सत्कीर्तिरूपिणी॥४८॥

That the stream is now a crore of *yojanas* in width and four time more in length and is flowing displaying your glory.

गृहं मयि गतायां च पुनर्गत्वा तदन्तिकम्।
उच्चैररौषीर्विरजे विरजे चेति संस्मरन्॥४९॥
तदा तोयात्समुत्थाय सा योगात्सिद्धयोगिनी।
सालंकारा मूर्तिमती ददौ तुभ्यं च दर्शनम्॥५०॥

When I left for home, you again went to her abode and started crying in grief reciting her name as Virajā. Thereafter the Yoginī reappeared from the yogic waters and adorned with beautiful ornaments she give her adoration.

ततस्तां च समाश्लिष्य वीर्याधानं कृतं त्वया।
ततो बभूवस्तस्यां च समुद्राः सप्त चैव हि॥५१॥
दृष्टस्त्वं शोभया गोप्या युक्तश्चम्पककानने।
सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया॥५२॥

Thereafter you embraced her tightly and in planted your semen in her. Thereafter the seven oceans emerged out of her. The second time you were caught in compromising pose with a cowherds named Gopī. Here also you left her hearing my voice.

शोभा देहं परित्यज्य प्राविशच्चन्द्रमण्डलम्।
ततस्तस्याः शरीरं च स्निग्धं तेजो बभूव ह॥५३॥
संविभज्य त्वया दत्तं हृदयेन विदूयता।
रत्नाय किंचित्स्वर्णाय किंचिन्मतिवराय च॥५४॥
किंचित्स्त्रीणां मुखाब्जेभ्यः किंचिद्राज्ञे च किंचन।
किंचित्प्रकृष्टवस्त्रेभ्यो रौप्येभ्यश्चापि किंचन॥५५॥
किंचिच्चन्दनपङ्केभ्यस्तोयेभ्यश्चापि किंचन।
किंचित्किसलयेभ्यश्च पुष्पेभ्यश्चापि किंचन॥५६॥
किंचित्फलेभ्यः सस्येभ्यः सुपक्वेभ्यश्च किंचन।
नृपदेवगृहेभ्यश्च संस्कृतेभ्यश्च किंचन॥
किंचिन्नूतनवस्त्रेभ्यो गोरसेभ्यश्च किंचन॥५७॥

Thereafter Śobhā ending her life entered into the lunar region and her body was turned into a great splendour. Thereafter expressing your heart-felt grief, you distributed the lustre of her body to the gems, gold, the wise people, faces of damsels, the kings, best of clothes, silver, sandal pasted, water, fresh buds, flowers, fruits, cooked milk, the well-cultured royal families and the temples of gods.

दृष्टस्त्वं प्रभया गोप्या युक्तो वृन्दावने वन।
सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया॥५८॥
प्रभा देहं परित्यज्य प्राविशत्सूर्यमण्डलम्।
ततस्तस्याः शरीरं च तीक्ष्णं तेजो बभूव ह॥५९॥

Then I found you in the company of a cowherds Prabhā in Vṛndāvana. On hearing my words you concealed her. But Prabhā ended her life and entered into the solar region and her body was turned into a terrific lustre.

संविभज्य त्वया दत्तं प्रेम्णा च रुदता पुरा।
विभज्य चक्षुषोर्दत्तं लज्जया मद्भयेन च॥६०॥
हुताशनाय किंचिच्च नृपेभ्यश्चापि किंचन।
किंचित्पुरुषसंघेभ्यो देवेभ्यश्चापि किंचन॥६१॥
किंचिद्दस्युगणेभ्यश्चनागेभ्यश्चापि किंचन।
ब्राह्मणेभ्यो मुनिभ्यश्च तपस्विभ्यश्च किंचन॥६२॥
स्त्रीभ्यः सौभाग्ययुक्ताभ्योयशस्विभ्यश्च किंचन।
तच्च दत्त्वा च सर्वेभ्यः पूर्वं रोदितुमुद्यतः॥६३॥

शान्त्या गोप्या युतस्त्वं च दृष्टो वै रासमण्डले।
वसन्ते पुष्पशय्यायां माल्यवांश्चन्दनोक्षित:॥६४॥

While crying you distributed her lustre and with shyness and getting panicky from me, you gave it over the fire, kings, group of people, gods, thieves, Nāgas, Brāhmaṇas, sages, ascetics, fortunate ladies and glorious people. Thus distributing the lustre, you again started crying. Again during performing of *Rāsamaṇḍala* at the time of spring season, you fainted your body with the paste and wearing the auspicious garland, you enjoyed the company of the cowherdes Śanti.

रत्नप्रदीपैर्युक्तश्च रत्ननिर्मितमन्दिरे।
रत्नभूषणभूषाढयो रत्नभूषितया सह॥६५॥
त्वया दत्तं च ताम्बूलं भुक्तवत्यै सुवासितम्।
तया दत्तं च ताम्बूलं भुक्तवांस्त्वं पुरा विभो॥६६॥

O lord, both of you were lodged in the gem-studded palace which was illuminated with the lamps of gems. You were serving fragrant betel to each other.

सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया।
शान्तिर्देहं परित्यज्य भिया लीना त्वयि प्रभो॥६७॥

O lord, at that point of time, on hearing my words, you concealed her but in panic Śānti ended her life and entered into your body.

ततस्तस्या: शरीरं च गुणश्रेष्ठं बभूव ह।
संविभज्य त्वया दत्तं प्रेम्णा च रुदता पुरा॥६८॥
विश्वे विषयिणे किंचित्सत्त्वरूपाय विष्णवे।
शुद्धसत्त्वस्वरूपायै किंचिल्लक्ष्म्यै पुरा विभो॥६९॥
त्वन्मन्त्रोपासकेभ्यश्च वैष्णवेभ्यश्च किंचन।
तपस्विभ्यश्च धर्माय धर्मिष्ठेभ्यश्च किंचन॥७०॥
मया पूर्वं हि दृष्टस्त्वं गोप्या च क्षमया सह।
सुवेषवान्माल्यवांश्च गन्धचन्दनसंयुत:॥७१॥

And her body was converted into the best of virtues. Thereafter crying in pain of separation, you also divided her and distributed her to lord Viṣṇu, Lakṣmī, your devotees, your Vaiṣṇavas, ascetics besides Dharma and the people following *dharma*. Thereafter I found you in the company of a cowherdesses named Kṣamā; at that point of time you were attired in the best of the costumes and were wearing a long garland of flowers and painted with the fragrant paste of sandal-wood.

रत्नभूषितया चारुचन्दनोक्षितया तया।
सुखेन मूर्च्छितस्तल्पे पुष्पचन्दनसंयुते:॥७२॥
श्लिष्टोऽभून्निद्रया सद्य: सुखेन नवसंगमात्।
मया प्रबोधितौ सा च भवांश्च स्मरणं कुरु॥७३॥

You were enjoying the company of the damsels on the flower beds which were scented with the sandal-paste and were adorned with all the ornaments studded with gems. Thereafter both of you went to sleep because of the new union. At that point of time I myself woke you up. You just remember this.

गृहीतं पीतवस्त्रं ते मुरली च मनोहरा।
वनमाला कौस्तुभश्चाप्यमूल्यं रत्नकुण्डलम्॥७४॥
पश्चात्प्रदत्तं प्रेम्णा च सखीनां वचनादहो।
लज्जया कृष्णवर्णोऽभूदद्यापि च भवान्प्रभो॥७५॥

At that time I took away your Pītāmbara, the charming fluid, long garland of forest flowers, *kaustubha* gems and the most valuable ear-rings. But at the instance of my friends I returned to you all the things. O lord, because of that shyness you were turned black and you also look the same today.

क्षमा देहं परित्यज्य लज्जया पृथिवीं गता।
ततस्तस्या: शरीरं च गुणश्रेष्ठं बभूव ह॥७६॥

Kṣamā felt ashamed and ended her life entering the earth; her body was turned into the best of virtues.

संविभज्य त्वया दत्तं प्रेम्णा च रुदता पुरा।
किंचिद्दत्तं विष्णवे च वैष्णवेभ्यश्च किंचन॥७७॥
धर्मिष्ठेभ्यश्च धर्माय दुर्बलेभ्यश्च किंचन।
तपस्विभ्योऽपि देवेभ्य: पण्डितेभ्यश्च किंचन॥७८॥

Thereafter shedding tears of love, you distributed it among Viṣṇu, Vaiṣṇavas, those

devoted to *dharma*, the weak people, the ascetics, the gods and the men of letters.

एतत्ते कथितं सर्वं किं भूय: श्रोतुमिच्छसि।
तवद्गुणं बहुविस्तारं जानामि च परं प्रभो॥७९॥

O lord, I have narrated all this to you. Now what more do you want listen to from me? I am quite well aware of all your virtues.

इत्येवमुक्त्वा सा राधा रक्तपङ्कजलोचना।
गङ्गां वक्तुं समारेभे नम्रास्यां लज्जितां सतीम्॥८०॥

Thus speaking Rādhā having the eyes like the red lotus spoke to Gaṅgā, who in shyness was standing there casting her head downwards.

गङ्गा रहस्यं योगेन ज्ञात्वा वै सिद्धयोगिनी।
तिरोभूय सभामध्यात्स्वजलं प्रविवेश सा॥८१॥

At that point of time Gaṅgā the *Siddhayoginī* realising the truth of the matter, converted herself into the form of water and entered the river.

राधा योगेन विज्ञाय सर्वत्रावस्थितां च ताम्।
पानं कर्तुं समारेभे गण्डूषात्सिद्धयोगिनी॥८२॥

Thereafter Rādhikā the *Siddhayoginī* realised the situation and started sipping the water with folded hands from the river Gaṅgā.

गङ्गा रहस्यं योगेन ज्ञात्वा वै सिद्धयोगिनी।
श्रीकृष्णाचरणाम्भोजं परमं शरणं ययौ॥८३॥

The *Siddhayoginī* Gaṅgā came to know all the secret by her yogic powers and she took refuge under the feet of lord Kṛṣṇa.

गोलोकं चैव वैकुण्ठं ब्रह्मलोकादिकं तथा।
ददर्श राधा सर्वत्र नैव गङ्गां ददर्श सा॥८४॥

Thereafter Rādhikā searched for Gaṅgā in the *Goloka*, Vaikuṇṭha, *Brahmaloka* and all other continents of the globe but she could not find her anywhere.

सर्वतो जलशून्यं च शुष्कं गोलकम् पङ्कजं।
जलजन्तुसमूहैश्च मृतदेहै: समन्वितम्॥८५॥

Every place was devoid of water and the lotuses of the *Goloka* were dried up and the aquatic animals met with their death.

ब्रह्मविष्णुशिवानन्तधर्मेन्द्रन्दुदिवाकर:।
मनवो मानवा:सर्वे देवा: सिद्धास्तपस्विन:॥८६॥
गोलोकं च समाजग्मु: शुष्ककण्ठौष्ठतालुका:।
सर्वं प्रणेमुर्गोविन्दं सर्वेशं प्रकृते: परम्॥८७॥
वरं वरेण्यं वरदं वरिष्ठं वरकारणम्।
वरेशं च वराहं च सर्वेषां प्रवरं प्रभुम्॥८८॥
निरीहं च निराकारं निर्लिप्तं च निराश्रयम्।
निर्गुणं च निरुत्साहं निर्व्यूहं च निरञ्जनम्॥८९॥
स्वेच्छामयं च साकारं भक्तानुग्रहविग्रहम्।
सत्यस्वरूपं सत्येशं साक्षिरूपं सनातनम्॥९०॥
परं परेशं परमं परमात्मानमीश्वरम्।
प्रणम्य तुष्टुवु: सर्वे भक्तिनम्रात्मकंधरा:॥९१॥
सगद्गदा: साश्रुनेत्रा: पुलकाङ्कितविग्रहा:।
सर्वे संस्तूय सर्वेशं भगवन्तं परं हरिम्॥९२॥

Thereafter the necks, lips and the tongues of all the gods like Brahmā, Viṣṇu, Śiva besides Ananta, Dharma, Indra, Sūrya, Manu, humans, the gods, the *siddhas* and the sages were dried up. All of them arrived in *Goloka* to take refuge and bowed in reverence to lord Govinda. He happened to be the best of all, most adorable, the giver of boons, the greatest of all because of boons, the lord of boons, one who is competent to bestow boons, the lord of all, unattached, formless, having no refuge, invisible, devoid of enthusiasm, having no fear, the one who moves at will, having definite form and the one who appears on earth for the welfare of his devotees, truthful, lord of truth, witness of all, eternal, the best, lord of all the best people and the supreme soul. All of them bowed in reverence to him and started pleasing him; they were bowing down having their hearts filled with devotion. Their voices were choked and tears were flowing from their eyes. The hair of their bodies were standing on end. All of them offered their prayers to lord Kṛṣṇa.

ज्योतिर्मयं परं ब्रह्म सर्वकारणकारणम्।
अमूल्यरत्नखचितचित्रसिंहासनस्थितम्॥९३॥

At that moment Parabrahman who also appears in the form of a flame and is the cause of all the causes, was seated on the gem-studded lion throne with his body adorned with ornaments studded with best of gems.

सेव्यमानं च गोपालैः श्वेतचामरवायुना।

गोपालिकानृत्यगीतं पश्यन्तं सस्मितं मुदा॥ ९४॥

The *Gopas* were fanning with the fly-whisks of white colour. The lord was busy with witnessing the divine dance and music of the *Gopīs*.

वल्गुवेषैः परिवृतं गोपैश्च शतकोटिभिः।

चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्॥ ९५॥

नवीननीरदश्यामं किशोरं पीतवाससम्।

यथा द्वादशवर्षीयं बालं गोपालरूपिणम्॥ ९६॥

कोटिचन्द्रप्रभाजुष्टपुष्टश्रीयुक्तविग्रहम्।

स्वतेजसा परिवृतं सुखदृश्यं मनोहरम्॥ ९७॥

Clad in the best of clothes, a hundred crores of cowherds, surrounded the lord from all sides. The body of lord Kṛṣṇa was plastered with the paste of sandal-wood and was adorned with the ornaments studded with gems. His complexion resembled the fresh clouds. He appeared of tender age, wearing a yellow lower garment. He appeared in the form of a cowherd of twelve years. The pleasant form of lord Kṛṣṇa was worth observing. He was having the beauty of crores of gods of love and the cowherdesses were continuously staring at him.

कोटिकन्दर्पसौन्दर्यलीलालावण्यविग्रहम्।

दृश्यमानं च गोपीभिः सस्मिताभिश्च संततम्॥ ९८॥

भूषणैर्भूषिताभिश्च महारत्नविनिर्मितैः।

पिबन्तीभिर्लोचनाभ्यां मुखचन्द्रं प्रभार्मुदा॥ ९९॥

प्राणाधिकप्रियतमाराधावक्षःस्थलस्थितम्।

तया प्रदत्तं ताम्बूलं भुक्तवन्तं सुवासितम्॥ १००॥

परिपूर्णतमं रासे ददृशुः सर्वतः सुराः।

मुनयो मानवाः सिद्धास्तपसा च तपस्विनः॥ १०१॥

Adorned with the ornaments made of the best of gems, the cowherdessess were looking at the beautiful face of lord Kṛṣṇa and Rādhā, who was the lady of his life and was resting her head against his chest. He was chewing the betels offered by them. Such type of lord Kṛṣṇa who happens to be the lord of all the gods, was present in the *Rāsamaṇḍala*. All the gods, the sages, the humans, the siddhas, the ascetics arrived there to meet the lord. They were totally surprised.

पहृष्टमानसाः सर्वे जग्मुः परमविस्मयम्।

परस्परं समालोच्य ते तमूचुश्चतुर्मुखम्॥ १०२॥

Then after making mutual consultation, they requested lord Brahmā to place their difficulties before the lord.

निवेदितुं जगन्नाथं स्वाभिप्रायमभीप्सितम्।

ब्रह्मा तद्वचनं श्रुत्वा स्थितं विष्णोस्तु दक्षिणे॥ १०३॥

वामतो वामदेवस्य चागमत्कृष्णमुत्तमम्।

परमानन्दयुक्तं च परमानन्दरूपकम्॥ १०४॥

सर्वं कृष्णमयं धाता चापश्यद्रासमण्डले।

सर्वं समानवेषं च समानासनसंस्थितम॥ १०५॥

द्विभुजं मुरलीहस्तं वनमालाविभूषितम्।

मयूरपुच्छचूडं च कौस्तुभेन विराजितम्॥ १०६॥

अतीव कमनीयं च सुन्दरं शान्तविग्रहम्।

गुणभूषणरूपेण तेजसा वयसा त्विषा॥ १०७॥

वाससा यशसा कीर्त्या मूर्त्या सुन्दरया समम्।

परिपूर्णतमं सर्वं सर्वेश्वर्यसमन्वितम्॥ १०८॥

Brahmā on listening to the words of the gods flanked by Viṣṇu on the right side and lord Mahādeva to the left, reached before lord Kṛṣṇa enjoying the pleasure of the *Rāsamaṇḍala*. All of them were clad in similar types of garments, while lord Kṛṣṇa was seated on the lion-throne holding the flute in his hand while his neck was adorned with a long garland of forest flowers. His crown was decorated with the feathers of the peacock and the *kaustubha* gem. He looked quite charming and was seated in a peaceful mood. All the *Gopas* were wearing ornaments of similar nature and had similar lustre, age, glory, clothes, form, figure and beauty. All of them were filled with all riches and were complete in all respects.

कः सेव्यः सेवको वेति दृष्ट्वा निर्वक्तुमक्षमः।
क्षणं तेजः स्वरूपं च रूपराशियुतं क्षणम्॥
निराकारं च साकारं ददर्श द्वैधलक्षणम्॥ १०९॥
एकमेव क्षणं कृष्णं राधया सहितं परम्।
प्रत्येकासनसंस्थं च तया च सहितं क्षणम्॥ ११०॥

It was difficult to judge by looking at them as to who was the lord and who was the servant. Even Brahmā felt difficult to judge them because in a moment everyone had his face filled with glory, while at another moment it disappeared. Somewhere Kṛṣṇa alone could be seen, while sometimes he was seen with Rādhā and sometimes without her.

राधारूपधरं कृष्णं कृष्णरूपकलत्रकम्।
किं स्त्रीरूपं च पुंरूपं विधाता ध्यातुमक्षमः॥ १११॥
हृत्पद्मस्थं च श्रीकृष्णं धाता ध्यानेन चेतसा।
चकार स्तवनं भक्त्या प्रणम्याथ त्वनेकधा॥ ११२॥
ततः स चक्षुरुन्मील्य पुनश्च तदनुज्ञया।
अपश्यत्कृष्णमेकं च राधावक्षः स्थलस्थितम॥ ११३॥

Finding Rādhā in the form of Kṛṣṇa and Kṛṣṇa in the form of Rādhā, no one could distinguish between the males and females. Even Brahmā failed to do so. Thereafter Brahmā meditated upon Kṛṣṇa in his mind with devotion and started offering prayers to him. Thereafter at the command of the lord, Brahmā opened his eyes. He could find only lord Kṛṣṇa resting his head on the breast of Rādhā.

स्वपार्षदैः परिवृतं गोपीमण्डलमण्डितम्।
पुनः प्रणेमुस्तं दृष्ट्वा तुष्टुवुश्च पुनश्च ते॥ ११४॥

He was surrounded by his attendants. The gods looking at him, bowed in reverence again and again, offering their prayers.

विज्ञाय तदभिप्रायं तानुवाच सुरेश्वरः।
सर्वात्मा सर्वयज्ञेशः सर्वेशः सर्वभावनः॥ ११५॥

Realising his intentions the lord who happens to be the chief of the souls, the lord of all the *yajñas* said to Brahmā.

श्रीभगवानुवाच

आगच्छ कुशलं ब्रह्मन्नागच्छ कमलापते।
इहाऽऽगच्छ महादेव शश्वत्कुशलमस्तु वः॥ ११६॥

The lord said—"O Brahmā the lord of Kamalā, come here, O lord Mahādeva, you come; let all of you meet with welfare.

आगताः स्थ महाभागा गङ्गानयनकारणात्।
गङ्गा मच्चरणाम्भोजे भयेन शरणं गता॥ ११७॥

O virtuous one, you have arrived here to take back Gaṅgā with you, but Gaṅgā getting terrified has taken refuge under my feet.

राधेमां पातुमिच्छन्ती दृष्ट्वा मत्संनिधानतः।
दास्यामीमां बहिः कृत्वा यूयं कुरुत निर्भयाम्॥ ११८॥

Rādhikā intends to drink her up coming closer to me therefore I am handing over Gaṅgā to you. All of you should take Gaṅgā out of this place and be relieved of all the fears.

श्रीकृष्णस्य वचः श्रुत्वा सस्मितः कमलोद्भवः।
तुष्टाव सर्वाराध्यां तां राधां श्रीकृष्णपूजिताम्॥ ११९॥

Hearing the words of Lord Kṛṣṇa, Brahmā started praising Rādhikā who is adorable by all creatures and the beloved of Śrī Kṛṣṇa.

वक्त्रैश्चतुर्भिः संस्तूय भक्तिनम्रात्मकंधरः।
धाता चतुर्णां वेदानामुवाच चतुराननः॥ १२०॥

Brahmā, the reciter of all the four Vedas from his four heads, started praising Rādhā with devotion from all the four mouths.

ब्रह्मोवाच

गङ्गा त्वदङ्गसंभूता प्रभोर्वै रासमण्डले।
युवयो द्रवरूपा या मुग्धयोः शंकरः स्वराट्॥ १२१॥
कृष्णांशा च त्वदंशा च त्वत्कन्यासदृशी प्रिया।
त्वन्मन्त्रग्रहणं कृत्वा करोतु तव पूजनम्॥ १२२॥
भविष्यति पतिस्तस्या वैकुण्ठे च चतुर्भुजः।
भूगतायाः कलायाश्च लवणोदश्च वारिधिः॥ १२३॥

Brahmā said—O goddess, Gaṅgā was born from the limbs of lord Kṛṣṇa and also of yours. Both of you had arrived in the *Rāsamaṇḍala*.

With the music of lord Śiva you felt impressed and thereafter she appeared as water from both of you. Therefore being the part of your body as well as of lord Kṛṣṇa she happens to be your daughter. She will receive your *mantra* and adore you. She will be the spouse of lord Viṣṇu who is four-armed and shall move on earth only in the form of day. Where the saltish ocean is, there will be her husband.

गोलोकस्था च या राधा सर्वत्रस्था तथात्मिका।
तदात्मिका त्वं देवेशि सर्वदा च तवाऽऽत्मजा॥ १२४॥

O goddess, Rādhā who is in *Goloka* pervades everywhere and you happen to be her mother. This surely is your daughter.

ब्रह्मणो वचनं श्रुत्वा स्वीचकार च सस्मिता।
बहिर्बभूव सा कृष्णपादाङ्गुष्ठनखाग्रत:॥ १२५॥
तत्रैव संवृता शान्ता तस्थौ तेषां च मध्यत:।
उवास तोयादुत्थाय तदधिष्ठातृदेवता॥ १२६॥
तत्तोयं ब्रह्मणा किंचित्स्थापितं च कमण्डलौ।
किंचिद्दधार शिरसि चन्द्रार्धे चन्द्रशेखर:॥ १२७॥

On hearing the words of Brahmā, Rādhā gave her consent with a smile. Thereafter Gaṅgā re-appeared from the feet of lord Kṛṣṇa and drawing a veil over her head, she stood there before the gods in shyness. Thereafter Gaṅgā, the goddess of waters, emerged from the body of the goddess. A small pot of that water was stored by Brahmā in *Kamaṇḍalu*.

गङ्गायै राधिकामन्त्रं प्रददौ कमलोद्भव:।
तत्स्तोत्रं कवचं पूजाविधानं ध्यानमेव च॥ १२८॥
सर्वं तत्सामवेदोक्तं पुरश्चर्याक्रमं तथा।
गङ्गा तामेव संपूज्य वैकुण्ठं प्रययौ सती॥ १२९॥

Thereafter Brahmā initiated Gaṅgā into the *mantra* of Rādhā highlighting the *stotra*, *kavaca*, the form of adoration, *dhyānam* and the rites prescribed in the *Sāmaveda*. The chaste Gaṅgā adored Rādhā by the same method.

लक्ष्मी: सरस्वती गङ्गा तुलसी विश्वपावनी।
एता नारायणस्यैव चतस्रो योषितो मुने॥ १३०॥

O sage thus Lakṣmī, Sarasvatī, Gaṅgā and Tulasī are all the goddesses and they purify the entire universe.

अथ तं सस्मित: कृष्णो ब्रह्माणं समुवाच ह।
सर्वं कालस्य वृत्तान्तं दुर्बोध्यमविपश्चिताम्॥ १३१॥

Thereafter lord Kṛṣṇa narrated to Brahmā the entire story of Kāla which is difficult of access to the unwise people.

श्रीकृष्ण उवाच

गृहाण गङ्गां हे ब्रह्मन् हे विष्णो हे महेश्वर।
शृणु कालस्य वृत्तान्तं यदतीतं निशामय॥ १३२॥

Lord Kṛṣṇa said: O Brahmā, Viṣṇu and Śiva, you accept Gaṅgā and I am going to tell you the ancient story about Kāla.

यूयं च येऽन्यदेवाश्च मुनयो मनवस्तथा।
सिद्धास्तपस्विनश्चैव ये येऽत्रैव समागता:॥ १३३॥
ते ते जीवन्ति गोलोके कालचक्रविवर्जिते।
जलप्लुतं सर्वविश्वमागतं प्राकृते लये॥ १३४॥

All of you including the gods, the sages, the ascetics, *siddhas* and mendicants will remain here in the *Goloka* unattracted by the cycle of birth and death because the entire universe has been plunged into water because of dissolution.

ब्रह्माद्या येऽन्यविश्वस्थास्ते लीना अधुना मयि।
वैकुण्ठं च विना सर्वसजलं पश्य पद्मज॥ १३५॥

O Brahmā, all the chief gods residing in the universe have merged into my body because except the Vaikuṇṭha everything else has been submerged in water.

गत्वा सृष्टिं कुरु पुनर्ब्रह्मलोकादिकं परम्।
सब्रह्माण्डं विरचय पश्चाद्गङ्गा च यास्यति॥ १३६॥
एवमन्येषु विश्वेषु सृष्ट्वा ब्रह्मादिकं पुन:।
करोम्यहं पुन: सृष्टिं गच्छ शीघ्रं सुरै: सह॥ १३७॥
मच्चक्षुषोर्निमेषेण ब्रह्मण: पतनं भवेत्।
गता: कतिविधास्ते च भविष्यन्ति च वेधस:॥ १३८॥

All of you should go to *Brahmaloka* and engage yourself in the task of new creation. Thereafter Gaṅgā will also depart from this

place. I am also starting creation in other globes together with Brahmā. Therefore, you should all proceed at once in the twinkling of my eye. The age of Brahmā has come to an end. Therefore many of the Brahmās have completed their age and their numbers cannot be counted.

इत्युक्त्वा राधिकानाथो जगामान्त:पुरं मुने।
देवा गत्वा पुन: सृष्टिं चक्रुरेव प्रयत्नत:।। १३९।।
गोलोके च स्थितागङ्गा वैकुण्ठे शिवलोकके।
ब्रह्मलोके तथाऽन्यत्र यत्र यत्र पुरा स्थिता।। १४०।।
तत्रैव सा गता गङ्गा चाऽऽज्ञया परमात्मन:।
निर्गता विष्णुपादाब्जात्तेन विष्णुपदी स्मृत:।। १४१।।
इत्येवं कथितं सर्वं गङ्गोपाख्यानमुत्तमम्।
सुखदं मोक्षदं सारं किं भूय: श्रोतुमिच्छसि।। १४२।।

Thus speaking Kṛṣṇa the lord of Rādhikā, retired to the inner apartments and all the gods left the place and engaged themselves in the work of creation. Thereafter Gaṅgā too proceeded on to the globes besides *Goloka*, *Vaikuṇṭha*, *Śivaloka*, *Brahmaloka* and all other places where lord Kṛṣṇa had desired her to proceed. Because of the emergence of the Gaṅgā from the feet of the lord Viṣṇu, she was known as Viṣṇupadī. Thus, I have narrated the entire story of Gaṅgā which bestows welfare, salvation and is the form of the lord. What else do you want to listen to?

इति श्रीब्र० महा० प्रकृति० नारदना० गङ्गोपाख्यानं नामैकादशोऽध्याय:।। ११।।

अथ द्वादशोऽध्याय:

Chapter – 12

The story of Gaṅgā

नारद उवाच

लक्ष्मी: सरस्वती गङ्गा तुलसी लोकपावनी।
एता नारायणस्यैव चतस्रश्च प्रिया इति॥ १॥
गङ्गा जगाम वैकुण्ठमिदमेव श्रुतं मया।
कथं सा तस्य पत्नी च बभूव ब्रूहि केशव॥ २॥

Nārada said—Lakṣmī, Sarasvatī, Gaṅgā and Tulasī are the purifiers of the universe or the spouses of lord Viṣṇu. And I have come to know that Gaṅgā went to Vaikuṇṭha. Therefore, O Keśava, you kindly let me know how Gaṅgā became the spouse of Viṣṇu.

श्रीनारायण उवाच

गङ्गा जगाम वैकुण्ठं तत्पश्चाच्च गतो विधि:।
गत्वोवाच तया सार्धं प्रणम्य जगदीश्वरम्॥ ३॥

Nārāyaṇa said—On the departure of Gaṅgā to Vaikuṇṭha, Brahmā also arrived there and bowing in reverence to the lord together with Gaṅgā said.

ब्रह्मोवाच

राधाकृष्णाङ्गसंभूता या देवी द्रवरूपिणी।
तदधिष्ठातृदेवीयं रूपेणाप्रतिमा भुवि॥ ४॥
नवयौवनसंपन्ना सुशीला सुन्दरी वरा।
शुद्धसत्त्वस्वरूपा च क्रोधाहंकारवर्जिता॥ ५॥

Brahmā said—Gaṅgā was born out of the bodies of Rādhā and Kṛṣṇa. She therefore is the goddess of the waters, she is quite youthful on earth, is quite meek, beautiful and devoid of arrogance and anger.

यदङ्गसंभवा नान्यं वृणोतीयं च तं विना।
तत्रापि मानिनी राधा महातेजस्विनी वरा॥ ६॥
समुद्यता पातुमिमां भीतेयं बुद्धिपूर्वकम्।
विवेश चरणाम्भोजे कृष्णस्य परमात्मन:॥ ७॥

She doesn't want to be wedded to anyone else except the one from whom she is born but Rādhikā who happens to be quite powerful and arrogant intended to drink her up. But inspite of getting panicky, she acted wisely and took refuge under the feet of lord Kṛṣṇa.

सर्वं विशुष्कं गोलोकं दृष्ट्वाऽहमगमं तदा।
गोलोकं यत्र कृष्णश्च सर्ववृत्तान्तलब्धये॥ ८॥
सर्वान्तरात्मा सर्वेषां ज्ञात्वाऽभिप्रायमेव च।
बहिश्चकार गङ्गां च पादाङ्गुष्ठनखाग्रत:॥ ९॥

Finding the entire universe having been dried up I went to lord Kṛṣṇa in the *Goloka*. Lord Kṛṣṇa who happens to be the soul of everyone, well realised the purpose of my arrival there and from the toe of his foot he made the Gaṅgā to flow.

दत्त्वाऽस्यै राधिकामन्त्रं पूरयित्वा च गोलकम्।
संप्रणम्य च राधेशं गृहीत्वाऽत्राऽऽगमं विभो।। १०।।
गान्धर्वेण विवाहेन ग्रहाणेमां सुरीश्वरीम्।
सरेश्वरस्त्वं रसिको रसिकां रसभावन:।। ११।।
त्वं रत्नं पुंसु देवेश स्त्रीरत्नं स्त्रीष्वियं सती।
विदग्धाया विदग्धेन संगमो गुणवान्भवेत्।। १२।।

O lord, thereafter I bestowed the *mantra* of Rādhikā on Gaṅgā and filled the universe with her water. Thereafter bowing my head at the feet of Rādhikā and Kṛṣṇa, I have arrived here with her. Therefore you accept her by means of the Gandharva type of marriage, because you are the lord of the gods and quite passionate. Besides you are the gem of the humans and she happens to be the gem of ladies. Therefore she is the most appropriate lady for you.

उपस्थितां च य: कन्यां न गृह्णाति मदेन च।
तं विहाय महालक्ष्मी रुष्टा याति न संशय:।। १३।।

The one who rejects a damsel in arrogance, the goddess Lakṣmī gets annoyed with him. There is no doubt about it.

यो भवेत्पण्डित:सोऽपि प्रकृतिं नावमन्यते।
सर्वे प्राकृतिका: पुंस: कामिन्य: प्रकृते: कला:।। १४।।

The wise person does not humiliate the Prakṛti because the humans are born out of Prakṛti and the ladies are just the race of Prakṛti.

त्वमेव भगवानाद्यो निर्गुण: प्रकृते: पर:।
अर्धाङ्गो द्विभुज: कृष्णोऽप्यर्धाङ्गेन चतुर्भुज:।। १५।।

You are the only lord who are beyond Prakṛti and are invisible. The whole lord Kṛṣṇa was separated into two parts, from one half emerged lord Kṛṣṇa having two arms and the second half is represented by you as lord Hari having four arms.

कृष्णवामाङ्गसंभूता परमा राधिका पुरा।
दक्षिणाङ्गात्स्वयं सा च वामाङ्गात्कमला यथा।। १६।।

In the earlier times Rādhikā too had emerged out of the left part of lord Kṛṣṇa. She was therefore divided into two parts. In her right part, she maintained her original self and from the left half emerged Lakṣmī. The Gaṅgā also emerged similarly.

तेन त्वां सा वृणोत्येव यतस्त्वद्देहसंभवा।
स्त्रीपुंसौ वै तथैकाङ्गौ यथा प्रकृतिपूरुषौ।। १७।।

Therefore she having born out of your bodies intends to become your spouse because like Puruṣa and Prakṛti or the men and women are one and the same.

इत्येवमुक्त्वा धाता च तां समर्प्य जगाम स:।
गान्धर्वेण विवाहेन तां जग्राह हरि: स्वयम्।। १८।।
शय्यां रतिकरीं कृत्वा पुष्पचन्दनचर्चिताम्।
रेमे रमापतिस्तत्र गङ्गया सहितो मुदा।। १९।।

Thus speaking, Brahmā left the Gaṅgā with lord Viṣṇu and returned from that place. Thereafter lord Viṣṇu arranged a Gandharva marriage and accepted the hand of Gaṅgā. Thereafter lord Viṣṇu enjoyed the company of Gaṅgā on the flowery bed.

गां पृथ्वीं च गता यस्मात्स्वस्थानं पुनरागता।
निर्गता विष्णुपादाच्च गङ्गा विष्णुपदी स्मृता।। २०।।

Gaṅgā was so called because she returned to the earth. Because she emerged out of the feet of Viṣṇu she was called Viṣṇupadī.

मूर्छां संप्राप सा देवी नवसंगममात्रत:।
रसिका सुखसंभोगाद्रसिकेश्वरसंयुता।। २१।।
तद्दृष्ट्वा दु:खिता वाणी सापत्न्येर्ष्याविवर्जिता।
नित्यमीर्ष्यति तां वाणी न च गङ्गा सरस्वतीम्।। २२।।

Thus because of her union with Viṣṇu, she fainted. Finding her in this position Sarasvatī took pity on her and all her jealousy disappeared but after some time Sarasvatī became jealous of Gaṅgā, though Gaṅgā in turn never reciprocated.

गङ्गया सहितस्यैव तिस्रो भार्या रमापते:।

सार्धं तुलस्या पश्चाच्च चतस्रो ह्यभवन्मुने॥ २३॥

Thus O sage, lord Viṣṇu had three spouses and subsequently, another, Tulasī was added to the number.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० गङ्गोपाख्यानं नाम द्वादशोऽध्यायः॥ १२॥

अथ त्रयोदशोऽध्याय:

Chapter – 13

The story of Tulasī and Vṛṣadhvaja

नारद उवाच

नारायणप्रिया साध्वी कथं सा च बभूव ह।
तुलसी कुत्र संभूता का वा सा पूर्वजन्मनि॥ १॥
कस्य वा सा कुले जाता कस्य कन्या तपस्विनी।
केन वा तपसा सा च संप्राप प्रकृते: परम्॥ २॥
निर्विकल्पं निरीहं च सर्वसाक्षिस्वरूपकम्।
नारायणं परं ब्रह्म परमात्मानमीश्वरम्॥ ३॥
सर्वाराध्यं च सर्वेशं सर्वज्ञं सर्वकारणम्।
सर्वाधारं सर्वरूपं सर्वेषा परिपालकम्॥ ४॥

Nārada said—"How could the chaste Tulasī become the beloved of lord Nārāyaṇa"? Where was she born? What was she in the earlier birth and in which race was she born? Who was her father? By which of the *tapas*, did she achieve the position of becoming the spouse of lord Hari who is beyond Prakṛti, unthinkable, exclusive and Nārāyaṇa, who happens to be the witness of all, the eternal Brahman, the supreme soul, the lord adorable by all, the lord of all, all knowledgeable, the cause of everything, the base of all, the form of everything and the preserver of all?

कथमेतादृशी देवी वृक्षत्वं समवाप ह।
कथं साऽप्यसुरग्रस्ता संबभूव तपस्विनी॥ ५॥

How did such a goddess turn into a tree and how was such a chaste lady was entangled in the clutches of a demon?

संदिग्धं मे मनो लोलं प्रेरयेन्मां मुहुर्मुहु:।
छेत्तुमर्हसि संदेहं सर्वसंदेहभञ्जन॥ ६॥

O lord, you are the remover of the doubts of all and you remove my doubts as well, because my unstable mind is in doubt.

श्रीनारायण उवाच

मनुश्च दक्षसावर्णि: पुण्यवान्वैष्णव: शुचि:।
यशस्वी कीर्तिमांश्चैव विष्णोरंशसमुद्भव:॥ ७॥

Nārāyaṇa said—There was a yakṣa named Sāvarṇi who was quite noble, the devotee of Viṣṇu, kind-hearted, glorious and was born out of the Aṁśa of Viṣṇu.

तत्पुत्रो धर्मसावर्णिर्धर्मिष्ठो वैष्णव: शुचि:।
तत्पुत्रो विष्णुसावर्णिवैष्णवश्च जितेन्द्रिय:॥ ८॥

His son was named Dharmasāvarṇi who was quite religious, devoted to lord Viṣṇu, noble minded and his son was known by the name of Viṣṇusāvarṇī. He was a great devotee of lord Viṣ ṇu and was self-disciplined.

तत्पुत्रो देवसावर्णिर्विष्णुव्रतपरायण:।
तत्पुत्रो राजसावर्णिर्महाविष्णुपरायण:॥ ९॥

He had a son named Devasāvarṇi who too was a great devotee of Viṣṇu and his son named Rājasavarṇi also was a great devotee of lord Viṣṇu.

वृषध्वजश्च तत्पुत्रो वृषध्वजपरायण:।
यस्याऽऽश्रमे स्वयं शंभुरासीद्देवयुगत्रयम्॥ १०॥

His son was known by the name of Vṛṣ adhvaja; he was immensely devoted to lord Śiva. Lord Śiva spent three *yugas* in his abode.

पुत्रादपि पर: स्नेहो नृपे तस्मिञ्छिवस्य च।
न च नारायणं मेने न च लक्ष्मीं सरस्वतीम्॥ ११॥

Lord Śiva loved Vṛṣadhvaja much more than his own son; therefore the king never adored Nārāyaṇa, Lakṣmī or Sarasvatī.

पूजां च सर्वदेवानां दूरीभूतां चकार स:।
भाद्रे मासि महालक्ष्मीपूजां मत्तोऽत्यजन्नृप:॥ १२॥
माघे सरस्वतीपूजां दूरीभूतां चकार स:।
यज्ञं च विष्णुपूजां च निनिन्दे न चकार स:॥ १३॥

He discarded the adoration of all other gods and always kept himself busy with the devotion of Śiva. He discard the adoration of Mahālakṣmī in Bhādrapada and Sarasvatī during the month of Māgha. Simultaneously he disowned the adoration of Viṣṇu and started denouncing him.

न कोऽपि देवो भूपेन्द्रं शशाप शिवकारणात्।
भ्रष्टश्रीर्भव भूपेति चाशपत्तं दिवाकरः॥ १४॥
शूलं गृहीत्वा तं सूर्यं धृतवाञ्छंकरः स्वयम्।
पित्रा सार्धं दिनेशश्च ब्रह्माणं शरणं ययौ॥ १५॥

No one could venture to pronounce a curse on the king because of the fear of Śiva but once Sūrya cursed the king thus, "All your glory will vanish". At this lord Śiva got enraged at Sūrya and attacked him with his trident. Sūrya then in panic rushed to Brahmā with his father Kaśyapa.

शिवस्त्रिशूलहस्तश्च ब्रह्मलोकं ययौ क्रुधा।
ब्रह्मा सूर्यं पुरस्कृत्य वैकुण्ठं च ययौ भिया॥ १६॥

Holding the trident in his hand, the enraged Śiva reached the *Brahmaloka*. Brahmā on his part was also terrified. Placing Sūrya before him, he went to Vaikuṇṭha.

शूलं गृहीत्वा तत्रापि धृतवाञ्छंकरो रविम्।
ब्रह्मकश्यपमार्तण्डाः संत्रस्ताः शुष्कतालुकाः॥ १७॥

Reaching there lord Śiva who had a trident in his hand caught hold of Sūrya. The scene terrified Brahmā, Kaśyapa and Sūrya who were very much in terror and their tongues dried up.

नारायणं च सर्वेशं ते ययुः शरणं भिया।
मूर्ध्ना प्रणेमुस्ते गत्वा तष्टुवुश्च पुनः पुनः॥ १८॥
सर्वे निवेदनं चक्रुर्भियस्ते कारणं हरौ॥ १९॥

Terrified of Śiva they took refuge under lord Nārāyaṇa. Reaching before him they bowed in reverence and started offering prayers to him. Thereafter all the three of them narrated the cause of their arrival to lord Viṣṇu.

नारायणश्च कृपयाऽभयं तेभ्यो ददौ मुने।
स्थिरा भवत हे भीता भयं किं वो मयि स्थिते॥ २०॥

O sage, lord Viṣṇu assured protection to them saying, "O terrified ones, be stable. You need not be afraid in my presence".

स्मरन्ति ये यत्र यत्र मां विपत्तौ भयान्विताः।
तांस्तत्र गत्वा रक्षामि चक्रहस्तस्त्वरान्वितः॥ २१॥

Whenever anyone recites my name in terror I always reach the place to protect him holding a *Cakra* in my hand.

पाताऽहं जगतां देवाः कर्ताऽहं सततं सदा।
स्रष्टा च ब्रह्मरूपेण संहर्ता शिवरूपतः॥ २२॥
शिवोऽहं त्वमहं चापि सूर्योऽहं गुणात्मकः।
विधाय नानारूपं च कुर्यां सृष्ट्यादिकाः क्रियाः॥ २३॥
यूयं गच्छत भद्रं वो भविष्यति भयं कुतः।
अद्यप्रभृति वो नास्ति मद्वराच्छंकराद्भयम्॥ २४॥

O gods, I have been creator and the preserver of this universe, I create the universe in the form of Brahmā and destroy it in the form of Śiva. I am myself Śiva, Brahmā and Sūrya, enshrining in me all the three *guṇas*. Thus I take to many forms and conduct myself in the universe. Therefore all the three of you should go back. You will meet with welfare and your fear shall be removed because of my boon. You will henceforth not be afraid of lord Śiva.

आशुतोषः स भगवाञ्छंकरश्च सतां गतिः।
भक्ताधीनश्च भक्तेशो भक्तात्मा भक्तवत्सलः॥ २५॥

Lord Śiva gets pleased easily, is protector of the noble people, is under the command of the devotees, lord of the devotees, the soul of the devotees and is loved by his devotees.

सुदर्शनं शिवश्चैव मम प्राणाधिकप्रियौ।
ब्रह्माण्डेषु न तेजस्वी हे ब्रह्मन्नयोः परः॥ २६॥

O Brahman both the *Sudraśana-cakra* and Śiva are dearer to me than my life even. There is no one else more glorious than them in the universe.

शक्तः स्रष्टुं महादेवः सूर्यकोटिं च लीलया।
कोटिं च ब्रह्मणामेवं किमसाध्यं च शूलिनः॥ २७॥

With his illusion lord Śiva can create crores of Sūryas and also Brāhmaṇas. Nothing is beyond the competence of lord Śiva.

बाह्यज्ञानं तत्र किंचिद्ध्यायतो मां दिवानिशम्।

मन्नाम मद्गुणं भक्त्या पञ्चवक्त्रेण गीयते॥ २८॥

Since he is always engaged in meditation on me, he remains unconcerned with the outside world. He always recites my glory from all his five heads.

अहमेवं चिन्तयामि तत्कल्याणं दिवानिशम्।
ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्॥ २९॥

As such I always think of his welfare. Because whosoever meets me with any intention I serve him accordingly.

शिवस्वरूपो भगवाञ्छिवाधिष्ठातृदेवता।
शिवो भवति यस्माच्च शिवं तेन विदुर्बुधाः॥ ३०॥

Lord Śiva is the lord of welfare. Because of his being the lord of welfare, he is known always by the people as the bestower of welfare.

एतस्मिन्नन्तरे तत्र चागमच्छंकरः स्वयम्।
शूलहस्तो वृषारूढो रक्तपङ्कजलोचनः॥ ३१॥

In the meantime lord Śiva himself arrived there. He was holding a trident in his hand with eyes getting red like a red lotus and mounted on the bull.

अवरुह्य वृषात्तूर्णं भक्तिनम्रात्मकंधरः।
ननाम भक्त्या तं शान्तं लक्ष्मीकान्तं परात्परम्॥ ३२॥

He at once descended from the back of the bull. He bowed in reverence to lord Viṣṇu. He then offered a salutation to the lord with great devotion.

रत्नसिंहासनस्थं च रत्नालंकारभूषितम्।
किरीटिनं कुण्डलिनं चक्रिणं वनमालिनम्॥ ३३॥

Lord Viṣṇu at that point of time was seated comfortably on the gem-studded throne, adorned with all the ornaments, *kirīṭa-mukuṭa* and *kuṇḍalas*. A long garland of flowers was also worn by him.

नवीननीरदश्यामं सुन्दरं च चतुर्भुजम्।
चतुर्भुजैः सेवितं च श्वेतचामरवायुना॥ ३४॥

He had a dark complexion like the fresh cloud. He was charming to look at, having four arms and served by attendants fanning him with the white fly-whisks.

चन्दनोक्षितसर्वाङ्गं भूषितं पीतवाससा।
लक्ष्मीप्रदत्तताम्बूलं भुक्तवन्तं च नारद॥ ३५॥

O Nārada, his entire body was plastered with the sandal-paste and he was clad in a yellow garment. He was chewing the betel offered to him by Lakṣmī.

विद्याधरीनृत्यगीतं शृण्वन्तं सस्मितं मुदा।
ईश्वरं परमात्मानं भक्तानुग्रहविग्रहम्॥ ३६॥

Thus smiling delightfully he was listening to the music of Vidyā-dharīs. Such a lord incarnates on earth for the welfare of his devotees.

तं ननाम महादेवो ब्रह्माणं च ननाम सः।
ननाम सूर्यो भक्त्या च संत्रस्तश्चन्द्रशेखरम्॥ ३७॥

Lord Śiva offered his salutation to both Viṣṇu and Brahmā. Thereafter Sūrya also feeling panicky bowed in reverence to lord Śiva.

कश्यपश्च महाभक्त्या तुष्टाव च ननाम च।
शिवः संस्तूयं सर्वेशं समुवास सुखासने॥ ३८॥

Kaśyapa also offered prayers to him with devotion. Thereafter lord Śiva offering prayers to lord Viṣṇu took his seat.

सुखासने सुखासीनं विश्रान्तं चन्द्रशेखरम्।
श्वेतचामरवातेन सेवितं विष्णुपार्षदैः॥ ३९॥

Finding lord Śiva seated on *Sukhāsana* comfortably with traces of fatigue on his face, lord Viṣṇu directed his *śveta cāmara* to serve lord Śiva.

अक्रोधं सत्त्वसंसर्गात्प्रसन्नं सस्मितं मुदा।
स्तूयमानं पञ्चवक्त्रैः परं नारायणं विभुम्॥ ४०॥
तमुवाच प्रसन्नात्मा प्रसन्नं सुरसंसदि।
पीयूषतुल्यं यं मधुरं वचनं सुमनोहरम्॥ ४१॥

By coming in touch with the *sattvaguṇa* devoid of anger, getting pleased and smilingly lord Śiva started offering prayers to Nārāyaṇa from all his five heads. Thereafter in the assembly of gods, lord Viṣṇu spoke nectar-like sweet words to Śiva thus.

श्रीभगवानुवाच

अत्यन्तमुपहास्यं च शिवप्रश्नं शिवेऽशिवम्।
लौकिकं वैदिकं चैवं त्वां पृच्छामि तथाऽपि शम्॥४२॥

Lord Viṣṇu said—O lord Śiva, though it would be a joke to enquire from you about your welfare, yet following the Vedas I enquire of you about your welfare.

तपसां फलदातारं दातारं सर्वसंपदाम्।
संपत्प्रश्नं तपःप्रश्नमयोग्यं त्वां च सांप्रतम्॥४३॥

Because you bestow the reward of *tapas* and bestow all the riches on all, therefore it would not be proper for me to ask you the question about the riches and *tapas*.

ज्ञानाधिदेवे सर्वज्ञे ज्ञानं पृच्छामि किं वृथा।
निरापदि विपत्प्रश्नमलं मृत्युंजये हरे॥४४॥
त्वामेवाऽऽगमने प्रश्नमलं स्वाश्रयमागमे।
आगतोऽसि कथं वेगादित्युवाच रमापतिः॥४५॥

Similarly the one who is the store of knowledge, it would not be proper to question him about knowledge. The one who removes the misfortunes of all others it would not be proper for us to question him about misfortunes. Since you are self-supporting it would not be proper for me to question you about the reason for your arrival here. I only ask you this much as to why you have come rushing.

श्रीमहादेव उवाच

वृषध्वजं च मद्भक्तं मम प्राणाधिकप्रियम्।
सूर्यः शशाप इति मे हेतुरागमकोपयोः॥४६॥

Mahādeva said—"My dear devotee Vṛṣadhvaja has been cursed by Sūrya, which enraged me and I have reached here.

पुत्रवात्सल्यशोकेन सूर्यं हन्तुं समुद्यतः।
स ब्रह्माणं प्रपन्नश्च सूर्यश्च विधिस्त्वयि॥४७॥

Because of my love for my son, I got ready even to kill Sūrya as a result of which he fled away and has arrived here taking refuge under you. Brahmā has arrived here together with him.

त्वां ये शरणमापन्ना ध्यानेन वचसाऽपि वा।
निरापदस्ते निःशंका जरा मृत्युश्च तैर्जितः॥४८॥

Such of the people who take refuge in you mentally or by speaking are always relieved of their misfortune and are freed from death.

साक्षाद्ये शरणापन्नास्तत्फलं किं वदामि भोः।
हरिस्मृतिश्चाभयदा सर्वमङ्गलदा सदा॥४९॥

But the one who himself has arrived to take refuge under you, what could I speak about him? Even the reciting of the name of Viṣṇu relieves one of all the dangers and bestows welfare.

किं मे भक्तस्य भविता तन्मे ब्रूहि जगत्प्रभो।
श्रीहतस्यास्य मूढस्य सूर्यशापेन हेतुना॥५०॥

O lord of the universe, because of the curse of Sūrya my devotee has lost all the grace and has become a fool. What shall happen to him you kindly tell me.

श्रीभगवानुवाच

कालोऽतियातो दैवेन युगानामेकविंशतिः।
वैकुण्ठे घटिकार्धेन शीघ्रं याहि नृपालयम्॥५१॥
वृषध्वजो मृतः कालदुर्निवार्यात्सुदारुणात्।
हंसध्वजश्च तत्पुत्रो मृतः सोऽपि श्रिया हतः॥५२॥

Lord Viṣṇu said—A lot of time has passed since the moves of the destiny and twenty one years have already lapsed though in Vaikuṇṭha the time is equivalent to half a *ghaḍī* (measure of time equivalent to twenty four minutes). Therefore now you go back to the king. The terrific Yama has already swallowed Vṛṣadhvaja who happened to be your devotee; his son Haṅsadhvaja also has died.

तत्पुत्रौ च महाभागौ धर्मध्वजकुशध्वजौ।
हतश्रियौ सूर्याशापात्तौ वै परमवैष्णवौ॥५३॥
राज्यभ्रष्टौ श्रिया भ्रष्टौ कमलातापसावुभौ।
तयोश्च भार्ययोर्लक्ष्मीः कलया च जनिष्यति॥५४॥
संपद्युक्तौ तदा तौ च नृपश्रेष्ठौ भविष्यतः।
मृतस्ते सेवकः शंभो गच्छ यूयं च गच्छत॥५५॥
इत्युक्त्वा च सलक्ष्मीकः सभातोऽभ्यन्तरं गतः।

देवा जग्मुश्च संहृष्टाः स्वाश्रमं परया मुदा॥५६॥
शिवश्च तपसे शीघ्रं परिपूर्णतमो ययौ॥५७॥

His two sons named Dharmadhvaja and Kuśadhvaja who were quite illustrious, have also died because of the curse of Sūrya. Deprived of all the riches they have been devoid of their kingdom. Therefore when goddess Lakṣmī incarnates in the form of their wives, both the princes would regain their lost grace. O Śiva, your devotee has already met with his end. Therefore you can leave this place. O gods, you can also revert to your respective places. Thus speaking lord Viṣṇu left the assembly with Lakṣ mī and reached the inner apartments. All the gods were delighted fully and reverted to their respective places. Thereafter lord Śiva also left the place for performing *tapas*.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुलस्युपाख्यानं नाम त्रयोदशोऽध्यायः॥१३॥

अथ चतुर्दशोऽध्याय:

Chapter – 14

The stories of Vedavatī, Sītā and Draupadī

नारायण उवाच

लक्ष्मीं तौ च समाराध्य चोग्रेण तपसा मुने।
प्रत्येकं वरमिष्टं च संप्रापतुरभीप्सितम्॥ १॥

Nārāyaṇa said—O sage, both Dharmadhvaja and Kuśadhvaja performed severe *tapas* for Lakṣmī and achieved their desired boons.

महालक्ष्म्या वरेणैव तौ पृथ्वीशौ बभूवतु:।
धनवन्तौ पुत्रवन्तौ धर्मध्वजकुशध्वजौ॥ २॥

With the boon of Mahālakṣmī both Dharmadhvaja and Kuśadhvaja received all the riches and sons.

कुशध्वजस्य पत्नी च देवी मालावती सती।
सा सुषाव च कालेन कमलांशां सुतां सतीम्॥ ३॥
सा च भूतलसंबन्धाज्ज्ञानयुक्ता बभूव ह।
कृत्वा वेदध्वनिं स्पष्टमुत्तस्थौ सूतिकागृहे॥ ४॥

After the passage of the some time the chaste wife of Kuśadhvaja named Mālāvatī gave birth to a daughter who had the ray of Lakṣmī in her. On appearing on earth, she was bestowed with all knowledge. At the very birth of the daughter the labour room was echoed with the reciting of the Vedic hymns and she at once got up.

वेदध्वनिं सा चकार जातमात्रेण कन्यका।
तस्मात्तां ते वेदवतीं प्रवदन्ति मनीषिण:॥ ५॥
जातमात्रेण सुस्नाता जगाम तपसे वनम्।
सर्वैर्निषिद्धा यत्नेन नारायणपरायणा॥ ६॥
एकमन्वन्तरं चैव पुष्करे च तपस्विनी।
अत्युग्रां वै तपस्यां तु लीलया च चकार सा॥ ७॥
तथाऽपि पुष्टा न कृशा नवयौवनसंयुता।
शुश्राव खे च सहसा सा वाचमशरीरिणीम्॥ ८॥
जन्मान्तरे ते भर्ता च भविष्यति हरि: स्वयम्।
ब्रह्मादिभिर्दुराराध्यं पतिं लप्स्यसि सुन्दरि॥ ९॥

Therefore people called her by the name of Vedavatī, after her birth she took a bath properly and at once proceeded to the forest inspite of the people of the country opposing her. She did not listen and being a devotee of Nārāyaṇa went to the forest and performed *tapas*. Though the ascetic lady performed *tapas* in the Puṣkara region for a *manvantara*, yet she was not reduced in her strength but her strength remained stable and she continued to be well-built and youthful. Suddenly she heard a divine voice from the sky. "O beautiful one, after many births you will get lord Viṣṇu as your husband. The one who is beyond the reach of the gods like Brahmā and others will surely be your husband."

इति श्रुत्वा तु सा रुष्टा चकार च पुनस्तप:।
अतीव निर्जनस्थाने पर्वते गन्धमादने॥ १०॥

On hearing this she got annoyed and she went to Gandhamādana mountain and started performing *tapas* at a lonely place.

तत्रैवं सुचिरं तप्त्वा विश्वस्य समुवास सा।
ददर्श पुरतस्तत्र रावणं दुर्निवारणम्॥ ११॥

She performed *tapas* at that place for a long time but once she had an encounter with the terrific demon Rāvaṇa.

दृष्ट्वा साऽतिथिभक्त्या च पाद्यं तस्मै ददौ किल।
सुस्वादु फलमूलं च जलं चापि सुशीतलम्॥ १२॥
तच्च भुक्त्वा स पापिष्ठश्चावात्सीत्तत्समीपतः।
चकार प्रश्नमिति तां का त्वं कल्याणि चेति च॥ १३॥

On his arrival before her, she offered him the customary welcome besides sweet fruits and cold water. After consuming everything Rāvaṇa remained there and ask her, "O beautiful one, who are you"?

तां च दृष्ट्वा वरारोहां पीनोन्नतपयोधराम्।
शरत्पद्मनिभास्यां च सस्मितां सुदतीं सतीम्॥ १४॥
मूर्च्छामवाप कृपणः कामबाणप्रपीडितः।
तां करेण समाकृष्य संभोगं कर्तुमुद्यतः॥ १५॥

The beautiful and chaste lady was having round and stiff breasts and a face like the lotus of the winter season. She wore a serene smile on her face, her teeth were attractive. Finding that Rāvaṇa was getting passionate she fainted. He then pulled the chaste lady towards him with evil intention.(14-1

सा सती कोपदृष्ट्या च स्तम्भितं तं चकार ह।
स जडो हस्तपादैश्च किंचिद्वक्तुं न च क्षमः॥ १६॥

Finding him so misbehaving, the chaste lady made him stand still and he became motionless. He was unable to move his hand nor could he speak anything.

तुष्टाव मनसा देवीं पद्मांशां पद्मलोचनाम्।
सा तत्स्तवेन संतुष्टा प्राकृतं तं मुमोच ह॥ १७॥

Thereafter he offered prayers to the lady mentally who was born of the rays of Lakṣmī. Getting pleased with his prayers the damsel released him.

शशाप च मदर्थे त्वं विनश्यसि सबान्धवः।
स्पृष्टाऽहं च त्वया कामाद्विसृजाम्यवलोकय॥ १८॥

Thereafter she pronounced a curse on him, "You will be completely destroyed because of me since you have touched me with evil intentions. I am, therefore, ending my life here before you."

इत्युक्त्वा सा च योगेन देहत्यागं चकार ह।
गङ्गायां तां च संन्यस्य स्वगृहं रावणो ययौ॥ १९॥
अहो किमद्भुतं दृष्टं किं कृतं वा मयाऽधुना।
इति संचिन्त्य संस्मृत्य विललाप पुनः पुनः॥ २०॥
सा च कालान्तरे साध्वी बभूव जनकात्मजा।
सीतादेवीति विख्याता यदर्थे रावणो हतः॥ २१॥
महातपस्विनी सा च तपसा पूर्वजन्मनः।
लेभे रामं च भर्तारं परिपूर्णतमं हरिम्॥ २२॥

Thus speaking with the applications of the Yogic practices, she burnt her body. Thereafter Rāvaṇa said: "What a surprise have I met with today? What type of an evil act did I perform?" Thus thinking Rāvaṇa started repenting again and again. The chaste lady in due course of time was born in the house of Janaka as a result of which Rāvaṇa was killed. The chaste lady in earlier times performed *tapas* as a result of which she got Rāma as her husband.

संप्राप्य तपसाऽऽराध्य स्वामिनं च जगत्पतिम्।
सा रमा सुचिरं रेमे रामेण सह सुन्दरी॥ २३॥
जातिस्मरा स्म स्मरति तपसश्च क्रमं पुरा।
सुखेन तज्जहौ सर्वं दुःखं चापि सुखं फलेत॥ २४॥

The beautiful damsel performed *tapas* for Rama and getting him she served him for a long time, enjoying his company. She remembered the events of her earlier birth but she did not mind the difficulties she had to face for performing *tapas*. Keeping in view her present pleasure she forgot about her earlier troubles.

नानाप्रकारविभवं चकार सुचिरं सती।
संप्राप्य सुकुमारं तमतीव नवयौवनम्॥ २५॥
गुणिनं रसिकं शान्तं कान्तवेषमनुत्तमम्।
स्त्रीणां मनोज्ञं रुचिरं तथा लेभे यथेप्सितम्॥ २६॥

Achieving Rāma as her husband, who was quite tender, youthful, virtuous, passionate, peaceful, extremely beautiful, attractive to the

females, Vedavatī enjoyed many of the worldly pleasures with him for a long time.

पितुर्वचः पालनार्थं सत्यसंधो रघूत्तम।
जगाम काननं पश्चात्कालेन च बलीयसा॥२७॥

The truthful Rāma who was the best king of the race of Raghu, honouring the words of his father went to the forest.

तस्थौ समुद्रनिकटे सीतया लक्ष्मणेन च।
ददर्श तत्र वह्निं च विप्ररूपधरं हरिः॥२८॥

Thereafter with the moves of the destiny, Rāma stayed near the oceans with Sītā and Lakṣmaṇa. There, lord Rāma met with Agni who had taken to the form of a Brahmā.

तं रामं दुःखितं दृष्ट्वा स च दुःखी बभूव ह।
उवाच किंचित्सत्येष्टं सत्यं सत्यपरायणः॥२९॥

Finding Rāma in a melancholy mood his heart was moved. Being truthful and a lover of truth, he spoke to Rāma, who indeed was the form of truth.

वह्निरुवाच

भगवञ्छ्रु यतां वाक्यं कालेन यदुपस्थितम्।
सीताहरणकालोऽयं तवैव समुपस्थितः॥३०॥
दैवं च दुर्निवार्यं वै न च दैवात्परं बलम्।
मत्प्रसूं मयि संन्यस्य च्छायां रक्षान्तिकेऽधुना॥३१॥

Agni said—You kindly listen to my words. The time for the abduction of Sītā is drawing nearer. The moves of the destiny are sometimes cruel and one cannot escape from them. The destiny is always powerful; therefore you entrust the care of mother Sītā to me and in her place you keep her shadow with you.

दास्यामि सीतां तुभ्यं च परीक्षासमये पुनः।
देवैः प्रस्थापितोऽहं च न च विप्रो हुताशनः॥३२॥

I shall return her to you at the time of the fire ordeal. The gods have entrusted this job to me. I am not a Brāhmaṇa but I am the god of fire."

रामस्तद्वचनं श्रुत्वा न प्रकाश्य च लक्ष्मणम्।
स्वछन्दं स्वीचकारासौ हृदयेन विदूयता॥३३॥

On hearing this, Rāma without disclosing anything to Lakṣmaṇa, with a painful heart agreed to the proposal.

वह्नियोगेन सीतावन्मायासीतां चकार ह।
तत्तुल्यगुणरूपाङ्गीं ददौ रामाय नारद॥३४॥

O Nārada, the god of fire then at once created an illusory Sītā who resembled the real Sītā in all respects. He then entrusted the care of the shadow Sītā to Rāma.

सीतां गृहीत्वा स ययौ गोप्यं वक्तुं निषेध्य च।
लक्ष्मणो नैव बुबुधे गोप्यमन्यस्य का कथा॥३५॥
एतस्मिन्नन्तरे रामो ददर्श कनकं मृगम्।
सीता तं प्रेरयामास तदर्थे यत्नपूर्वकम्॥३६॥

Soon after that, the Brāhmaṇa left the place along with Sītā asking Rāma not to disclose the secret to anyone. That is why this secret remained unknown to Lakṣmaṇa even, what to speak of others. In the meantime Rāma spotted the golden deer and Sītā desired Rāma to get it by following it.

संन्यस्य लक्ष्मणं रामो जानक्या रक्षणे वने।
स्वयं जगाम हन्तुं तं विव्यधे सायकेन च॥३७॥

Lord Rāma entrusted the care of Jānakī to Lakṣmaṇa and he himself went after the deer in the forest and he killed it with his arrow.

लक्ष्मणेति च शब्दं वै कृत्वा मायामृगस्तदा।
प्राणांस्तत्याज सहसा पुरो दृष्ट्वा हरिं स्मरन्॥३८॥

While meeting its death, the deer cried aloud, "O Lakṣmaṇa". Thus crying, finding Rāma before him and remembering Lakṣmaṇa he met with his death.

मृगरूपं परित्यज्य दिव्यरूपं विधाय च।
रत्ननिर्मितयानेन वैण्कुठं स जगाम ह॥३९॥

Discarding the body of the deer, he achieved the divine form and proceeded on to Vaikuṇṭha mounted on a divine plane studded with gems.

वैकुण्ठस्य महाद्वारे किंकरो द्वारपालयोः।
जयविजययोश्चैव बलवांश्च जयाभिधः॥४०॥

On the gate-way of the Vaikuṇṭa, there were two gate-keepers by name of Jaya and Vijaya. In the both Jaya was very powerful.

शापेन सनकादीनां संप्राप्य राक्षसीं तनुम्।
पुनर्जगाम तद्द्वारमादौ स द्वारपालयो:॥४१॥

Because of the curse of Sanaka and Sanātana, he was turned into a demon but he again got back his original position.

अथ शब्दं च सा श्रुत्वा लक्ष्मणेति च विक्लवम्।
सीता तं प्रेरयामास लक्ष्मणं रामसंन्निधौ॥४२॥

Thereafter Sītā hearing the cry calling for Lakṣmaṇa, asked him to go in search of Rāma.

गते च लक्ष्मणे रामं रावणो दुर्निवारण:।
सीतां गृहीत्वा प्रययौ लङ्कामेव स्वलीलया॥४३॥

After Lakṣmaṇa left the place in search of Rāma, the wicked Rāvaṇa with the application of his illusion kidnapped Jānakī and proceeded towards Laṅkā.

विषसाद च रामश्च वने दृष्ट्वा च लक्ष्मणम्।
तूर्णं च स्वाश्रमं सीतां नैव ददर्श स:॥४४॥
मूर्छा संप्राप्य सुचिरं विललाप भृशं पुन:।
पुनर्बभ्राम गहने तदन्वेषणपूर्वकम्॥४५॥

Finding Lakṣmaṇa in the forest, the mind of Rāma was disturbed and he fainted. Thereafter, he at once went back to his abode with Lakṣmaṇa and finding Sītā missing from the hermitage, he continued lamenting for a long time. Thereafter they started wandering in the forest in search of Sītā.

काले संप्राप्य तद्वार्तां गृध्रद्वारा नदीतटे।
सहायं वानरं कृत्वा बबन्धे सागरं हरि:॥४६॥
लङ्कां गत्वा रघुश्रेष्ठो जघान सायकेन च।
सबान्धवं रावणं च सीतां संप्राप्य दु:खिताम्।४७॥

After some time they met with Jaṭāyu at the bank of Godāvarī who conveyed the news to them about Jānakī. Thereafter, with the help of the monkeys they reached Laṅkā, constructing a bridge over the ocean. Reaching Laṅkā, Rāma killed Rāvaṇa together with his entire family and friends. He got back the grief-stricken Sītā.

तां च वह्निपरीक्षां वै कारयामास सत्वरम्।
हुताशनस्तत्र काले वास्तवीं जानकीं ददौ॥४८॥

Soon thereafter he made Sītā to perform the fire-ordeal when the god Agni himself appeared out of the fire and handed over the real Sītā to lord Rāma.

छाया चोवाच वह्निं च रामं च विनयान्विता।
करिष्यामीति किमहं तदुपायं वदस्व मे॥४९॥

Thereafter the shadow Sītā meekly stood there. And asked both Rāma, Agni "What should I do now you tell me"?

वह्निरुवाच

त्वं गच्छ तपसे देवि पुष्करं च सुपुण्यदम्।
कृत्वा तपस्यां तत्रैव स्वर्गलक्ष्मीर्भविष्यसि॥५०॥

Agni said—O goddess you go to the sacred region of Puṣakara and perform *tapas* there. By doing so, you will become Lakṣmī of the heaven.

सा च तद्वचनं श्रुत्वा प्रणम्य पुष्करे तप:।
कृत्वा त्रिलक्षवर्षं च स्वर्गे लक्ष्मीर्बभूव ह॥५१॥
सा च कालेन तपसा यज्ञकुण्डसमुद्भवा।
कामिनी पाण्डवानां च द्रौपदी द्रुपदात्मजा॥५२॥

On hearing the words of Agni, she performed great *tapas* for divine three lakhs of years and thereafter she went to heaven. Again after emerging from the fire-altar, she became the daughter of Drupada and was known as Draupadī and became the wife of the five Pāṇḍavas.

कृतयुगे वेदवती कुशध्वजसुता शुभा।
त्रैतायां रामपत्नी च सीतेति जनकात्मजा॥५३॥
तच्छाया द्रौपदी देवी द्वापरे द्रुपदात्मजा।
त्रिहायणीति सा प्रोक्ता विद्यमाना युगत्रये॥५४॥

Thus in the *kṛtayuga* Vedavatī happened to be the daughter of Kuśadhvaja, she became the daughter of Janaka known as Sītā in the *tretāyuga* and became the wife of Rāma. In the Dvāpara that shadow Sītā emerged from the fire-alter as Draupadī. Because she remain present in all the three *yugas* she is known as Trihāyaṇī.

नारद उवाच

प्रिया: पञ्च कथं तस्या बभुबुर्मुनिपुंगव।

इति मे चित्तसंदेहं दूरं कुरु महाप्रभो॥५५॥

Nārada said—O great lord, how did Draupadī get five husbands. You kindly remove this doubt of my mind.

श्रीनारायण उवाच

लङ्कायां वास्तवी सीता रामं संप्राप नारद।
रूपयौवनसंपन्ना छाया सा बहु विह्वला॥५६॥

Nārāyaṇa said—O Nérada, after Rāma got back the real Sītā in Laṅkā, the youthful shadow Sītā was upset.

रामाग्न्योराज्ञया तप्त्वा ययाचे शंकरं वरम्।
कामातुरा पतिव्यग्रा प्रार्थयन्ती पुनः पुनः॥५७॥
पतिं देहि पतिं देहि पतिं देहि त्रिलोचन।
पतिं देहि पतिं देहि पञ्चवारं चकार सा॥५८॥

Thereafter at the command of Rāma and Agni she performed *tapas* and with the blessings of Śiva and she begged Śiva for her husband. She repeated this desire five times.

शिवस्तत्प्रार्थनां श्रुत्वा सस्मितो रसिकेश्वरः।
प्रिये तव प्रियाः पञ्च भवन्त्विति वरं ददौ॥५९॥

Lord Śiva smiled on hearing to her request and said: "O dear you will get five husbands."

तेनाऽऽसीत्पाण्डवानां च पञ्चानां कामिनी प्रिया।
इत्येवं कथितं सर्वं प्रस्तुतं वस्तुतः शृणु॥६०॥

Therefore she became the wife of five Pāṇḍavas. I have told you the broad out lines and now listen to me about the details.

अथ संप्राप्य लङ्कायां सीतां रामो मनोहराम्।
विभीषणाय तां लङ्कां दत्त्वाऽयोध्यां ययौ पुनः॥६१॥

After getting back the charming Sītā, Rāma entrusted the care of Laṅkā to Vibhīṣaṇa and returned to Ayodhyā.

एकादशसस्राब्दं कृत्वा राज्यं च भारते।
जगाम सर्वैर्लोकैश्च सार्धं वैकुण्ठमेव च॥६२॥

He ruled in Bhārata for eleven thousand years, enjoying all the royal pleasures and thereafter he proceeded on to Vaikuṇṭha to all his people.

कमलांशा वेदवती कमलायां विवेश सा।
कथितं पुण्यमाख्यानं पुण्यदं पापनाशनम्॥६३॥

And Vedavatī who was born of the rays of Lakṣmī entered into the body of Lakṣmī. Thus you have listened to the divine story which removes sins and grants merits.

सततं मूर्तिमन्तश्च वेदाश्चत्वार एव च।
सन्ति यस्याश्च जिह्वाग्रे सा च वेदवती स्मृता॥६४॥

She was called Vedavatī because all the four Vedas resided at the tip of her tongue in everytime.

कुशध्वजसुताख्यानमुक्तं संक्षेपतस्तव।
धर्मध्वजसुताख्यानं निबोध कथयामि ते॥६५॥

Thus I have narrated in detail the story of the daughter of Kuśadhvaja. Now you listen to the story of the daughter of Dharmadhvaja.

इति श्रीब्रह्म० सहा० प्रकृति० नारदना० तुलस्युपाख्याने
वेदवतीप्रस्तावो नाम चतुर्दशोऽध्यायः॥१४॥

अथ पञ्चदशोऽध्यायः

Chapter – 15

The story relating to the birth of Tulasī

श्रीनारायण उवाच

धर्मध्वजस्य पत्नी च माधवीति च विश्रुता।
नृपणे सार्धं सा रागाद्रेमे वै गन्धमादने॥ १॥
शय्यां रतिकरीं कृत्वा पुष्पचन्दनचर्चिता।
चन्दनोक्षितसर्वाङ्गी पुष्पचन्दनवायुना॥ २॥
स्त्रीरत्नमतिचार्वङ्गी रत्नभूषणभूषिता।
कामुकी रसिकश्रेष्ठा रसिकेशेन संगता॥ ३॥

Nārāyaṇa said—The wife of kind Dharmadhvaja was known as Mādhavī and was enjoying the company of her husband with pleasure at the Gandhamādana mountain. She always enjoyed the company of her husband, decorating herself with all the ornaments, applying sandal-paste all over her limbs and arranging the beds with flowers and sandal-paste,

getting adorned with all the ornaments. They always got themselves engaged in love-sports and were never separated from each other.

सुरताद्विरतिर्नासीत्तयोः सुरतविज्ञयोः।
गतं वर्षशतं दैवं न जानीतां दिवानिशम्॥४॥

Thus a period of hundred divine years passed, while they enjoyed each other's company, they could not remain conscious of the day and night.

ततो राजा मतिं प्राप्य सुरताद्विरराम सः।
कामुकी सुन्दरी किंचिन्न च तृप्तिं जगाम सा॥५॥

Thereafter the king became conscious and freed himself from the worldly pleasures, but the damsel was not satisfied. Thereafter the chaste lady conceived for the divine hundred years. Because of her conceiving a ray of Lakṣmī entered in her womb and her glory went on increasing day by day.

दधार गर्भं सा सद्यो देवाब्दशतकं सती।
श्रीगर्भा श्रीयुता सा च संबभूव दिने दिने॥६॥
शुभक्षणे शुभदिने शुभयोगेन संयुते।
शुभलग्ने शुभांशे च शुभस्वामिग्रहान्विते॥७॥
कार्तिकीपूर्णिमायां च सितवारे च पाद्मजे।
सुषाव सा च पद्मांशां पद्मिनीं सुमनोहराम्॥८॥
पादपद्मयुगे चैव पद्मरागविराजिताम्।
राजराजेश्वरीं लक्ष्मीं सर्वावयवसुन्दरीम्॥९॥

Thereafter in an auspicious occasion and auspicious *lagna*, a daughter was born to her from the rays of Lakṣmī and was known by the name of Padminī. Both her feet were imprinted with auspicious signs including the lotuses. All her limbs were quite beautiful and she looked like the supreme goddess Lakṣmī.

राजलक्ष्मीलक्ष्मयुक्तां राजलक्ष्म्यधिदेवताम्।
शरत्पार्वणचन्द्रास्यां शररत्पङ्कजलोचनाम्॥१०॥
पक्वबिम्बाधरोष्ठीं च पश्यन्तीं सस्मितां गृहम्।
हस्तापादतलारक्तां निम्ननाभिं मनोरमाम्॥११॥

She had all the signs of royal grace and she looked like Lakṣmī herself. Her face resembled that of the full moon of the winter season, the eyes resembled the lotus flowers of the winter season and the lips resembled the ripe wood-apples. While wearing a smile on her face, she was looking around her palace. The soles of the feet and the palms of the girl were red and the navel was quite deep.

तदधस्त्रिवलीयुक्तां वृत्तवल्गुनितम्बिनीम्।
शीते सुखोष्णसर्वाङ्गीं ग्रीष्मे च सुखशीतलाम्॥१२॥
श्यामां सुकेशी रुचिरां न्यग्रोधपरिमण्डलाम्।
श्वेतचम्पकवर्णाभां सुन्दरीष्वेकसुन्दरीम्॥१३॥
नरा नार्यश्च तां दृष्ट्वां तुलनां दातुमक्षमा।
तेन नाम्ना च तुलसी तां वदन्ति पुराविदः॥१४॥
सा च भूमिष्ठमात्रेण योग्या स्त्री प्रकृतिर्यथा।
सर्वैर्निषिद्धा तपसे जगाम बदरीवनम्॥१५॥

She wore three lines over the belly and she had the round breasts which looked quite beautiful; all her limbs remained warm to provide pleasure during the winter season while during the summer, her limbs remained cool. She always looked like a damsel of sixteen years. Her beautiful hair was so thick that it appeared as if the snakes had surrounded the banyan tree. She had a yellowish complexion and the people were unable to compare her beauty while looking at her. Therefore the wise people gave her the name of Tulasī. As soon as she appeared on earth she looked like the goddess Prakṛti herself. She went to perform *tapas* in Badrikāśrama much against the wishes of the people.

तत्र दैवाब्दलक्षं च चकार परमं तपः।
मम नारायणः स्वामी भवितेति विनिश्चिता॥१६॥

She desired that she should have Nārāyaṇa as her husband. With this resolve in her mind she performed *tapas* for a lakh of divine years.

ग्रीष्मे पञ्चतपा शीते तोयस्था सा च सुन्दरी।
प्रकाशस्था वृष्टिधारां सहन्ती च दिवानिशम्॥१७॥

She used to have five types of fire around her during the summer. Sometimes she remained in water and during the rainy season she performed *tapas* under the open sky bearing the force of the rain water. Thus she performed the *tapas*.

विंशत्सहस्रवर्षं च फलतोयाशना च सा।
त्रिंशद्वर्षसहस्राब्दं पत्राहारा तपस्विनी॥ १८॥
चत्वारिंशत्सहस्राब्दं वाय्वाहारा कृशोदरी।
ततो दशसहस्राब्दं निराहारा बभूव सा॥ १९॥

For twenty years she lived only on fruit and water. Thereafter for thirty years she lived on tree leaves and for forty years she lived only by inhaling air. For ten thousand years the tender-waisted damsel performed *tapas* without taking any food.

निर्लक्ष्यां चैकपादस्थां दृष्ट्वा तां कमलोद्भवः।
समाययौ वरं दातुं परं बदरिकाश्रमम्॥ २०॥

Thereafter she performed *tapas* standing on one leg. Finding her so performing *tapas*, Brahmā arrived in Badrikāśrama.

चतुर्मुखं च सा दृष्ट्वा प्राणंसीद्धंसवाहनम्।
तामुवाच जगत्कर्ता विधाता जगतामपि॥ २१॥

He was mounted on a goose having four arms and four heads. She bowed in reverence before Brahmā. Thereafter Brahmā, the creator of the world, told her.

ब्रह्मोवाच

वरं वृणुष्व तुलसि यत्ते मनसि वाञ्छितम्।
हरिभक्तिं च मुक्तिं वाऽप्यजरामरतामपि॥ २२॥

Brahmā said—"O Tulasī, you ask for any boon you want to achieve like the devotion of the lord, salvation or becoming immortal. You ask for any thing you want."

तुलस्युवाच।

शृणु तात प्रवक्ष्यामि यन्मे मनसि वाञ्छितम्।
सर्वज्ञस्यापि पुरतः का लज्जा मम सांप्रतम्॥ २३॥

Tulasī said—O respectable one, I disclose the desire of my mind before you which you kindly listen to. You know everything. Therefore why should I feel shy before you?

अहं च तुलसी गोपी गोलोकेऽहं स्थिता पुरा।
कृष्णप्रियाकिंकरी च तदंशा तत्सखी प्रिया॥ २४॥

In the earlier times I was a cowherdesses named Tulasī and was the beloved of lord Kṛṣṇa. I was his beloved as well as his servant.

गोविन्देन सहाऽऽसक्तामतृप्तां मां च मुर्च्छिताम्।
रासेश्वरी समागत्य चापश्यद्रासमण्डले॥ २५॥
गोविन्दं भर्त्सयामास मां शशाप रुषाऽन्विता।
याहि त्वं मानवीं योनिमित्येवं च पितामह॥ २६॥

Once when I was dancing with lord Govinda, I became passionate and before getting satisfaction I fainted. At that point of time Rādhā the great goddess arrived there and she saw everything. Getting annoyed she denounced the lord Govinda and pronounced a curse on me to be born in a human family.

मामुवाच स गोविन्दो मदंशं त्वं चतुर्भुजम्।
लभिष्यसि तपस्तप्त्वा भारते ब्रह्मणो वरात्॥ २७॥

O grandfather, at that point of time lord Govinda told me that by performing *tapas* in Bhārata I would achieve a boon from Brahmā in order to seek four-armed Viṣṇu as my husband.

इत्येवमुक्त्वा देवेशोऽप्यन्तर्धानमवाप सः।
देव्या भिया तनुं त्यक्त्वा लब्धं जन्म मया भुवि॥ २८॥

Thus speaking, the lord disappeared and terrified from of goddess Rādhikā my life came to an end. I have been reborn on the earth.

अहं नारायणं कान्तं शान्तं सुन्दरविग्रहम्।
सांप्रतं लब्धुमिच्छामि वरमेवं च देहि मे॥ २९॥

I am desirous of getting lord Nārāyaṇa as my husband who is peaceful and has a beautiful body. You kindly grant me this boon."

ब्रह्मोवाच

सुदामा नाम गोपश्च श्रीकृष्णाङ्गसमुद्भवः।
तदंशश्चातितेजस्वी चालभज्जन्म भारते॥ ३०॥

Brahmā said—A cowherd named Sudāmā who was born of the ray of lord Kṛṣṇa has been born on earth. He happens to be quite illustrious.

साम्प्रतं राधिकाशापाद्दनुवंशसमुद्भवः।
शङ्खचूड इति ख्यातस्त्रैलोक्ये न च तत्समम्॥ ३१॥

Now, by the curse of Rādhikā, he is born in the race of demons by the name of Śaṁkhacūḍa. No one can equal him in the world.

गोलोके त्वां पुरा दृष्ट्वा कामोन्मथितमानसः।
विलम्बितुं मा शशाक राधिकायाः प्रभावतः॥ ३२॥

He became passionate in the *Goloka* while looking at you but he could not transgress the rules because of the influence of Rādhikā.

स च जातिस्मरस्तप्त्वा त्वां ललाभ वरेण च।
जातिस्मरा तु त्वमपि सर्वं जानासि सुन्दरि॥ ३३॥

O beautiful one, he is well aware of the happenings of the earlier birth. Therefore by performing *tapas* he has already got you as a boon. Because of your belonging to the same base you also know him.

अधुना तस्य पत्नी च भव भाविनि शोभने।
पश्चान्नारायणं कान्तं शान्तमेव लभिष्यसि॥ ३४॥

Therefore, O beautiful one, you accept him as your husband and thereafter you will achieve the peaceful and glorious lord Nārāyaṇa.

शापान्नारायणस्यैव कलया दैवयोगतः।
प्राप्नोषि वृक्षरूपं च त्वं पूता विश्वपावनी॥ ३५॥
प्रधाना सर्वपुष्पाणां विष्णुप्राणाधिका भवेतः।
त्वया विना च सर्वेषां पूजा च विफला भवेत्॥ ३६॥

As a move of the destiny, you will remain on the earth in the form of a tree with the curse of Nārāyaṇa and will purify the entire universe. You will be considered to be the best of all the flowers and lord Viṣṇu will treat you dearer than his life. Without you, the adoration of lord Viṣṇu will be considered to be of no consequence.

वृन्दावने वृक्षरूपा नाम्ना वृन्दावनीति च।
त्वत्पत्रैर्गोपिका गोपाः पूजयिष्यन्ति माधवम्॥ ३७॥

Because of your taking to the form of a tree in Vṛndāvana and the cowherds and cowherdesses will adore lord Kṛṣṇa offering your leaves.

वृक्षाधिदेवरूपेण सार्धं कृष्णेन संततम्।
विहरिष्यसि गोपेन स्वच्छन्दं मद्वरेण च॥ ३८॥

Because of being the goddess of the trees, you will keep company with lord Kṛṣṇa and because of my boon you will enjoy the company of that cowherd."

इत्येवं वचनं श्रुत्वा सस्मिता हृष्टमानसा।
प्रणनाम च धातारं तं च किंचिदुवाच ह॥ ३९॥

Hearing this she smiled and with a delightful mind she offered her salutation to Brahmā and said to him.

तुलस्युवाच

यथा मे द्विभुजे कृष्णेवाञ्छा च श्यामसुन्दरे।
सत्यं ब्रवीम हे तात न तथा च चतुर्भुजे॥ ४०॥

Tulasī said—O respectable one, I am speaking out the truth. The type of devotion I have in the two-armed dark complexioned Kṛṣṇa, I could never have for the four-armed Viṣṇu.

अतृप्ताऽहं च गोविन्दे दैवाच्छृङ्गारभङ्गता।
गोविन्दस्यैव वचनात्प्रार्थयामि चतुर्भुजम्॥ ४१॥

As a move of destiny I could not derive full satisfaction from the company of lord Kṛṣṇa but I am praying for the four-armed Viṣṇu only on his advice.

त्वत्प्रसादेन गोविन्दं पुनरेव सुदुर्लभम्।
ध्रुवमेवं लभिष्यामि राधाभीतिं प्रमोचय॥ ४२॥

By your grace I shall surely get the company of lord Kṛṣṇa. But you kindly relieve me of the fear of Rādhikā.

ब्रह्मोवाच

गृहाण राधिकामन्त्रं ददे वै षोडशाक्षरम्।
तस्याश्च प्राणतुल्या त्वं मद्वरेण भविष्यसि॥ ४३॥
शृङ्गारं युवयोर्गोप्यमाज्ञास्यति च राधिका।
राधासमा त्वं सुभगा गोविन्दस्य भविस्यसि॥ ४४॥

Brahmā said—I bestow on you the sixteen letter *mantra* of Rādhikā. You receive it. Because of the influence of that *mantra* and by the grace of my boon, you will become dearer to him than his life. Rādhikā herself will permit you both to decorate yourself in seclusion and you

will become the beloved of lord Govinda like Rādhikā herself.

इत्येवमुक्त्वा दत्त्वा च देव्यै तत्षोडशाक्षरम्।
मन्त्रं तस्यै जगद्धाता स्तोत्रं च कवचं परम्॥४५॥

Thus speaking Brahmā the creator of the universe bestowed the knowledge of the sixteen latter *mantra*, the *stotra* and the best of *kavaca* to Tulasī.

सर्वं पूजाविधानं च पुरश्चर्याविधिक्रमम्।
परं शुभाशिषं कृत्वा सोऽन्तर्धानिमवाप ह॥४६॥
सा च ब्रह्मोपदेशेन पुण्ये बदरिकाश्रमे।
जजाप परमं मन्त्रं यदिष्टं पूर्वजन्मनः॥४७॥

Thereafter the entire method of adoration, the performing of all the rites in due consequence and the showering of his blessing on her, Brahmā disappeared. Thereafter Tulasī, as per the advice of Brahmā reached the sacred place of Badrikāśrama and started reciting the *mantra* known to her in her earlier birth.

दिव्यं द्वादशवर्षं च पूजां चैव चकार सा।
बभूव सिद्धा सा देवी तत्प्रत्यादेशमाप च॥४८॥

She attained success after performing *tapas* for twelve years. Thereafter, she received the divine command.

सिद्धे तपसि मन्त्रे च वरं प्राप्य यथेप्सितम्।
बुभुजे च महाभागं यद्विश्वेषु सुदुर्लभम्॥४९॥

After meeting with success in the performing of *tapas* and the reciting of *mantra*, she achieved the desired boon which bestows the merit which is otherwise difficult to achieve.

प्रसन्नमानसा देवी तत्याज तपसः क्लमम्।
सिद्धे फले नराणां च दुःखं तत् सुखमुत्तमम्॥५०॥

All the troubles for performing *tapas* were borne by her with pleasure which were ultimately removed because after meeting with success, the miseries faced by a person are turned into pleasure.

भुक्त्वा पीत्वा च संतुष्टा शयनं च चकार सा।
तल्पे मनोरमे तत्र पुष्पचन्दनचर्चिते॥५१॥

Therefore she also getting satisfied with food and drinks, enjoyed the bed with fragrant flowers and sandal-paste.

इति श्रीब्रह्म० महा प्रकृति० नरदना० तुलस्युपाख्याने
तुलसीवरप्रदानं नाम पञ्चदशोऽध्यायः॥१५॥

अथ षोडशोऽध्यायः

Chapter – 16

Marriage of Tulasī with Śaṁkhacūḍa

श्रीनारायण उवाच

तुलसी परितुष्टा सा चास्वाप्सीद्धृष्टमानसा।
नवयौवनसंपन्नाप्रशंसन्ती वराङ्गना॥ १॥
चिक्षेप पञ्चबाणश्च पञ्च बाणांश्च तां प्रति।
पुष्पायुधेन सा विद्धा पुष्पचन्दनचर्चिता॥ २॥

Nārāyaṇa said—At the time when the youthful and beautiful Tulasī, with a peaceful and happy mind, was sleeping on the decorated bed, the god of love attacked her with five of his arrows, as a result of which she started burning with passion, inspite of her enjoying the paste of sandal and the flowers.

पुलकाञ्चितसार्वाङ्गी कम्पिता रक्तलोचना।
क्षणं सा शुष्कतां प्राप क्षणं मूर्च्छामवाप ह॥ ३॥
क्षणमुद्विग्नतां प्राप क्षणं तन्द्रां सुखावहाम्।
क्षणं सा दहनं प्राप क्षणं प्राप प्रमत्तताम्॥ ४॥
क्षणं सा चेतनां प्राप क्षणं प्राप विशण्णताम्।
उत्तिष्ठन्ती क्षणं तल्पाद्गच्छन्ती निकटं क्षणम्॥ ५॥

All the hair of her body stood on end. She started shivering and her eyes became red. In a moment, she felt dryness; in an another moment, she fainted; in another moment she was excited; in a moment she felt fatigued. In a moment she felt pleasure; in a moment she become excited; in a moment she became conscious and in a moment her mind was filled dejection. In a moment she got up from her bed and roamed about here and there and in a moment she came back to the bed.

भ्रमन्ती क्षणमुद्वेगाद्विवसन्ती क्षणं पुनः।
क्षणमेव समुद्वेगादस्वाप्सीत्पुनरेव सा॥ ६॥
पुष्पचन्दनतल्पं च तद्बभूवातिकण्टकम्।
विषमाहारकं स्वादु दिव्यरूपं फलं जलम्॥ ७॥

In a moment she got up in disgust and walked around and in a moment she removed her clothes and the next moment she came back to the bed. The bed of roses troubled her like a bed of thorns, the divine tasteful water looked to her like poison.

निलयश्च निराकारः सूक्ष्मवस्त्रं हुताशनः।
सिन्दूरपत्रकं चैव व्रणतुल्यं च दुःखदम्॥ ८॥

The house looked completely lonely to her. The fine clothes worn by her looked like fire to her, vermilion spot appeared like a boil on her.

क्षणं ददर्श तन्द्रायां सुवेषं पुरुषं सती।
सुन्दरं च युवानं च सस्मितं रसिकेश्वरम्॥ ९॥
चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्।
आगच्छन्तं मान्यवन्तं पश्यन्तं तन्मुखाम्बुजम्॥ १०॥
कथयन्तं रतिकथां चुम्बन्तमधरं मुहुः।
शयानं पुष्पतल्पे च समाश्लिष्यन्तमङ्ककम्॥ ११॥

In a moment she felt drowsy. In the meantime she caught sight of a beautiful person. He happened to be a beautiful young man who wore a smile on his face and all his limbs were plastered with sandal-paste. He was adorned with ornaments studded with gems. A beautiful necklace adorned his neck. He was looking at Tulasī constantly. Reclining over the flower bed, she listened to the passionate story and was mentally attracted towards Tulasī embracing her.

पुनरेव तु गच्छन्तमागच्छन्तं वसन्तकम्।
कान्त क्व यासि प्राणेश तिष्ठेत्येवमुवाच सा॥ १२॥

Tulasī looked at him again as if the spring had arrived. In the meantime she while asleep, uttered, "O lord, O master of my life, where are you going? You stay here for some more time." Then she got up.

पुनः स्वचेतनां प्राप्य विललाप पुनः पुनः।
एवं तपोवने सा च तस्थौ तत्रैव नारद॥ १३॥

O Nárada, on regaining consciousness she started lamenting again and again. Thus the lady was spending her time in the *Tapovana*.

शङ्खचूडो महायोगी जैगीषव्यान्मनोरमम्।
कृष्णस्य मन्त्रं संप्राप्य प्राप्य सिद्धिं तु पुष्करे॥ १४॥

At that point of time Śaṁkhacūḍa received the pleasant mantra of lord Kṛṣṇa from a sage named Jaigīṣavya Ṛṣi and recited it in the Puṣkara region. He ultimately met with success.

पठन्सदा तु कवचं सर्वमङ्गलमङ्गलम्।
ब्रह्मेशाच्च वरं प्राप्य यत्तन्मनसि वाञ्छितम्॥ १५॥

He had recited the name of Kṛṣṇa who bestows welfare on all and had also received the desired boon from Brahmā.

आज्ञया ब्रह्मणः सोऽपि बदरीं वै समाययो।
आगच्छन्तं शङ्खचूडमश्यत्तुलसी मुने॥ १६॥
नवयौवनसंपन्नं कामदेवसमप्रभम्।
श्वेतचम्पकवर्णाभं रत्नभूषणभूषितम्॥ १७॥
शरत्पार्वणचन्द्रास्यं शरत्पङ्कजलोचनम्।
महारत्नगणाक्लृप्तविमानस्थं मनोहरम्॥ १८॥
रत्नकुण्डलयुग्माढ्यगण्डस्थलविराजितम्।
पारिजातप्रसूनाढ्यमाल्यवन्तं च सुस्मितम्॥ १९॥
कस्तूरीङ्कुमयुतं सुगन्धितिलकोज्ज्वलम्।
सा दृष्ट्वा संनिधाने तं मुखमाच्छाद्य वाससा॥ २०॥

O sage, at the command of Brahmā he went to Badrikāśrama and Tulasī found him coming to her. He was quite youthful and as beautiful as the god of love; he had the glory of white *campā* flowers and was adorned with all the ornaments. The lustre of his face resembled the rays of the full moon during the winter season. His eyes resembled the lotus flower of the winter season, he was mounted on a beautiful plane studded with best of gems. The beautiful young man stood there. Two gems studded *Kuṇḍalas* were decorating his ears and he had a long garland of Pārijāta flowers around his neck; he wore a smile on his face. His body was plastered with the paste of sandal-wood, saffron and *kastūrī*.

सस्मितां तं निरीक्षन्ती सकटाक्षं पुनः पुनः।
बभूव सा नम्रमुखी नवसंगमलज्जिता॥ २१॥

Finding such a youth before her, she covered her face with a piece of cloth and he started looking at her with side glances again and again. She cast her head down with shyness due to her first meeting with him.

कामुकी कामबाणेन पीडिता पुलकान्विता।
पिबन्ती तन्मुखाम्भोजं लोचनाभ्यां च संततम्॥ २२॥
ददर्श शङ्खचूडश्च कन्यामेकां तपोवने।
पुष्पचन्दनतल्पस्थां वसन्तीं वाससाऽऽवृताम्॥ २३॥
पश्यन्तीं तन्मुखं शश्वत्सस्मितां सुमनोहराम्।
सुपीनकठिनश्रोणीं पीनोन्नतपयोधराम्॥ २४॥
मुक्तापङ्क्तिप्रभाजुष्टदन्तपङ्क्तिं सुबिभ्रतीम्।
पक्वबिम्बाधरोष्ठीं च सुनासां सुन्दरीं वराम्॥ २५॥
तप्तकाञ्चनवर्णाभां शरच्चन्द्रसमप्रभाम्।
स्वतेजसा परिवृतां सुखदृश्यां मनोरमाम्॥ २६॥
कस्तूरीबिन्दुभिः सार्द्धमधश्चन्दनबिन्दुना।
सिन्दूरबिन्दुना शश्वत्सीमन्ताधःस्थलोज्ज्वलाम्॥ २७॥
निम्ननाभिगभीरां च तदधस्त्रिवलीयुताम्।
करपद्मतलारक्तां नखचन्द्रैर्विभूषिताम्॥ २८॥
स्थलपद्मप्रभाजुष्टं पादपद्मं च बिभ्रतीम्।
आरक्तवर्णं ललितमलक्तकसमप्रभम्॥ २९॥
स्थलपद्मैश्च जलजैः पद्मरागविराजिताम्।
शरदिन्दुविनिन्द्यैकनखेन्दोघविराजिताम्॥ ३०॥

But because of getting infatuated with passion the hair of her body stood on end. Thereafter she started staring at the lotus-like face of Śaṁkhacūḍa. Śaṁkhacūḍa on his part also saw the lonely damsel in the forest; she was lying in a flower bed clad in all the clothes. She was quite beautiful and was smiling while looking at the face of Śaṁkhacūḍa. Her body was quite developed and stiff, her loins were well developed and the breasts were quite stiff. The lines of teeth appeared like the lines of jewels and were shining, the lips resembled the colour of the ripe wood-apple. She had a beautiful nose and her complexion resembled that of molten gold. She wore the lustre of the rays of moon on her face. She was surrounded by her own lustre, her appearance was graceful and was quite charming to look at. Her body was painted with spots of *kastūrī*, sandal-paste and vermilion. The middle part of the hair on her head looked quite charming and her navel was quite deep. She had three lines on the belly and her palm and soles were red. She had nails like those of the moon and her feet emitted the lustre of lotus flower. Both her feet bore the red paint. She had been beautified with white and red lotus flowers. Her nails were beautiful like the moon of the winter season.

अमूल्यरत्नसंमिश्रयावकेन स्वलंकृताम्।
मणीन्द्रमुख्यखचितक्वणन्मञ्जीररञ्जिताम्॥ ३१॥
दधतीं कबरीभारं मालतीमाल्यसंयुतम्।
अमूल्यरत्नसंक्लृप्तकराकृतिरूपिणा॥ ३२॥
चित्रकुण्डलयुग्मेन गण्डस्थलविराजिताम्।
रत्नेन्द्रमुक्ताहारश्रीस्तनमध्यस्थलोज्ज्वलाम्॥ ३३॥
रत्नकङ्कणकेयूरशङ्खभूषणभूषिताम्।
रत्नाङ्गुलीयकैर्दिव्यैरङ्गुल्यावलिभिर्युताम्॥ ३४॥
दृष्ट्वा तां ललितां कन्यां सुशीलां सुदतीं सतीम्।
उवास तत्समीपे च मधुरं तामुवाच सः॥ ३५॥

She was adorned with many ornaments studded with gems. The anklets worn by her on the feet were emitting the lustre of gems. She wore a garland of jasmine flowers on her breasts, besides all the gem-studded armlets, anklets, *Śaṁkha* and finger rings were dazzling with gems. Thus the beautiful damsel who was quite humble, having attractive teeth was spotted by Śaṁkhacūḍa. He came quietly to her and spoke in a sweet voice.

शङ्खचूड उवाच

का त्वं कस्य च कन्याऽसि धन्ये मान्ये सुयोषितम्।
कात्वंकामिनी कल्याणि सर्वकल्याणदायिनि॥ ३६॥

Śaṁkhacūḍa said—O beautiful one, you are the best of the ladies and graceful too. Who are

you? Who is your father? O damsel, O charming one, you bestow welfare to all. You tell me who you are?

स्वर्णभोगादिसारेऽतिविहारे हाररूपिणि।
संसारदारसारे च मायाधारे मनोहरे॥ ३७॥
जगद्विलक्षणे क्षामे मुनीनां मोहकारिणि।
मौनं त्यक्त्वा किंकरं मां संभाषां कुरु सुन्दरि॥ ३८॥

Are you the result of heavenly pleasures? Do you roam about freely? You are adorned with a garland. Are you the essence of the universe or the base of illusion? You are quite attractive and unprecedented in the universe. You have a lean and thin body and can attract even the sages. Now breaking the silence you speak out a few words to a servant like me".

इत्येवं वचनं श्रुत्वा सकामा वामलोचना।
सस्मिता नम्रवदना सकामं तमुवाच सा॥ ३९॥

On hearing these words of Śaṁkhacūḍa, the beautiful-eyed and passionate Tulasī smiled lowering her head and she spoke to the passionate youth thus.

तुलस्युवाच

धर्मध्वजसुताऽहं च तपस्यायां तपोवन।
तपस्विनीह तिष्ठामि कस्त्वं गच्छ यथासुखम्॥ ४०॥

Tulasī said—"I am the daughter of Dharmadhvaja and have arrived here in this forest for performing *tapas* as an ascetic. Who are you? You please leave this place with comfort.

कामिनीं कुलजातां च रहस्येकाकिनीं सतीम्।
न पृच्छति कुले जात एवमेव श्रुतौ श्रुतम्॥ ४१॥
लम्पटोऽसत्कुले जातो धर्मशास्त्रार्थवर्जितः।
येनाश्रुतः श्रुतेरर्थः स कामीच्छति कामिनीम्॥ ४२॥
आपातमधुरामन्ते चान्तकां पुरुषस्य ताम्।
विषकुम्भाकाररूपाममृतास्यां च संततम्॥ ४३॥

It is usually heard that no person belonging to high race should talk to a girl in a lonely place. The one who is a cheat, born in a degraded race, unaware of the religious scriptures and the Vedas, such a passionate person becomes desirous of women. A woman seems attractive at that very moment but ultimately she proves harmful to the men because the ladies are like the pitchers filled with poison but their mouth appears to be filled with nectar.

हृदये क्षुरधाराभ्यां शश्वन्मधुरभाषिणीम्।
स्वकार्यपरिनिष्पत्तितत्परां सततं च ताम्॥ ४४॥

The heart of a damsel is like a sharp-edged weapon but she always speaks sweet words. She always engages herself in the successful completion of her task.

कार्यार्थे स्वामिवशगामन्यथैवावशां सदा।
स्वान्तर्मलिनरूप च प्रसन्नवदनेक्षणाम्॥ ४५॥

In order to meet her selfish ends only she remains with her husband, otherwise, her mind is never without blemish but she wears a serene smile on her face.

श्रुतौ पुराणे यासां च चरित्रमनिरूपितम्।
तासु को विश्वसेत्प्राज्ञो ह्यप्राज्ञ इव सर्वदा॥ ४६॥
तासां को वा रिपुर्मित्रं प्रार्थयन्तीं नवं नवम्।
दृष्ट्वा सुवेशं पुरुषमिच्छन्तीं हृदये सदा॥ ४७॥

The Vedas and the Purāṇas are not in favour of describing her character. And no wise person could ever believe in them. There is no one friendly or enemical to the ladies. They are always desirous of new company and always look for a beautiful person to keep their company.

बाह्ये स्वात्मसतीत्वं च ज्ञापयन्तीं प्रयत्नतः।
शश्वत्कामां च रामां च कामाधारां मनोहराम्॥ ४८॥
बाह्ये छलाच्छादयन्तीं स्वान्मैथुनलालसाम्।
कान्तं ग्रसन्तीं रहसि बाह्येऽतीव सुलज्जिताम्॥ ४९॥

But they are always engaged in exhibiting their inward and outward chastity. The ladies are always passionate, beautiful and pleasant to look at. They always conceal their desire for union with others quite skilfully. Thus outwardly they are full of shyness but in seclusion they bite their husband.

मानिनीं मैथुनाभावे कोपिनीं कलहाङ्कुराम्।
सुप्रीतां भूरिसंभोगात्स्वल्पमैथुनदु:खिताम्॥५०॥

This type of women, when dissatisfied with their union becomes immensely enraged. This gives rise to their quarrelsome nature. They find delight in the excess of conjugal pleasure and feel sad when they have little of it.

सुमिष्टान्नं शीततोयमाकाङ्क्षन्तीं च मानसे।
सुन्दरं रसिकं कान्तं युवानं गुणिनं सदा॥५१॥

In their mind, they always desire for the best of food, the cool water, the beautiful, passionate, young and virtuous husband.

सुखात्परमतिस्नेहं कुर्वतीं रतिकर्तरि।
प्राणाधिकं प्रियतमं संभोगकुशलं प्रियम्॥५२॥

The person with whom they enjoy conjugal pleasure; they love him much better than their own sons. Such of the people as are well-versed in the love-sports are quite dear to them.

पश्यन्तीं रिपुतुल्यं च वृद्धं वा मैथुनाक्षमम्।
कलहं कुर्वतीं शश्वत्तेन सार्धं सुकोपनाम्॥५३॥
चर्चया भक्षयन्ती तं कीनाश इव गारज:।
दु:साहसस्वरूपां च सर्वदोषाश्रयां सदा॥५४॥

They consider the old and the weak people as their enemies. Getting annoyed with them they always keep on quarrelling. While quarrelling, they intend to deal with them like the god of death. Thus becoming the figure of discourage, they admit all the evils in themselves.

शश्वत्कपटरूपां च दु:साध्यामप्रतिक्रियाम्।
ब्रह्मविष्णुशिवादीनां दुस्त्याज्यां मोहरूपिणीम्॥५५॥
तपोमार्गार्गलां शश्वन्मुक्तिद्वारकपाटिकाम्॥५६॥
हरर्भक्तिव्यवहितां सर्वमायाकरण्डिकाम्।
संसारकारगारे च शश्वन्निगडरूपिणीम्॥५७॥

Turning to a deceitful form, the ladies are unmanageable and get beyond control. They are considered to be beyond the control of Brahmā. Viṣṇu and Śiva. They are full of illusion. They are best suited to obstruct the path of performing *tapas* and they are quite competent to close the doors of salvation. They are obstruction in the devotion of lord Viṣṇu and are filled with illusion. They serve as a bondage in the captivity of the universe.

इन्द्रजालस्वरूपा च मिथ्यावादिस्वरूपिणीम्।
बिभ्रतीं बाह्यसौन्दर्यमध्याङ्गमतिकुत्सितम्॥५८॥
नानाविण्मूत्रपूयानामाधारं मलसंयुतम्।
दुर्गन्धिदोषसंयुक्तं रक्ताक्तं चाप्यसंस्कृतम्॥५९॥
मायारूपं मायिनां च विधिना निर्मितं पुरा।
विषरूपां मुमुक्षूणामदृश्यां चैव सर्वदा॥६०॥
इत्युक्त्वा तुलसी तं च विरराम च नारद।
सस्मित: शङ्खचूडश्च प्रवक्तुमुपचक्रमे॥६१॥

Therefore a woman is like the magic and indeed is the form of untruth. She remains completely beautiful outwardly but she conceals her evil design in her own mind. Her body is filled with refuse, urine, puss and dirt besides other troublesome elements. Soaked in blood and filled with evil, her body never remains purified. At the time of the creation of the universe, Brahmā created the woman who is filled with illusion for the illusory people. She serves as a poison for the people who are desirous of achieving salvation. Therefore such of the people as are desirous of achieving salvation should never look at them." O Nārada, after thus speaking to Śaṁkhacūḍa, Tulasī kept quiet. Thereafter Śaṁkhacūḍa said.

शङ्खचूड उवाच

त्वया यत्कथितं देवि न च सर्वमलीककम्।
किंचित्सत्यमलीकं च किंचिन्मत्तो निशामय॥६२॥
निर्मितं द्विविधं धात्रा स्त्रीरूपं सर्वमोहनम्।
कत्यारूपं वास्तवं च प्रशस्यं चाप्रशंसितम्॥६३॥
लक्ष्मीसरस्वतीदुर्गासावित्रीराधिकादिकम्।
सृष्टिसूत्रस्वरूपं चाप्याद्यं स्रष्ट्रा तु निर्मितम्॥६४॥

Śaṁkhacūḍa said—"O goddess whatever you have spoken is not totally untrue. Some of it is truthful while some of it is untruthful. I also now tell you something, you please listen to me.

Brahmā the creator of the universe divided women into two parts : one was her true form and the other was her illusory form. The first one is praise-worthy. The creator, at the beginning of creation, created first of all Lakṣmī, Sarasvatī, Durgā, Sāvitrī, Rādhikā and other goddesses who represent the true form of the universe besides being the source for the creation of the universe.

एता सामंशरूपं यत्स्त्रीरूपं वास्तवं स्मृतम्।
तत्प्रशस्यं यशोरूपं सर्वमङ्गलकारणम्॥ ६५॥

Whatever female forms were created out of these goddesses are really commendable, glorious and bestower of welfare.

शतरूपा देवहूतिः स्वधा स्वाहा च दक्षिणा।
छायावती रोहिणी च वरुणानी शची तथा॥ ६६॥
कुबेरवायुपत्नी साऽप्यदितिश्च दितिस्तथा।
लोपामुद्राऽनसूया च कैटभी तुलसी तथा॥ ६७॥
अहल्याऽरुन्धती मैना तारा मन्दोदरी परा।
दमयन्ती वेदवती गङ्गा च यमुना तथा॥ ६८॥
पुष्टिस्तुष्टिः स्मृतिर्मेधा कालिका च वसुंधरा।
षष्ठी मंगलचण्डी च मूर्तिर्वै धर्मकामिनी॥ ६९॥
स्वस्तिः श्रद्धा च कान्तिश्च तुष्टिः शान्तिस्तथापरा।
निद्रा तन्द्रा क्षुत्पिपासा संध्या रात्रिर्दिनानि च॥ ७०॥
संपत्तिवृत्तिकीर्त्यश्च क्रिया शोभा प्रमाशकम्।
यत्स्त्रीरूपं च संभूतमुत्तमं तद्युगे युगे॥ ७१॥

All the forms of the goddesses like Śatarūpā, Devahūtī, Svadhā, Svāhā, *dakṣiṇā*, Chāyāvatī, Rohiṇī, Varuṇānī, Indrāṇī, spouse of Kubera, spouse of Vāyu, Aditi, Diti, Lopāmudrā, Anusūyā, Kaiṭabhī, Tulasī, Ahalyā, Arundhatī, Menā, Tārā, Mandodarī, Damayantī, Vedavatī, Gaṅgā, Yamunā, Puṣṭi, Tuṣṭi, Smṛti, Medha, Kālikā, Vasundharā, Maṅgalacaṇḍī, Ṣaṣṭhī, Mūrti wife of Dharma, Svasti, Śraddhā, Kānti, Śānti, Nidrā, Tandrā, Kṣudhā, Pipāsā, *sandhyā*, Rātri, Dina, Sampatti, Vṛtti, Kīrti, Kriyā, Sobhā, Prabhā and others who emerged in the universe, are considered to be the best of the female forms and they have been considered to be those who always bestow pleasures.

कृत्यास्वरूपं तद्यत्तु स्वर्वेश्यादिकमेव च।
तदप्रशस्यं विश्वेषु पुंश्चली रूपमेव च॥ ७२॥

Therefore the other female form represents the illusion in her. The Apsarās of the heaven are also considered to be illusory. They are known as wicked women devoid of grace in the entire universe.

सत्त्वप्रधानं यद्रूपं तच्च शुद्धं स्वभावतः।
तदुत्तमं च विश्वेषु साध्वीरूपं प्रशंसितम्॥ ७३॥
तद्वास्तवं च विज्ञेयं प्रवदन्ति मनीषिणः।
रजोरूपं तमोरूपं कृत्यासु द्विविधं स्मृतम्॥ ७४॥

Such of the goddesses who represent the *Sattvaguṇa*, are by nature taken to be quite pure. Being quite chaste and the best in the universe, they are always praised by the people. Therefore, they are called as the images of reality by the intellectuals. On the other hand, the Kṛtyās (or the evil women) have two forms representing *Rajoguṇa* and *Tamoguṇa*.

स्थानाभावात्क्षणाभावान्मध्यवृत्तेरभावतः।
देहक्लेशेन रोगेण सत्संसर्गेण सुन्दरी॥ ७५॥
बहुगोष्ठावृतेनैव रिपुराजभयेन च।
रजोरूपस्य साध्वीत्वमेतेनैवोपजायते॥ ७६॥
इदं मध्यमरूपं च प्रवदन्ति मनीषिणः।
तमोरूपं दुर्निवार्यमधमं तद्विदुर्बुधाः॥ ७७॥

O beautiful one, because of the shortage of time and space, non-availability of male or female messenger, pain of the body, disease, good company, surrounded by the many people, the fear of the enemy of the king, these are the reasons by which the chaste ladies protect their chastity. Such ladies are called the mediocre. Such of the ladies in whom the *Tamoguṇa* predominates are quite wicked by nature and they are called as degraded ones by the wise people.

न पृच्छति कुले जातः पण्डितश्च परस्त्रियम्।
निर्जने वाऽपि रहस्ये वचसा स्त्रियम्॥ ७८॥
आगच्छामि त्वत्समीपमाज्ञया ब्रह्मणोऽधुना।
गान्धर्वेण विवाहेन त्वां ग्रहीष्यामि शोभने॥ ७९॥

अहमेव शङ्खचूडो देवविद्रावकारकः।
दनुवंशोद्भवो विश्वे सुदामाऽहं हरेः पुरे॥८०॥

Though the people of the higher strata of the society never prefer to talk to lonely ladies in a scheduled place yet I have arrived here at the command of Brahmā to meet you. O beautiful one, I intend to marry you by the Gandharva method. I am born in the race of Manu and have subjugated many of the gods. I am known by the name of Śaṁkhacūḍa. I am the one who was known as cowherd Sudāmā in the *Goloka* during earlier times.

अहमष्टसु गोपेशु गोगोपीपार्षदेषु च।
अधुना दानवेन्द्रोऽहं राधिकायाश्च शापतः॥८१॥
जातिस्मरोऽहं जानामि कृष्णमन्त्रप्रभावतः।
जातिस्मरा त्वं तुलसी संसक्ता हरिणा पुरा॥८२॥

I am one of the eight prominent cowherds of the lord. I became the king of Dānavas with the curse of the goddess Rādhikā. I remember the happenings of my earlier birth because of the influence of the *mantra* of lord Kṛṣṇa. You are also aware of the events of your past life because you have also been Tulasī a cowherdesses of Kṛṣṇa in your earlier life.

त्वमेव राधाकाकोपाज्जाताऽसि भारते भुवि।
त्वां संभोक्तुमिच्छुकोऽहं नालं राधाभयात्तदा॥८३॥
इत्येवमुक्त्वा स पुमान्विरराम महामुने।
सस्मिता तुलसी हृष्टा प्रवक्तुमुपचक्रमे॥८४॥

You have also arrived on earth because of the curse of Rādhikā. In the *Goloka* I was extremely desirous of your company. I could not get my wish fulfilled because of the fear of Rādhikā." O great sage, after speaking these words Śaṁkhacūḍa kept quiet. Thereafter Tulasī started speaking delightfully wearing a smile on her face.

तुलस्युवाच

एवंविधो बुधो विश्वेबुधेषु च प्रशंसितः।
कान्तमेवंविधं कान्ता शश्वदिच्छति कामतः॥८५॥

Tulasī said—Only such types of noble people are praised in the universe and a lady always becomes desirous of having such a person as her husband.

त्वयाऽहमधुना सत्यं विचारेण पराजिता।
सनिन्दितश्चाप्यशुचिर्यः पुमांश्च स्त्रिया जितः॥८६॥

At the moment I have been defeated by your arguments. Such of the persons who are defeated by the ladies are denounced and are considered to be unclean.

निन्दन्ति पितरो देवा बान्धवाः स्त्रीजितं जनम्।
स्त्रीजितं मनसा वाचा पिता भ्राता च निन्दति॥८७॥

The gods and the manes denounce the persons who are defeated by their wives. The father and brothers also denounce them in their mind as well as in speech.

शुध्येद्विप्रो दशाहेन जातके मृतके तथा।
भूमिपो द्वादशाहेन वैश्यः पञ्चदशाहतः॥८८॥
शूद्रो मासेन वेदेषु मातृवद्वर्णसंकरः।
अशुचिः स्त्रीजितः शुद्धेच्चितादाहेन कालतः॥८९॥
न गृह्णन्तीच्छया तस्य पितरः पिण्डतर्पणम्।
न गृह्णन्तीच्छया देवास्तस्य पुष्पजलादिकम्॥९०॥
किं तस्यज्ञानतपसा जपहोमप्रपूजनैः।
किं विद्यया वा यशसा स्त्रीभिर्यस्य मनो हृतम्॥९१॥

At the time of birth and death a Brāhmaṇa is purified after ten days, a Kṣatrīya after twelve days, a Vaiśya in fifteen days and a Śūdra in a month, but the illegitimate sons, his mother and the unclean person defeated by his wife can be purified only at the fire altar. This is what has been ordained in the Vedas. The *Piṇḍas* and *Tarpaṇa* offered by such people are not accepted by manes willingly and the flowers and other offerings given by such people to the gods are not accepted by them willingly. Therefore the performing of *tapas*, *japam*, achieving of knowledge, performing of *homa* and the adorations, are of no consequence. Therefore their education and glory are of no consequence who are controlled by the lady.

विद्याप्रभावज्ञानार्थं मया त्वं च परीक्षितः।
कृत्वा परीक्षां कान्तस्य वृणोति कामिनी वरम्॥९२॥

I had put you to test in order to know your education and influence because a damsel accepts one as her husband only after fully examining him.

वराय गुणहीनाय वृद्धायाज्ञानिने तथा।
दरिद्राय च मूर्खाय रोगिणे कुत्सिताय च॥९३॥
अत्यन्तकोपयुक्ताय चात्यन्तदुर्मुखाय च।
पङ्गुलायाङ्गहीनाय चान्धाय बधिराय च॥९४॥
जडाय चैव मूकाय क्लीबतुल्याय पापिने।
ब्रह्महत्यां लभेत्सोऽपि यः स्वकन्यां ददाति च॥९५॥

The one who is devoid of virtues, is old, foolish, a pauper, devoid of wisdom, suffering from ailment, denounced, immensely enraged, indulging in ill talk, deformed, blind, absolutely foolish, dumb, devoid of strength or a sinner, cannot be given a daughter in marriage and the one who does so, attracts the sin of *Brahmahatyā*.

शान्ताय गुणिने चैव यूने च विदूषेऽपि च।
वैश्णवाय सुतां दत्त्वा दशवाजिफलं लभेत्॥९६॥

The one who is peaceful, virtuous, young, educated and a Vaiṣṇava should be given the daughter in marriage and whosoever does so he earns the merit of *Aśvamedha* sacrifice.

यः कन्यापालनं कृत्वा करोति विक्रयं यदि।
विपदा धनलोभेन कुम्भीपीकं स गच्छति॥९७॥

The one who after bringing up a daughter, influenced by a calamity or greed, sells away the daughter, he is thrown into the terrific hell.

कन्यामूत्रपुरीशं च तत्र भक्षति पातकी।
कृमिभिर्दंशितः काकैर्यावदिन्द्राश्चतुर्दश॥९८॥
तदन्ते व्याधयोनौ च लभते जन्म निश्चितम्।
विक्रीणाति मांसभारं बहत्येव दिवानिशम्॥९९॥

And that sinner by the suffering in hell has to be content with the refuse of the same girl as his food. He is tortured by insects and crows till the age of fourteen Indras. Ultimately he is reborn in the family of a hunter, where he has to carry the meat or flesh on his head for selling it day and night.

इत्येवमुक्त्वा तुलसी विरराम तपोवने।
एतस्मिन्नन्तरे ब्रह्मा तयोरन्तिकमाययौ॥१००॥

Thus speaking Tulasī kept quiet in the hermitage. In the meantime Brahmā arrived there in front of both of them.

मूर्ध्ना ननाम तुलसी शङ्खचूडश्च नारद।
उवास तत्र देवेशश्चोवाच च तयोर्हितम्॥१०१॥

O Nārada, both Tulasī and Śaṁkhacūḍa bowed in reverence to him, Brahmā then spoke to them the beneficial words.

ब्रह्मोवाच

किं करोषि शङ्खचूड संवादमनया सह।
गान्धर्वेण विवाहेन त्वमस्या ग्रहणं कुरु॥१०२॥
त्वं च पुरुषरत्नं च स्त्रीरत्नं स्त्रीष्वियं सती।
विदग्धाया विदग्धेन संगमो गुणवान्भवेत्॥१०३॥
निर्विरोधसुखं राजन्को वा त्यजति दुर्लभम्।
योऽविरोधसुखत्यागी स पशुर्नात्र संशयः॥१०४॥

Brahmā said—O Śaṁkhacūḍa, why are you entering in discussion with her? You perform a Gandharva marriage with her because you are the gem of the men folks and she happens to be the gem of a lady. The union of the passionate couple is always pleasant. O king, the pleasure without the obstruction is difficult to get. Therefore who can disown it. On the other hand the one who ignores such a type of pleasure is considered to be a fool. There is no doubt about it.

किमुपेक्षसि त्वं कान्तमीदृशं गुणिनं सति।
देवानामसुराणां च दानवानां विमर्दनम्॥१०५॥

On the other hand, why do you neglect such a competent person after getting him. He is beautiful, virtuous and has defeated all the gods and the demons.

यथा लक्ष्मीश्च लक्ष्मीशे यथा कृष्णे च राधिका।
यथा मयि च सावित्री भवानी च भवे यथा॥१०६॥

यथा धरा वराहे च यथा मेना हिमालये।
यथाऽत्रावनसूया च दमयन्ती नले यथा॥ १०७॥
रोहिणी च यथा चन्द्रे यथा कामे रतिः सती।
यथाऽदितिः कश्यपे च वसिष्ठेऽरुन्धती यथा॥ १०८॥
यथाऽहल्या गौतमे च देवहूतिश्च कर्दमे।
यथा बृहस्पतौ तारा शतरूपा मनौ यथा॥ १०९॥
यथा च दक्षिणा यज्ञे यथा स्वाहा हुताशने।
यथा शची महेन्द्रे च यथा पुष्टिर्गणेश्वरे॥ ११०॥
देवसेना यथा स्कन्दे धर्मे मूर्तिर्यथा सती।
सौभाग्यासु प्रिया त्वं च शङ्खचूडे तथा भव॥ १११॥

As the goddess Lakṣmī is devoted to Viṣṇu, Rādhā is devoted to Śrī Kṛṣṇa, Sāvitrī to me, Bhavānī to Śiva, Pṛthivī to lord Varāha, Menā to Himālaya, Anusūyā to Atri, Damayantī to Nala, Rohiṇī to Candramā, Rati to Kāmadeva, Diti to Kaśyapa, Arundhatī to Vasiṣtha, Ahalyā to Gautama, Devahūti to Kardama, Tārā to Bṛhaspati, Śatarūpā to Manu, *dakṣiṇā* to *yajña,* Svāhā to Agni, Indrāṇī to Indra, Puṣṭi to Gaṇeśa, Devsenā to Skanda, Mūrti to Dharma, similarly Śaṁkhacūḍa will be immensely loved by you and you should become his beloved.

अनेन सार्धं सुचिरं सुन्दरेण च सुन्दरि।
स्थाने स्थाने विहारं च यथेच्छं कुरु संततम्॥ ११२॥

O beautiful one, with Śaṁkhacūḍa you go at any place of your choice.

पश्चात्प्राप्स्यसि गोविन्दं गोलोके पुनरेव च।
चतुर्भुजं च वैकुण्ठे शङ्खचूडे मृते सति॥ ११३॥

At the end of the life of Śaṁkhacūḍa you will proceed Vaikuntha and achieve the four-armed lord Viṣṇu and in *Goloka* you achieve Govind again.

इत्येवमाशिषं कृत्वा स्वालयं प्रययौ विधिः।
गानधर्वेण विवाहेन जगृहे तां च दानवः॥ ११४॥

Thus speaking lord Brahmā left for his abode. Thereafter, Śaṁkhacūḍa and Tulasī were married in the Gandharva style.

स्वर्गे दुन्दुभिवाद्यं च पुष्पवृष्टिर्बभूव ह।
स रेमे रामया सार्धं वासमेहे मनोहरे॥ ११५॥
मूर्च्छां संप्राप तुलसी नवसंगमसंगता।
निमग्ना निर्जने साध्वी संभोगसुखसागरे॥ ११६॥
चतुःषष्टिकलामानं चतुःषष्टिविधं सुखम्।
कामशास्त्रे यन्निरुक्तं रसिकानां यथेप्सितम्॥ ११७॥
अङ्गप्रत्यङ्गसंश्लेषपूर्वकं स्त्रीमनोहरम्।
तत्सर्वं सुखशृङ्गारं चकार रसिकेश्वरः॥ ११८॥

At the time of festivities, the gods started playing on the drums and showered flowers on them. Thereafter Śaṁkhacūḍa enjoyed the company of his beloved in his abode. During the new union, Tulasī fainted but afterwards when she regained her consciousness the chaste lady roamed about in the forest with her husband enjoying all the conjugal pleasures. The *Kāmasūtra* has defined sixty four types of conjugal pleasures for the lovers and they enjoyed all of them in practice.

अतीव रम्ये देशे च सर्वजन्तुविवर्जिते।
पुष्पचन्दनतल्पे च पुष्पचन्दनवायुना॥ ११९॥
पुष्पोद्याने नदीतीरे पुष्पचन्दनचर्चिते।
गृहीत्वा रसिकां रामां पुष्पचन्दनचर्चिताम्॥ १२०॥
भूषितां भूषणैः सर्वैरतीवसुमनोहराम्।
सुरतेर्विरतिर्नास्ति तयोः सुरतविज्ञयोः॥ १२१॥

They visited extremely charming places, devoid of all creatures on the beds of flowers, in the air scented with sandal-paste, they enjoyed themselves pretty well. Besides they roamed about on the banks of the rivers, in the flower orchards, the beds decorated with flowers and sandal-paste, decorating Tulasī with all the ornaments. They went on enjoying themselves and their joy knew no bounds.

जहार मानसं भर्तुर्लीलया तुलसी सती।
चेतनां रसिकायाश्च जहार रसभाववित्॥ १२२॥

The chaste Tulasī attracted the mind of her husband with her performance and the lover on the other hand attracted the mind of Tulasī to him immensely.

वक्षसश्चन्दनं बाह्वोस्तिलकं विजहार सा।
स च जग्राह तस्याश्च सिन्दूरबिन्दुपत्रकम्॥ १२३॥

The chaste Tulasī then while engaged in the love-sport removed the sandal-paste on the chest and arms of Śaṁkhacūḍa and then took away her *Bindupatra*.

स तद्वक्षसि तस्याश्च नखरेखां ददौ मुदा।
सा ददौ तद्वामपार्श्वे करभूषणलक्षणम्॥ १२४॥

Filled with pleasure, he drew lines over her breasts while she on her part carved his arms with her ornaments.

राजा तदोष्ठपुटके ददौ दशनदंशनम्।
तद्गण्डयुगले सा च प्रददौ तच्चतुर्गुणम्॥ १२५॥

Her back was beaten by the king while his cheeks were bitten by Tulasī.

सुरतेर्विरतौ तौ च समुत्थाय परस्परम्।
सुवेशं चक्रतुस्तत्र यत्तन्मनसि वाञ्छितम्॥ १२६॥
कुङ्कुमाक्तचन्दनेन सा तस्मै तिलकं ददौ।
सर्वाङ्गे सुन्दरे रम्ये चकार चानुलेपनम्॥ १२७॥
सुवासितं च ताम्बूलं वह्निशुद्धे च वाससी।
पारिजातस्य कुसुमं माल्यं चैव सुशोभनम्॥ १२८॥
अमूल्यरत्ननिर्माणमङ्गुलीयकमुत्तमम्।
सुन्दरं च मणिवरं त्रिषु लोकेशु दुर्लभम्॥ १२९॥
दासी तवाहमित्येवं समुच्चार्य पुनः पुनः।
ननाम परया भक्त्या स्वामिनं गुणशालिनम्॥ १३०॥

After enjoying the love-sport both of them got up and started decorating each other. Tulasī then applied the *tilakam* of saffron mixed with sandal-paste over his entire body. Thereafter she offered pure and beautiful betel to him besides two garments and a garland of Pārijāta flowers. She also offered the gem-studded valuable ring which was difficult to get in the three worlds. The best of gems was studded in it. After making Śaṁkhacūḍa wear the ornaments, she repeated to him again and again that she was his slave. Thereafter she bowed in reverence to her husband with great devotion.

सस्मिता तन्मुखाम्भोजं लोचनाभ्यां पपौ पुनः।
निमेषरहिताभ्यां च सकटाक्षं च सुन्दरम्॥ १३१॥

Tulasī then started staring with side glances at the lotus-like face of Śaṁkhacūḍa.

स च तां च समाकृष्य चकार वक्षसि प्रियाम्।
सस्मितं वाससा छन्नं ददर्श मुखपंकजम्॥ १३२॥

At that point of time the youth pushed her towards himself and embraced her looking at the lotus-like face of his beloved who was covered with cloth.

चुचुम्ब कठिने गण्डबिम्बोष्ठे पुनरेव च।
ददौ तस्यै वस्त्रयुग्मं वरुणादाहृतं च यत्॥ १३३॥
तदा हृतां रत्नमालां त्रिषु लोकेशु विश्रुताम्॥ १३४॥

Thereafter he kissed her temples and lips which were like the ripe wood-apple fruit. Thereafter he offered her the costumes brought by him from the place of Varuṇa and the garland of gems which was praised in the three worlds.

ददौ मञ्जीरयुग्मं च स्वाहायाश्च हृतं च यत्।
केयूरयुग्मं छायाया रोहिण्याश्चैव कुण्डलम्॥ १३५॥
अङ्गुलीयकरत्नानिरत्याश्च वरभूष्णाम्।
शङ्खं सुरुचिरं चित्रं यद्दत्तं विश्वकर्मणा॥ १३६॥
विचित्रपीठकश्रेणीं शय्यां चापि सुदुर्लभाम्।
भुषणानि च दत्त्वा प परीहारं चकार ह॥ १३७॥
निर्ममे कबरीभारं तस्याश्च माल्यसंयुतम्।
सुचित्रं पत्रकं गण्डे जयलेखसमं तथा॥ १३८॥
चन्द्रलेखात्रिभिर्युक्तं चन्दनेन सुगन्धिना।
परितः परितश्चित्रैः सार्धं कुङ्कुमबिन्दुभिः॥ १३९॥

He also handed over to her two *nūpuras* (anklets) which he had snatched from Svāhā, two armlets he snatched from *chāyā*, the *kuṇḍalas* of Rohiṇī, the finger ring and other ornaments from Rati, the Śaṁkha from Viśvakarmā besides beautiful paintings and several other beautiful types of beads and beds. She was adorned with several ornaments. He provided her with three fragrant lines of moon. He decorated her person with several types of spots of saffron.

ज्वलत्प्रदीपाकारं च सिन्दूरतिलकं ददौ।
तत्पादपद्मयुगले स्थलपद्मविनिन्दिते॥ १४०॥
चित्रालक्तकरागं च नखरेषु ददौ मुदा।
स्ववक्षसि मुहुर्न्यस्तं सरागं चरणाम्बुजम्॥ १४१॥
हे देवि तव दासोऽहमित्युच्चार्य पुनः पुनः।
रत्ननिर्माणयानेन तां च कृत्वा स्ववक्षसि॥ १४२॥
तपोवनं परित्यज्य राजा स्थानान्तरं ययौ।
मलये देवनिलये शैले शैले वने वने॥ १४३॥
स्थाने स्थानेऽतिरम्ये च पुष्पोद्यानेऽतिनिर्जने।
कन्दरे कन्दरे सिन्धुतीरे तीरेऽतिसुन्दरे॥ १४४॥
पुष्पभद्रानदीतीरे नीरवातमनोहरे।
पुलिने पुलिने दिव्ये नद्यां नद्यां नदे नदे॥ १४५॥
मधौ मधुकराणां च मधुरध्वनिनादिते।
विनिस्यन्दे सूपवने नन्दने गन्धमादने॥ १४६॥
देवोद्याने देववने चित्रे चन्दनकानने।
चम्पकानां केतकीनां माधवीनां च माधवे॥ १४७॥
कुन्दानां मालतीनां च कुमुदाम्भोजकानने।
कल्पवृक्षे कल्पवृक्षे पारिजातवने वने॥ १४८॥
निर्जन काञ्चनस्थाने धन्ये काञ्चनपर्वते।
काञ्चीवने किञ्जलके कञ्चुके काञ्चनाकरे॥ १४९॥
पुष्पचन्दनतल्पे च पुंस्कोकिलरुते श्रुते।
पुष्पचन्दनसंयुक्तः पुष्पचन्दनवायुना॥ १५०॥
कामुक्या कामुकः रेमे रामया सह।
न तृप्तो दानवेन्द्रश्च तृप्तिं नैव जगाम सा॥ १५१॥

He made a *tilakam* on the forehead of Tulasī of the type of the flame of the burning lamp and also plastered her feet with the red paint. Thereafter placing her feet on his chest he spoke out again and again, "O goddess I am your slave". Thereafter, embracing her, Śaṁkhacūḍa took her to the gem-studded plane and boarded it. He then left the *Tapovana* for some other place in the plane and they roamed about over Malaya mountain, places of the gods, the mountain, the forest, the charming places and the orchards situated in the lonely places, the caves, the beautiful Sindhu river with the beautiful forests on its banks, on the banks of river Puṣpabhadrā, the river banks having a pleasant climate, divine rivers and rivulets, in the gardens filled with the black wasps creating hissing sounds, in the Nandana forest, on the Gandhamādana mountain, divine orchards, the Citraratha forest, sandal-wood forest, the forest of jasmine plants, Mādhavī creepers, the lotuses, the jasmine, the *kalpavṛkṣa* and Pārijāta forest, in the scheduled golden places, beautiful Sumeru mountain, Kāñcī forest, Kiñjalaka forest, the places having gold mines, sleeping on the beds of flowers and sandal-paste, hearing the sweet tones of cuckoo, enjoying breeze filled with the fragrance of flowers and sandal-wood, places decorated with flowers and sandal-paste, both the passionate lovers enjoyed the conjugal pleasures without getting any satisfaction.

हविषा कृष्णवर्त्मेव ववृधे मदनस्तयोः।
तया सह समागत्य स्वाश्रं दानवस्ततः॥ १५२॥
रम्यं क्रीडालयं कृत्वा विजहार पुनस्ततः।
एवं संबुभुजे राज्यं शङ्खचूडः प्रतापवान्॥ १५३॥

As the *ghee* ignites flames in the fire, similarly by keeping constant company of each other both of them became more and more passionate. Thereafter the demon king returned to his own home with Tulasī and resided in a separate palace built with the specific purpose and continued enjoying love sports with her. The entire kingdom of glorious Śaṁkhacūḍa experienced great pleasure.

एकमन्वन्तरं पूर्णं राजराजेश्वरो बली।
देवानामसुराणां च दानवानां च संततम्॥ १५४॥
गन्धर्वाणां किन्नराणां राक्षसानां च शास्तिदः।
हताधिकारा देवाश्च चरन्ति भिक्षुका यथा॥ १५५॥

The great king of the demons ruled over the countries of gods, Asuras, Dānavas, Gandharvas and Kinnaras for a *manvantara*. Having been deprived of the kingdom by Śaṁkhacūḍa, the gods became a wandering lot and they roamed about everywhere like beggars.

पूजाहोमादिकं तेषां जहार विषयं बलात्।

आश्रयं चाधिकारं च शस्त्रास्त्रभूषणादिकम्॥ १५६॥

Śaṁkhacūḍa on his part had usurped from the gods the performing of *pūjā*, their kingdom, their *homes*, their rights, their weapons and ornaments forcibly.

निरुद्यमाः सुराः सर्वे चित्रपुत्तलिका यथा।

ते च सर्वे विषण्णाश्च प्रजग्मुर्ब्रह्मणः सभाम्॥ १५७॥

As a result of this, the dejected gods became like puppets. Thereafter, they felt grieved and they went to the court of Brahmā.

वृत्तान्तं कथयामासू रुरुदुश्च भृशं मुहुः।

तदा ब्रह्मा सुरैः सार्धं जगाम शंकरालयम्॥ १५८॥

After narrating the tale of their suffering they started crying. Thereafter Brahmā accompanied them to lord Śiva.

सर्वं संकथयामास विधाता चन्द्रशेखरम्।

ब्रह्मा शिवश्च तैः सार्धं वैकुण्ठं च जगाम ह॥ १५९॥

Brahmā narrated the entire tale of the suffering of the gods to lord Śiva, as a result of which Śiva took them all to Vaikuṇṭha.

सुदुर्लभं परं धाम जरामृत्युहरं परम्।

संप्राप च वरं द्वारमाश्रमाणां हरेरहो॥ १६०॥

Lord Śiva took them all to Vaikuṇṭha where the death, old age has no place and reached the great abode of lord Viṣṇu.

ददर्श द्वारपालाश्च रत्नसिंहासनस्थितान्।

शोभितान्पीतवस्त्रांश्च रत्नभूषणभूषितान्॥ १६१॥

वनमालान्वितान्सर्वान्श्यामसुन्दरविग्रहान्।

शङ्खचक्रगदापद्मधरांश्चैव चतुर्भुजान्॥ १६२॥

He found the gatekeepers seated on the gem-studded lion-thrones, who were clad in yellow lower garments and adorned with gem-studded ornaments. They were also wearing long garland of flowers and were holding *śaṁkha*, *gadā*, *padma* in their four arms.

सस्मितान्पद्मवक्त्रांश्च पद्मनेत्रान्मनोहरान्।

ब्रह्मा तान्कथयामास वृत्तान्तं गमनार्थकम्॥ १६३॥

Brahmā then spoke to the gate-keeper having lotus-like faces and lotus-like eyes about the reason for their arrival.

तेऽनुज्ञां च ददुस्तस्मै प्रविवेश तदाज्ञया।

एवं च षोडश द्वारान्निरीक्ष्य कमलोद्भवः॥ १६४॥

देवः सार्धं तानतीत्य प्रविवेश हरेः सभाम्।

देवर्षिभिः परिवृतां पार्षदैश्च चतुर्भुजैः॥ १६५॥

Thereafter both of them permitted the gods to enter the chamber of Viṣṇu. Thereafter Brahmā crossing sixteen gates reached the assembly of lord Viṣṇu.

नारायणस्वरूपैश्च सर्वैः कौस्तुभभूषितैः।

पूर्णेन्दुमण्डलाकारां चतुरस्रां मनोहरम्॥ १६६॥

मणीन्द्रसारनिर्माणां हीरासारसुशोभिताम्।

अमूल्यरत्नखचितां रचितां स्वेच्छया हरेः॥ १६७॥

All the courtiers of that place appeared in the form of lord Viṣṇu and wore the *kaustubha* gems. They were seated like full moon, in a circular as well as square arrangements and looked quite charming, adorned with all the gems. They were seated on the thrones studded with precious gems which were arranged as per the desire of lord Viṣṇu.

माणिक्यमालाजालाढ्यां मुक्ताङ्किविभूषिताम्।

मण्डितां मण्डलाकारै रत्नदर्पणकोटिभिः॥ १६८॥

विचित्रैश्चित्ररेखाभिर्नानाचित्रविचित्रताम्।

पद्मरागेन्द्ररचितै रचितां पद्मकृत्रिमैः॥ १६९॥

सोपानशतकैर्युक्तां स्यमन्तकविनिर्मितैः।

पट्टसूत्रग्रन्थियुतैश्चारुचन्दनपल्लवैः॥ १७०॥

इन्द्रनीलमणिसतम्भैर्वेष्टितां सुमनोरमाम्।

सद्रत्नपूर्णकुम्भानां समूहैश्च समन्विताम्॥ १७१॥

They were wearing garlands of rubies and strings of pearls which added to their beauty. The court of lord Viṣṇu was also decorated with crores of mirrors resembling gems. Many of the paintings hung on the walls were adding to its beauty. It was beautified with lotus-like gems and artificial lotuses which looked quite charming, the steps which were made of *Syamantaka* gems added to the beauty of the place. Tied in the silken cord, the sandal-wood leaves were looking like gates. The pillars of the place were studded with *Indranīla* gems. The

place was flooded with vases of gems which were adding to the beauty of the court.

पारिजातप्रसूनानां मालाजालैर्विराजिताम्।
कस्तूरीकुङ्कमाक्तैश्च सुगन्धिचन्दनद्रवैः॥ १७२॥
सुसंस्कृतां तु सर्वत्र वासितां गन्धवायुना।
विद्याधरीसमूहानां संगीतैश्च मनोहराम्॥ १७३॥

There were several garlands of *Pārijāta* (undecaying) flowers. The fragrance of *kastūrī* and saffron pervaded the entire court. The place was scented with beautiful fragrance and the sweet music of Vidyādharīs.

सहस्रयोजनायामां परिपूर्णां च किंकरैः।
ददर्श श्रीहरिं ब्रह्मा शंकरश्च सुरैः सह॥ १७४॥
वसन्तं तन्मध्यदेशे यथेन्दुं तारकावृतम्।
अमूल्यरत्ननिर्माणचित्रसिंहासनस्थितम्॥ १७५॥
किरीटिनं कुण्डलिनं वनमालाविभूषितम्।
शङ्खचक्रगदापद्मधारिणं च चतुर्भुजम्॥ १७६॥
नवीननीरदश्यामं सुन्दरं सुमनोहरम्।
अमूल्यरत्ननिर्माणसर्वाभरणभूषितम्॥ १७७॥

It was spread over an area of a thousand *yojanas* which was fully guarded with guards. Thus lord Śiva had an audience with lord Viṣṇu together with Brahmā and other gods. He was seated in the court like the moon surrounded by the stars and was seated on the beautiful lion-throne studded with precious gems. He wore a *kirīṭa mukuṭa* on his head and a long garland of forest flowers round his neck. He had in all his four arms *śaṁkha, cakra, gadā* and *padma* having the complexion of a fresh cloud. He was quite charming and was adorned with all the ornaments studded with gems.

चन्दनोक्षितसर्वाङ्गं बिभ्रतं केलिपङ्कजम्।
पुरतो नृत्यगीतं च पश्यन्तं सस्मितं मुदा॥ १७८॥

All his limbs bore the sandal-paste. In one hand the lotus was held, the body of the lord was quite peaceful.

शान्तं सरस्वतीकान्तं लक्ष्मीधृतपदाम्बुजम्।
भक्तप्रदत्तताम्बूलं भुक्तवन्तं सुवासितम्॥ १७९॥
गङ्गया परया भक्त्या सेवितं श्वेतचामरैः।
सर्वैश्च स्तूयमानं च भक्तिनम्रात्मकंधरैः॥ १८०॥

Lakṣmī was engaged in serving at his feet. Lord Viṣṇu was chewing the betel offered to him by his devotee. Gaṅgā was fanning with the white fly-whisk with devotion. The people present there were reciting his glory with devotion.

एवं विशिष्टं तं दृष्ट्वा परिपूर्णतमं विभुम्।
ब्रह्मादयः सुराः सर्वे प्रणम्य तुष्टुवुस्तदा॥ १८१॥

Reaching before such a great prosperious lord, Brahmā and other gods started praising him.

पुलकाङ्कितसर्वाङ्गाः साश्रुनेत्राः सगद्गदाः।
भक्त्या परमया भक्ता भीता नम्रात्मकंधराः॥ १८२॥

The hair of the bodies of all the gods stood on end. The eyes were flooded with tears and the voice was choked. All the devotees stood before him with devotion bowing their heads.

पुटाञ्जलियुतो भूत्वा विधाता जगतामपि।
वृत्तान्तं कथयामास विनयेन हरेः पुरः॥ १८३॥

Thereafter, the lord of the universe was addressed by Brahmā, the god of creation, with folded hands. He narrated the entire tale of the suffering of the gods.

हरिस्तद्वचनं श्रुत्वा सर्वज्ञः सर्वभाववित्।
प्रहस्योवाच ब्रह्माणं रहस्यं मनोहरम्॥ १८४॥

The omniscient lord Viṣṇu understood the feelings of all the gods and then smiled. Thereafter he spoke to Brahmā a matter of secret.

शङ्खचूडस्य वृत्तान्तं सर्वं जानामि पद्मज।
मद्भक्तस्य च गोपस्य महातेजस्विनः पुरा॥ १८५॥
सुराः शृणुत तत्सर्वमितिहासं पुरातनम्।
गोलोकस्यैव चरितं पापघ्नं पुण्यकारणम्॥ १८६॥

Lord Viṣṇu said—O creator of the universe I am well-aware of the story of Śaṁkhacūḍa who was one of my great devotees and a glorious cowherd. O gods, I am narrating to you his earlier story which is one of the sacred stories of *Goloka* and removes the sins, creating merits at the same time. You please listen to it.

सुदामा नाम गोपश्च पार्षदप्रवरो मम।

स प्राप दानवीं योनिं राधाशापात्सुदारुणात्॥ १८७॥

तत्रैकदाऽहमगमं स्वालयाद्रासमण्डलम्।

विहाय मानिनीं राधां मम प्रणाधिकां पराम्॥ १८८॥

सा मां विरजया सार्धं विज्ञाय किंकरीमुखात्।

पश्चात्क्रुधा साऽऽजगाम मां ददर्श च तत्र च॥ १८९॥

There was a cowherd named Sudāmā, who was the best of my courtiers. He had to be born in the form of a demon as a result of a terrific curse pronounced on him by Rādhā. Once I leaving my beloved, Rādhā in my abode, went to the dancing hall. At that point of time Rādhikā was enraged about the hearing of my association with Virajā. She saw both of us together.

विरजां च नदीरूपां मां ज्ञात्वा च तिरोहितम्।

पुनर्जगाम सा रुष्टा स्वालयं सखिभिः सह॥ १९०॥

But finding Virajā in the form of a river and myself disappearing from that place, the enraged Rādhikā went back to her abode.

मां दृष्ट्वा मन्दिरे देवी सुदामसहितं पुरा।

भृशं मां भर्त्सयामास मौनीभूतं च सुस्थिरम्॥ १९१॥

तच्छ्रुत्वा च सुमहांश्च सुदामा तां चुकोप ह।

स च तां भत्सर्यामास कोपेन मम संन्निधौ॥ १९२॥

तच्छ्रुत्वा सा कोपयुक्ता रक्त पंकज लोचना।

वहिष्कर्तुं चकाराऽऽज्ञां संत्रस्ता मम संसदि॥ १९३॥

Thereafter, finding me in the house with Sudāmā, she started denouncing me but I remained quiet and peaceful. But my courtier Sudāmā could not tolerate her. He got enraged and denounced Rādhā in my presence. On hearing his words, the eyes of Rādhā became red with anger and she asked him to leave my court at once.

सखीलक्षं समुत्तस्थौ दुर्वारं तेजसोज्ज्वलम्।

बहिश्चकार तं तूर्णं जल्पन्तं च पुनः पुनः॥ १९४॥

At once a group of lakh of my friends got up and turned out that cowherd from the court who was crying again and again.

सा च तद्वचनं श्रुत्वा समारुष्टा शशाप तम्।

याहि रे दानवीं योनिमित्येवं दारुणं वचः॥ १९५॥

Thereafter, hearing his words, Rādhā spoke in anger these words, "O wicked one, you are condemned to the race of the demons."

तं गच्छन्तं शपन्तं च रुदन्तं मां प्रणम्य च।

वारयामास सा तुष्टा रुदती कृपया पुनः॥ १९६॥

Thus having been cursed, he looked at me pathetically and left the place looking back at me. In the meantime Rādhā too was moved with his plight and getting some what satisfied, she intended to prevent him from leaving the place.

हे वत्स तिष्ठ मा गच्छ क्व यासीति पुनः पुनः।

समुच्चार्य च तत्पश्चाज्जगाम सा च विस्मिता॥ १९७॥

गोप्यश्च रुरुदुः सर्वा गोपाश्चेति सुदुःखिताः।

ते सर्वे राधिकाचापि तत्पश्चाद्बोधिता मया॥ १९८॥

आयास्यति क्षणार्धेन कृत्वा शापस्य पालनम्।

सुदामंस्त्वमिहाऽऽगच्छेत्युवाच सा निवारिता॥ १९९॥

गोलोकस्य क्षणार्धेन चैकमन्वन्तरं भवेत्।

पृथिव्यां जगतां धातुरित्येवं वचनं ध्रुवम्॥ २००॥

स एव शङ्खचूडश्च पुनस्तत्रैव यास्यति।

महाबलिष्ठो योगीशः सर्वमायाविशारदः॥ २०१॥

She said— "O son, you stop for a moment. Where are you going? Don't go." She started repeating these words again and again. Soon after finding Rādhā so crying, the mind of all the cowherds and cowherdesses were filled with grief. Thereafter I pacified Rādhikā and all others, saying, "He will obey the command of the curse and return to this place in a moment but Rādhā continued saying, "O Sudāmā, you come here and don't leave the place." O Brāhmaṇa, the protector of the universe, half a movement of a *Goloka* is equated with a *manvantara* on earth. O Brahman, this is happening as ordained earlier. Therefore, Śaṁkhacūḍa who is well-versed in all the illusions and possesses great prowess, beside being well-versed in the Yogic practices, shall revert to *Goloka* again.

मम शूलं गृहीत्वा च शीघ्रं गच्छत भारतम्।

शिवः करोतु संहारं मम शूलेन रक्षसः॥२०२॥

Therefore, lord Śiva should go on earth with my trident and should kill him with it.

ममैव कवचं कण्ठे सर्वमङ्गलमङ्गलम्।
बिभर्ति दानवः शश्वत्संसारविजयी ततः॥२०३॥

My *kavaca* is held by that demon in his neck which has made him always victorious on earth.

कवचे संस्थिते तत्र न कोऽपि हिंसितुं क्षमः।
तद्याच्ञां च करिष्यामि विप्ररूपोऽहमेव च॥२०४॥
सतीत्वभङ्गस्तत्पत्न्या यत्र काले भविष्यतिः।
तत्रैव काले तन्मृत्युरिति दत्तो वरस्त्वया॥२०५॥

O Brāhmaṇa, till such time the *kavaca* is worn by him, no one on earth can kill him. Therefore I shall beg it from him in the form of an ascetic. The moment the chastity of his wife is broken he will be killed. You have also given him a boon accordingly.

तत्पत्न्याश्चोदरे वीर्यमर्पयिष्यामि निश्चितम्।
तत्क्षणेनैव तन्मृत्युर्भविष्यति न संशयः॥२०६॥

For this purpose I shall implant my semen in the womb of his wife and he will meet with his end at the same moment. There is no doubt about it.

पश्चात्सा देहमुत्सृज्य भविष्यति प्रिया मम।
इत्युक्त्वा जगतां नाथा ददौ शूलं हराय च॥२०७॥
शूलं दत्त्वा ययौ शीघ्रं हरिरभ्यन्तरं मुदा।
भारतं च ययुर्देवा ब्रह्मरुद्रपुरोगमाः॥२०८॥

Thereafter shedding the form of a woman she would become a beloved of mine." Thus speaking lord Viṣṇu handed over the trident delightfully to lord Śiva and returned to his abode. Thereafter making Śiva to lead the gods, he left the place. All the gods also reached the land of Bhāratavarṣa.

इति श्रीब्रह्म० महा० प्रकृति० तुलस्युपाख्याने
षोडशोऽध्यायः॥१६॥

अथ सप्तदशोऽध्यायः

Chapter – 17

The proceeding of Puṣpadanta to Śaṁkhacūḍa as a messenger

श्रीनारायण उवाच

ब्रह्म शिवं संनियोज्य संहारे दानवस्य च।
जगाम स्वालयं तूर्णं यथास्थानं महामुने॥ १॥

Nārāyaṇa said—O great sage, Brahmā after entrusting Śiva with the tasks of killing Śaṁkhacūḍa, he himself went to his own abode.

चन्द्रभागानदीतीरे घटमूले मनोहरे।
तत्र तस्थौ महादेवो देवनिस्तारहेतवे॥ २॥
दूतं कृत्वा पुष्पदन्तं गन्धर्वेश्वरमीप्सितम्।
शीघ्रं प्रस्थापयामास शङ्खचूडान्तिकं मुदा॥ ३॥

Thereafter Śiva took his seat on the bank of the river Candrabhāgā with the resolve of uplifting the gods. He then sent Puṣpadanta the king of the Gandharvas as the messenger to Śaṁkhacūḍa.

स चेश्वराज्ञया शीघ्रं ययौ तन्नगरं वरम्।
महेन्द्रनगरोत्कृष्टं कुबेरभवनाधिकम्॥ ४॥

At the command of Śiva, the messenger moved towards that city, which was more beautiful than Amarāvatī the capital of Indra or the city of Kubera.

पञ्चयोजनविस्तीर्णं दैर्घ्ये तद्द्विगुणं मुने।
स्फटिकाकारणिभिः समन्तात्परिवेष्टितम्॥
सप्तभिः परिखाभिश्च दुर्गमाभिः समन्वितम्॥ ५॥
ज्वलदग्निनिभैर्नित्यं शोभितं रत्नकोटिभिः।
युक्तं च वीथिशतकैर्मणिवेदिसमन्वितैः॥ ६॥

O sage, the city was five *yojana* in width and ten *yojanas* in length. It was surrounded by crystal gems on all sides and had seven castles in it. It illuminated with studded gems and hundreds of lanes.

परितो वणिजां संघैर्नानावस्तुविराजितैः।
सिन्दूराकारमणिभिर्निर्मितैश्च विचित्रितैः॥ ७॥

भूषितं भूषितैर्दिव्यैराश्रमैः शतकोटिभिः।
गत्वा ददर्श तन्मध्ये शङ्खचूडालयं वरम्॥ ८॥
अतीव वलयाकारं यथा पूर्णेन्दुमण्डलम्।
ज्वलदग्निशिखाभिश्च परिखाभिश्चतसृभिः॥ ९॥

There were the commercial establishments of Vaiśyas scattered everywhere and were filled with commodities. It had a hundred crores of beautiful and astonishing buildings which emitted the lustre of rubies. Reaching there the messengers looked at such a type of gigantic buildings which were circular in shape and were shinning like fire flames and surrounded by four moat.

सुदुर्गं च शत्रूणामन्येषां सुगमं सुखम्।
अत्युच्चैर्गगनस्पर्श्यमणिप्राकारवेष्टितम्॥ १०॥
राजितं द्वादशद्वारैर्द्वारपालसमन्वितैः।
रत्नकृत्रिमपद्माढ्यै रत्नदर्पणभूषितैः॥ ११॥
मणीन्द्रसारखचितैः शोभितं लक्षमन्दिरैः।
शोभितं रत्नसोपानै रत्नस्तम्भविराजितैः॥ १२॥
रत्नचित्रकपाटाद्यैः सद्रत्नकलशान्वितैः।
रत्नप्रतिमपद्माद्यै रत्नदर्पणभूषितम्॥
रत्नेन्द्रचित्रराजीभिः सुदीप्ताभिर्विराजितम्॥ १३॥

It was beyond the access of the enemies but was quite pleasant for others. It was surrounded by high boundary walls. It had many gates guarded by the gate-keepers and the doors were painted with gems, lotuses and mirrors besides the precious gems. It had a lakh of temples in it. It had the steps made of gems, the pillars were studded with gems. The doors and gates were studded with gems. The best of the vases were studded with gems. Even the lotuses, the mirrors and the astonishing lines were decorated with gems, adding to the beauty of the place.

परितो रक्षितं शश्वद्दानवैः शतकोटिभिः।
दिव्यास्त्रधारिभिः शूरैर्महाबलपराक्रमैः॥ १४॥
सुन्दरैश्च सुवेषैश्च नानालंकारभूषितैः।
तान्दृष्ट्वा पुष्पदन्तोऽपि वरद्वारं ददर्श सः॥ १५॥

Crores of Dānvas were guarding the place holding divine weapons in their hands. They were quite brave, valorous and possessed great powers. They were also adorned with beautiful ornaments and clad in charming clothes. After looking at all of them, Puṣpadanta looked at the main gate.

द्वारे नियुक्तं पुरुषं शूलहस्तं च सस्मितम्।
तिष्ठन्तं पिङ्गलाक्षं च ताम्रवर्णं भयंकरम्॥ १६॥

The god of the gate was seated holding a trident in his hand and wearing a smile on his face. His eyes were pinkish and had a complexion of copper. He looked terrific in appearance.

कथयामास वृत्तान्तं जगाम तदनुज्ञया।
अतिक्रम्य नवद्वारं जगामाभ्यन्तरं पुरम्॥ १७॥

Disclosing to him the cause of his arrival, Puṣpadanta entered into the palace with his permission. Thereafter crossing nine gates he reached the court.

न कैश्चिद्वारितो दूतो दूतरूपेण तस्य च।
गत्वा सोऽभ्यन्तरं द्वारं द्वारपालमुवाच ह॥ १८॥
रणस्य सर्ववृत्तान्तं विज्ञापयितुमीश्वरम्।
स च तं कथयित्वा च दूतं गन्तुमुवाच ह॥ १९॥

Considering him to be a messenger, no one stopped him. Reaching the inner court, he conveyed to the gate-keeper the purpose of his arrival and whatever his lord had told him. After hearing the message the gate-keeper permitted him to enter.

स गत्वा शङ्खचूडं तं ददर्श सुमनोहरम्।
सभामण्डलमध्यस्थं स्वर्णसिंहासनस्थितम्॥ २०॥
मणीन्द्रखचितं चित्रं रत्नदण्डसमन्वितम्।
रत्नकृत्रिमपुष्पैश्च प्रशस्तं शोभितं सदा॥ २१॥

Reaching inside, he saw the most beautiful Śaṁkhacūḍa who was seated in his court together with all his courtiers on a lion throne studded with precious gems.

भृत्येन हस्तविधृतं स्वर्णच्छत्रं मनोहरम्।

सेवितं पार्षदगणैर्व्यजनैः श्वेतचामरैः॥ २२॥

सुवेषं सुन्दरं रम्यं रत्नभूषणभूषितम्।

माल्यानुलेपनं सूक्ष्मवस्त्रं च दधतं मुने॥ २३॥

दानवेन्द्रैः परिवृतं सुवेषैश्च त्रिकोटिभिः।

शतकोटिभिरन्यैश्च भ्रमद्भिः शस्त्रधारिभिः॥ २४॥

एवंभूतं च तं दृष्ट्वा पुष्पदन्तः सविस्मयः।

उवाच रणवृत्तान्तं यदुक्तं शंकरेण च॥ २५॥

A golden umbrella with its rod was also studded with gems. Besides, artificial flowers were also studded in the umbrella. The white and glittering fly-whisks were held by the attendants and moved over Śaṁkhacūḍa. He looked very beautiful because he was adorned with all kinds of ornaments. He wore a garland around his neck. His body was plastered with sandal-paste. He was clad in two fine garments and was surrounded by innumerable and famous demons, while the other demons guarded the place holding the weapons in their hands. Finding such a glorious Śaṁkhacūḍa, Puṣpadanta was surprised. Thereafter he started narrating to him the tale of the battle as spoken to him by lord Śiva.

पुष्पदन्त उवाच

राजेन्द्र शिवदूतोऽहं पुष्पदन्ताभिधः प्रभो।

यदुक्तं शंकरेणैव तद्ब्रवीमि निशामय॥ २६॥

Puṣpadanta said—"O king, I am the messenger of lord Śiva and known by the name of Puṣpadanta. O lord, I am repeating to you whatever has been ordained by Śiva to be spoken to you. You kindly listen to me.

राज्यं देहि च देवानामधिकारं च सांप्रतम्।

देवाश्च शरणापन्न देवेशे श्रीहरौ परे॥ २७॥

You better return the rights and the kingdom of the gods because all the gods had reached the abode of Viṣṇu to take his refuge.

दत्त्वा त्रिशूलं हरिणा तुभ्यं प्रस्थापितः शिवः।

चन्द्रभागानदीतीरे वटमूले त्रिलोचनः॥ २८॥

He has handed over his trident to lord Śiva for killing you. Lord Śiva is turn in currently lodged on the bank of river Candrabhāgā under a banyan tree.

विषयं देहि तेषां च युद्धं वा कुरु निश्चितम्।

गत्वा वक्ष्यामि किं शम्भुं तद्भवान्वक्तुमर्हति॥ २९॥

You will, therefore, either return the kingdom of the gods to them or get ready for a battle. Now you tell me everything that I have to tell to lord Śiva on my return."

दूतस्य वचनं श्रुत्वा शङ्खचूडः प्रहस्य च।

प्रभाते ह्यागमिष्यामि त्वं च गच्छेत्युवाच ह॥ ३०॥

स गत्वोवाच तूर्णं तं वटमूलस्थमीश्वरम्।

शङ्खचूडस्य वचनं तदीयं यत्परिच्छदम्॥ ३१॥

On hearing the words of the messenger, Śaṁkhacūḍa smiled and said: "I shall go there in the morning. You can go now". On hearing this the messenger went back at once to lord Śiva and conveyed to him the message of Śaṁkhacūḍa together with the news about his soldiers.

एतस्मिन्नन्तरे स्कन्द आजगाम शिवान्तिकम्।

वीरभद्रश्च नन्दी च महाकालः सुभद्रकः॥ ३२॥

विशालाक्षश्च बाणश्च पिङ्गलाक्षो विकम्पनः।

विरूपो विकृतिश्चैव मणिभद्रश्च बाष्कलः॥ ३३॥

कपिलाक्षो दीर्घदंष्ट्रो विकटस्ताम्रलोचनः।

कालङ्कटो बलीभद्रः कालजिह्वः कुटीचरः॥ ३४॥

बलोन्मत्तो रणश्लाघी दुर्जयो दुर्गमस्तथा।

अष्टौ च भैरवा रौद्रा रुद्राश्चैकादश स्मृताः॥ ३५॥

वसवो वासवाद्याश्च आदित्या द्वादश स्मृताः।

हुताशनश्च चन्द्रश्च विश्वकर्माऽश्विनौ च तौ॥ ३६॥

कुबेरश्च यमश्चैव जयन्तो नलकूबरः।

वायुश्च वरुणश्चैव बुधो वै मङ्गलस्तथा॥ ३७॥

धर्मश्च शनिरीशानः कामदेवश्च वीर्यवान्।

उग्रदंष्ट्रा चोग्रचण्डा कोट्टरी कैटभी तथा॥ ३८॥

स्वयं शतभुजा देवी भद्रकाली भयंकरी।

रत्नेन्द्रराजखचितविमानोपरि संस्थिता॥ ३९॥

In the meantime, Kārttikeya also reached with his army before Śiva. He was accompanied by Vīrabhadra, Nandī, Mahākāla, Subhadra,

Viśālākṣa, Bāṇa, Piṅgalākṣa, Vikampana, Nirūpa, Vikṛti, Maṇibhadra, Vāṣkala, Kapilākṣa, Dīrghadaṁṣṭra, Vikaṭa, Tāmralocana, Kālaṅkaṭa, Balībhadra, Kālajivhā, Kuṭicara, Balonmatta, Raṇaślāghī, Durjaya, Durgama, eight horrible Bhairvas, eleven Rudras, eight Vasus, Vāsava, twelve Ādityas, Agni, the moon, Viśvakarmā, Aśvinīkumāra, Kubera, Yama, Jayanta, Nalakūbara, Vāyu, Varuṇa, Budha, Maṅgala, Dharma, Īśān, Saturn, the powerful god of love (Kāmadeva), Ugradaṅṣṭrā, Ugracaṇḍā, Koṭṭarī, Kaiṭabhī, the hundred armed and terrific Bhadrakālī. The great goddess was seated on a plane studded with the dust of gems.

रक्तवस्त्रपरीधाना रक्तमाल्यानुलेपना।

नृत्यन्ती च हसन्ती गायन्ती सुस्वरं मुदा॥४०॥

She was clad in red garments and a garland of the same colour, her body was plastered with red paste. She was dancing, laughing and singing in sweet tones.

अभयं ददती भक्तमभया सा भयं रिपुम्।

बिभ्रती विकटां जिह्वां सुलोलां योजनायताम्॥४१॥

She removed the fear of her devotees and was terrific for the enemies. The goddess had a terrific tongue which was a *yojana* in length.

खर्परं वर्तुलाकारं गम्भीरं योजलायतम्।

त्रिशूलं गगनस्पर्शि शक्तिं वै योजनायताम्॥४२॥

शङ्खं चक्रं गदां पद्मं शरांश्चापं भयंकरम्।

मुद्गरं मुसलं वज्रं खड्गं फलकमुज्ज्वलम्॥४३॥

Her hands were a *yojana* in length and she was holding a begging bowl which was wavering in shape. Her trident was almost touching the sky and her *śakti* was a *yojana* long. Her other attributes were a *śaṁkha*, a *cakra*, a *gadā*, a lotus, horrible bow, a club, a *gadā*, *vajra* and a shining sword.

वैष्णवास्त्रं वारुणास्त्रमाग्नेयं नागपाशकम्।

नारायणास्त्रं ब्रह्मास्त्रं गान्धर्वं गारुडं तथा॥४४॥

पार्जन्यं वै पाशुपतं जृम्भणास्त्रं च पार्वतम्।

माहेश्वरास्त्रं वायव्यं दण्डं संमोहनं तथा॥

अव्यर्थमस्त्रशतकं दिव्यास्त्रशतकं परम्॥४५॥

आगत्य तत्र तस्थौ सा योगीनीनां त्रिकोटिभिः।

सार्धं वै डाकिनीनां च विकटानां त्रिकोटिभिः॥४६॥

She also had *Vaiṣṇavāstra*, *Vāruṇāstra*, *Āgneyāstra*, *Nāgapāśa*, *Nārāyaṇāstra*, *Brahmāstra*, *Gāndharvāstra*, *Gāruḍa*, *Pārjanya*, *Pāśupata*, *Maheśavarāstra*, *Jṛmbhṇāstra*, *Pārvata*, *Vāyavya*, *Daṇḍa*, *Sammohanāstra* and hundreds of weapons which could never be infructuous. Besides she had a hundred divine weapons held by her and three crores of *Yoginīs* and three crores of *Ḍākinīs* supported her.

भूतप्रेतपिशाचाश्च कूष्माण्डा ब्रह्मराक्षसाः।

वेतालाश्चैव यक्षाश्च राक्षसाश्चैव किन्नराः॥४७॥

ताभिश्चैव सह स्कन्दो नत्वा वै चन्द्रशेखरम्।

पितुः पार्श्वे सभायां च समुवास भवाज्ञया॥४८॥

Thus all the goblins, *pretas, piśācas, kūṣ māṇḍas, brahmarākṣas, vetālas, yakṣas, rākṣ asas* and *kinnars* also arrived there in the company of Kārttikeya who bowed in reverence to lord Śiva and all of them were seated beside him.

अथ दूते गते तत्र शङ्खचूडः प्रतापवान्।

उवाच तुलसी वार्ता गत्वाऽभ्यन्तरमेव च॥४९॥

After the return of the messenger, Śaṁkhacūḍa went to the inner apartment and narrated to Tulasī everything about the messenger of Śiva.

रणवार्ता च सा श्रुत्वा शुष्ककण्ठोष्ठतालुका।

उवाच मधुरं साध्वी हृदयेन विदूयता॥५०॥

Learning about the battle, the throat, the lips and tongue of the damsel were dried up. She was pained at heart and then spoke to her husband in a sweet tone.

तुलस्युवाच

हे प्राणनाथ हे बन्धो तिष्ठ मे वक्षसि क्षणम्।

हे प्राणाधिष्ठातृदेव रख मे जीवनं क्षणम्॥५१॥

Tulasī said—O lord of my life, O closest of my relatives, you remain in my embrace for

some time. You are lord of my life and protect my life for a moment.

भुङ्क्ष्व जन्मसु भोग्यं तद्यद्वै मनसि वाञ्छितम्।
पश्यामि त्वां क्षणं किंचिल्लोचनाभ्यां पिपासिता॥५२॥

Let me enjoy all the desired pleasures of my life and let me have a graceful look at you for some time.

आन्दोलयन्ति प्राणा मे मनादाहश्च संततम्।
दुःस्वप्नं च मया दृष्टं चाद्यैव चरमे निशि॥५३॥

My mind is fluttering and burning at the same time. I have witnessed a horrible dream at the end of tonight.

तुलसी वचनं श्रुत्वा भुक्त्वा पीत्वा नृपेश्वरः।
उवाच वचनं प्राज्ञो हितं सत्यं यथोचितम्॥५४॥

On hearing these words of Tulasī, Śaṁkhacūḍa the king of kings after finishing his meals, spoke truthful, beneficial and realistic words of her.

शङ्खचूड उवाच

कालेन योजितं सर्वं कर्मभोगनिबनधनम्।
शुभं हर्षं सुखं दुःखं भयं शोकममङ्गलम्॥५५॥

Śaṁkhacūḍa said—"The result of all the deeds is tied up in a cord of time. The auspices, pleasure, joy, pain, tear and grief besides harm or all influenced the time.

काले भवन्ति वृक्षाश्च शाखावन्तश्च कालतः।
क्रमेण पुष्पवन्तश्च फलवन्तश्च कालतः॥५६॥

A tree grows according to the time, in time its branches grow and in time it bears flowers and fruits.

तेषां फलानि पक्वानि प्रभवन्त्येव कालतः।
ते सर्वे फलिनः काले कालं प्रयन्ति च॥५७॥

The time makes the fruits grow and ripen. With the passage of time, after bearing flowers and fruits, it meets with its end.

भवन्ति काले भूतानि काले कालं प्रयान्ति च।
काले भवन्ति विश्वानि काले नश्यन्ति सुन्दरि॥५८॥

O beautiful one, similarly people are born under the influence of time and are also destroyed by the influence of the same. The entire universe emerges under the influence of the time and it also gets destroyed by the influence of the same.

स्रष्टा च काले सृजति पाता पाति च कालतः।
संहर्ता संहरेत्काले संचरन्ति क्रमेण ते॥५९॥

Under the influence of time Brahmā indulges himself in creation, Viṣṇu preserves it and Rudra destroys the same under the influence of time. All of them perform their respective duties under the influence of time.

ब्रह्मविष्णुशिवादीनामीश्वरः प्रकृतेः परः।
स्रष्टा पाता च संहर्ता स कृत्स्नांशेन सर्वदा॥६०॥

Lord Kṛṣṇa is beyond Brahmā, Viṣṇu, Śiva besides the gods and the Prakṛti and one of his *aṁśas* becomes the preserver of the universe.

काले स एव प्रकृतिं निर्माय स्वेच्छया प्रभुः।
निर्माय प्राकृतान्सर्वान्विश्वस्थांश्च चराचरान्॥६१॥

The same lord under the influence of time creates the Prakṛti and through Prakṛti he creates all moveable and immovable things of the world.

आब्रह्मस्तम्बपर्यन्तं सर्वं कृत्रिममेव च।
प्रवदन्ति च कालेन नश्यत्यपि हि नश्वरम्॥६२॥
भज सत्यं परं ब्रह्म राधेशं गुणात्परम्।
सर्वेशं सर्वरूपं च सर्वात्मानं तमीश्वरम्॥६३॥

Because of this all the space between my loka and *Brahmaloka* is considered to be artificial, they are created at times and are also destroyed in due course of time. Therefore, you adore the truthful, eternal Brahman, the lord of Rādhā who is beyond all the three *guṇas*, the lord of everyone, the form of everyone, the soul of everyone, beyond measure and is the lord.

जनं जनेन सृजति जनं पाति जनेन यः।
हरेज्जनं जलेनैव तं कृष्णं भज संततम्॥६४॥

He creates a creature from a creature and also protects a creature from a creature. Then he puts an end to a creature by a creature. Therefore you should recite the name of lord Kṛṣṇa alone.

यस्याऽऽज्ञया वाति वात: शीघ्रगामी च संततम्।
यस्याऽऽज्ञया च तपनस्तपत्येव यथा क्षणम्॥६५॥

The wind blows and is moved at great speed at the command of lord Kṛṣṇa, at whose command the sun burns at mid-day.

यथाक्षणं वर्षतीन्द्रो मृत्युश्चरति जन्तुषु।
यथाक्षणं दहत्यग्निश्चन्द्रो भ्रमति भीतवत्॥६६॥

Indra showers rain in time and death overpowers all creatures, the fire consumes everything and the moon getting terrified always moves.

मृत्योमृत्युं काल कालं यमस्य च यमं परम्।
विभुं स्रष्टुश्च स्रष्टारं पातु: पालकमेव च॥६७॥
संहर्तारं च संहर्तुस्तं कृष्णं शरणं व्रज।
को बन्धुश्चैव केषां वा सर्वबन्धु भज प्रिये॥६८॥

Therefore, O beloved one, Kṛṣṇa happens to be the death for the death and for the time, the best controller of Yama, all-pervading, is creator of Brahmā, is the preserver of the preserver and also the killer of the god of death. You therefore take refuge under such a lord Kṛṣṇa. O beloved, who is the brother of whom in this universe? The one who is the brother of everyone you better adore him.

अहं को वा त्वं च का वा विधिना योजित: पुरा।
त्वया सार्धं कर्मणा च पुनस्तने वियोजित:॥६९॥
अज्ञानी कातर: शोके विपत्तौ च न पण्डित:।
सुखं दु:खं भ्रमत्येव चक्रनेमिक्रमेण च॥७०॥

Look here, who was I and who were you but Brahmā united both of us on the basis of our deeds and he is going to separate both of us again on the basis of our deeds. At the approaching of grief and misfortune a person with little knowledge feels helpless but an intellectual person does not feel like that because pleasure and pain have to be faced by a person in his life cycle like a wheel.

नारायणं वं सर्वेशं कान्तं प्राप्स्यसि निश्चितम्।
तप: कृतं यदर्थे च पुरा बदरिकाश्रमे॥७१॥

Therefore, you will surely achieve lord Kṛṣṇa as your husband sometime or the other for whose sake you had performed severe austerities at Badrikāśrama.

मया त्वं तपसा लब्धा ब्रह्मणश्च वरेण हि।
हरेरर्थे तव तपो हरिं प्राप्स्यसि कामिनि॥७२॥

O beautiful one, I achieved you after performing *tapas* for Brahmā but your *tapas* was for the lord and as such you are sure to achieve the lord.

वृन्दावने च गोविन्दं गोलोके त्वं लभिष्यसि।
अहं यास्यामि तल्लोकं तनुं त्यक्त्वा च दानवीम्॥७३॥

You will meet lord Govinda at Vṛndāvana and *Goloka*. I also after shedding this body shall proceed to *Goloka*.

तत्र द्रक्ष्यसि मां त्वं च त्वां द्रक्ष्यामि च संततम्।
आगमं राधिकाशापाद्भारतं च सुदुर्लभम्॥७४॥

You will meet me there and I will always be looking at you in *Goloka*. Both of us had reached the country of Bhārata because of the curse of Rādhikā.

पुनर्यास्यामि तत्रैव क: शोको मे शृणु प्रिये।
त्वं हि देहं परित्यज्य दिव्यरूपं विधाय च॥७५॥
तत्कालं प्राप्स्यसि हरिं मा कान्ते कातरा भव।
इत्युक्त्वा च दिनान्ते च तया सार्धं मनोहरे॥७६॥
सुष्वाप शोभने तल्पे पुष्पचन्दनचर्चिते।
नानाप्रकारविभवे चचार रत्नमन्दिरे॥७७॥

O dear one, we shall have to go there again. Therefore, there appears to be no cause for grief. You will also achieve the abode of the great lord after discarding this body. Therefore, O beautiful one, don't get disgusted for nothing." Thus speaking Śaṁkhacūḍa enjoyed the company of Tulasī in the divine bed decorated with flowers and sandal-paste. His bedroom was decorated with gems and all the articles of worldly pleasures were stored therein.

रत्नप्रदीपसंयुक्ते स्त्रीरत्नं प्राप्य सुन्दरीम्।
निनाय रजनीं राजा क्रीडाकौतुकमङ्गलै:॥७८॥

कृत्वा वक्षसि कान्तां तां रुदतीमतिदु:खिताम्।
कृशोदरीं निराहारं निमग्नां शोकसागरे॥७९॥
पुनस्तां बोधयामास दिव्यज्ञानेन बोधवित्।
पुरा कृष्णेन यद्दत्तं भाण्डीरे तत्त्वमुत्तमम्॥८०॥

Both of them spent the night together while the lamps of gems continued burning. The king Śaṁkhacūḍa enjoyed various love-sports with Tulasī during the night. Thereafter Tulasī who was slender-waisted with an extremely painful heart remained without food and was engrossed in the deep ocean of grief. Śaṁkhacūḍa embraced her affectionately and started imparting to her the divine knowledge which he had received in the earlier times from lord Kṛṣ ṇa himself.

स च तस्यै ददौ तच्च सर्वशोकहरं परम्।
ज्ञानं संप्राप्य सा देवी प्रसन्नवदनेक्षणा॥८१॥

After receiving the divine knowledge the damsel was immensely pleased and her face and eyes felt delighted.

क्रीडां चकार हर्षेण सर्वं मत्वाऽतिनश्वरम्।
तौ दम्पती च क्रीडातौ निमग्नौ सुखसागरे॥८२॥

Considering everything to be perishable, the couple enjoyed love-sports and were drawn in supreme ecstasy.

पुलकाङ्कितसर्वाङ्गौ मुर्च्छितौ निर्जने वने।
अङ्गप्रत्यङ्गसंयुक्तौ सुप्रीतौ सुरतोत्सुकौ॥८३॥

O sage, the hair of the bodies of both of them stood on end and for enjoying the conjugal pleasures both of them were united.

एकाङ्गौ च तथा तौ द्वौ चार्धनारीश्वरौ यथा।
प्राणेश्वरं च तुलसी मेने प्राणाधिकं परम्॥८४॥
प्राणाधिकां च तां मेने राजा प्राणाधिकेश्वरीम्।
तौ स्थितौ सुखसुप्तौ च तन्द्रितौ सुन्दरौ समौ॥८५॥
सुवेषौ सुखसंभोगादचेष्टौ सुमनोहरौ।
क्षणं सचेतनौ तौ च कथयन्तौ रसाश्रयाम्॥८६॥
कथां मनोहरां दिव्यां हसन्तौ च क्षणं पुन:।
भुक्तवन्तौ च ताम्बूलं प्रदत्तं च परस्परम्॥८७॥

Both of them became one like Ardhanārīśvara Śiva. At that point of time Tulasī considered his beloved to be more important than her own life and the king Śaṁkhacūḍa felt in the same way. Both of them slept delightfully. Both of them looked fine in sleep. Both of them were clad in the best of costumes. Both of them looked pleasant after enjoying the company of each other. They regained consciousness after a moment and narrated a divine story to each other. Simultaneously they were chewing the betels offered by each other.

परस्परं सेवितौ च सुप्रीत्या श्वेतचामरै:।
क्षणं शयानौ सानन्दौ वसन्तौ च क्षणं पुन:॥८८॥
क्षणं केलिनियुक्तौ च रसभावसमन्वितौ।
सुरताद्विरतिर्नास्ति तौ तद्विषयपण्डतौ॥८९॥
सततं जययुक्तौ द्वौ क्षणं नैव पराजितौ॥९०॥

They were moving white fly whisks over each other. In a moment they lay down together and in the next moment, they sat up and in another moment they behaved passionately. Thus both of them who were well-versed in the love-sports could never get fully satisfied. Both of them were always victorious and never felt defeated.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुलस्यु०
तुलसीशङ्खचूडसंभोगो नाम सप्तदशोऽध्याय:॥ १७॥

अथाष्टादशोऽध्याय:

Chapter – 18

The conversation between lord Śiva and Śaṁkhacūḍa

श्रीनारायण उवाच

श्रीकृष्णं मनसा ध्यात्वा राजा कृष्णपरायण:।
ब्राह्मे मुहूर्ते चोत्थाय पुष्पतल्पान्मनोहरात्॥ १॥
रात्रिवास: परित्यज्य स्नात्वा मङ्गलवारिणा।
धौते च वाससी धृत्वा तिलकमुज्ज्वलम्॥ २॥

Śrī Nārāyaṇa said— Śaṁkhacūḍa the devotee of lord Kṛṣṇa got up in the early morning and with his mind devoted towards lord Kṛṣṇa, he

left the bed. He discarded the sleeping clothes and took a bath with sweet water and clad himself in two washed clothes.

चकाराऽऽह्निकमावश्यमभीष्टगुरुवनदन्म्।
दध्याज्यं मधु लाजांश्च साऽपश्यद्वस्तु मङ्गलम्॥ ३॥
रत्नश्रेष्ठं मणिश्रेष्ठं वस्त्रश्रेष्ठं च काञ्चनम्।
ब्राह्मणेभ्यो ददौ भक्त्या यथा नित्यं च नारद॥ ४॥
अमूल्यरत्नं यतकिंचिन्मुक्तामाणिक्यहीरकम्।
ददौ विप्राय गुरुवे यात्रामङ्गलहेतवे॥ ५॥
गजरत्नं चाश्वरत्नं धेनुरत्नं मनोहरम्।
ददौ सर्वं दरिद्राय विप्रार्थं मङ्गलायं च॥ ६॥
कोशागारसहस्रं च नगराणां त्रिलक्षकम्।
ग्रामाणां शतकोटिं च ब्राह्मणेभ्यो ददौ मुदा॥ ७॥

O Nārada, he relieved himself of all the morning routines, bowing himself to his family gods and the teacher and had a look at curd, *ghee*, honey, fried rice and other things of bodily welfare. He then gave away in charity the best of gems, clothes and gold with devotion. Thereafter, for performing a peaceful journey, he offered invaluable gems, jewels, articles made of gem and ruby to the Brāhmaṇas and the teacher. Again for the purpose of welfare he gave away in charity the best of the elements, horses, cows to the needy Brāhmaṇas. He then distributed a thousand of his treasures, three lakhs of cities and a hundred crores of the villages to the Brāhmaṇas.

पुत्रं कृत्वा च राजेन्द्र सुचन्द्रं दानवेषु च।
पुत्रे समर्प्य भार्यां च राज्यं वै सर्वसंपदम्॥ ८॥
प्रजानुचरसंघं च कोशौघं वाहनादिकम्।
स्वयं संनाहयुक्तश्च धनुष्पाणिर्बभूव ह॥ ९॥

He declared his son Sucandra as the king of the demon and handed over to his son the care of his own wife, the kingdom, entire wealth, the people, the servants, the treasures, the vehicles and everything else. He himself wore a *kavaca*, holding a bow and arrow in his hands.

भृत्यद्वाराक्रमेणैव स चक्रे सैन्यसंचयम्।
अश्वानां च त्रिलक्षेण पञ्चलक्षेण हस्तिनाम्॥ १०॥
रथानामयुतेनैव धानुष्काणां त्रिकोटिभिः।
त्रिकोटिभिश्चर्मिणां च शूलिनां च त्रिकोटिभिः॥ ११॥

He collected all the soldiers, three lakhs of horses, five lakhs of elephants, ten thousand chariots, three crores of archers, three crores of warriors holding swords and shields. Three crores of trident bearers accompanied him.

कृता सेनाऽपरिमिता दानवेन्द्रेण नारद।
तस्यां सेनापतिश्चैव युद्धशास्त्रविशारदः॥ १२॥
महारथः स विज्ञेयो रथिनां प्रवरो रणे।
त्रिलक्षाक्षौहिणीसेनापति कृत्वा नराधिपः॥ १३॥
त्रिशदक्षौहिणीवाद्यभाण्डौघं च चकार सः।
बहिर्बभूव शिबिरान्मनसा श्रीहरिं स्मरन्॥ १४॥

O Nārada, thus the king of the demons commissioned a vast army, the commander of which was well-versed in the science of archery and battle field. Only such of the warriors could be considered as the chief charioteers as could be the best in the driving of the chariot. The king Śaṁkhacūḍa placed the vast army under the charge of the commander accompanied with thirty *Akṣauhiṇī*, war-bands; he marched ahead reciting the name of Hari, from his kingdom.

रत्नेन्द्रसारखचितं विमानं ह्यारुरोह च।
गुरुवर्गान्पुरस्कृत्य प्रययौ शंकरान्तिकम्॥ १५॥
पुष्पभद्रानदीतीरे यत्राक्षयवटः शुभः।
सिद्धाश्रमं च सिद्धानां सिद्धिक्षेत्रं च नामतः॥ १६॥

He seated his teachers ahead of him in the plane and started to reach immediately lord Śiva. There is an eternal banyan tree on the bank of the Puṣpabhadrā river, where a large number of the abodes of *siddhas* are available. As a result of this the place is known by the name of *Siddhāśrama*.

कपिलस्य् तपः स्थानं पुण्यक्षेत्रं च भारते।
पश्चिमोदधिपूर्वे च मलयस्य च पश्चिमे॥ १७॥
श्रीशैलोत्तरभागे च गन्धमादनदक्षिणे।
पञ्चयोजनविस्तीर्णा दैर्घ्ये शतगुणा तथा।

शाश्वती जलपूर्णा च पुष्पभद्रा नदी शुभा॥ १८॥

In the country of Bhārata the place is known as the abode of sage Kapila. It is located between the western sea and the Malaya mountain. It is located to the north of Śrī Śaila mountain and Gandhamādana mountain on the south, spreading over to five *yojanas* in width and five hundred *yojanas* in length, where the Puṣpabhadrā river flows which is always filled with water.

लवणोदप्रिया भार्या शश्वत्सौभाग्यसंयुता।
शुद्धस्फटिकसंकाशा ' रते च सुपुण्यदा॥ १९॥
शरावतीमिश्रिता च निर्गता सा हिमालयात्।
गोमन्तं वामतः कृत्वा प्रविष्टा पश्चिमोदधौ॥ २०॥
तत्र गत्वा शङ्खचूडो लुलोके चन्द्रशेखरम्।
वटमूले समासीनं सूर्यकोटिसमप्रभम्॥ २१॥

She happens to be the spouse of the salty ocean. It is always filled with virtues and is quite meritorious of the land of Bhāratavarṣa and shines like the a crystal stone. It emerges from the Himālaya and after crossing some distance, a river named Sarasvatī falls into it. Flowing to the left of the Gomanta mountain it proceeds towards three oceans. Reaching there, she has an audience with Candraśekhara Śiva the lord of Śaṁkhacūḍa who always remains meditating, having the lustre of crores of suns seated under a banyan tree.

कृत्वा योगासने स्थित्वा मुद्रायुक्तं च सस्मितम्।
शुद्ध स्फटिसंकाशं ज्वलंतं ब्रह्मतेजसा॥ २२॥
त्रिशूलपट्टिशधरं व्याघ्रचर्माम्बरं वरम्।
तप्तकाञ्चनवर्णाभं जटाजालं च बिभ्रतम्॥ २३॥
त्रिनेत्रं पञ्चवक्त्रं च नागयज्ञोपवीतिनम्।
मृत्युंजयं कालमृत्युं विश्वमृत्युकरं परम्॥ २४॥
भक्तमृत्युहरं शान्तं गौरीकान्तं मनोरमम्।
तपसां फलदातारं दातारं सर्वसंपदाम्॥ २५॥
आशुतोषं प्रसन्नास्यं भक्तानुग्रहकारकम्।
विश्वनाथं विश्वरूपं विश्वबीजं च विश्वजम्॥ २६॥
विश्वंभरं विश्ववरं विश्वसंहारकारणम्।
कारणं कारणानां च नरकार्णवतारणम्॥ २७॥
ज्ञानप्रदं ज्ञानबीजं ज्ञानानन्दं सनातनम्।
अवरुह्य विमानाच्च तं दृष्ट्वा दानवेश्वरः॥ २८॥
सर्वैः सार्धं भक्तियुक्तः शिरसा प्रणनाम सः।
वामतो भद्रकाली च स्कन्दं तत्पुरतः स्थितम्॥ २९॥

He was seated in *yogāsana*, displaying *vara* and *abhaya mudrās* in his hands, wearing a smile on his face emitting the divine lustre. His limbs always remain shining like crystal gems and he holds a trident and a *paṭṭiśa* in his hands clad in tiger skin. The lord is dear to goddess Gaurī and looked quite beautiful. His body is peaceful and removes all danger of death from his devotees. His natural instinct is to provide the fruits of the *tapas* and to fill the treasures of his devotees. He gets easily pleased. He never feels sad and bestows his grace on his devotees also. He is called the lord of the universe, the seed of the universe, the form of the universe, Viśvaja, one who feeds the universe, Viśvavara and the destroyer of the universe. He is the cause of the causes and is quite competent to rescue one from the hell. He is the eternal lord, the bestower of knowledge and all knowledgeable. Śaṁkhacūḍa the king of the demons got down from his plane and had an audience with him. He along with the others stood before lord Śiva and bowed in reverence to him. The goddess Bhadrakālī appeared on his left and Skanda was seated in front of him.

आशिषं च ददौ तस्मै काली स्कन्दश्च शंकरः।
उत्तस्थुर्दानवं दृष्ट्वा सर्वे नन्दरीश्वरादयः॥ ३०॥
परस्परं च संभाषां ते चक्रुस्तत्र सांप्रतम्।
राजा कृत्वा च संभाषामुवास शिवसंन्निधौ॥ ३१॥
प्रसन्नात्मा महादेवो भगवांस्तमुवाच ह॥ ३२॥

He was blessed by Kālī, Skanda and Śiva while Nandīśvara and others welcomed him. Looking at the demon king all the people conversed quietly among themselves. Thereafter the demon king took his seat in .front of lord Śiva. Thereafter lord Śiva delightfully spoke to him.

श्रीमहादेव उवाच

विधाता जगतां ब्रह्म पिता धर्मस्य धर्मवित्।
मरीचिस्तस्य पुत्रश्च वैश्णवश्चापि धार्मिक:।। ३३।।
कश्यपश्चापि तत्पुत्रो धर्मिष्ठश्च प्रजापति:।
दक्ष: प्रीत्या ददौ तस्मै भक्त्या कन्यास्त्रयोदश।। ३४।।
तास्वेका च दनु: साध्वी तत्सौभाग्येन वर्धिता।
चत्वारिंशद्दनो: पुत्रा दानवास्तेजसोज्ज्वला:।। ३५।।

Lord Śiva said—Brahmā happens to be the creator of the universe, is well-versed in *dharma* besides being the father of Dharma. He had a religious-minded son named Marīci. Marīci had a son named Kaśyapa. Dakṣa married his thirteen daughters to Kaśyapa. One of them is known by the name of Danu who had been quite chaste. In due course of time Danu gave birth to forty demon sons who were quite valorous.

तेष्वेको विप्रचित्तिश्च महाबलपराक्रम:।
तत्पुत्रो धार्मिको दम्भो विष्णुभक्तो जितेन्द्रिय:।। ३६।।
जजाप परमं मन्त्रं पुष्करे लक्षवत्सरम्।
शुक्राचार्यं गुरुं कृत्वा कृष्णस्य परमात्मन:।। ३७।।
तदा त्वां तनयं प्राप परं कृष्णपरायणम्।
पुरा त्वं पार्षदो गोपो गोपेष्वष्टसु धार्मिक:।। ३८।।

The great warrior Vipracitti happens to be one of the Dānavas. He had a son named Dambha who was quite religious-minded, self-controlled and a devotee of Viṣṇu. He under the guidance of his teacher Śukrācārya performed *tapas* at Puṣ kara for a lakh of years by reciting the *mantra* of lord Kṛṣṇa. You were therefore born to him as a son and are devoted to lord Kṛṣṇa. In your earlier life you were the courtier of lord Kṛṣṇa and quite a religious cowherd. You had earned great glory among the cowherds.

अधुना राधिकाशापाद्भारते दानवेश्वर:।
आब्रह्मस्तम्बपर्यन्तं भ्रमं मेने च वैष्णव:।। ३९।।
सालोक्यसार्ष्टिसारूप्यसामीप्यैक्यं हरेरपि।
दीयमानं न गृहणन्ति वैश्णवा: सेवनं विना।। ४०।।

Thereafter, you were cursed by Rādhikā and had to be born on earth at the Vaiṣṇava Dānava. The Vaiṣṇavas consider the lokas between the earth and the *Brahmaloka* to be of no consequence, except for the only devotion of the lord they do not consider any other type of salvation to be of no consequence.

ब्रह्मत्वममरत्वं वा तुच्छं मेने च वैष्णव:।
इन्द्रत्वं वा कुबेरत्वं न मेने गणनासु च।। ४१।।
कृष्णभक्तस्य ते किं वा देवानां विषये भ्रमे।
देहि राज्यं च देवानां मत्प्रीतिं कुरु भूमिप।। ४२।।
सुखं स्वाराज्ये त्वं तिष्ठ देवा: सन्तु स्वके पदे।
अलं भ्रातृविरोधेन सर्वे कश्यपवंशजा:।। ४३।।
यानि कानि पापानि ब्रह्मत्यादिकानि च।
ज्ञातिद्रोहस्य पास्य कलां नार्हन्ति षोडशीम्।। ४४।।
स्वसंपदां च हानिं च यदि राजेन्द्र मन्यसे।
सर्वावस्थासु समता केषा याति च सर्वदा।। ४५।।

The Vaiṣṇava people consider that to become Brahman or eternal is of no consequence. They care the least for the kingdom of Indra or Kubera. Therefore you are a devotee of lord Kṛṣ ṇa. As such the kingship of the gods is like an illusion for you, how can you have any belief in that? You return the kingdom of the gods to them and please me. You enjoy your country with pleasure and let the god live in their own abodes, because you happen to be the sons of the same Kaśyapa and as such it would not be proper to have a conflict between the two brothers. The sins of *Brahmahatyā* and other horrible sins are of no consequence as compared to the sin committed to your own brother. O king of the kings, if you consider this to be a loss of your riches, then you just think with whom are these riches to remain forever?

ब्रह्मणश्च तिरोभावो लये प्राकृतिके सति।
आविर्भाव: पुलस्तस्य प्रभवेदीश्वरेच्छया।। ४६।।
ज्ञानं बुद्धिश्च तपसा स्मृतिर्लोकिस्य निश्चितम्।
करोति सृष्टिं ज्ञानेन स्त्रष्टा सोऽपि क्रमेण च।। ४७।।

At the time of dissolution even Brahmā has to disappear and by the grace of the god he reappears again. There is an increase in

intelligence because of his *tapas* and he is adored in the universe because of the same. Thereafter Brahmā with his divine knowledge creates the universe.

परिपूर्णतमो धर्मः सत्ये सत्याश्रयः सदा।
सोऽपि त्रिभागस्त्रेतायां द्विभागो द्वापरे स्मृतः॥४८॥
एकभागः कलेः पूर्वे तद्ध्रासश्च क्रमेण च।
कलामात्रं कलेः शेषे कुह्वां चन्द्रकला यथा॥४९॥
यादृक्तेजो रवेर्ग्रीष्मे न तादृक्शिशिरे पुनः।
दिने च यादृङ्मध्याह्ने सायं प्रातर्न तत्समम्॥५०॥
उदयं याति कालेन बालतां च क्रमेण च।
प्रकाण्डतां च तत्पश्चात्कालेऽस्तं पुनरेव सः॥५१॥

In the *Satyayuga*, *dharma* is all powerful and is always based on truth. In the *Tretāyuga* only the three *aṁśas* of *dharma* remain, while in the *Dvāpara* only two of them are to be seen. At the start of the age of *kaliyuga*, he is seen in one part only and it goes on declining gradually. Ultimately only a small ray of *dharma* remains on earth like the light of the moon on a moonless night. The lustre of the sun is never the same in the winter season as is found in the summer season. The position the sun achieves during the noon is not to be found during the morning or the evenings. The sun rises in due course of time, crosses infancy and then reaches the maximum height in the noon and ultimately it sets in the evening.

दिने प्रच्छन्नतां याति काले वै दुर्दिने घने।
राहुग्रस्ते कम्पितश्च पुनरेव प्रसन्नताम्॥५२॥
परिपूर्णतमश्चन्द्रः पूर्णिमायां च यादृशः।
तादृशो न भवेन्नित्यं क्षयं याति दिने दिने॥५३॥

Because of the constant movement of the cycle of time, when one meets with misfortune, then it has to disappear even during the day, at the sight of Rāhu. The sun gets terrified and then after some time, it reappears delightfully. Similarly the moon on the full-moon night appears in a complete form but cannot remain the same all throughout the night. He goes on reducing itself gradually.

पुनः स पुष्टतां याति परकुह्वा दिने दिने।
संपद्युक्तः शुक्लपक्षे कृष्णे म्लानश्च यक्ष्मणा॥५४॥
राहुग्रस्ते दिने म्लानो दुर्दिने निबिडे घने।
काले चन्द्रो भवेच्छुद्धो भ्रष्टश्रीः कालभेदके॥५५॥

Thereafter by gradually increasing it appears in its full and complete form. Therefore the people during the bright fortnight get nourishment while during the dark fortnight, they are infested with diseases. Thus having been eclipsed by Rāhu and having been covered by the cloud, both the sun and the moon lose their pristine glory and after the passage of time, the moon gets purified. Again in the course of time its glory again subsides.

भविष्यति बलिश्चेन्द्रो भ्रष्टश्रीः सुतलेऽधुना।
कालेन पृथ्वी सस्याढ्या सर्वाधारा वसुंधरा॥५६॥
काले जले निमग्ना सा तिरोभूता विपद्गता।
काले नश्यन्ति विश्वानि प्रभवन्त्येव कालतः॥५७॥
चराचराश्च कालेन नश्यन्ति प्रभवन्ति च।
ईश्वरस्यैव समता कृष्णस्य परमात्मनः॥५८॥
अहं मृत्युंजयो यस्मादसंख्यं प्राकृतं लयम्।
अदृश्यं चापि पश्यामि वारं वारं पुनः पुनः॥५९॥
स च प्रकृतिरूपश्च स एव पुरुषः स्मृतः।
स चाऽत्मा सर्वजीवश्च नानारूपधरः परः॥६०॥

Look, currently Bali is living in the nether world losing all his glory and in due course of time he would become Indra. The earth which happens to be the base of all, is filled with greenery in due course of time and eventually it gets submerged in water and in misfortune she disappears also. Thus the entire universe is destroyed in due course of time and it re-emerges. All the moveable or immovable things appear and disappear according to the time. Only lord Kṛṣṇa remains eternal at all the times. I am the one, who has over powered the death, therefore I have witnessed innumerable dissolutions. I have also witnessed its disappearance again and again. The same lord Kṛṣṇa happens to be the form of Prakṛti and

Puruṣa, soul and the great-soul. He takes to many forms and is the best of all.

करोति सततं या हि तन्नामगुणकीर्तनम्।
कालं मृत्युं स जयति जन्म रोगं जरां भयम्॥६१॥

The one who recites his name always with devotion, overpowers the time, the death, birth, disease, old age and danger.

स्रष्टा कृतो विधिस्तेन पाता विष्णु कृतो भवे।
अहं कृतश्च संहर्ता वयं विषयिणोयत:॥६२॥

Brahmā happens to be the creator of universe while Viṣṇu happens to be the preserver and I myself become the destroyer because all of us appear in material form.

कालाग्निरुद्रं संहारे नियुज्य विषये नृप।
अहं करोमि सततं तन्नामगुणकीर्तनम्॥६३॥

O king, Rudra named Kālāgni, engages Rudra in destruction. He thus engages himself reciting the name of lord Kṛṣṇa.

तेन मृत्युञ्जयोऽहं च ज्ञानेनानेन निर्भय:।
मृत्युर्मत्तो भयाद्याति वैनतेयादिवोरग:॥६४॥

Because of that the death has no influence over me. The death flies away in panic from me as the serpents disappear in panic at the sight of Garuḍa.

इत्युक्त्वा स च सर्वेश: सर्वज्ञ: सर्वभावन:।
विरराम‍ाथ शर्वश्च सभामध्ये च नारद॥६५॥

O Nārada, lord Śiva who is compassionate to all and is the form of all besides being the lord of all, kept quiet after speaking these words."

राजा तद्वचनं श्रुत्वा प्रसशंस पुन: पुन:।
उवाच सुन्दरं देवं परं विनयपूर्वकम्॥६६॥

On hearing these words, the king praised lord Śiva immensely and spoke to him in a sweet and beautiful voice.

शङ्खचूड उवाच

त्वया यत्कथितं नाथ सर्वं सत्यं च नानृतम्।
तथाऽपि किंचिद्यत्सत्यं श्रूयतां मन्निवेदनम्॥६७॥

Śaṁkhacūḍa said—Though whatever you have spoken is completely true and there is no untruth in it, yet still I want to submit truthfully everything before you, you kindly listen to me.

ज्ञातिद्रोहे महत्पापं त्वयोक्तमधुना त्रयम्।
गृहित्वा तस्य सर्वस्वं कुत: प्रस्थापितो बलि:॥६८॥
मया समुद्धृतं सर्वमैश्वर्यं विक्रमेण च।
सुतलाच्च समुद्धर्तुं नालं सोऽपि गदाधर:॥६९॥

You have just now stated that there are three types of great sins in betraying one's race. Why did the gods drive out Bali after snatching his entire position. I have achieved these riches with the strength of my own prowess. I redeemed the riches of the earlier demon race. Lord Viṣṇu is also not in favour of the removal of the demon race from the earth.

सभ्रातृको हिरण्याक्ष: कथं देवैश्च हिंसित:।
शुम्भादयाश्चासुरा वै कथं देवैर्निपातिता:॥७०॥
पुरा समुद्रमथने पीयूषं भक्षितं सुरै:।
क्लेशभाजो वयं तत्र ते सर्वे फलभागिन:॥७१॥

Why did the gods kill Hiraṇyākṣa together with his brothers? Why were the demons like Śumbha and others killed. Similarly in the earlier times when the ocean was churned and *amṛta* emerged out of it, it was consumed totally by the gods. And the labour of churning the ocean was performed by the demons but the fruits were reaped by the gods alone.

क्रीडाभाण्डमिदं विश्वं कृष्णस्य परमात्मन:।
यदा ददाति यस्मै स तस्यैश्वर्यं भवेत्तदा॥७२॥
देवदानवयोर्वाद: शश्वन्नैमित्तिम: सदा।
पराजयो जयस्तेषां कालेऽस्माकं क्रमेण च॥७३॥

The entire universe is like the play ground of lord Kṛṣṇa. He grants riches to someone at sometime and he becomes the lord of riches accordingly. The controversy between the gods and demons is eternal and therefore both of us had to face victory and defeat according to the times.

तत्राऽऽवयार्विरोधे च गमनं निष्फलं तव।
समसंबंधिनोर्बन्ध्वोरीश्वरस्य महात्मन:॥७४॥

जायते महती लज्जा स्पर्धाऽस्माभि: सहाधुना।
ततोऽधिका च समरे कीर्तिहानि: पराजये॥७५॥

Therefore it is not proper for you to interfere in this conflict between the gods and the demons because you are the one who has the best of the relations with both of us and are adorable by us being a great lord. It will be a shameful thing for you to interfere in the conflict between two of us and still worse would be to get defeated in the battle field.

शङ्खचूडवच: श्रुत्वा प्रहस्याह त्रिलोचन:।
यथोचितं सुमधुरमत्युग्रं दानवेश्वरम्॥७६॥

On hearing the words of Śaṁkhacūḍa, lord Śiva spoke to the kings of Dānavas quite appropriate words thus.

श्रीमहादेव उवाच

युष्माभि: सह युद्धं मे ब्रह्मवंशसमुद्भवै:।
का लज्जा महती जात्रकीर्तिर्वा पराजये॥७७॥

Lord Mahādeva said—O king, you were born of the race of Brahmā. In case I fight with you there will no loss of grace. Shall it be disgraceful to get defeated at your hands?

युद्धमादौ हरेरेव मधुना कैटभेन च।
हिरण्यकशिपोश्चैव सह तेनात्मना नृप॥७८॥

O king, the lord has already fought the battle with Madhu and Kaiṭabha who had also fought with Hiraṇyakaśipu.

हिरण्याक्षस्य युद्धं च पुनस्तेन गदाभृता।
त्रिपुरै: सह युद्धं च मया चापि पुरा कृतम्॥७९॥

Again the mace-holder lord Viṣṇu had a fight with Hiraṇyākṣa and in earlier times I had to fight with Tripura.

सर्वेश्वर्या: सर्वमातु: प्रकृत्याश्च बभूव ह।
सह शुम्भादिभि: पूर्वं समरं परमाद्भुतम्॥८०॥

In earlier times the mother of all beings, the goddess Prakṛti had to fight with Śumbha and other demons.

पार्षदप्रवरस्त्वं च कृष्णस्य परमात्मन:।
ये ये हताश्च ते दैत्या नहि केऽपि त्वया समा:॥८१॥
का लज्जा महती राजन्मम युद्धे त्वया सह।
सुराणां शरणस्यैव प्रेषितस्य हरेरहो॥८२॥

You are also the best of the courtiers of lord Kṛṣṇa and all the demons who were killed earlier can hardly be compared with your prowess. Therefore why would I be ashamed of getting engaged in a fight with you? It is the lord himself who happens to be the protector of the gods who had sent me to fight with you.

देहि राज्यं च देवानां वाग्व्यये किं प्रयोजनम्।
युद्धं वा कुरु मत्सार्द्धमिति मे निश्चितं वच:॥८३॥
इत्युक्त्वा शंकरस्तत्र विरराम च नारद।
उत्तस्थौ शङ्खचूडश्च स्वामात्यै: सह सत्वर:॥८४॥

Therefore, I am of the firm opinion that you should not engage yourself in fight with me and will not enter into further controversies. O Nārada, after speaking thus, Śiva kept quiet and Śaṁkhacūḍa also got up at once with his courtiers.

इति श्रीब्रह्म० महा० प्रकृ० नारदना० तुलस्यु०
शिवशङ्खचुडसंवादो नामाष्टादशोऽध्याय:॥१८॥

अथैकोनविंशोऽध्यायः

Chapter – 19

The battle between Śiva and Śaṁkhacūḍa

श्रीनारायण उवाच

शिवं प्रणम्य शिरसा दानवेन्द्रः प्रतापवान्।
समारुरोह यानं च स्वामात्यैः सह सत्वरः॥ १॥

Nārāyaṇa said—The glorious king of demons named Śaṁkhacūḍa bowed in reverence to lord Śiva, left the place together with his courtiers and boarded the plane.

बभूवुस्ते च संक्षुब्धाः स्कन्दशक्त्यह्दितास्तदा।
नेदुर्दुन्दुभयः स्वर्गे पुष्पवृष्टिर्बभूव ह॥ २॥
स्कन्दस्योपरि तत्रैव समरे च भयंकरे।
स्कन्दस्य समरं दृष्ट्वा महदद्भुतमुल्बणम्॥ ३॥

दानवानां क्षयकरं यथा प्राकृतिकं लयम्।
राजा विमानमारुह्य शरवर्षं चकार ह॥४॥

The battle started between both the sides. The Dānavas suffered considerably with the prowess of Skanda. A commotion was created among them. On the other hand the drums were beaten in the heaven. In that terrific war the gods started showering flowers over Skanda. The war of Skanda was quite astonishing and terrific; it was proving to be destructive for the demons like the natural dissolution. Thereafter Śaṁkhacūḍa started showering arrows.

नृपस्य शरवृष्टिश्च धनुवृष्टिर्यथा तथा।
महान्घोरान्धकारश्च वह्न्युत्थानं बभूव ह॥५॥

The showering of arrows by the demon king appeared like the fall of rain which created darkness everywhere. Thereafter the fire appeared.

देवा: प्रदुद्रुवुश्चान्ये सर्वे नन्दीश्वरादय:।
एकाकी कार्तिकेयस्तु तस्थौ समरमूर्द्धनि॥६॥

All the gods including Nandīśvara fled away from the place in terror. Kārttikeya alone continued to face the battle as before.

पर्वतानां च सर्पाणां शिलानां शाखिनां तथा।
शश्वच्चकार वृष्टिं च दुर्वार्ह्यां च भयंकरीम्॥७॥

In the battle field the mountains, the serpents, the rocks and the trees were continuously being showered in a horrible manner.

नृपस्य शरवृष्ट्या च प्रच्छन्न: शिवनन्दन:।
नीरदेन च सान्द्रेण संछन्नो भास्करो यथा॥८॥

Skanda appeared like the sun which is covered by the clouds and he became invisible with the showering of arrows by the demon king.

धनु: स्कन्दस्य चिच्छेद दुर्वहं च भयंकरम्।
बभञ्ज च रथं दिव्यं चिच्छेद रथघोटकान्॥९॥

The demon king then cut-off the horrible bow of Skanda held by him in his hand. He also shattered the divine chariot of Skanda, together with the horses of his chariot and charioteer.

मयूरं जर्जरीभूतं दिव्यास्त्रेण चकार स:।
शक्तिं चिक्षेप सूर्याभां तस्य वक्षोविभेदिनीम्॥१०॥

Thereafter Śaṁkhacūḍa with the use of a divine weapon, injured the peacock of Skanda. With the intention of tearing out the chest of Skanda he shot a *Śakti* which had the lustre of the sun.

क्षणं मूर्च्छां च संप्राप्य चेतनामुपलभ्य स:।
गृहीत्वाऽन्यद्धनुर्दिव्यं यद्दत्तं विष्णुना पुरा॥११॥

With the attack of the *Śakti*, Skanda fainted for a moment. Thereafter he regained consciousness and again held another divine bow in his hand, which was handed over to him by lord Viṣṇu in earlier times.

रत्नेन्द्रसारखचितं यानमारुह्य चाग्निभू:।
शस्त्रमस्त्रं गृहीत्वा च चकार रणमुल्बणम्॥१२॥

Thereafter Skanda mounted on another chariot which was built with the gist of gem. Skanda then equipped himself with all the weapons and started a great war.

सर्पांश्च पर्वतांश्चैव वृक्षांश्च प्रस्तरांस्तथा।
सर्वांश्चिच्छेद कोपेन दिव्यायास्त्रेण शिवात्मज:॥१३॥

Skanda the son of Śiva destroyed in anger all the snakes, the mountains, the trees and the rocks showered by the demons on him.

आग्नेयं वारुणास्त्रेण वारयामास वै गुह:।
रथं धनुश्च चिच्छेद शङ्खचूडस्य लीलया॥१४॥
सवाहं सारथिं चैव किरीटं मुकुटोज्ज्वलम्।
चिक्षेप शक्तिमुल्काभां दानवेन्द्रस्य वक्षसि॥१५॥

The fire weapon of Śaṁkhacūḍa was neutralised by Skanda with his Varuṇa-weapon and simultaneously he destroyed his bow quite easily besides his chariot and the horses. Thereafter his charioteer, the horses and the *kirīṭa* crown were destroyed. This attack of Skanda appeared like the fall of a planet over the demon king.

मूर्च्छां संप्राप्य राजोपलभ्य वै चेतनां पुन:।
आरुह्य वै यानमन्यं धनुर्जग्राह सत्वर:॥१६॥

The demon king fainted with that attack. After regaining consciousness, he boarded another chariot holding a bow in his hand.

चकार शरजालं च मायया मायिनां वरः।
गुहं चाऽच्छाद्य समरे शरजालेन नारद॥ १७॥
जग्राह शक्तिमव्यर्थां शतसूर्यसमप्रभाम्।
प्रलयाग्निशिखारूपां विष्णोर्वै तेजसाऽऽवृताम्॥ १८॥
चिक्षेप तां च कोपेन महावेगेन कार्तिके।
पपात शक्तिस्द्गात्रे वहिनराशिरिवोज्ज्वला॥ १९॥
मूर्च्छां संप्रापं शक्त्या च कार्तिकेयो महाबलः।
काली गृहीत्वा तं क्रोडे निनाय शिवसन्निधौ॥ २०॥
शिवस्तं दर्शनादेव जीवयामास लीलया।
ददौ बलमनन्तं च स चोत्तस्थौ प्रतापवान्॥ २१॥

O Nārada, Śaṁkhacūḍa who was well-versed in the best of illusion covered Skanda in the battle field with the shooting of innumerable arrows. Thereafter he took up his invisible *śakti* which having the lustre of crores of suns and appeared like the fire of dissolution was also covered with the glory of lord Viṣṇu. He took out the *Śakti* in his hand and in anger he shot at Kārttikeya with great force. The *Śakti* struck the body of Skanda like a burning fire. Kārttikeya the great warrior fainted at this. Thereafter the goddess Kālī picked him up in her lap and took him to lord Śiva. Lord Śiva on his part brought him back to life with a mere glance at him, restoring the immense strength possessed by him. The glorious Skanda got up at once thereafter.

शिवः स्वसैन्यं देवांश्च प्रेरयामास सत्वरः।
दानवेन्द्रैः ससैन्यैश्च युद्धारम्भो बभूव ह॥ २२॥।
स्वयं महेन्द्रो युयुधे सार्धं च वृषपर्वणा।
भास्करो युयुधे विप्रचित्तिना सह सत्वरः॥ २३॥
दम्भेनसह चन्द्रश्च चकार समरं परम्।
कालेश्वरेण कालश्च गोकर्णेन हुताशनः॥ २४॥
कुबेरः कालकेयेन विश्वकर्मा मयेन च।
भयंकरेण मृत्युश्च संहारेण यमस्तथा॥ २५॥

Lord Śiva then deputed several of his soldiers and gods to fight with the demon king. The battle between the gods and the demon king again started with their armies. In the battle Vṛṣaparvā fought with Mahendra, Vipracitti with Sūrya, Dambha with the moon, Kāleśvara with Kāla, Gokaraṇa with Agni, Kālakeya with Kubera, Maya with Viśvakarmā, the terrific demon called Bhayaṅkara with Mṛtyu and Yama with Saṁhāra.

कलविङ्केन वरुणश्चञ्चलेन समीरणः।
बुधश्च घृतपुष्टेन रक्ताक्षेण शनैश्चरः॥ २६॥
जयन्तो रत्नसारेण वसवो वर्चसां गणैः।
अश्विनौ वै दीप्तिमता धूम्रेण नलकूबरः॥ २७॥
धनुर्धरेण धर्मश्च मण्डूकाक्षेण मङ्गलः।
शोभाकरेणैवेशानः पिठरेण च मन्मथः॥ २८॥
उल्कामुखेन धूम्रेण खड्गेनापि ध्वजेन च।
काञ्चीमुखेन पिण्डेन धूम्रेण सह नन्दिना॥ २९॥
विश्वेदेवाः पलाशेन चाऽऽदित्या युयुधुः परम्।
एकादश महारुद्राश्चैकादश भयंकरैः॥ ३०॥

Similarly Kalaviṅka fought with Varuṇa, Cañcala with Vāyu, Ghṛtapuṣṭa with Budha, Raktākṣa with Saturn, Ratnasāra with Jayanta, Varcasva with Vasus, Dīptimān with Aśvinī kumāra, Dhūmra with Nalakūbara, Dhanurddhara with Dharma, Maṇḍūkākṣa with Mars, Śobhākaraṇa with Īśāna, Piṭhara with the god of love and Ulkāmukha, Dhūmra, Khaṅga, Dhvaja, Kāñcīmukha, Piṇḍa, Dhūmra and Nandī with Viśvedeva, Palāśa with Āditya and the eleven Rudras fought with eleven terrific Dānavas.

महामारी च युयुधे चोग्रदण्डादिभिः सह।
नन्दीश्वरादयः सर्वे दानवानां गणैः सह॥ ३१॥

Ugradaṇḍā and others fought with Mahāmārī (epidemic) and Nandī and others fought with other demon warriors.

युयुधुश्च महायुद्धे प्रलये च भयंकरे।
वटमूले च शंभुश्च तस्थौ काल्या सुतेन च॥ ३२॥

In that terrific battle which had commenced only lord Śiva was seated under the banyan tree accompanied by Kālī and Skanda.

सर्वे च युयुधुः सैन्यसमूहाः सततं मुने।
रत्नसिंहासने रम्ये कोटिभिर्दानवैः सह॥ ३३॥
उवास शङ्खचूडश्च रत्नभूषणभूषितः।
शंकरस्य च योधाश्च युद्धे सर्वे पराजिताः॥ ३४॥
देवाश्च दुद्रुवुः सर्वे भीताश्च क्षतविक्षताः।
चकार कोपं स्कन्दश्च देवेभ्यश्चाभयं ददौ॥ ३५॥
बलं सुरगणानां वै वर्धयामास तेजसा।
स्वयमेकश्च युयुधे दानवानां गणैः सह॥ ३६॥

O sage, many of the warriors were engaged in the battle at that point of time, while Śaṁkhacūḍa adorned with all the ornaments was seated on a gem-studded lion throne accompanied by crores of demons. In the battle field all the *gaṇas* of Śiva were defeated. Getting injured, all of them fled from the battle field in terror. Thereafter, Skanda felt enraged and challenged the demons, boosting the morale of his soldiers. He himself then proceeded alone to fight the demon in the battle field.

अक्षौहिणीनां शतकं समरे स जघान ह।
खर्परं पातयामास काली कमललोचना॥ ३७॥
पपौ रक्तं दानवानां क्रुद्धा सा शतखर्परम्।
दशलक्षं गजेन्द्राणां शतलक्षं च वाजिनाम्॥ ३८॥
समादायैकहस्तेन मुखे चिक्षेप लीलया।
कबन्धानां सहस्त्र च ननर्त समरे मुने॥ ३९॥

Skanda then destroyed a hundred *akṣauhiṇī* demon army. The lotus-eyed Kālī also got enraged and drank a hundred skulls full of the blood of demons and playfully held ten lakhs of elephants and a hundred lakhs of horses and playfully swallowed them all. Thus she consumed thousands of dead bodies and she then started dancing in the battle field.

स्कन्दस्य शरजालेन दानवाः क्षतविक्षताः।
भीताश्च दुद्रुवुः सर्वे महाबलपराक्रमाः॥ ४०॥

On the other hand the demon warriors were badly injured with the showering of the arrows by Skanda. The demon army fled in terror.

वृषपर्वा विप्रचित्तिर्दम्भश्चापि विकङ्कनः।
स्कन्देन सार्धं युयुधुस्ते च सर्वे क्रमेण च॥ ४१॥

All the great demon warriors like Vṛṣaparvā, Vipracitti, Dambha and Vikaṅkana fought a terrific battle with Skanda.

काली जगाम समरमरक्षत्कार्तिकं शिवः।
वीरास्तामनुजग्मुश्च ते च नन्दीश्वरादयः॥ ४२॥
सर्वे देवाश्च गन्धर्वा यक्षराक्षसकिन्नराः।
राज्यभाण्डाश्च बहुशः शताकोटिर्बलाहकाः॥ ४३॥
सा च गत्वा च संग्रामं सिंहनादं चकार ह।
देव्या वै सिंहनादेन प्रापुर्मूर्च्छां च दानवाः॥ ४४॥

Śiva was protecting Kārttikeya and Kālī was engaged in the battle field. He was followed by Nandīśvara and several other great warriors. The gods, Gandharvas, Yakṣas, Rākṣasas, Kinnaras besides many of the court jesters and crores of *Balāhakas* were also there. The goddess uttered a lion's roar, reaching the battle field which made the demon army to lose their senses.

अट्टाट्टहासमशिवं चकार च पुनः पुनः।
हृष्टा पपौ च माध्वीकं ननर्त रणमूर्द्धनि॥ ४५॥
उग्रदंष्ट्रा चोग्रदण्डा कौट्टरी च पपौ मधु।
योगिनीनां डाकिनीनां गणाः सुरगणादयः॥ ४६॥
दृष्ट्वा कालीं शङ्खचूडः शीघ्रमाजिं समाययौ।
दानवाश्च भयं प्रापू राजा तेभ्योऽभयं ददौ॥ ४७॥

The goddess then uttered a terrific laughter and delightfully started drinking the wine, dancing in the battle field at the same time. Thereafter Ugradaṅṣṭrā, Ugracaṇḍā and Kauṭṭarī started consuming honey, besides the innumerable Yoginīs, Ḍākinīs. The *gaṇas* of Śiva and many other gods also participated in it. Finding Kālī there Śaṁkhacūḍa at once rushed to the battle field and started reassuring the panicky demons.

काली चिक्षेप चाग्नेयं प्रलयाग्निशिखोपमम्।
राजा निर्वापयामास वारुणेन व लीलया॥ ४८॥

Kālī then used the fire of dissolution. The demon king on his part neutralised this by shooting a Vāruṇāstra.

चिक्षेप वारुणं सा च तत्तीव्रं महद्भुतम्।
गन्धर्वेण च चिच्छेद दानवेन्द्रश्च लीलया॥४९॥

The goddess then started using extremely sharp and astonishing type of arrows which destroyed the Gāndharvāstra and other weapons shot by the demon king.

माहेश्वरं प्रचिक्षेप काली वह्निशिखोपमम्।
राजा जघान तच्छीघ्रं वैशणवेन च लीलया॥५०॥
नारायणास्त्रं सा देवी चिक्षिपे मन्त्रपूर्वकम्।
राजा ननाम तं दृष्ट्वा चावरुह्य रथादहो॥५१॥
ऊर्ध्वं जगाम तच्छस्त्रं प्रलयाग्निशिखोपमम्।
पपात शङ्खचूडश्च भक्त्या वै दण्डवद्भूवि।
ब्रह्मस्त्रं सा च चिक्षेप यत्नतो मन्त्रपूर्वकम्॥५२॥
ब्रह्मस्त्रेण महाराजो निर्वाणं च चकार ह।
चिक्षेपातीव दिव्यास्त्रं सा देवी मन्त्रपूर्वकम्॥५३॥
राजा दिव्यास्त्रजालेन निर्वाणं च चकार ह।
देवी चिक्षेप शक्तिं च यत्नतो योजनायताम्॥५४॥
राजा तीक्ष्णास्त्रजालेन शतखण्डं चकार ह।
जग्राह मन्त्रपूर्वं च देवी पाशुपतं रुषा॥५५॥
निक्षेप्तुं सा निषिद्धा च वाग्बभूवाशरीरिणी।
मृत्युः पाशुपते नास्ति नृपस्य च महात्मनः॥५६॥

The goddess Kālī then used the *Maheśvarāstra* which was like a fire flame. The king neutralised the same with the use of *Vaiṣṇavāstra*. The goddess then shot Nārāyaṇāstra reciting the mantras. The king bowed in reverence before it and at once got down from the chariot. The weapon rushed like the fire of dissolution and reached before the demon king who in utter devotion prostrated before it on the ground. Thereafter the goddess with great efforts shot the *Brahmāstra* which was neutralised by the demon king by shooting another *Brahmāstra*. The Goddess again used the divine weapon, which was neutralised by the demon king by shooting another divine weapon. The goddess then made use of *Śakti* which was a *yojana* in length. The king on the other hand broke it into a hundred pieces with the use his sharp weapons. The goddess getting enraged intended to use Pāśupata weapon, but before she could do so, there was a divine voice from the sky warning her against its use saying, "The noble king cannot die with the use of Pāśupata weapon.

यावदस्त्येव कण्ठेऽस्य कवचं हि हरेरिति।
यावत्सतीत्वमस्तीह सतयाश्च नृपयोषितः॥५७॥
तावदस्य जरा मृत्युर्नास्तीति ब्रह्मणो वरः।
इत्याकर्ण्य महाकाली न तच्चिक्षेप सा सती॥५८॥

Till such time the *kavaca* of lord Viṣṇu was adorning his neck and his wife maintains her chastity, old age and death can never influence the noble demon king. This is the boon granted to him by Brahmā." On hearing this the chaste Mahākālī did not use the Pāśupata weapon.

शतलक्षं दानवानामग्रहील्लीलया क्रुधा।
अत्तुं जगाम वेगेन शङ्खचूडं भयंकरी॥५९॥

But in anger she swallowed a hundred lakhs of demons. She then rushed towards Śaṁkhacūḍa in order to swallow him.

दिव्यास्त्रेण सुतीक्ष्णेन वारयामास दानवः।
खड्गं चिक्षेप सा देवी ग्रीष्मसूर्योपं परम्॥६०॥
दिव्यास्त्रैर्दानवेन्द्रोऽयं शतखण्डं चकार सः।
पुनरत्तुं महादेवी वेगेन च जगाम तम्॥६१॥

The demon king obstructed her forward movement by shooting a sharp divine arrow. The goddess then made use of her sword, which was shining like the sun of the summer season. The demon king reduced it into a hundred pieces with the use of his divine weapon. Thereafter Mahādevī rushed towards the demon king to swallow him.

सर्वसिद्धेश्वरः श्रीमान्ववृधे दानवेश्वरः।
निवारयास च तां सर्वसिद्धेश्वरो वरः॥६२॥
वेगेन मुष्टिना काली कोपयुक्ता भयंकरी।
बभञ्जाथ रथं तस्य चाहनत्सारथिं सती॥६३॥
सा च शूलं च चिक्षेप प्रलयाग्निशिखोपमम्।
वामहस्तेन जग्राह शङ्खचूडं च लीलया॥६४॥

मुष्ट्या जघान तं देवी महाकोपेन वेगतः।
बभ्राम व्यथया दैत्यः क्षणं मूर्च्छामवाप ह॥६५॥

Thereafter Śaṁkhacūḍa, the king of the demons who was bestowed with all success, started moving forward and because of the boon of Sarvasiddheśvara, defeated the goddess. The goddess Kālī was again enraged and attacked him with her fist as a result of which the chariot and the charioteer of the demon king were shattered. The goddess then took up a trident in her hand which emitted flames like the fire of dissolution but the demon king Śaṁkhacūḍa playfully held it in his hand kept and it aside. At that point of time the goddess was immensely enraged and she attacked the demon king with her fist with great force. It struck heavily the demon king, who fell down on the ground unconscious. He regained consciousness in a moment and sat down in the battle field.

क्षणेन चेतनां प्राप्य समुत्तस्थौ प्रतापवान्।
न चक्रे बाहुयुद्धं स देव्या सह ननाम ताम्॥६६॥

Inspite of that, the demon king never fought with the goddess and on the other hand he bowed in reverence to her. He caught the weapons of the goddess and also caught them in his hands with his prowess.

देव्याश्चास्त्रं च चिच्छेद चाग्रहीत्स्वेन तेजसा।
नास्त्रं चिक्षेप तां भक्त्या मातृबुद्ध्या च वैश्णवः॥६७॥
गृहीत्वा दानवं देवी भ्रामयित्वा पुनः पुनः।
ऊर्ध्वं च प्रेरयामास महावेगेन कोपतः॥६८॥
ऊर्ध्वात्पपात वेगेन शङ्खचूडः प्रतापवान्।
निपत्य च समुत्तस्थौ स नत्वा भद्रकालिकाम्॥६९॥

The great Vaiṣṇava king of the demons bowed before her in reverence and never attacked her with any weapon. But the goddess caught hold of him in rage and moved him round and round throwing him in the sky with great force. The demon king, however, could save himself with the influence of his *tapas* and descending on earth he stood before the goddess Kālī and bowed in reverence to her.

रत्नेन्द्रसारखचितं विमानाग्र्यं मनोहरम्।
आरुरोह रथं दृष्टो न विश्रान्तो महारणे॥७०॥

He then mounted his chariot which was built of the best of the gems and he never felt fatigued.

क्षतजं दानवानां च मासं च विपुलं क्रुधा।
पीत्वा भुक्त्वा भद्रकाली ययौ सा शंकरान्तिकम्॥७१॥
उवाच रणवृत्तान्तं पौर्वापर्यं यथाक्रमम्।
श्रुत्वा जहास शंभुश्च दानवानां विनाशनम्॥७२॥

Thereafter Bhadrakālī consuming the flesh of the killed demons went back to lord Śiva. Reaching there, she narrated the entire story of the battle field which had happened there. Śiva then smiled on hearing the news about the destruction of the demons.

लक्षं च दानवेन्द्राणामवशिष्टं रणेऽधुना।
उद्‌वृत्तं भूभृता सार्धं तदन्यं भुक्तमीश्वरम्॥७३॥

She again said to Śiva, "O lord presently only a lakh of demons are left in the battle field who are devoted to the demon king. I have consumed the remaining demons. I have consumed the rest of them.

संग्रामं दानवेन्द्रं च हन्तुं पाशुपतेन वै।
अवध्यस्तव राजेति वाग्बभूवाशरीरिणी॥७४॥
राजेन्द्रश्च महाज्ञानी महाबलपराक्रमः।
न च चिक्षेप मय्यस्त्रं चिच्छेद मम सायकम्॥७५॥

In the battle field I intended to kill the demon king with the Pāśupata weapon but a divine voice from the sky was heard declaring that the death of the demon king is not destined at my hands. Thereafter the most intelligent, strong and valorous demon king never used any weapons against me. He only engaged himself in neutralising the weapons shot by me.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुलस्यु०
कालीशङ्खचूडयुद्ध एकोनविंशोऽध्यायः॥१९॥

अथ विंशोऽध्याय:

Chapter – 20

The destruction of Śaṁkhacūḍa with the trident of Śiva

श्रीनारायण उवाच

शिवस्तत्त्वं सामकर्ण्य तत्त्वज्ञानविशारद:।
ययौ स्वयं च समरं स्वगणै: सह नारद॥ १॥

Nārāyaṇa said—O Nārada, Śiva who is well-versed in the knowledge of *tattva*, learnt about the factual position from Bhadrakālī and he went to the battle field himself.

शङ्खचूड: शिवं दृष्ट्वा विमानादवरुह्य च।
ननाम परया भक्त्या दण्डवत्पतितो भुवि॥ २॥
तं प्रणम्य च वेगेन विमानं ह्यारुरोह स:।
तूर्णं चकार संनाहं धनुर्जग्राह दुर्वहम्॥ ३॥

Finding Śiva approaching the battle field Śaṁkhacūḍa descending from the plane prostrated before Śiva, bowing in reverence to him. He at once mounted his chariot and alerted his demon soldiers. He then picked up his invisible bow.

शवदानवयोर्युद्धं पूर्णमब्दं बभूव ह।
न वै बभूवतुर्ब्रह्मन्तयोर्जयपराजयौ॥ ४॥
न्यस्तशस्त्रश्च भगवान्न्यस्तशस्त्रश्च दानव:।
रथस्थ: शङ्खचूडश्च वृषस्थो वृषभध्वज:॥ ५॥
दानवानां च शतकमुदवृत्तं च बभूव ह।
रणे ये ये मृता: शंभोर्जीवयामास तान्विभु:॥ ६॥

O Brāhmaṇa, the battle between Śiva and the demon continued for a year but no one could be victorious. Thereafter lord Śiva disowning his weapons stood there without them. The demon too stood there quietly. Thereafter Śaṁkhacūḍa mounted on his chariot and Śiva on his bull Nandī. The innumerable demons were killed in the battle field. Such of the soldiers of Śiva's army as were killed in the battle field were brought back to life by him.

ततो विष्णुर्महामायो वृद्धब्राह्मणरूपधृक्।
आगत्य च रणस्थानमवोचद्दानवेश्वरम्॥ ७॥

Thereafter lord Viṣṇu taking to the form of an old Brāhmaṇa reached the battle field and said to the demon king.

वृद्धब्राह्मण उवाच

देहि भिक्षां च राजेन्द्र मह्यं विप्राय साम्प्रतम्।
त्वं सर्वसंपदां दाता यन्मे मनसि वाञ्छितम्॥ ८॥
निराहाराय वृद्धाय तृषितायाऽऽतुराय च।
पश्चात्त्वां कथयिष्यामि पुर: सत्यं च कुर्विति॥ ९॥
ओमित्युवाच राजेन्द्र: प्रसन्नवदनेक्षण:।
कवचार्थी जनश्चाहमित्युवाच स मायया॥ १०॥

The old Brāhmaṇa said—"O demon, king you give an old Brāhmaṇa the alms desired by him, since you are the possessor of immense riches and I have not eaten for many days. I am old, thirsty and am a helpless Brāhmaṇa. In case you give me a solemn promise that you will give away whatever is begged by me, only then shall I disclose the same. The delighted demon king Śaṁkhacūḍa reciting `ॐ' promised to give him the desired things. Thereafter lord Viṣṇu said—"I am desirous of your *kavaca*".

तच्छ्रुत्वा दानवश्रेष्ठो ददौ कवचमुत्तमम्।
गृहीत्वा कवचं दिव्यं जगाम हरिरेव च॥ ११॥

On hearing this the best of the demons took out the *kavaca* and handed it over to the beggar who left the place at once.

शङ्खचूडस्य रूपेण जगाम तुलसीं प्रति।
गत्वा तस्यां मायया च वीर्याधानं चकार ह॥ १२॥

Thereafter taking to the form of Śaṁkhacūḍa, Viṣṇu went to Tulasī and with an illusion implanted his seed into the womb of Tulasī.

अथ शंभुर्हरे: शूलं दानवार्थं समग्रहीत्।
ग्रीष्मध्याह्नमार्तण्डशतकप्रभमुज्ज्वलम्॥ १३॥

At that very moment lord Śiva took up his trident in order to destroy the demon king. The trident was shining like hundreds of suns at noon in summer.

नारायणाधिष्ठिताग्रं ब्रह्माधिष्ठिमध्यमम्।
शिवाधिष्ठतमूलं च कालाधिष्ठितधारकम्॥ १४॥

Over the fore part of the trident resided Nārāyaṇa, Brahmā in the centre and lord Śiva at the rear end. It had very sharp edges.

किरणावलिसंयुक्तं प्रलयाग्निशिखोपमम्।
दुर्निवार्यं च दुर्धर्षमव्यर्थं वैरिघातकम्॥ १५॥

It had the lustre of the fire of dissolution and was terrific and could never be wasted. It was fatal for the enemies.

तेजसा चक्रतुल्यं च सर्वशस्त्रविघातकम्।
शिवकेशवयोरन्यद्दुर्वहं च भयंकरम्॥ १६॥

Like the *Sudarśana-cakra* it possessed lustre and could penetrate all the weapons and except Śiva and Viṣṇu no one could handle it.

धनु:सहस्रं दैर्घ्येण विस्तृत्या शतहस्तकम्।
सजीवं ब्रह्मरूपं च नित्यरूपमनिर्मितम्॥ १७॥

It was as long as a thousand bows and was a hundred feet in width. It had the figure of Brahman itself. Its form could never change and it was of divine origin.

संहर्तुं सर्वविध्यण्डमेकदा दैवलीलया।
चिक्षेप घूर्णनं कृत्वा शङ्खचूडे च नारद॥ १८॥
राजा चापं परित्यज्य श्रीकृष्णाचरणाम्बुजम्।
ध्यानं चकार भक्त्या च कृत्वा योगासनं धिया॥ १९॥
शूलं च भ्रमणं कृत्वा न्यपतद्दानवोपरि।
चकार भस्मसात्तं च सरथं चैव लीलया॥ २०॥

O Nārada, the trident had the capacity to destroy the entire universe. Lord Śiva playfully held it and moved it round and round and then threw it at Śaṁkhacūḍa. The intelligent demon king realised the entire secret of it and intelligently sat in *Yogāsana* and devoted his mind to the lotus-like feet of lord Kṛṣṇa. The trident after taking many rounds, ultimately fell on the demon king who was reduced to ashes together with his chariot and horses.

राजा धृत्वा दिव्यरूपं बालकं गोपवेषकम्।
द्विभुजं मुरलीहस्तं रत्नभूषणभूषितम्॥ २१॥
नानारत्नसुभूषाढ्यं गोपकोटिभिरावृतम्।
गोलोकादागतं यानमारुह्य तत्पुरं ययौ॥ २२॥
गत्वा ननाम शिरसा राधामाधवयोर्मुने।
भक्त्या तच्चरणाम्भोजं रासे वृन्दावने मुने॥ २३॥
सुदामानं तौ च दृष्ट्वा प्रसन्नवदनेक्षणौ।
तदा च चक्रतु: क्रोडे स्नेहेन परिसंप्लुतौ॥ २४॥
अथ शूलश्च वेगेन प्रययौ शूलिन: करम्।
शंकरस्तेन शूलेन शूलपाणिर्बभूव स:॥ २५॥
स शिवस्तेन शूलेन दानवस्यास्थिजालकम्।
प्रेम्णा च प्रेरयामास लवणोदे च सागर॥ २६॥
अस्थिभि: शङ्खचूडस्य शङ्खजातिर्बभूव ह।

Thereafter the demon king was turned into the form of a cowherd boy. He had two arms and held a flute in his hand. He was adorned with all the ornaments and was surrounded by crores of cowherds. He then mounted on the divine plane and went to *Goloka*. O sage, reaching *Rāsamaṇḍala* in *Goloka*, he bowed in reverence at the lotus-like feet of Rādhā and Madhu. Thereafter he prostrated before them. Finding Sudāmā there both Rādhā and Kṛṣṇa felt delighted. With their minds filled with love and affection, the lord lifted him up in his lap. On the other hand the trident shot by Śiva returned to his hand with great force. Lord Śiva then carried the bones of the demon king and consigned them to the ocean of salt water. From the bones several types of *śaṁkha* emerged.

नानाप्रकाररूपा च श्रेष्ठा पूता सुरार्चने॥ २७॥
प्रशस्तं शङ्खतोयं च देवानां प्रीतिदं परम्।

These *śaṁkha* which emerged in several forms were used for performing *pūjā* of the gods. The water of the *śaṁkha* offered to the gods is immensely liked by them.

तीर्थतोयस्वरूपं च पवित्रं शंकरं विना॥ २८॥
शङ्खशब्दो भवेद्यत्र तत्र लक्ष्मीश्च सुस्थिरा।

The water of the *śaṁkha* is offered to all the gods except lord Śiva. Wherever the sound of the *śaṁkha* echoes, the goddess Lakṣmī resides there.

सुस्नातः सर्वतीर्थेषु यः स्नातः शङ्खवारिणा॥ २९॥
शङ्खो हरेरधिष्ठानं यत्र शङ्खस्ततो हरिः।

Whosoever takes a bath with the water of *śaṁkha*, earns the merit of having a bath in all the sacred places. Indeed *śaṁkha* represents lord Viṣṇu and wherever *śaṁkha* lives, it becomes the abode of lord Viṣṇu.

तत्रैव सततं लक्ष्मीर्दूरीभूतममङ्गलम्॥ ३०॥
स्त्रीणां च शङ्खध्वनिभिः शूद्राणां च विशेषतः।
भीता रुष्टा याति लक्ष्मीः स्थलमन्यत्स्थलात्तता:॥ ३१॥

The goddess Lakṣmī also resides there continuously and all the evils are removed, but the goddess Lakṣmī is adverse to the blowing of the conches by the ladies as well as the Śūdras and leaves the place at once.

शिवश्च दानवं हत्वा शिवलोकं जगाम सः।
प्रहृष्टो वृषमारुह्य स्वगणैश्च समावृतः॥ ३२॥

Thus with the killing of the demon king, Śiva was extremely pleased and mounting on his bull, he returned to his abode together with his *gaṇas*.

सुराः स्वविषयं प्रापुः परमानन्दसंयुताः।
नेदुर्दुन्दुभयः स्वर्गे जगुर्गन्धर्वकिन्नराः॥ ३३॥

The gods felt delighted at getting back their kingdoms. The sound of *dundubhī* echoed in the heavens. The Gandharvas and Kinnaras started singing and dancing.

बभूव पुष्पवृष्टिश्च शिवस्योपरि संततम्।
प्रशशंसुः सुरास्तं च मुनीन्द्रप्रवरादयः॥ ३४॥

The gods started showering flowers over Śiva. The gods and the sages immensely pleased lord Śiva.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुलस्यु० शङ्खचुडवधे
शङ्खप्रस्तावो नाम विंशोऽध्यायः॥ २०॥

अथैकविंशोऽध्यायः

Chapter – 21

The defiling of the chastity of Tulasī and the glory of *Śālagrāma*

नारद उवाच

नारायणश्च भगवानवीर्याधानं चकार ह।
तुलस्यां केन रूपेण तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said—How did Nārāyaṇa implant his seed into the womb of Tulasī, you kindly tell me?

श्रीनारायण उवाच

नारायणश्च भगवान्देवानां साधनेन च।
शङ्खचूडस्य रूपेण रेमे तद्रामया सह॥ २॥

Nārāyaṇa said—Lord Nārāyaṇa, for the benefice of the gods, took to the form of Śaṁkhacūḍa and enjoyed the company of the damsel.

शङ्खचूडस्य कवचं गृहीत्वा मायया हरिः।
पुनर्विधाय तद्रूपं जगाम तुलसीगृहम्॥ ३॥
दुन्दुभिं वादयामास तुलसीद्वारसंनिधौ।
जयशब्दरवद्वारा बोधयामास सुन्दरीम्॥ ४॥

Viṣṇu on the other hand deceitfully took away the *kavaca* of Śaṁkhacūḍa and taking to his form reached the abode of Tulasī. He arranged the drums to be beaten at the gate of the abode of Tulasī with the shouting of the slogans of victory. Tulasī was thus made to wake up.

तच्छुत्वा सा च साध्वी च परमानन्दसंयुता।
राजमार्गगवाक्षेण ददर्श परमादरात्॥ ५॥

Hearing that her mind was filled with delight and with her mind filled with devotion she peeped through the window over the king's way.

ब्राह्मणेभ्यो धनं दत्त्वा कारयामास मङ्गलम्।
बन्दिभ्यो भिक्षुकेभ्यश्च वाचिकेभ्यो धनं ददौ॥ ६॥
अवरुह्य रथाद्देवो देव्याश्च भवनं ययौ।

अमूल्यरत्नसंक्लृप्तं सुन्दरं सुमनोहरम्॥७॥

Offering charity to the Brāhmaṇas she awarded the beggars with enough riches. The king descended from the chariot and moved towards the palace which was studded with precious gems, was quite charming and beautiful.

दृष्ट्वा च पुरतः कान्तं शान्तं कान्ता मुदाऽन्विता।
तत्पादं क्षालयामास ननाम च रुरोद च॥८॥

Finding her husband standing in a peaceful mood, the damsel felt delighted. She bowed in reverence to him and washed his feet. She made her tears to flow.

रत्नसिंहासने रम्ये वासयामास कामुकी।
ताम्बूलं च ददौ तस्मै कर्पूरादिसुवासितम्॥९॥
अद्य मे सफलं जन्म ह्यद्य मे सफलाः क्रियाः।
रणागतं च प्राणेशं पश्यन्त्याश्च पुनर्गृहे॥१०॥

The damsel made him sit on the beautiful lion-throne and offered him a fragrant betel.

She said—"My life is met with success today and all my efforts have borne fruit, because I find my lord coming as victorious from the battle field.

सस्मिता सकटाक्षं च सकामा पुलकाञ्चिता।
प्रपच्छ रणवृत्तान्तं कान्तं मधुरया गिरा॥११॥

Thereafter smilingly she looked at her lord with side glances with her hair standing on end. She spoke sweet words while asking about the news of the battle.

तुलस्युवाच

असंख्यविश्वसंहर्त्रा सार्द्धमाजौ तव प्रभो।
कथं बभूव विजयस्तन्मे ब्रुहि कृपानिधे॥१२॥

Tulasī said—O lord, O compassionate one, how did you fight with lord Śiva who can destroy the entire universe? How did you become victorious? You please tell me.

तुलसीवचनं श्रुत्वा प्रहस्य कमलापतिः।
शङ्खचूडस्य रूपेण तामुवाचानृतं वचः॥१३॥

On hearing the words of Tulasī lord Viṣṇu who had taken to the form of Śaṁkhacūḍa smiled and said.

श्रीहरिरुवाच

आवयोः समरं कान्ते पूर्णमब्दं बभूव ह।
नाशो बभूव सर्वेषां दानवानां च कामिनि॥१४॥

Lord Hari said—"O damsel, the battle between two of us continued for a year in which all the demons were destroyed.

प्रीतिं च कारयामास ब्रह्मा च स्वयमावयोः।
देवानामधिकारश्च प्रदत्तो धातुराज्ञाया॥१५॥

Thereafter, Brahmā worked for a truce between us and the rights of both the sides were restored by him.

मयाऽऽगतं स्वभवनं शिवलोकं शिवो गतः।
इत्युक्त्वा जगतां नाथः शयनं च चकार ह॥१६॥

Thereafter, I have returned to my abode and Śiva has returned to his abode. Thus speaking the lord of the universe slept there.

रेमे रमापतिस्तत्र रामया सह नारद।
सा साध्वी सुखसंभोगादाकर्षणव्यतिक्रमात्॥
सर्वं वितर्कयामास कस्त्वमेवेत्युवाच ह॥१७॥

O Nārada, thereafter lord Viṣṇu enjoyed the company of the damsel. Tulasī felt more delighted than before and she ultimately came to know about the reality and said: "Who are you"?

तुलस्युवाच

को वा त्वं वद मायेश भुक्ताऽहं मायया त्वया।
दूरीकृतं मत्सतीत्वमथवा त्वां शपामहे॥१८॥
तुलसीवचनं श्रुत्वा हरिः शापभयेन च।
दधार लीलया ब्रह्मन्स्वां मूर्तिं सुमनोहराम्॥१९॥
ददर्श पुरतो देवी देवदेवं सनातनम्।
नवीननीरदश्यामं शरत्पङ्कजलोचनम्॥२०॥
कोटिकन्दर्पलीलाभं रत्नभूषणभूषितम्।
ईषद्धास्यं प्रसन्नास्यं शोभितं पीतवाससा॥२१॥

Tulasī said—"Are you not the lord of illusion"? You tell me who you are? You have deceitfully enjoyed my company and have defiled my chastity. Therefore I shall pronounce a curse on you. O Brāhmaṇa, getting afraid of the

curse of Tulasī, lord Viṣṇu playfully took to an extremely charming form. The queen saw that the lord of all the lords was standing before her who had the complexion of a new cloud, had the eyes like the lotuses of the winter season, had a beautiful body containing crores of gods of love, adorned with all ornaments, wearing a smile on his face and clad in a yellow lower garment.

तं दृष्ट्वा कामिनी कामान्मूर्च्छां संप्राप लीलया।
पुनश्च चेतनां प्राप्य पुन: सा तमुवाच ह॥२२॥

Finding him there, lustful Tulasī fainted with passion. On regaining consciousness she spoke.

तलुस्युवच

हे नाथ ते दया नास्ति पाषाणसदृशस्य च।
छलेन धर्मभङ्गेन मम स्वामी त्वया हत:॥२३॥

Tulasī said—O lord, you are heartless, having no compassion. You are hard like a stone. You have defiled my chastity deceitfully and have killed my husband.

पाषाणसदृशस्त्वं च दयाहीनो यत: प्रभो।
तस्मात्पाषाणरूपस्त्वं भूवि देव भवाधुना॥२४॥

O lord, therefore you are stone-hearted and devoid of compassion. You will therefore take the form of a stone on earth.

ये वदन्ति दयासिन्धुं त्वां ते भ्रान्ता न संशय:।
भक्तो विनाऽपराधेन परार्थे च कथं हत:॥२५॥
सर्वात्मा त्वं च सर्वज्ञो न जानासि परव्यथाम्।
अतस्त्वमेकजनुषि स्वमेव विस्मरिष्यसि॥२६॥

Those of the people who call you the ocean of mercy are misled. There is no doubt about it. Why did you kill your own sinless devotee who had committed no crime, for the sake of others? You are the soul of everyone still you are unaware of pain of others. Therefore in one of your births you will forget yourself.

इत्युक्त्वा च महासाध्वी निपत्य चरणे हरे:।
भृशं रुरोद शोकार्ता विललाप मुहुर्मुहु:॥२७॥

Thus speaking the immensely chaste Tulasī fell at the feet of lord crying and was filled with grief lamenting again and again.

तस्याश्च करुणां दृष्ट्वा करुणामयसागर:।
नयेनतां बोधयितुमुवाच कमलापति:॥२८॥

The lord of Kamalā finding her in a pathetic condition tried to assuage her feelings saying.

श्रीभगवानुवाच

तपस्त्वया कृतं साध्वि मदर्थे भारते चिरम्।
त्वदर्थे शङ्खचूडश्च चकार सुचिरं तप:॥२९॥

The lord said—"O chaste lady, you have performed *tapas* in the land of Bhārata for a long time to achieve me and on the other hand Śaṁkhacūḍa had performed *tapas* for a long time to achieve you.

कृत्वा त्वां कामिनीं कामी विजहार च तत्फलात्।
अधुना दातुमुचितं तवैव तपस: फलम्॥३०॥
इदं शरीरं त्यक्तवा च दिव्यं देहं विधाय च।
रासे मे रमया सार्धं त्वं रमासदृशी भव॥३१॥

As a result of these *tapas*, the passionate Śaṁkhacūḍa got you. Now I have considered it appropriate to award you the fruit of your *tapas*. Therefore putting an end to the present body you take to a divine form and come to *Goloka* in my *Rāsalīlā* as Lakṣmī in the company of lord Viṣṇu.

इयं तनुर्नदीरूपा गण्डकीति च विश्रुता।
पूता सुपुण्यदा नृणां पुण्या भवतु भारते॥३२॥
तव केशसमूहाश्च पुण्यवृक्षा भवन्त्विति।
तुलसीकेशसंभूता तुलसीति च विश्रुता॥३३॥

Your body will now take to the form of Gaṇḍakī river, which will be considered to be quite auspicious by the people. Besides your hair will become trees. Since the trees will be born of your hair they will be known by the name of Tulasī.

त्रिलोकेषु च पुष्पानां पत्राणां देवपूजन।
प्रधानरूपा तुलसी भविष्यति वरानने॥३४॥

O damsel, having the beautiful face, in all the three worlds the leaves of Tulasī would be considered to be the best and extremely meritorious as compared to any other leaves and flowers which are offered to the gods.

स्वर्गे मर्त्ये च पाताले वैकुण्ठे मम संनिधौ।

भवन्तु तुलसीवृक्षा वराः पुष्पेषु सुन्दरि॥ ३५॥

गोलोके विरजातीरे रासे वृन्दावने भुवि।

भाण्डीरे चम्पकवने रम्ये चन्दनकानने॥ ३६॥

माधवीकेतकीकुन्दमल्लिकामालतीवने।

भवन्तु तरवस्तत्र पुष्पस्थानेषु पुण्यदाः॥ ३७॥

O beautiful one, the plant of Tulasī will always be considered to be the best of all the trees and flowers. The trees of sacred Tulasī will be grown in the heaven, the hell, the nether world, Vaikuṇṭha, the *Goloka*, the banks of river Virajā, the land of Vṛndāvana, on the earth, forest, the campaka-vana, the beautiful sandal-wood forest; besides the creepers like Mādhavī, Ketakī, Kunda, Mallikā and Mālatī forest besides the sacred places.

तुलसीतरुमूले च पुण्यदेशे सुपुण्यदे।

अधिष्ठानं तु तीर्थानां सर्वेषां च भविष्यति॥ ३८॥

तत्रैव सर्वदेवानां समाधिष्ठानमेव च।

तुलसीपत्रपतनं प्रायो यत्र वरानने॥ ३९॥

The plants of Tulasī will be grown in all the sacred places, the auspicious regions and the holy places. O damsel, having the beautiful face, the lord of all the gods resides at places, wherever the leaves of Tulasī fall.

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः।

तुलसीपत्रतोयेन योऽभिषेकं समाचरेत्॥ ४०॥

सुधाघटसहस्रेण सा तुष्टिर्न भवेत्समा।

या च तुष्टिर्भवेन्नृणां तुलसीपत्रदानतः॥ ४१॥

Whosoever is consecrated with the water of Tulasī plant, will be considered to have taken a bath in all the sacred places and also the performer of all the *yajñas*. Lord Viṣṇu never gets satisfied by consuming thousands of pitchers of nectar but he feels more satisfied with the Tulasī leaves offered to him.

गवामयुतदानेन यत्फलं लभते नरः।

तुलसीपत्रदानेन तत्फलं कार्तिके सति॥ ४२॥

The merit one earns by giving ten thousand cows in charity, can be achieved by just giving away a Tulasī leaf to someone.

तुलसीपत्रतोयं च मृत्युकाले च यो लभेत्।

स मुच्यते सर्वपापाद्विष्णुलोकं स गच्छति॥ ४३॥

When the water together with the Tulasī leaf is poured into the mouth of a dying man, he is relieved of all the sins and proceeds to the abode of Tulasī.

नित्यं यस्तुलसीतोयं भुङ्क्ते भक्त्या च यो नरः।

स एव जीवन्मुक्तश्च गङ्गास्नानफलं लभेत्॥ ४४॥

नित्यं यस्तुलसीं दत्त्वा पूजयेन्मां च मानवः।

लक्षाश्वमेधजं पुण्यं लभते नात्र संशयः॥ ४५॥

तुलसीं स्वकरे धृत्वा देहे धृत्वा च मानवः।

प्राणांस्त्यजति तीर्थेषु विष्णुलोकं स गच्छति॥ ४६॥

The one who consumes the water of Tulasī daily with devotion, is relieved of the cycle of birth and at the end achieves the merit of taking a bath in the Gaṅgā. Such of the people who adore me daily offering Tulasī leaves, earn the merit of performing a lakh of *Aśvamedha* sacrifices. There is no doubt about it. The one who proceeding to a sacred place meets with his end placing the Tulasī leaves over his body and hands and surely achieves the Viṣṇuloka.

तुलसीकाष्ठनिर्माणमालां गृह्णाति या नरः।

पदे पदेऽश्वमेधस्य लभते निश्चितं फलम्॥ ४७॥

The one who wears round his neck the garland of Tulasī gets entitled to performing the *Aśvamedha* sacrifice at every step. There is no doubt about it.

तुलसीं स्वकरे धृत्वा स्वीकारं यो न रक्षति।

स याति कालसूत्रं च सावच्चन्द्रदिवाकरौ॥ ४८॥

If one takes an oath holding a Tulasī leaf in his hand and then backs out, he falls in the terrific hell and remains there till the moon and the sun shine on earth.

करोति मिथ्या शपथं तुलस्या यो हि मानवः।

स याति कुम्भीपाकं च यावदिन्द्राश्चतुर्दश॥ ४९॥

One who makes a promise holding the Tulasī leaf in the hand and then backs out, he falls into *Kumbhīpāka* hell and remains there, up to the life of fourteen Indras.

तूलसीतोयकणिकां मृत्युकाले च यो लभेत्।
रत्नयानं समारुह्य वैकुण्ठं स प्रयाति च॥५०॥
पूर्णिमायाममायां च द्वादश्या रविसंक्रमे।
तैलाभ्यङ्गे चास्नाते च मध्याह्ने निशि संध्ययो:॥५१॥

One who gets a Tulasī leaf at the time of his death, surely goes to the Vaikuṇṭha mounted on a plane studded with gems on the days of the full moon, moonless day, twelfth day of the moon and the first day of the sun, whosoever, applying oil at the time of going to drop refuse in the morning and the evening or the midnight, remains without taking a bath or the one who removes a Tulasī leaf duly clad in all the sleeping garments, he acts like the killing of lord Viṣṇu.

आशौचेऽशुचिकाले वा रात्रिवासान्विते नरा:।
तुलसीं ये च छिन्दन्ति ते छिन्दन्ति हरे: शिर:॥५२॥
त्रिरात्रं तुलसीपत्रं शुद्धं पर्युषितं सति।
श्राद्धे व्रते वा दाने वा प्रतिष्ठायां सुरार्चने॥५३॥

A Tulasī leaf plucked three nights earlier is considered to be quite auspicious during the *śrāddha*, *vrata*, the charity, glory and the adoration of the gods.

भूगतं तोयपतितं यद्दतं विष्णवे सति।
शुद्धं तु तुलसीपत्रं क्षालनादन्यकर्मणि॥५४॥

The Tulasī leave which falls on the ground, in the water or the one which is offered to lord Viṣṇu can be made use of the second time after washing it because it gets purified.

वृक्षाधिष्ठात्री देवी या गोलोके च निरामये।
कृष्णेन सार्धं रहसि नित्यं क्रीडां करिष्यति॥५५॥
नद्यधिष्ठातृदेवी या भारते च सुपुण्यदा।
लवणोदस्य पत्नी च मदंशस्य भविष्यति॥५६॥

O Tulasī, you are the sacred deity of the trees and you will always enjoy the company of lord Kṛṣṇa in *Goloka* in seclusion. Thereafter you will emerge as a river from the *aṁśa* of lord Hari and will merge into the ocean who is also formed from my *aṁśa*. Thus you will become the wife of the ocean of salt and will be considered to be quite sacred.

त्वं च स्वयं महासाध्वि वैकुण्ठे मम संनिधौ।
रमासमा च रासे च भविष्यसि न संशय:॥५७॥

You yourself will reside in Vaikuṇṭha in the form of the chaste Tulasī and you will shine there and will be honoured like Lakṣmī. You will be present in the divine dance in *Goloka*. There is no doubt about it.

अहं च शैलरूपेण गण्डकीतीरसंनिधौ।
अधिष्ठानं करिष्यामि भारते तव शापत:॥५८॥

Because of the curse pronounced by you I shall appear in the form of a mountain near the river Gaṇḍakī.

वज्रकीटाश्च कृमयो वज्रदंष्ट्राश्च तत्र वै।
तच्छिलाकुहरे चक्रं करिष्यन्ति मदीयकम्॥५९॥

The insects will carve or cut the stones with their teeth besides my *cakra* on the stones.

एकद्वारे चतुश्चक्रं वनमालाविभूषितम्।
नवीननीरदश्यामं लक्ष्मीनारायणाभिधम्॥६०॥

Often the one having a single door, four *cakras*, wearing a long garland of flowers having the complexion of the fresh dark clouds, will be known as Lakṣmī Nārāyaṇa (*Śālagrāma*).

एकद्वारे चतुश्चक्रं नवीननीरदोपमम्।
लक्ष्मीजनार्दनं ज्ञेयं रहितं वनमालया॥६१॥

The one which has a single door, four *cakras*, having the complexion of the fresh cloud, wearing a *Vanamālā*, shall be known by the name of Lakṣmī Janārdana.

द्वारद्वये चतुश्चक्रं गोष्पदेन समन्वितम्।
रघुनाथाभिधं ज्ञेयं रहितं वनमालया॥६२॥

The one which has two doors, four *cakras*, the mark of a cow's hoof and wearing the long garland of forest flowers, will be known as Raghunātha.

अतिक्षुद्रं द्विचक्रं च नवीनजलदप्रभम्।
दधिवामनाभिधं ज्ञेयं गृहिणां च सुखप्रदम्॥ ६३॥

The one which has a small body, two *cakras* and the complexion of the fresh cloud, will be known by the name of Dadhivāmana. It will provide welfare to the house-holder.

अतिक्षुद्रं द्विचक्रं च वनमालाविभूषितम्।
विज्ञेयं श्रीधरं देवं श्रीप्रदं गृहिणां सदा॥ ६४॥

The one which is of tiny form having two *cakras* and the long garland of forest flowers round the neck will be known by the name of Śrīdhara and will provide fortunes to the house-holders.

स्थूलं च वर्तुलाकारं रहितं वनमालया।
द्विचक्रं स्फुटमत्यन्तं ज्ञेयं दामोदराभिधम्॥ ६५॥

The one which is solid, round, without the one Mālā and glitters, such a type of *Śālagrāma* shall be known as Dāmodara.

मध्यमं वर्तुलाकारं द्विचक्रं बाणविक्षतम्।
रणरामाभिधं ज्ञेयं शरतुणसमन्वितम्॥ ६६॥

One which is curly in appearance and is of medium type having the marks of *cakra* and quiver beside the arrow and the one over which is a sign of the cutting of an arrow, such a stone is known by the name of Raṇarāma.

मध्यमं सप्तचक्रं च च्छत्रतूणसमन्वितम्।
राजराजेश्वरं ज्ञेयं राजसंपत्प्रदं नृणाम्॥ ६७॥

The stone which has seven *cakras* in the centre, an umbrella besides the quiver, is known by the name of Rājarājeśvara. Such a stone bestows kingdoms and wealth to the people.

द्विसप्तचक्रं स्थूलं च नवीनजलदप्रभम्।
अनन्ताख्यं च विज्ञेयं चतुवर्गफलप्रदम्॥ ६८॥
चक्राकारं द्विचक्रं च सश्रीकं जलदप्रभम्।
सगोपदं मध्यमं च विज्ञेयं मधुसूदनम्॥ ६९॥

The stone which has fourteen *cakras*, a quite solid and has the complexion of the fresh clouds, is known by the name of Ananta; it provides four types of merits like *dharma*, *artha*, *kāma* and *mokṣa*. The one which is circular, having two discs and is bestowed with grace, having the complexion of the cloud, is shining and resembles the hoofs of a cow, belongs to a medium size and is known by the name of Madhusūdana.

सुदर्शनं चैकचक्रं गुप्तचक्रं गदाधरम्।
द्विचक्रं हयवक्त्राभं हयग्रीवं प्रकीर्तितम्॥ ७०॥

The one having the *Sudarśana-cakra*, a secret *cakra* should be known as Gadādhara and the one having two *cakras* and the head of a horse, is known by the name of Hayagrīva.

अतीव विस्तृतास्यं च द्विचक्रं विकटं सति।
नरसिंहाभिधं ज्ञेयं सद्यो वेराग्यदं नृणाम्॥ ७१॥

The one having a vast mouth, two *cakras* and is of terrific appearance, is known by the name of *Narasiṁha* who leads people to Vairāgya.

द्विचक्रं विस्तृतास्यं च वनमालासमन्वितम्।
लक्ष्मीनृसिंहं विज्ञेयं गृहिणां सुखदं सदा॥ ७२॥

The one having two *cakras*, a vast mouth and adorned with a long garlands of flowers, is known by the name of Lakṣmī-Narasiṁha. It provides pleasure to all the house-holders.

द्वारदेशे द्विचक्रं च सश्रीकं च समं स्फुटम्।
वासुदेवं च विज्ञेयं सर्वकामफलप्रदम्॥ ७३॥

The one which has two *cakras* and a mark of Śrī engraved on it. Such a type of stone is given the name of Vāsudeva. It fulfils all the desires of the people.

प्रद्युम्नं सूक्ष्मचक्रं च नवीननीरदप्रभम्।
सुषिरे छिद्रबहुलं गृहिणां च सुखप्रदम्॥ ७४॥

The one which has a fine *cakra*, has a lustre of new clouds having small holes, such a type of stone is known by the name Pradyumna and provides pleasure to all.

द्वे चक्रे चैकलग्ने च पृष्ठे यत्रतु पुष्कलम्।
संकर्षणं तु विज्ञेयं सुखदं गृहिणां सदा॥ ७५॥

The one in which two wheels are joined and the back of which is quite vast is known by the

name of Saṁkarṣaṇa. It provides pleasure to the house-holder.

अनिरुद्धं तु पीताभं वर्तुलं चातिशोभनम्।
सुखप्रदं गृहस्थानां प्रवदन्ति मनीषिण:॥७६॥

The one which has the yellow complexion, is round in nature, such a beautiful stone is known by the name of Aniruddha by the intellectuals which provides all the pleasure to the house-holders.

शालग्रामशिला यत्र तत्र संनिहितो हरि:।
तत्रैव लक्ष्मीर्वसति सर्वतीर्थसमन्विता॥७७॥
यानि कानि च पापानि ब्रह्महत्यादिकानि च।
तानि सर्वाणि नश्यन्ति शालग्रामशिलार्चनात्॥७८॥

Wherever the stone of *Śālagrāma* is kept, lord Viṣṇu with Lakṣmī also resides there. By adoring the stone of *Śālagrāma* one is relieved of all the sins including that of *Brahmahatyā.*

छत्राकारे भवेद्राज्यं वर्तुले च महाश्रिय:।
दु:खं च शकटाकारे शूलाग्रे मरणं ध्रुवम्॥७९॥

If the *Śālagrāma* stone is like an umbrella, one gets the kingdom, if it is roundish, it provides the fortunes, if it is of the form of a cart it is painful and it is like the fore part of the trident, it surely brings death.

विकृतास्ये च दारिद्र्यं पिङ्गले हानिरेव च।
लग्नचक्रे भवेद्व्याधिर्विदीर्णे मरणं ध्रुवम्॥८०॥

If it is of a deformed face, it gives misfortune and in case of yellow colour, loss. With the broken *cakra* it causes ailment and the *Śālagrāma* stone causes death.

व्रतं दानं प्रतिष्ठा च श्राद्धं च देवपूजनम्।
शालग्रामशिलायाश्चैवाधिष्ठानात्प्रशस्तकम्॥८१॥

In case the *Śālagrāma* stone remains consecrated during the *vrata*, performing charity, glorious deed, *śrāddha* and the adoration of gods, one achieves great merit.

स स्नात: सर्वतीर्थेषु सर्वयज्ञेषु दीक्षित:।
शालग्रामशिलातोयैर्योऽभिषेकं समाचरेत्॥८२॥

The one who consecrates with the water of the *Śālagrāma* stone, earns the merit of having a bath in all the sacred places and makes the *yajñas* successful.

सर्वदानेषु यत्पुण्यं प्रादक्षिण्ये भुवो यथा।
सर्वयज्ञेषु तीर्थेषु व्रतेष्वनशनेषु च॥८३॥
तस्य स्पर्शं च वाञ्छन्ति तीर्थानि निखिलानि च।
जीवन्मुक्तो महापूतो भवेदेव न संशय:॥८४॥

The merit one earns by giving away all the riches in charity and by taking a round of the globe, he earns the merit of performing all the *yajñas*, visiting the holy places and the performing of *tapas*. He also becomes free from birth and death and becomes the great son of the soil. There is no doubt about it.

पाठे चतुर्णां वेदानां तपसां करणे सति।
तत्पुण्यं लभते नूनं शालग्रामशिलार्चनात्॥८५॥

One derives the merit of reciting all the Vedas by worshipping the *Śālagrāma* stone undoubtedly.

शालग्रामशिलातोयं नित्यं भुङ्क्ते च यो नर:।
सुरेप्सितं प्रसादं च जन्ममृत्युजराहरम्॥८६॥
तस्य स्पर्शं च वाञ्छन्ति तीर्थानि निखिलानि च।
जीवन्मुक्तो महापूतोऽप्यन्ते याति हरे: पदम्॥८७॥

The one who sips the water of the *Śālagrāma* stone and also consumes the *prasāda* of the god, he remains without old age and is freed from birth and death. All the sacred places become desirous of touching such a person. Therefore the one having been relieved of birth and death gets purified and moves on to the abode of Viṣṇu.

तत्रैव हरिणा सार्द्धमसंख्यं प्राकृतं लयम्।
पश्यत्येव हि दास्ये च निर्मुक्तो दास्यकर्मणि॥८८॥
यानि कानि च पापानि ब्रह्महत्यादिकानि च।
तं च दृष्ट्वा भिया यान्ति वैनतेयमिवोरगा:॥८९॥

Residing there with the lord Viṣṇu and providing services to him, he (devotee) looks innumberable Prākṛta layas. He frees from bondage and spends much time there.

At the sight of the *Śālagrāma* stone, *Brahmahatyā* and other sins, flee away as the serpent disappears at the sight of a Garuḍa.

तत्पादपद्मरजसा सद्यः पूता वसुंधरा।
पुंसां लक्षं तत्पितृणां निस्तारस्तस्य जन्मनः॥९०॥

The earth gets purified with the dust of his feet. A lakh of generations of such a person get redeemed.

शालग्रामशिलातोयं मृत्युकालें च यो लभेत्।
सर्वपापाद्विनिर्मुक्तो विष्णूलोकं स गच्छति॥९१॥

At the time of death if one sips the water of the *Śālagrāma* stone, one is relieved of all the sins and goes to the abode of Viṣṇu.

निर्वाणमुक्तिं लभते कर्मभोगाद्विमुच्यते।
विष्णुपादे प्रलीनश्च भविष्यति न संशयः॥९२॥

Thereafter facing the reward of his deeds he achieves salvation and gets merged into the feet of lord Viṣṇu. There is no doubt about it.

Therefore the one who tells a lie after keeping the *Śālagrāma* stone with him, has to suffer in the *Kūrmadaṁṣtra* hell up to the age of Brahmā.

शालग्रामशिलां धृत्वा मिथ्यावादं वदेत्तु यः।
स याति कूर्मदष्ट्रं च यावद्वै ब्रह्मणो वयः॥९३॥

If anyone takes an oath after touching the *Śālagrāma* stone and then backs out, he has to suffer in a terrific hell for a lakh of *manvantaras*.

शालग्रामशिलां स्पृष्ट्वा स्वीकारं यो न पालयेत्।
स प्रयात्यसिपत्रं च लक्षमन्वन्तराधिकम्॥९४॥
तुलसीपत्रविच्छेदं शालग्रामे करोति यः।
तस्य जन्मान्तरे काले स्त्रीविच्छेदो भविष्यति॥९५॥
तुलसीपत्रविच्छेदं शङ्खे यो हि करोति च।
भार्याहीनो भवेत्सोऽपि रोगी च सप्तजन्मसु॥९६॥

The one who separates the Tulasī leaf from *Śālagrāma*, has to face the agony of the separation from the wife for many births. Similarly the one who separates the Tulasī leaf from the conch, meets with the grief of death of his wife and remains in the hell for seven births.

शालग्रामं च तुलसीं शङ्खमेकत्र एव च।
यो रक्षति महाज्ञानी स भवेच्छ्रीहरिप्रियः॥९७॥

The one who keeps *Śālagrāma* stone, Tulasī and Śaṁkha together, becomes a great intellectual and the beloved of the lord.

सकृदेव हि यो यस्यां वीर्याधानं करोति यः।
तद्विच्छेदे तस्य दुःखं भवेदेव परस्परम्॥९८॥

If a person implants his seed in the womb of any woman, the separation of that lady even for a moment becomes unbearable for him.

त्वं प्रिया शङ्खचूडस्य चैकमन्वन्तरावधि।
शङ्खेन सार्धं त्वद्भेदः केवलं दुःखदस्तव॥९९॥

You have become the beloved of Śaṁkhacūḍa for a *manvantara* and as such to separate you from Śaṁkhacūḍa would be quite painful for you."

इत्युक्त्वा श्रीहरिस्तां च विरराम च नारद।
सा च देहं परित्यज्य दिव्यरूपं दधार ह॥१००॥

Thus speaking lord Viṣṇu kept quiet and Tulasī met with the end of her life and took to the divine form.

यथा श्रीश्च तथा सा चाप्युवाच हरिवक्षसि।
प्रजगाम तया सार्धं वैकुण्ठं कमलापतिः॥१०१॥

Like Lakṣmī she also started residing in the heart of lord Viṣṇu and lord Viṣṇu proceeded with her to Vaikuṇṭha.

लक्ष्मी सरस्वती गङ्गा तुलसी चापि नारद।
हरेः प्रियाश्चतस्रश्च बभूवुरीश्वरस्य च॥१०२॥

O Nārada, thus Viṣṇu had four spouses named Lakṣmī, Sarasvatī, Gaṅgā and Tulasī.

सद्यस्तद्देहजाता च बभूव गण्डकी नदी।
हरेरंशेन शैलश्च तत्तीरे पुण्यदो नृणाम्॥१०३॥

From the body of Tulasī at once appeared the river Gaṇḍakī. At the bank of the said river a huge mountain appeared from the *aṁśa* of lord Viṣṇu, which was quite sacred for the humans.

कुर्वन्ति तत्र कीटाश्च शिलां बहुविधां मुने।
जले पतन्ति या याश्च जलदाभाश्च निश्चितम्॥१०४॥

O sage, the insects make many types of stones there. The stones of dark complexion fall into the river daily.

स्थलस्थाः पिङ्गला ज्ञेयाश्चोपतापाद्धरेरिति।
इत्येवं कथितं सर्वं किं भूयः श्रोतुमिच्छसि॥ १०५॥

With the grace of the lord the stones of the river appear in red or brown colour. Thus I have told you everything and what more do you want to know?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुलस्यु०
एकविंशोऽध्यायः॥ २१॥

अथ द्वाविंशोऽध्याय:

Chapter – 22

The method of adoration of Tulasī

नारद उवाच

तुलसी च जगत्पूज्या पूता नारायणप्रिया।
तस्या: पूजाविधानं च स्तोत्रं किं न श्रुतं मया॥ १॥

Nārada said—Tulasī is considered to be quite sacred and pious because of her being the beloved of Nārāyaṇa. I am not aware of her *stotra* and the method of her worship. You kindly tell me all that.

केन पूज्या स्तुता केन पुरा प्रथमतो मुने।
तव पूज्या सा बभूव केन वा वद मामहो॥ २॥

O sage, in the earlier times one adored the goddess Tulasī and offered prayers to her and how could she become adorable for you? You kindly tell me all this.

सूत उवाच

नारदस्य वच: श्रुत्वा प्रहस्य गरुडध्वज:।
कथां कथितुमारेभे पुण्यरूपां पुरातनीम्॥ ३॥

Sūta said—On hearing the words of Nārada, Nārāyaṇa smiled and started narrating the ancient story.

श्रीनारायण उवाच

हरि: संप्राप्य तुलसीं रेमे च रमया सह।
रमासमां तां सौभाग्या चकार गौरवेण च॥ ४॥

Nārāyaṇa said—Lord Viṣṇu after getting Tulasī with him enjoyed her company and also bestowed on her the glory comparable to Lakṣmī.

सेहे लक्ष्मीश्च गङ्गा च तस्याश्च नवसंगमम्।
सौभाग्यं गौरवं कोपान्न सेहे च सरस्वती॥ ५॥

The Gaṅgā and Lakṣmī gracefully welcomed the new company of Tulasī, with her fortune and glory but Sarasvatī could not tolerate and was filled with anger.

सा तां जघान कलहे मानिनी हरिसंनिधौ।
व्रीडया स्वापमानाच्च साऽन्तर्द्धानं चकार ह॥ ६॥
सर्वसिद्धेश्वरी देवी ज्ञानिनी सिद्धयोगिनी।
बभूव दर्शनं कोपात्सर्वत्र च हरेरहो॥ ७॥

Thereafter both of them quarrelled in the presence of the lord and Sarasvatī attacked Tulasī. Because of shame and her own disgrace Tulasī disappeared. Tulasī was full of knowledge and the goddess of all the goddesses besides being Siddhayoginī. Therefore she concealed herself from the eyes of the lord.

हरिर्न दृष्ट्वा तुलसीं बोधयित्वा सरस्वतीम्।
तदनुज्ञां गृहीत्वा च जगाम तुलसीवनम्॥ ८॥

The lord tried to convince Sarasvatī with sweet words but finding Tulasī absent from the place, he went to the Tulasīvana at the instance of Sarasvatī.

तत्र गत्वा च स्नावा च तुलस्या तुलसीं सतीम्।
पूजयामास ध्यात्वा तां स्तोत्रं भक्त्या चकार ह॥ ९॥

Reaching there he took his bath and adored Tulasī with devotion composing a *stotra* in her favour.

लक्ष्मीं मायाकामवाणीबीजपूर्वं दशाक्षरम्।
वृन्दावनीति ङेन्तं च वह्निजायान्तमेव च॥ १०॥
श्री ह्रीं क्लीं ऐं वृन्दावन्यै स्वाहा॥
अनेन कल्पतरुणा मन्त्रराजेन नारद।
पूजयेच्च विधानेन सर्वसिद्धिं लभेन्नर:॥ ११॥

The seed of Lakṣmī, (श्रीं) the seed of illusion, (ह्रीं) the seed of desire (क्लीं) and the seed of

speech is (ऐं). These should be recited first of all followed by the words Vṛndāvanī and the word *Svāhā* should be added at the end. The *mantra* thus formed would be श्रीं ह्रीं क्लीं ऐं वृन्दावन्यै स्वाहा।। He then recited this *mantra* of ten letters. O Nārada, this mantra happens to be a wishful-filling tree; the one who recites this mantra with devotion, meets with all success.

घृतदीपेन धूपेन सिन्दूरचन्दनेन च।

नैवेद्येन च पुष्पेण चोपहारेण नारद।। १२।।

हरिस्तोत्रेण तुष्टा सा चाऽऽविर्भूय महीरुहात्।

प्रपन्ना चरणाम्भोजे जगाम शरणं शुचिः।। १३।।

O Nārada, one should burn the lamp of *ghee* and essence offering saffron, sandal-paste, eatables, flower garland and by performing *pūjā* one should recite the *stotra* of Tulasī. Thereafter getting pleased she appeared in the form of Tulasī tree and she took refuge under the feet of the lord.

वरं तस्यै ददौ विष्णुर्जगत्पूज्या भवेति च।

अहं त्वां च धरिष्यामि स्वमूर्ध्नि वक्षसीति च।। १४।।

सर्वे त्वां धारयिष्यन्ति स्वयं मूर्ध्नि सुरादयः।

इत्युक्त्वा तां गृहीत्वा च प्रययौ स्वालयं विभूः।। १५।।

Lord Viṣṇu blessed her saying, "You will be adored by the world and I shall accept your leaf to be placed my head and chest. All the gods will bear you on their heads". Thus speaking the lord took Tulasī with him.

नारद उवाच

किं ध्यानं स्तवनं किंवा किंवा पूजाविधिक्रमः।

तुलस्याश्च महाभाग तन्मे व्याख्यातुमर्हसि।। १६।।

Nārada said—O great lord, you kindly tell me the *dhyānam*, the *stuti* and the method of adoration of Tulasī.

श्रीनारायण उवाच

अन्तर्हितायां तस्या च गत्वा च तुलसीवनम्।

हरिः संपूज्य तुष्टाव तुलसी विरहातुरः।। १७।।

Nārāyaṇa said—At the disappearance of goddess Tulasī, the lord went to the Tulasī-vana and expressing grief at her separation, he offered *stuti* to her.

श्रीभगवानुवाच

वृन्दारूपाश्च वृक्षाश्च यदैकत्र भवन्ति च।

विदुर्बुधास्तेन वृन्दा मत्प्रियां तां भजाम्यहम्।। १८।।

The lord said—"When the trees collect in the form of Tulasī, my beloved is then called as Vṛndā by the intellectuals. I am serving her.

पुरा बभूव या देवी ह्यादौ वृन्दावने वने।

तेन वृन्दावनी ख्याता सुभगां तां भजाम्यहम्।। १९।।

The goddess who appeared in the Vṛndāvana, was known by the name of Vṛndavanī I am serving such a fortunate goddess.

असंख्येषु च विश्वेषु पूजिता या निरन्तरम्।

तेन विश्वपूजिताख्यां जगत्पूज्यां भजाम्यहम्।। २०।।

She is adored in the innumerable globes earning her the title of *Viśvapūjitā*, I am adoring the one who is adored by the universe.

असंख्यानि च विश्वानि पवित्राणि यया सदा।

तां विश्वपावनी देवीं विरहेण स्मराम्यहम्।। २१।।

देवा न तुष्टाः पुष्पाणां समूहेन यया विना।

तां पुष्पसारां शुद्धां च द्रष्टुमिच्छामि शोकतः।। २२।

The one who purifies the innumerable globes, I am reciting the name of the same goddess who purifies the universe. Without her the gods do not feel pleased. Even after getting the flowers, I adore the same meritorious goddess.

विश्वे यत्प्राप्तिमात्रेण भक्त्यानन्दो भवेद्ध्रुवम्।

नन्दिनी तेन विख्याता सा प्रीता भविता हि मे।। २३।।

यस्या देवयास्तुला नास्ति विश्वेषु निखिलेशु च।

तुलसी तेंन विख्याता तां यामि शरणं प्रियाम्।। २४।।

By getting her devotees feel delighted. She is known by the name of Nandinī. I therefore pray that the same goddess should be pleased with me. O dear, you are the one who is without comparison in the world, that is why you are known as Tulasī. I therefore, take refuge under you.

कृष्णजीवनरूपा या शश्वत्प्रियतमा सती।
तेन कृष्णजीवनीति मम रक्षतु जीवनम्॥ २५॥
इत्येवं स्तवनं कृत्वा तत्र तस्थौ रमापतिः।
ददर्श तुलसीं साक्षात्पादपद्मे नतां सतीम्॥ २६॥
रुदतीमभिमानेन मानिनीं मानपूजिताम्।
प्रियां दृष्ट्वा प्रियः शीघ्रं वासयामास वक्षसि॥ २७॥

You happen to be the life of Kṛṣṇa and always are his beloved. Such a Kṛṣṇajīvanī goddess should protect my life. Thus adoring her the lord stood there. Thereafter he found Tulasī standing at his feet in a humble manner who was sobbing because of her pride. Finding her beloved there, the lord embraced her.

भारत्याज्ञां गृहीत्वा च स्वालयं य ययौ हरिः।
भारत्या सह तत्प्रीतिं कारयामास सत्वरम्॥ २८॥
वरं विष्णुर्ददौ तस्यै विश्वपूज्या भवेति च।
शिरोधार्या च सर्वेषां वन्द्या मान्या ममेति च॥ २९॥

Thereafter at the instance of Sarasvatī he took Tulasī with him and at that very moment she made friends with Sarasvatī. Thereafter lord Viṣṇu blessed her with a boon saying, "O goddess, getting adored by the universe, you will be accepted which grace by all and adored by me also.

विष्णोर्वरेण सा देवी परितुष्टा बभूव ह।
सरस्वती तामाश्लिष्य वासयामास सन्निधौ॥ ३०॥

Thus having been blessed with the boon of lord Viṣṇu, the goddess felt immensely delighted. Thereafter Sarasvatī also embraced her and made her sit beside her.

लक्ष्मीर्गङ्गा सस्मिता तां समाश्लिष्य च नारद।
गृहं प्रवेशयामास विनयेन सतीं मुदा॥ ३१॥

O Nārada, both Lakṣmī and Gaṅgā smilingly held the hand of Tulasī and made her enter the palace.

वृन्दां वृन्दावनीं विश्वपावनीं विश्वपूजिताम्।
पुष्पसारां नन्दिनीं च तुलसीं कृष्णजीवनीम्॥ ३२॥
एतन्नामाष्टकं चैतत्स्तोत्रं नामार्थसंयुतम्।
यः पठेत्तां च संपूज्य सोऽश्वमेधफलं लभेत्॥ ३३॥

The goddess Tulasī is known by the eight names which are– Vṛndā, Vṛndāvanī, Viśvapāvanī, Viśvapūjitā, Puṣpasārā, Nandinī, Tulasī and Kṛṣṇajīvanī. All these epithets are turned into the form of a *stotra* and whosoever adores Tulasī and recites this *stotra* earns the merit of performing an *Aśvamedha* sacrifice.

कार्तिकीपूर्णिमायां च तुलस्या जन्म मङ्गलम्।
तत्र तस्याश्च पूजा च विहिता हरिणा पुरा॥ ३४॥
तस्यां यः पूजयेत्तां च भक्त्या च विश्वपावनीम्।
सर्वपापाद्विनिर्मुक्तो विष्णुलोकं स गच्छति॥ ३५॥
कार्तिके तुलसीपत्रं विष्णवे यो ददाति च।
गवामयुतदानस्य फलमाप्नोति निश्चितम्॥ ३६॥

On the full moon day of Kārtika, Tulasī was born and she was adored by the lord on the same day. Thereafter whosoever adores her on the same day of the full moon with devotion and perform *pūjā* to Viśvapāvanī, is relieved of all his sins and proceeds to the abode of Viṣṇu. The one who offers a Tulasī leaf to lord Viṣṇu in the month of Kārtika, undoubtedly earns the merit of giving away ten thousand cows in charity.

अपुत्रो लभते पुत्रं प्रियाहीनो लभेत्प्रियाम्।
बन्धुहीनो लभेद्बन्धुं स्तोत्रस्मरणमात्रतः॥ ३७॥
रोगी प्रमुच्यते रोगाद्बद्धो मुच्येत बन्धनात्।
भयानमुच्येत भीतस्तु पापान्मुच्येत पातकी॥ ३८॥

By reciting the *stotra*, a childless person gets a son, a man without a wife gets a wife, the one having no brother gets a brother. The person suffering from ailment is relieved of the disease and the one who is thrown into bondage is redeemed of it. Those praising her in danger are freed from it, I am the sinner and I intend to get relieved of my sins.

इत्येवं कथितं स्तोत्रं ध्यानं पूजाविधिं शृणु।
त्वमेव देव जानासि काण्वशाखोक्तमेव च॥ ३९॥
यद्वक्ष्ये पूजयेत्तां च भक्त्या चाऽऽवाहनं विना।
उपचारैः षोडशभिर्ध्यानं पातकनाशनम्॥ ४०॥

तुलसीं पुष्पसारां च सतीं पूज्यां मनोहराम्।
कृत्स्नपापेध्मदाहाय ज्वलदग्निशिखोपमाम्॥४१॥

Thus I have told you everything about the *stotra;* now I am repeating to you her *dhyānam* and the method of her adoration, which you please listen to. You are well aware of the Vedas. I am now speaking out to you about the method prescribed in the Kāṇva branch. Without invoking, one should perform the *pūjā* of Tulasī making sixteen types of offerings and should meditate upon her thus, "O Tulasī, you are the form of the flowers, you are chaste, adorable, pleasant and are the remover of the sins like the fire flames which burn everything.

पुष्पेषु तुलनाऽप्यस्या नासीद्देवीषु वा मुने।
पवित्ररूपा सर्वासु तुलसी सा च कीर्तिता॥४२॥

O sage, this goddess could not be compared with flowers and other goddesses. Since she happens to be the most sacred one, she has been given the name of Tulasī.

शिरोधार्यां च सर्वेषामीप्सितां विश्वपावनीम्।
जीवन्मुक्तां मुक्तिदां च भजे तां हरिभक्तिदाम्॥४३॥
इति ध्यात्वा च संपूज्य स्तुत्वा च प्रणमेद्बुधः।
उक्तं तुलस्युपाख्यानं किं भूयः श्रोतुमिच्छसि॥४४॥

She is held in high esteem, fulfils all the wishes, purifies the universe, frees one from the cycle of birth, grants salivation and devotion to lord Hari. Therefore I am serving her. Thus meditating upon her, offering *pūjā* and *stuti*, the intellectuals should bow before her. Thus I have narrated to you the story of Tulasī; what else do you want to listen to?

इति श्रीब्रह्मा० महा० प्रकृति० नारदना० तुलस्युपाख्यानं नाम द्वाविंशोऽध्यायः॥२२॥

अथ त्रयोविंशोऽध्याय:

Chapter – 23

The method of adoration of Goddess Sāvitrī

नारद उवाच

तुलस्युपाख्यानमिदं श्रुतमीश सुधोपमम्।
यत्तु सावित्र्युपाख्यानं जन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said—O lord, I have listened to the nectar-like sweet story of Tulasī. Now you kindly tell me the story of Sāvitrī.

पुरा येन समुद्भूता सा श्रुता च श्रुतिप्रसू:।
केन वा पूजिता देवी प्रथमे कैश्च वाऽपरे॥ २॥

The goddess Sāvitrī is the mother of the Vedas, according to the general belief. How was this goddess born earlier and who adored her first of all?

श्रीनारायण उवाच

ब्रह्मणा वेदजननी पूजिता प्रथमे मुने।
द्वितीये च देवगणैस्तत्पश्चाद्विदुषां गणै:॥ ३॥

Nārāyaṇa said—O sage, the mother of the Vedas was adored by Brahmā first of all. Thereafter the other gods adored her.

तथा चाश्वपति: पूर्वं पूजयामास भारते।
तत्पश्चात्पूजयामासुर्वर्णाश्चत्वार एव च॥ ४॥

In the land of Bhārata the king Aśvapati adored her first of all. Thereafter all the four *varṇas* adored her.

नारद उवाच

को वा सोऽश्वपतिर्ब्रह्मन्केन वा तेन पूजिता।
सर्वपूज्या च सावित्री तन्मे व्याख्यातुमर्हसि॥ ५॥

Nārada said—O Brahman, who was this Aśvapati and how did he adore Sāvitrī? You kindly tell me.

श्रीनारायण उवाच

मद्रदेशे महाराजो बभूवाश्वपतिर्मुने।

वैरिणां बलहर्ता च मित्राणां दु:खनाशन:॥ ६॥

Nārāyaṇa said—O sage, Aśvapati had been the king of Madradeśa; he was the destroyer of these enemies with his prowess and always removed the miseries of his friends.

आसीत्तस्य महाराज्ञी महिषी धर्मचारिणी।
मालतीति च साऽऽख्याता यथा लक्ष्मीर्गदाभृत:॥ ७॥
स च राज्ञी महासाध्वी वसिष्ठस्योपदेशत:।
चकाराऽऽराधनं भक्त्या सावित्र्याश्चैव नारद॥ ८॥

His queen was quite chaste and was known by the name of Mālatī she appeared graceful with the king in the same way as Lakṣmī remained with lord Viṣṇu. O Nārada, the chaste queen adored the goddess Sāvitrī at the advice of the sage Vasiṣṭha.

प्रत्यादेशं न सा प्राप महिषी न ददर्श ताम्।
गृहं जगाम सा दु:खाद्धृदयेन विदूयता॥ ९॥

But the goddess neither appeared before her nor was any message communicated to her. With a painful heart, she returned to her abode.

राजा तां दु:खितां दृष्ट्वा बोधयित्वा नयेन वै।
सावित्र्यास्तपसे भक्त्या जगाम पुष्करं तदा॥ १०॥

Finding her so painful at heart, the king tried to make her understand in various ways and in order to adore the goddess Sāvitrī herself with great devotion, he went to Puṣkara region.

तपश्चचार तत्रैव संयत: शतवत्सरम्।
न ददर्श च सावित्रीं प्रत्यादेशो बभूव ह॥ ११॥

He performed *tapas* with great devotion for a hundred years. Still the goddess did not appear before him. A message however was received from her.

शुश्रावकाशवाणीं च नृपेन्द्रश्चाशरीरिणीम्।
गायत्रीदशलक्षं च जपं कुर्विति नारद॥ १२॥
एतस्मिन्नन्तरे तत्र प्राजगाम पराशर:।
प्रणनाम नृपस्तं च मुनिर्नृपमुवाच॥ १३॥

O Nārada, the king had the divine voice from the sky at the same time which said: "You recite the Gāyatrī *mantra* ten lakh times." In the meantime the sage Parāśara arrived there. The king bowed before him in reverence. Thereafter the sage spoke to the king.

पराशर उवाच

सकृज्जपश्चं गायत्र्या: पापं दिनकृतं हरेत्।
दशधा प्रजपोन्नृणां दिवारात्र्यघमेव च॥ १४॥

Parāśara said—By reciting the name of Gāyatrī a person is relieved of all the sins earned during the day and by reciting it ten times the sin committed during the day and the night disappear.

शतधा च जपाच्चैवं पापं मासार्जितं परम्।
सहस्रधा जपाच्चैव कल्मषं वत्सरार्जितम्॥ १५॥

By reciting the mantra of Gāyatrī a hundred times, the sins committed by a person during a month vanish and by reciting the same *mantra* a thousand times a person is relieved of the sins committed by him during one year.

लक्षं जन्मकृतं पापं दशलक्षं त्रिजन्मन:।
सर्वजन्मकृतं पापं शतलक्षो विनश्यति॥ १६॥

By reciting the *mantra* for a lakh of times, the sins committed during the entire life disappear and by reciting the same *mantra* ten lakh times, the sins committed during three births disappear. Similarly by reciting the *mantra* one thousand lakh times, the sins committed during all the lives disappear.

करोति मुक्तिं विप्राणां जपो दशगुणस्तत:।
करं सर्पफणाकारं कृत्वा तद्रन्ध्रमुद्रितम्॥ १७॥
आनम्रमूर्धमचलं प्रजपेत्प्राङ्मुखो द्विज:।
अनामिकामध्यदेशादधो वामक्रमेण च॥ १८॥
तर्जनीमूलपर्यन्तं जपस्यैष क्रम: करे।
श्वेतपङ्कजबीजानां स्फाटिकानां च संस्कृताम्॥ १९॥
कृत्वा वा मालिकां राजञ्जपेत्तीर्थे सुरालये।
संस्थाप्य मालामश्वत्थपत्रसप्तसु संयत:॥ २०॥
कृत्वा गोरोचनाक्तां च गायत्र्या स्नापयेत्सुधी:।
गायत्रीशतकं तस्यां जपेच्च विधिपूर्वकम्॥ २१॥

By reciting the *mantra* ten times more the Brāhmaṇas achieve salvation. A Brāhmaṇa should get himself seated facing the east. He should turn his hands like the serpents hood. Raising the hands he should remain in that position. Then he should be tilted a little. He should then start the recitation from the lowest mark of the little finger and moving on the lower side turning to the left, should move to the lower part of the fore-finger and then touch the thumb. This is the method of the recitation of the mantra with hands. O king, one should make a rosary of the seeds of the white lotus or the beads of the crystal stone and seated in a temple or a sacred place, one should perform the recitation. Prior to that, one should place the rosary on the seven leaves of a pīpala tree and the fragrance paste should be applied to it. Thereafter reciting the hymn of Gāyatrī, the rosary should be washed. Then one should recite the hymn of Gāyatrī a hundred times appropriately.

अथवा पञ्चगव्येन स्नाता माला च संस्कृता।
अथ गङ्गोदकेनैव स्नाता वाऽतिसुसंस्कृता॥ २२॥
एवंक्रमेण राजर्षे दशलक्षं जपं कुरु।
साक्षाद्द्रक्ष्यसि सावित्रीं त्रिजन्मपातकक्षयात्॥ २३॥

Alternatively by offering the *Pañcagavya* and the water of the Gaṅgā, the rosary gets consecrated. O royal sage, the hymn of Gāyatrī should be recited ten lakh times which removes the sins of all the three births after which you will surely have an audience with Sāvitrī.

नित्यं नित्यं त्रिसंध्यं च करिष्यसि दिने दिने।
मध्याह्ने चापि सायाह्ने प्रातरेव शुचिः सदा॥ २४॥

Thus, you should repeat the recitation of Gāyatrī hymn thrice a day in the morning, noon and evening getting yourself purified.

संध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु।
यदह्ना कुरुते कर्म न तस्य फलभाग्भवेत्॥ २५॥

Because without performing *sandhyā* one remains unclean and is therefore considered to be unfit form performing any religious acts. The one who performs and whatever he performs during the day, he does not get the reward for it.

नोपतिष्ठति यः पूर्वां नोपास्ते यश्च पश्चिमाम्।
स शूद्रवद्बहिष्कार्यः सर्वस्माद्द्विजकर्मणः॥ २६॥
यावज्जीवनपर्यन्तं यस्त्रिसंध्यं करोति च।
स च सूर्यसमो विप्रस्तेजसा तपसा सदा॥ २७॥

Such of the Brāhmaṇas who do not perform *sandhyā* during the morning as well as the evening, are considered to be excommunicated from the rites performed by the Brāhmaṇas.

Such of the Brāhmaṇas who perform *sandhyā* during all the three times a day get the glory of the sun and shine like him.

तत्पादपद्मरजसा सद्यः पूता वसुंधरा।
जीवन्मुक्तः स तेजस्वी संध्यापूतो हि यो द्विजः॥ २८॥
तीर्थानि च पवित्राणि तस्य स्पर्शनमात्रतः।
ततः पापानि यान्त्येव वैनतेयादिवोरगाः॥ २९॥

The earth gets purified with the dust of the feet of such Brāhmaṇas. Such Brāhmaṇas who get purified with the reciting of Gāyatrī hymn, achieve great glory and are freed from human life. With their very touch all the sacred places get purified. All their sins at once disappear in the same way as the serpents disappear at the sight of a Garuḍa.

न गृह्णन्ति सुराः पूजां पितरः पिण्डतर्पणम्।
स्वेच्छया चरतश्चैव त्रिसंध्यरहितस्य च॥ ३०॥

The one who does not perform *sandhyā* thrice a day and conducts himself according to his own will, the gods do not accept the offering made by him and the manes do not accept the *piṇḍas* offered by him.

विष्णुमन्त्रविहीनश्च त्रिसंध्यरहितो द्विजः।
एकादशीविहीनश्च विषहीनो यथोरगः॥ ३१॥

The one who is deprived of *mantra* of Viṣṇu, fails to perform *sandhyā* thrice a day, does not fast on the eleventh day of moon, such a Brāhmaṇa becomes like a serpent without its poison.

The one who takes food without first offering it to the lord, the one who rides a bull, the one who eats the food of Śūdras, he is compared with a snake having no poison.

हरेरनैवेद्यभोजी धावको वृषवाहकः।

शूद्रान्नभोजी विप्रश्च विषहीनो यथोरगः॥३२॥

The one who burns the bodies of the Śūdras, takes a Śūdra as his wife and eats with them, such a Brāhmaṇa is considered to be a serpent without poison.

शवदाही च शूद्राणां यो विप्रो वृषलीपतिः।

शूद्राणां सूपकारश्च विषहीनो यथोरगः॥३३॥

शूद्राणां च प्रतिग्राही च यो द्विजः।

असिजीवी मषीजिवी विषहीनो यथोरगः॥३४॥

The one who receives charity from Śūdras, performs *yajña* for them and makes a living by means of his sword or conducts like a revenue officer, such a Brāhmaṇa is considered to be a serpent without poison. The one who consumes food from a widow having no son, the women in period and the one earning his livelihood by forcing his wife on evil path, such a Brāhmaṇa and the money-lender are considered to be snakes without poison.

यो विप्रोऽवीरान्नभोजी ऋतुस्नातान्नभोजकः।

भगजीवी वार्धुषिको विषहीनो यथोरगः॥३५॥

यः कन्याविक्रयी विप्रो यो हरेर्नादिक्रयी।

यो विद्याविक्रयी भूप विषहीनो यथोरगः॥३६॥

सूर्योदये च योऽन्नभोजी मत्स्यभोजी च यो द्विजः।

शिलापूजादिरहितो विषहीनो यथोरगः॥३७॥

O king, the one who sells away his daughter, sells away the figures of gods, the Brāhmaṇa who sells away knowledge, he is considered to be a serpent without poison. One who takes food twice at dawn, the one who consumes fish, one who does not perform *pūjā* of *Śālagrāma*, such a Brāhmaṇa is considered to be a serpent without poison.

इत्युक्त्वा च मुनिश्रेष्ठः सर्वं पूजाविधिक्रमम्।

तमुवाच च सावित्र्या ध्यानादिकमभीप्सितम्॥३८॥

दत्त्वा सर्वं नृपेन्द्राय प्रययौ स्वालयं मुनिः।

राजा संपूज्य सावित्री ददर्श वरमाप च॥३९॥

Thus speaking the best of the sages made the king aware of the correct method of the adoration of Sāvitrī, her *dhyānam* and other details. Thus making the king aware of all the details about adoration the sage left for his place. Thereafter the king adoring Sāvitrī achieved a boon from her.

नारद उवाच

किंवा ध्यानं च सावित्र्याः किंवा पूजाविधानकम्।

स्तोत्रं मन्त्रं च किं दत्त्वा प्रययौ से पराशरः॥४०॥

Nārada said—What is the method of the adoration of Sāvitrī, what is her *dhyānam*, *stotra* and *mantra* which was given by the sage Parāsāra to the king?

नृपः केन विधानेन संपूज्य श्रुतिमातरम्।

वरं च किंवा संप्राप वद साऽश्वपतिर्नृपः॥४१॥

How did the king Aśvapati adore Sāvitrī, the mother of the Vedas and what type of boon could he get from her? You kindly tell me.

श्रीनारायण उवाच

ज्येष्ठे शुक्लत्रयोदश्यां शुद्धे काले च संयतः।

व्रतमेतच्चतुर्दश्यां व्रती भक्त्या समाचरेत्॥४२॥

Nārāyaṇa said—One should perform *vrata* on the thirteenth or fourteenth day of the black fortnight of the month of Jyeṣṭha. A devotee should perform the *pūjā* of Sāvitrī.

व्रतं चतुर्दशाब्दं च द्विसप्तफलसंयुतम्।

दत्त्वा द्विसप्तनैवेद्यं पुष्पधूपादिकं तथा॥४३॥

वस्त्रं यज्ञोपवीतं च भोज्यं च विधिपूर्वकम्।

संस्थाप्य मङ्गलघटं फलशाखासमन्वितम्॥४४॥

गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्।

संपूज्य पूजयेदिष्टं घट आवाहिते मुने॥४५॥

शृणु ध्यानं च सावित्र्याश्चोक्तं माध्यंदिने च यत्।

स्तोत्रं पूजाविधानं च मन्त्रं व सर्वकारमदम्॥४६॥

After performing the *vrata* for fourteen years the *naivedyas*, flowers, essence, clothes, *yajñopavīta* and eatables should be offered. Thereafter fruits and fresh leaves should be consecrated followed by the adoration of Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī. He should invoke the presence of his family goddess over the vase. O sage, according the *Mādhyandinīśakhā* of *Yajurveda*, the *dhyānam* and the stotra of Sāvitrī should be recited besides performing *pūjā*. I am now speaking out the *mantra* of the goddess which brings about success to all.

तप्तकाञ्चनवर्णाभां ज्वलन्तीं ब्रह्मतेजसा।
ग्रीष्ममध्याह्नमार्तण्डसहस्रसमसुप्रभाम्॥ ४७॥
ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम्।
वह्निशुद्धांशुकाधानां भक्तानुग्रहकारिकाम्॥ ४८॥
सुखदां मुक्तिदां शान्तां कान्तां च जगतां विधेः।
सर्वसंपत्स्वरूपां च प्रदात्रीं सर्वसंपदाम्॥ ४९॥
वेदाधिष्ठातृदेवीं च वेदशास्त्रस्वरूपिणीम्।
वेदे बीजस्वरूपां च भजे त्वां वेदमातरम्॥ ५०॥

The goddess has the complexion of molten gold, having the lustre of Brahman and the glory exceeding thousands of suns of the summer season at noon, wearing a smile on her face, adorned with all the ornaments, clad in the clothes purified by the god of fire and the one who always remains eager to shower her grace over her devotees. She is the bestower of pleasures and salvation. She is peaceful and is the wife of the creator of the universe. She is the form of all the treasures, a bestower of wealth, the goddess of the Vedas. I serve the mother of the Vedas.

ध्यात्वा ध्यानेन चानेन दत्त्वा पुष्पं स्वमूर्धनि।
पुनर्ध्यात्वा घटे भक्त्या देवीमावाहयेद्व्रती॥ ५१॥
दत्त्वा षोडशोपचारं वेदोक्तमन्त्रपूर्वकम्।
संपूज्य स्तुत्वा प्रणमेदेवं देवीं विधानतः॥ ५२॥

Thus meditating upon her the performer should place the flowers on her head and should invoke the goddess in the vase. Thereafter, reciting the Vedic hymns one should adore the goddess in sixteen ways, offering her prayers and salutations.

आसनं पाद्यमर्घ्यं च स्नानीयं चानुलेपनम्।
धूपं दीपं च नैवेद्यं ताम्बूल शीतलं जलम्॥ ५३॥
वसनं भूषणं माल्यं गन्धमाचमनीयकम्।
मनोहरं सुतल्पं च देयान्येतानि षोडश॥ ५४॥

Thereafter, he should provide a bath, besides offering *pādya*, *arghya* and water for bathing besides the paste, the essence, the lamp, naivedya, betel, cool water, the cloth, the ornaments, rosary, sandal-paste, sipping of water and the beautiful bed. These are the sixteen types of offerings.

दारुसारविकारं च हेमादिनिर्मितं च वा।
देवाधारं पुण्यदं च मया तुभ्यं निवेदितम्॥ ५५॥

One should offer sixteen things by reciting the sixteen *mantras*. A wooden seat or the seat made of gold which should be suitable for the seating of the gods, I am offering for the gods.

तीर्थोदकं च पाद्यं पुण्यदं प्रीतिदं महत्।
पूजाङ्गभूत शुद्धं च मया भक्त्या निवेदितम्॥ ५६॥
पवित्ररूपमर्घ्यं च दूर्वापुष्पाक्षतान्वितम्।
पुण्यदं शङ्खतोयाक्तं मया तुभ्यं निवेदितम्॥ ५७॥

I offer with devotion the water of the sacred places for washing the feet, which is quite pure and is suitable for performing *pūjā*. I offer the sacred *arghya* which consists of *Dūrvā*-grass, flowers and rice. Besides the sacred water poured with conch is offered by me.

सुगन्धि धात्रीतैलं च देहसौन्दर्यकारणम्।
मया निवेदितं भक्त्या स्ननानीयं प्रतिगृह्यताम्॥ ५८॥
मलयाचलसंभूतं देहशोभाविवर्द्धनम्।
सुगन्धियुक्तं सुखदं मया तुभ्यं निवेदितम्॥ ५९॥

I am offering the fragrant oil of myrobalan which increases beauty, for the purpose of bathing. You kindly accept it. I offer the sandal-paste, which is grown in Malayācala, increases the beauty of the body, is fragrant and bestows pleasure.

गन्धद्रव्योद्भवः पुण्यः प्रीतिदो दिव्यगन्धदः।
मया निवेदितो भक्त्या धूपोऽयं प्रतिगृह्यताम्॥६०॥
जगतां दर्शनीयं च दर्शनं दीप्तिकारणम्।
अन्धकारध्वंसबीजं मया तुभ्यं निवेदितम्॥६१॥

I offer with devotion the fragrant and sacred essence which may kindly be accepted. I am offering to you the lamp which illumines the universe and helps the sight, is the cause of light and is the remover of darkness.

तुष्टिदं पुष्टिदं चैव प्रीतिदं क्षुद्विनाशनम्।
पुण्यदं स्वादुरूपं च नैवेद्यं प्रतिगृह्यताम्॥६२॥

I offer the *Naivedya* which provides satisfaction, growth, love and removes hunger beside being tasteful and graceful.

ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
तुष्टिदं पुष्टिदं चैव मया भक्त्या निवेदितम्॥६३॥
संशीतलं वासितं च पिपासानाशकारणम्।
जगतां जीवरूपं च जीवनं प्रतिगृह्यताम्॥६४॥

You kindly accept it. I am offering you the best of betels which is quite charming, is filled with camphor, fragrant and provides satisfaction and growth. I am offering the water which is quite cool, fragrant, is the remover of thirst besides being the life of the universe. You kindly accept it.

देहशोभास्वरूपं च सभाशोभाविवर्द्धनम्।
कार्पासजं च कृमिजं वसनं प्रतिगृह्यताम्॥६५॥

I am offering the cotton and silken cloth which increases the charm of the body and glory of the body in the assembly. You kindly accept it.

काञ्चनादिभिराबद्धं श्रीयुक्तं श्रीकरं सदा।
सुखदं पुण्यदं चैव भूषणं प्रतिगृह्यताम्॥६६॥

I am offering the divine ornaments made of gold and other metals which are beautiful to look at, which are the cause of glory and quite pleasant. You kindly accept them.

नानापुष्पलताकीर्णं बहुभासा समन्वितम्।
प्रीतिदं पुण्यदं चैव माल्यं वै प्रतिगृह्यताम्॥६७॥

I am offering the garland of flowers and creepers with extremely shining, which increase love and gives righteous. You kindly accept it.

सर्वमङ्गलरूपश्च सर्वमङ्गलदो वरः।
पुण्यप्रदश्च गन्धाढ्यो गन्धश्च प्रतिगृह्यताम्॥६८॥
शुद्धं शुद्धिप्रदं चैव पुण्यदं प्रीतिदं महत्।
रम्यमाचनीयं च मया दत्तं प्रगृह्यताम्॥६९॥

I am offering you the fragrant essence which is the form of all welfare; it is the bestower of welfare, the best and meritorious. You kindly accept it. I am offering you the clean water which removes dirt and helps in keeping one clean, is quite adorable and fit for sipping. You kindly accept it.

रत्नसारादिनिर्माणं पुष्पचन्दनसंयुतम्।
सुखदं पुण्यदं चैव सुतल्पं प्रतिगृह्यताम्॥७०॥

I am offering you a meritorious and beautiful bed which is made of the essence of the gems and is adorned with flowers and sandal. You kindly accept it.

नानावृक्षसमुद्भतं नानारूपसमन्वितम्।
फलस्वरूपं फलदं फलं च प्रतिगृह्यताम्॥७१॥

I am offering you fruits of several keÂiend efo trees which are quite sweet and tasteful. You kindly accept them.

सिन्दूरं च वरं रम्यं भालशोभाविवर्धनम्।
भूषणं भुषणानां च सिन्दूरं प्रतिगृह्यताम्॥७२॥
विशुद्धग्रन्थिसंयुक्तं पुण्यसूत्रविनिर्मितम्।
पवित्रं वेदमन्त्रेण यज्ञसूत्रं च गृह्यताम्॥७३॥

I am offering you the saffron which is the best, beautful, increases the beauty of one's forehead and is a substitute for ornament; kindly accept it. I am offering you the sanctified *yajñopavīta* with pure knots and is made of divine *Śūdras* and purified by the Vedic hymn. You kindly accept it.

द्रव्याण्येतानि मूलेन दत्त्वा स्तोत्रं पठेत्सुधीः।
ततः प्रणम्य विप्राय व्रती दद्याच्च दक्षिणाम्॥७४॥

Thus all the articles should be offered reciting the Mūla *mantra* and thereafter the intelligent

people should recite the stotra. Then after bowing before her, the *dakṣiṇā* should be given over to the Brāhmaṇas.

सावित्रीति चतुर्थ्यन्तं वह्निजायान्तमेव च।

लक्ष्मीमायाकामपूर्वं मन्त्रमष्टाक्षरं विदु:॥७५॥

By adding the prefixes of 'श्रीं ह्रीं क्लीं' to Lakṣmī, Māyā and Kāma, together with the fourth form of Sāvitrī (सावित्र्यै) and further adding the word Svāhā as a suffix, the *mantra* 'श्रीं ह्रीं क्लीं सावित्र्यै स्वाहा' is formed. This eight letter *mantra* has been called the basic or the seed-*mantra* by the intellectuals.

श्रीं ह्रीं कलीं सावित्र्यै स्वाहा।

मध्यन्दिनोक्त स्तोत्रं च सर्ववाञ्छाफलप्रदम्।

विप्रजीवनरूपं च निबोध कथयामि ते॥७६॥

कृष्णेन दत्ता सावित्री गोलोके ब्रह्मणे पुरा।

न याति सा तेन सार्धं ब्रह्मलोकं तु नारद॥७७॥

Now you listen to the *mantra* of Sāvitrī which fulfils all the desires according to *Mādhyandinī-śākhā* and is the life line for the Brāhmaṇas. You listen to it.

ब्रह्म कृष्णाज्ञया भक्त्या पर्यष्टौद्वेदमातरम्।

तदा सा परितुष्टा च ब्रह्माणं चक्रमे सती॥७८॥

O Nārada— Lord Śrī Kṛṣṇa had initially given away Sāvitrī to Brahmā but she did not agree to go with Brāhmaṇa to the Brahmaloka. Thereafter at the command of lord Kṛṣṇa when Brahmā adored the mother of the Vedas, then the chaste lady agreed to accompany Brahmā.

ब्रह्मोवाच

नारायणस्वरूपे च नारायणि सनातनि।

नारायणात्समुद्भूते प्रसन्ना भव सुन्दरि॥७९॥

Brahmā said—O goddess, you have the form of Nārāyaṇa and are called Nārāyaṇī as well as Sanātani. You have emerged from lord Nārāyaṇa. O beautiful one, you be pleased with me.

तेज: स्वरूपे परमे परमानन्दरूपिणि।

द्विजातीनां जातिरूपे प्रसन्ना भव सुन्दरि॥८०॥

You possess extreme lustre and are quite blissful. O beautiful one, you are of the caste of Brāhmaṇas and you be pleased with me.

नित्ये नित्यप्रिये देवि नित्यानन्दस्वरूपिणि।

सर्वमङ्गलरूपेण प्रसन्ना भव सुन्दरि॥८१॥

O goddess, you are eternal, are always loved and are blissful. You bestow all the welfare on all and therefore be pleased.

सर्वस्वरूपे विप्राणां मन्त्रसारे परात्परे।

सुखदे मोक्षदे देवि प्रसन्ना भव सुन्दरि॥८२॥

O goddess, you are everything for the Brāhmaṇas, the essence of the *mantras* and are the best of the best. O beautiful one, you bestow pleasure and redemption; you be pleased with me.

विप्रपापेध्मदाहाय ज्वलदग्निशिखोपमे।

ब्रह्मतेज:प्रदे देवि प्रसन्ना भव सुन्दरि॥८३॥

O goddess, you are like a fire flame for the burning of the sins of the Brāhmaṇas and you bestow the glory of Brāhmaṇas. O beautiful one, you be pleased.

कायेन मनसा वाचा यत्पापं कुरुते द्विज:।

तत्ते स्मरणमात्रेण भस्मीभूतं भविष्यति॥८४॥

Whatever sins are committed by the Brāhmaṇa by his speech or deed, are washed away by the mere reciting of your name.

इत्युक्त्वा जगतां धाता तत्र तस्थौ च संसदि।

सावित्री ब्रह्मणा सार्द्धं ब्रह्मलोकं जगाम सा॥८५॥

अनेन स्तवराजेन संस्तुयाश्वपतिर्नृप:।

ददर्श तां च सावित्रीं वरं प्राप मनोगतम्॥८६॥

Brahmā the creator of the universe kept quiet after thus speaking. Thereafter, Sāvitrī went to *Brahmaloka* accompanied by Brahmā. The king Aśvapati adored Sāvitrī with the same *stotra*. Sāvitrī then appeared before him and gave him the desired boon.

स्तवराजमिदं पुण्यं त्रि:संध्यायां च य: पठेत्।

पाठे चतुर्णां वेदानां यत्फलं तल्लभेद्ध्रुवम्॥८७॥

Whosoever recites the same stotra thrice a day, he surely achieves the merit of reciting all the four Vedas.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्युपाख्याने सावित्रीस्तोत्रकथनं नाम त्रयोविंशोऽध्याय:॥ २३॥

अथ चतुर्विंशोऽध्याय:

Chapter – 24

The adoration of Sāvitrī

श्रीनारायण उवाच

स्तुत्वा सोऽश्वपतिस्तेन संपूज्य विधिपूर्वकम्।

ददर्श तत्र तां देवीं सहस्त्रार्कसमप्रभाम्॥ १॥

उवाच सा तं राजानं प्रसन्ना सस्मिता सती।

यथा माता स्वपुत्रं च द्योतयन्ती दिशास्त्विषा॥ २॥

Nārāyaṇa said—The king Aśvapati adored Sāvitrī with the great stotra performing her the *pūjā* properly who appeared before him having the lustre of a thousand suns. The goddess Sāvitrī came to the king with a smiling face and spoke to him as if a mother was speaking to her son. The entire region illumined with the lustre of Sāvitrī.

सावित्र्युवाच

जानामि ते महाराज यत्ते मनसि वर्तते।

वाञ्छितं तव पत्न्याश्च सर्वं दास्यामि निश्चितम्॥ ३॥

Sāvitrī said—O great king I am well aware of the desire of your mind; therefore I shall surely fulfil your as well as your wife's desires.

साध्वी कन्याभिलाषं च करोति तव कामिनी।

त्वं प्रार्थयसि पुत्रं च भविष्यति च ते क्रमात्॥ ४॥

The chaste lady desires for a daughter and you are desirous of having a son. The desires of both of you will be fulfilled.

इत्युक्त्वा सा महादेवी ब्रह्मलोकं जगाम ह।

राजा जगाम स्वगृहं तत्कन्याऽऽदौ बभूव ह॥ ५॥

आराधनाच्च सावित्र्या बभूव कमला कला।

सावित्रीति च तन्नाम चकाराश्वपतिर्नृप:॥ ६॥

Thus speaking, the great goddess returned to *Brahmaloka* and the king also returned to his abode. Thereafter a girl was born from the ray of goddess Lakṣmī—who was given the name of Sāvitrī.

कालेन सा वर्द्धमाना बभूव च दिने दिने।

रूपयोवनसंपन्ना शुक्ले चन्द्रकला यथा॥ ७॥

सा वरं वरयामास द्युमत्सेनात्मजं तदा।

सावित्री सत्यवन्तं च नानागुणसमन्वितम्॥ ८॥

The girl continued growing up like the moon of the bright fortnight and in a short time she became quite youthful. Thereafter Sāvitrī accepted Satyavān as her husband, who was the son of Dyumatsena and was quite truthful and virtuous.

राजा तस्मै ददौ तां च रत्नभूषणभूषिताम्।

स च सार्द्धं कौतुकेन तां गृहीत्वा गृहं ययौ॥ ९॥

स च संवत्सरेऽतीते सत्यवान्सत्यविक्रम:।

जगाम फलकाष्ठार्थं प्रहर्षं पितुराज्ञया॥ १०॥

The king adorning his daughter Sāvitrī with all the ornaments gave her away in marriage to Satyavān. Both of them then went to the place of Satyavān pleasantly. After a year the truthful Satyavān, went to the forest with the permission of his father to collect fruits and roots and fire wood.

जगाम तत्र सावित्री तत्पश्चाद्दैवयोगत:।

निपत्य वृक्षाद्दैवेन प्राणांस्तत्याज सत्यवान्॥ ११॥

As a move of the destiny Sāvitrī too accompanied him. There, in the thick forest Satyavān fell down from a tree and he died instantaneously.

यमस्तज्जीवपुरुषं बध्वाऽङ्गुष्ठसमं मुने।

गृहीत्वा गमनं चक्रे तत्पश्चात्प्रययौ सती॥ १२॥

पश्चात्तां सुन्दरीं दृष्ट्वा यम: संयमिनीपति:।

उवाच मधुरं साध्वीं साधूनां प्रवरो महान्॥ १३॥

O sage, Yama tied the *Jīvātamā* of Satyavān having the size of a thumb and proceeded on to his place. The chaste Sāvitrī also started following him. When the self-disciplined and noble-minded Yama found Sāvitrī who was extremely beautiful, following him, he then spoke to her in sweet words.

यम उवाच

अहो क्व यासि सावित्रि गृहीत्वा मानुषीं तनुम्।
यदि यास्यसि कान्तेन सार्द्धं देहं तदा त्यज॥ १४॥

Yama said—O Sāvitrī, where are you going with this human body? In case you want to accompany your husband you better put an end to the human body.

गन्तुं मर्त्यो न शक्नोति गृहीत्वा पाञ्चभौतिकम्।
देहं च यमलोकं च नश्वरं सदा॥ १५॥
पूर्णश्च भर्तुस्ते कालो ह्यभवद्भारते सति।
सवकर्मफलभोगार्थं सत्यवान्याति मद्गृहम्॥ १६॥

No one can reach the abode of Yama with the human body which consists of five elements (Earth, Water, Agni, Vāyu and Ākāśa). The time for your husband to stay on earth in Bhārata has come to an end. Therefore I am taking Satyavān to my place to enable him to bear the fruits of his deeds.

कर्मणा जायते जन्तुः कर्मणैव प्रलीयते।
सुखं दुःखं भयं शोकं कर्मणैव प्रपद्यते॥ १७॥
कर्मणेन्द्रो भवेज्जीवो ब्रह्मपुत्रः स्वकर्मणा।
स्वकर्मणा हरेर्दासो जन्मादिरहितो भवेत्॥ १८॥
स्वकर्मणा सर्वसिद्धिममरत्वं लभेद्ध्रुवम्।
लभेत्स्वकर्मणा विष्णोः सालोक्यादिचतुष्टयम्॥ १९॥

Because one is born as a result of his deeds and also meets with his end because of the same. He achieves pleasure and pain, danger and grief according to his own deeds. By his own deeds he once became Indras and also the sun of Brahmā. He also becomes the slave of lord Viṣṇu getting free from the cycle of birth and death. One becomes eternal and gets all the success because of his own deeds and he also achieves salvation from lord Viṣṇu because of his own deeds.

कर्मणा ब्राह्मणत्वं च मुक्तत्वं च स्वकर्मणा।
सुरत्वं मनुजत्वं च राजेन्द्रत्वं लभेन्नरः॥ २०॥
कर्मणा च मुनीन्द्रत्वं तपस्वित्वं च कर्मणा।
कर्मणा क्षत्रियत्वं च वैश्यत्वं च स्वकर्मणा॥ २१॥
कर्मणा चैव शूद्रत्वमनत्यजत्वं स्वकर्मणा।
स्वकर्मणा च म्लेच्छत्वं लभते नात्र संशयः॥ २२॥

A man achieves Brahminhood, salvation, godliness and becomes human or king because of his own deeds. By one's own deeds, one becomes a sage, an ascetic, a *Kṣatriya*, a *Vaiṣṇava*, a *Śūdra*, a *Cāṇḍāla* and *Mleccha*. There is no doubt about it.

स्वकर्मणा जङ्गमत्वं स्थावरत्वं स्वकर्मणा।
स्वकर्मणा च शैलत्वं वृक्षत्वं च स्वकर्मणा॥ २३॥
स्वकर्मणा पशुत्वं च पक्षित्वं च स्वकर्मणा।
स्वकर्मणा क्षुद्रजन्तुः कृमित्वं च स्वकर्मणा॥ २४॥
स्वकर्मणा च सर्पत्वं गन्धर्वत्वं स्वकर्मणा।
स्वकर्मणा राक्षसत्वं किन्नरत्वं स्वकर्मणा॥ २५॥
स्वकर्मणा च यक्षत्वं कूष्माणण्डत्वं स्वकर्मणा।
स्वकर्मणा च प्रेतत्वं वेतालत्वं स्वकर्मणा॥ २६॥
भूतत्वं च पिशाचत्वं डाकिनीत्वं स्वकर्मणा।
दैत्यत्वं दानवत्वं चाप्यसुरत्वं स्वकर्मणा॥ २७॥
कर्मणा पुण्यवाञ्जीवो महापापी स्वकर्मणा।
कर्मणा सुन्दरोऽरोगी महारोगी च कर्मणा॥ २८॥
कर्मणा चाङ्गहीनत्वं बधिरश्च स्वकर्मणा।
कर्मणा चान्धः काणश्च कुत्सितश्च स्वकर्मणा॥ २९॥

By his own deeds a human being moves around and by his own deeds he becomes static. By one's own deeds one becomes a moutnain, a tree an animal and a bird. Because of his own deeds one becomes an insignificant creature, an insect, a reptile, a *Gandharva*, a *Rākṣasa*, a *Kinnara*, a *Yakṣa* and a *Kuṣmāṇḍa*, a *Vetāla*, a *Preta*, a goblin, a *Piśāca* and a *Ḍākinī*. He becomes with his own deeds, a Daitya, a Dānava, a Asura and a noble soul or an evil spirit with his own deeds. Because of his own deeds he becomes beautiful, healthy, suffers from the disease and becomes blind, one-eyed and degraded.

कर्मणा नरकं यान्ति जीवाः स्वर्गं स्वकर्मणा।
कर्मणा शक्रलोकं च सूर्यलोकं स्वकर्मणा॥ ३०॥
कर्मणा चन्द्रलोकं च वह्निलोकं स्वकर्मणा।

कर्मणा वायुलोकं च कर्मणा वरुणालयम्॥ ३१॥

By his own deeds the creatures go to Indraloka, Sūryaloka, Candraloka, Agniloka, Vāyuloka and Varuṇloka.

तथा कुबेरलोकं च नरो याति स्वकर्मणा।

कर्मणा ध्रुवलोकं च शिवलोकं स्वकर्मणा॥ ३२॥

याति नक्षत्रलोकं च सत्यलोकं स्वकर्मणा।

जनोलोकं तपोलोकं महर्लोकं स्वकर्मणा॥ ३३॥

By his own deeds, one reaches the abode of Kubera, Dhruvaloka, Śivaloka, the constellations, Satyaloka, Janoloka, Tapoloka and Maharloka.

स्वकर्मणा च पातालं ब्रह्मलोकं स्वकर्मणा।

कर्मणा भारतं पुण्यं सर्वेषामीप्सितं परम्॥ ३४॥

By one's own deeds one reaches *Brahmaloka* and also takes birth in the land of Bhārata which is desired by all.

कर्मणा याति वैकुण्ठं गोलोकं च निरामयम्।

कर्मणा चिरजीवी च क्षणायुश्च स्वकर्मणा॥ ३५॥

He achieves Vaikuṇṭha and the sinless *Goloka* because of his own deeds. He achieves a long life on a short life because of his own deeds.

कर्मणा कोटिकल्पायुः क्षीणायुश्च स्वकर्मणा।

जीवसंसारमात्रायुर्गर्भे मृत्युः स्वकर्मणा॥ ३६॥

With his own deeds, he gets life as long as crores of *kalpas* and short life by his own deeds. One gets short life for a moment because of his own deeds and also dies in the mother's womb because of his own deeds.

इत्येवं कथितं सर्वं मया तत्त्वं च सुन्दरि।

कर्मणा ते मृतो भर्ता गच्छ वत्से यथासुखम्॥ ३७॥

O beautiful one, thus I have told you everything about all the *tattvas*. O daughter, your husband has died because of his own *karma*, therefore you better go back to your abode.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्यु०
सावित्रीयमसंवादे कर्मणः सर्वहेतुत्वप्रदर्शनं नाम
चतुर्विंशोऽध्यायः॥ २४॥

अथ पञ्चविंशोऽध्याय:

Chapter – 25

Questioning of Yama by Sāvitrī

श्रीनारायण उवाच

यमस्य वचनं श्रुत्वा सावित्री च पतिव्रता।
तुष्टाव परया भक्त्या तमुवाच मनस्विनी॥ १॥

Śrī Nārāyaṇa said—On hearing the words of Yama, the chaste Sāvitrī praised him with great devotion and then said.

सावित्र्युवाच

किं कर्म वा शुभं धर्मराज किंवाऽशुभं नृणाम्।
कर्म निर्मूलयन्त्येव केन वा साधवो जना:॥ २॥

Sāvitrī said—O lord of Dharma, what is truth and what are bad deeds for a human beings? Which are the deeds, which are discarded by the noble people?

कर्मणां बीजरूप: क: को वा कर्मफलप्रद:।
किं कर्म तद्भवेत्केन को वा तद्धेतुरेव च॥ ३॥

What is the seed of actions? Who provides reward for one's actions? What is *karma* (deeds)? Who performs it? What is the reason for it?

को वा कर्मफलं भुङ्क्ते को वा निर्लिप्त एव च।
को वा देही कश्च देह: को वाऽत्र कर्मकारक:॥ ४॥

Who enjoys the fruit of one's deeds? Who gets involved in it? Who possesses a body? What is a body? Who performs deeds?

किं वा ज्ञानं मनो बुद्धि: के वा प्राणा: शरीरिणाम्।
कानीन्द्रियाणि किं तेषां लक्षणं देवताश्च का:॥ ५॥
भोक्ता भोजयिता को वा को भोग: का च निष्कृति:।
को जीव: परमात्मा कस्तन्मेव्याख्यातुमर्हसि॥ ६॥

What is the life of human beings? What are the organs of senses? What are their definitions? Who is there to be consumed? How can one get rid of one's deeds? What is life? What is the supreme soul? You kindly tell me.

यम उवाच

वेदेन विहितं कर्म तन्मन्ये मङ्गलं परम्।
अवैदिकं तु यत्कर्म तदेवाशुभमेव च॥ ७॥

अहैतुकी विष्णुसेवा संकल्परहिता सताम्।
कर्मनिर्मूलनात्मा वै सा चैव हरिभक्तिदा॥ ८॥

Yama said—The deeds which in the Vedas are required to be performed, bestow welfare and those that are prohibited in the Vedas are inauspicious. The selfless service to lord Viṣṇu results in the destruction of the deeds and also bestows the devotion of lord Hari.

हरिभक्तो नरो यश्च स च मुक्तः श्रुतौ श्रुतम्।
जन्ममृत्युजराव्याधिशोकभीतिविवर्जितः॥ ९॥

The devotee of lord Viṣṇu always feels free and is unmindful of birth, death, old age, ailment, grief and fear. This is ordained in the Vedas.

मुक्तिश्च द्विविधा साध्वि श्रुत्युक्ता सर्वसंमता।
निर्वाणपददात्री च हरिभक्तिप्रदा नृणाम्॥ १०॥

O chaste lady, the Vedas have prescribed two types of salvation. One of them bestows *Nirvāṇa-pada* to the human being and the other bestows the devotion of lord Viṣṇu.

हरिभक्तिस्वरूपां च मुक्तिं वाञ्छन्ति वैष्णवाः।
अन्ये निर्वाणरूपां च मुक्तिमिच्छन्ति साधवः॥ ११॥

The Vaiṣṇava people get desirous of such a type of salvation which provides them with the devotion of the lord while the other devotees aspire for salvation alone.

कर्मणो बीजरूपश्च संततं तत्फलप्रदः।
कर्मरूपश्च भगवाञ्छ्रीकृष्णः प्रकृतेः परः॥ १२॥

Lord Kṛṣṇa who is beyond nature, is considered to be the seed of the deeds. He alone bestows reward for the same.

साऽपि तद्धेतुरूपश्च कर्म तेन भवेत्सति।
जीवः कर्मफलं भुङ्क्त आत्मा निर्लिप्त एव च॥ १३॥
आत्मनः प्रतिबिम्बं च देही जीवः स एव च।
पाञ्चभौतिकरूपश्च देहो नश्वर एव च॥ १४॥

He also happens to be the cause of the deeds; he always remains present everywhere and as such he alone is the cause of all the deeds. Human life has to reap the harvest of the deeds but the soul remains detached from the same. The reflection of the soul is considered to be the body as well as the soul in it. The body consists of the five perishable elements.

पृथिवी वायुराकाशो जलं तेजस्तथैव च।
एतानि सूत्ररूपाणि सृष्टिः सृष्टिविधौ हरेः॥ १५॥

In the universe of the lord, there are five elements known as the earth, the wind, the sky, the water and the fire.

कर्ता भोक्ता च देही च स्वात्मा भोजयिता सदा।
भोगो विभवभेदश्च निष्कृतिर्मुक्तिरेव च॥ १६॥

The body is the performer and the soul enjoys the results of the deeds. There are several types of pleasures of the world and the one who detracts himself from the same is sure to achieve salvation.

सदसद्भेदबीजे च ज्ञानं नानाविधं भवेत्।
विषयाणां विभागानां भेदबीजं च कीर्तितम्॥ १७॥

The knowledge about truth and untruth is of several types. The subject of *Ghaṭa* and *Paṭa* are the different parts of the same knowledge.

बुद्धिर्विवेचनारूपा ज्ञानसंदीपनी श्रुतौ।
वायुभेदाश्च वै प्राणा बलरूपाश्च देहिनाम्॥ १८॥
इन्द्रियाणां वै प्रवरमीश्वराणां समूहकम्।
प्रेरकं कर्मणां चैव दर्निवार्यं च देहिनाम्॥ १९॥
अनिरूप्यमदृश्यं च ज्ञानभेदं मनः स्मृतम्।
लोचनं श्रवणं घ्राणं त्वग्जिह्वादिकमिन्द्रियम्॥ २०॥
अङ्गिनामङ्गरूपं च प्रेरकं सर्वकर्मणाम्।
रिपुरूपं मित्ररूपं सुखदं दुःखदं सदा॥ २१॥
सूर्यो वायुश्च पृथिवी वाण्याद्या देवताः स्मृताः।
प्राणदेहादिभृद्यो हि स जीवः परिकीर्तितः॥ २२॥
परमात्मा परं ब्रह्म निर्गुणः प्रकृतेः परः।
कारणं कारणानां च श्रीकृष्णो भगवान्स्वयम्॥ २३॥
इत्येवं कथितं सर्वं मया पृष्टं यथागमम्।
ज्ञानिनां ज्ञानरूपं च गच्छ वत्से यथासुखम्॥ २४॥

The force which can distinguish between the various elements is called wisdom. Such elements are known in the Vedas as the seed of knowledge. Life is contained in the different forms of the wind. The wind is the only source of

keeping the sense organs active. The one which is the main essence of the supreme soul in the organs of senses, alone influences one in performing deeds, is inescapable for the creatures, is invisible and is a particle of wisdom. It is called the mind, it is the inspiration for all the actions of the creatures. It puts a man in grief by attracting him towards evil and becomes his enemy but when it diverts a person to noble deeds bestowing pleasure on him, it becomes his friend. The eyes, the ears, the nose, the skin and the tongue are the organs of senses. The sun, the wind, the earth and speech are the lords of the organs of senses. The one who bears the life and the body is called the *Jīva*. The lord himself address Śrī Kṛṣṇa as the supreme soul and Parabrahman, who is invisible, beyond nature and is the cause of all the causes. O daughter, I have thus given you replies to all the questions put forth by you according to the *śāstras* and which serve as great wisdom for the intellectuals. Therefore you leave the place now.

सावित्र्युवाच

त्वयक्त्वा क्व यामि कान्तं वा त्वां वा ज्ञानार्णवं बुधम्।
प्रश्नं यद्यत्करोमि त्वां तद्भवान्वक्तुमर्हति॥ २५॥

Sāvitrī said—"Where shall I go leaving my husband and a person like you who are the ocean of knowledge? Whatever questions I ask from you, kindly give me the answer.

कां कां योनिं याति जीव: कर्मणा केन वा यम।
केन वा कर्मणा स्वर्गं केन वा नरकं पित:॥ २६॥
केन वा कर्मणा मुक्ति: केन भक्तिर्भवेद्धरे:।
केन वा कर्मणा रोगी चारोगी केन कर्मणा॥ २७॥

Yama, with the influences of one's deeds, how many times one has to be reborn? O father, by performing which deeds does one go either to heaven or hell? Name to me the deeds by the performance of which one obtains the devotion of the lord. By performing which deed, does a man suffer from ailments and by performing which deeds is one freed from the ailment?

केन वा दीर्घजीवी च केनाल्पायुश्च कर्मणा।
केन वा कर्मणा दु:खी केन वा कर्मणा सुखी॥ २८॥
अङ्गहीनश्च काणश्च बधिर: केन कर्मणा।
अन्धो वा कृपणो वाऽपि प्रमत्त: केन कर्मणा॥ २९॥

By performing which deed does one get long life and by performing which does one get short life? By performing which deed does one become grief-stricken and by performing which deed does one enjoy pleasure?

By performing which deed is one born in life like limbless, one-eyed, deaf, blind, a miser or insane and a nagligent?

क्षिप्तोऽतिलुब्धकश्चौर: केन वा नरघातक:।
केन सिद्धिमवाप्नोति सालोक्यादिचतुष्टयम्॥ ३०॥

By performing which deeds does one become greedy, a great hunter or the killer of the people? How can one achieve success or the *Sālokya* type of salvation?

केन वा ब्राह्मणत्वं च तपस्वित्वं च केन वा।
स्वर्गभोगादिकं केन वैकुण्ठं केन कर्मणा॥ ३१॥

By performing which deeds does one become a Brāhmaṇa and an ascetic? By performing which deeds does one enjoy the pleasure of heaven and by performing which deeds does one achieve Vaikuṇṭha?

गोलोकं केन वा ब्रह्मन्सर्वोत्कृष्टं निरामयम्।
नरकं वा कतिविधं किंसंख्यं नाम किं तथा॥ ३२॥

O Brahman, by performing which deeds does one achieve *Goloka*, which is the best and all spotless? You kindly tell me the number and nature of hells.

को वा कं नरकं याति कियन्तं तेषु तिष्ठति।
पापिना कर्मणा केन को वा व्याधि: प्रजायते॥ ३३॥
यद्यदस्ति मया पृष्टं तन्मे व्याख्यातुमर्हसि॥ ३४॥

How does one achieve them and the period for which one stays there and what type of ailments have to be suffered by the sinners, you kindly answer me all the questions which I have put up to you.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० कर्मविपाके यमोक्त्यनन्तरं सावित्रीप्रश्नो नाम पञ्चविंशोऽध्याय:॥ २५॥

अथ षड्विंशोऽध्याय:

Chapter – 26

Yama answers Sāvitrī's questions

श्रीनारायण उवाच

सावित्रीवचनं श्रुत्वा जगाम विस्मयं यम:।
प्रहस्य वक्तुमारेभे कर्मपाकं च जीविनाम्॥ १॥

Nārāyaṇa said—On hearing the words of Sāvitrī, Yama was surprised and he then smiled and started speaking on the reward given to the humans as a result of their actions.

यम उवाच

कन्या द्वादशवर्षीया वत्से तवं वयसाऽधुना।
ज्ञानं ते सर्वविदूषां योगीनां ज्ञानिनां परम्॥ २॥

Yama said—O daughter, though you are at present a girl of twelve years age yet you possess intelligence of a great yogī of ancient times besides the intellectuals.

सावित्रीवरदानेन त्वं सावित्रीकला सति।
प्राप्ता पुरा भूभृता च तपसा तत्समा शुभे॥ ३॥

O damsel, in earlier times, your father performed a great *tapas* and got you as a boon from goddess Sāvitrī. You have achieved intelligence and beauty because you are born of the ray of Sāvitrī.

यथा श्री: श्रीपते: क्रोडे भवानी च भवोरसि।
यथा राधा च श्रीकृष्णे सावित्री ब्रह्मवक्षसि॥ ४॥
धर्मोरसि यथा मूर्ति: शतरूपा मनौ यथा।
कर्दमे देवहूतिश्च वसिष्ठेऽरुन्धती यथा॥ ५॥
अदिति: कश्यपे चापि यथाऽऽहल्या च गौतमे।
यथा शची महेन्द्रे च यथा चन्द्रे च राहिणी॥ ६॥
यथा रति: कामदेवे यथा स्वाहा हुताशने।
यथा स्वधा च पितृषु यथा संज्ञा दिवाकरे॥ ७॥

Therefore as Lakṣmī achieves glory in the lap of Viṣṇu, Bhavānī in the lap of Śiva, Rādhā in the lap of Kṛṣṇa, Sāvitrī in the lap of Brahmā, Mūrti in the lap of Dharma, Śatarūpā in the lap of Manu, Devahūti in the lap of Kardama, Arundhatī in the lap of Vasiṣṭha, Aditi in the lap of Kaśyapa, Ahalyā in the lap of Gautama, Indrāṇī in the lap of Indra, Rohiṇī in the lap of Candramā, Rati in the lap of Kāmadeva, Svāhā in the lap of Agni, Svadhā with the Pitris, Sañjñā with the Sun.

वरुणानी च वरुणे यज्ञे च दक्षिणा यथा।
यथा धरा वराहे च देवसेना च कार्तिके।
सौभाग्या सुप्रिया त्वं च भव सत्यवति प्रिये॥ ८॥
इति तुभ्यं वरं दत्तमपरं च यदीप्सितम्।
वृणु देवि महाभागे सर्वं दास्यामि निश्चितम्॥ ९॥

Varuṇānī in the lap of Varuṇa, *dakṣiṇā* in the lap of *yajña*, Pṛthivī in the lap of the Varāha incarnation of the lord and Devsenā in the lap of Kārttikeya feel glorious, similarly, O dear one, you will also become glorious in the lap of the fortunate Satyavān. I bestow this boon on you. O goddess, O virtuous one, what more can you ask from me? Whatever else is desired by you. I shall surely give you.

सावित्र्युवाच

सत्यवदौरसेनैव पुत्राणां शतकं मम।
भविष्यति महाभाग वरमेतन्मदीप्सितम्॥ १०॥
मत्पितु: पुत्रशतकं श्वशुरस्य च चक्षुषी।
राज्यलाभो भवत्वेवं वरमेवं मदीप्सितम्॥ ११॥

Sāvitrī said—O lord, I should get sons with the company of my husband Satyavān. This is my desire. Besides this, the eye-sight of my father-in-law may be restored and my father should be bestowed with a hundred sons. I should get back my kingdom. You kindly fulfil this desire of mine.

अन्ते सत्यवता सार्द्धं यास्यामि हरिमन्दिरम्।
समतीते लक्षवर्षे देहीमं मे जगत्प्रभो॥ १२॥
जीवकर्मविपाकं च श्रोतुं कौतूहलं च मे।
विश्वविस्तारबीजं च तन्मे व्याख्यातुमर्हसि॥ १३॥

O lord of the universe. I, after enjoying the company of my husband Satyavān for a lakh of years, should proceed to the abode of Viṣṇu. This is the boon I require from you. O lord, you

kindly enlighten me on the process of the soul crossing the ocean of this universe. You kindly tell me. I am quite anxious to listen to it. You kindly tell me.

यम उवाच

भविष्यति महासाध्वि सर्वं मानसिकं तव।
जीवकर्मविपाकं च कथयामि निशामय॥ १४॥
शुभानामशुभानां च कर्मणां जन्म भारते।
पुण्यक्षेत्रेऽत्र सर्वत्र नान्यत्र भूञ्जते जनाः॥ १५॥

Yama said—O immensely chaste lady, all your desires wil be fulfilled. I am now telling you about the reward of the deeds of the people. You listen to it. In the land of Bhārata, there emerge good and bad deeds and the people have to reap the harvest of their good or bad deeds, here itself and nowhere else.

सुरा दैत्या दानवाश्च गन्धर्वा राक्षसादयः।
नराश्च कर्मजनका न सर्वे समजीविनः॥ १६॥

All the gods, the demons, the Dānavas, Gandharvas, Rākṣasas and humans have to face the reward of their actions but this is not equal for all.

विशिष्टजीविनः कर्म भुञ्जते सर्वयोनिषु।
शुभाशुभं च सर्वत्र स्वर्गेषु नरकेषु च॥१७॥
विशेषतो मानवाश्च भ्रमन्ति सर्वयोनिशु।
शुभाशुभं भुञ्जते च कर्म पूर्वार्जितं परम्॥१८॥
शुभेन कर्मणा यान्ति ते स्वर्गादिकमेव च।
कर्मणा चाशुभेनैव भ्रमन्ति नरकेषु च॥१९॥
कर्मनिर्मूलने मुक्तिः सा चोक्ता द्विविधा मता।
निर्वाणरूपा सेवा च कृष्णस्य परमात्मनः॥२०॥
रोगी कुकर्मणा जीवश्चारोगी शुभकर्मणा।
दीर्घजीवी च क्षीणायुः सुखी दुःखी च निश्चितम्॥२१॥

Out of them only the humans perform the deeds or otherwise it is only in human form that one has to perform the good or bad deeds but the reward of the same good or bad deeds has to be faced in heaven or hell. The humans specially have to reap the harvest of their deeds in many births. They have to suffer for the misdeeds committed by them in their earlier births. As a result of performing the good deeds they go to heaven and by performing the bad deeds they have to go to hell. By not performing, one is freed from the result of the actions and achieves salvation. O chaste lady, salvation too is of two types, one is the salvation from birth and death and the other results in devotion of lord Kṛṣṇa. By performing bad deeds one attracts ailments and by performing good deeds, he is freed from the ailment. Because of the good or bad deeds he attains long life, short life, pleasure or pain.

अन्धादयश्चाङ्गहीनाः कुत्सितेन च कर्मणा।
सिद्ध्यादिकमवाप्नोति सर्वोत्कृष्टेन कर्मणा॥२२॥
सामान्यं कथितं सर्वं विशेषं शृणु सुन्दरि।
सुदुर्लभं सुभोग्यं च पुराणेषु श्रुतिष्वपि॥ २३॥

The one who performs bad deeds is born deformed, blind, deaf or having other deformities. The one who performs good deeds, meets with success.Thus, I have told you about the reward of ordinary deeds. Now you listen from me to something special which has been termed as difficult to get in the *śrutis*.

दुर्लभा मानवी जातिः सर्वजातिषु भारते।
सर्वाभ्यो ब्राह्मणः श्रेष्ठः प्रशस्तः सर्वकर्मसु॥ २४॥
विष्णुभक्तो द्विजश्चैव गरीयान्भारते ततः।
निश्कामश्च सकामश्च वैष्णवो द्विविधः सति॥ २५॥

For all the regions, it is difficult to be born on the sacred land of Bhārata. O chaste lady of all the castes, the Brāhmaṇas are the best and have been commended for their noble deeds in the land of Bhārata. Such of the Brāhmaṇas as are devoted to lord Vinṣu are considered to be the best. The Vaiṣṇavas are also of two types : those who perform selfless deeds and those who perform deeds with some desire in their mind.

सकामश्च प्रधानश्च निष्कामो भक्त एव च।
कर्मभोगी सकामश्च निष्कामो निरुपद्रवः॥ २६॥

The Vaiṣṇavas who perform deeds with definite desire, treat their actions as more

important but the selfless devotees of lord Viṣṇu give importance only to the devotion. The Vaiṣ ṇavas with desires has to face the result of his actions, whereas the selfless Vaiṣṇava is free from the result of his good or bad actions.

स याति देहं त्यक्त्वा च पदं विष्णोर्निरामयम्।
पुनरागमनं नास्ति तेषां निष्कामिणां सति॥२७॥

The selfless devotee of Viṣṇu, after his death, achieves the abode of Viṣṇu and being selfless, he never comes back from that place.

ये सेवन्ते च द्विभुजं कृष्णमात्मानमीश्वरम्।
गोलोकं यान्ति ते भक्ता दिव्यरूपविधारिणः॥२८॥

Such of the devotees as adore the two armed lord Kṛṣṇa, proceed to *Goloka* after death taking to a divine form.

ये च नारायणं भक्ताः सेवन्ते च चतुर्भुजम्।
वैकुण्ठं यान्ति ते सर्वे दिव्यरूपविधारिणः॥२९॥

Such of the devotees as meditate upon the four armed Viṣṇu, taking to divine form, go to Vaikuṇṭha.

सकामिनो वैष्णवाश्च गत्वा वैकुण्ठमेव च।
भारतं पुनरायान्ति तेषां जन्म द्विजातिषु॥३०॥
कालेन ते च निष्कामा भविष्यन्ति क्रमेण च।
भक्तिं च निर्मलां बुद्धिं तेभ्यो दास्यति निश्चितम्॥३१॥

But the Vaiṣṇavas who adore Viṣṇu purposefully, have to come back to the land of Bhārata, after staying in Vaikuṇṭha and are reborn as Brāhmaṇas. After the passage of time they also get turned into selfless devotees of lord Viṣṇu because the lord also bestows on them his devotion and spotless wisdom.

ब्राह्मणाद्वैष्णवादन्ये सकामाः सर्वजन्मसु।
न तेषां निर्मला बुद्धिर्विष्णुभक्तिविवर्जिताः॥३२॥
तीर्थाश्रिता द्विजा ये च तपस्यानिरताः सति।
ते यान्ति ब्रह्मलोकं च पुनरायान्ति भारतम्॥३३॥

Besides the Vaiṣṇavas all other devotees of Viṣṇu adore him purposefully but because they do not have the deep devotion of the lord in their minds, their wisdom does not become spotless. Such of the Brāhmaṇas as engage themselves in *tapas* while dwelling at the sacred place, achieve *Brahmaloka* and after the completion of their prescribed period they have to return several times over to the land of Bhārata.

स्वधर्मनिरता विप्राः सूर्यभक्ताश्च भारतं।
व्रजन्ति सूर्यलोकं तं पुनरायान्ति भारतम्॥३४॥

Those of the people that following their own *dharmas* adore the sun, go to *Sūryaloka* and return to the land of Bhārata after some time.

स्वधर्मनिरता विप्राः शैवाः शाक्ताश्च गाणपाः।
तं यान्ति शिवलोकं च पुनरायान्ति भारतम्॥३५॥

Similarly following their own Dharma such of the Brāhmaṇas as adore Śiva, Durgā and Gaṇeśa proceed to the abode of Śivaloka and return after some time.

ये विप्रा अन्यदेवेष्टाः स्वधर्मनिरताः सति।
ते गत्वा शक्रलोकं च पुनरायान्ति भारतम्॥३६॥
हरिभक्ताश्च निष्कामाः स्वधर्मरहिता द्विजाः।
तेऽपि यान्ति हरेर्लोकं क्रमाद्भक्तिबलादहो॥३७॥

Such of the Brāhmaṇas as adore other *dharmas*, go to Indraloka and then return after sometime. Such of the selfless devotee Brāhmaṇas as are devoted to their own family-gods, also achieve the abode of Viṣṇu on the strength of their devotion.

स्वधर्मरहिता विप्रा देवान्यसेविनः सदा।
भ्रष्टाचाराश्च वामाश्च ते यान्ति नरकं ध्रुवम्॥३८॥

Such of the Brāhmaṇas as are devoid of their own *dharma* and adore some demi-god besides having a polluted and wicked mind surely fall into the hell.

स्वधर्मनिरताश्चैवं वर्णाश्चत्वार एव च।
भवन्त्येव शुभस्यैव कर्मणः फलभागिनः॥३९॥

Therefore the people of all the four *varaṇas* if they adore their respectives gods, surely reap the good results of the same.

स्वधर्मरहितास्ते च नरकं यान्ति हि ध्रुवम्।
भारते च भवन्त्येव कर्म्मणः फलभागिनः॥४०॥

In case they fall from their *dharma* they surely go to the hell, because in the land of Bhārata one has to reap the harvest of his good or bad deeds.

स्वधर्मनिरता विप्राः स्वधर्मनिरताय च।
कन्यां ददति विप्राय चन्द्रलोकं व्रजन्ति ते॥४१॥
वसन्ति तत्र ते साध्वि यावदिन्द्राश्चतुर्दश।
सालंकृताया दानेन द्विगुणं फलमुच्यते॥४२॥

A Brāhmaṇa who gets devoted to his own *dharma* and gives away his own daughter to the followers of the same *dharma*, goes to *Candraloka*. He remains there up to the duration of the life of fourteen Indras. O chaste lady, in case a daughter adorned with all the ornaments is given away in marriage, one gets double the merit for the same.

सकामा यान्ति तल्लोकं न निष्कामाश्च वैष्णवा।
ते प्रयान्ति विष्णुलोकं फलसंध्यानवर्जिताः॥४३॥

But a Brāhmaṇa with a mind filled with desires cannot equate with a selfless Vaiṣṇava. Such people remain seperate because of their desire for the good deeds performed by them and then proceed to the abode of lord Viṣṇu.

गव्यं च रजतं भार्यां वस्त्रं सस्यं फलं जलम्।
ये ददत्येव विप्रेभ्यस्तल्लोकं हि व्रजन्ति च॥४४॥
वसन्ति ते च तल्लोकं यावन्मन्वन्तरं सति।
कालं च सुचिरं वासं कुर्वन्ति तत्र ते जनाः॥४५॥

Such of the people who give away in charity the cow's milk, silver, clothes, fruit, the food and water also go to the same *loka* and remain there up to a *manvantara*. Thus they reside there for a long time.

ये ददति सुवर्णं च गां च ताम्रादिकं सति।
ते यान्ति सूर्यलोकं च शुचये ब्राह्मणाय च॥४६॥
वसन्ति तत्र ते लोके वर्षाणामयुतं सति।
विपुलं सुचिरं वासं कुर्वन्ति च निरामयाः॥४७॥

The noble Brāhmaṇa when he gives away gold, the cow, copper in charity, goes to heaven. He resides there for ten thousand years. Thereafter without any obstruction he stays there for a long time.

ददाति भूमिं विप्रेभ्यो धान्यानि विपुलानि च।
स याति विष्णुलोकं च श्वेतद्वीपं मनोहरम्॥४८॥
तत्रैव निवसत्येव यावच्चन्द्रदिवाकरौ।
विपुलं विपुले वासं करोति पुण्यवान्सति॥४९॥

The one who gives away in charity, the land, immense riches to a Brāhmaṇa, he goes to the Viṣṇuloka as well as Śvetadvīpa. They dwell there up to the life of the sun and moon. He, the meritorious lives there for a long time.

गृहं ददति विप्राय ये जना भक्तिपूर्वकम्।
ते यान्ति सुरलोकं च चिरं तत्र भवन्ति ते॥५०॥

The one who gives away to a Brāhmaṇa with devotion a house in charity, goes to heaven and stays there for a long time.

गृहरेणुप्रमाणाब्दं दानं पुण्यदिने यदि।
विपुलं विपुले वासं कुर्वन्ति मानवाः सति॥५१॥
यस्मै यस्मै च देवाय यो ददाति गृहं नरः।
स याति तस्य लोकं च रेणुमानाब्दमेव च॥५२॥

If someone gives away in charity at an auspicious day an account book, he resides in the heaven for a period of the dust of that house still remains. Thus whosoever gives away in charity in favour of any god, goes to the abode of the same god and resides there for a long time.

सौधे चतुर्गुणं पुण्यं पूर्ते शतगुणं फलम्।
प्रकृष्टेऽष्टगुणं तस्मादित्याह कमलोद्भवः॥५३॥

In case one performs charity in a temple instead of his own house, he gets four times the merit. The one who constructs a step-well or a tank gets a hundred times more merit and in case the same is done at a sacred place the merit is multiplied to eight times. This has been ordained by Brahmā.

यो ददाति तडागं च सर्वभूताय भारते।
स याति जनलोकं च वर्षाणामयुतं सति॥५४॥

In the land of Bhārata whosoever constructs a tank and gives it away in charity he gets a hundred times the merit. The one who constructs a bridge, earns the merit of constructing a tank.

वाप्यां फलं शतगुणं प्राप्नोति मानवस्ततः।
तथा सेतुप्रदानेन तडागस्य फलं लभेत्॥५५॥
धनुश्चतुःसहस्रेण दैर्घ्यमानेन निश्चितम्।
न्यूना वा तावती प्रस्थे सा वापी परिकीर्तिता॥५६॥

The size of the tank should be four thousand *dhanuṣas* (one dhanuṣa is four feet in length and four feet in breadth) Such of the tanks which are smaller than this size are called step-wells.

दशवापीसमा कन्या यदि पात्रे प्रदीयते।
फलं ददाति द्विगुणं यदि सालंकृता भवेत्॥५७॥

If one gives away his daughter to a competent person he earns the merit of constructing ten step-wells. If the daughter is given away in marriage adorned with all the ornaments, one earns double the merit.

यत्फलं च तडागे च पङ्कोद्धारेण तत्फलम्।
वाप्याश्च पङ्कोद्धारेण वापीतुल्यफलं लभेत्॥५८॥
अश्वत्थवृक्षमारोप्य प्रतिष्ठां च करोति यः।
स याति तपसो लोकं वर्षाणामयुतं परम्॥५९॥

The merit one earns by constructing a tank, the same merit is earned by him by repairing it. One who plants a Pīpala tree and consecrates it, he resides in *Tapoloka* for a thousand years.

पुष्पोद्यानं यो ददाति सावित्री सर्वभूतये।
स वसेद्ध्रुवलोके च वर्षाणामयुतं ध्रुवम्॥६०॥

O Sāvitrī, the one who grows a beautiful garden and orchard and opens it for the use of the people, he remains in the *Dhruvaloka* for ten thousand years. There is no doubt about it.

यो ददाति विमानं च विष्णवे भारते सति।
विष्णुलोके वसेत्सोऽपि यावन्मन्वन्तरं परम्॥६१॥
चित्रयुक्ते च विपुले फलं तस्य यतुर्गुणम्।
रथार्धं शिबिकादाने फलमेव लभेद्ध्रुवम्॥६२॥

In the land of Bhārata, the one who gives away in charity a chariot to lord Viṣṇu resides in his abode for a *manvantara*. If a chariot is given away in charity fully decorated with paintings flowers, one earns four times the merit and if a palanquin (*pālakī*) is given away in charity, one gets half of the merit of donating the chariot.

यो ददाति भक्तियुक्तो हरये दोलमन्दिरम्।
विष्णुलोके वसेत्सोऽपि यावन्मन्वन्तरं परम्॥६३॥
राजमार्गं सौधयुक्तं यः करोति पतिव्रते।
वर्षाणामयुतं सोऽपि शक्रलोके महीयते॥६४॥

The one who constructs a temple for lord Viṣṇu, resides in the abode of the lord for a *manvantara*. O chaste lady, the one who constructs a road and also provides shelters in appropriate places, resides in Indraloka for ten thousand years.

ब्राह्मणेभ्योऽपि देवेभ्यो दाने समफलं लभेत्।
यच्च दत्तं हि तद्भोक्तुर्न दत्तं नोपतिष्ठते॥६५॥

Thus by giving away charities to Brāhmaṇas and the gods, one earns equal merit. The merit one earns by performing charity in earlier births is received by him in the subsequent births. The one which is not given, how can it be received?

भुक्त्वा स्वर्गादिकं सौख्यं पुनरायान्ति भारते।
लभेद्विप्रकुलेष्वेव क्रमेणैवोत्तमादिषु॥६६॥
भारते पुण्यवान्विप्रो भुक्त्वा स्वर्गादिकं परम्।
पुन सोऽपि भवेद्विप्रो न पुनः क्षत्रियादयः॥६७॥

Such of the people are reborn on earth after enjoying all pleasures of the heaven, in the race of Brāhmaṇas and others. The meritorious Brāhmaṇas are reborn in the land of Bhārata after enjoying all the pleasures of heaven but the same rule does not apply to the Kṣatriyas.

क्षत्रियो वापि वैश्यो वा कल्पकोटिशतेन च।
तपसा ब्राह्मणत्वं च न प्राप्नोति श्रुतौ श्रुतम्॥६८॥
स्वधर्मरहिता विप्रा नानायोनिं व्रजन्ति च।
भुक्त्वा च कर्मभोगं च विप्रयोनिं लभेत्पुनः॥६९॥

The Kṣatriyas and the Vaiśyas can achieve Brāhmaṇa-hood by performing *tapas* for a crore of *kalpas*. This has been ordained in the Vedas. The Brāhmaṇa who is deprived of all his *dharma*, wander in many births and facing the result of his own deeds ultimately is reborn.

नाऽभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥७०॥
देवतीर्थे सहायेन कायव्यूहेन शुध्यति।
एतत्ते कथितं सर्वं किं भूयः श्रोतुमिच्छसि॥७१॥

After the passing of the crores of *kalpas* the effect of deeds do not vanish and one has to bear the same. One has to face the reward of his good or bad deeds. A person gets purified with the help of the gods and taking baths in the sacred places. O chaste lady, I have told you everything. What more do you want to listen to from me?

इति श्रीब्रह्म० महा० नारदना० प्रकृति० सावित्र्यु० कर्मविपाके कर्मानुरूपस्थानगमनं नाम षड्विंशोऽध्यायः॥२६॥

अथ सप्तविंशोऽध्याय:

Chapter – 27

Dialogue between Sāvitrī and Dharmarāja

सावित्र्युवाच

प्रयान्ति स्वर्गमन्यं च येन येनैव कर्मणा।

मानवा: पुण्यवन्तश्च तन्मे व्याख्यातुमर्हसि।। १।।

Sāvitrī said— You kindiy tell me the means by which the meritorius person proceeds to heaven?

यम उवाच

अन्नदानं च विप्राय य: करोति च भारते।

अन्नप्रमाणवर्षं च शक्रलोके महीयते।। २।।

Yama said—In the land of Bhārata, the one who offers food to a Brāhmaṇa, enjoys his stay in the Indraloka for the number of years equivalent to the number of particles of the food given in charity.

अन्नदानात्परं दानं न भूतं न भविष्यति।

नात्र पात्रपरीक्षा स्यान्न कालनियम: क्वचित्।। ३।।

But there is no greater merit than the giving away of food in charity nor shall it be there in future. In such a case, one does not have to test about the suitability of the receiver nor could the time for giving away in charity be prescribed.

देवेभ्यो ब्राह्मणेभ्यो वा ददाति चाऽऽसनं यदि।

महीयते वह्निलोके वर्षाणामयुतं ध्रुवम्।। ४।।

The one who offers a seat to the gods or the Brāhmaṇas, enjoys the pleasure of staying in *Agniloka* for ten thousand years.

यो ददाति च विप्राय दिव्यां धेनुं पयस्विनीम्।

तल्लोममानवर्षं च वैकुण्ठे च महीयते।। ५।।

The one who gives away in charity to a Brāhmaṇa, a wet cow, enjoys the pleasure of staying in Vaikuṇṭha for the number of years equivalent to the hair on the body of the cow and earns great respects there.

चतुर्गुणं पुण्यदिने तीर्थे शतगुणं फलम्।

दानं नारायणक्षेत्रे फलं कोटिगुणं भवेत्।। ६।।

In case a cow is given in charity on some auspicious occasion, the accruing merit is multiplied to four times. In case the same charity is offered at a sacred place the merit is multiplied to a hundred times. But if the same charity is offered in the region of Nārāyaṇa, the charity gets multiplied to a crore of times.

गां यो ददाति विप्राय भारते भक्तिपूर्वकम्।

वर्षाणामयुतं चैव चन्द्रलोके महीयते।। ७।।

यश्चोभयमुखीदानं करोति ब्राह्मणाय च।

तल्लोममानवर्षं च वैकुण्ठे च महीयते।। ८।।

In the land of Bhārata the one who gives away a cow in charity to a Brāhmaṇa, enjoys a blissful life in the region of moon for ten thousand years. The one who gives away to Brāhmaṇa a milch cow, remains in Vaikuṇṭha for the number of years equivalent to the hair on the body of the cow.

यो ददाति ब्राह्मणाय शालिग्रामं सवस्त्रकम्।

महीयते स वैकुण्ठे यावच्चन्द्रदिवाकरौ।। ९।।

One, who gives in charity an image of *Śālagrāma* together with the clothes to a Brāhmaṇa, enjoys his stay in Vaikuṇṭha for as long as the sun and the moon last.

यो ददाति ब्राह्मणाय च्छत्रं च सुमनोहरम्।
वर्षाणामयुतं सोऽपि मोदते वरुणालये॥ १०॥

The one who offers a beautiful umbrella to a Brāhmaṇa, enjoys his stay in the *Varuṇaloka* for ten thousand years.

विप्राय पादुकायुग्मं यो ददाति च भारते।
महीयते वायुलोके वर्षाणामयुतं सति॥ ११॥

In the land of Bhārata if one offers sandals to a Brāhmaṇa, enjoys a stay in *Vāyuloka* for ten thousand years.

यो ददाति ब्राह्मणाय शय्यां दिव्यां मनोहराम्।
महीयते चन्द्रलोके यावच्चन्द्रदिवाकरौ॥ १२॥

Anyone who gives away in charity to Brāhmaṇa a beautiful and divine bed remains in heaven for as long as the sun and the moon last.

यो ददाति प्रदीपं च देवाय ब्राह्मणाय च।
यावन्मन्वन्तरं सोऽपि ब्रह्मलोके महीयते॥ १३॥

O beautiful one, the one who gives away to a Brāhmaṇa a lamp in charity, stays in heaven for a *manvantara* and is adored there.

संप्राप्य मानवीं योनिं चक्षुष्मांश्च भवेद्ध्रुवम्।
न याति यमलोकं च तेन पुण्येन सुन्दरि॥ १४॥

By the merit of that charity his eye-sight always remains intact and he never goes to the abode of Yama.

करोति गजदानं च यो हि विप्राय भारते।
यावदिन्द्रादिदेवस्य लोके चार्धासने वसेत्॥ १५॥

The one who gives away in charity an elephant to a Brāhmaṇa in the land of Bhārata, lives in Indraloka for a period as long as Indra lasts. Indra shares his throne with such a person.

भारते योऽश्वदानं च करोति ब्राह्मणाय च।
मोदते वारुणे लोके यावदिन्द्राश्चतुर्दश॥ १६॥

In the land of Bhārata if anyone offers a horse in charity to a Brāhmaṇa, he remains in the *Varuṇaloka* for the period of the duration of fourteen Indras. He enjoy his life there.

प्रकृष्टां शिबिकां यो हि ददाति ब्राह्मणाय च।
महीयते विष्णुलोके यावन्मन्वन्तरं सति॥ १७॥

The one who gives away in charity a beautiful, palanquin, resides in *Viṣṇuloka* for a *manvantara* and is respected there.

यो ददाति च विप्राय व्यजंन श्वेतचामरम्।
महीयते वायुलोके वर्षाणामयुतं ध्रुवम्॥ १८॥

The one who gives away in charity a white fly-whisk to a Brāhmaṇa, enjoys pleasure in the *Vāyuloka*, for ten thousands years.

धान्याचलं या ददाति ब्राह्मणाय च भारते।
स च धान्यप्रमाणाब्दं विष्णुलोके महीयते॥ १९॥

The one who gives away land in Bhārata, with heaps of paddy equivalent to the size of a mountain, enjoys comfortable life in *Viṣṇuloka* for the number of years equivalent to the number of the paddy given away.

ततः स्वयोनिं संप्राप्य चिरजीवी भवेत्सुखी।
दाता ग्रहीता तौ द्वौ च ध्रुवं वैकुण्ठगामिनौ॥ २०॥

Thereafter he is reborn in the human race and enjoys a comfortable long life. Thus the one who gives away in charity and the one who receives it, both of them stay in Vaikuṇṭha.

सततं श्रीहरेर्नाम भारते यो जपेन्नरः।
स एव चिरजीवी च ततो मृत्युः पलायते॥ २१॥

In the land of Bhārata due to the perpetual recitation of the name of lord Viṣṇu, they enjoy a long life and death runs away at their very sight.

यो नरो भारते वर्षे दोलनं कारयेद्धरेः।
पूर्णिमारजनीशेषे जीवन्मुक्तो भवेन्नरः॥ २२॥
इह लोके सुखं भुक्त्वा यात्यन्ते विष्णुमन्दिरम्।
निश्चितं निवसेत्तत्र शतमन्वन्तरावधि॥ २३॥

The one who gives away in charity a beautiful queen to lord Kṛṣṇa on the full moon night, is freed from all bondages. After enjoying all the pleasures in his present life he proceeds to *Viṣṇuloka* and there also he lives for a hundred *manvantaras*.

फलमुत्तरफाल्गुन्यां ततोऽपि द्विगुणं भवेत्।
कल्पान्तजीवी स भवेदित्याह कमलोद्भवः॥ २४॥

तिलदानं ब्राह्मणाय यः करोति च भारते।
तिलप्रमाणवर्षं च मोदते विष्णुमन्दिरे।। २५।।

In the *uttarā-phālgunī* constellation, the one who celebrates the *Dolotsava*, earns double the merit. Such a person remains alive up to the end of *kalpa*. This has been ordained by Brahmā. The one who offers in charity the sesamum seeds to a Brāhmaṇa in the land of Bhārata, remains in *Viṣ ṇloka* for as many years as the number of the seeds of the sesamum.

ततः स्वयोनिं संप्राप्य चिरजीवी भवेत्सुखी।
ताम्रपात्रस्थदानेन द्विगुणं च फलं लभेत्।। २६।।

Thereafter he is reborn in the human race and enjoys comfortable life for long. The one who gives away in charity these same seeds in a copper vase, earns double the merit.

सालंकृतां च भोग्यां च सवस्त्रां सुन्दरीं प्रियाम्।
यो ददाति ब्राह्मणाय भारते च पतिव्रताम्।। २७।।
महीयते चन्द्रलोके यावदिन्द्राश्चतुर्दश।
तत्र स्वर्वेश्यया सार्द्धं मोदते च दिवानिशम्।। २८।।

The one who gives away in charity to a Brāhmaṇa a beautiful chaste girl adorned with all ornaments and clad in beautiful costumes, is respected in the *Candraloka*, for a period of fourteen Indras, where he will spend his time always in the company of Apsarās quite delightfully.

ततो गन्धर्वलोके च वर्षाणामयुतं सति।
दिवानिशं कौतुकेन चोर्वश्या सह मोदते।। २९।।
ततो जन्मसहस्रं च प्राप्नोति सुन्दरीं प्रियाम्।
सतीं सौभाग्ययुक्तां च कोमलां प्रियवादिनीम्।। ३०।।

Thereafter he will spend ten thousand years in the *Gandharvaloka* enjoying the company of Urvaśī. Thereafter for a thousand births he will get a beautiful beloved who will be quite chaste, fortunate, tender-limbed and one who would speak in a sweet voice.

ददाति सफलं वृक्षं ब्राह्मणाय च यो नरः।
फलप्रमाणवर्षं च शक्रलोके महीयते।। ३१।।

The one who gives away in charity to a Brāhmaṇa a tree laden with fruits, is adored in Indraloka for the number of years equivalent to the number the fruits in the trees.

पुनः स्वयोनिं संप्राप्य लभते सुतमुत्तमम्।
सफलानां च वृक्षाणां सहस्रं च प्रशंसितम्।। ३२।।

Thereafter he is reborn in human race and because of the glory of the tree laden with the fruits given by him in charity, he gets a virtuous son. The glory of giving away in charity the trees laden with fruits has been described to have a thousand times more merit.

केवलं फलदानं च ब्राह्मणाय ददाति यः।
सुचिरं स्वर्गवासं च कृत्वा याति च भारतम्।। ३३।।
नानाद्रव्यसमायुक्तं नानासस्यसमन्वितम्।
ददाति यश्च विप्राय भारते विपुलं गृहम्।। ३४।।
कुबेरलोके वसति स च मन्वन्तरावधि।
ततः स्वयोनिं संप्राप्य महांश्च धनवान्भवेत्।। ३५।।

The one who gives away to a Brāhmaṇa in charity only the fruits, resides in heaven for a long time and thereafter he is reborn in the land of Bhārata. If a person residing in Bhārata gives away a house with many valuables and filled with cereals to a Brāhmaṇa, (as a result of the same) he remains in the abode of Kubera for a long time. Thereafter he is reborn in the human race and enjoys all the riches.

यो जनः सस्यसंयुक्तां भूमिं च रुचिरां सति।
ददाति भक्त्या विप्राय पुण्यक्षेत्रे च वा सति।। ३६।।
महीयते स वैकुण्ठे मन्वन्तरशतं ध्रुवम्।
पुनः स्वयोनिं संप्राप्य महांश्च भूमिवान्भवेत्।। ३७।।

Such of the persons who gives away in charity at a sacred place to a Brāhmaṇa a plot of green land with devotion, he remains in *Vaikuṇṭha* for a hundred *manvantara* and is established there. He is reborn in the human race and owns a lot of land and riches.

तं न त्यजति भूमिश्च जन्मनां शतकं परम्।
श्रीमांश्च धनवांश्चैव पुत्रवांश्च प्रजेश्वरः।। ३८।।

During hundreds of births the land never disowns him and he always remains rich, glorious and has sons. He becomes a king also.

सप्रजं च प्रकृष्टं च ग्रामं दद्याद्विजातये।
लक्षमन्वन्तरं चैव वैकुण्ठे स महीयते॥३९॥

The one who gives away in charity to a Brāhmaṇa the best of the villages with its population, stays in Vaikuṇṭha for a lakh of *manvantaras*.

पुन: स्वयोनिं संप्राप्य ग्रामलक्षं लभेद्ध्रुवम्।
न जहाति च तं पृथ्वी जन्मनां लक्षमेव च॥४०॥

He is reborn in the human race and becomes the honour of a lakh of villages. The land never deserts him for a lakh of his births.

सप्रजं सुप्रकृष्टं च पक्व सस्यसमन्वितम्।
नानापुष्करिणीवृक्षं फलभोगसमन्वितम्॥४१॥
नगरं यश्च विप्राय ददाति भारते भुवि।
महीयते स वैकुण्ठे दशलक्षेन्द्रकालकम्॥४२॥

The one who gives away to the Brāhmaṇa, in the land of Bhārata, rich crops, several step-wells and trees laden with flowers and fruits, he remains in the abode of Indra for the period equivalent to the age of ten lakhs of Indra and is respected there.

पुन: स्वयोनिं संप्राप्य राजेन्द्रो भारते भवेत्।
नगराणां च नियुतं लभते नात्र संशय:॥४३॥

He is reborn in the human race and becomes a great king over a lakh of cities. There is no doubt about it.

धरा तं न जहात्येव जन्मनां नियुतं ध्रुवम्।
परमैश्वर्यसंयुक्तो भवेदेव महीतले॥४४॥

The earth never parts company with such a person for ten thousand births. He always remains filled with riches on the earth.

नगराणां च शतकं देशं यो हि द्विजातये।
सुप्रकृष्टप्रजायुक्तं ददाति भक्तिपूर्वकम्॥४५॥
वापीतडागसंयुक्तं नानावृक्षसमन्वितम्।
महीयते स वैकुण्ठे कोटिमन्वन्तरावधि॥४६॥

पुन: स्वयोनिं संप्राप्य जम्बूद्वीपपतिर्भवेत्।
परमैश्वर्यसंयुक्तो यथा शक्रस्तथा भुवि॥४७॥

The one who gives away in charity with devotion a hundred cities to a Brāhmaṇa, which are inhabited by high ranking people and having step-wells, tanks and trees of various kinds, he remains in *Vaikuṇṭha* for crores of *manvantaras* is respected there. Thereafter he is reborn in the human race and becomes the lord of Jambūdvīpa and he enjoys all the royal pleasures and rules on earth like Indra.

मही तं न जहात्येव जन्मनां कोटिमेव च।
कल्पान्तजीवी स भवेद्राजराजेश्वरो महान्॥४८॥
स्वाधिकारं समग्रं च यो ददाति द्विजातये।
चतुर्गुणं फलं चातो भवेत्तस्य न संशय:॥४९॥

The earth never deserts him for a crore of births. He enjoys long life and becomes a great monarch. The one who bestows all his riches on a Brāhmaṇa earns four times the merit. There is no doubt about it.

जम्बूद्वीपं यो ददाति ब्राह्मणाय पतिव्रते।
फलं शतगुणं चातो भवेत्तस्य न संशय:॥५०॥

O chaste lady, one who offers to a Brāhmaṇa in charity the entire Jambūdvīpa, earns a hundred times more merit, there is no doubt about it.

सप्तद्वीपमहीदातु: सर्वतीर्थानुसेविन:।
सर्वेषां तपसां कर्त्तु: सर्वोपवासकारिण:॥५१।
सर्वदानप्रदातुश्च सर्वसिद्धेश्वरस्य च।
अन्त्येव पुनरावृत्तिर्न भक्तस्य हरेरहो॥५२॥

The one who gives away in charity the seven continents of the world or the one who serves all the holy places or the one who always engages himself in *tapas* or the one who is always engaged in performing the *vratas* without consuming anything or the one who gives away everything in charity, achieves all the success in life; he also has to be reborn on earth. But surprisingly enough the devotees of the lord never return to the earth.

असंख्यब्रह्मणां पातं पश्यन्ति वैष्णवा: सति।
निवसन्ति हि गोलोके वैकुण्ठे वा हरे: पदे॥५३॥

The devotees of Viṣṇu remain in the *Goloka* or the abode of Viṣṇu. From there, they witness the fall of innumerable Brahmās.

विष्णुमन्त्रोपासकश्च विहाय मानवीं तनुम्।
बिभर्ति दिव्यरूपं च जन्ममृत्युजरापहम्॥५४॥
लब्ध्वा विष्णोश्च सारूप्यं विष्णुसेवां करोति च।
स च पश्यति गोलोके ह्यसंख्यं प्राकृतं लयम्॥५५॥

Such of the Vaiṣṇava people as recite the *mantra* of Viṣṇu, after meeting the end of their lives, are relieved of their birth, death and old age. They take to the divine form and go to the abode of Viṣṇu. From there, after having an audience with lord Viṣṇu they proceed on to *Goloka*, the abode of lord Kṛṣṇa, where they serve him. They witness to innumerable natural scenes.

नश्यन्ति देवा: सिद्धाश्च विश्वानि निखिलानि च।
कृष्णभक्ता न नश्यन्ति जन्ममृत्युजराहरा:॥५६॥

The gods, the siddhas and the entire universe can be destroyed but the one who is devoted to lord Kṛṣṇa never meets with his end. Death, birth and old age can never approach him.

कार्तिके तुलसीदानं करोति हरये च य:।
युगं पत्रप्रमाणं च मोदते हरिमन्दिरे॥५७॥

The one who offers the Tulasī leaf to the lord in the month of Kārtika remains in the abode of the lord delightfully for the number of years equivalent to the number of Tulasī leaves offered by him.

पुन: स्वयोनिं संप्राप्य हरिभक्तिं लभेद्ध्रुवम्।
सुखी च चिरजीवी च स भवेद्भारते भुवि॥५८॥

Thereafter, he is reborn in the human race and continues to be a devotee of the lord. He therefore lives a comfortable life in the land of Bhārata for long.

घृतप्रदीपं हरये कार्तिके यो ददाति च।
पलप्रमाणं वर्षं च मोदते हरिमन्दिरे॥५९॥

The one who offers a lamp of *ghee* in the month of Kārtika, enjoys living in the abode of the lord for the number of the years equivalent to the number of the seconds for which the lamp is burnt.

पुन: स्वयोनिं संप्राप्य विष्णुभक्तिं लभेद्ध्रुवम्।
महाधनाढ्य: स भवेच्चक्षुष्मांश्चैव दीप्तिमान्॥६०॥

Ultimately he is reborn in the human race and achieves the devotion of lord Viṣṇu. He becomes an immensely rich person on earth, with a clear vision and glory.

माघे य: स्नाति गङ्गायामरुणोदयकालत:।
युगषष्टिसहस्राणि मोदते हरिमन्दिरे॥६१॥
पुन: स्वयोनिं संप्राप्य विष्णुभक्तिं लभेद्ध्रुवम्।
जितेन्द्रियाणां प्रवर: स भवेद्भारते भुवि॥६२॥

The one who takes a bath in the Gaṅgā in the month of Māgha at sunrise, enjoys life in the abode of Viṣṇu for sixty thousand *yugas* delightfully. Thereafter he is reborn in the human race and undoubtedly becomes a devotee of lord Viṣṇu. He becomes the best among the self-disciplined people.

माघे य: स्नाति गङ्गायां प्रयागे चारुणोदये।
वैकुण्ठे मोदते सोऽपि लक्षमन्वन्तरावधि॥६३॥

The one who takes a bath in the month of Māgha in the Prayāga region in the waters of Gaṅgā at sunrise, enjoys the comforts of Vaikuṇṭ ha for a lakh of *manvantaras*.

पुन: स्वयोनिं संप्राप्य विष्णुमन्त्रं लभेद्ध्रुवम्।
त्यक्त्वा च मानुषं देहं पुनर्याति हरे: पदम्॥६४॥
नास्ति तत्पुनरावृत्तिर्वैकुण्ठाच्च महीतले।
करोति हरिदास्यं च लब्ध्वा सारूप्यमेव च॥६५॥

Thereafter he is reborn in the human race and recites the *mantra* of Viṣṇu. Ultimately he meets with the end of the human body and proceeds on to the abode of Viṣṇu. The people of Vaikuṇṭha never send him back to the earth. By achieving salvation, he becomes a courtier of lord Viṣṇu.

नित्यस्नायी च गङ्गायां स पूत: सूर्यवद्भुवि।

पदे पदेऽश्वमेधस्य लभते निश्चितं फलम्॥६६॥
तस्यैव पादरजसा सद्य: पूता वसुंधरा।
मोदते स च वैकुण्ठे यावच्चन्द्रदिवाकरौ॥६७॥

The one who take a bath in the Gaṅgā daily, is purified on earth like the sun in the sky and he earns the merit of Aśvamedha sacrifice at every step. The earth gets purified with the dust of his feet. He lives with pleasure in the Vaikuṇṭha for as long as the sun and the moon last.

पुन: स्वयोनिं संप्राप्य तपस्विप्रवरो भवेत्।
स्वधर्मनिरत: शुद्धो विद्वांश्च सुजितेन्द्रिय:॥६८॥

Thereafter he is reborn in the human race the as best of the ascetics remaining devoted to his *dharma* possessing spotless intelligence and exercising self-control.

मीनकर्कटयोर्मध्ये गाढं तपति भास्करे।
भारते यो ददात्येव जलमेव सुवासितम्॥६९॥
मोदते स च वैकुण्ठे यावदिन्द्राश्चतुर्दश।
पुन: स्वयोनिं संप्राप्य सुखी निष्कपटो भवेत्॥७०॥

The one who gives away in charity in the land of Bhārata the fragrant water during the time of extreme heat, enjoys his stay in the Vaikuṇṭha for a period of fourteen Indras. He is then reborn in the human race and is free from cheating, remaining comfortable.

वैशाखे हरये भक्त्या यो ददाति च चन्दनम्।
युगषष्टिसहस्राणि मोदते विष्णुमन्दिरे।
पुन: स्वयोनिं संप्राप्य रूपवांश्च सुखी भवेत्॥७१॥
(यज्ञसूत्रेण तत्पुण्यं लभते नात्र संशय:।
वैकुण्ठे मोदते सोऽपि कृष्णभक्तिं लभेद्ध्रुवम्)॥७२॥

The one who offers sandal-paste to the lord in the month of Vaiśākha, enjoys a blissful life in the abode of the lord for sixty thousand *yugas*. Thereafter he is reborn on earth as a beautiful human and lives a comfortable life. By offering a *yajñopavīta* in charity, one undoubtedly achieves the same merit and enjoys the same comfort in the Vaikuṇṭha. Ultimately he achieves the devotion of lord Kṛṣṇa.

वैशाखे सक्तुदानं च य: करोति द्विजातये।
सक्तुरेणुप्रमाणाब्दं मोदते विष्णुमन्दिरे॥७३॥

In the month of Vaiśākha whosoever offers in charity to the Brāhmaṇas the ground barley, enjoys a comfortable life in the Viṣṇuloka up to the number of years equivalent to the particles of the barley.

करोति भारते यो हि कृष्णजन्माष्टमीव्रतम्।
शतजन्मकृतात्पापान्मुच्यते नात्र संशय:॥७४॥
वैकुण्ठे मोदते सोऽपि यावदिन्द्राश्चतुर्दश।
पुन: स्वयोनिं संप्राप्य कृष्णभक्तिं लभेद्ध्रुवम्॥७५॥

The one who performs the *vrata* of Kṛṣṇa Janamāṣṭamī, is relieved of the sins of crores of births. There is no doubt about it. He also enjoys life in Vaikuṇṭha up to the period of fourteen Indras; thereafter he is reborn in the human race and surely achieves the devotion of lord Kṛṣṇa.

इहैव भारते वर्षे शिवरात्रिं करोति य:।
मोदते शिवलोके च सप्तमन्वन्तरावधि॥७६॥
शिवाय शिवरात्रौ च बिल्वपत्रं ददाति य:।
पत्रप्रमाणं च युगं मोदते शिवमन्दिरे॥७७॥

In the land of Bhārata the one who performs the *vrata* of Śivarātri, remains in *Śivaloka* for seven *manvantaras*. The one who offers the leaves of wood-apples to lord Śiva on the day of Śivarātri, enjoys the life of Śivaloka for the number of years equivalent to the number of leaves offered by him.

पुन: स्वयोनिं संप्राप्य शिवभक्तिं लभेद्ध्रुवम्।
विद्यावान्पुत्रवाञ्छ्रीमान्प्रजावान्भूमिवान्भवेत्॥७८॥

Thereafter he is reborn in the human race and achieves the devotion of lord Śiva, besides being virtuous obtains high education, sons, riches, the people and land.

चैत्रमासेऽथवा माघे शंकरं योऽर्चयेद्व्रती।
करोति नर्त्तनं भक्त्या वेत्रपाणिर्दिवानिशम्॥७९॥
मासं वाऽप्यर्द्धमासं वा दश सप्त दिनानि वा।
दिनमानं युगं सोऽपि शिवलोके महीयते॥८०॥

In the month of Caitra or Māgha whosoever adores lord Śiva and also dances before him for a week during the day and night, achieves the Śivaloka and remains there for the number of years equivalent to the moments for which he performed the dance. Whether he dances for a day, half a month, ten days, a week or only for two days or even a day, he achieves the similar type of merit.

श्रीरामनवमीं यो हि करोति भारते नरः।
सप्तमन्वन्तरं यावन्मोदते विष्णुमन्दिरे॥८१॥
पुनः स्वयोनिं संप्राप्य रामभक्तिं लभेद्ध्रुवम्।
जितेन्द्रियाणां प्रवरो महांश्च धार्मिको भवेत्॥८२॥

In the land of Bhārata whosoever celebrates Rāmanavamī, enjoys a comfortable life for seven *manvantaras* in Viṣṇuloka. He is reborn in the human race and achieves the devotion of Rāma. He becomes the best of the self-disciplined people and appears as a great religious leader.

शारदीयां महापूजां प्रकृतेर्यः करोति च।
महिषैश्छागलैर्मेषैरिक्षुकूष्माण्डकैस्तथा॥८३॥
नैवेद्यैरुपहारैश्च धूपदीपादिभिस्तथा।
नृत्यगीतादिभिर्वाद्यैर्नानाकौतुकमङ्गलैः॥८४॥
शिवलोके वसेत्सोऽपि सप्तमन्वन्तरावधि।
पुनः स्वयोनिं संप्राप्य बुद्धिं च निर्मलां लभेत्॥८५॥
अचलां श्रियमाप्नोति पुत्रपौत्रादिवर्द्धिनीम्।
महाप्रभावयुक्तश्च गजवाजिसमन्वितः॥८६॥
राजराजेश्वरः सोऽपि भवेदेव न सशयः।
भाद्रशुक्लाष्टमीं प्राप्य महालक्ष्मीं च योऽर्चयेत्॥८७॥
नित्यं भक्त्या पक्षमेकं पुण्यक्षेत्रे च भारते।
दत्त्वा तस्यै प्रकृष्टानि चोपचाराणि षोडश॥८८॥
वैकुण्ठे मोदते सोऽपि यावच्चन्द्रदिवाकरौ।
पुनः स्वयोनिं संप्राप्य राजराजेश्वरो भवेत्॥८९॥

In the Navarātra of the winter season whosoever performs the *pūjā* of goddess Durgā and offers sacrifice in a buffalo, a goat, a sheep, sugar-cane, a melon and *naivedyas* beside other presents like essence, a lamp etc., performing dance at the same time accompanied by music and celebrates the festival, he also proceeds to Śivaloka and remains there for seven *manvantaras*. Thereafter he is reborn in the human race and gets spotless wisdom. He has a sons and grandsons and the glory which does not vanish. Becoming influential he becomes a king possessing several elephants and horses. There is no doubt about it. In the sacred land of Bhārata on the bright eighth day of the moon in the month of Bhādrapada, whosoever adores Mahālakṣmī for a week regularly with devotion offering her *pūjā* with sixteen types of offering, he remains in the Vaikuṇṭha till the sun and the moon last and enjoys the earth there with delight. He is reborn in the human race and becomes a king.

कार्तिके पूर्णिमायां च कृत्वा तु रासमण्डलम्।
गोपानां शतकं कृत्वा गोपीनां शतकं तथा॥९०॥
शिलायां प्रतिमायां वा श्रीकृष्णं राधया सह।
भारते पूजयेद्दत्त्वा चोपराणि षोडश॥९१॥
गोलोके च वसेत्सोऽपि यावद्वै ब्रह्मणो वयः।
भारतं पुनरागत्य हरिभक्तिं लभेद्ध्रुवम्॥९२॥

In the month of Kārtika, in the land of Bhārata, whosoever organises *Rāsamaṇḍala* (the divine dance) and taking to the form of a hundred cowherds and cowherdesses worship the stone image of lord Kṛṣṇa with sixteen type of offerings remains in *Goloka* up to the age of Brahma. Thereafter he is reborn in the land of Bhārata and becomes a devotee of lord Hari.

क्रमेण सुदृढां भक्तिं लब्ध्वा मन्त्रं हरेरपि।
देहं त्वक्त्वा च गोलोकं पुनरेव प्रयाति सः॥९३॥

Thus by achieving the deep devotion of Viṣṇu with the recitation of *mantras* he achieves *Goloka* after his death.

तत्र कृष्णस्य सारूप्यं संप्राप्य पार्षदो भवेत्।
पुनस्तत्पतनं नास्ति जरामृत्युहरो महान्॥९४॥

Reaching there he achieves salvation and becomes a courtier of lord Kṛṣṇa; he never has to face old age nor has he to fall from the *Goloka*.

शुक्लां वाप्यथा कृष्णां करोत्येकादशीं च यः।
वैकुण्ठे मोदते सोऽपि यावद्वै ब्रह्मणो वयः॥९५॥

The one who performs the *Ekādaśī-vrata* during the bright or dark fortnight remains in Vaikuṇṭha up to the age of Brahmā.

भारतं पुनरागत्य हरिभक्तिं लभेद्ध्रुवम्।
पुनर्याति च वैकुण्ठं न तस्य पतनं भवेत्॥९६॥
भाद्रे शुक्ले च द्वादश्यां यः शक्रं पूजयेन्नरः।
षष्टिवर्षसहस्राणि शक्रलोके महीयते॥९७॥

Thereafter he is reborn in the land of Bhārata and undoubtedly achieves the devotion of lord Viṣṇu. With the influence of the same he goes back to Vaikuṇṭha from where he never falls back. On the bright Dvādaśī of the month of Bhādrapada whosoever adores Indra enjoys life in Indraloka for sixty thousand years.

रविवारेऽर्कसंक्रान्त्यां सप्तम्यां शुक्लपक्षतः।
संपूज्यार्कं हविष्यान्नं यः करोति च भारते॥९८॥
महीयते सोऽर्कलोके यावच्चन्द्रदिवाकरौ।
भारतं पुनरागत्य चारोगी श्रीयुतो भवेत्॥९९॥

Such of the people who in the land of Bhārata adore the sun on Sunday, on the first day of the month and the seventh day of the bright fortnight offering food and other eatables remain in the Sūryaloka till the sun and the moon last. Thereafter they are reborn on the land of Bhārata and remain healthy and possesse numerous riches.

ज्येष्ठशुक्लचतुर्दश्यां सावित्रीं यो हि पूजयेत्।
महीयते ब्रह्मलोके सप्तमन्वन्तरावधि॥१००॥
पुनर्महीं समागत्य श्रीमानतुलविक्रमः।
चिरजीवी भवेत्सोऽपि ज्ञानवान्संपदा युतः॥१०१॥

On the fourteenth the bright fortnight of the month of Jyeṣṭha whosoever adores Sāvitrī, remains in *Brahmaloka* for seven *manvantaras* and resides there gracefully. Thereafter he is reborn on earth as an immensely valorous person enjoying a long life possessing great intelligence and riches.

माघस्य शुक्लपञ्चम्यां पूजयेद्यः सरस्वतीम्।
संयतो भक्तितो दत्त्वा चोपचाराणि षोडश॥१०२॥
महीयते स वैकुण्ठे यावद्ब्रह्मदिवानिशम्।
संप्राप्य च पुनर्जन्म स भवेत्कविपण्डितः॥१०३॥

The one who adores goddess Sarasvatī with sixteen types of offerings getting self-disciplined on the bright fifth day of the month of Māgha, offering sixteen types of presents, he resides in the Vaikuṇṭha up to the age of Brahmā and is held in high esteem. Ultimately he is reborn again on earth and he becomes a poet and an intellectual.

गां सुवर्णादिकं यो हि ब्रह्मणाय ददाति च।
नित्यं जीवनपर्यन्तं भक्तियुक्तश्च भारते॥१०४॥
गवां लोमप्रमाणाब्दं द्विगुणं विष्णुमन्दिरे।
मोदते हरिणा सार्द्धं क्रीडाकौतुकमङ्गलैः॥१०५॥

The one who, during his life time offers with devotion, cows or gold to a Brāhmaṇa resides in the *Goloka* for double the number of years more than the number of cows given by him in charity. He enjoys the company of the lord there spending time playfully with the lord.

ततः पुनरिहाऽगत्य विष्णुभक्तिं लभेद्ध्रुवम्।
ततः पुनरिहाऽऽगत्य राजराजेश्वरो भवेत्।
गोमांश्च पुत्रवान्विद्वाञ्ज्ञानवान्सर्वतः सुखी॥१०६॥

Thereafter, he is reborn on earth and achieves the devotion of lord Viṣṇu. After he returns to the earth, he becomes a great monarch having innumerable cows, sons, great intelligence, knowledge and all types of pleasures.

भोजयेद्यो हि मिष्टान्नं ब्रह्मणेभ्यश्च भारते।
विप्रलोमप्रमाणाब्दं मोदते विष्णुमन्दिरे॥१०७॥
ततः पुनरिहागत्य स सुखी धनवान्भवेत्।
विद्वान्सुचिरजीवी च श्रीमानतुलविक्रमः॥१०८॥

The one who serves sweet food to the Brāhmaṇa in the land of Bhārata, enjoys life in the *Viṣṇuloka* for the number of years equivalent to the hair-pits on the body of the Brāhmaṇa. After his return to Vaikuṇṭha, he is reborn in the

human race and enjoys a long life and all pleasures, possessing intelligence, riches, wealth and great prowess.

यो वक्ति वा ददात्येव हरेर्नामानि भारते।
युगं नामप्रमाणं च विष्णुलोके महीयते॥ १०९॥

The one who recites the name of Viṣṇu in the land of Bhārata is adored in the *Viṣṇuloka* for the number of years equivalent to the number of names of the lord recited by him.

ततः पुनरिहाऽऽगत्य विष्णुभक्तिं लभेद्ध्रुवम्।
यदि नारायणक्षेत्रे फलं कोटिगुणं लभेत्॥ ११०॥

When he is reborn on earth, he surely achieves the devotion of the lord. If he has performed good deeds in the Nārāyaṇa region he gets merit many times more.

नाम्नां कोटिं हरेर्यो हि क्षेत्रे नारायणे जपेत्।
सर्वपापविनिर्मुक्तो जीवन्मुक्तो भवेद्ध्रुवम्॥ १११॥
लभते न पुनर्जन्म वैकुण्ठे स महीयते।
लभेद्विष्णोश्च सारूप्यं न तस्य पतनं भवेत्॥ ११२॥

The one who recites the name of the lord a crore of times in the Nārāyaṇa region, is relieved of all sins and achieves salvation. This is certain. He is never reborn and is respected in the Vaikuṇṭha. He then earns the place of Viṣṇu and he never falls from that place.

यः शिवं पूजयेन्नित्यं कृत्वा लिङ्गं च पार्थिवम्।
यावज्जीवनपर्यन्तं स याति शिवमन्दिरम्॥ ११३॥
मृदां रेणुप्रमाणाब्दं शिवलोके महीयते।
ततः पुनरिहाऽऽगत्य राजेन्द्रो भारते भवेत्॥ ११४॥

The one who adores lord Śiva daily preparing a *liṅga* and follows the practice throughout his life, proceeds to the land of Śiva and stays there for the number of years equivalent to the particles of dust with which he had prepared the *liṅga* while adoring them. Thereafter he is reborn in the land of Bhārata as a grea monarch.

शिलां च योऽर्चयेन्नित्यं शिलातोयं च भक्षति।
महीयते स वैकुण्ठे यावद्वै ब्रह्मणः शतम्॥ ११५॥
ततो लब्ध्वा पुनर्जन्म हरिभक्तिं सुदुर्लभाम्।
महीयते विष्णुलोके न तस्य पतनं भवेत्॥ ११६॥

The one who adores the *Śālagrāma* stone daily and sips the water with which the stone is washed, remains in the Vaikuṇṭha up to the age of a hundred Brahmās. Thereafter he is reborn in the land of Bhārata and achieves the devotion of the lord. He again proceeds to *Viṣṇuloka* from where he never falls back.

तपांसि चैव सर्वाणि व्रतानि निखिलानि च।
कृत्वा तिष्ठति वैकुण्ठे यावदिन्द्राश्चतुर्दश॥ ११७॥
ततो लब्ध्वा पुनर्जन्म राजेन्द्रो भारते भवेत्।
ततो मुक्तो भवेत्पश्चात्पुनर्जन्म न विद्यते॥ ११८॥

By performing all the *vratas* and other religious ceremonies, he spends time in the Vaikuṇṭha up to the age of Bhārata and becomes a monarch. Thereafter he achieves salvation ultimately and he is never reborn.

यः स्नाति सर्वतीर्थेषु भुवः कृत्वा प्रदक्षिणम्।
स च निर्वाणतां याति न तज्जन्म भवेद्भुवि॥ ११९॥

The one who takes a bath in the holy places going round the earth, achieves salvation and he is never reborn on earth.

पुण्यक्षेत्रे भारते च योऽश्वमेधं करोति च।
अश्वलोमप्रमाणाब्दं शक्रस्यार्द्धासने वसेत्॥ १२०॥
चतुर्गणं राजसूये फलमाप्नोति मानवः।
नरमेधेऽश्वमेधार्धं गोमेधे च तदेव च॥ १२१॥

The one who performs the *Aśvamedha* sacrifice on the sacred land of Bhārata, remains in the land of Indra for the number of years equivalent to the hair on the body of the horse. Indra then shares half of his throne with him but by performing the *Rājasūya yajña*, one gets four times the merit and by performing *Naramedha yajña*, one gets half the merit and by performing *Gomedha yajña*, one achieves similar knowledge.

पुत्रेष्टौ च तदर्द्धं च सुपुत्रं च लभेद्ध्रुवम्।
लभते लाङ्गलेष्टौ च गोमेधसदृशं फलम्॥ १२२॥
तत्समानं च विप्रेष्टौ वृद्धियागे च तत्फलम्।

पद्मयज्ञे तदर्द्धं च फलमाप्नोति मानवः॥ १२३॥

By performing *putreṣṭī yajña*, one gets half the merit and a very good son. By performing *lāṅgaleṣṭī yajña*, one achieves merit comparable to the *Gomedha yajña*. Similarly with the performing of the *vipreṣṭī* and *vṛddhi yajña*, one achieves similar merits. By performing *padma yajña*, one achieves half the merit.

विशोके च विशोकं च पद्मार्धं स्वर्गमश्नुते।

विजये विजयी राजा स्वर्गं पद्मसमं लभेत्॥ १२४॥

By performing the *viśoka yajña*, one is relieved of all the sins and by performing *padma yajña*, one achieves heaven. The one who performs the *vijaya yajña*, the king after becoming victorious earns the merit equivalent to the *padma yajña* and enjoys heavenly bliss.

प्राजापत्ये प्रजालाभो भूवृद्धिर्भूभृतां भवेत्।

इह राजश्रियं लब्ध्वा पद्मार्धं स्वर्गमश्नुते॥

ऋद्धियागे महैश्वर्यं स्वर्गं पद्मसमं भवेत्॥ १२५॥

After performing *prājāpatya yajña* there is an increase in the population as well as the land. A king after performing this *yajña* enjoys all the riches and pleasures and ultimately with the influence of half the merit of the *padma yajña*, he achieves heaven. By performing the *ṛddhi yajña*, he achieves heaven. By performing *padma yajña*, one gets heaven.

विष्णुयज्ञः प्रधानं च सर्वयज्ञेषु सुन्दरि।

ब्रह्मणा च कृतः पूर्वं महासंभारसंयुतः॥ १२६॥

O beautiful one, of all the sacrifice of Viṣṇu is considered to be the best which was celebrated earlier by Brahmā with great pomp and show.

बभूव कलहो यत्र दक्षशंकरयोःसति।

शेपुश्च नन्दिनं विप्रा नन्दी विप्रांश्च कोपतः॥ १२७॥

यतो हेतोर्दक्षयज्ञं बभञ्ज चन्द्रशेखरः।

चकार विष्णुयज्ञं च पुरा दक्षप्रजापतिः॥ १२७॥

धर्मश्च कश्यपश्चैव शेषश्चापि च कर्दमः।

स्वायंभुवो मनुश्चैव तत्पुत्रश्च प्रियव्रतः॥ १२८॥

At that point of time there has been a fight between Dakṣa and lord Śiva where the Brāhmaṇas getting enraged had pronounced a curse on Nandī and in turn Nandī had cursed the Brāhmaṇa as a result of which lord Candraśekhar Śiva had destroyed the *yajña* of Dakṣa. Thus in the earlier times Dakṣa Prajāpati had performed the Viṣṇu *yajña*.

शिवः सनत्कुमारश्च कपिलश्च ध्रुवस्तथा।

राजसूयसहस्राणां समृद्ध्या च क्रतुर्भवेत्॥ १३०॥

राजसूयसहस्राणां फलमाप्नोति निश्चितम्।

विष्णुयज्ञात्परो यज्ञो नास्ति वेदे फलप्रदः॥ १३१॥

Similarly Dharma, Kaśyapa, Śeṣa, Kardama, Svāyambhuva, Manu, his son Priyavrata, Śiva, Sanatkumāra, Kapila and Dhruva also performed the Viṣṇu *yajña*. Thousands of *Rājasūya yajñas* can be performed with the availability of the riches but by performing Viṣṇu *yajña* one gets the knowledge equivalent to a thousand *Rājasūya-yajñas*. Therefore there is no other *yajña* more rewarding than the *Viṣṇu yajña*. This has been ordained in the Vedas.

बहुकल्पान्तजीवी च जीवन्मुक्तो भवेद्ध्रुवम्।

ज्ञानेन तेजसा चैव विष्णुतुल्यो भवेदिह॥ १३२॥

By performing that *yajña* a person is freed from birth and enjoys life in heaven for many *kalpas;* such a person is equated with lord Viṣṇu in intelligence and prowess.

देवानां च यथा विष्णुर्वैष्णवानां यथा शिवः।

शास्त्राणां च यथा वेदा आश्रमाणां च ब्राह्मणाः॥ १३३॥

तीर्थानां च यथा गङ्गा पवित्राणां च वैष्णवाः।

एकादशी व्रतानां च पुष्पाणां तुलसी यथा॥ १३४॥

नक्षत्राणां यथा चन्द्रः पक्षिणां गरुडो यथा।

यथा स्त्रीणां च प्रकृतिराधाराणां वसुंधरा॥ १३५॥

शीघ्रगानां चेन्द्रियाणां चञ्चलानां यथा मनः।

प्रजापतीनां ब्रह्मा च प्रजेशानां प्रजापतिः॥ १३६॥

वृन्दावनं वनानां च वर्षाणां भारतं यथा।

श्रीमतां च यथा श्रीश्च विदुषां च सरस्वती॥ १३७॥

पतिव्रतानां दुर्गा च सौभाग्यानां च राधिका।

विष्णुयज्ञस्तथा वत्से यज्ञेषु च महानिति॥ १३८॥

As lord Viṣṇu happens to be the best of the gods, Śiva among the Vaiṣṇavas, the Vedas among the scriptures, Brāhmaṇa among the *Āśramas*, *Gaṅgā* among the sacred rivers, Vaiṣ ṇava among the pious people *Ekādaśī* among the *vratas*, the Tulasī among the trees, the moon among the constellations, Garuḍa among the birds, Prakṛti among the ladies, the earth among the bases, the mind among the fast moving unstable organs of the senses, Brahmā among the Prajājpatis, the Prajāpati among the people, Vṛndāvana among the forests, Śrī with the rich people, Sarasvatī among the intellectuals. Durgā among the chaste ladies, Rādhikā among the virtuous ladies, similarly, O daughter, Viṣṇu *yajña* is the best of all the *yajñas*.

अश्वमेधशतेनैव शक्रत्वं लभते ध्रुवम्।
सहस्रेण विष्णुपदं संप्राप पृथुरेव च॥ १३९॥

Thus after performing a hundred *Aśvamedha* sacrifices, one gets the place of Indra. The king Pṛthu achieved the Viṣṇupadas after performing a thousand *Aśvamedha* sacrifices.

स्नानं च सर्वतीर्थेषु सर्वयज्ञेषु दीक्षणम्।
सर्वेषां च व्रतानां च तपसां फलमेव च॥ १४०॥
पाठश्चतुर्णां वेदानां प्रादक्षिण्यं भुवस्तथा।
फलं बीजमिदं सर्वं मुक्तिदं कृष्णसेवनम्॥ १४१॥

Therefore by taking a bath in all the sacred places, by performing all the *yajñas*, by performing all the *vratas* and by performing *tapas*, by reciting all the four Vedas, by going round the entire universe, one earns the adoration of the supreme lord Kṛṣṇa who bestows salvation.

पुराणेषु च वेदेषु चेतिहासेषु सर्वतः।
निरूपितं सारभूतं कृष्णपादाम्बुजार्चनम्॥ १४२॥

This is the gist derived from the Vedas, the Purāṇas and the historical treatises. All the scriptures go on to justify that one should serve the lotus-like feet of lord Kṛṣṇa somehow or the other.

तद्वर्णनं च तद्ध्यानं तन्नामगुणकीर्त्तनम्।
तत्स्तोत्रं स्मरणं चैव वन्दनं जप एव च॥ १४३॥
तत्पादोदकनैवेद्यभक्षणं नित्यमेव च।
सर्वसंमतमित्येवं सर्वेप्सितमिदं सति॥ १४४॥

Thus he has always to be adored, meditated upon, reciting his glory and *mantra* besides the *stotras*, offering prayer, performing *japam* and sipping the water of his feet. One should then take *naivedya* for him. This is the method by which all the desires are fulfilled.

भज कृष्णं परं ब्रह्म निर्गुणं प्रकृतेः परम्।
गृहाण स्वामिनं वत्से सुखं गच्छ स्वमन्दिरम्॥ १४५॥

Therefore one should recite the name of Kṛṣ ṇa only who is Parabrahman, invisible and beyond Prakṛti. Therefore, O daughter, you take over your husband and get back comfortably to your abode.

एतत्ते कथितं सर्वं विपाकं कर्मणां नृणाम्।
सर्वेप्सितं सर्वमतं परं तत्त्वप्रदं नृणाम्॥ १४६॥

I have narrated to you the rewards one gets after performing the various deeds which are desired by all and is quite educative for the people.

इति श्रीब्रह्मवैवर्ते महापुराणे द्वितीये प्रकृतिखण्डे नारद-
नारायणसंवादे सावित्रीयमसंवादे सावित्र्युपाख्याने
शुभकर्मविपाककथनं नाम सप्तविंशोऽध्यायः॥ २७॥

अथाष्टाविंशोऽध्याय:

Chapter – 28

Sāvitrīs prayer for Yama

श्रीनारायण उवाच

हरेरुत्कीर्तनं श्रुत्वा सावित्री यमवक्त्रत:।
साश्रुनेत्रा सपुलका यमं पुनरुवाच सा।। १।।

Śrī Nārayaṇa said—On hearing the praise of lord Viṣṇu from the mouth of Yama, the eyes of Sāvitrī were filled with tears and she felt emotional. She then spoke to Yama again.

सावित्र्युवाच

हरेरुत्कीर्तनं धर्मं स्वकुलोद्धारकारणम्।
श्रोतृणां चैव वक्तृणां जन्ममृत्युजराहरम्॥ २॥

Sāvitrī said—O Dharma, reciting the name of lord Viṣṇu or speaking or hearing his names, result in the redemption of the race, because such a recitation removes old age, death and birth of the people.

दानानां च व्रतानां च सिद्धीनां तपसां परम्।
योगानां चैव वेदानां सेवनं कीर्तनं हरेः॥ ३॥

Therefore, of all the methods of adoration, of the charities, the performing of *vratas, siddhis, tapas* practice of the yogīs, the study of the Vedas, the recitation of the name of the lord Viṣ ṇu happens to be the best.

मुक्तत्वममरत्वं वा सर्वसिद्दित्वमेव वा।
श्रीकृष्णसेवनस्यैव कलां नार्हन्ति षोडशीम्॥ ४॥

Therefore it is said that salvation, eternity, the possessing of all the *siddhis* do not compare even one sixteenth part of the adoration of lord Kṛṣṇa.

भजामि केन विधिना श्रीकृष्णं प्रकृतेः परम्।
मूढां मामबलां तात वद वेदविदां वर॥ ५॥

Therefore, O lord, you are the best among those well-versed in the Vedas; you tell me the method of adoration of lord Kṛṣṇa who is beyond Prakṛti; you kindly tell that to a helpless lady like me.

शुभकर्मविपाकं च श्रुतं नृणां मनोहरम्।
कर्माशुभविपाकं च तन्मे व्याख्यातुमर्हसि॥ ६॥
इत्युक्त्वा सा सती ब्रह्मन्भक्तिनम्रात्मकंधरा।
तुष्टाव धर्मराजं च वेदोक्तेन स्तवेन च॥ ७॥

I have heard about the good reward of the noble deeds of the people but I would like to know the reward they get for their evil deeds. Therefore, you kindly tell the same to me. O Brahman, thus speaking the chaste Sāvitrī bowed her head in reverence and started offering prayers to the god of death.

सावित्र्युवाच

तपसा धर्ममाराध्य पुष्करे भास्करः पुरा।
धर्मांशं यं सुतं प्राप धर्मराजं नमाम्यहम्॥ ८॥

Sāvitrī said—In earlier times, the sun-god went to the Puṣkara regions and meditated upon Dharma for a long time. Thereafter, he got a son from the *aṁśa* of Dharma who was given the name of Dharmarāja.

समता सर्वभूतेषु यस्य सर्वस्य साक्षिणः।
अतो यन्नाम शमनमिति तं प्रणमाम्यहम्॥ ९॥
येनान्तश्च कृतो विश्वे सर्वेषां जीविनां परम्।
कर्मानुरूपकालेन तं कृतान्तं नमाम्यहम्॥ १०॥

He happens to be the witness of all and extended equal treatment to all the creatures. He has been given the name of Śaman. I bow in reverence to him he is the one who destroys all the creatures on earth according to their deeds. I bow in reverence to lord Yama.

बिभर्ति दण्डं दण्ड्याय पापिनां शुद्धिहेतवे।
नमामि तं दण्डधरं यः शास्ता सर्वकर्मणाम्॥ ११॥

He is the one who gives punishment to the sinners and controls all the deeds. He is the staff bearer, I bow in reverence to him.

विश्वे यः कलयत्येव सर्वायुश्चापि संततम्।
अतीव दुर्निवार्यं च तं कालं प्रणमाम्यहम्॥ १२॥

He is the one who regulates the age of the creatures on earth, I bow in reverence to such a terrific god of death.

तपस्वी वैष्णवो धर्मी संयमी विजितेन्द्रियः।
जीविनां कर्मफलदं तं यमं प्रणमाम्यहम्॥ १३॥

He is the one who provides rewards for the deeds of all the *Tapasvīs, Vaiṣṇavas*, religious people, the self-disciplined ones and those who have controlled their organs of senses. I bow in reverence to such a Yama.

स्वात्मारामश्च सर्वज्ञो मित्रं पुण्यकृतां भवेत्।
पापिनं क्लेशदो यस्य पुण्यं पुत्रो मित्रो नमाम्यहम्॥ १४॥

The one who roams in his own soul, is all knowledgeable, the friend of noble souls, a terror for the sinners, I bow in reverence to such a type of friend of the noble souls.

यज्जन्म ब्रह्मणो वंशे ज्वलन्तं ब्रह्मतेजसा।

यो ध्यायति परं ब्रह्म ब्रह्मवंशं नमाम्यहम्॥ १५॥

The one who was born in the race of Brahmā and is established by the *tejas* of Brahmā meditating upon the eternal Brahman always, I bow in reverence to the one who belongs to the race of Brahmā.

इत्युक्त्वा सा च सावित्री प्रणनाम यमं मुने।

यमस्तां विष्णुभजनं कर्मपाकमुवाच ह॥ १६॥

इदं यमाष्टकं नित्यं प्रातरुत्थाय यः पठेत्।

यमात्तस्य भयं नास्ति सर्वपापात्प्रमुच्यते॥ १७॥

Thus speaking, O sage, Sāvitrī, bowed in reverence to Yama. Yama on his part enlightened Sāvitrī on the grace of lord Viṣṇu and the reciting of his name. Thus getting up early in the morning whosoever recites the eight verses of Yama, the god of death never frightens him.

महापापी यदि पठेन्नित्यं भक्त्या च नारद।

यमः करोति तं शुद्धं कायव्यूहेन निश्चितम्॥ १८॥

O Nārada, even if this stotra is recited by the great sinners with devotion, he is sure to be rejuvenated and becomes completely pure.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुल्सयु०
सावित्रीकृतयमस्तोत्रं नामाष्टाविंशोऽध्यायः॥ २८॥

अथैकोनत्रिंशोऽध्याय:

Chapter – 29

The names of the pits of hell

नारायण उवाच

यमस्तस्यै विष्णुमन्त्रं दत्त्वा च विधिपूर्वकम्।
कर्मशुभविपाकं च तामुवाच रवेः सुतः॥ १॥

Śrī Nārāyaṇa said—Yama the son of Sūrya imparted the knowledge of *Viṣṇu* mantra to Sāvitrī and then started narrating the effects of evil deeds.

यम उवाच

शुभकर्मविपाकं च श्रुतं नानाविधं सति।
कर्माशुभविपाके च कथयामि निशामय॥ २॥

Yama said—You have gained knowledge of the results of performing noble deeds of various types. I am now narrating to you the results of committing evil deeds. You listen to me.

नानाप्रकारं स्वर्गं य याति जीवः सुकर्मणा।
कुकर्मणा च नरकं याति नानाविधं नरः॥ ३॥
नरकाणां च कुण्डानि सन्ति नानाविधानि च।
नानापुराणभेदेन नामभेदानि तानि च॥ ४॥
विस्तृतानि गभीराणि क्लेशदानि च जीविनाम्।
भयंकराणि घोराणि हे वत्से कुत्सितानि च॥ ५॥

By performing good deeds a person achieves heaven and by resorting to evil deeds he falls into hell. There are several types of pits in the hell, the names of which have beem spelt out in the Purāṇas. O daughter, they are quite vast, deep, troublesome, horrible, terrific and henious.

षडशीतिश्च कुण्डानि संयमन्यां च सन्ति च।
निबोध तेषां नामानि प्रसिद्धानि श्रुतौ सति॥ ६॥

In the city of the self-disciplined there are eighty-six pits which are well known in the Vedas. I am going to speak out their names which you please listen to attentively.

वह्निकुण्डं तप्तकुण्ड क्षारकुण्डं भयानकम्।
विट्कुण्डं मूत्रकुण्डं च श्लेष्मकुण्डं च दुःसहम्॥ ७॥
गरकुण्डम् दूषिकाकुण्डं वसाकुण्डं तथैव च।
शुक्रकुण्डमसृक्कुण्डमश्रुकुण्डं च कुत्सितम्॥ ८॥
कुण्डं गात्रमलानां च कर्णविट्कुण्डमेव च।
मज्जाकुण्डं मांसकुण्डं नखकुण्डं च दुस्तरम्॥ ९॥
लोम्नां कुण्डं केशकुण्डमस्थिकुण्डं च दुःखदम्।
ताम्रकुण्डं लोहकुण्डं प्रतप्तं क्लेशदं महत्॥ १०॥
तीक्ष्णकण्टककुण्डं च विषकुण्डं च विघ्नदम्।
धर्मकुण्डं तप्त सुराकुण्डं प्रकीर्तितम्॥ ११॥
प्रतप्ततैलकुण्डं च दन्तकुण्डं च दुर्वहम्।
कृमिकुण्डं पूयकुण्डं सर्पकुण्डं दुरन्तकम्॥ १२॥
मशकुण्डं दंशकुण्डं भीम गरलकुण्डम्।
कुण्डं च वज्रदंष्ट्राणां वृश्चिकानां च सुव्रते॥ १३॥

They are *agnikuṇḍa*, *tapatkuṇḍa*, the terrific *kṣārakuṇḍa*, *viṭkuṇḍa*, the kuṇḍa of urine, the *kuṇḍa* of cough, the *kuṇḍa* of poison, the *kuṇḍa* of eye-mud, the *kuṇḍa* of fat, the *kuṇḍa* of semen, *rudrakuṇḍa,* the denounced *kuṇḍa* of tears, the *kuṇḍa* of human refuse, the *kuṇḍa* of ear wax, the *kuṇḍa* of veins, the *kuṇḍa* of flesh, the *kuṇḍa* of nails, the *kuṇḍa* of hair on the body, a *kuṇḍa* of hair on head, the *kuṇḍa* of bones, the burning *kuṇḍa* and the *kuṇḍa* which burns like copper, the *kuṇḍa* burning like iron, the *kuṇḍa* with sharp thorns, the *kuṇḍa* of Dharma, the *kuṇḍa* of boiling wine, the *kuṇḍa* having deadly poison, the *kuṇḍa* of sharp teeth, the *kuṇḍa* of insects, the *kuṇḍa* of puss, the *kuṇḍa* of snakes which is difficult to cross, the *kuṇḍa* of biting, the *kuṇḍa* of terrific poison, the *kuṇḍa* of scorpions having *vajra* like teeth.

शरकुण्डं शूलकुण्डं खड्गकुण्डं च भीषणम्।
गोलकुण्डं नक्रकुण्डं काककुण्डं शुचास्पदम्॥ १४॥
संञ्चालकुण्डं वाजकुण्डं बन्धकुण्डं सुदुस्तरम्।
तप्तपाषाणकुण्डं च तीक्ष्णपाषाणकुण्डकम्॥ १५॥
लालाकुण्डं मसीकुण्डं चूर्णकुण्डं सुदारुणम्।
चक्रकुण्डं वज्रकुण्डं कूर्मकुण्डं महोल्बणम्॥ १६॥
ज्वालाकुण्डं भस्मकुण्डं पूतिकुण्डं च सुन्दरि।
तप्तसूर्यमसीपत्रं क्षुरधारं सुचीमुखम्॥ १७॥
गोधामुखं नक्रमुखं गजदंशं च गोमुखम्।
कुम्भीपाकं कालसूत्रमवटोदमरुन्तुदम्॥ १८॥
पांशुभोजं पाशवेष्टं शूलप्रोतं प्रकम्पनम्।
उल्कामुखमन्धकूपं वेधनं दण्डताडनम्॥ १९॥
जालबन्धं देहचूर्णं दलनं शोषणंकरम्।
शूर्पं ज्वालामुखं जिह्वां धूमान्धं नागवेष्टनम्॥ २०॥

O noble lady, there are also *kuṇḍas* of arrows, *kuṇḍas* of tridents, *kuṇḍas* of terrific swords, circular *kuṇḍas,* the *kuṇḍa* of tortoises, the *kuṇḍa* of crows, the *sañcāla kuṇḍa,* the *kuṇḍa* of eagles, the terrific *kuṇḍa,* the *kuṇḍa* of burning stones, the *kuṇḍa* of heart fluid, the *kuṇḍa* of swords, the *kuṇḍa* of terrific powder, the circular *kuṇḍa,* the *vajra kuṇḍa,* the tortoise *kuṇḍa,* the *kuṇḍa* of flames, the *kuṇḍa* of ashes and the *kuṇḍa* of bad smell. O beautiful one, similarly there creatures like burning sun, Asipatra, sharp edged, having a mouth of keen needles, lizard faced, having the face of a crocodile, having the face of an elephant, having the face of a cow, *Kumbhipāka*, *Kālsūtra*, *Avaṭoda*, *Aruntuda*, *Paṁśubhoja*, *Pāśaveṣṭa*, *Śūlaprota*, *Prakampan*, *Ulkāmukha*, *Andhakūpa*, *Vedhans*, *Daṇḍatāḍana*, *Jālabandha*, *Dehacūrṇa*, *Dalana*, *Śoṣaṇa*, *Sarpajvālāmukha*, *Jivhā*, *Dhūmāndha* and *Nāgaveṣṭana kuṇḍas* are there.

कुण्डान्येतानि सावित्रि पापिनां क्लेशदानि च।
नियुक्तैः किंकरगणै रक्षितानि च संततम्॥ २१॥

O Sāvitri, These *kuṇḍas* are there to torture the sinners and several attendants keep guard over the sinners.

दण्डहस्तैः शूलहस्तैः पाशहस्तैर्भयंकरैः।
शक्तिहस्तैर्गदाहस्तैर्मदमत्तैश्च दारुणैः॥ २२॥
तमोयुक्तैर्दयाहीनैर्दुर्निवार्यैश्च सर्वतः।
तेजस्विभिश्च निःशङ्कैस्ताम्रपिङ्गललोचनैः॥ २३॥
योगयुक्तैः सिद्धयोगैर्नानारूपधरैर्वरैः।
आसन्नमृत्युभिर्दृष्टैः पापिभिः सर्वजीविभिः॥ २४॥

The terrific messengers of Yama holding the *daṇḍa, śūla, pāśa, śakti* and *gadā* (club) move on intoxicated in a frightening manner and devoid of any compassion. They move out on all the four sides and are terrific to look at. They possess great lustre, are fearless and have the complexion of copper and yellow eyes. Resorting to yogic practices they move about taking to many forms. All the sinners have to face them in one form or other at the time death.

स्वकर्मनिरतैः शैवैः शाक्तैः सौरैश्च गाणपैः।
अदृष्टैः पुण्यकृद्भिश्च सिद्धयोगिभिरेव च॥ २५॥

Such of the noble souls known as Śaiva, Śākta, Saura, Gāṇapatyas, Puṇyātmā and *siddhas* cannot be terrified by them.

स्वधर्मनिरतैर्वाऽपि विरतैर्वा स्वतन्त्रकैः।
बलवद्भिश्च निःशङ्कैः स्वप्नदृष्टैश्च वैष्णवैः॥ २६॥

एतत्ते कथितं साध्वि कुण्डसंख्यानिरूपणम्।
येषां निवासो यत्कुण्डे निबोध कथयामि ते॥ २७॥

Those who are devoted to their own *dharma* and are independent, unattached, brave and the fearless Vaiṣṇavas do not have to face them even in dreams. O chaste lady, I have thus spoken out to you the number of the *Kuṇḍas* of the hell. I am now going to tell you about the sinners who are lodged in these *Kuṇḍas* you please listen to him.

इति श्रीब्रह्म० महा० नारदना० प्रकृति० साविञ्युपाख्याने
यमसावित्रिसं० नरककुण्डसंख्यानं
नामैकोनत्रिंशोऽध्याय:॥ २९॥

अथ त्रिंशोऽध्याय:

Chapter – 30

The suffering of the sinners in the hell

यम उवाच

हरिसेवारत: शुद्धो योगी सिद्धो व्रती सति।
तपस्वी ब्रह्मचारी च न याति नरकं यति:॥ १॥

Yama said—The devotees of the lord who engage themselves in the *tapas* include the yogīs with a pure mind, the *siddhas*, the *Vratis*, the *Tapasvīns*, *Brahmacārīns* and mendicants who never fall in the hell.

कटुवाचा बान्धवांश्च खेलत्वेन च यो नर:।
दग्धान्करोति बलवान्वह्निकुण्डं प्रयाति स:॥ २॥

But such of the person who are quite valorous but wicked at the same time and because of their wicked nature they always speak harsh words and turn their relatives into mental agony, they fall into the hell named *Agnikuṇḍa*.

गात्रलोमप्रमाणाब्दं तत्र स्थित्वा हुताशने।
पशुयोनिमवाप्नोति रौद्रे दग्धस्त्रिजन्मनि॥ ३॥

They have to suffer because of the terrific fire–flames and they remain there in such a condition for many years and thereafter they are born as animals thrice.

ब्राह्मणं तृषितं तप्तं क्षुधितं गृहमागतम्।
न भोजयति यो मूढस्तप्तकुण्डं प्रयाति स:॥ ४॥

The one who does not provide food and drink to a thirsty and hungry Brāhmaṇa who comes to door, such a foolish fellow falls into the burning cell.

तत्र लोमप्रमाणाब्दं स्थित्वा तत्र च दु:खित:।
तप्तस्थले वह्निकुण्डे पक्षी च सप्तजन्मसु॥ ५॥

There he suffers for many years all kinds of troubles and ultimately is reborn as a bird for seven births.

रविवारार्कसंक्रान्त्याममायां श्राद्धवासरे।
वस्त्राणां क्षारसंयोगं करोति यो हि मानव:॥ ६॥
स याति क्षारकुण्डं च सूत्रमानाब्दमेव च।
स व्रजेद्राजकीं योनिं सप्तजन्मसु भारते॥ ७॥

The one who applies soap and oil on Sundays, on the first day of the sun, moonless night he falls into the saline *Kuṇḍa* up to the number of years equivalent on the grains to the cloth. Thereafter he is reborn as a washerman on earth for seven births.

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेत्तु य:।
यो हरेद्भारते वर्षे विट्कुण्डं च प्रयाति स:॥ ८॥
षष्टिवर्षसहस्राणि विड्भोजी तत्र तिष्ठति।
षष्टिवर्षसहस्राणि विट्कृमिश्च पुनर्भुवि॥ ९॥

The one who snatches away the Brahmanhood bestowed by himself or by another for a Brāhmaṇa, falls into the pit of refuse and insects where he remains consuming the refuse. He is then reborn on earth as an insect of refuse for the similar number of years.

परकीयतडागे च तडागं य: करोति च।
उत्सृजेद्दैवदोषेण मूत्रकुण्डं प्रयाति स:॥ १०॥

The one who unfortunately digs a tank someone else's place claiming it to be belonging to him he falls into the deep pit of urine.

तद्रेणुमानवर्षं च तद्भोजी तत्र तिष्ठति।
भारते गोधिका चैव स भवेत्सप्तजन्मसु॥ ११॥
एकाकी मिष्ठमश्नाति श्लेष्मकुण्डं प्रयाति स:।

पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति॥ १२॥
पूर्णमब्दशतं चैव स प्रेतो भारते भवेत्।
श्लेष्ममूत्रगरं चैव तद्भोजी तत्र तिष्ठति॥ १३॥

And he remains there up to the years equivalent to the number of particles of dust of the tank consuming the same dirty things. Thereafter he is born on earth in Bhārata as a lizard for seven births. The one who consumes sweet-meats alone he falls into the pit of cough and remains there for a hundred years consuming the same. Thereafter he is reborn in the land of Bhārata as a goblin and continues there for a hundred years. Thereafter he is born in the land of Bhārata and remains there for a hundred years consuming daily cough and urine. He gets purified thereafter.

पितरं मातरं चैव गुरुं भार्या सुतं सुताम्।
यो न पुष्णात्यनाथं च गरकुण्डं प्रयाति सः॥ १४॥
पूर्णमब्दसहस्रं च तद्भोजी तत्र तिष्ठति।
ततो व्रजेद्भूतयोनिं शतवर्षं ततः शुचिः॥ १५॥

The one who does not maintain his father, his mother, the teacher, the wife, the son, the daughter and orphan, he falls into the pit called *Garakuṇḍa* and remains there for a thousand years. Thereafter he is born as a goblin and remains in that position for a hundred years. Thereafter he is purified.

दृष्ट्वाऽतिथिं वक्रचक्षुः करोति यो हि मानवः।
पितृदेवास्तस्य जलं न गृह्णन्ति च पापिनः॥ १६॥

The person who dislikes the arrival of a guest is not accepted by the gods as well as the manes.

यानि कानि च पापानि ब्रह्महत्यादिकानि च।
इहैव लभते चान्ते दूषिकाकुण्डमाव्रजेत्॥ १७॥
पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति।
ततो नरो भवेद्भूमौ दरिद्रः सप्तजन्मसु॥ १८॥

He therefore earns the sin of *Brahmahatyā* while living on earth earning at the same time some other sin. After his death he falls into the *Dūṣikākuṇḍa*. He remains there for a hundred years consuming the same food. Thereafter he is reborn as a human and remains a pauper for seven births.

दत्त्वा द्रव्यं च विप्राय चान्यस्मै दीयते यदि।
स तिष्ठति वसाकुण्डे तद्भोजी शतवत्सरम्॥ १९॥
ततो भवेत्स चण्डालस्त्रिजन्मनि ततः शुचि।
कृकलासो भवेत्सोऽपि भारते सप्तजन्मसु॥
ततो भवेन्मानवश्च दरिद्रोऽल्पायुरेव च॥ २०॥

The person who snatches away something from a Brāhmaṇa after giving it to him and then gives it to somebody else, falls into the pit of fat consuming the same. Thereafter he is reborn on earth a Cāṇḍāla in the land of Bhārata and then as a chameleon for seven births and thereafter he becomes a pauper having a short life.

पुमांसं कामिनि वाऽपि कामिनीं वा पुमानथ।
यः शुक्रं पाययत्येव शुक्रकुण्डं प्रयाति सः॥ २१॥
पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति।
योनिकृमिः शताब्दं च भवेदभुवि ततः शुचिः॥ २२॥

If a lady consumes the semen of a man and if a man consumes the egg (ovum) of a lady, both of them fall into the pit of semen and remain there for a hundred years consuming the same. Thereafter he becomes an insect of the vagina and ultimately gets purified.

संताड्य च गुरुं विप्रं रक्तपातं च कारयेत्।
स च तिष्ठत्यसृक्कुण्डे तद्भोजी शतवत्सरम्॥ २३॥
ततो भवेद्व्याधजन्म सप्तजन्मसु भारते।
ततः शुद्धिमवाप्नोति मानवश्च क्रमेण च॥ २४॥

The one who injures a Brāhmaṇa or his own teacher and consumes his blood, falls into the pit of blood consuming the same for a hundred years. Thereafter he is reborn in the land of Bhārata and becomes a hunter for seven births. He is then purified.

अश्रु स्रवन्तं गायन्तं भक्तं दृष्ट्वा च गद्गदम्।
श्रीकृष्णगुणसंगीते हसत्येव हि यो नरः॥ २५॥
स वसेदश्रुकुण्डे च तद्भोजी शतवत्सरम्।
ततो भवेत्स चण्डालो स्त्रिजन्मनि ततः शुचिः॥ २६॥

The one who is devoted to lord Kṛṣṇa and is always engrossed in reciting his name; when such a person is despised by others, they fall into the pit of tears for a hundred years and consumes the same. Thereafter they are reborn as Cāṇḍālas for three births and ultimately get purified after having been born in the house of a Cāṇḍāla.

करोति खलतां शश्वदशुद्धहृदयो नरः।
कुण्डं गात्रमलानां च स च याति दशाब्दकम्॥ २७॥
ततः स गार्दभीं योनिमवाप्नोति त्रिजन्मनि।
त्रिजन्मनि च शार्गालीं ततः भवेद्ध्रुवम्॥ २८॥

The wicked person who is always engaged in evil deeds, remains in the pit of the human dirt for ten years and for three births he becomes a jackal. He is purified thereafter.

बधिरं यो सहत्येव निन्दत्येव हि मानवः।
स वसेत् कर्णविट्कुण्डे तद्भोजी शतवत्सरम्॥ २९॥
ततो भवेत्स बधिरो दरिद्रः सप्तजन्मसु।
सप्तजन्मस्वङ्गहीनस्ततः शुद्धिं लभेद्ध्रुवम्॥ ३०॥

The person who denounce a deaf person or makes a joke about him, he falls into the pit of ear wax and consumes the same. Thereafter he is born as a deaf and a pauper for seven births. Then again he is born as a deformed person for seven births before he is purified.

लोभात्स्वपालनार्थाय जीविनं हन्ति यो नरः।
मज्जाकुण्डे वसेत्सोऽपि तद्भोजी लक्षवर्षकम्॥ ३१॥
ततोभवेत्स शशको मीनश्च सप्तजन्मसु।
एणादयश्च कर्मभ्यस्ततः शुद्धिं लभेद्ध्रुवम्॥ ३२॥

In case a greedy person kills another creature for feeding himself he falls into the pit of marrow and consumes the same. Thereafter he is born as a rabbit for seven births and taking births as fish and other animals, he has to suffer considerably. Thereafter he is purified.

स्वकन्यापालनं कृत्वा विक्रीणाति हि यो नरः।
अर्थलोभान्महामूढो मांसकुण्डं प्रयाति सः॥ ३३॥
कन्यालोमप्रमाणाब्दं तद्भोजी तत्र तिष्ठति।
तं च कुण्डे प्रहारं च करोति यमकिङ्करः॥ ३४॥
मांसभारं मूर्ध्नि कृत्वा रक्तधारां लिहेत्क्षुधा।
ततो हि भारते पापी कन्याविट्सु कृमिर्भवेत्॥ ३५॥

The one who after bringing up a girl sells her away in greed, such a foolish fellow falla as into the pit of flesh up to the number of years equivalent to the number of hair on his body. At that point of time, the messengers of Yama attack the pit and he carries the heaps of flesh over his head. He consumes the blood whenever he is hungry. Thereafter the sinner is reborn on earth and has to consume the refuse of the girls for sixty thousand years. He is then born as an insect of the refuse.

षष्टिवर्षसहस्राणि व्याधश्च सप्तजन्मसु।
त्रिजन्मनि वराहश्च कुक्कुरः सप्तजन्मसु॥ ३६॥
सप्तजन्मसु मण्डूको जलौकाः सप्तजन्मसु।
सप्तजन्मसु काकश्च ततः शुद्धिं लभेद्ध्रुवम्॥ ३७॥

Thereafter he is born as a hunter for seven births, as a boar for three births, as a dog for seven births, as a frog for seven births, as a *jonka* (leech) for seven births, as a crow for seven births. Thereafter he is purified.

व्रतानामुपवासानां श्राद्धादीनां च संयमे।
न करोति क्षौरकर्म सोऽशुचिः सर्वकर्मसु॥ ३८॥

While performing the *vratas*, the fast and *śrāddha* etc., his actions are considered to be infructuous who does not perform the necessary ceremony.

स च तिष्ठति कुण्डेषु नखादीनां च सुन्दरि।
तदेव दिनमानाब्दं तद्भोजी दण्डताडितः॥ ३९॥

O beautiful one, he has to fall into the pit of nails for a long time consuming the same and is beaten with rods.

सकेशं पार्थिवं लिङ्गं यो वाऽर्चयति भारते।
स तिष्ठति केशकुण्डे मृद्रेणुमानवर्षकम्॥ ४०॥
तदन्ते यावनीं योनिं प्रयाति हरकोपतः।
शताब्दाच्छुद्धिमाप्नोति स्वकुलं लभते ध्रुवम्॥ ४१॥
पितृणां यो विष्णुपदे पिण्डं नैव ददाति च।
स तिष्ठत्यस्थिकुण्डे च स्वलोमाब्दं महोल्वणे॥ ४२॥

The one who adores the *liṅga* with matted locks of hair in the land of Bhārata, remains in the *Keśakuṇḍa* up to the number of years equivalent to the particles of the earth of which the *liṅga* is made. Because of the anger of Śiva, he has to be born in the Yavana family for a hundred years. Thereafter he gets purified and is reborn in a noble race. The one who does not offer the *piṇḍas* at the place of lord Viṣṇu he falls into the terrific pit of bones for a long time equivalent to the number of hair on his body.

ततः स्वयोनिं संप्राप्य खञ्जः सप्तसु जन्मसु।
भवेन्महादरिद्रश्च ततः शुद्धो हि दण्डतः॥४३॥

Thereafter he is reborn in his own race and leads the life of a pauper besides being a deformed person. He gets purified after thus suffering.

यः सेवते महामूढो गुर्विणीं च स्वकामिनीम्।
प्रतप्तताम्रकुण्डे च शतवर्षं स तिष्ठति॥४४॥

The foolish fellow who cohabits with his pregnant wife, falls into the copper pit for a hundred years.

अवीरान्नं च यो भुङ्क्ते ऋतुस्नातान्नमेव च।
लौहकुण्डे शताब्दं च स च तिष्ठति तप्तके॥४५॥
स व्रजेद्राजकीं योनिं कर्मकारी च सप्तसु।
महाव्रणी दरिद्रश्च ततः शुद्धो भवेन्नरः॥४६॥

The one who consumes the food of a widow having no son or of a lady who is in menses falls into the burning pit of iron and remains in it for a hundred years. Thereafter he is born as a washerman for seven births, as a black smith having a big wound and he gets purified thereafter.

यो हि धर्माक्तहस्तेन देवद्रव्यमुपस्पृशेत्।
शतवर्षप्रमाणं च धर्मकुण्डे स तिष्ठति॥४७॥

The one who touches the image of a god or anyone of his things while he is sweating, such a Brāhmaṇa falls into *Dharmakuṇḍa* remaining there for a hundred years.

यः शूद्रेणाभ्यनुज्ञातो भुङ्क्ते शूद्रान्नमेव च।
स च तप्तसुराकुण्डे शताब्दं तिष्ठति द्विजः॥४८॥
ततो भवेच्छूद्रयाजी ब्राह्मणः सप्तजन्मसु।
शूद्रश्राद्धान्नभोजी च ततः शुद्धो भवेद्ध्रुवम्॥४९॥

The one who consumes the food of a Śūdra under his command, such a Brāhmaṇa falls into the pit of wine for a hundred years. Thereafter he is reborn in the race of the Śūdras for seven births. He then performs *yajña's* for the Śūdras till seven births and eats with them. He is purified thereafter.

वाग्दुष्टा कटुवाचा या ताडयेत्स्वामिनं सदा।
तीक्ष्णकण्टककुण्डे सा तद्भोजी तत्र तिष्ठति॥५०॥
ताडिता यमदूतेन दण्डेन च चतुर्युगम्।
तत उच्चैःश्रवाः सप्तजन्मस्वेव ततः शुचिः॥५१॥

In case a lady who always speaks harsh words, injures the mind of her husband with harsh words, she falls into the pit of thorns and remains there for four *yugas*. The messengers of Yama beat her with rods. Thereafter she is reborn for seven births as a woman with a long neck. She is purified thereafter.

विषेण जीविनं हन्ति निर्दयो यो हि पामरः।
विषकुण्डे च तद्भोजी सहस्राब्दं च तिष्ठति॥५२॥

If a heartless person kills others by poisoning, he falls into the pit of poison and remains there for a thousand years consuming the same.

ततो भवेन्नृघाती च व्रणी स्यात्सप्तजन्मसु।
सप्तजन्मसु कुष्ठी च ततः शुद्धो भवेद्ध्रुवम्॥५३॥

Thereafter he is reborn as a killer for seven births. Thereafter he is reborn as a leper for seven births before he is purified.

दण्डेन ताडयेद्यो हि वृषं च वृषवाहकः।
भृत्यद्वारा स्वतन्त्रो वा पुण्यक्षेत्रे च भारते॥५४॥
प्रतप्ततैलकुण्डे च स तिष्ठति यतुर्युगम्।
गदां लोमप्रमाणाब्दं वृषो भवति तत्परम्॥५५॥

If a farmer or his servant beats a bull with a rod, he falls into the pit of burning oil and remains there for a period of four *yugas*. Thereafter he is reborn as a bull and remains in

that position for as many years as the number of hair a bull has over its body.

दन्तेन हन्ति जीवं या लौहेन बडिशेन वा।
दन्तकुण्डे वसेत्सोऽपि वर्षाणामयुतं सति॥५६॥
ततः स्वयोनिं संप्राप्य चोदरव्याधिसंयुतः।
क्लिष्टेन जन्मनैकेन ततः शुद्धो भवेन्नरः॥५७॥

The one who kills the creatures by beating them or with the teeth remains there in the hell for a hundred years. Thereafter he is reborn in his own race and suffers from ailments. After thus suffering he purifies himself ultimately.

यो भूङ्क्ते वृथा मांसं मत्स्यभोजी च ब्राह्मणः।
हरेरनैवेद्यभोजी कृमिकुण्डं प्रयाति सः॥५८॥
स्वलोममानवर्षं च तद्भोजी तत्र तिष्ठति।
ततो भवेन्म्लेच्छजातिस्त्रिजन्मनि ततः शुचिः॥५९॥
ब्राह्मणः शूद्रयाजी यः शूद्रश्राद्धान्नभोजकः।
शूद्राणां शवदाही च पूयकुण्डं व्रजेद् ध्रुवम्॥६०॥

Such of the Brāhmaṇas as consume meat leaving the *naivedya* of the lord, fall into the pit of insects and remain there up to the number of years equivalent to the number of hairs on their body consuming the same. Thereafter they are reborn as *Mlecchas* for three births before they are born as Brāhmaṇas. The one who performs *yajña* with Śūdras, the one who consumes the food of the *śrāddha* and burns their dead bodies, surely falls into the pit of the puss.

यावल्लोमप्रमाणाब्दं यजमानस्य सुव्रते।
ताडितो यमदूतेन तद्भोजी तत्र तिष्ठति॥६१।

O chaste lady, he consumes the same and remains in that position up to the number of years equivalent to the hair on his body. He is daily tortured by the messengers of Yama.

ततो भारतमागत्य स शूद्रः सप्तजन्मसु।
महाशूली दरिद्रश्च ततः शुद्धः पुनर्द्विजः॥६२॥

Thereafter arriving in the land of Bhārata he is reborn as a Śūdra for seven births and becomes sick and a pauper. Thereafter getting purified he is reborn as a Brāhmaṇa.

लघुं क्रूरं महान्तं वा सर्पं हन्ति च यो नरः।
स्वात्मलोमप्रमाणाब्दं सर्पकुण्डं प्रयाति सः॥६३॥
सर्पेण भक्षितः सोऽपि यमदूतेन ताडितः।
वसेच्च सर्पविड्जीवी ततः सर्पो भवेद्ध्रुवम्॥६४॥
ततो भवेन्मानवश्चाप्यल्पायुर्दद्रुसंयुतः।
महाक्लेशेन तन्मृत्युः सर्पेण भक्षणं ध्रुवम्॥६५॥

The one who kills a small, terrific and a long snake, he falls into the snake pit and remains there for the number of years equivalent to the number of hair on his body, consuming the refuse of the snakes. He is tortured by the messengers of Yama. Thereafter, he is reborn as a snake. Ultimately he is reborn as a human always having pain in his teeth and enjoys a short life. Thereafter he dies as a result of snake-bite and dies a painful death.

विधिं प्रकल्प्य जीवांश्च क्षुद्रजन्तूंश्च हन्ति यः।
स दंशमशके कुण्डे जन्ममानदिनाब्दकम्॥६६॥
दिवानिशं भक्षितस्तैरनाहारश्च शब्दकृत्।
बद्धहस्तपदादिश्च यमदूतेन ताडितः॥६७॥

The one who kills the small insects falls into the pit of the pus for a number of years where he is bitten daily by the insects and he cries there without food. The messengers of Yama tie his hand and feet besides belabouring him.

ततो भवेत्क्षुद्रजन्तुर्जातिर्वै यावती स्मृता।
ततो भवेन्मानवश्च सोऽङ्गहीनस्ततः शुचिः॥६८॥

Thereafter he is reborn as an insignificant insect. After having so born as an insect, for many births, he is reborn as a deformed human. Thereafter he is purified.

यो मूढो मधु गृह्णाति हत्वा च मधुमक्षिकाः।
स एव गारले कुण्डे जीवमानदिनाब्दकम्॥६९॥

The one who extracts honey by killing the bees falls into the pit of poison up to the number of years equivalent to his own age.

भक्षितो गरलैर्दग्धो यमदूतेन ताडितः।
ततो हि मक्षिकाजातिस्ततः शुद्धो भवेन्नरः॥७०॥

He keeps on burning there consuming the poison. He is tortured by the messengers of Yama. Thereafter he is born as a bee before he is purified.

दण्डं करोत्यदण्डये च विप्रे दण्डं करोति च।
स कुण्डं वज्रदंष्ट्राणां कीटानां वै प्रयाति च॥७१॥
तल्लोममानवर्षं च तत्र तिष्ठत्यहर्निशम्।
शब्दकृद्भक्षितस्तैश्च ततः शुद्धो भवेन्नरः॥७२॥

The one who punishes an innocent Brāhmaṇa falls into the pit having insects with *vajra*-like teeth. He remains in that *kuṇḍa* up to the number of years as the Brāhmaṇa has the hair on his body. He is bitten by the insects daily. Thereafter, he gets purified.

अर्थलोभेन यो भूपः प्रजादण्डं करोति च।
वृश्चिकानां च कुण्डेषु तल्लोमाब्दं वसेद्ध्रुवम्॥७३॥
ततो वृश्चिकजातिश्च सप्त जन्मसु जायते।
ततो नरश्चाङ्गहीनो व्याधियुक्तो भवेद्ध्रुवम्॥७४॥

In case a king feeling greedy for riches punishes his innocent people, he falls into the pit of scorpions and is bitten by them for a number of years. Thereafter he is reborn as a scorpion for seven births and becomes ultimately a deformed human who is always suffering from diseases.

यः खादति गुरुं स्वं च धूर्तो धूर्ततया खलः।
स कुण्डे वज्रदंष्ट्राणां वसेन्मन्वन्तरावधि॥७५॥

In case a wicked person, because of his wicked nature, kills his own teacher, he falls into a *Kuṇḍa* having the insects with *vajra*-like teeth. He remains there for a *manvantara*.

ब्राह्मणः शस्त्रधारी यो ह्यन्येषां धावको भवेत्।
संध्याहीनश्च मूढश्च हरिभक्तिविहीनकः॥७६॥
स तिष्ठति स्वलोमाब्दं कुण्डादिषु शरादिषु।
विद्धः शरादिभिः शश्वत्ततः शुद्धो भवेन्नरः॥७७॥

If a foolish Brāhmaṇa does not perform *sandhyā* regularly and is also not devoted to the gods and taking to arms becomes a messenger of others, he falls into the pit of arrows for the number of years equivalent to the hair on his body. He is injured there with the arrows before he is purified.

कारागारे सान्धकारे निबध्नाति प्रजाश्च यः।
प्रमत्तः स्वल्पदोषेण गोलकुण्डं प्रयाति सः॥७८॥
तत्कुण्डं तप्ततोयाक्तं सान्धकारं भयङ्करम्।
तीक्ष्णदंष्ट्रैश्च कीटैश्च संयुक्तं गोलकुण्डकम्॥७९॥
कीटैर्विद्धो वसेत्तत्र प्रजालोमाब्दमेव च।
ततो भवेन्नीचभृत्यस्ततः शुद्धो नरो भुवि॥८०॥

If an intoxicated person gives horrible punishment to the people imprisoning them for petty crimes, he falls into a pit named *Golakuṇḍa* having boiling water, darkness and the insects with sharp teeth looking terrible. He is bitten by the insects for the number of years equivalent to the hair on the bodies of the people. Thereafter he is born as a degraded servant. Ultimately he is purified.

सरोवरादुत्थितांश्च नक्रादीन्हन्ति यः सति।
नक्रकण्टकमानाब्दं नक्रकुण्डं प्रयाति सः॥८१॥
ततो नक्रादिजातिश्च भवेन्नद्यादिषु ध्रुवम्।
ततः सद्यो विशुद्धो हि दण्डेनैव नरः पुनः॥८२॥

The one who kills the crocodiles and other aquatic animals who arrive in a tank from outside, falls into the crocodile-*kuṇḍa* for a number of years. Thereafter he is reborn as a crocodile in a river and he gets purified.

वक्षःश्रोणीस्तनास्यं च यः पश्यति परस्त्रियाः।
कामेन कामुको यो हि पुण्यक्षेत्रे च भारते॥८३॥
स वसेत्काककुण्डे च काकैश्च क्षुण्णलोचनः।
ततः स्वलोममानाब्दं ततश्चान्धस्त्रिजन्मनि॥८४॥
स्वर्णस्तेयी च यो मूढो भारते सुरविप्रयोः।
स च संचानकुण्डं च स्वलोमाब्दं वसेद्ध्रुवम्॥८५॥
ताडितो यमदूतेन संचानैः क्षुण्णलोचनः।
ततो भोजी च तत्रैव ततश्चान्धस्त्रिजन्मनि॥८६॥
सप्तजन्मदरिद्रश्च महाक्रूरश्च पातकी।
भारते स्वर्णकारश्च स च स्वर्णवणिक्ततः॥८७॥
यो भारते ताम्रचौरो लौहचौरश्च सुन्दरि।
स स्वलोमप्रमाणाब्दं वज्रकुण्डं प्रयाति वै॥८८॥

तत्रैव वज्रविड्भोजी वज्रैश्च क्षुण्णलोचन:।
ताडितो यमदूतेन तत: शुद्धो भवेन्नर:॥८९॥

In this sacred land of Bhārata, the one who looks at the breast, the navel and the face of other's wives with a passion in his mind falls in the *kuṇḍa* of crows where the crows bite his eyes. Thereafter he remains there for the number of years equivalent to the hair on the body of that person and is reborn as a blind person on earth. In the land of Bhārata, whosoever steals away the gold of a Brāhmaṇa or the gods, remains in the terrific *kuṇḍa* for the number of years equivalent to the hair on his body. The messengers of Yama torture him and the crows peck at his eyes with their beaks. After remaining there for a long time, he is reborn on earth as a blind man and for seven births he becomes a pauper, heartless, a sinner, a goldsmith and a merchant of gold. O beautiful one, the one who steals iron and copper in the land of Bhārata, remains in the pit of *vajra* for the number of years equivalent to the hair on his body. While remaining there he has to consume the refuse of the insects named *vajra*. Those insects break his eyes while the messengers of Yama torture him. He gets purified thereafter.

भारते देवचौरश्च देवद्रव्यादिहारक:।
सुदुष्करे वज्रकुण्डे स्वलोमाब्दं वसेद्ध्रुवम्॥९०॥
देहदग्धो हि तद्वज्रैरनाहारश्च शब्दकृत्।
ताडितो यमदूतेन तत: शुद्धो भवेन्नर:॥९१॥

In the land of Bhārata, whosoever steals away the things of gods, he remains in the terrific *kuṇḍa* for the number of years equivalent to the hair on his body. The *vajra* insects bite him as a result of which his body gets burnt and he cries again and again without food. On the other hand the messengers of Yama torture him. He gets purified thereafter.

रौप्यगव्यां शुकानां च यश्चौर: सुरविप्रयो:।
तप्तपाषाणकुण्डे च स्वलोमाब्दं वसेद्ध्रुवम्॥९२॥

The one who steals away the clothes and the silver of Brāhmaṇa, falls into the stone pit and remains there for the number of years equivalent to the number of hair on his body.

त्रिजन्मनि बक: सोऽपि श्वेतहंसस्त्रिजन्मनि।
जन्मैकं शङ्खचिल्लश्च ततोऽन्ये श्वेतपक्षिण:॥९३॥
ततो रक्तविकारी च शूली वै मानवो भवेत्।
सप्तजन्मसु चाल्पायुस्तत: शुद्धो भवेन्नर:॥९४॥

Thereafter for three births he becomes a skylark, a goose for three births, a *Śaṁkhacilla* for one birth and for the rest of the births he becomes a white bird. In the next seven births he suffers from various ailments and enjoys only a short life. He is purified thereafter.

रौप्यकांस्यादिपात्रं च यो हरेत्सुरविप्रयो:।
तीक्ष्णपाषाणकुण्डे च स्वलोमाब्दं वसेद्ध्रुवम्॥९५॥

Similarly the one who steals away the vases of brass or bronze belonging to a Brāhmaṇa, falls into the stone-pit and remains there up to the number of years equivalent to the hair on his body.

स भवेदश्वजातिश्च भारते सप्तजन्मसु।
ततोऽधिकाङ्गयुक्तश्च पादरोगी तत: शुचि:॥९६॥

Thereafter he is reborn in the land of Bhārata as a horse for seven births. Thereafter he is born as a human suffering from many ailments and he gets purified thereafter.

पुंश्चल्यन्नं च यो भुङ्क्ते पुंश्चलीजीव्यजीवन:।
स्वलोममानवर्षं च लालाकुण्डे वसेद्ध्रुवम्॥९७॥
ताडितो यमदूतेन तद्भोजी तत्र तिष्ठति।
ततश्चक्षु: शूलरोगी तत:: शुद्ध: क्रमेण स:॥९८॥

The one who earns his living through a wicked woman and eats her food, falls into a terrific pit and remains there up to a number of years equivalent to the hair on his body. He is tortured by the messenger of Yama. He drinks the fluid there. Thereafter he is purified after suffering from the ailment of his eyes as well as stomach.

म्लेच्छसेवी मषीजीवी यो विप्रो भारते भुवि।
स च तप्तमषीकुण्डे स्वलोमाब्दं वसेद्ध्रुवम्॥९९॥
ताडितो यमदूतेन तद्भोजी तत्र तिष्ठति।

ततस्त्रिजन्मनि भवेत्कृष्णवर्ण: पशु: सति॥१००॥

त्रिजन्मनि भवेच्छाग: कृष्णसर्पस्त्रिजन्मनि।

ततश्च तालवृक्षश्च तत: शुद्धो भवेन्नर:॥१०१॥

In the land of Bhārata such of the people who earn their livelihood by serving *Mlecchas* and are maintaining their account. They fall into the pit of ink and remain there up to the number of years equivalent to the hair on his body. He consumes the same ink there and is tortured by the messengers of Yama. Thereafter he is born as an animal of black colour during the next three births. He is then born as a goat for three births and for three births he is born as a cobra. He then is purified by becoming a palm tree.

धान्यादिसस्यं ताम्बूलं यो हरेत्सुरिविप्रयो:।

आसनं च तथा तल्पं चूर्णकुण्डं प्रयाति स:॥१०२॥

शताब्दं तत्र निवसेद्यमदूतेन ताडित:।

ततो भवेन्मेषजाति: कुक्कुटश्च त्रिजन्मनि॥१०३॥

ततो भवेन्मानवश्च कासव्याधियुतो भुवि।

वंशहीनो दरिद्रश्चाप्यल्पायुश्च तत: शुचि:॥१०४॥

The one who steals away the food, betel, seed and the bed of the Brāhmaṇa, falls into the pit of dust. He remains there for a hundred years suffering the torture of the messengers of Yama. He is then born as a ram for three births. He is then reborn as a human being suffering from cough, is without any sons, is a pauper and having a short span of life. He is thereafter purified.

चक्रं करोति विप्राणां हृत्वा द्रव्यं च यो नर:।

स वसेच्चक्रकुण्डे च शताब्दं दण्डताडित:॥१०५॥

The one who by stealing away the valuables of the Brāhmaṇas constructs a wheel, has to suffer the punishment for a hundred years by falling into the pit of *cakras*.

ततो भवेन्मानवश्चतैलकारस्त्रिजन्मनि।

व्याधियुक्तो भवेद्रोगी वंशहीनस्तत: शुचि:॥१०६॥

Thereafter he is born as an oil-crusher for three births and has to suffer from ailments having no sons. He is purified thereafter.

बान्धवेषु च विप्रेषु कुरुते वक्रतां नर:।

प्रयाति वककुण्डं च वसेत् तत्र युगं सति॥१०७॥

The one who behaves deceitfully with his own relations as well as the Brāhmaṇas, falls into the *vajra-kuṇḍa* and remains there for a *yuga*.

ततो भवेत्स वक्राङ्गो हीनाङ्ग: सप्तजन्मसु।

दरिद्रो वंशहीनश्च भार्याहीनस्तत: शुचि:॥१०८॥

Thereafter he is born as a hunch-back for a hundred years having no wife and becomes a Śūdra.

शयने कूर्ममांसं च ब्राह्मणो यो हि भक्षति।

कूर्मकुण्डे वसेत्सोऽपि शताब्दं कूर्मभक्षित:॥१०९॥

The Brāhmaṇa who eats the flesh of a tortoise seating on a bed, falls into the pit of tortoise and remains there for a hundred years; his flesh is eaten by the tortoises.

ततो भवेत्कूर्मजन्म त्रिजन्मनि च सूकर:।

त्रिजन्मनि बिडालश्च मयूरश्च त्रिजन्मनि॥११०॥

He is then reborn as a tortoise and a pig for three births, a cat for three births and a peacock for three births.

घृततैलादिकं चैव यो हरेत्सुरविप्रयो:।

ज्वालाकुण्डं स वै याति भस्मकुण्डं च पातकी॥१११॥

तत्र स्थित्वा शताब्दं च स भवेत्तैलपायिक:।

सप्तजन्मसु मत्स्य: स्यान्मूषकश्च तत: शुचि:॥११२॥

The one who steals the oil or *ghee* of the Brāhmaṇa or the gods, falls into the pit of flames or the pit of ashes and after suffering there, for a number of years, he is reborn as a jackal for seven births besides being born fish and a rat, he is purified thereafter.

सुगन्धितैलं धात्रीं च गन्धद्रव्यं तथैव वा।

भारते पुण्यवर्षे च यो हरेत्सुरविप्रयो:॥११३॥

वसेद्दुर्गन्धकुण्डे च दुर्गन्धं च लभेत्सदा।

स्वलोममानवर्षं च ततो दुर्गन्धिको भवेत्॥११४॥

दुर्गन्धिक: सप्तजनौ मृगनाभिस्त्रिजन्मनि।

सप्तजन्म सुगन्धिश्च ततो वै मानवो भवेत्॥११५॥

The one who steals away the fragrant articles of the god or the Brāhmaṇas, falls into the pit of terrific smell and always has to face the bad smell. He is reborn as a porcupine for seven births, *kastūrī* for three births and for seven births as a fragrant article. It ultimately is reborn as a human being.

बलेनैव खलत्वेन हिंसारूपेण वा सति।
बली च यो हरद्भूमिं भारते परपैतृकीम्॥ ११६॥
स वसेत्तप्तशूले च भवेत्तप्तो दिवानिशम्।
तप्ततैले यथा जीवो दग्धो भ्रमति संततम्॥ ११७॥

In the land of Bhārata, the one who forcibly usurps the ancestral land, he is thrown into the pit of boiling oil and is tortured with weapons burning from all sides daily.

भस्मसान्न भवेत्येव भोगदेहो न नश्यति।
सप्तमन्वन्तरं पापी संतप्तस्तत्र तिष्ठति॥ ११८॥

But he is neither burnt into ashes nor is his body destroyed. Thus he has to suffer for his sins for seven *manvantaras* living there.

शब्दं करोत्यनाहारो यमदूतेन ताडितः।
षष्टिवर्षसहस्राणि विट्कृमिर्भारते ततः॥ ११९॥

Remaining without food and with the torture of the messenger of Yama, he cries aloud. Thereafter, he becomes an insect of refuse in the land of Bhārata for sixty thousand years.

ततो भवेद्भूमिहीनो दरिद्रश्च ततः शुचिः।
ततः स्वयोनिं संप्राप्य शुभकर्मा भवेत्पुनः॥ १२०॥

Thereafter he is reborn as a pauper having no land and is ultimately purified. He is again reborn in his own race and performs good deeds.

छिनत्ति जीविनः खड्गैर्दयाहीनः सुदारुणः।
नरघाती हन्ति नरमर्थलोभेन भारते॥ १२१॥
असिपत्रे च स वसेद्यावदिन्द्राश्चतुर्दश।
तेषु चेद्ब्राह्मणान्हन्ति शतमन्वन्तरं तदा॥ १२२॥

In the land of Bhārata the one who behaves like a cruel person killing human beings and animals with sword infested with the greed for riches, falls into the *Asipatra* hell and remains there up to the age of fourteen Indras. In case he kills, the Brāhmaṇas he has to remain in the same hell for a hundred *manvantaras*.

छिन्नाङ्गश्च भवेत्पापी खड्गधारेण संततम्।
अनाहारः शब्दकृच्च यमदूतेन ताडितः॥ १२३॥

The sinner is reduced into pieces with the striking of the sword and remains without food and being tortured by the messengers of Yama and he cries aloud.

चण्डालः शतजन्मानि भारते सूकरो भवेत्।
कुक्कुरः शतजन्मानि शृगालः सप्तजन्मसु॥ १२४॥
व्याघ्रश्च सप्तजन्मानि वृकश्चैव त्रिजन्मनि।
सप्तजन्मसु गण्डी स्यान्महिषश्च त्रिजन्मनि॥ १२५॥

Thereafter, he is reborn in the land of Bhārata as a Cāṇḍāla and as a pig for a hundred births, a dog for a hundred births, a jackal for seven births, a hyena for three births, Rhino for seven births and for three births he is born as a buffalo.

ग्रामं वा नगरं वाऽपि दाहनं यः करोति च।
क्षुरधारे वसेत्सोऽपि च्छिन्नाङ्गस्त्रियुगं सति॥ १२६॥

The one who burns the land or the city, falls into the hell named *Kṣuradhāra*. His body is shattered there for three *yugas*.

ततः प्रेतो भवेत्सद्यो वह्निवक्त्रो भ्रमेन्महीम्।
सप्तजन्मामेध्यभोजी खद्योतःसप्तजन्मसु॥ १२७॥
ततो भवेन्महाशूली मानवः सप्तजन्मसु।
सप्तजन्म गलत्कुष्ठी ततः शुद्धो भवेन्नरः॥ १२८॥

Thereafter becoming a goblin by the name of *Agnimukha*, he wanders over the land and for three births he is born consuming unclean food. For seven births he is born as fire-fly, for seven births he suffers from intensive pain in the belly and for seven births he badly suffers from leprosy. He is purified thereafter.

परकर्णोपजापेन परनिन्दां करोति यः।
परदोषे महातोषी देवब्राह्मणनिन्दकः॥ १२९॥
सूचीमुखे स च वसेत्सूचीविद्धो युगत्रयम्।
ततो भवेद्वृश्चिकश्च सर्पः स्यात्सप्तजन्मसु॥ १३०॥

वज्रकीट: सप्तजनौ भस्मकीटस्तत: परम्।
ततो भवेन्मानवश्च महाव्याधिस्तत: शुचि:॥१३१॥

The one who indulges in backbiting or the one who feels satisfied by denouncing others or the one who denounces the Brāhmaṇas and gods daily, falls into the hell known as *Śūcīmukha*. He is pricked there with needles. Then he is born as a scorpion and snake for seven births, the terrific insects for seven births, an insect of dust for seven births and is reborn ultimately as a human being suffering from grave and terrific ailments. He is purified thereafter.

गृहिणां च गृहं भित्त्वा वस्तुस्तेयं करोति य:।
गाश्च च्छागांश्च मेषांश्च याति गोधामुखं च स:॥१३२॥

The one who breaks the house of a householder and steals away his belongings, including the cows, the sheep and goats, he falls into the hell of lizards.

ताडितो यमदूतेन वसेत्तत्र युगत्रयम्।
ततो भवेत्सप्तजनौ गोजातिर्व्याधिसंयुत:॥१३३॥
त्रिजन्मनि मेषजातिश्छागजातिस्त्रिजन्मनि।
ततो भवेन्मानवश्च नित्यरोगी दरिद्रक:॥१३४
भार्याहीनो बन्धुहीन: संतापी च तत: शुचि:।
सामान्यद्रव्यचौरश्च याति नक्रमुखं युगम्॥१३५॥
ततो भवेन्मानवश्च महारोगी तत: शुचि:।
हन्ति गाश्च गजांश्चैव तुरगांश्च नरांस्तथा॥१३६॥
स याति गजदंशं च महापापी युगत्रयम्।
ताडितो यमदूतेन गजदन्तेन संततम्॥१३७॥
स भवेद्गजजातिश्च तुरगश्च त्रिजन्मनि।
गोजातिर्म्लेच्छजातिश्च तत: शुद्धो भवेन्नर:॥१३८॥

Thereafter he is born with diseases as a cow and a sheep for three births and a goat for three births. Thereafter he is reborn as a human with disease, a pauper, a woman without a brother and he suffers variously. Thereafter he is purified. The one who steals away ordinary things, falls into the hell of crocodiles and remains there for *yuga*. Thereafter he is reborn as a human being and remains sick. He then gets purified. The one who kills a cow, an elephant, a horse for a human being, such a sinful person falls into the hell named *Gajadaṁśa;* he is tortured there by the messengers of Yama with elephant tusks. Thereafter he is reborn as a cow and then in the race of *Mlecchas*. He is then purified.

जलं पिबन्तीं तृषितां गां वारयति यो नर:।
तच्छुश्रूषाविहीनश्च गोमुखं याति मानव:॥१३९॥
नरकं गोमुखाकारं कृमितप्तोदकान्वितम्।
तत्र तिष्ठति संतप्तो यावन्मन्वन्तरावधि॥१४०॥

One who stops a thirsty cow from drinking water, that serviceless man falls into the Gomukha hell. Cow-faced hell is full of insects and heated water. He remains there for a period of *manvantara*.

ततो नरोऽपि गोहीनो महारोगी दरिद्रक:।
सप्तजन्मन्यन्त्यजातिस्तत: शुद्धो भवेन्नर:॥१४१॥

Such a person is born with ailments and is deprived of cows. For seven births he has to be born in the degraded race. Thereafter he is purified.

गोहत्यां ब्रह्महत्यां च य: करोत्यतिदेशिकीम्।
यो हि गच्छेदगम्यां च संध्याहीनोऽप्यदीक्षित:॥१४२॥
प्रतिग्राही च तीर्थेषु ग्रामयाजी च देवल:।
शुद्राणां सूपकारश्च प्रमत्तो वृषलीपति:॥१४३॥
गोहत्यां ब्रह्महत्यां च स्त्रीहत्यां च करोति य:।
मित्रहत्यां भ्रूणहत्यां महापापी च भारते॥१४४॥
कुम्भीपाकं स च वसेद्यावदिन्द्राश्चतुर्दश।
ताडितो यमदूतेन घूर्ण्यमानश्च संततम्॥१४५॥

By incitation of another person, one who kills a cow, a Brāhmaṇa or visits a prohibited place, does not perform *sandhyā*, remains without *dikṣā* receives charity at the sacred places, performer of *yajñas* in villages, the *pujārī* of temple, the store-keeper of the Śūdras, arrogant, the one who enjoys the company of a degraded woman, the killer of a cow, a Brāhmaṇa, a woman, a friend and does abortion, falls into the Kumbhīpāka hell and remains there up to the life of fourteen

Indras. He is tortured by the messengers of Yama rotating him at the same time.

क्षणं पतति वह्नौ च क्षणं पतति कण्टके।
क्षणं च तप्ततैलेषु तप्ततोयेषु च क्षणम्॥ १४६॥
क्षणं च तप्तपाषाणे तप्तलोहे क्षणं ततः।
गृध्रः कोटिसहस्राणि शतजन्मानि सूकरः॥ १४७॥
काकश्च सप्तजन्मानि सर्पः स्यात्सप्तजन्मसु।
षष्टिवर्षसहस्राणि ततो वै विट्कृमिर्भवेत्॥ १४८॥

He falls into the fire flames in a moment and in the next moment he falls into the pit of thorns. In a moment he is thrown into the boiling oil and the next moment he is thrown into the boiling water. In another moment he is thrown on the hot rocks and in the next moment he is thrown on the hot iron; thereafter for several births he is eaten up by the vultures for crores of births. For a hundred births he is born as a pig, for seven births he is born as a cow and for seven births he is born as a serpent. Thereafter he is born as an insect of refuse for sixty thousand years.

ततो भवेत्स वृषलो गलत्कुष्ठी दरिद्रकः।
यक्ष्मग्रस्तो वंशहीनो भार्याहीनस्ततः शुचिः॥ १४९॥

He is then born as a Śūdra suffering from the leprosy of the throat, a pauper, suffering from the disease of consumption, having no progeny and wife. He is then purified.

सावित्र्युवाच

ब्रह्महत्या च गोहत्या किंविधा वाऽऽतिदेशिकी।
का वा नृणामगम्या वा को वा संध्याविहीनकः॥ १५०॥
अदीक्षितः पुमान्को वा को वा तीर्थे प्रतिग्रही।
द्विजः को वा ग्रामयाजी को वा विप्रश्च देवलः॥ १५१॥
शूद्राणां सूपकारः कः प्रमत्तो वृषलीपतिः।
एतेषां लक्षणं सर्वं वद वेदविदां वर॥ १५२॥

Sāvitrī said—O lord, well-versed in the Vedas, how is the killing of the cow, killing of a Brāhmaṇa and a guest is killed? What are the places beyond the reach of human beings? Who are the people deprived of the performing of sandhyā and those receiving charity at the sacred places? Who are the Brāhmaṇas performing *yajña* in villages, who is the Brāhmaṇa serving as a *pujārī* in a temple, a store-keeper of the Śūdras and the husband of a wicked woman? You kindly enlighten me on the subject in detail.

यम उवाच

श्रीकृष्णे च तदर्चायां मृन्मय्यां प्रकृतौ तथा।
शिवे च शिवलिङ्गे वा सूर्ये सूर्यमणौ तथा॥ १५३॥
गणेशे वा तदर्चायामेवं सर्वत्र सुन्दरि।
करोति भेदबुद्धिं यो ब्रह्महत्यां लभेत्तु सः॥ १५४॥

Yama said— O beautiful one, the person who adores the image of lord Kṛṣṇa made of earth and also the goddess *Durgā*, *Śivaliṅga*, *Sūrya*, *Sūryamaṇi* and *Gaṇeśa* making a distinction between them attract the sin of *Brahmahatyā*.

स्वगुरौ स्वेष्टदेवे वा जन्मदातरि मातरि।
करोति भेदबुद्धिं यो ब्रह्महत्यां लभेत्तु सः॥ १५५॥

The one who discriminates among his teachers, the family gods, the parents who have given birth to him, attracts the sin of *Brahmahatyā*.

वैष्णवेष्वन्यभक्तेषु ब्राह्मणेष्वितरेषु च।
करोति समतां यो हि ब्रह्महत्यां लभेत्तु सः॥ १५६॥
यो मूढो विष्णुनैवेद्ये चान्यनैवेद्यके तथा।
हरेः पादोदकेष्वन्यदेवापादोदके तथा॥
करोति समतां यो हि ब्रह्महत्यां लभेत्तु सः॥ १५७॥

The one who equates the Vaiṣṇavas, other worshippers, Brāhmaṇas and the devotees of other races, attracts *Brahmahatyā*. The one who equates the *naivedya* of Viṣṇu with others, the water of the feet of the lord with the water of other gods, attracts *Brahmahatyā*.

सर्वेश्वरेश्वरे कृष्णे सर्वकारणकारणे।
सर्वाद्ये सर्वदेवानां सेव्ये सर्वान्तरात्मनि॥ १५८॥
माययाऽनेकरूपे वाऽप्येक एव हि निर्गुणे।
करोत्यन्येन समतां ब्रह्महत्यां लभेत्तु सः॥ १५९॥

The one who equates with other gods, lord Kṛṣṇa who is the cause of all the causes, the eternal

Brahman, served by all the gods, soul of all of them, who takes to many forms with his illusion or remains invisible, he attracts *Brahmahatyā*.

पितृदेवार्चनां पौर्वापरां वेदविनिर्मिताम्।
यः करोति निषेधं च ब्रह्महत्यां लभेत्तु सः॥१६०॥

The one who does not follow the tradition prescribed by the gods and the manes and creates obstructions for the same, attracts *Brahmahatyā*.

ये निन्दन्ति हृषीकेशं तन्मन्त्रोपासकं तथा।
पवित्राणां पवित्रं च ब्रह्महत्यां लभन्ति ते॥१६१॥

The one who denounces lord Viṣṇu who is the purifier of all and also his *mantras* and the devotees, attracts *Brahmahatyā*.

शिवं शिवस्वरूपं च कृष्णप्राणाधिकं प्रियम्।
पवित्राणां पवित्रं च ज्ञानानन्दं सनातनम्॥१६२॥
प्रधानं वैष्णवानां च देवानां सेव्यमीश्वरम्।
ये नार्चयन्ति निन्दन्ति ब्रह्महत्यां लभन्ति ते॥१६३॥
ये विष्णुमायां निन्दन्ति विष्णुभक्तिप्रदां सतीम्।
सर्वशक्तिस्वरूपां च प्रकृतिं सर्वमातरम्॥१६४॥
सर्वदेवीस्वरूपां च सर्वाद्यां सर्ववन्दिताम्।
सर्वकारणरूपां च ब्रह्महत्यां लभन्ति ते॥१६५॥

Lord Śiva is the form of welfare, is extremely dear to lord Kṛṣṇa more than his life. He is the purifier of the purified people, blissful, eternal, the best of gods and is eternal the lord, the one who does not adore him denouncing him at the same time, attracts the sin of *Brahmahatyā*. The illusion of lord Viṣṇu bestows devotion, is quite chaste, is completely the form of strength, the universal mother, the form of all the goddesses, the beginning of all, adorable by all and is the cause of all, whosoever denounces her attracts *Brahmahatyā*.

कृष्णजन्माष्टमीं रामनवमीं पुण्यदां पराम्।
शिवरात्रिं तथा चैकादशीं वारं रवेस्तथा॥१६६॥
पञ्च पर्वाणि पुण्यानि ये न कुर्वति मानवाः।
लभन्ते ब्रह्महत्यां ते चाण्डालाधिकपापिनः॥१६७॥

The birth-day of lord Kṛṣṇa is quite meritorious and the best of all besides and the birth day of Rāma, Śivarātri, *Ekādaśī* and Sundays are considered to be quite auspicious. Those who do not perform *vrata* on these days, become sinners like the Cāṇḍāla and attract *Brahmahatyā*.

अम्बुवीच्यांबुखनने जले शौचादिकं च ये।
कुर्वन्ति भारते वर्षे ब्रह्महत्यां लभन्ति ते॥१६८॥
गुरुं च मातरं तातं साध्वीं भार्यां सुतं सुताम्।
अनाथान्यो न पुष्णाति ब्रह्महत्यां लभेत्तु सः॥१६९॥

O daughter, the one who cleanses himself with the water accumulated in the pits formed by the waves of the water, attracts the sin of *Brahmahatyā*. The one who does not maintain his teacher, his parents, chaste wife, the son, the daughter and other orphans, according to his own position, attracts *Brahmahatyā*.

विवाहो यस्य न भवेन्न पश्यति सुतं च यः।
हरिभक्तिविहीनो यो ब्रह्महत्यां लभेत्तु सः॥१७०॥

The one who does not get married, the one who does not see the face of a son, the one who is deprived of the devotion of the lord, attracts *Brahmahatyā*.

हरेरनैवेद्यभोजी नित्यं विष्णुं न पूजयेत्।
पुण्यं पार्थिवलिङ्गं वा ब्रह्महत्यां लभेत्तु सः॥१७१॥

The one who does not take the *naivedya* of lord Viṣṇu, does not adore the *Śivaliṅga* daily, attracts *Brahmahatyā*.

आहारं कुर्वतीं गां च पिबन्तीं यो निवारयेत्।
याति गोविप्रयोर्मध्ये गोहत्यां च लभेत्तु सः॥१७२॥

The one who obstructs a cow from eating fodder or drinking water or the one who walks between a cow and a Brāhmaṇa attracts *Brahmahatyā*.

दण्डैर्गास्ताडयेन्मूढो यो विप्रो वृषवाहकः।
दिने दिने गवां हत्यां लभते नात्र संशयः॥१७३॥

Such a foolish Brāhmaṇa who beats a cow with a rod or yokes her to the plough, daily attracts the sin of killing a cow. There is no doubt about it.

ददाति गोभ्य उच्छिष्टं योजयेद्वृषवाहकम्।
भोजयेद्वृषवाहान्नं स गोहत्यां लभेद्ध्रुवम्॥ १७४॥

The one who feeds the cows with the left-over and performs *yajña* for Suras or drives a bull and also eats the food supplied by the driver of the bull surely attracts *Brahmahatyā*.

वृषलीपतिं याजयेद्यो भुङ्क्तेऽन्नं तस्य यो नरः।
गोहत्याशतकं सोऽपि लभते नात्र संशयः॥ १७५॥

The one who performs *yajña* for the husband of a Śūdra woman and eats the food supplied by her, attracts the sin of killing hundreds of cows. There is no doubt about it.

पादं ददाति वह्नौ च गाश्च पादेन ताडयेत्।
गृहं विशेदधौताङ्घ्रिः स्नात्वा गोवधमाप्नुयात्॥ १७६॥

The one who places his feet towards the fire or kicks the cow, roams about in the house without washing his feet, surely attracts *gohatyā*.

यो भुङ्क्ते स्निग्धपादेन शेते स्निग्धाङ्घ्रिरेव च।
सूर्योदये च द्विर्भोजी स गोहत्यां लभेद्ध्रुवम्॥ १७७॥

The one who consumes food after rubbing oil in his feet and then sleeps or eats his food twice in the morning, attracts the sin of *gohatyā*.

अवीरान्नं च यो भुङ्क्ते योनिजीवी च वै द्विजः।
यस्त्रिसंध्याविहीनश्च स गोहत्यां लभेद्ध्रुवम्॥ १७८॥
पितॄंश्च पर्वकाले च तिथिकाले च देवताम्।
न सेवतेऽतिथिं यो हि गोहत्यां स लभेद्ध्रुवम्॥ १७९॥

Such a Brāhmaṇa who takes food from a widow with his family or maintains his livelihood by evil ways and does not perform *sandhyā* during all the three times, surely attracts the sin of *gohatyā* (killing of cow). The one who does not serve the manes on their death anniversaries nor serve the gods or the guest, surely attracts the sin of *Brahmahatyā*.

स्वभर्तरि च कृष्णे च भेदबुद्धिं करोति या।
कटूक्त्या ताड्येत्कान्तं सा गोहत्यां लभेद्ध्रुवम्॥ १८०॥

A woman who does not equate her husband with lord Kṛṣṇa and then injures her feeling with harsh words, she surely attracts the sin of *gohatyā*.

गोमार्गखननं कृत्वा वपते सस्यमेव च।
तडागे वा तदूर्ध्वं वा स गोहत्या लभेद्ध्रुवम्॥ १८१॥

The one who sows the seed after ploughing the track of the cows, ploughs the bank of the tanks, surely attracts *gohatyā*.

प्रायश्चित्तं गोवधस्य यः करोति व्यतिक्रमम्।
अर्थलोभादथाज्ञानात्स गोहत्यां लभेद्ध्रुवम्॥ १८२॥

The one who infested with greed or out of innocence performs the repentance ceremony in a disorderly manner, he surely attracts *Brahmahatyā*.

राजके दैवके यत्नाद्गोस्वामी गां न पालयेत्।
दुःखं ददाति यो मूढो गोहत्यां स लभेद्ध्रुवम्॥ १८३॥

The one who does not properly adore the cows on the *Gopāṣṭamī* day, but tortures them at the same time, surely attracts the sin of *gohatyā*.

प्राणिनं लङ्घयेद्यो हि देवार्चायां रतं जलम्।
नैवेद्यं पुष्पमन्नं च स गोहत्यां लभेद्ध्रुवम्॥ १८४॥
शश्वन्नास्तीति वादी यो मिथ्यावादी प्रतारकः।
देवद्वेशी गुरुद्वेषी स गोहत्यां लभेद्ध्रुवम्॥ १८५॥
देवताप्रतिमां दृष्ट्वा गुरुं वा ब्राह्मणं सति।
संभ्रमान्न नमेद्यो हि स गोहत्यां लभेद्ध्रुवम्॥ १८६॥

The one who walks over a human being, the water meant for the adoration of gods, *naivedya*, the flowers and the food, surely attracts the sin of *gohatyā*. The one who always has a negative approach, is deceitful and speaks falsehood always, becomes envious of the gods and the teachers surely attracts the sin of *Brahmahatyā*. The one who does not bow in reverence before the image of the god, a teacher and a Brāhmaṇa, surely attracts the sin of *Brahmahatyā*.

न ददात्याशिषं कोपात्प्रणताय च यो द्विजः।
विद्यार्थिने च विद्यां वै स गोहत्यां लभेद्ध्रुवम्॥ १८७॥
गोहत्या ब्रह्महत्या च कथिता चाऽऽतिदेशिकी।
यथा श्रुतं सुर्यवक्त्रात्किं भूयः श्रोतुमिच्छसि॥ १८८॥

The Brāhmaṇa who does not shower his blessing on someone getting annoyed or does not impart knowledge to the students, surely attracts the sin of *gohatyā*. I have thus told you everything about *gohatyā* (killing of cow) and *Brahmahatyā* (killing of Brāhmaṇa) What more do you want to listen to from me?

सावित्र्युवाच

वास्तवे चाऽऽतिदेशे च संबन्धे पापपुण्ययोः।

न्यूनाधिके च को भेदस्तन्मां व्याख्यातुमर्हसि॥ १८९॥

Sāvitrī said—You tell me about the real difference between merit and sin and their increase or decrease.

यम उवाच

कुत्रापि वास्तवः श्रेष्ठो न्यूनोऽतिदेशिकः सदा।

कुत्राऽऽतिदेशिकः श्रेष्ठो वास्तवो न्यून एव च॥ १९०॥

कुत्र वा समता साध्वि तयोर्वेदप्रमाणतः।

करोति तत्र नाऽऽस्थां यो गुरुहत्यां लभेत्तु सः॥ १९१॥

Yama said— O chaste lady, sometimes the reality prevails and sometimes the unreality overpowers reality. Sometimes both of them run paralleled. The Vedas are the evidence for the same, the one who does not believe in this evidence attracts the sin of killing a teacher.

पुरा परिचिते विप्रे विद्यामन्त्रप्रदातरि।

गुरौ पितृत्वमारोपाद्वस्तुतः श्रेष्ठ उच्यते॥ १९२॥

It's always good to honour a Brāhmaṇa, the teacher who imparts learnings or the *mantra* as your own father.

पितुः शतगुणा माता मातुः शतगुणस्तथा।

विद्यामन्त्रप्रदाता च गुरुः पूज्यः श्रुतेर्मतः॥ १९३॥

The mother is adorable a hundred times more than the father and the teacher who imparts learnings and the *mantra* is equally adorable. This is ordained by the Vedas.

गुरुतो गुरुपत्नी च गौरवे च गरीयसी।

यथेष्टं देवपत्नी च पूज्या चाभीष्टदेवता॥ १९४॥

The glory of the teacher's wife is to be held in the highest esteem. She is to be adored like a goddess.

विप्रः शिवसमो यश्च विष्णुतुल्यपराक्रमः।

राजाऽऽतिदेशिकाच्छ्रेष्ठो वास्तवो गुणलक्षतः॥ १९५॥

The Brāhmaṇa is adorable like Śiva but a valorous king is adorable like lord Viṣṇu but the reality is thousand times better than the unreality.

सर्वं गङ्गासमं तोयं सर्वे व्याससमा द्विजाः।

ग्रहणे सूर्यशशिनोश्चात्रैव समता तयोः॥ १९६॥

Similarly all the waters are like the water of Gaṅgā and all the Brāhmaṇas are like Vyāsa. That is why they are equated with the time of the solar or lunar eclipses.

अतिदेशिकहत्याया वास्तवश्च चतुर्गुणः।

संमतः सर्ववेदानामित्याह कमलोद्भवः॥ १९७॥

Real killing is four times more sinful than fake killing. This is the opinion of the Vedas. This has been ordained by Brahmā.

आतिदेशिकहत्याया भेदश्च कथितः सति।

या या गम्या नृणामेव निबोध कथयामि ते॥ १९८॥

स्वस्त्री गम्या च सर्वेषामिति वेदे निरूपिता।

अगम्या च तदन्या या चेति वेदविदो विदुः॥ १९९॥

Thus I have spoken out to you the difference between real killing and fake killing. Now I tell you the place which is approachable by human beings. It is ordained in the Vedas that only one's own spouse is approachable. This is a command for everyone therefore the other women are considered to be unapproachable. This has been ordained by the Vedas.

सामान्यं कथितं सर्वं विशेषं शृणु सुन्दरि।

अत्यगम्याश्च या या वै निबोध कथयामि ते॥ २००॥

O beautiful one, I have told you about the ordinary difference in this regard and I am going to tell you about the specific difference in this connection. You please listen to me as to who is approachable and who is not? I am going to speak out the same.

शूद्राणां विप्रपत्नी च विप्राणां शूद्रकामिनी।

अत्यगम्याऽतिनिन्द्या च लोके वेदे पतिव्रते॥ २०१॥

O chaste lady, for Śūdras a Brāhmaṇa girl is unapproachable while for a Brāhmaṇa a Śūdra

girl is unapproachable. This has been denounced in the Vedas.

शूद्रश्चेद्ब्राह्मणीं गच्छेद्ब्रह्महत्याशतं लभेत्।
तत्समं ब्राह्मणी चापि कुम्भीपाकं व्रजेद् ध्रुवम्॥२०२॥

Such a Śūdra who enjoys the company of a Brāhmaṇa woman attracts the sin of a hundred *Brahmahatyās* and similarly the Brāhmaṇa lady also falls into the *Kumbhīpāka* hell.

यदि शूद्रां व्रजेद्विप्रो वृषलीपतिरेव सः।
स भ्रष्टो विप्रजातेश्च चण्डालात्सोऽधमः स्मृतः॥२०३॥

If a Brāhmaṇa enjoys the company of a Śūdra woman he is called the husband of a wicked woman. He falls from the Brāhmaṇa race and achieves the position of a Caṇḍāla.

विष्ठासमश्च तत्पिण्डो मूत्रतुल्यं च तर्पणम्।
तत्पितॄणां सुराणां च पूजने तत्समं सति॥२०४॥

The *piṇḍas* offered by him are treated like refuse and the *tarpaṇa* offered by him is equated with urine, which is neither accepted by the manes nor the god.

कोटिजन्मार्जितं पुण्यं संध्यार्चातपसाऽर्जितम्।
द्विजस्य वृषलीभोगान्नश्यत्येव न संशयः॥२०५॥

Similarly the performing of *sandhyā*, the adoration of the gods, besides the merits earned by him in many of his previous births, vanish with the company of a Śūdra woman. There is no doubt about it.

ब्राह्मणश्च सुरापीती विड्भोजी वृषलीपतिः।
हरिवासरभोजी च कुम्भीपाकं व्रजेद् ध्रुवम्॥२०६॥

The Brāhmaṇa who consumes liquor, the one who consumes the food on the *Ekādaśī* day, surely falls in the *Kumbhīpākas* hell.

गुरुपत्नीं राजपत्नीं सपत्नीं मातरं प्रसूम्।
सुतां पुत्रवधूं श्वश्रूं सगर्भां भगिनीं सति॥२०७॥
सोदरभ्रातृजायां च मातुलानीं पितृप्रसूम्।
मातुः प्रसूं तत्स्वसारं भगिनीं भ्रातृकन्यकाम्॥२०८॥
शिष्यां च शिष्यपत्नीं च भागिनेयस्य कामिनीम्।
भ्रातुः पुत्रप्रियां चैवाप्यगम्यामाह पद्मजः॥२०९॥

The wife of the teacher, the wife of the ruler, the step-mother, the mother, the daughter, the daughter-in-law, the wife of the real brother, the maternal-aunt, the mother of the father (grandmother), the mother of the mother, the sister of the mother, the sister, the daughter of the brother (niece), the student, the wife of the student, the wife of the son of the sister, the wife of brother's son, all these women are unapproachable (and one should not cohabit with them.) This has been ordained by Brahmā.

एतास्वेकामनेकां वा यो व्रजेन्मानवोऽधमः।
स्वमातृगामी वेदेषु ब्रह्महत्याशतं लभेत्॥२१०॥

If any one enjoys the company of one's own mother he falls into the hell. Such a person attracts several of the *Brāhmahatyās*. This has been ordained in the Vedas.

अकर्मार्होऽपि सोऽस्पृश्यो लोके वेदेऽतिनिन्दितः।
स याति कुम्भीपाकं च महापापी सुदुस्तरम्॥२११॥

He becomes an untouchable, is incapable of performing good deeds and is denounced in public, finally falling into the terrific hell.

करोत्यशुद्धां संध्यां च संध्यां वा न करोति यः।
त्रिःसंध्यां वर्जयेद्यो वा संध्याहीनश्च स द्विजः॥२१२॥

The one who performs incomplete *sandhyā* or does not perform it at all or does not perform the *sandhyā* thrice, such a type of Brāhmaṇa is deprived of the *sandhyā* performing.

वैष्णवं च तथा शैवं शाक्तं सौरं च गाणपम्।
योऽहंकारान्न गृह्णाति मन्त्रं सोऽदीक्षितः स्मृतः॥२१३॥

Such of the person who does not accept the *mantras* of Viṣṇu, Śiva, *śakti* and Gaṇpati out of arrogance is called a person without the *dīkṣā*.

प्रवाहमवधिं कृत्वा यावद्धस्तचतुष्टयम्।
तत्र नारायणः स्वामी गङ्गागर्भान्तरे वरे॥२१४॥
तत्र नारायणक्षेत्रे कुरुक्षेत्रे हरेः पदे।
वाराणस्यां बदर्यां च गङ्गासागरसंगमे॥२१५॥
पुष्करे भास्करक्षेत्रे प्रभासे रासमण्डले।
हरिद्वारे च केदारे सोमे बदरिकाश्रमे॥२१६॥

सरस्वतीनदीतीरे पुण्ये वृन्दावने वने।
गोदावर्यां च कौशिक्यां त्रिवेण्यां च हिमालये॥२१७॥
एष्वन्यत्र च यो दानं प्रतिगृह्णाति कामतः।
स च तीर्थप्रतिग्राही कुम्भीपाकं प्रयाति च॥२१८॥

The land extending to the four feet of the river bank is called the *Nārāyaṇa-kṣetra*. Nārāyaṇa himself happens to be the lord of the said region. In the Nārāyaṇa-kṣetra, Kurukṣetra, Viṣṇupada, Vārāṇasī, Badarī, the confluence of the Gaṅgā and the ocean, Puṣkara,. Bhāskara-kṣetra, Prabhāsa, *Rāsamaṇḍala*, Haridvāra, Kedāra, Soma, Badrikāśrama, the banks of the Sarasvatī river, the sacred place of Vṛndāvana, Godāvarī, Kauśikī, Triveṇī and Himālaya are the sacred places. Whosoever accepts charities in these places has to fall into the *Kumbhīpāka* hell.

शूद्रातिरिक्तयाजी यो ग्रामयाजी च कीर्तितः।
तथा देवोपजीवी यो देवलः परिकीर्तितः॥२१९॥

Those who perform *yajñas* for the Śūdras and in different villages, are called *Grāmayājī*. Such of the people as earn their living by performing *pūjā* are called Pujārīs.

शूद्रपाकोपजीवी यः सूपकार इति स्मृतः।
संध्यापूजाविहीनश्च प्रमत्तः पतितः स्मृतः॥२२०॥

The one who cooks food in the kitchen of the Śūdras is called a Bhanḍārī. All these persons are deprived of sandhyā and the adoration of the lord and are considered to be quite degraded.

उक्तं पूर्वप्रकरणे लक्षणं वृषलीपतेः।
एते महापातकिनः कुम्भीपाकं प्रयान्ति ते॥२२१॥
कुण्डान्यन्यानि ये यान्ति निबोध कथयामि ते॥२२२॥

In the earlier context the definition of the husband of a wicked woman has been described. Such a sinful person falls into the *Kumbhīpāka* hell. I am now going to tell you about the people who fall in the other types of hells. You please listen to me.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्यु० यमसावित्रीसं० कर्मविपाके पापिनरकनिरूपणं शिवप्राशस्त्यं ब्रह्महत्यादिपदार्थपरिभाषानिरूपणं नाम त्रिंशोऽध्यायः॥३०॥

अथैकत्रिंशोऽध्यायः

Chapter – 31

Description of the hell of the sinners

यम उवाच

हरिसेवां विना साध्वि न लभेत्कर्मखण्डनम्।
शुभकर्म स्वर्गबीजं नरकं च कुकर्मतः॥ १॥
पुंश्चल्यन्नं च यो भुङ्क्ते वेश्यान्नं च पतिव्रते।
तां व्रजेत्तु द्विजो ये हि कालसूत्रं प्रयाति सः॥ २॥

Yama said—O chaste lady, without adoring the lord, the bad deeds of the human beings do not vanish. Because by performing good deeds one achieves heaven and by performing bad deeds one achieves hell. O chaste lady, the one who consumes the food of a wicked woman or a whore or the one who enjoys the company of a degraded woman, falls into the hell named *kālasūtra*.

शतवर्षं कालसूत्रे स्थित्वा शूद्रो भवेद्ध्रुवम्।
तत्र जन्मनि रोगी च ततः शुद्धो भवेद्द्विजः॥ ३॥
पतिव्रता चैकपत्नी द्वितीये कुलटा स्मृता।
तृतीये धर्षिणी ज्ञेया चतुर्थे पुंश्चली स्मृता॥ ४॥

He remains there for a hundred years and is reborn in the house of a Śūdra and attracts illness right from the time of the birth. Thereafter he is purified. Thus the woman having only one husband is called the chaste woman and the one having two of them is called *Kulaṭā* and the one having three of them is called *Dharṣiṇī* and the one having four of them is called *Puṅścalī*.

वेश्या च पञ्चमे षष्ठे युग्मी च सप्तमेऽष्टमे।
तत ऊर्ध्वं महावेश्या साऽस्पृश्या सर्वजातिषु॥ ५॥

The one having the company of five men is called a whore and the one having six of them is called *Yugmī* and the one who has more than that is called a great whore. She becomes untouchable for all the castes.

यो द्विजः कुलटां गच्छेद्धर्षिणीं पुंश्चलीमपि।
वेश्यां युग्मीं महावेश्यामवटोदं प्रयाति सः॥ ६॥

A Brāhmaṇa who enjoys the company of a *kulaṭā*, *dharṣInī*, *puṅścalī*, *veśyā*, *yugmī* and the great whore, falls into the terrific hell.

शताब्दं कुलटागामी धृष्टागामी चतुर्गुणम्।
षड्गुणं पुंश्चलीगामी वेश्यागामी गुणाष्टकम्॥७॥
युग्मीगामी दशगुणं वसेत्तत्र न संशयः।
महावेश्याकामुकश्च ततः शतगुणं वसेत्॥८॥

Such a sinful person remains there for a hundred years. The one who visits, *Dhṛṣṭā*, remains in the hell for four hundred years and the one who visits, *Puṅścalī* remains in the hell for six times more the number of years, the one who visits the whore remains eight time more the number of years in the hell, the one who keeps the company of *Yugmī*, remains in the hell for ten times more the number of years in the hell and the one who visits the great whore, has to remain in the hell for a hundred times more the number of years in the hell. There is no doubt about it.

तदा हि सर्वगामी चेत्येवमाह पितामहः।
तत्रैव यातनां भुङ्क्ते यमदूतेन ताडितः॥९॥

He is then termed as Sarvagāmī. This has been ordained by Brahmā. He is then tortured by the messengers of Yama and he suffers variously.

तित्तिरः कुलटागामी धृष्टागामी च वायसः।
कोकिलः पुंश्चलीगामी वेश्यागामी वृकस्तथा॥१०॥
युग्मीगामी सूकरश्च सप्तजन्मसु भारते।
महावेश्याकामुकश्च श्मशाने शाल्मलिस्तरुः॥११॥

Thereafter that sinful person is reborn as a crow, a cuckoo, a hyena, a pig and a *semara*-tree in the cremation ground respectively.

यो भुङ्क्ते ज्ञानहीनश्च ग्रहणे चन्द्रसूर्ययोः।
अरुंतुदं स यात्येव चन्द्रमानाब्दमेव च॥१२॥

The one who takes food innocently during the time of solar or lunar eclipse, falls into the hell named Aruntuda.

ततो भवेन्मानवश्चाप्युदरव्याधिसंयुतः।
गुल्मयुक्तश्च काणश्च दन्तहीनस्ततः शुचिः॥१३॥

Therefore he takes birth as a human and suffers from stomach-ache, pain in joints, besides being one-eyed and is deprived of teeth. He is thereafter purified.

वाक्प्रदत्तां हि कन्यां च यश्चान्यस्मै ददाति च।
स वसेत्पांशुभोगे च तद्भोजी च शताब्दकम्॥१४॥
दत्तापहारी यः साध्वि पाशवेष्टं शताब्दकम्।
निवसेच्छरशय्यायां यमदूतेन ताडितः॥१५॥

The one who gives away to someone else his daughter whom he had promised to give, suffers in the hell name *Pāṅśubhoga* for a hundred years and consumes dust as his food. O chaste lady, the one who snatches away something given in charity, falls into the hell named bed of arrows and is tortured by the messengers of Yama daily for a hundred years.

न पूजयेद्यो हि भक्त्या शिवलिङ्गं च पार्थिवम्।
व याति शूलिनः कोपाच्छूलप्रोतं सुदारुणम्॥१६॥
स्थित्वा शताब्दं तत्रैव श्वापदः सप्तजन्मसु।
ततो भवेद्देवलश्च सप्तजन्मस्वतः शुचिः॥१७॥

The one who does not adore the *Śiva-liṅga* of Śiva, falls into the hell named *śūlaprota* and suffers badly. He suffers the torture of many types for a hundred years and then is reborn as a wild animal seven times. Thereafter he becomes a *pujārī* of a temple before he is purified.

करोति दण्डं यो विप्रे यद्भयात्कम्पते द्विजः।
प्रकम्पने वसेत्सोऽपि विप्रलोमाब्दमेव च॥१८॥
प्रकोपवदना कोपात्स्वामिनं या च पश्यति।
कटूक्तिं तं च वदति याति चोल्कामुखं च सा॥१९॥

The one who punishes a Brāhmaṇa and by whose terror a Brāhmaṇa gets terrified, such a wicked fellow falls in the hell named *Prakampana* and remains there for the number of years equivalent to the number of the hair on the body of a Brāhmaṇa. The woman who looks at her husband in rage and also utters harsh words to him, falls into the hell named *Ulkāmukha*.

उल्कां ददाति वक्त्रे च सततं यमकिङ्करः।
दण्डेन ताडयेन्मूर्ध्नि तल्लोमाब्दप्रमाणकम्॥२०॥

The messengers of Yama continuously insert the burning wood into her mouth and she

remains in that hell suffering the torture striking her head.

ततो भवेन्मानवी च विधवा सप्तजन्मसु।
भुक्त्वा दु:खं च वैधव्यं व्याधियुक्ता तत: शुचि:॥ २१॥
या ब्राह्मणी शूद्रभोग्या साऽन्धकूपं प्रयाति च।
तप्तशौचोदके ध्वान्ते तदाहारा दिवानिशम्॥ २२॥

She is then reborn in the human race and becomes a widow seven times. Thus suffering the misfortune of becoming a widow, she suffers from ailments and thereafter she is purified. When a Brāhmaṇa woman keeps the company of a Śūdra, she falls into and *andhakūpa* hell. She had to spend time in the dirty water and has to consume the same day and night.

निवसेदतिसंतप्ता यमदूतेन ताडिता।
शौचोदके निमग्ना च यावादिन्द्राश्चतुर्दश॥ २३॥

Thus suffering badly, she has to face the torture of the messengers of Yama. Thus she remains in that hell up to the time of the life of fourteen Indras.

काकी जन्मसहस्राणि शतजन्मानि सूकरी।
कुक्कुटी शतजन्मानि शृगाली सप्तजन्मसु॥ २४॥
पारावती सप्तजनौ वानरी सप्तजन्मसु।
ततो भवेत्सा चण्डाली सर्वभोग्या च भारते॥ २५॥
ततो भवेच्च रजकी यक्ष्मग्रस्ता च पुंश्चली।
तत: कुष्ठयुता तैलकारी शुद्धा भवेत्तत:॥ २६॥

Thereafter she is born in the land of Bhārata as a female crow for a thousand times, a female pig for a hundred times, a doe for a hundred times and a female jackal for seven times, a female pigeon for seven times and then she is born in the family of a Cāṇḍalā, then a washerwoman suffering from consumption and then becomes a whore. Thereafter she becomes on oil-woman suffering from leprosy. She is then purified.

वेश्या वसेद्वेधने च युग्मी वै दण्डताडने।
जालबन्धे महावेश्या कुलटा देहचूर्णके॥ २७॥
स्वैरिणी दलने चैव धृष्टा वै शोषणे तथा।
निवसेद्यातनायुक्ता यमदूतेन ताडिता॥ २८॥

विण्मूत्रभक्षणं तत्र यावन्मन्वन्तरं सति।
ततो भवेद्विट्कृमिश्च वर्षलक्षं तत: शुचि:॥ २९॥

Similarly a whore falls into Vedhana hell, the Yugmī in *Daṇḍatāḍana* hell, the great whore in *Jālabandha* hell, *Kulaṭā* in *Dehacārṇa* hell and other wicked woman in the hell named *Dalana*. *Dhṛṣṭā* falls into the *Śoṣaṇa* hell and is tortured by the messengers of Yama and has to suffer several types of pains. Thereafter she is born as the insect of refuse. Thereafter she is purified.

ब्राह्मणो ब्राह्मणीं गच्छेत्क्षत्रियामपि क्षत्रिय:।
वैश्यो वैश्यां च शूद्रां च शूद्रो वाऽपि व्रजेद्यदि॥ ३०॥
स्ववर्णपरदारी च कषं याति तया सह।
भुक्त्वा कषायतप्तोदं निवसेद्द्वादशाब्दकम्॥ ३१॥

If a Brāhmaṇa enjoys another Brāhmaṇa woman, a Kṣatrīya and an other Kṣatrīya woman and a Vaiśaya a Vaiśaya woman and a Śūdra with other Śūdra woman, such a person falls into a hell named *Kaṣa*. He remains there for twelve years in a hot water *kuṇḍa* and has to consume the same water.

ततो विप्रो भवेच्छुद्धश्चैवं च क्षत्रियादय:।
योषितश्चापि शुध्यन्तीत्येवमाह पितामह:॥ ३२॥

Thereafter the Brāhmaṇa is purified. Similarly the Kṣatrīya and other women are also purified. This has been ordained by Brahmā.

क्षत्रियो ब्राह्मणीं गच्छेद्वैश्यो वाऽपि पतिव्रते।
मातृगामी भवेत्सोऽपि शूर्पं च नरकं व्रजेत्॥ ३३॥

O chaste lady, if a Kṣatrīya or Vaiśya cohabits with a Brāhmaṇa woman, he earns the sin of cohabiting with his own mother and falls into the hell named Śūpra.

शूर्पाकारैश्च कृमिभिर्ब्राह्मण्या सह भक्षित:।
पतप्तमूत्रभोजी च यमदूतेन ताडित:॥ ३४॥
तत्रैव यातनां भुङ्क्ते यावदिन्द्राश्चतुर्दश।
सप्तजन्मसु वाराहश्छागलश्च तत: शुचि:॥ ३५॥

The insects of the types of wallowing baskets torture that person together with the Brāhmaṇa woman and the man has to consume boiling hot

urine. They are also tortured by the messenger of Yama. Thus they suffer the human torture up to the period of the life of fourteen Indras; they are then born as pigs and goats for seven times before they are purified.

करे धृत्वा च तुलसीं प्रतिज्ञां यो न पालयेत्।
मिथ्या वा शपथं कुर्यात्स च ज्वालामुखं व्रजेत्॥३६॥
गङ्गातोयं करे धृत्वा प्रतिज्ञां यो न पालयेत्।
शिलां च देवप्रतिमां स च ज्वालामुखं व्रजेत्॥३७॥

Holding the Tulasī leaf in his hand if one takes a vow and then backs out or takes a false vow, he falls into the hell named *Jvālāmukha*. The one who takes a vow holding the water of the Gaṅgā, *Śālagrāma* stone or image of the god and does not follow it, he falls into a hell named *Jvālāmukha*.

दत्त्वा च दक्षिणं हस्तं प्रतिज्ञां यो न पालयेत्।
स्थित्वा देवगृहे वाऽपि स च स ज्वालामुखं व्रजेत्॥

One who takes a vow raising his right hand or takes a vow in the temple of the god but fails to follow it, he falls into hell named *Jvālāmukha*.

स्पृष्ट्वा च ब्राह्मणं गां च वह्निं विष्णुसमं सति।
न पालयेत्प्रतिज्ञां च स च ज्वालामुखं व्रजेत्॥३९॥
मित्रद्रोही कृतघ्नश्च यो हि विश्वासघातकः।
मिथ्यासाक्ष्यप्रदश्चैव स च ज्वालामुखं व्रजेत् ॥४०॥

The one who takes a vow touching a Brāhmaṇa or Viṣṇu or a cow or the fire and does not fulfil the vow falls into the hell named *Jvālāmukha*. The one who betrays his friend, is an ungrateful person, the one who is the betrayer of the faith of others and the one who gives false evidence, falls into the hell named *Jvālāmukha*.

एते तत्र वसन्त्येव यावदिन्द्राश्चतुर्दश।
यथाऽङ्गारप्रदग्धाश्च यमदूतैश्च ताडिताः॥४१॥

All such people remain in the hell up to the period equivalent to the life of fourteen Indras and have to suffer badly from the fire flames and are tortured daily by the messengers of Yama.

चण्डालस्तुलसीस्पर्शी सप्तजन्मस्वतः शुचिः।
म्लेच्छो गङ्गाजलस्पर्शी पञ्चजन्मस्वतः शुचिः॥४२॥
शिलास्पर्शी विट्कृमिश्च सप्तजन्मसु सुन्दरि।
अर्चास्पर्शी व्रण कृमिः सप्तजन्मस्वतः शुचिः॥४३॥

Those who take a vow after touching the Tulasī plant are reborn as Cāṇḍālas for seven times. The one who takes a false vow after touching the waters of the Gaṅgā has to be born as a *Mleccha* at least five times before he is purified. O beautiful one, touching the stone of *Śālagrāma* the one who takes a false oath, is reborn as an insect of the refuse for seven times. The one who takes a false oath after touching the articles of adoration, is reborn as an insect of the refuse for seven times. Thereafter he is purified.

दक्षहस्तप्रदाता च सर्पः स्यात्सप्तजन्मसु।
ततो भवेद्धस्तहीनो मानवश्च ततः शुचिः॥४४॥
मिथ्यावादी देवगृहे देवलः सप्तजन्मसु।
विप्रादिस्पर्शकारी च सोऽग्रदानी भवेद्ध्रुवम्॥४५॥

The one who takes a false oath extending the right hand is born as a snake seven times; he is then born as a human without right hand. He is purified thereafter. The one who tells a lie in a temple, is reborn as the temple priest seven times. Thereafter he is born as a Brāhmaṇa.

ततो भवन्ति मूकास्ते बधिराश्च त्रिजन्मसु।
भार्याहीना वंशहीना बुद्धिहीनास्ततः शुचिः॥४६॥
मित्रद्रोही च नकुलः कृतघ्नश्चापि गण्डकः।
विश्वासघाती व्याघ्रश्च सप्तजन्मसु भारते॥४७॥
मिथ्यासाक्ष्यप्रदश्चैव भल्लूकः सप्तजन्मसु।
पूर्वान्सप्त परान्सप्त पूरुषान्हन्ति चाऽऽत्मनः॥४८॥

He is born as a deaf and dumb person thrice, having no wife, children or wisdom. He is purified thereafter. The one who betrays his own friend, is reborn as a mongoose seven times, the ungrateful person is born as the rhinoceros, the betrayer turns as a tiger and the one who gives false evidence becomes a bear. Thus such people have to suffer for their sins up to seven births and they also drag their seven earlier generations with them to the hell.

नित्यक्रियाविहीनश्च जडत्वेन युतो द्विजः।
यस्यानास्था वेदवाक्ये मन्दं हसति संततम्॥४९॥
व्रतोपवासहीनश्च सद्वाक्यपरिनिन्दकः।
जिह्मे जिह्मो वसेत्सोऽपि शताब्दं च हिमोदके॥५०॥

Such of the Brāhmaṇas as are deprived of their daily religious routine and do not believe in the Vedas, are devoid of wisdom. The one who laughs at the intelligent people, is relieved of all the *vratas* and denounces the rightful things. He then becomes wicked and falls into the pit of snow for a hundred years suffering badly.

जलजन्तुर्भवेत्सोऽपि शतजन्मक्रमेण च।
ततो नानाप्रकारा च मत्स्यजातिस्ततः शुचिः॥५१॥
यो वा धनस्यापहारं देवब्राह्मणयोश्चरेत्।
पातयित्वा स्वपुरुषान्दश पूर्वान्दशापरान्॥५२॥
स्वयं याति च धूमान्धं धूमध्वान्तसमन्वितम्।
धूमक्लिष्टो धूमभोजी वसेत्तत्र चतुर्युगम्॥५३॥

Thereafter for a hundred births he appears an aquatic animal and a fish. He is purified thereafter. The one who steals away the riches of the Brāhmaṇas and the gods, falls into the hell with ten earlier generations and is covered with smoke always. He gets fed up with the smoke there and has to consume only the smoke. He remains there for four *yugas*.

ततो मूषकजातिश्च शतजन्मानि भारते।
ततो नानाविधाः पक्षिजातयः कृमिजातयः॥५४॥
ततो नानाविधा वृक्षजातयश्च ततो नरः।
भार्याहीनो वंशहीनः शबरो व्याधिसंयुतः॥५५॥

Thereafter he takes rebirth hundred of times in the land of Bhārata in the line if rats. Thereafter he entered into the various types of birds and insects.

ततो भवेत्स्वर्णकारः सुवर्णस्य वणिक्तथा।
ततो चवनसेवी च ब्राह्मणो गणकस्ततः॥५६॥

He is then grown on earth as a tree besides being a forest dweller having no wife, no son and he always suffers from ailments. Thereafter, he is born as a wise Brāhmaṇa well-versed in astrology.

विप्रो दैवज्ञोपजीवी वैद्यजीवी चिकित्सकः।
व्यापारी लोहलाक्षादे रसादेर्विक्रयी च यः॥५७॥
स याति नागवेष्टं च नागैर्वेष्टित एव च।
वसेत्स्वलोममानाब्दं तत्रं वै नागदंशितः॥५८॥

The Brāhmaṇa who earns his living by practising astrology or becomes a physician or a dealer in iron and also sells powdered medicine falls into the *Nāgaveṣṭī* hell. Depending on the Nāgas he has to stay there up to the number of years equivalent to the number of the hair he has on his body and is bitten by the *Nāgas* daily.

ततो भवेत्स गणको वैद्यो वै सप्तजन्मसु।
गोपश्च कर्मकारश्च शङ्खकारस्ततः शुचिः॥५९॥
प्रसिद्धानि च कुण्डानि कथितानि पतिव्रते।
अन्यानि चाप्रसिद्धानि तत्र क्षुद्राणि सन्ति वै॥६०॥
सन्ति पातकिनस्तेषु स्वकर्मफलभोगिनः।
भ्रमन्ति तावत्संसारे किं भूयः श्रोतुमिच्छसि॥६१॥

Thereafter for seven births, he becomes an astrologer, a physician, a cowherd, a carpenter and a creator of conches. He is then purified. O chaste lady, I have now described and prominent hells to you. There are several other hells which are of insignificant nature which the sinners achieve as a result of their evil deeds and roam about in the entire universe. What made do you want to listen to from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्यु० कर्मविपाके पापिनां कुण्डनिर्णयो नामैकत्रिंशोऽध्याय:॥३१॥

अथ द्वात्रिंशोऽध्याय:

Chapter – 32

The description of the human body

सावित्र्युवाच

धर्मराज महाभाग वेदवेदाङ्गपारग।
नानापुराणेतिहासपाञ्चरात्रप्रदर्शक॥ १॥

सर्वेषु सारभूतं यत्सर्वेष्टं सर्वसंमतम्।
कर्मच्छेदे बीजरूपं प्रशस्यं सुखदं नृणाम्॥ २॥
यश: प्रदं धर्मदं च सर्वमङ्गलमङ्गलम्।
येन यामीं न ते यान्ति यातनां भवदु:खदाम्॥ ३॥
कुण्डानि च न पश्यन्ति तत्र नैव पतन्ति च।
न भवेद्येन जन्मादि तत्कर्म वद सुव्रत॥ ४॥

Sāvitrī said— O Dharmarāja, O great lord, you are the best among those well-versed in the Vedas, you are the profounder of the Purāṇas, the history and the philosophy of *Pāñcarātra*. Therefore you tell me the true form of *tattva*, the one which is dearest of all, adorable by all and is responsible for the destruction from the roots of the deeds of the human-beings who is praised by everyone, is the bestower of welfare and glory besides *dharma* and is the welfare of all the welfares. You kindly enlighten me on the subject to enable me to relieve myself of the tortures of Yama and the worldly miseries. O great person, you tell me about the action by performing which one should not have a sight at the various types of hells and one should not fall into them besides freeing oneself from the cycle of birth and death.

किमाकाराणि कुण्डानि कानि तेषां मतानि च।
केन रूपेण तत्रैव सदा तिष्ठन्ति पापिन:॥ ५॥

What are the size of the *Kuṇḍas*, what are their basis and how do the sinners dwell in them.

स्वदेहे भस्मसाद्भुते यान्ति लोकान्तरं नरा:।
केन देहेन वा भोगं भुञ्जते वा शुभाशुभम्॥ ६॥

After the dead body is burnt, the soul travels to the other regions, then how does he suffer the result of his deeds and in what forms.

सुचिरं क्लेशभोगेन कथं देहो न नश्यति।
देहो वा किंविधो ब्रह्मन्तन्मे व्याख्यातुमर्हसि॥ ७॥

Why then the ethereal body is not destroyed after suffering so much of fortune? Therefore O Brāhmaṇa, what is the form at of that etherial body you kindly explain to me.

नारायण उवाच

सावित्रीवचनं श्रुत्वा धर्मराजो हरिं स्मरन्।
कथां कथितुमारेभे गुरुं नत्वा च नारद॥ ८॥

Nārāyaṇa said—O Nārada, having been so asked by Sāvitrī, Dharmarāja remembered lord Viṣṇu and bowing before his teacher he started speaking.

यम उवाच

वत्से चतुर्षु वेदेषु धर्मो वै संहितासु च।
पुराणेष्वितिहासेषु पाञ्चरात्रादिकेषु च॥ ९॥
अन्येषु सर्वशास्त्रेषु वेदाङ्गेषु च सुव्रते।
सर्वेष्टं सारभूतं च मङ्गलं कृष्णसेवनम्॥ १०॥

Yama said—O daughter, all the four Vedas, the Saṁhitās, the Purāṇas, history, *Pāñcarātra* and other scriptures have highlighted this point. All other scriptures also point towards the same. The adoration of lord Kṛṣṇa is the desire of all and provides welfare to all.

जन्ममृत्युजरारोगशोकसंतापतारणम्।
सर्वमङ्गलरूपं च परमानन्दकारणम्॥ ११॥
कारणं सर्वसिद्धीनां नरकार्णवतारणम्।
भक्तिवृक्षाङ्कुरकरं कर्मवृक्षनिकृन्तनम्॥ १२॥

This relieves one of the birth, death, old age, disease, grief, sufferings and provides for welfare and bliss. It is the cause of all success and makes one to cross over the ocean of hell. It makes the tree of devotion sprout in one's mind and destroys the tree of actions in one's body.

गोलोकमार्गसोपानमविनाशिपदप्रदम्।
सालोक्यसार्ष्टिसारूप्यसामीप्यादिप्रदं शुभे॥ १३॥

This is the step towards proceeding to *Goloka*; it never vanishes and leads to the eternal place and four types of *Mokṣas*.

कुण्डानि यमदूतं च यमं च यमकिङ्करान्।
स्वप्नेऽपि नहि पश्यन्ति सति श्रीकृष्णकिङ्करा:॥ १४॥
हरिव्रतं ये कुर्वन्ति गृहिण: कर्मभोगिन:।
ये स्नान्ति हरितीर्थे च नाश्नन्ति हरिवासरे॥ १५॥
प्रणमन्ति हरिं नित्यं हर्यर्चां पूजयन्ति च।
न यान्ति ते च घोरां च मम संयमनीं पुरीम्॥ १६॥

O glorious one, thus becoming the slave of lord Kṛṣṇa, such a person is relieved of all the *kuṇḍas* and messengers of Yama. Yama and his messengers do not trouble him even in dream. The good nature house-holders should adore him, take a bath at the sacred places of the lord and do not take food on Ekādāśī day, adore the lord daily making offerings to him, do not reach the hell which is my abode.

त्रिसंध्यपूता विप्राश्च शुद्धाचारसमन्विताः।
स्वधर्मनिरताः शान्ता न यान्ति यममन्दिरम्॥ १७॥
ते स्वर्गभोगिणोऽन्ये च शुद्धा देवान्यकिङ्कराः।
यान्त्यायान्ति च मर्त्यं च स्वर्गं च नहि निर्वृताः।
निर्वृत्तिं न हि लिप्सन्ति कृष्णसेवां विना नराः॥ १८॥

Those Brāhmaṇas who perform the *sandhyās* thrice a day, whose actions are spotless, who are engrossed in religious activities and remain peaceful, they do not have to go to the abode of Yama. They enjoy the comforts of the heaven, the other people also who are very clean in their approach and serve the other gods, they travel between heaven and earth and from earth to heaven. But they do not achieve salvation because without the adoration of lord Kṛṣṇa, the people cannot be freed from the cycle of birth and death.

स्वकर्मनिरताश्चापि स्वधर्मनिरतास्तथा।
गच्छन्तो मर्त्यलोकं च दुर्धर्षा यमकिङ्कराः॥ १९॥
भीताः कृष्णोपासकाच्च वैनतेयादिवोरगाः।
स्वदूतं पाशहस्तं च गच्छन्तं तं वदाम्यहम्॥ २०॥
यास्यसीति च सर्वत्र हरिभक्ताश्रमं विना।
कृष्णमन्त्रोपासकानां नामानि च निकृन्तनम्॥ २१॥
करोति नखराञ्जल्या चित्रगुप्तश्च भीतवत्।
मधुपर्कादिकं ब्रह्मा तेषां च कुरुते पुनः॥ २२॥
विलङ्घ्य ब्रह्मलोकं च गोलोके गच्छतां सताम्।
दुरितानि च नश्यन्ति तेषां संस्पर्शमात्रतः॥ २३॥

The messengers of Yama are quite terrific ones, but finding a devotee of lord Kṛṣṇa they disappear so rapidly like the serpent who vanishes in no time on the arrival of Garuḍa. Thereafter even after getting engaged in their own *dharma* they get relieved of their own *dharma*. When the messengers of Yama holding the noose in their hands get ready to descent on earth, then I tell those messengers that "You should go to every place but never go to the place of the devotees of lord Kṛṣṇa. In case the names of the devotees of lord Kṛṣṇa are return erroneously, the messengers, of Yama get terrified and Citragupta removes them (from the list) with folded hands. Brahmā serves them offering *Madhuparka*. Such devotees of Viṣṇu cross the *Brahmaloka* and proceed on to *Goloka* the abode of Kṛṣṇa. Such devotees of Kṛṣṇa while proceeding on to *Goloka* to whomsoever they come in touch with, all their sins are removed.

यथा सुप्रज्वलद्वह्नौ काष्ठानि च तृणानि च।
प्राप्नोति मोहः संमोहं तांश्च दृष्ट्वाऽतिभीतवत्॥ २४॥

As the dry wood and the hay burns out in flames, similarly (at the sight of devotees of Viṣṇu) the illusion also disappears getting terrified.

कामश्च कामिनं याति लोभक्रोधौ ततः सति।
मृत्युः पलायते रोगो जरा शोको भयं तथा॥ २५॥

The god of love goes to the passionate person; the greed and the anger also flee at his sight; death, disease, old age, grief and fear vanish at the sight of the devotees of Viṣṇu.

कालः शुभाशुभं कर्म हर्षो भोगस्तथैव च।
ये ये न यान्ति यामीं च कथितास्ते मया सति॥ २६॥

Similarly Kāla, good or bad deeds, pleasures and pain also disappear. Thus they do not visit the abode of Yama at my command.

शृणु देहस्य विवृतिं कथयामि यथागमम्।
पृथिवी वायुराकाशं तेजस्तोयमिति स्फुटम्॥ २७॥
देहिनां देहबीजं च स्रष्टुः सृष्टिविधौ परम्।
पृथ्व्यादिपञ्चभूतैश्च यो देहो निर्मितो भवेत्॥ २८॥

Now I tell you about the formation of the body as ordained in the scriptures. You listen to me

attentively. There are five elements in the universe comprising of the earth, the wind, the sky, the fire and the water. They are put in a body with the soul and thus the body is created by the creator, which is created by the five elements as explained above.

स कृत्रिमो नश्वरश्च भस्मसाच्च भवेदिह।
वृद्धाङ्गुष्ठप्रमाणेन यो जीवः पुरुषाकृतिः॥२९॥
बिभर्ति सूक्ष्मदेहं च तद्रूपं भोगहेतवे।
स देहो न भवेद्भस्म ज्वलदग्नौ ममाऽऽलये॥३०॥
जले न नष्टो देहो वा प्रहारे सुचिरं कृते।
न शस्त्रे च न चास्त्रे च सुतीक्ष्णे कण्टके तथा॥३१॥
तप्तद्रवे तप्तलौहे तप्तपाषाण एव च।
प्रतप्तप्रतिमाश्लेषेऽप्यत्यूर्ध्वपतनेऽपि च॥३२॥
न च दग्धो न भग्नश्च भुङ्क्ते संतापमेव च।
कथितं देवि वृत्तान्तं कारणं च यथागमम्।
कुण्डानां लक्षणं सर्वं निबोध कथयामि ते॥३३॥

The perishable elements are reduced to dust on the earth. Thereafter they proceed to the hell in the form of a thumb in order to face the reward of their deeds. The said body is known as the ethereal body (*Sūkṣma-śarīra*). This ethereal body does not vanish in the fire in the hell nor by torture or any other weapon or the fire. Even the burning iron or the burning stone can have no effect on the same. It does not vanish by embracing a burning image or by a fall from great heights. It does not burn. It does not break but only suffers from pain. O goddess, I have thus told you everything about the ethereal body as has been described in the scriptures. I am now describing about the different pits (*kuṇḍas*) in the hell. You listen to me.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्यु०
द्वात्रिंशोऽध्यायः॥३२॥

अथ त्रयस्त्रिंशोऽध्याय:

Chapter – 33

Description of the *Kuṇḍas* of hell

यम उवाच

पूर्णेन्दुमण्डलाकारं सर्वकुण्डं च वर्तुलम्।
अतीव निम्नं पाषाणभेदैश्च खचितं सति॥ १॥

Yama said—All the pits in the hell are circular like the moon. They are quite deep and have many types of stones arranged in them.

न नश्वरं चाऽऽप्रलयं निर्मितं चेश्वरेच्छया।
क्लेशदं वै पातकिनां नानारूपं तदालयम्॥ २॥

They have been constructed according to the will of the lord; that is why they cannot be destroyed before the time of dissolution. They are of various types and are painful to the sinners.

ज्वलदङ्गाररूपं च शतहस्तशिखान्वितम्।
परित: क्रोशमानं च वह्निकुण्डं प्रकीर्त्तितम्॥ ३॥
महच्छब्दं प्रकुर्वद्भि: पापिभि: परिपूरितम्।
रक्षितं मम दूतैश्च ताडितैश्चापि संततम्॥ ४॥

They have burning flames rising up to a hundred feet, have a circumference of a *Kosa*. One of them is called *Agnikuṇḍa*. It always remains filled with sinners who cry aloud always. My messengers always protect the *kuṇḍa*, torturing the sinners all the time.

प्रतप्तोदकपूर्णं च हिंस्रजन्तुसमन्वितम्।
महाघोरान्धकारं च पापिसंघेन संकुलम्॥ ५॥
प्रकुर्वता काकुशब्दं प्रहारैर्घूर्णितेन च।
क्रोशार्द्धमानं मद्दूतैस्ताडितेन च रक्षितम्॥ ६॥

There is a *Prataptodakakuṇḍa* having a diameter of half of *Kosa* which is filled with wild animals, boiling water, complete darkness and the sinners. My messengers torture the sinners there who cry aloud expressing their grief and fear.

तप्तक्षारोदकै: पूर्णं नक्रैश्च परिवेष्टितम्।

संकुलं पापिभिश्चैव क्रोशमानं भयानकम्॥७॥
त्राहीति शब्दं कुर्वद्भिर्मम दूतैश्च ताडितैः।
प्रचलद्भिरनाहारैः शुष्ककण्ठौष्ठतालुकैः॥८॥

The *Taptakṣāroda-kuṇḍa* always remains filled with boiling saline water, having a number of crocodiles and the sinners. It has a circumference of a *Kosa* and is quite terrific. The sinners cry aloud after having been tortured by my attendants there. They always keep on moving in the same and in the absence of any food, their lips and throat always remain dry.

विण्मूत्रैरेव पूर्णं च क्रोशमानं च कुत्सितम्।
अतिदुर्गन्धिसंयुक्तं व्याप्तं पापिभिरेव च॥९॥
ताडितैर्मम दूतैश्चाप्यनाहारैरुपद्रवैः।
रक्षेति शब्दं कुर्वद्भिस्तत्कीटैरेव भक्षितम्॥१०॥

The *Viṇmūtra-kuṇḍa* is filled with refuse and urine and is spread in the area of one *Kosa*; it is denounced by everyone and emits a foul smell and is filled with the sinners. They are made to starve there and are tortured by my attendants, as a result of which they cry for hell. Many of the insects bite them severely.

तप्तमूत्रद्रवैः पूर्णं मूत्रकीटैश्च संकुलम्।
युक्तं महापापिभिश्च तत्कीटैर्दंशितं सदा॥११॥
गव्युतिमानं ध्वान्ताक्तं शब्दकृद्भिश्च संततम्।
मद्दूतैस्तोतिर्घोरैः शुष्ककण्ठौश्ठतालुकैः॥१२॥

The *Kuṇḍa* is filled with boiling urine and the insects of the urine bite the great sinners. This is named as *Mūtra-kuṇḍa* and is spread in an area of two *Kosas*, covered with darkness where the sinners are always bitten by the insects and are also tortured by my attendants who always cry aloud and their throat, tongue and lips get dried up.

श्लेष्मपूर्णं क्रोशमितं वेष्टितं चेष्टितैः सदा।
तद्भोजिभिः पापिभिश्च तत्कीटैर्भक्षितैः सदा॥१३॥

Śleṣmakuṇḍa is always filled with cough and is spread over an area of one *Kosa*. The area is inhabited by the sinners who consume the cough and are eaten away by the insects daily.

क्रोशार्द्धं गरपूर्णं च गरभोजिभिरन्वितम्।
करकीटैर्भक्षितैश्च पापिभिः पूर्णमेव च॥१४॥
ताडितैर्मम दूतैश्च शब्दकृद्भिश्च कम्पितैः।
सर्पाकारैर्वज्रदंष्ट्रैः शुष्ककण्ठैः सुदारुणैः॥१५॥

The poison *Kuṇḍa* is spread over an area of half a *kosa* and the sinners consuming the poison reside there, the insects of the poison always bite them with their fangs resembling those of the snakes and *vajra*. My terrific messengers torture them who cry aloud while trembling and their throats dry up.

नेत्रयोर्मलपूर्णं च क्रोशार्द्धं कीटसंयुतम्।
पापिभिः संकुलं शश्वद्द्रवद्भिः कीटभक्षितैः॥१६॥
वसारसेन पूर्णं च क्रोशतुर्यं सुदुःसहम्।
तद्भोजिभिः पातकिभिर्व्याप्तं दूतैश्च ताडितैः॥१७॥

Then there is a *Netramala-kuṇḍa* which is spread over half a *kosa* and is filled with many types of insects in which the sinners are lodged. Because of their having been bitten by the insects daily they become lean and thin. There is another *kuṇḍa* filled with fat and is spread over an area of four *kosas*, the sinners who consume the fat are lodged there. They are tortured by my attendants daily.

शुक्रपूर्णं क्रोशतुर्यं शुक्रकीटैश्च भक्षितैः।
क्रन्दद्भिः पापिभिः शश्वत्संकुलं व्याकुलैर्भिया॥१८॥
दुर्गन्धिरक्तपूर्णं च वापीमानं गभीरकम्।
तद्भोजिभिः पापिभिश्च संकुलं कीटभक्षितैः॥१९॥

There is another *Śūdra-kuṇḍa* which is filled with semen and is spread over an area of four *kosas*. The place is inhabited by the terrified sinners who are bitten by the insects of semen as a result of which they cry aloud. It is like a step-well filled with blood emitting a foul smell and is given the name of *Rakta-kuṇḍa;* the sinners who consume the blood are lodged there. The insects eat them up daily.

पूर्णं नेत्राश्रुभिर्नणां वाप्यर्द्धं पापिभिर्युतम्।
ताडितैर्मम दूतैश्च तद्भक्ष्यैः कीटभक्षितैः॥२०॥

The *Aśrukuṇḍa* is filled with tears and looks like half a portion of the step-well. It is filled with the sinners whom my messengers always torture. Besides, the insects of the place bite them and eat them up; the sinners lodged there consume only the tears. The *Karṇaviṭ-kuṇḍa* is filled with ear wax and has the size of four step-wells; it is filled with the sinners who consume the refuse and they are eaten up by the insects, the pain of which they have to bear.

नृणां गात्रमलैः पूर्णं तद्भक्ष्यैः पापिभिर्युतम्।
ताडितैर्मम दूतैश्च व्यग्रैश्च कीटभक्षितैः॥ २१॥
कर्णविट्परिपूर्णं च तद्भक्ष्यैः पापिभिर्युतम्।
वापीतुर्यप्रमाणं च रुदद्भिः कीटभक्षितैः॥ २२॥

There is a *Gātramala-kuṇḍa* which is filled with the refuse of the human bodies. The sinners consume the same and the messengers torture them daily. The insects bite them daily which keep the sinners quite unhappy.

मज्जापूर्णं नराणां च महादुर्गन्धिसंयुतम्।
महापातकिभिर्युक्तं वापीतुर्यप्रमाणकम्॥ २३॥

There is a *Majjā-kuṇḍa* which is filled with the human veins and it emits a terrific evil smell. It is spread over an area of four step-wells.

परिपूर्णं स्निग्धमांसैर्मम दूतैश्च ताडितैः।
पापिभिः संकुलं चैव वापीमानं भयानकम्॥ २४॥
कन्याविक्रयिभिश्चैव तद्भक्ष्यैः कीटभक्षितैः।
त्राहीति शब्दं कुर्वद्भिस्त्रासितैश्च भयानकम्॥ २५॥

The *Mānsa-kuṇḍa* is filled with human flesh and is spread over an area of a step-well; the sinners are lodged there who are tortured by my messengers. They include those who sell their daughter and they eat the same flesh. They are bitten by the insects and they always cry for hell getting terrified.

वापीतुर्यप्रमाणं च नखादिकचतुष्टयम्।
पापिभिः संकुलं शश्वन्मम दूतैश्च ताडितैः॥ २६॥
प्रतप्तताम्रकुण्डं ताम्रपर्युन्मुखान्वितम्।
ताम्राणां प्रतिमालक्षैः प्रतप्तैरावृतं सदा॥ २७॥

There is another *kuṇḍa* named *Nakha-kuṇḍa* which is spread over an area of four step-wells and is filled with the sinners who are tortured by my attendants daily.

प्रत्येकं प्रतिमाश्लिष्टे रुदद्भिः पापिभिर्युतम्।
गव्यूतिमानं विस्तीर्णं मम दूतैश्च ताडितैः॥ २८॥

The *Prataptāmra-kuṇḍa* is encased with copper from all sides. It contains lakhs of images of copper. They are always kept there to torture the sinners who have to embrace the burning images which make them cry aloud. They are beaten by messengers also. The *kuṇḍa* is spread over an area of two *kosas*.

प्रतप्तलोहधारं च ज्वलदङ्गारसंयुतम्।
लौहानां प्रतिमालक्षैः प्रतप्तैरावृतं सदा॥ २९॥
प्रत्येकं सर्वसंश्लिष्टैः शश्वद्विचलितैर्भिया।
रक्ष रक्षेति शब्दं च कुर्वद्भिर्दूतताडितैः॥ ३०॥

There is another *kuṇḍa* having the weapon of sharp edged iron and is filled with burning flames; it is surrounded by iron balls which always remain burning and the sinners are required to embrace them. This terrify them and they try to separate themselves from the same but are unsuccessful. On the other hand when they are tortured by the messengers of Yama they cry for help.

महापातकिभिर्युक्तं द्विगव्यूतिप्रमाणकम्।
भयानकं ध्वन्तयुक्तं लौहकुण्डं प्रकीर्तितम्॥ ३१॥
घर्मकुण्डं तप्तसुराकुण्डं वाप्यर्द्धमेव च।
तद्भोजिभिः पापिभिश्च व्याप्तं मद्दूतताडितैः॥ ३२॥

There is a *Lauha-kuṇḍa* in which the great sinners dwell. It is spread over an area of four *kosas*. The *Dharma-kuṇḍa* and *Taptasurā-kuṇḍa* are of the size of half a step-well and they are meant for the types of sinners who are beaten by my messengers and have to consume boiling wine.

अधः शाल्मलिवृक्षस्य तीक्ष्णकण्टककुण्डकम्।
लक्षपौरुषमानं च क्रोशमानं च दुःखदम्॥ ३३॥
धनुर्मानैः कण्टकैश्च सुतीक्ष्णैः परिवेष्टितम्।

There is a *kuṇḍa* beneath the Śālmali-tree which is filled with sharp edged thorns; it is spread in one kośa land and very painful. Lakhs of people are lodge there; it is surrounded with sharp edged thorns of the size of arrows.

प्रत्येकं कण्टकैर्विद्धं महापातकिभिर्युतम्।।३४।।
वृक्षाग्रान्निपतद्भिश्च मम दूतैश्च ताडितैः।
जलं देहीति शब्दं च कुर्वद्भिः शुष्कतालुकैः।।३५।।
महाभयातिव्यग्रैश्च दण्डसंभिन्नमस्तकैः।
प्रचलद्भिर्यथा तप्ततैले जीविभिरेव च।।३६।।

Those thorns pierce through the bodies of a great sinner which are thrown from the top of the tree. These sinners are further tortured by my attendants. They cry for water but they never get it and their tongues dry up. Their heads are broken by the strike of rods. Running in the boiling oil, such people suffer badly terrified.

विषौघैस्तक्षकादीनां पूर्णं च क्रोशमानकम्।
तद्भक्ष्यैः पापिभिर्युक्तं मम दूतैश्च ताडितैः।।३७।।

There is another *kuṇḍa* of snakes in which serpents like Takṣaka and others bite the sinners who are also tortured by my messengers.

प्रतप्ततैलपूर्णं च कीटादिपरिवर्जितम्।
तद्भक्ष्यैः पापिभिर्युक्तं दग्धगात्रैश्च वेष्टितैः।।३८।।
काकुशब्दं प्रकुर्वद्भिश्चलद्भिर्दूतताडितैः।
महापातकिभिर्युक्तं द्विगव्यूतिप्रमाणकम्।।३९।।

There is another *kuṇḍa* which always remains filled with boiling oil, having no insects, the burning oil is applied on the tender limbs of the sinners. Besides my messengers beat them mercilessly as a result of which they cry aloud; thus this kuṇḍa which is filled with great sinners is spread over an area of four *kosas*.

शस्त्रकुण्डं ध्वान्तयुक्तं क्रोशमानं भयानकम्।
शूलाकारैः सुतीक्ष्णाग्रैर्लौहशस्त्रैश्च वेष्टितम्।।४०।।

The *kuṇḍa* which is filled with darkness is spread over an area of one *kosa*. It is quite horrible and is surrounded by weapons which are terrific, like the tridents and pointed tops and are made of iron. This *kuṇḍa* is named as *Śastra-kuṇḍa*.

शस्त्रतल्पस्वरूपं च क्रोशतुर्यप्रमाणकम्।
पातकिभिर्वेष्टितं च कुन्तविद्धैश्च वेष्टितम्।।४१।।
ताडितैर्मम दूतैश्च शुष्ककंठौष्ठतालुकैः।
कीटैः संपीड्यमानैश्च सर्पयानैर्भयङ्करैः।।४२।।
तीक्ष्णदन्तैश्च विकृतैर्व्याप्तं ध्वान्तयुतं सति।
महापातकिभिर्युक्तं भीतैर्वा कीटभक्षितैः।
रुदद्भिः क्रोशमानं च मम दूतैश्च ताडितैः।।४३।।

There is a *kuṇḍa* named the weapon-*kuṇḍa* which has beds of spears on which each one of the sinners is made to hang. Thereafter my messengers torture them, as a result of which their throats, lips and tongues get dried up. There is a *Kṛmi-kuṇḍa* where there are insects with sharp fangs and is filled with great sinners. Those insects bite the sinners daily. Besides my messengers continue to torture them, making them cry-aloud.

अतिदुर्गन्धिसंयुक्तं क्रोशार्द्धं पूयसंयुतम्।
तद्भक्ष्यैः पापिभिर्युक्तं मम दूतैश्च ताडितैः।।४४।।
द्विगव्यूतिप्रमाणं च हिमतोयप्रपूरितम्।
तालवृक्षप्रमाणैश्च सर्पकोटिभिरावृतम्।।४५।।
सर्पवेष्टितगात्रैश्च पापिभिः सर्पभक्षितैः।
संकुलं शब्दकृद्भिश्च मम दूतैश्च ताडितैः।।४६।।

There is a *kuṇḍa* which is spread over an area of half a *kosa* which is filled with puss. It is always filled with sinners who have to consume the same and my messengers always beat them. There is a snow-water *kuṇḍa* which is spread over an area of four *kosas*. It is filled with snakes of the size of a palm tree; the sinners are dumped therein and the snakes encircle their bodes. My messengers always belabour them making the sinners cry aloud.

कुण्डत्रयं मशादीनां पूर्णं च मशकादिभिः।
सर्वं क्रोशार्द्धमात्रं च महापातकिभिर्युतम्।।४७।।
हस्तपादादिभिर्बद्धैः क्षत्रैः क्षतजलोहितैः।
हाहेति शब्दं कुर्वद्भिः प्रचलद्भिश्च संततम्।।४८।।

There are three *kuṇḍas* which are filled with leeches and mosquitoes. They are all spread in an area of half a *kosa* each. They remain filled with sinners. Their hands and feet are tied and are soaked in blood. They are crying hā hā words and walking constantly.

वज्रवृश्चिकयोः कुण्डं ताभ्यां च परिपूरितम्।
वाप्यर्द्धं पापिभिर्युक्तं वज्रवृश्चिकदंशितैः॥४९॥
कुण्डत्रयं शरादीनां तैरेव परिपूरितम्।
तैर्बिद्धैः पापिभिर्युक्तं वाप्यर्द्धं रक्तलोहितैः॥५०॥

Then there are *kuṇḍas* which are filled with scorpions and *vajras*. They are of the size of step-wells and are filled with the scorpions and *vajras*. They are of the size of a step-well and are filled with evil-doers they are pierced with arrows. They appear red having been soaked with blood. Such *kuṇḍas* are half the size of a step-well.

तप्तपङ्कोदकैः पूर्णं सध्वान्तं गोलकुण्डकम्।
कीटैः संपीड्यमानैश्च भक्षितैः पापिभिर्युतम्॥५१॥
वाप्यर्धं परिपूर्णं च जलस्थैर्नक्रकोटिभिः।
दारुणैर्विकृताकारैर्भक्षितैः पापिभिर्युतम्॥५२॥

The *Gola-kuṇḍa* is filled with boiling mud and darkness. The sinners are bitten by the insects there. Such a *kuṇḍa* is half the size of a step-well. The *Nakra-kuṇḍa* always remains filled with crores of crocodiles which are horrible in appearance. The sinners are bitten by them.

विण्मूत्रश्लेष्मभक्ष्यैश्च संयुक्तं शतकोटिभिः।
काकैश्च विकृताकारैर्धनुर्लक्षं च पापिभिः॥५३॥

Similarly there are *kuṇḍas* of refuse, urine and cough in which crows peck at the bodies of the sinners. Such *kuṇḍas* are called *Viṇmūtraśleṣma-kuṇḍas*. They are spread over an area of a lakh of *yojanas*.

संचालवाजयोः कुण्डं ताभ्यां च परिपूरितम्।
भक्षितैः पापिभिर्युक्तं शब्दकृद्भिश्च संततम्॥५४॥

The *Sañcāla* and *Vāja-kuṇḍa* are filled with birds where the sinners in large number have to reside. The birds eat up the sinners daily as a result of which they cry aloud.

धनुः शतं वज्रयुक्तं पापिभिः संकुलं सदा।
शब्दकृद्भिर्वज्रदग्धैरन्तर्ध्वान्तमयं सदा॥५५॥

The *vajra-kuṇḍa* is of the size of a hundred bows in area, is filled with *vajra* and always remains dark. The sinners lodged in that *kuṇḍa* always cry with pain caused by the *vajra*. They are spread over double the area of a step-well.

वापीद्विगुणयानं च तप्तप्रस्तरनिर्मितम्।
ज्वदलङ्गारसदृशं चलद्भिः पापिभिर्युतम्॥५६॥
क्षुरधारोपमैस्तीक्ष्णैः पाषाणैर्निर्मितं परम्।
महापातकिभिर्युक्तं क्षतं क्षतजलोहितैः॥५७॥

There is *Pāṣāṇa-kuṇḍa* which is of double the size of a step-well and is filled with stones which are always burning hot. The sinners are made to sit on them, who cry aloud. Then there is a sharp-arrow *kuṇḍa* having sharp blades made of stones. The sinners are tortured with them which are filled with blood and wounds.

दुर्गन्धिलालापूर्णं च तद्भक्ष्यैः पापिभिर्युतम्।
क्रोशमानं गभीरं च मम दूतैश्च ताडितैः॥५८॥
तप्ततोयेऽञ्जलाकारैः परिपूर्णं धनुः शतम्।
चलद्भिः पापिभिर्युक्तं मम दूतैश्च ताडितैः॥५९॥

The *Lālā-kuṇḍa* is filled with bad smell and spit. The sinners have to consume the same. It is spread over an area of half a *kosa*. My messengers torture the sinners badly. The *kuṇḍa* of boiling water is quite black in colour, like the collyrium and is spread over an area of a hundred bows. It remains filled with sinners who are tortured by my messengers and cry aloud.

पूर्णं चूर्णद्रवैः क्रोशमानं पापिभिरन्वितम्।
तद्भोजिभिः प्रदग्धैश्च मम दूतैश्च ताडितैः॥६०॥
कुण्डं कुलालचक्राभं घूर्णमानं च संततम्।
सुतीक्ष्णषोडशारं च घूर्णितैः पापिभिर्युतम्॥६१॥

There is a *kuṇḍa* of melted metals which is spread over an area of one *kosa* and is filled with sinners. The sinners have to consume the same

liquid which keeps on burning. On the other hand my messengers also torture them. There is a *Cakra-kuṇḍa* which is like the potter's wheels and keeps on moving. It has saws and tusks on which the sinners are made to sit.

अतीव वक्रं निम्नं च द्विगव्यूतिप्रमाणकम्।
कन्दराकारनिर्माणं तप्तोदकसमन्वितम्॥६२॥
महापातकिभिर्युक्तं भक्षितैर्जलजन्तुभिः।
प्रचलद्भिः शब्दकृद्भिर्ध्वान्तयुक्तं भयानकम्॥६३॥

It is quite deep and is spread over an area of four *kosas* and appears like a cave filled with boiling water. It is quite dark and terrific in size; many of the great sinners are lodged there who are consumed by aquatic animals daily and they keep on crying.

कोटिभिर्विकृताकारैः कच्छपैश्च सुदारुणैः।
जलस्थैः संयुतं तैश्च भक्षितैः पापिभिर्युतम्॥६४॥
ज्वालाकलापैस्तेजोभिर्निर्मितं क्रोशमानकम्।
शब्दकृद्भिः पापिभिश्च चलद्भिः संयुतं सदा॥६५॥

The *Kūrma-kuṇḍas* is filled with crores of tortoises of gigantic size who surround the sinners and eat them daily. There is a *kuṇḍa* of multitude flames, built with lustre, which is spread in the area of one kośa, where the sinners are crying for help and walking continuously.

क्रोशमानं गभीरं च तप्तभस्मभिरन्वितम्।
शश्वच्चलद्भिः संयुक्तं पापिभिर्भस्मभक्षितैः॥६६॥

There is a kuṇḍa of hot ashes which is spread over an area of one *kosa* and is quite deep. It is filled with many sinners who wander about. They have to consume the burning ashes daily.

तप्तपाषाणलोष्टानां समूहैः परिपूरितम्।
पापिभिर्दग्धगात्रैश्च युक्तं वै शुष्कतालुकैः॥६७॥

One of the *kuṇḍas* is filled with burning rocks and earth having a large number of sinners lodged therein. Their bodies are badly burnt and the tongue is dried up completely.

क्रोशमानं ध्वान्तमयं गभीरमतिदारुणैः।
ताडितैर्मम दूतैश्च दग्धकुण्डं प्रकीर्तितम्॥६८॥

It is spread over an area of one *kosa* and is dark and quite deep. The terrific messengers of Yama always torture them. It is called the *Dagdha-kuṇḍa*.

अत्यूर्मियुक्ततोयं च प्रतप्तक्षारसंयुतम्।
नानाप्रकारविकृतं जलजन्तुसमन्वितम्॥६९॥
द्विगव्यूतिप्रमाणं च गभीरं ध्वान्तसंयुतम्।
तद्भक्ष्यैः पापिभिर्युक्तं दंशितैर्जलजन्तुभिः॥७०॥
चलद्भिः क्रन्दमानैश्च पश्यद्भिः परस्परम्।
उत्तप्तसूर्मिकुण्डं च कीर्तितं च भयानकम्॥७१॥

One of the *kuṇḍas* is filled with innumerable waves of hot and saline water having a large number of aquatic animals. It is spread over an area of four *kosas* and is quite deep and full of darkness. The sinners are eaten by the aquatic animals daily where they cry aloud but they are unable to see one another in darkness. This *kuṇḍa* is called *Uttaptasūrmi-kuṇḍa*.

असिपत्रवनस्यैवाप्युच्चैस्तालतरोरधः।
क्रोशार्द्धमानकुण्डं च पतत्पत्रसमन्वितम्॥७२॥
पापिनां रक्तपूर्णं च वृक्षाग्रात्पततां परम्।
परित्राहीति शब्दं च कुर्वतामसतामपि॥७३॥
गभीरं ध्वान्तसंयुक्तं रक्तकीटसमन्वितम्।
तदसीपत्रकुण्डं च कीर्तितं च भयानकम्॥७४॥

There are forests having trees with leaves as sharp as sharp-edged swords and the leaves of palm trees. This kuṇḍa is spread over an area of half a *kosa* and the falling leaves of the palm tree injures many sinners and the blood always keeps oozing from their bodies who cry for help. Besides, in the darkness red-coloured insects torture the evil souls. This is called *Asipatra kuṇḍa*.

धनुःशतप्रमाणं च क्षुराकारास्त्रसंकुलम्।
पापिनां रक्तपूर्णं च क्षुरधारं भयानकम्॥७५॥

The *kuṇḍa* which is spread over an area of a hundred bows has sharp-edged weapons like daggers and swords, is filled with evil souls who are injured by these weapons. This *kuṇḍa* is called *Kṣuradhār-kuṇḍa*.

सूचीवाश्यास्त्रसंयुक्तं पापिरक्तौघपूरितम्।
पञ्चाशद्धनुरायामं क्लेशदं सूचिकामुखम्॥७६॥

The *Sūcikāmukha* hell has weapons having their tips as sharp as the tip of a needle; it makes the evil souls to undergo considerable agony.

गोधाह्वजन्तुभेदस्य मुखाकृति भयानकम्।
कूपरूपं गभीरं च धनुर्विंशतिमानकम्॥७७॥
महापातकिनां चैव महाक्लेशकरं परम्।
तत्कीटभक्षितानां च नम्रास्यानां च संततम्॥७८॥

The *Godhāmukha kuṇḍa* is of the shape of a lizard. It is quite terrific and has the shape of a lizard spreading over an area of twenty bows. The great sinners have to suffer considerable torture in this kuṇḍa. The insects of the *kuṇḍa* eat away the sinners quite badly.

कुण्डं नरमुखाकारं धनु:षोडशमानकम्।
गभीरं कूपरूपं च पापिष्ठै: संकुलं सदा॥७९॥
गजेन्द्राणां समूहेन व्याप्तं कुण्डाकृति स्थलम्।
गजदन्तहतानां च पापिनां रक्तपूरितम्॥८०॥

The *Nakra-kuṇḍa* is filled with many of the terrible aquatic animals including crocodiles. It is spread over an area of sixteen bows. It is quite deep like a well and is covered with darkness and is filled with the sinners. There is another kuṇḍa which is infested with elephants or tuskers who injure the sinners with their tusks.

तत्कीटभक्षितानां च दीनशब्दकृतं सदा।
धनु:शतप्रमाणं च कीर्तितं गजदंशनम्॥८१॥
धनुस्त्रिंशत्प्रमाणं च कुण्डं वै गोमुखाकृति।
पापिनां दु:खदं चैव गोमुखं परिकीर्त्तितम्॥८२॥

Many of the insects bite them severely and they cry always helplessly. This *kuṇḍa* is spread over an area of a hundred bows and is known by the name of *Gajadaṁśana*.

The *Gomukha-kuṇḍa* is spread over an area of three bows, is circular in shape and is filled with the sinners who are tortured there.

भ्रमितं कालचक्रेण संततं च भयानकम्।
कुम्भाकारं ध्वान्तयुक्तं द्विगव्यूतिप्रमाणकम्॥८३॥
लक्षमानवमानं च गभीरमतिविस्तृतम्।
कुत्रचित्तप्ततैलं च कुण्डाभ्यन्तरमन्तिके॥८४॥
कुत्रचित्तप्तलौहादिकुण्डं ताम्रादिकं तथा।
कुत्रचित्तप्तपाषाणकुण्डाभ्यन्तरमन्तिके॥८५॥
पापिनां च प्रधानैश्च महापातकिभिर्युतम्।
परस्परं न पश्यद्भि: शब्दकृद्भिश्च संततम्॥८६॥
ताडितैर्मम दूतैश्च दण्डैश्च मुसलैस्तथा॥८७॥
घूर्णमानै:पतद्भिश्च मूर्च्छितैश्च मुहुर्मुहु:।
पातितैर्मम दूतैश्चाप्यत्यूर्ध्वात्पतितै: क्षणम्॥८८॥

The *Kālacakra-kuṇḍa*, has a *Kālacakra* which always keeps on rotating. It is quite terrific to look at and resembles a pitcher. It is also called the *Kumbhīpāka* hell. It is spread over an area of four *kosas* and filled with darkness. Its death is equivalent to a lakh of humans. The *Taptataila-kuṇḍa*, *Lauhādi-kuṇḍa* and *Tāmrādi-kuṇḍa* and *Taptapāṣāṇa-kuṇḍa* form part of the same kuṇḍa (*Kumbhīpāka-kuṇḍa*). It always remains filled with great sinners who are unable to see any one and cry again and again. They faint quite often and sometimes they fall unconscious. The messengers of Yama throw them from considerable heights.

यावन्त: पापिन: सन्ति सर्वकुण्डेषु सुन्दरि।
ततश्चतुर्गुणा: सन्ति कुम्भीपाके च दुस्तरे॥८९॥

O beautiful one, the number of sinners lodged in the *Kumbhīpāka* hell excels the collective number of the sinners of all other *kuṇḍas*.

सुचिरं पतिताश्चैव भोगदेहविवर्जिता:।
सर्वकुण्डप्रधानं च कुम्भीपाकं प्रकीर्तितम्॥९०॥
कालनिर्मितसूत्रेण निबद्धा यत्र पापिन:।
उत्थापिताश्च मद्दूतै: क्षणमेव निमज्जिता:॥९१॥

The *Kumbhīpāka* hell is the topmost of all the hells where the sinners have to remain after shedding their human body. Such of the sinners as are tied in the *kālasūtra* are lifted up by my messengers and the next moment they are drowned again.

नि:श्वासबन्धा: सुचिरं कुण्डानामन्तरे तथा।
अतीव क्लेशयुक्ताश्च भोगदेहा अनश्वरा:॥९२॥
दण्डेन मुसलेनैव मम दूतैश्च ताडिता:।
प्रतप्ततोययुक्तं च कालसूत्रं प्रकीर्तितम्॥९३॥

The sinners remain captive in all the *kuṇḍas* for long and go on breathing. Their bodies which have to suffer all the pain and torture never die. On the other hand my messengers beat them with rods, clubs and many other weapons. The hell always remains filled with boiling water and is known as the *kālasūtra* hell.

अवट: कूपभेदश्च यत्रोदं च तदाकृति।
प्रतप्ततोयपूर्णं च धनुर्विंशत्प्रमाणकम्॥९४॥
व्याप्तं महापापिभिश्च दग्धगात्रैश्च संततम्।
मद्दूतैस्ताडितै: शश्वदवटोदं प्रकीर्तितम्॥९५॥

The *Avaṭa-hell* is of the shape of a well filled with water. That is why it is known as a part of the well. It is filled with boiling water in an area of twenty-four bows, where a large number of sinners reside whose bodies always remain burning and on the other hand my messengers keep on torturing them. Such a place is called *Avaṭoda-hell.*

यत्तोयस्पर्शमात्रेण सर्वव्याधिश्च पापिनाम्।
भवेदकस्मात्पततां यत्र कुण्डे धनु:शते॥९६॥
सर्व रुद्धा: पापिनश्च व्यथन्ते यत्र संततम्।
हाहेति शब्दं कुर्वन्तस्तदेवारुन्तुदं विदु:॥९७॥
तप्तपांसुभिराकीर्णं ज्वलद्भिस्तु सुदग्धकै:।
तद्भक्ष्यै: पापिभिर्युक्तं पांसुभोजं धनु:शतम्॥९८॥
पततां पापिनां यत्र भवेदेव प्रकम्पनम्।
पापमात्रेण पापी वै भवेत्शापेन वेष्टित:॥९९॥

After having a fall in a kuṇḍa of the size of a hundred bows and with the touch of its water, the body of the sinners attract ailments. All the sinners are stuck up there and have to suffer. They cry aloud continuously. That is why the wise people call it *Aruntuda hell.*

क्रोशमाने च कुण्डे वै विदुस्तत्पाशवेष्टनम्।
धनुर्विंशतिमानं च शूलप्रोतं प्रकीर्तितम्॥१००॥
पातमात्रेण पापी च शूलेन ग्रथितो भवेत्।
पततां पापिनां यत्र भवेदेव प्रकम्पनम्॥१०१॥
अतीव हिमतोये च क्रोशार्द्धं च प्रकम्पनम्।
ददत्येव हि मद्दूता यत्रोल्का: पापिनां मुखे॥१०२॥
धनुर्विंशतिमानं च तदुल्काभिश्च संकुलम्।
लक्षमानवमानं च गम्भीरं च धनु:शतम्॥१०३॥
नानाप्रकारक्रिमिभि: संयुक्तं च भयानकै:।
अत्यन्धकारव्याप्तं यत्कूपाकारं च वर्तुलम्॥१०४॥
तद्भक्ष्यै: पापिभिर्युक्तं न पश्यद्भि: परस्परम्।
तप्ततोयप्रदग्धैश्च चलद्भि: कीटभक्षितै:।
ध्वान्तेन चक्षुषा चान्धैरन्धकूपं प्रकीर्तितम्॥१०५॥

Covered with burning ashes and the bodies of the sinners, the *kuṇḍa* always remains filled with them. All the sinners have to consume the burning ashes. It is spread over an area of a hundred bows and sinners start trembling as soon as they fall in it. They are then tied in a noose. The *kuṇḍa* is spread over an area of one *kosa*. This is called the *Pāśaveṣṭana* hell. The *kuṇḍa* known as *Śūlaprota* hell is spread over an area of twenty bows. As soon as the sinners fall in it, they are torn with the tridents and start trembling. It is filled with snow and is spread over an area of half a *kosa*. It has been named as *Prakampana* hell where our messengers insert burning flames into the mouths of the sinners. It is spread over an area of twenty bows and is infested with comets. It has therefore been named as *Ulkāmukha hell.* This one keeps lakhs of people together and is quite deep and spread over an area of a hundred bows infested with terrific insects and is filled with darkness, having the form of a circular well. It is filled with all the sinners who are unable to see one another and they keep on suffering in the boiling water and the biting of the insects. Since it is pitch dark there, nothing is visible. It is therefore called the *andhakūpa* hell.

नानाप्रकारशस्त्रौघैर्यत्र विद्धाश्च पापिन:।
धनुर्विंशतिमानं च वेधनं तत्प्रकीर्तितम्॥१०६॥

The hell where the sinners are tortured with various weapons is spread over an area of twenty bows. It is called the *Vedhana-kuṇḍa.*

दण्डेन ताडिता यत्र मम दूतैश्च पापिनः।
धनुः षोडशमानं च तत्कुण्डं दण्डताडनम्॥ १०७॥

The place at which our messengers torture the sinner is spread over an area of sixteen bows. It is called *Daṇḍatāḍana-kuṇḍa.*

निबद्धाश्च महाजालैर्यथा मीनाश्च पापिनः।
धनुस्त्रिंशत्प्रमाणं च जालबद्धं प्रकीर्तितम्॥ १०८॥

The place where the sinners are trapped like the fish in a net is spread over an area of thirty bows and is known as *Jālabaddha-kuṇḍa.*

पततां पापिनां कुण्डे देहाश्चूर्णीभवन्ति च।
लौहवेदिनिबद्धान्तः कोटिमानवमानकम्॥ १०९॥
गभीरं ध्वान्तयुक्तं च धनुर्विंशतिमानकम्।
मूर्च्छितानां जडानां तद्देहचूर्णं प्रकीर्तितम्॥ ११०॥

This is the kuṇḍa in which the bodies of sinners are reduced to pieces when they fall and where a number of pedestals are made which can accommodate crores of people. It is quite deep and dark. It is spread over an area of twenty bows. It is called the *Dehacūrṇa-kuṇḍa* for those who fall in it, faint and become motionless.

दलिताः पापिनो यत्र मद्दूतैर्मुसलैः सदा।
धनुः षोडशमानं च तत्कुण्डं दलनं स्मृतम्॥ १११॥

The *kuṇḍa* in which my messengers torture the sinners with clubs in their hands, is spread over an area of sixteen bows. It is called *Dalana-kuṇḍa.*

पातमात्रे यत्र पापी शुष्ककण्ठौष्ठतालुकः।
वालुकासु च तप्तासु धनुस्त्रिंशत्प्रमाणकम्॥ ११२॥
शतमानवमानं च गभीरं ध्वान्तसंयुतम्।
जलाहारैर्विरहितं शोषणं तत्प्रकीर्तितम्॥ ११३॥
नानाचर्मकषायादैः परिपूर्णं धनुःशतम्।

The *kuṇḍa* in which the sinners, while falling, have their throat, lips and tongues dried up, is filled with burning sand and is spread over an area of thirty bows, is deep as much as a hundred humans. It is filled with darkness, is deprived of water. It is called the *Śoṣaṇa- kuṇḍa.*

शतमानवमानं च गभीरं ध्वान्तसंयुतम्।
दुर्गन्धियुक्तं तद्भक्ष्यैः पापिभिः संकुलं महत्॥ ११४॥

The *kuṇḍa* which is filled with leather giving out a bad smell, is spread over an area of a hundred bows. It is infested with evil smells and the sinners feed on the same.

शूर्पाकारमुखं कुण्ड धनुर्द्वादशमानकम्।
तप्तलोहवालुकाभिः पूर्णं पातकिभिर्युतम्॥ ११५॥

The *kuṇḍa* of the shape of a winnowing basket is spread over an area of twelve bows. It has the sands burning like iron and is filled with sinners.

अन्तराग्निशिखानां च ज्वालाव्याप्तमुखं सदा।
धनुर्विंशतिमानं च यस्य कुण्डस्य सुन्दरि॥ ११६॥
ज्वालाभिर्दग्धगात्रैश्च पाणिभिर्व्याप्तमेव यत्।
तन्महत्क्लेशदं शश्वत्कुण्डं ज्वालामुखं स्मृतम्॥ ११७॥

O beautiful one, the *kuṇḍa* in which heaps of fire are found and the flames of fire keep on burning, has to be faced by the sinners. The flames of fire emerge from their bodies. The one which always inflicts terrific pain is called *Jvālāmukha kuṇḍa.*

पातमात्राद्यत्र पापी मूर्च्छितो जिह्मितो भवेत्।
तप्तेष्टकाभ्यन्तरितं वाप्यर्धं जिह्मकुण्डकम्॥ ११८॥

The *kuṇḍa* in which the sinners lose their senses after a fall, the inner part of which always remains burning and which is spread over an area of half a step-well, is called *Jihma-kuṇḍa.*

धूमान्धकारयुक्तं च धूमान्धैः पापिभिर्युतम्।
धनुःशतं श्वासरुद्धैर्धूमान्धं परिकीर्तितम्॥ ११९॥

The *kuṇḍa* which is filled with darkness like a well and blinded by the smoke inside, is filled with sinners. It is spread over an area of a hundred bows and is know by the name of *Dhūmāndha* hell.

पातमात्राद्यत्र पापी नागैः संवेष्टितो भवेत्।
धनुःशतं नागपूर्णं नागवेष्टनकुण्डकम्॥ १२०॥

The *kuṇḍa* in which the sinners are encircled by the serpents with their fall and which is

spread over an area of a hundred bows, is filled with snakes. It is called the *Nāgaveṣṭana kuṇḍa*.

षडशीतिश्च कुण्डानि मयोक्तानि निशामय।
लक्षणं चापि तेषां च किं भूयः श्रोतुमिच्छसि॥१२१॥

I have thus spelt out the details of eighty *kuṇḍas* with their names and definitions, what else do you want to listen to from me further?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्युपा०
यमलोकस्थनरककुण्डलक्षणप्रकथनं नाम
त्रयस्त्रिंशोऽध्यायः॥३३॥

अथ चतुस्त्रिंशोऽध्याय:

Chapter – 34

The end of Yama's discourse

सावित्र्युवाच

हरिभक्तिं देहि मह्यं सारभूतां सुदुर्लभाम्।
त्वत्त: सर्वं श्रुतं देव नावशिष्टो अधुना मम॥ १॥
किंचित्कथय मे धर्मं श्रीकृष्णगुणकीर्तनम्।
पुंसां लक्षोद्धारबीजं नरकार्णवतारकम्॥ २॥

Sāvitrī said—O lord, I have listened enough to you and nothing more is required to be listened to by me. Therefore you bestow the devotion of the lord on me which is extremely difficult to get. Now you enlighten me also on *dharma*, including the ways to adore lord Kṛṣṇa and the reciting of his name. He is the one who redeems all and can also help the people to cross over the ocean of the universe.

कारणं मुक्तिकार्याणां सर्वाशुभनिवारणम्।
दारणं कर्मवृक्षाणां कृतपापौघहारकम्॥ ३॥
मुक्तय: कतिधा सन्ति किं वा तासां च लक्षणम्।
हरिभक्तेर्मूर्तिभेदं निषेकस्यापि लक्षणम्॥ ४॥
तत्तवज्ञानविहीना च स्त्रीजातिर्विधिनिर्मिता।
किं तज्ज्ञानं सारभूतं वद वेदविदां वर॥ ५॥
सर्वदानं ह्यनशनं तीर्थस्नानं व्रतं तप:।
अज्ञाने ज्ञानदानस्य कलां नार्हन्ति षोडशीम्॥ ६॥

Similarly he is the bestower of salvation, the cause of salvation, the destroyer of all the evils, the destroyer of the tree of deeds and the remover of all the sins; what is the number of types of salvation? What are their definitions? You kindly let me know the types of the devotions of the lord and the way one has to reap the harvest of their deeds. Among those who are well-versed in the Vedas, Brahmā has created the female devoid of the knowledge of *tattvas*. What is the essence of the learning for them. You kindly tell me, because the giving of charities, fasting, taking a bath in holy places, the performing of *vratas* and *tapas* do not equal even eleven times as compared to the imparting of knowledge to others.

पितु: शतगुणा माता गौरवेणातिरिच्यते।
मातु: शतगुणै: पूज्यो ज्ञानदाता गुरु: प्रभो॥ ७॥

O lord, the glory of the mother is a hundred times more than that of the father and the glory of the one who imparts knowledge or a teacher is a hundred times more than that of the mother.

यम उवाच

पूर्वं सर्वो वरो दत्तो यस्ते मनसि वाञ्छित:।
अधुना हरिभक्तिस्ते वत्से भवतु मद्वरात्॥ ८॥
श्रोतुमिच्छसि कल्याणि श्रीकृष्णगुणकीर्तनम्।
वक्तॄणां प्रश्नकर्तॄणां श्रोतॄणां कुलतारकम्॥ ९॥

Yama said—O daughter, whatever was desired by you has already been granted by me, but now with my boon you will surely achieve the devotion of the lord. O virtuous lady, you want to listen to the glory of lord Kṛṣṇa which redeems all the people who recite his name as well as those who listen to his glory.

शेषो वक्त्रसहस्रेण नहि यद्वक्तुमीश्वर:।
मृत्युंजयो न क्षमश्च वक्तुं पञ्चमुखेन च॥ १०॥

In fact the Śeṣa, having the thousand hoods, is unable to recite the glory of lord Kṛṣṇa. Lord Śiva who had over-powered the death, is unable to recite his glory with all his five faces.

धाता चतुर्णां वेदानां विधाता जगतामपि।

ब्रह्मा चतुर्मुखेनैव नालं विष्णुश्च सर्ववित्॥ ११॥

कार्तिकेय: षण्मुखेन नापि वक्तुमलं ध्रुवम्।

न गणेश: समर्थश्च योगीन्द्राणां गुरोर्गुरु:॥ १२॥

Even Brahmā, who holds the four Vedas and the creator of the world and omniscient lord Viṣṇu. is also not able to recite the glory of lord Kṛṣṇa

The six-headed Kārttikeya is unable to do so with all his six heads. Gaṇeśa, the lord of all the *gaṇas* and who is the best of the yogīs is unable in this respect.

सारभूताश्च शास्त्राणां वेदाश्चत्वार एव च।

कलामात्रं यद्गुणानां न विदन्ति बुधाश्च ये॥ १३॥

Even the scriptures which are the essence of the Vedas cannot speak out a particle of the glory of lord Viṣṇu. Then how can the intellectuals do so?

सरस्वती जडीभूता नालं यद्गुणवर्णने।

सनत्कुमारो धर्मश्च सनकश्च सनातन:॥ १४॥

सनन्द: कपिल: सूर्यो ये चान्ये ब्रह्मण: सुता:।

विचक्षणा न यद्वक्तुं के वाऽन्ये जडबुद्धय:॥ १५॥

Even Sarasvatī after making great efforts find it difficult to spell out the glory of the lord. The sages like Sanatkumāra, Dharma, Sanaka, Sanātana, Sananda, Kapila, Sūrya, Brahmā and several other intellectuals are unable to recite his glory; so what to speak of those having little wisdom.

न यद्वक्तुं क्षमा: सिद्धा मुनीन्द्रा योगिनस्तथा।

के वाऽन्ये च वर्यं के वा भगवद्गुणवर्णने॥ १६॥

ध्यायन्ति यत्पदाम्भोजं ब्रह्मविष्णुशिवादय:।

अतिसाध्यं स्वभक्तानां तदन्येषां सुदुर्लभम्॥ १७॥

Similarly the *siddhas*, sages and yogīs are unable to spell out the glory of the lord. The one whose lotus-like feet are always adored by Brahmā, Viṣṇu and Śiva is the one who is quite docile to his devotees and difficult to excess by others.

कश्चित्किंचिद्विजानाति तद्गुणोत्कीर्तनं महत्।

अतिरिक्तं विजानाति ब्रह्मा ब्रह्मविशारद:॥ १८॥

ततोऽतिरिक्तं जानाति गणेशो ज्ञानिनां गुरु:।

सर्वातिरिक्तं जानाति सर्वज्ञ: शंभुरेव च॥ १९।

तस्मै दत्तं पुरा ज्ञानं कृष्णेन परमात्मना।

अतीव निर्जने रम्ये गोलोके रासमडले॥ २०॥

Who else could speak about his glory? Of course, Brahmā knows much about Brahmā.

Besides Brahmā, Gaṇeśa is considered to be a great intellectual and is also considered to be quite knowledgeable, because in the earlier times lord Kṛṣṇa had imparted divine knowledge to Gaṇeśa in a secluded place in the forest in *Goloka* at the time of *Rāsamaṇḍala*.

तत्रैव कथितं किंचिद्यद्गुणोत्कीर्तनं पुन:।

धर्माय कथयामास शिवलोके शिव: स्वयम्॥ २१॥

The glory of lord Kṛṣṇa was recited by Gaṇeśa at that point of time and the same was repeated by Śiva to Dharma in his own abode.

धर्मस्तत्कथयामास पुष्करे भास्कराय च।

पिता मम यमाराध्य मां प्राप तपसा सति॥ २२॥

Dharma then imparted the knowledge of the same to Sūrya at Puṣkara; thereafter my father narrated the same to him and from him I got the same.

पूर्वं स्वविषयं चाहं न गृह्णामि प्रयत्नत:।

वैराग्ययुक्तस्तपसे गन्तुमिच्छामि सुव्रते॥ २३॥

तदा मां कथयामास पिता तद्गुणकीर्तनम्।

यथागमं तद्वदामि निबोधातीव दुर्गमम्॥ २४॥

तद्गुणं स न जानाति तदन्यस्य च का कथा।

यथाऽऽकाशो न जानाति स्वान्तमेव वरानने॥ २५।

O chaste lady, after making many efforts in earlier times, I could not understand much about it and I was going for performing *tapas* since my mind was filled with detachment. At that point of time my father enlightened me on the qualities of lord Kṛṣṇa. Therefore, I am speaking out on the subject, on the basis of my own knowledge. You please listen to me.

O beautiful one, as the sky is not aware of its dimensions, what to speak of others?

सर्वान्तरात्मा भगवान्सर्वकारणकारणम्।
सर्वेश्वरश्च सर्वाद्यः सर्ववित्सर्वरूपधृक्॥ २६॥
नित्यरूपी नित्यदेही नित्यानन्दो निराकृतिः।
निरङ्कुशश्च निःशङ्को निर्गुणश्च निराश्रयः॥ २७॥
निर्लिप्तः सर्वसाक्षी च सर्वाधारः परात्परः।
प्रकृतिस्तद्विकारा च प्राकृतास्तद्विकारजाः॥ २८॥

Lord Kṛṣṇa resides in everyone as a soul. He is the cause of all the causes, the lord of all, the beginning of all, all knowledgeable, is the one who can take to any form, always having beautiful form, always taking to various forms, blissful, formless, independent, doubtless, devoid of virtues, devoid of *Āśrama*, unattached, the witness of all, the base of everything and is the best. The Prakṛti is his deformed image, the one who is born of that deformity is known as the nature.

स्वयं पुमांश्च प्रकृतिः स्वयं च प्रकृतेः परः।
रूपं विद्यत्तेऽरूपश्च भक्तानुग्रहहेतवे॥ २९॥
अतीव कमनीयं च सुन्दरं सुमनोहरम्।
नवीननीरदश्यामं किशोरं गोपवेषकम्॥ ३०॥

He himself is having the form of Puruṣa and Prakṛti while he is beyond Prakṛti. He is formless but in order to shower his grace on his devotees, he takes to human form.

कन्दर्पकोटिलावण्यलीलाधाम मनोहरम्।
शरन्मध्याह्नपद्मानां शोभामोषकलोचनम्॥ ३१॥
शरत्पार्वणकोटीन्दुशोभासंशोभिताननम्।
अमूल्यरत्नखचितं रत्नाभरणभूषितम्॥ ३२॥
सस्मितं शोभितं शश्वदमूल्यापीतवाससा।
परब्रह्मस्वरूपं च ज्वलन्तं ब्रह्मतेजसा॥ ३३।
सुखदृश्यं शान्तं च राधाकान्तमनन्तकम्।
गोपीभिर्वीक्ष्यमाणं च सस्मिताभिः समन्ततः॥ ३४॥

He is extremely beautiful and charming having the complexion of new clouds. He is of tender age, having the form of a cowherd; is the abode of crores of gods of love, quite pleasant, is like the lotus flower of the noon of the summer season, having lotus-like eyes and possesses the lustre of crores of moons of the winter season; he is adorned with innumerable valuable gems and the ornaments studded with gems, he wears a srene smile on his face and is always clad in a lower yellow garment, is the form of eternal Brahman, the lustre of Brahman, pleasant to look at, quite peaceful, lord of Rādhā and is immeasurable. The cowherdesses wearing smiles on their faces surround him always.

रासमंडलमध्यस्थं रत्नसिंहासनस्थितम्।
वंशीं क्वणन्तं द्विभुजं वनमालाविभूषितम्॥ ३५॥
कौस्तुभेन मणीन्द्रेण सुन्दरं वक्षसोज्ज्वलम्।
कुङ्कुमागरुकस्तूरीचन्दनार्चितविग्रहम्॥ ३६॥

He is seated on the gem-studded throne in the *Rāsamaṇḍala* playing on the flute a tune. He has two arms and wears a long garland of forest flowers. He has a *kaustubha* gem adorning his chest and all his limbs are plastered with saffron, *agaru*, *kastūrī* and sandal-paste.

चारुचम्पकमालाब्जमालतीमाल्यमण्डितम्।
चारुचम्पकशोभाढ्यचूडावक्रिमराजितम्॥ ३७॥

He is adorned with a beautiful garland of jasmine flowers, besides those of lotus and Mālatī and several other flowers. His hair is curly.

ध्यायन्ति चैवंभूतं वै भक्ता भक्तिपरिप्लुताः।
यद्भयाज्जगतां धाता विधत्ते सृष्टिमेव च॥ ३८॥
करोति लेखनं कर्मानुरूपं सर्वकर्मणाम्।
तपसां फलदाता च कर्मणां च यदाज्ञया॥ ३९॥

His devotees with their mind filled with devotion always adore him in this form. The terrified Brahmā engages himself in creation at the command of lord Kṛṣṇa. He also writes the fortune of all human beings on their forehead according to their deeds. He also gives the reward for the *tapas* and other deeds performed by the people.

विष्णु: पाता च सर्वेषां यद्भयात्पाति संततम्।
कालाग्निरुद्र: संहर्ता सर्वविश्वेषु यद्भयात्॥४०॥

By the fear from him, lord Viṣṇu protects the world constantly and also dreadful Rudra destroys the universe.

शिवो मृत्युंजयश्चैव ज्ञानिनां च गुरोर्गुरु:।
यज्ज्ञानदानात्सिद्धेशो योगीश: सर्ववित्स्वयम्॥४१॥
परमानन्दयुक्तश्च भक्तिवैराग्यसंयुत:।
यत्प्रसादाद्वाति वात: प्रवर: शीघ्रगामिनाम्॥४२॥

With the knowledge imparted by Kṛṣṇa to lord Śiva he happens to be the teacher of the intellectuals, besides being yogīśvara, all blissful and filled with devotion and detachment. With the pride of whom, the wind moves with great speed.

तपनश्च प्रतपति यद्भयात्संततं सति।
यदाज्ञया वर्षतीन्द्रो मृत्युश्चरित जन्तुषु॥४३॥
यदाज्ञया दहेद्वह्निर्जलमेव सुशीतलम्।
दिशो रक्षन्ति दिक्पाला महाभीता यदाज्ञया॥४४॥
भ्रमन्ति राशिचक्राणि ग्रहा वैयद्भयेन च।
भयात्फलन्ति वृक्षाश्च पुष्पन्त्यपि च यद्भयात्॥४५॥
भयात्फलानि पक्वानि निष्फलास्तरवो भयात्।
यदाज्ञया स्थलस्थाश्च न जीवन्ति जलेषु च॥४६॥
तथा स्थले जलस्थाश्च न जीवन्ति यदाज्ञया।
अहं नियमकर्ता च धर्माधर्मे च यद्भयात्॥४७॥
कालश्च कलयेत्सर्वं भ्रमत्येव यदाज्ञया।
अकाले न हरेत्कालो मृत्युर्वै यद्भयेन च॥४८॥
ज्वलदग्नौ पतन्तं च गभीरे च जलार्णवे।
वृक्षाग्रत्तीक्ष्णखड्गे च सर्पदीनां मुखेषु च॥४९॥
नानाशस्त्रास्त्रविद्धं च रणेषु विषमेषु च।
पुष्पचन्दनतल्पे च बन्धुवर्गैश्च रक्षितम्॥५०॥
शयानं तन्त्रमन्त्रैश्च काले कालो हरेद्भयात्।
धत्ते वायुस्तोयराशिं तोयं कूर्मं यदाज्ञया॥५१॥
कूर्मोऽनन्तं स च क्षोणीं समुद्रान्सप्त पर्वतान्।
सर्वाश्चैव क्षमारूपो नानारूपं बिभर्ति स:॥५२॥

By whose fear, the sun burns throughout the day, by whose command Indra causes the rain, by whose command the death roams about everywhere, by whose command the fire burns, the water becomes cool, the Dikpālas protect the directions, by whose command the constellations move, by whose command the fruits become ripe and the trees are timely deprived of the fruits, by whose command, the creatures of the earth cannot live in water, by whose command the aquatic animals cannot survive on earth, by whose command I decide about *dharma* and *adharma,* by whose command the god of death roams about on earth, by whose command the death does not kill anyone before time, by whose command the death is unable to kill a person who falls in burning flames, falls in the deep water of the ocean or from the top of a tree, on the edge of a sharp sword, falling as a prey to the wild animals, in the terrific battle field getting wounded with many types of weapons or the one who sleeps on a comfortable bed of roses. The god is death does not harm them. At whose command the water carries the tortoise, the tortoise carries the serpent Śeṣa and the serpent Ananta carries the earth while the earth carries all the oceans, seven continents, the seven mountains and all the people in all the forms.

यत: सर्वाणि भूतानि लीयन्तेऽन्ते च तत्र वै।
इन्द्रायुश्चैव दिव्यानां युगानामेकसप्तति:॥५३॥
अष्टाविंशच्छक्रपाते ब्रह्मण: स्यादहर्निशम्।
षष्ट्याऽधिके पञ्चशते सहस्रे पञ्चविंशतौ॥५४॥
युगे नराणां शक्रायुरेवं संख्याविदो विदु:।
एवं त्रिंशद्दिनैर्मासो द्वाभ्यां ताभ्यामृतु: स्मृत:॥५५॥
ऋतुभि: षड्भिरेवाब्दं शताब्दं ब्रह्मणो वय:।
ब्रह्मणश्च निपाते वै चक्षुरुन्मीलनं हरे:॥५६॥
चक्षुर्निमीलने तस्य लयं प्राकृतिकं विदु:।
प्रलये प्राकृता: सर्वे देवाद्याश्च चराचरा:॥५७॥
लीना धातरि धाता च श्रीकृष्णे नाभिपङ्कजे।
विष्णु: क्षीरोदशायी च वैकुण्ठे यश्चतुर्भुज:॥५८॥
विलीना वामपार्श्वे च कृष्णस्य परमात्मन:।

इन्द्राद्या भैरवाद्याश्च यावन्तश्च शिवानुगाः॥५९॥
शिवाधारे शिवे लीना ज्ञानानन्दे सनातने।
ज्ञानाधिदेवः कृष्णस्य महादेवस्य चाऽत्मनः॥६०॥
तस्य ज्ञाने विलीनश्च बभूवाथ क्षणं हरेः।
दुर्गायां विष्णुमायायां विलीनाः सर्वशक्तयः॥६१॥
सा च कृष्णस्य बुद्धौ च बुद्ध्याधिष्ठातृदेवता।
नारायणांशः स्कन्दश्च लीनो वक्षसि तस्य च॥६२॥

And ultimately in whom all the elements get merged. The life of Indra is as long as Seventy *yugas*, the period of twenty eight Indras equates with a day and night for Brahmā. Indra's age has been measured as being of twenty five thousand, five hundred and sixty *yugas*. This has been ordained by the knowledgeable people. Accordingly each month has thirty days, two months form a season and six seasons form a year. Brahmā lives a hundred years. The period of Brahma's age is equivalent to the fall of the eye-lid of Viṣṇu. Therefore the very shutting of the eyes of Viṣṇu results in dissolution. This has been ordained by the intellectuals. At the time of dissolution all the gods, moveable and immovable nature merge in Brahmā and Brahmā in turn merges into the navel of lord Kṛṣṇa through the lotus. Lord Viṣṇu sleeps in the ocean of milk and remains four-armed in Vaikuṇṭha. He gets merged into the body of lord Kṛṣṇa. All the Rudras, Bhairvas or followers of lord Śiva ultimately merge in him. They are all blissful and eternal. All the learnings of lord Kṛṣṇa and Mahādeva merge into the knowledge of lord Hari. All the *Śaktis* merge in Viṣṇumāyā and other forms of Durgā. The same goddess Durgā dwells in the intelligence of lord Kṛṣṇa. She happens to be the supreme goddess of intelligence. Similarly Skanda who appeared from the ray of Nārāyaṇa ultimately merges into his chest.

श्रीकृष्णांशश्च तद्बाहौ देवाधीशो गणेश्वरः।
पद्मांशभूता पद्मायां सा राधायां च सुव्रते॥६३॥
गोप्यश्चापि च तस्यां च सर्वा वै देवयोषितः।
कृष्णप्राणाधिदेवी सा तस्य प्राणेषु सा स्थिता॥६४॥

Lord Gaṇeśa merges into the arms of lord Kṛṣṇa. O chaste lady, the *aṁśa* of Padmā merges into Kamalā and Kamalā merges into Rādhikā together with all the cowherdesses and the goddesses. The same Rādhā happens to be the goddess of lord Kṛṣṇa and as such Rādhā always resides in his heart.

सावित्री च सरस्वत्यां वेदशास्त्राणि यानि च।
स्थिता वाणी च जिह्वायां तस्यैव परमात्मनः॥६५॥
गोलोकस्थस्य गोपाश्च विलीनास्तस्य लोमसु।
तत्प्राणेषु च सर्वेषां प्राणा वाता हुताशनः॥६६॥
जठराग्नौ विलीनश्च जलं तद्रसनाग्रतः।
वैष्णवाश्चरणाम्भोजे परमानन्दसंयुताः॥६७॥
सारात्सारतरा भक्तिरसपीयूषपायिनः।
विराट्क्षुद्रश्च महति लीनः कृष्णे महान्विराट्॥६८॥

Sāvitrī and all the Vedas merge in Sarasvatī and the goddess Sarasvatī merges into the tip of the tongue of the lord Kṛṣṇa. All the residents of *Goloka* including the cowherds, merge into lord Kṛṣṇa. The fire is born out of his *Jaṭharāgni*, water in the tip of the tongue and all the devotees who always adore lord Kṛṣṇa besides the Vaiṣṇavas merge into his feet. Thereafter, the pure Virāṭ and Mahāvirāṭ merge into Kṛṣṇa.

यस्यैव लोमकूपेशु विश्वानि निखिलानि च।
यस्य चक्षुर्निमेषेण महांश्च प्रलयो भवेत्॥६९॥
चक्षुरुन्मीलने सृष्टिर्यस्यैव परमात्मनः।
यावन्निमेषे सृष्टिः स्यात्तावदुन्मीलने व्ययः॥७०॥

The one is whose hair-pits the entire universe in accommodated, by shutting whose eyes, the dissolution overtakes, by whose opening of the eyes, the creation starts; similarly at the time of closing of the eyes, whatever universe is saved, at the time of opening of his eyes, the same universe emerges out of them.

ब्रह्मणश्च शताब्देन सृष्टिस्तत्र लयः पुनः।
ब्रह्मसृष्टिलयानां च संख्या नास्त्येव सुव्रते॥७१॥
यथा भूरजसां चैव संख्यानं च निशामय।
चक्षुर्निमेष प्रलयो यस्य सर्वान्तरात्मनः॥७२॥

The universe continues up to the hundred years of Brahmā. Thereafter it merges into him. Therefore, O chaste lady, there is no counting of the universes of Brahmā, in the same way as one cannot count the particles of dust.

उन्मीलने पुन: सृष्टिर्भवेदेवेश्वरेच्छया।
तद्गुणोत्कीर्तनं वक्तुं ब्रह्मण्डेषु च क: क्षम:॥७३॥

Because the all-pervading lord by whose closing of the eyes, the universe is dissolved and with the opening of whose eye-lids, the creation starts, who could be competent enough to describe his glory?

यथा श्रुतं तातवक्त्रात्तथोक्तं च यथागमम्।
मुक्तयश्च चतुर्वेदैर्भिरुक्ताश्च चतुर्विधा:॥७४॥
तत्प्रधाना हरर्भक्तिर्मुक्तेरपि गरीयसी।
सालोक्यदा हरेरेका चान्या सारूप्यदाऽपरा॥७५॥
सामीप्यदा च निर्वाणदात्री चैवमिति स्मृति:।
भक्तास्ता नहि वाञ्छन्ति विना तत्सेवनादिकम्॥७६॥

Thus whatever I had heard from the mouth of my father, according to the scriptures, has been narrated by me. In all the four Vedas the salvation has been spelt out to be of four types, out of all of them the devotion of lord is considered to be more glorious than salvation. Out of these four types of salvation, one is called the *Sālokya* salvation, the second is known as *Sārūpya* salvation, the third is called *Sāmīpya* salvation and the fourth is called *Sāyujya* which is also called complete redemption but the devotees of the lord do not prefer anyone of the four salvations.

सिद्धत्वममरत्वं च ब्रह्मत्वं चावहेलया।
जन्ममृत्युजराव्याधिभयशोकादिखण्डनम्॥७७॥
धारणं दिव्यरूपस्य विदर्निर्वाणमोक्षदम्।
मुक्तिश्च सेवारहिता भक्ति: सेवाविवर्द्धिनी॥७८॥

Not only this, the devotees of the lord are not desirous of eternalship or Brahman in preference to the devotion of the lord. Therefore the devotion removing the birth, death, old age, disease, fear, grief takes to the divine form and grants salvation. The salvation is without service while the adoration increases the sense of devotion.

भक्तिमुक्त्योरयं भेदो निषेकलक्षणं शृणु।
विदुर्बुधा निषेकं च भोगं च कृतकर्मणाम्॥७९॥
तत्खण्डनं च शुभदं परं श्रीकृष्णसेवनम्।
तत्त्वज्ञानमिदं साध्वि सारं वै लोकवेदयो:॥८०॥

This is the difference between the devotion and the salvation. Now I tell you the definition of *niṣeka* (impregnation). You listen to me. Praising the result of the deeds performed by the intellectual is called, *niṣeka* (impregnation) O chaste lady, the deeds vanish only with the adoration of lord Kṛṣṇa because it always bestows welfare. Thus the knowledge of *tattva* and the essence of the Vedas.

विघ्नघ्नं शुभदं चोक्तं गच्छ वत्से यथासुखम्।
इत्युक्त्वा सूर्यपुत्रश्च जीवयित्वा च तत्पतिम्॥८१॥
तस्यै शुभाशिषं दत्त्वा गमनं कर्तुमुद्यत:।
दृष्ट्वा यमं च गच्छन्तं सावित्री तं प्रणम्य च॥८२॥
रुरोद चरणे धृत्वा सद्विच्छेदोऽतिदु:खद:।
सावित्रीरोदनं श्रुत्वा यम: सोऽयं कृपानिधि:॥८३॥
तामित्युवाच संतुष्टस्त्वरोदीच्चापि नारद॥८४॥

It removes all obstructions and grants welfare. O daughter, thus I have spoken to you everything; therefore now you proceed to your abode comfortably. Thus speaking Yama the son of Sūrya brought back her husband to life and showering all the blessings, asked them to go. Thereafter Sāvitrī bowed in reverence to Yama. When she found him returning, she held his feet and started crying because the separation from noble people is always painful. O Nārada, finding Sāvitrī so sobbing the compassionate Yama was extremely satisfied. He then assured her variously and tears started flowing from his eyes.

यम उवाच

लक्षवर्षं सुखं भुक्त्वा पुण्यक्षेत्रे च भारते।
अन्ते यास्यसि गोलोके श्रीकृष्णभवनं शुभे॥८५॥

Yama said—O chaste lady, in the sacred land of Bhārata you will pleasantly spend a lakh of

years and ultimately you will achieve *Goloka*, the abode of lord Kṛṣṇa.

गत्वा च स्वगृहं भद्रे सावित्र्याश्च व्रतं कुरु।
द्विसप्तवर्षपर्यन्तं नारीणां मोक्षकारणम्॥८६॥

Therefore, O noble lady, you revert to your abode and perform *vratas* of banyan tree for fourteen years. It redeems the woman from all sins.

ज्येष्ठे शुक्लचतुर्दश्यां सावित्र्याश्च व्रतं शुभम्।
शुक्लाष्टम्यां भाद्रपदे महालक्ष्म्या व्रतं तथा॥८७॥
द्व्यष्टवर्षव्रतं चेदं प्रत्यब्दं पक्षमेव च।
करोति परया भक्त्या सा याति च हरे: पदम्॥८८॥

Thus the adoration of Sāvitrī (banyan tree) is to be performed in the month of the Jyeṣṭha on the fourteenth day of bright fortnight. On the bright fifth day of the month of Bhādrapada, the sacred *vrata* for Mahālakṣmī is performed for sixteen years with great devotion by the ladies which entitles them to proceed to Viṣṇuloka.

प्रतिमङ्गलवारे च देवीं मङ्गलचण्डिकाम्।
प्रतिमासं शुक्लषष्ठ्यां षष्ठीं मङ्गलदायिकाम्॥८९॥
तथा चाऽऽषाढसंक्रान्त्यां मनसा सर्वसिद्धिदाम्।
राधां रासे च कार्तिक्यां कृष्णप्राणाधिकां प्रियाम्॥९०॥
उपोष्य शुक्लाष्टम्यां च प्रतिमासे वरप्रदाम्।
विष्णुमायां भगवतीं दुर्गां दुर्गतिनाशिनीम्॥९१॥
प्रकृतिं जगदम्बां च पतिपुत्रवतीषु च।
पतिव्रतासु शुद्धासु यन्त्रेषु प्रतिमासु च॥९२॥
या नारी पूजयेद्भक्त्या धनसंतानहेतवे।
इह लोके सुखं भक्त्वा यात्यन्ते श्रीहरे: पदम्॥९३॥

Similarly on Tuesday the Maṅgalacaṇḍikā is to be adored. Everyone on the sixth day of the bright fortnight Ṣaṣṭhī-devī, the bestower of welfare has to be adored. On the first day of the month of *Āṣāḍha*, Manasā-devī has to be adored who always grants welfare. On the first day of Kārtika and on full moon day of the same month, Rādhā the beloved of lord Kṛṣṇa has to be adored. On the eighth day of the bright fortnight of every month, one should keep a fast and then adore goddess Durgā the illusion of lord Viṣṇu who bestows boons. She protects from misfortune, is the mother of the universe and is the foremost of the chaste women having her own husband and sons. The woman who adores her with great devotion for seeking progeny, surely gets the same in this birth and thereafter she achieves the abode of lord Viṣṇu.

इत्युक्त्वा तां धर्मराजो जगाम निजमन्दिरम्।
गृहीत्वा स्वामिनं सा च सावित्री च निजालयम्॥९४॥

Thus speaking, lord Yama returned to his abode and Sāvitrī too accompanied by her husband Satyavān went back to her abode.

सावित्री सत्यवन्तं च वृत्तान्तं च यथाक्रमम्।
अन्यांश्च कथयामास बान्धवांश्चैव नारद॥९५॥

O Nārada, on reaching home Sāvitrī narrated all the happenings to Satyavān and all other relatives.

सावित्रीजनक: पुत्रान्स प्रापद्वै क्रमेण च।
श्वशुरश्चक्षुषी राज्यं सा च पुत्रान्वरेण च॥९६॥
लक्षवर्षं सुखं भक्त्वा पुण्यक्षेत्रे च भारते।
जगाम स्वामिना सार्द्धं गोलोकं सा प्रतिव्रता॥९७॥

She narrated the entire story to her husband. She then got sons and her father-in-law got back his eye-sight. Thus the chaste lady with the boon of Yama enjoyed all the worldly pleasures in the sacred land of Bhārata for a lakh of years and thereafter she proceeded to *Goloka* with her husband.

सावितुश्चाधिदेवी या मन्त्राधिष्ठातृदेवता।
सावित्री चापि वेदानां सावित्री तेन कीर्तिता॥९८॥

She is called Sāvitrī because she is the supreme goddess of them, the supreme goddess of the *mantra* and the Vedas.

इत्येवं कथितं वत्स सावित्र्याख्यानमुत्तमम्।
जीवकर्मविपाकं च किं पुन: श्रोतुमिच्छसि॥९९॥

O son, thus this is the sacred story of Sāvitrī which I have narrated to you. What else do you want to listen to from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना सावित्र्यु० सावित्र्या यमोपदेशसमाप्तिर्नाम चतुस्त्रिंशोऽध्याय:॥३४॥

अथ पञ्चत्रिंशोऽध्यायः

Chapter – 35

The form of Lakṣmī and the method of her adoration

नारद उवाच

श्रीकृष्णास्यात्मनश्चैव निर्गुणस्य निराकृतेः।
सावित्रीयमसंवादे श्रुतं सुविमलं यशः॥ १॥

Nārada said— I have listened to the spotless glory of lord Kṛṣṇa and the story relating to the conversation between Sāvitrī and Yama.

तद्गुणोत्कीर्तनं सत्यं मङ्गलानां च मङ्गलम्।
अधुना श्रोतुमिच्छामि लक्ष्म्युपाख्यानमीश्वर॥ २॥

The reciting of his glory is truthful and the form of welfare. O lord, now I intend to listen to the story of Lakṣmī.

केनाऽऽदौ पूजिता साऽपि किंभूता केन वा पूरा।
तद्गुणोत्कीर्तनं सत्यं वद वेदविदां वर॥ ३॥

O best of the gods, who adored him first and before whom she appeared in the first instance and before whom she appeared in her true from in the earlier times. It is truthful to recite her face. Therefore, you kindly tell me all that.

नारायण उवाच

सृष्टेरादौ पुरा ब्रह्मन्कृष्णस्य परमात्मनः।
देवी वामांशसंभूता चाऽऽसीत्सा रासमण्डले॥ ४॥
अतीव सुन्दरी श्यामा न्यग्रोधपरिमण्डला।
यथा द्वादशवर्षीया रम्या सुस्थिरयौवना॥ ५॥
श्वेतचम्पकवर्णाभा सुखदृश्या मनोहरा।
शरत्पार्वणकोटीन्दुप्रभासंशोभितानना॥ ६॥
शरन्मध्याह्नपद्मानां शोभाशोभितलोचना।
सा च देवी द्विधाभूता सहसैवेश्वरेच्छया॥ ७॥
समा रूपेण वर्णेन तेजसा वयसा त्विषा।
यशसा वाससा मूर्त्या भूषणेन गुणेन च॥ ८॥
स्मितेन वीक्षणेनैव वचसा गमनेन च।
मधुरेण स्वरेणैव नयेनानुनयेन च॥ ९॥

Nārāyaṇa said—O Brahman, in the earlier times at the beginning of the universe, she appeared from the left side of lord kṛṣṇa in the *Rāsamaṇḍala*. She was extremely beautiful, quite pleasant, having stiff breasts and buttocks with a tender waist. She was twelve years old, quite charming and had the complexion of a white jasmine flower. She was beautiful to look at, attractive, possessing the luster of crores of suns, galore of the moons of *Śaratpūrṇimā* on her face and her eyes resembled the grace of the lotus flowers of the summer season blossoming during the mid-day. And because of the wish of the lord she at once was divided into two bodies which were totally equal in *tejas*, glory, age, lustre, costumes, forms, ornaments, virtues, serene smiles, eye-sight, speech and sweet tongue besides being well-behaved.

तद्वामांशा महालक्ष्मीर्दक्षिणांशा च राधिका।
राधाऽऽदौ वरयामास द्विभुजं च परात्परम्॥ १०॥

The female form emerging out of her left side was known as Mahālakṣmī and the one which appeared from the right side was known as Rādhikā. At that point of time Rādhikā selected lord Kṛṣṇa possessing two arms only as her husband.

महालक्ष्मीश्च तत्पश्चाच्चकमे कमनीयकम्।
कृष्णस्तद्गौरवेणैव द्विधारूपो बभूव ह॥ ११॥
दक्षिणांशो वै द्विभुजो वामांशश्च चतुर्भुजः।
चतुर्भुजाय द्विभुजो महालक्ष्मीं ददौ पुरा॥ १२॥
लक्ष्यते दृश्यते विश्वं स्निग्धदृष्ट्या ययाऽनिशम्।
देवीषु या च महती महालक्ष्मीश्च सा स्मृता॥ १३॥

While Mahālakṣmī also selected the beautiful husband because of the glory of both of them lord Kṛṣṇa who also appeared in two forms. The form that appeared from the right side was having two arms only and the one that emerged from the left side had four arms. Lord Kṛṣṇa having two arms, had already entrusted Mahālakṣmī to Mahāviṣṇu having four arms. The same goddess Mahālakṣmī views the entire universe with loving sight and happens to be the

best of the goddesses. She is therefore called Mahālakṣmī.

द्विभुजो राधिकाकान्तो लक्ष्मीकान्तश्चतुर्भुजः।
गोलोके द्विभुजस्तस्थौ गोपैर्गोपीभिरावृतः॥ १४॥
चतुर्भुजश्च वैकुण्ठं प्रययौ पद्मया सह।
सर्वांशेन समौ तौ द्वौ कृष्णनारायणौ परौ॥ १५॥

Thus lord Kṛṣṇa having two arms happens to be the husband of Rādhikā and the four armed Mahāviṣṇu happens to be the lord of Lakṣmī. The two armed lord Kṛṣṇa is surrounded by the cowherds and cowherdesses dwelling in *Goloka*. Thereafter the four armed lord Viṣṇu proceeded on to Vaikuṇṭha together with Lakṣmī. Thus lord Kṛṣṇa and lord Nārāyaṇa both are equal.

महालक्ष्मीश्च योगेन नानारूपा बभूव सा।
वैकुण्ठे च महालक्ष्मीः परिपूर्णतमाऽपरा॥ १६॥
शुद्धसत्त्वस्वरूपा च सर्वसौभाग्यसंयुता।
प्रेम्णा सा वै प्रधाना च सर्वासु रमणीषु च॥ १७॥

The same goddess Mahālakṣmī with the yogic practices took to many forms, remaining in Vaikuṇṭha. She is the best of the women having pure and *sattva* form, all fortunate and bestows love on all the women.

स्वर्गे च स्वर्गलक्ष्मीश्च शक्रसंपत्स्वरूपिणी।
पातालेषु च मर्त्येषु राजलक्ष्मीश्च राजसु॥ १८॥

Similarly Lakṣmī of heaven is the asset of Indra and the one possessed by the kings on earth as well as in the nether-world is called Rājalakṣmī.

गृहलक्ष्मीर्गृहेष्वेव गृहिणी च कलांशया।
संपत्स्वरूपा गृहिणां सर्वमङ्गलमङ्गला॥ १९॥

Lakṣmī of the house is known as Gṛhalakṣmī who bestows welfare and riches to all the house-holders.

गवां प्रसूः सा सुरभिर्दक्षिणा यज्ञकामिनी।
क्षीरोदसिन्धुकन्या सा श्रीरूपा पद्मिनीषु च॥ २०॥

She is Surabhī the mother of the cows, *dakṣiṇā* of the *yajña*, Kamalā of the ocean of milk and Śrī in the lotus flowers.

शोभारूपा च चन्द्रे सा सूर्यमण्डलमण्डिता।
विभूषणेषु रत्नेषु फलेषु जलजेषु च॥ २१॥
नृपेषु नृपपत्नीषु दिव्यस्त्रीषु गृहेषु च।
सर्वसस्येषु वस्त्रेषु स्थाने सा संस्कृते तथा॥ २२॥
प्रतिमासु च देवानां मङ्गलेषु घटेषु च।
माणिक्येषु च मुक्तासु माल्येषु च मनोहरा॥ २३॥
मणीन्द्रेषु च हारेषु क्षीरे वै चन्दनेषु च।
वृक्षशाखासु रम्यासु नवमेघेषु वस्तुषु॥ २४॥

She is the grace of the moon and the lustre of the sun. Similarly she also remains present in the ornaments, gems, fruits and the things born of the water. She also remains with the kings, the queens, the divine ladies in houses, the crops, the clothes, cultural fields, images of the gods, welfare pitchers, things made of gems, besides the garland of jewels and gems. She appears in beautiful form in the best of the garments of gem and pearls, milk, sandal, beautiful branches of the trees and new clouds.

वैकुण्ठे पूजिता साऽऽदौ देवी नारायणेन च।
द्वितीये ब्रह्मणा भक्त्या तृतीये शंकरेण च॥ २५॥

Thus first of all lord Nārāyaṇa had adored the goddess in Vaikuṇṭha, thereafter lord Śiva and Brahmā followed her with devoted minds.

विष्णुना पूजिता सा च क्षीरोदे भारते मुने।
स्वायंभुवेन मनुना मानवेन्द्रैश्च सर्वतः॥ २६॥

O sage, thereafter in the ocean of milk, lord Viṣṇu adored her; while in the sacred land of Bhārata, Svāyambhuva Manu and other gods adored her appropriately.

ऋषीन्द्रैश्च मुनीन्द्रैश्च सद्भिश्च गृहिभिर्भवे।
गन्धर्वाद्यैश्च नागाद्यैः पातालेषु च पूजिता॥ २७॥

She was then adored by the ascetics, the sages, noble house-holders, besides the Gandharvas, the serpents in Pātāla.

शुक्लाष्टम्यां भाद्रपदे पूजा वै ब्रह्मणा कृता।
भक्त्या च पक्षपर्यन्तं त्रिषु लोकेषु नारद॥ २८॥

O Nārada, on the eighth bright day of the month of Bhādrapada, Brahmā adored her with

devotion and she was adored in the three worlds for a fortnight.

चैत्रे पौषे च भाद्रे च पुण्ये मङ्गलवासरे।
विष्णुना निर्मिता पूजा त्रिषु लोकेषु भक्तित:॥२९॥

Lord Viṣṇu adored her in all the three Lokas with great devotion. For her devotion in the month of Caitra, Pauṣa, Bhādrapada and Tuesdays are considered to be auspicious.

वर्षान्ते पोषसंक्रान्त्यां मेध्यामावाह्य चाङ्गणे।
मनुस्तां पूजयामास सा भूता भुवनत्रये॥३०॥

Manu adored her after the end of the rains, on the first day of the month of Pauṣa in his courtyard invoking Lakṣmī, as a result of which she appeared in all the three *lokas* on that very day.

राज्ञा संपूजिता सा वै मङ्गलेनैव मङ्गला।
केदारेणैव नीलेन नलेन सुबलेन च॥३१॥
ध्रुवेणौत्तानपादेन शक्रेण बलिना तथा।
कश्यपेन च दक्षेण मनुना च विवस्वता॥३२॥
पियव्रतेन चन्द्रेण कुबेरेणैव वायुना।
यमेन वह्निना चैव वरुणेनैव पूजिता॥३३॥

Thereafter, the king Maṅgala adored Mahālakṣ mī who happens to be the form of welfare. Thereafter Kedāra, Nīla, Nala, Subala, Dhruva, the son of Uttānapāda, Indra, Bali, Kaśyapa, Dakṣa, Manu, Sūrya, the loveable moon, Kubera, Vāyu, Yama, Agni and Varuṇa also adored her.

एवं सर्वत्र सर्वैश्च वन्दिता पूजिता सदा।
सर्वैश्वर्याधिदेवी सा सर्वसंपत्स्वरूपिणी॥३४॥

She was therefore adored by all the people at all the places and became the goddess of riches and fortune.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० लक्ष्म्युपा०
लक्ष्मीस्वरूपपूजादिवर्णनं नाम पञ्चत्रिंशोऽध्याय:॥३५॥

अथ षट्त्रिंशोऽध्याय:

Chapter – 36

Durvāsā pronounces a curse on Indra

नारद उवाच

नारायणप्रिया सा च वरा वैकुण्ठवासिनी।
वैकुण्ठाधिष्ठातृदेवी महालक्ष्मी: सनातनी॥ १॥
कथं बभूव सा देवी पृथिव्यां सिन्धुकन्यका।
किं तद्ध्यानं च कवचं सर्वं पूजाविधिक्रमम्॥ २॥
पुरा केन स्तुताऽऽदौ सा तन्मे व्याख्यातुमर्हसि॥ ३॥

Nārada said—O lord, Mahālakṣmī who happens to be the beloved of Nārāyaṇa, the best of the lord, resides in Vaikuṇṭha. Mahālakṣmī too is the supreme goddess of Vaikuṇṭha and eternal but how could she be born on earth as the daughter of Sindhu. You kindly let me know her *dhyānam*, *kavaca* and the method of her adoration?

Who adored her first of all offering prayers, you kindly tell me.

नारायण उवाच

पुरा दुर्वासस: शापाद्भ्रष्टश्रीक: पुरंदर:।
बभूव देवसंघश्च मर्त्यलोकश्च नारद॥ ४॥

Nārāyaṇa said—O Nārada, in the earlier times, the glory of Indra was lost as a result of a curse pronounced by him on Durvāsā. Because of that the gods and the people on earth, were also deprived of their glory.

लक्ष्मी: स्वर्गादिकं त्यक्त्वा रुष्टा परमदु:खिता।
गत्वा लीना च वैकुण्ठे महालक्ष्म्यां च नारद॥ ५॥

O Nārada, Lakṣmī then felt disturbed because of the anger of the sage and leaving the heaven she reached Vaikuṇṭha and got herself merged in Mahālakṣmī.

तदा शोकाद्ययुर्देवा दु:खिता ब्रह्मण: सभाम्।
ब्रह्माणं च पुरस्कृत्य ययुर्वैकुण्ठमेव च॥ ६॥
वैकुण्ठे शरणापन्ना देवा नारायणे परे।

अतीव दैन्ययुक्ताश्च शुष्ककण्ठौष्ठतालुका:॥७॥

At that point of time the grieved gods went to Brahmā and all of them proceeded on to Vaikuṇṭha. Reaching there, they sought the protection of lord Nārāyaṇa who mostly remains scheduled. At that point of time all the gods were filled with grief and with humility, their throats, the lips and tongues had dried up.

तदा लक्ष्मीश्च कलया पुरा नारायणाज्ञया।

बभूव सिन्धुकन्या सा शक्रसंपत्स्वरूपिणी॥८॥

तदा मथित्वा क्षीरोदं देवा दैत्यगणै: सह।

संप्रापुश्च वरं लक्ष्म्या ददृशुस्तां च तत्र हि॥९॥

Thereafter Lakṣmī from one of her rays was born as the daughter of Sindhu, who was like the fortune of Indra. She had already been ordained by lord Nārāyaṇa in this regard. Thereafter the gods accompanied by the demons, churned the ocean as a result of which they could have an audience with Lakṣmī and also received boons from her.

सुरादिभ्यो सरं दत्त्वा वनमालां च विष्णवे।

ददौ प्रसन्नवदना तुष्टा क्षीरोदशायिने॥१०॥

Thereafter Lakṣmī was pleased and granted the gods a boon. She then placing a garland of forest flowers around the neck of lord Viṣṇu selected him as her husband.

देवाश्चाप्यसुराक्रान्तं राज्यं प्रापुश्च तद्वरात्।

तां संपूज्य च संस्तूय सर्वत्र च निरापद:॥११॥

After receiving the boon from the goddess, the gods also got back their kingdoms. All the gods then adored Lakṣmī, appropriately offering salutations to her. This way all the gods were freed from all the miseries.

नारद उवाच

कथं शशाप दुर्वासा मुनिश्रेष्ठ: पुरंदरम्।

केन दोषेण वा ब्रह्मन्ब्रह्मिष्ठं ब्रह्मवित्पुरा॥१२॥

ममन्थे केन रूपेण जलधिस्तै: सुरादिभि:।

केन स्तोत्रेण सा देवी शक्रे साक्षाद्बभूव ह॥१३॥

को वा तयोश्च संवादो ह्यभवत्तद्वद प्रभो॥१४॥

Nārada said—In the earlier times the sage Durvāsā possessing the divine knowledge pronounced a curse on Indra. What was the reason for it? O lord how did the gods churn the ocean. By reciting of which *stotra*, Indra pleased Lakṣmī having an audience with her and what was the subject of conversation between them you kindly tell me.

नारायण उवाच

मधुपानप्रमत्तश्च त्रैलोक्याधिपति: पुरा:।

क्रीडां चकार रहसि रम्भया सह कामुक:॥१५॥

Nārāyaṇa said—Once Indra the god of all the three worlds was enjoying the company of Rambhā, intoxicated with the drinking of wine.

कृत्वा क्रीडां तया सार्द्धं कामुक्या हृतचेतन:।

तस्थौ तत्र महारण्ये कामोन्मथितमानस:॥१६॥

After enjoyment with her, that women had over-powered his mind and he was therefore indulging in the love-sport.

कैलासशिखरं यान्तं वैकुण्ठादृषिपुंगवम्।

दुर्वाससं ददर्शेन्द्रो ज्वलन्तं ब्रह्मतेजसा॥१७॥

Perchance Durvāsā, who, while going from Vaikuṇṭha to Kailāsa passed by that way. The sage possessed divine lustre and Indra looked at him from a distance.

ग्रीष्ममध्याह्नमार्तण्डसहस्रप्रभमीश्वरम्।

प्रतप्तकाञ्चनाभासं जटाभारमहोज्ज्वलम्॥१८॥

शुक्लयज्ञोपवीतं च चीरं दण्डं कमण्डलुम्।

महोज्ज्वलं च तिलकं बिभ्रतं चन्द्रसंनिभम्॥१९॥

Durvāsā was having the lustre of thousands of rays of sun of the mid-day and was the great lord, besides having the glory of molten gold, beautiful matted locks of hair on the head, wearing *yajñopavīta* and clothes, holding a staff and a *Kamaṇḍalu*. His forehead was painted with sandal-paste which looked like the crescent.

समन्वितं शिष्यवर्गैर्वेदवेदाङ्गपारगै:।

दृष्ट्वा ननाम शिरसा संभ्रमात्तं पुरंदर:॥२०॥

Thus the sage who was well-versed in the Vedic and post-Vedic literature, was

accompanied by a number of his students. Finding them there, Indra offered his salutation to them bowing his head.

शिष्यवर्गं स भक्त्या वै तुष्टाव च मुदाऽन्वितः।
मुनिना च सशिष्येण तस्मै दत्ताः शुभाशिषः॥ २१॥
विष्णुदत्तं पारिजातपुष्पं च सुमनोहरम्।
मृत्युरोगजराशोकहरं मोक्षकरं ददौ॥ २२॥

He with a delightful mind and with devotion offered prayers to the students of the sage. Thereafter the sage blessed him together with his pupils. He then handed over the Pārijāta flower to Indra which he had brought from Vaikuṇṭha and looked quite charming. It relieved one of death, disease, old age and grief, providing the salvation.

शक्रः पुष्पं गृहीत्वा च प्रमत्तो राजसंपदा।
भ्रमेण स्थापयामास तत्र वै हस्तिमस्तके॥ २३॥
हस्ती तत्स्पर्शमात्रेण रूपेण च गुणेन च।
तेजसा वयसा कान्त्या विष्णुतुल्यो बभूव सः॥ २४॥

But influenced by the illusion and becoming arrogant of his riches, Indra took that flower and placed it on the head of the elephant. With the touch of the flower, the elephant was turned into the form of Viṣṇu having the same beauty, virtues, lustre, age and glory like that of lord Viṣ ṇu.

त्यक्त्वा शक्रं गजेन्द्रश्चाप्यगच्छद् घोरकाननम्।
न शशाक महेन्द्रस्तं रक्षितुं तेजसा मुने॥ २५॥

O sage, the elephant at once left Indra and went to some other place in the dense forest and Indra with all his prowess could not prevent him from leaving the place.

तत्पुष्पं त्यक्तवन्तं च दृष्ट्वा शक्रं मुनीश्वरः।
तं शशाप महातेजाः क्रोधसंरक्तलोचनः॥ २६॥

Thereafter the best of the ascetics and the illustrious sage Durvāsā felt enraged at the sight of Indra's disowning the flower and placing it on the head of the elephant. In rage he pronounced a curse on Indra.

दुर्वासा उवाच

अरे श्रिया प्रमत्तस्त्वं कथं मामवमन्यसे।
मद्दत्तपुष्पं गर्वेण त्यक्तवान्हस्तिमस्तके॥ २७॥
विष्णोर्निवेदितं पुष्पं नैवेद्यं वा फलं जलम्।
प्राप्तिमात्रेण भोक्तव्यं त्यागेन ब्रह्महा जनः॥ २८॥
भ्रष्टश्रीर्भ्रष्टबुद्धिश्च भ्रष्टज्ञानो भवेन्नरः।
यस्त्यजेद्विष्णुनैवेद्यं भाग्येनोपस्थितं शुभम्॥ २९॥
प्राप्तिमात्रेण यो भुङ्क्ते भक्त्या विष्णुनिवेदितम्।
पुंसां शतं समुद्धृत्य जीवन्मुक्तः स्वयं भवेत्॥ ३०॥

Durvāsā said—By getting Lakṣmī you have been intoxicated. Why are you insulting us by placing the flower given by me to you on the head of the elephant in pride? You are unaware that the offerings of the lord like flower, *naivedya*, fruit and water should be consumed at once as soon as it is received by anyone. By discarding it, one earns the sin of *Brahmahatyā*. Therefore the one who throws away the auspicious *naivedya* of lord Viṣṇu, is deprived of Lakṣmī and intelligence and falls from grace. The one who consumes the *naivedya* of lord Viṣ ṇu with devotion at once, redeems his hundred generations.

विष्णुनैवेद्यभोजी यो नित्यं तु प्रणमेद्धरिम्।
पूजयेत्स्तौति वा भक्त्या स विष्णुसदृशो भवेत्॥ ३१॥

Thus the one who consumes the *naivedya* of lord Viṣṇu daily with devotion offering prayers to him, becomes equal to Viṣṇu.

तत्स्पर्शवायुना सद्यस्तीर्थौघश्च विशुध्यति।
तत्पादरजसा मूढ सद्यः पूता वसुंधरा॥ ३२॥
पुंश्चल्यन्नमवीरान्नं शूद्रश्राद्धान्नमेव च।
यद्धरेरनिवेद्यं च वृथामांसमभक्ष्यकम्॥ ३३॥

O foolish one, with the touch of wind of whose feet, the sacred places are purified and the dust from his feet purifies the entire universe. The food offered by a wicked woman, a widow, a Śūdra and the food of *śrāddha* besides the food which is not offered to lord Viṣṇu, they are all useless like the meat and cannot be eaten.

शिवलिङ्गप्रदत्तान्नं यदन्नं शूद्रयाजिनाम्।
चिकित्सकद्विजाना च देवलान्नं तथैव च॥ ३४॥
कन्याविक्रयिणामन्नं यदन्नं योनिजीविनाम्।
अनुष्णान्नं पर्युषितं सर्वभक्ष्यावशेषितम्॥ ३५॥
शूद्रापतिद्विजान्नं च वृषवाहद्विजान्नकम्।
अदीक्षितद्विजान्नं च यदन्नं शवदाहिनाम्॥ ३६॥
अगम्यागामिनां चैव द्विजानामन्नमेव च।
मित्रद्रुहां कृतघ्नानामन्नं विश्वासघातिनाम्॥ ३७॥
मिथ्यासाक्ष्यप्रदानां च ब्राह्मणानां तथैव च।
एतत्सर्वं विशुद्ध्येत विष्णुनैवेद्यभक्षणात्॥ ३८॥

But the food offered to *Śivaliṅga*, the food offered by a Brāhmaṇa who performed *yajña* for Śūdras, the food offered by a physician Brāhmaṇa and also by the temple priest, the food offered by the one who sells his daughter or the food offered by anyone who lives in immorality, the cold and left-over food, the food left after eating, the food offered by a Brāhmaṇa who is the husband of a Śūdra woman, the food of a Brahman who loads the bullocks, the food of a Brāhmaṇa who has received *dīkṣā*, the one who burns the dead bodies or and the one who cohabits with a degraded woman, the food offered by the one who betrays his friend, an ungrateful person, a betrayer of the faith, the Brāhmaṇa who gives false evidence, all such sinners are purified with the consuming of the *naivedya* of lord Viṣṇu.

श्वपचो विष्णुसेवी च वंशानां कोटिमुद्धरेत्।
हरेरभक्तो विप्रश्च स्वं च रक्षितुमक्षमः॥ ३९॥
अज्ञानाद्यदि गृह्णाति विष्णोर्निर्माल्यमेव च।
सप्तजन्मार्जितात्पापान्मुच्यते नात्र संशयः॥ ४०॥
ज्ञात्वा भक्त्या च गृह्णाति विष्णोर्नैवेद्यमेव च।
कोटिजन्मार्जितात्पापान्मुच्यते नात्र संशयः॥ ४१॥

Not only this, even the sweeper who serves lord Viṣṇu redeems crores of his generation, but a Brāhmaṇa who is deprived of devotion of lord Viṣṇu is unable to protect himself. In case one consumes the *naivedya* of Viṣṇu even by mistakehe redeems seven of his generations. There is no doubt about it. The one who consumes the *naivedya* of lord Viṣṇu with devotion, is surely relieved of the sins of crores of his births.

यस्मात्संस्थापितं पुष्पं गर्वाद्वै हस्तिमस्तके।
तस्माद्युष्मान्परित्यज्य यातु लक्ष्मीर्हरेः पदम्॥ ४२॥

Therefore, since you have thrown the flower on the head of elephant, Lakṣmī will surely desert you returning to the abode of lord Viṣṇu.

नारायणस्य भक्तोऽहं न बिभेमीश्वरं विधिम्।
कालं मृत्युं जरां चैव कानन्यान्गणयामि च॥ ४३॥

I am a devotee of lord Nārāyaṇa, therefore I am not afraid of Śiva, Brahmā, Kāla, death and old age, what to speak of others.

किं करिष्यति ते तातः कश्यपश्च प्रजापतिः।
बृहस्पतिर्गुरुश्चैव निःशङ्कस्य च मे हरेः॥ ४४॥

I remain carefree even from the lord. Therefore your father Prajāpati Kaśyapa and the teacher Bṛhaspati are of no consequence for me.

इदं पुष्पं यस्य मूर्ध्नि तस्य वै पूजनं पुरः।
मुर्ध्नि च्छिन्ने शिवशिशोश्छिन्त्वेदं योजयिष्यति॥ ४५॥

The head on which this flower remains, will always be worshipped and it will be replace the head of the son of Śiva whose head would be cut-off. The head of this elephant will be fixed on the human body.

इति श्रुत्वा महेन्द्रश्च धृत्वा तच्चरणयद्वयम्।
उच्चै रुरोद शोकार्त्तस्तमुवाच भयाकुलः॥ ४६॥

On hearing this, Indra was grieved and terrified at the same time. He then held the feet of sage Durvāsā and started crying aloud.

इन्द्र उवाच

दत्तः समुचितः शापो मह्यं मत्ताय हे प्रभो।
हता त्वया चेत्संपत्तिः कियज्ज्ञानं च देहि मे॥ ४७॥

Indra said—O lord, you have done well by pronouncing a curse on an arrogant person like me. In case you have deprived me of all my riches you kindly bestow some knowledge to me also.

ऐश्वर्यं विपदां बीजं प्रच्छन्नज्ञानकारणम्।
मुक्तिमार्गार्गलं दाढ्र्याद्धरिभक्तिव्यपायकम्॥४८॥
जन्ममृत्युजरारोगशोकदु:खकरं परम्।
संपत्तितिमिरान्धश्च मुक्तिमार्गं न पश्यति॥४९॥
संपन्मत्त: सुमूढश्च सुरामत्त: सचेतन:।
बान्धवैर्वेष्टित: सोऽपि बन्धुद्वेषकरो मुने॥५०॥

Because the riches are the seeds for misfortune. Wealth is the means for achieving hidden wisdom, leads to obstruct the road to salvation, prevents in getting true devotion of the lord and causes birth, death, old age, disease, grief and trouble. The darkness of riches blinds a person who cannot lead himself to the path of salvation. O sage, the one who gets intoxicated with riches, loses his wisdom, consciousness and he becomes envious of his own relatives should they surround him.

संपन्मदप्रमत्तश्च विषयान्धश्च विह्वल:।
महाकामी साहसिक: सत्त्वमार्गं न पश्यति॥५१॥

A person possessing immense riches gets intoxicated with the same and indulges himself into all the worldly pleasures, remain anxious, passionate and courageous but never follows the virtuous path.

द्विविधो विषयान्धश्च राजसस्तामस: स्मृत:।
अशास्त्रज्ञस्तामसश्च शास्त्रज्ञो राजस: स्मृत:॥५२॥

There are two types of person infested with *rajas* and *tamas*. Out of these the one possessing *tamas* is deprived of the knowledge of the *Śāstras* but the one who is rajas possesses all the knowledge of the scriptures.

शास्त्रे च द्विविधं मार्गं निर्दिष्टं मुनिपुंगव।
प्रवृत्तिबीजमेकं च निवृत्ते: कारणं परम्॥५३॥

O best of the sages, there are two types of paths prescribed for the people in the scriptures. The first one is the path of indulgence and the other is of detachment.

चरन्ति जीविनश्चाऽऽदौ प्रवृत्तौ दु:खवर्त्मनि।
स्वच्छन्दे चाप्रसन्ने च निर्विरोधे च संततम्॥५४॥

The soul first of all follows the path of indulgence which is troublesome, devoid of pleasure and makes one to move at will.

आपातमधुरे लोभात्क्लेशे च सुखमानिन:।
परिणामोत्पत्तिबीजे जन्ममृत्युजराकरे॥५५॥

This path of indulgence outwardly looks pleasant though it results into grief always, the greedy person mistakes pain for pleasure which leads to the misfortune in future. Therefore this path is considered to lead to the birth, death and old age.

अनेकजन्मपर्यन्तं कृत्वां च भ्रमणं मुदा।
स्वकर्मविहितायां च नानायोन्यां क्रमेण च॥५६॥
तत: कृष्णानुग्रहाच्च सत्सङ्गं लभते जन:।
सहस्रेषु शतेष्वेको भवाब्धे: पारकारणम्॥५७॥

The souls move into human bodies according to their actions. They continue moving in this way for a thousand years. Only a selected few achieve the devotion of lord Kṛṣṇa and the company of the noble people, which results into the crossing of the ocean of the universe by the soul.

साधु: सत्त्वप्रदीपेन मुक्तिमार्गं प्रदर्शयेत्।
तदा करोति यत्नं च जीवी बन्धनखण्डने॥५८॥
अनेकजन्मयोगेन तपसाऽनशनेन च।
तदा लभेन्मुक्तिमार्गं निर्विघ्नं सुखदं परम्॥५९॥

The noble people indicate the right path showing the lamp of *sattva* which results into redemption. Thereafter the soul tries to free itself from the worldly bondages. Then after performing the yogīs practices for a number of births, by fasting, he achieves the road to salvation which bestows welfare.

इदं श्रुतं गुरार्वक्त्रात्प्रसंगावसरेण च।
नहि पृष्टमतोऽन्यच्च भवदु:खौघवेष्टित:॥६०॥
अधुना विधिना दत्तो विपत्तौ ज्ञानसागर:।
संपद्रूपा विपदियं मम निस्तारकारिणी॥६१॥
ज्ञानसिन्धो दीनबन्धो मह्यं दीनाय सांप्रतम्।
देहि किंचिज्ज्ञानसारं भवपारं दयानिधे॥६२॥

Though I had heard from the mouth of my teacher all this, yet having been surrounded by the miseries of the universe, I could not question him further. At this time of misfortune, the destiny has bestowed the ocean of knowledge to me, this misfortune has provided me with immense treasure. Therefore, I am sure to be the ocean of knowledge and the compassionate one, now you bestow the knowledge by which I should be redeemed from the ocean of the universe.

इन्द्रस्य वचनं श्रुत्वा प्रहस्य ज्ञानिनां गुरुः।
ज्ञानं कथितुमारेभे ह्यतितुष्टः सनातनः॥६३॥

On hearing these words of Indra, the teacher of the learned people was satisfied and with a smile on his face he started speaking.

दुर्वासा उवाच

अहो महेन्द्र माङ्गल्यमात्मानं द्रष्टुमिच्छसि।
आपाततो दुःखबीजं परिणामसुखावहम्॥६४॥
स्वगर्भयातनानाशपीडाखण्डनकारणम्।
दुष्पारासारदुर्वारसंसारार्णवतारकम्॥६५॥

Durvāsā said—O Mahendra it is quite astonishing that you intend to witness your own welfare, since yourself are suddenly in trouble but which will ultimately lead you to pleasure. It relieves of the pains of birth and leads one to cross the difficult ocean of the universe.

कर्मवृक्षाङ्कुरच्छेदकारणं सर्वतारकम्।
संतोषसंततिकरं प्रवरं सर्ववर्त्मनाम्॥६६॥
दानेन तपसा वाऽपि व्रतेनानशनादिना।
कर्मणा स्वर्गभोगादिसुखं भवति जीविनाम्॥६७॥

This is the cause of the destruction of the tree on which the leaves of the actions sprout. It redeems everyone, increases patience and is the best of all the paths. The people enjoy pleasure by giving away in charity, by performing *tapas*, *vratas* and fasting and achieve heavenly pleasures.

काम्यानां कर्मणां चैव मूलं संछिद्य यत्नतः।
अधुनेदं मोक्षबीजं संकल्पाभाव एव च॥६८॥

यत्कर्म सात्त्विकं कुर्यादसंकल्पितमेव च।
सर्वं कृष्णार्पणं कृत्वा परे ब्रह्मणि लीयते॥६९॥

Therefore one should be active in subjugating one's desires which are the sole reason for the destruction. Because any deeds performed without definite resolve lead one to salvation; therefore such of the *sāttvika* deeds as are performed without definite resolve should be offered to lord Kṛṣṇa, as a result of which a person merges himself into the eternal Brahman.

सांसारिकाणामेतत्तु निर्वाणं मोचकं विदुः।
नेच्छन्ति वैष्णवास्तत्तु सेवाविरहकातराः॥७०॥

For the worldly people this is described as salvation which is not desired by the Vaiṣṇava people because they feel pain after having been deprived of the devotion of lord Viṣṇu.

सेवां कुर्वन्ति ते नित्यं विधायोत्तमदेहकम्।
गोलोके वाऽपि वैकुण्ठे तस्यैव परमात्मनः॥७१॥

The Vaiṣṇava people proceed to *Goloka* or Vaikuṇṭha and enjoy themselves after serving lord Viṣṇu in divine form.

हरिसेवादिरूपां च मुक्तिमिच्छन्ति वैष्णवाः।
जीवन्मुक्ताश्च ते शक्र स्वकुलोद्धारकारिणः॥७२॥
स्मरणं कीर्तनं विष्णोरर्चनं पादसेवनम्।
वन्दनं स्तवनं नित्यं भक्त्या नैवेद्यभक्षणम्॥७३॥
चरणोदकपानं च तन्मन्त्रजपनं परम्।
इदं निस्तारबीजं च सर्वेषामीप्सितं भवेत्॥७४॥

O Indra, they are deprived of the birth and redeem their own races. They are only desirous of serving the lord. Lord Viṣṇu is adored by them daily; they recite his name, offer *pūjā* to him, serving at his feet, offer prayers, consume his *naivedya* while sipping the water with which the feet of the lord are washed. They recite his divine *mantra* which is the cause of salvation and is desired by all the people.

इदं मृत्युञ्जयज्ञानं दत्तं मृत्युञ्जयेन मे।
तच्छिष्योऽहं च निःशङ्कस्तत्प्रसादाच्च सर्वतः॥७५॥

This is the knowledge which will enable one to overcome his death. This was received by me

from lord Śiva himself. I am the pupil of Śiva and by his grace I carelessly wander in the entire universe.

स जन्मदाता स गुरुः स च बन्धुः सतां परः।
यो ददाति हरेर्भक्तिं त्रैलोक्ये च सुदुर्लभम्॥७६॥
दर्शयेदन्यमार्गं च विना श्रीकृष्णसेवनम्।
स च तं नाशयत्येव ध्रुवं तद्वधभाग्भवेत्॥७७॥

He is the creator of the noble people, is a teacher and the best of the relatives, because it is he alone, who can bestow the devotion of lord Viṣṇu in the three worlds. The one who leads a person to another path leaving the adoration of lord Kṛṣṇa, surely meets with his end. Therefore, he becomes responsible for his killing and has to stay as Dhruva.

संततं जगतां कृष्णनाम मङ्गलकारणम्।
मङ्गलं वर्धते नितयं न भवेदायुषो व्ययः॥७८॥
तेभ्योऽप्यपैति कालश्च मृत्युश्च रोग एव च।
संतापश्चैव शोकश्च वैनतेयादिवोरगाः॥७९॥

The recitation of the name of lord Kṛṣṇa is the cause of the welfare of the world, besides being the welfare itself. By doing so, life never gets wasted. The Kāla, the death, the diseases, grief and pain disappear with the recitation of his name as the serpent disappears at the sight of Garuḍa.

कृष्णमन्त्रोपासकश्च ब्राह्मणः श्वपचोऽपि वा।
ब्रह्मलोकं समुल्लङ्घ्य याति गोलोकमुत्तमम्॥८०॥

Irrespective of a Brāhmaṇa or a Cāṇḍāla whosoever recites the name of lord Kṛṣṇa reach the *Goloka* after crossing Brahmaloka.

ब्रह्मणा पूजितः सोऽपि मधुपर्कादिना च यः।
स्तुतः सुरैश्च सिद्धैश्च परमानन्दभावनः॥८१॥
ज्ञानसारं तपःसारं ब्रह्मसारं परं शिवम्।
शिवेनोक्तं योगसारं श्रीकृष्णपदसेवनम्॥८२॥

Brahmā and other gods adore such people offering *Madhuparka* while offering prayers to them. Lord Śiva achieves the essence of the knowledge and the essence of the Brahma and the essence of the great welfare and yogic practices only by serving at the feet of lord Kṛṣṇa.

ब्रह्मादितृणपर्यन्तं सर्वं मिथ्यैव स्वप्नवत्।
भज सत्यं परं ब्रह्म राधेशं प्रकृतेः परम्॥८३॥
अतीव सुखदं सारं भक्तिदं मुक्तिदं परम्।
सिद्धियोगप्रदं चैव दातारं सर्वसंपदाम्॥८४॥

Everything from an insect to Brahmā is all false and the name of lord Kṛṣṇa alone is truth, eternal Brahman, beyond Prakṛti, quite pleasant and bestower of the salvation, besides all the riches.

योगिनामपि सिद्धानां यतीनां च तपस्विनाम्।
सर्वेषां कर्मभोगोऽस्ति न नारायणसेविनाम्॥८५॥

Though all the yogīs, *siddhas*, *yatīs* and *tapasvī* have to suffer for their deeds yet this does not apply to the person who engages himself in the service of lord Nārāyaṇa.

भस्मसाच्च भवेत्पापं यदुपस्पर्शमात्रतः।
ज्वलदग्नौ पातितं च यथा शुष्केन्धनं तथा॥८६॥
ततो रोगा हि वेपन्ते पापानि च भयानि च।
दूरतश्च पलायन्ते यमदूतास्ततो भयात्॥८७॥

All his sins vanish like the dry wood thrown into the flames of fire which are reduced to ashes. All the ailments, sins, fears disappear and the messengers of Yama run away from the devotees of Viṣṇu.

तावन्निबद्धः संसारे कारागारे विधेर्जनः।
न यावत्कृष्णमन्त्रं च प्राप्नोति गुरुवक्त्रतः॥८८॥

A person remains captive in the prison of the universe till such time he is not educated by his teacher reciting the *mantra* of lord Kṛṣṇa to him.

कृतकर्मौघभोगाख्यनिगडच्छेदकारणम्।
मायाजालोच्छेदकरं मायापाशनिकृन्तनम्॥८९॥
गोलोकमार्गसोपानं निस्तारे बीजकारणम्।
भक्त्यङ्कुरस्वरूपं च नित्यं वृद्धमनश्वरम्॥९०॥
सारं च सर्वतपसां योगानां साधनं तथा।
सिद्धीनां वेदपाठानां व्रतादीनां च निश्चितम्॥९१॥

Because they are the cause of destruction of the bondages created by the performing of deeds. destroyer of the illusion, the one which destroys the bondage of illusion, the step towards the *Goloka*, the seed for redemption, a form of the sprouting of the devotion, is always increasing, is eternal, the essence of all the *tapas*, recitation of the Vedas, bestower of the *siddhis* and the source of all the *vratas*.

दानानां तीर्थस्नानानां यज्ञादीनां पुरंदर।

पूजानामुपवासानामित्याह कमलोद्भवः॥९२॥

O Indra, of all the types of charities performed, baths taken at holy places, the *yajñas*, adoration and fasting are based on the same. This has been ordained by Brahmā himself.

पुंसां लक्षं पितॄणां च शतं मातामहस्य च।

पूर्वं परं च तत्संख्यं पितरं मातरं गुरुम्॥९३॥

सहोदरं कलत्रं च बन्धुं शिष्यं च किङ्करम्।

समुद्धरेच्च श्वशुरं श्वश्रूकन्यां च तत्सुतम्॥९४॥

स्वात्मानं च सतीर्थ्यं च गुरुपत्नीं गुरोः सुतम्।

उद्धरेद्बलवान्भक्तो मन्त्रग्रहणमात्रतः॥९५॥

Therefore by receiving the *mantra* of lord Kṛṣ ṇa, a devotee of the lord redeems a lakh of his earlier generations from the maternal and paternal side, the father, the teacher, real brother, the wife, relatives, pupils, the servants, parents-in-law, daughter and her sons, the classmates, the wife of the teacher and his son are all redeemed.

मन्त्रग्रहणमात्रेण जीवनमुक्तो भवेन्नरः।

तत्स्पर्शपूतस्तीर्थौघः सद्यः पूता वसुंधरा॥९६॥

अनेकजन्मपर्यन्तं दीक्षाहीनो भवेन्नरः।

तदन्यदेवमन्त्रं च लभते पुण्यलेशतः॥९७॥

By merely receiving the *mantra* one is relieved of the cycle of birth and by touching him all the sacred places are sanctified besides the earth. A person without *dīkṣā* for many births and achieving little merit for his devotion if he achieves the *mantra* of some other gods.

सप्तजन्मसु देवानां कृत्वा सेवां स्वकर्मतः।

लभते च रवेर्मन्त्रं साक्षिणः सर्वकर्मणाम्॥९८॥

He serves the same gods for seven years as a result of which he receives the *Sūrya-mantra*.

जन्मत्रयं भास्करं च सेवित्वा मानवः शुचिः।

लभेद्गणेशमन्त्रं च सर्वविघ्नहरं परम्॥९९॥

जन्मत्रयं तं निषेव्य निर्विघ्नश्च भवेन्नरः।

विघ्नेशस्य प्रसादेन दिव्यज्ञानं लभेन्नरः॥१००॥

That virtuous person adores the sun-gods for three births and then he receives the *Ganeśa-mantra* which relieves one of all obstacles. After serving him up to three births, he is relieved of all the obstructions and with the grace of lord Gaṇeśa, he receives the divine knowledge.

तदा ज्ञानप्रदीपेन समालोच्य महामतिः।

अज्ञानान्धतमश्छित्त्वा महामायां भजेन्नरः॥१०१॥

प्रकृतिं विष्णुमायां च दुर्गां दुर्गतिनाशिनीम्।

सिद्धिदां सिद्धिरूपां च परमां सिद्धियोगिनीम्॥१०२॥

वाणीरूपां च पद्मां च भद्रां कृष्णप्रियात्मिकाम्।

नानारूपां तां निषेव्य जन्मनां शतकं नरः॥१०३॥

तत्प्रसादाद्भवेज्ज्ञानी ज्ञानानन्दं तदा भजेत्।

कृष्णं ज्ञानाधिदेवं च महादेवं सनातनम्॥१०४॥

शिवं शिवस्वरूपं च शिवदं शिवकारणम्।

परमानन्दरूपं च परमानन्ददायिनम्॥१०५॥

सुखदं मोक्षदं चैव दातारं सर्वसंपदाम्।

अमरत्वपदं चैव दीर्घमायुष्यदं परम्॥१०६॥

Thereafter the great intelligent person after thinking deeply using his knowledge, destroys the darkness of ignorance and serves Mahāmāyā, which is also called Prakṛti, Viṣṇumāyā, remover of misfortune, Durgā, Siddhipradā, Siddhisvarūpā, the great Siddhiyoginī, Sarasvatī and Kamalā beloved of lord Kṛṣṇa he serves the goddess in various forms for a hundred births and with her grace, he achieves the divine knowledge. It is only then that he adores the blissful lord who happens to be lord Kṛṣṇa, the lord of all knowledge, eternal, bestower of welfare, Śiva and bestows all pleasures and salvation besides riches, eternalship and long life.

इन्द्रत्वं च मनुत्वं च दातुं शक्तं च लीलया।
राजेन्द्रत्वप्रदं चैव ज्ञानदं हरिभक्तिदम्॥ १०७॥
जन्मत्रयं तमाराध्य चाऽऽशुतोषप्रसादतः।
सर्वदस्य प्रसादेन शङ्करस्य महात्मनः॥ १०८॥
वरदस्य वरेणैव हरिभक्तिं लभेद्ध्रुवम्।
तदा तद्भक्तसंसर्गात्कृष्णमन्त्रं लभेद्ध्रुवम्॥ १०९॥

He is in a position to bestow the status of Indra on a man quite playfully. He also bestows kingship, eternal knowledge and the devotion of the lord. With the grace of Śiva, who gets pleased in no time, he adores him for three births. Thereafter with the grace of lord Śiva who is blissful and the bestower of the boons, he receives the devotion of lord Kṛṣṇa. With the devotion of the lord he also receives the *mantra* of lord Kṛṣṇa.

निर्मलज्ञानदीपेन प्रदीप्तेन च तत्त्ववित्।
ब्रह्मादितृणपर्यन्तं सर्वं मिथ्यैव पश्यति॥ ११०॥
दयानिधेः प्रसादेन निर्मलज्ञानमालभेत्।
वरदस्य वरेणैव हरिभक्तिं लभेद्ध्रुवम्॥ १११॥
तदा निवृत्तिमाप्नोति सारात्सारां परात्पराम्।
यत्र देहे लभेन्मन्त्रं तद्देहावधि भारते॥ ११२॥
तत्पाञ्चभौतिकं त्यक्त्वा बिभर्ति दिव्यरूपकम्।
करोति दास्यं गोलोके वैकुण्ठे वा हरेः पदे॥ ११३॥

Thereafter such a truthful person achieves spotless knowledge right from Brahmā to a straw, to whom the whole universe seems to be falsehood only. Thus with the grace of the merciful lord he achieves the spotless knowledge. Then Śiva the bestower of the boon grants him the eternal devotion and he attains the supreme knowledge. The body which received the *mantra*, devotee of the lord remains on earth in the land of *Bhārata*. Thereafter his soul departs from the human body of five elements and attains the divine body. With that divine body he serves the lord remaining in *Goloka* or Vaikuṇṭha.

परमानन्दसंयुक्तो मोहादिषु विवर्जितः।
न विद्यते पुनर्जन्म पुनरागमनं हरे॥ ११४॥
पुनश्च न पिबेत्क्षीरं धृत्वा मातृस्तनं परम्।
विष्णुमन्त्रोपासकानां गङ्गादितीर्थसेविनाम्॥ ११५॥
स्वधर्मिणां च भिक्षूणां पुनर्जन्म न विद्यते।
तीर्थे परित्यजेत्पापं क्रियां कृत्वा हरिं भजेत्॥ ११६॥
अयं निरूपितो धात्रा स्वधर्मस्तीर्थसेविनाम्।
तन्नाममन्त्रं प्रजपेत्तत्सेवादिषु तत्परः॥ ११७॥
तद्व्रतोपवासरत इत्युक्तो विष्णुसेविनाम्।
सदन्ने वा कदन्ने वा लोष्टे वा काञ्चने तथा॥ ११८॥
समबुद्धिर्यस्य शश्वत्स संन्यासीति कीर्तितः।
दण्डं कमण्डलुं रक्तवस्त्रमात्रं च धारयेत्॥ ११९॥
नित्यं प्रवासी नैकत्र सयात्संन्यासीति कीर्तितः।
शुद्धाचारद्विजान्नं च भुङ्क्ते लोभादिवर्जितः॥ १२०॥
किंतु किंचिन्न याचेत स संन्यासीति कीर्तितः।
न व्यापारी नाऽऽश्रमी च सर्वकर्मविवर्जितः॥ १२१॥
ध्यायेन्नारायणं शश्वत्स संन्यासीति कीर्त्तितः।
शश्वन्मौनी ब्रह्मचारी संभाषापरिवर्जितः॥ १२२॥
सर्वं ब्रह्ममयं पश्येत्स संन्यासीति कीर्तितः।
सर्वत्र समबुद्धिश्च हिंसामायाविवर्जितः॥ १२३॥
क्रोधाहंकाररहितः स संन्यासीति कीर्तितः।
अयाचितोपस्थितं च मिष्टामिष्टं च भुक्तवान्॥ १२४॥
न याचते भक्षणार्थी स संन्यासीति कीर्तितः।
न च पश्येन्मुखं स्त्रीणां न तिष्ठेत्तत्समीपतः॥ १२५॥
दारवीमपि योषां च न स्पृशेद्यः स भिक्षुकः।
अयं संन्यासिनां धर्म इत्याह कमलोद्भवः॥ १२६॥
विपर्यये विनाशश्च जन्म याम्यं भयं भवेत्।
जन्मदुःखं याम्यदुःखं जीविनामतिदारुणम्॥ १२७॥

O Indra, he always enjoys eternal ecstasy, free from all the attachments. He is never reborn on earth again and does not suck milk from the breast of his mother. Because a devotee of Viṣṇu, who serves at the holy places like Gaṅgā, who follows with devotion his own *dharma* and the Bhikṣus are never reborn, besides those who perform all the rites, reciting the name of the lord. This has been ordained by Brahmā who has described it to be the personal *dharma*, for the devotees of Viṣṇu who recites his *mantra* and

adore him, performing all the *vratas* and fasting, are called the personal *dharma*. The one who remains unmoved by good and bad food, treats gold and iron alike, treats all the people alike, is termed as a *Saṁnyāsī*. The one who carries a staff, a *kamaṇḍalu*, wears saffron clothes, is always on the move, never resides for long at one place, is also termed as a *Saṁnyāsī*. The one who consumes the food from a noble Brāhmaṇa, is freed from the grief, is never desirous of anything, is called a Saṁnyāsī. The one who does not resort to trading in anything nor does he make any place, is devoid of all the *karmas* and is always engrossed in meditation, is called a *Saṁnyāsī*. The one who always keeps mum, remains away from all the worldly affairs and looks everything in the world as the form of Brahman, such a Brahmacārī is called a *Saṁnyāsī*. The one who treats everyone with the same wisdom, is free from violence and illusion, is free from anger and pride is called a *Saṁnyāsī*. The one who consumes the tasteless or untasteful food without begging, who never begs for food, is called a *Saṁnyāsī*. The one who never looks at the face of the woman nor does he stay close to them and does not touch even a female image made of wood, is called a *Saṁnyāsī*. This has been ordained by Brahmā. In case one discards the *dharma* he has to suffer from the pains caused by the messengers of Yama. The pain of birth has been described as the greatest pain of Yama.

सुरसुकरयोनौ वा गर्भे दु:खं समं सुर।
योनौ वा क्षुद्रजन्तूनां पश्वादीनां तथैव च॥ १२८॥
गर्भे स्मरन्ति सर्वे ते कर्म जन्मशतोद्भवम्।
विस्मरेन्निर्गतो जीवो गर्भाद्वै विष्णुमायया।
स्वदेहं पाति यत्नेन सुरो वा कीट एव वा॥ १२९॥

O Indra, thus, the gods, the pigs, the animals and small insects have to suffer equally the pain of birth. While in the mother's womb all the creatures are reminded of all the actions of their previous births. But on coming out of the womb they forget everything because of the illusion of lord Viṣṇu. Whether it is a god or a small insect, he protects his body with great care.

योनेरभ्यन्तरे शुक्रे पतिते पुरुषस्य च।
शुक्रं शोणितयुक्तं च सहसा तत्क्षणं भवेत्॥ १३०॥

At the time of the implanting of a seed by a man in the womb of a woman, his blood is united with that of the woman.

रक्ताधिक्ये मातृसमश्चेतरे पितुराकृतिः।
युग्माहे च भवेत्पुत्रः कन्यका तद्विपर्यये॥ १३१॥
रविभौमगुरूणां च वारे चेत्तद्भवेत्सुतः।
अयुग्माहे तदितरे वारे वै कन्यका भवेत्॥ १३२॥

With the increase in the blood the womb appears in the form of a mother and when it is reduced she appears like a father. At the time of conception during the even days one gets a son and by conceiving on the odd days one gets a daughter. If one conceives on Sunday, Tuesday and Thursday one gets a son and by conceiving on other days a daughter is born.

प्रथमप्रहरे जन्म यस्य सोऽल्पायुरेव च।
द्वितीये मध्यमश्चैव तृतीये तत्परो भवेत्॥ १३३॥
चतुर्थे चिरजीवी स्याल्लक्षणानामनुरूपकः।
दुःखी वाथ सुखी वाऽपि पूर्वकर्मानुरूपतः॥ १३४॥

The child who is born in the first *prahara* of the day, such a child has short life, the one who is born in the second *prahara*, enjoys middle age and the one who is born in the third or the fourth *prahara* he enjoys long life. The person enjoys pleasure and pain according to his previous *karmas*.

यादृशे च क्षणे जन्म प्रसवस्तादृशे भवेत्।
प्रसूतिक्षणचर्चां च कुर्वन्त्येवं विचक्षणाः॥ १३५॥

The moment during which a child is born, he achieves vices and virtues according to the time of birth. This is the way intelligent people have described about the birth of a child.

कललं त्वेकरात्रेण प्रवृद्धः स्याद्दिने दिने।
सप्तमे बदराकारो मासे गण्डुसमो भवेत्॥ १३६॥
मासत्रये मांसपिण्डो हस्तपादादिवर्जितः।
सर्वावयवसंपन्नो देही मासे च पञ्चमे॥ १३७॥

After the accumulation of the menstruation and till the child is born, it goes on increasing daily. On the seventh day it develops into the size of Jujubi. In a month it increase in size further, during the third month it develops into a *piṇḍa* devoid of hands and feet. Thereafter the foetus after the period of five months develop further with all the human limbs.

भवेत्तु जीवसंचारः षण्मासे सर्वतत्त्ववित्।
दुःखी स्वल्पस्थलस्थायी शकुन्त इव पञ्जरे॥ १३८॥
मातृजग्धान्नपानं च भुङ्क्तेऽमेध्यस्थले स्थितः।
हाहेति शब्दं कृत्वा च चिन्तयेदीश्वरं परम्॥ १३९॥

Life is generated in the child after the expiry of six months and it remains in a compact form lodged in the womb like a bird in a cave. Remaining in the unclean environment, the child has to live on the food taken by the mother. He cries in pain in the womb always reciting the name of the lord.

एवं च चतुरो मासान्भुक्त्वा परमयातनाम्।
प्रेरितो वायुना काले गर्भाद्वै निर्गतो भवेत्॥ १४०॥

Similarly all the four months are spent bearing the pain and at the appropriate time pressed with the wind, the child comes out of the womb.

दिग्देशकालाव्युत्पन्नो विस्मृतो विष्णुमायया।
शश्वद्विण्मूत्रसंयुक्तः शिशुः स्याच्छैशवावधि॥ १४१॥

The illusion of lord Viṣṇu which pervades everywhere over-powers the child which forgets all its past memories. Thereafter having been surrounded by the refuse and urine he crosses infancy and becomes a child.

परायत्तोऽप्यक्षमश्च मशकादिनिवारणे।
कीटादिभुक्तो दुःखी च रौति तत्र पुनः पुनः॥ १४२॥
स्तनान्धोऽप्यसमर्थश्च याच्ञां कर्तुमभीप्सिताम्।
न वाणी निःसरेत्तस्य पौगण्डावधि सुस्फुटा॥ १४३॥

Since he remains dependent, he is unable to drive away even the mosquito and other insects, which bite him making him to cry. While sucking the milk he is unable to express his desires because up to sometime he is unable even to express himself clearly.

पौगण्डे यातनां भुक्त्वा प्राप्नुते यौवनं पुनः।
न स्मरेन्मायया देही गर्भादियातनां पुनः॥ १४४॥

Thus suffering variously during childhood, he becomes a youth. Infested with the illusion of lord Viṣṇu he becomes helpless and is unable to remember the happenings of his past birth.

आहारमैथुनार्तश्च नानामोहादिवेष्टितः।
पुत्रं कलत्रमनुगं यत्नेन परिपालयेत्॥ १४५॥

During those days, he engages himself in consuming food eaten by the mother, in the womb and he is over powered by illusion. When he is grown up and children are born to him, he engages himself in the love of the children and the wife, carefully bringing them up.

एवं यावत्समर्थश्च तावदेव हि पूजितः।
असमर्थं च मन्यन्ते बान्धवा गोजरं यथा॥ १४६॥

The people of the house respect him up to the time he is able to provide livelihood to them and when he is unable to feed them, they consider him like an old bull.

यदाऽतीव जरायुक्तो जडोऽतिबधिरो भवेत्।
कफश्वासादियुक्तश्च परायत्तोऽतिमूढवत्॥ १४७॥
तदन्तरेऽनुतापं च कुरुते संततं पुनः।
न सेवितं हरेस्तीर्थं सत्सङ्गश्चेति तापनः॥ १४८॥

Thus when he grows further old he becomes deaf, suffers from ailments like cough and bronchitis and he becomes dependent totally on his relatives for food etc. At that stage he starts repenting on his past deeds further saying, "I never visited the holy places of the lord nor did I keep the company of the holy people or resorted to the reciting of the name of the lord.

पुनश्च मानवीं योनिं लभामि भारते यदि।
तदा तीर्थं गमिष्यामि भजे वै कृष्णमित्यहो॥ १४९॥
इत्येवमादि मनसि कुर्वन्तं तं जडं सुर।
गृह्णाति यमदूतश्च काले प्राप्तेऽतिदारुणः॥ १५०॥

In case I am reborn in the land of Bhārata and achieve the human form then I shall surely travel to the holy places and shall also recite the name of lord Kṛṣṇa. O god, thus he remains thinking in

his mind, when life departs out of his body and the terrific messengers of Yama arrive and carry him away.

स पश्येद्यमदूतं च पाशहस्तं च दण्डिनम्।
अतीव कोपरक्ताक्षं विकृताकारमुल्बणम्॥ १५१॥
दुर्निवार्यमुपायैश्च बलिष्ठं च भयङ्करम्।
दुदृश्यं सर्वसिद्धिज्ञं पुरःस्थितम्॥ १५२॥

He looks at the messengers of Yama at that point of time who hold the bamboo staff in their hands, their eyes appear red with anger and have deformed bodies. Such messengers of Yama are quite powerful and horrible to look at. Their very sight is painful, they possess all the knowledge and becoming invisible remain at the spot.

दृष्टमात्रान्महाभीतो विण्मूत्रं च समुत्सृजेत।
तदा प्राणांस्त्येत्सद्यो देहं वै पाञ्चभौतिकम्॥ १५३॥
अङ्गुष्ठमात्रं पुरुषं गृहीत्वा यमकिङ्करः।
विन्यस्य भोगदेहे च स्वस्थानं प्रापयेद्द्रुतम्॥ १५४॥

At the sight of the messengers of Yama, the person on death bed releases refuse and urine in terror. Thereafter he discards from the human body the five elements. The messenger of Yama then captures the ethereal body of the size of a thumb and place it in the tiny body and then carry him on to the abode of Yama.

जीवो गत्वा यमं पश्येत्सर्वधर्मज्ञमेव च।
रत्नसिंहासनस्थं च सस्मितं सुस्थिरं परम्॥ १५५॥

The soul then arrives in the abode of Yama where he looks at him. Yama is in the know of all the *dharma*, is seated on a gem-studded lion throne wearing a serene smile on his face.

धर्माधर्मविचारज्ञं सर्वज्ञं सर्वतोमुखम्।
विश्वेष्वेकाधिकारं च विधात्रां निर्मितं पुरा॥ १५६॥
वह्निशुद्धांशुकाधानं रत्नभूषणभूषितम्।
वेष्टितं पार्षदगणैर्दूतैश्चापि त्रिकोटिभिः॥ १५७॥
जपन्तं श्रीकृष्णनाम शुद्धस्फटिकमालया।
ध्यायमानं तत्पदाब्जं पुलकाङ्कितविग्रहम्॥ १५८॥

The sole rights up the universe were entrusted to the god of death in earlier times by the creator, who is all knowledgeable, having faces on all sides and is of religious mind. He is clad in the costumes sanctified by god Agni and adorned with all the ornaments studded with gems. He is surrounded by his courtiers and three of the messengers. He holds a rosary of crystal beads in his bands and always recites the name of Kṛṣṇa. His mind is always devoted at the feet of lord Kṛṣṇa and he becomes emotional often with pleasure.

सगद्गदं साश्रुनेत्रं सर्वत्र समदर्शिनम्।
अतीव कमनीयं च शश्वत्सुस्थिरयौवनम्॥ १५९॥
स्वतेजसा प्रज्वलन्तं सुखदृश्यं विचक्षणम्।
शरत्पार्वणचन्द्राभं चित्रगुप्तपुरः स्थितम्॥ १६०॥

At times his voice is choked because of his intensive love for Kṛṣṇa with tears coming out of his eyes. He is quite beautiful and looks evenly on all sides. He is always youthful and illumines with his own lustre. He is pleasant to look at, is a wise person and maintains the lustre of the full moon. Citragupta stands besides him.

पुण्यात्मनां शान्तरूपं पापिनां च भयङ्करम्।
तं दृष्ट्वा प्रणमेद्देही महाभीतश्च तिष्ठति॥ १६१॥

Yama is quite pleasant for the noble soul and is quite terrible for the sinners. At the sight of such a Yama, the soul bows in reverence to him and remains there getting terrified.

चित्रगुप्तविचारेण येषां यदुचितं फलम्।
शुभाशुभं च कुरुते तदेव रविनन्दनः॥ १६२॥
एवं तेषां गतायाते निवृत्तिर्नास्ति जीविनाम्।
निवृत्तिहेतुरूपं च श्रीकृष्णपदसेवनम्॥ १६३॥
इत्येवं कथितं सर्वं वरं प्रार्थय वाञ्छितम्।
सर्वं दास्यामि ते वत्स न मेऽसाध्यं च किंचन॥ १६४॥

Thereafter in consultation with Citragupta, he gives the reward of the good or bad deeds of the persons. Thus because of the cycle of birth and death the souls never get freed, because the only way to escape the cycle of birth and death happens to be the service at the feet of lord Kṛṣ ṇa. O son, thus I have explained to you

everything. Now you asked for a boon, because I am competent enough to bestow everything and nothing is beyond me.

महेन्द्र उवाच

इन्द्रत्वं च गतं भद्रं किमैश्वर्ये प्रयोजनम्।
कल्पवृक्ष मुनिश्रेष्ठ देहि मे परमं पदम्॥ १६५॥

Mahendra said—O wish-fulfilling tree, O best of the sages I have already fallen from the position of Indra which was beneficial for me. Now these worldly pleasures are of no consequence for me. Therefore, you bestow the eternal position on me?

महेन्द्रस्य वचः श्रुत्वा प्रहस्य मुनिपुंगवः।
तमुवाच वचः सत्यं वेदोक्तं सारमेव च॥ १६६॥

Listening to the words of Mahendra, Durvāsā who was truthful and knew the essence of the Vedas, smiled and said.

दुर्वासा उवाच

परं पदं विषयिणां महेन्द्रातिसुदुर्लभम्।
मुक्तिर्युष्मद्विधानां च न लये प्राकृतेऽपि च॥ १६७॥

Durvāsā said—O Mahendra, it is quite difficult for the people who achieve the eternal position and indulge in all the worldly pleasures. It is impossible for a person like you to achieve salvation even at the time of dissolution.

आविर्भावः सृष्टिविधौ तिरोभावो लयेऽपि च।
यथा जागरणं सुप्तिर्भवत्येव क्रमेण च॥ १६८॥

As a person goes to sleep and then wakes up, similarly you people always emerge at the time of creation and disappear at the time of dissolution.

यथा भ्रमति कालश्च तथा विषयिणो ध्रुवम्।
चक्रनेमिक्रमेणैव नित्यमेवेश्वरेच्छया॥ १६९॥

With the will of the lord, such people roam about in the universe like the potter's wheel. Similarly the people who indulge in worldly pleasures keep on rotating.

पलमेकं भवेदेव यथा विपलषष्टिभिः।
षष्टिभिश्च पलैर्दण्डो मुहूर्तो द्विगुणात्ततः॥ १७०॥

त्रिंशद्भिश्च मुहूर्तैश्च भवेदेवे दिवानिशम्।
दशपञ्च दिवारात्रिः पक्षमेकं विदुर्बुधाः॥ १७१॥

पक्षाभ्यां शुक्लकृष्णाभ्यां मास एव विधीयते।
ऋतुर्द्वाभ्यां च मासाभ्यां संख्याविद्भिः प्रकीर्तितः॥ १७२॥

ऋतुत्रयेणायनं च ताभ्यां द्वाभ्यां च वत्सरः।
त्रिंशत्सहस्राधिकैश्च त्रिचत्वारिंशलक्षकैः॥ १७३॥

वत्सरैर्नरमानैश्च युगानां च चतुष्टयम्।
षष्ट्याऽधिके पञ्चशते सहस्रे पञ्चविंशतौ॥ १७४॥

युगे नराणां शक्रायुर्मनोरायुः प्रकीर्तितम्।
दिग्लक्षेन्द्रनिपातेऽष्टसहस्राधिक एव च॥ १७५॥

निपातो ब्रह्मणस्तत्र भवत्प्राकृतिको लयः।
लये प्राकृतिके वत्स कृष्णस्य परमात्मनः॥ १७६॥

चक्षुर्निमेषः सृष्टिश्च पुनरुन्मीलने तथा।
ब्रह्मसृष्टिलयानां च संख्या नास्ति श्रुतौ श्रुतम्॥ १७७॥

यथा पृथिव्या रेणूनामित्यूचे चन्द्रशेखरः।
एतेषां मोक्षणं नास्ति कथितानि च यानि तु॥ १७८॥

As the sixty *vipalas* make a *pala*, sixty *palas* make a *daṇḍa* and two *daṇḍas* make a *muhūrta* and thirty *muhūrtas* make a day and night, the wise people have declared fifteen days to be a fortnight. The month comprises of a bright and a dark fortnight. The Mathematicians describe a season comprising of two months, the three seasons make an *Ayana* or a half year and two *Ayanas* or two half years make a year. The human *yugas* comprise of forty three lakhs and thirty thousand years. The age of peoples comprises of twenty five thousand five hundred and sixty *yugas* as the age of Indra and Manu. Thus with the fall of ten lakhs and sixty thousand Indras, Brahmā also has to fall and get merged into Prakṛti. O son, the eye lid of lord Kṛṣṇa drops at the same time during the time of dissolution. When he reopens his eyes the creation starts. The number of Brahmās, the creation of universe and the number of dissolution have not been prescribed in the Vedas, because they are immeasurable like the particles of dust. This has been described by lord Śiva himself. All the gods do not achieve salvation.

सृष्टिसूत्रस्वरूपं हि चान्यद्वृणु वरं सुर।
मुनीन्द्रस्य वचः श्रुत्वा देवेन्द्रो विस्मितो मुने॥ १७९॥

Therefore O god, this is the form of creation and therefore you ask for any other boon except the same. O sage, on hearing these words of Durvāsā, Indra the god of gods, was extremely surprised.

आत्मनः पूर्वमैश्वर्यं वरयामास तत्र वै।
तत्प्राप्स्यस्यचिरेणैवेत्युक्त्वा स प्रत्ययौ गृहम्।
इन्द्रो ललाभ ज्ञानं च न संपदापदं विना॥ १८०॥

Indra then prayed for the restoration of his earlier glory. Durvāsā said: you will surely get it in no time. Thus speaking the sage Durvāsā went to his abode. Indra got the great knowledge but there can be no riches without misfortune.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० दुर्वासःसुरेन्द्रसं० लक्ष्म्युपा० इन्द्रं प्रति दुर्वासःशापादिकथनं नाम षट्त्रिंशोऽध्यायः॥ ३६॥

अथ सप्तत्रिंशोऽध्याय:

Chapter – 37

The results of deeds performed

नारद उवाच

हरेर्गुणं समाकर्ण्य ज्ञानं प्राप्य पुरंदर:।
किं चकार गृहं गत्वा तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said—What did Indra, the god of the gods, do after listening to the glory of lord Viṣṇu and achieving the divine knowledge, you kindly tell me.

नारायण उवाच

श्रीकृष्णस्य गुणं श्रुतवा वीतरागो बभूव स:।
वैराग्यं वर्द्धयामास तस्य ब्रह्मन्दिने दिने॥ २॥
मुनिस्थानाद्गृहं गत्वा स ददर्शामरावतीम्।
दैत्यैरसुरसंघैश्च समाकीर्णां भयाकुलाम्॥ ३॥
विषण्णबान्धवां चैव बन्धुहीनां च कुत्रचित्।
पितृमातृकलत्रादिविहीनामतिचञ्चलाम्॥ ४॥

Nārāyaṇa said—O Brahman, after listening to the glory of lord Kṛṣṇa, Indra developed a sense of detachment which went on increasing day by day. Leaving the place of the sage he then went and arrived in the city of Amarāvatī which he looked at from a distance, which was infested with the terror of the demons. His relatives were seated losing all the grace with their faces crest-fallen. At places some houses were deserted and the father, the mother or the wife could not be found there. Their whereabouts were unknown.

शत्रुग्रस्तां च दृष्ट्वा तामगमद्वाक्पतिं प्रति।
शक्रो मन्दाकिनीतीरे ददर्श गुरुमीश्वरम्॥ ५॥
ध्यायमानं परं ब्रह्म गङ्गातोये स्थितं परम्।
सूर्याभिसंमुखं पूर्वमुखं वै विश्वतोमुखम्॥ ६॥
साश्रुनेत्रं पुलकितं परमानन्दसंयुतम्।
वरिष्ठं च गरिष्ठं च धर्मिष्ठं चेष्टसेविनम्॥ ७॥
श्रेष्ठं च बन्धुवर्गाणामतिश्रेष्ठं च मानिनाम्।
ज्येष्ठं च भ्रातृवर्गाणां नेष्टं च सुरवैरिणाम्॥ ८॥

Then finding his kingdom infested with the enemies, Indra went to Bṛhaspati who was lodged on the bank of the river Mandākinī. He was adoring the eternal Brahman in the water of the Gaṅgā facing the sun in the east engrossed in blissful *tapas* with wet eyes and the body becoming emotional. He was the best of the sages and extremely glorious besides being extremely religious, devoted towards his family-god, best of his relatives and the people having pride. He was the eldest of the brothers who was disliked by the demons.

दृष्ट्वा गुरुं जपन्तं च तत्र तस्थौ सुरेश्वर:।
प्रहरान्ते गुरुं दृष्ट्वा चोत्थितं प्रणनाम स:॥ ९॥

Finding the teacher seated in the water Indra the god of gods stood there waiting for him. After a *prahara* the teacher got up from his *pūjā* and Indra bowed in reverence to him.

प्रणम्य चरणाम्भोजे रुरोदोच्चैर्मुहुर्मुहु:।
वृत्तान्तं कथयामास ब्रह्मशापादिकं तथा॥ १०॥

Bowing at his feet Indra started crying aloud and then narrated about the curse pronounced on him by the sage Durvāsā.

पुनर्वरो मया लब्धो ज्ञानप्राप्तिं सुदुर्लभाम्।
वैरिग्रस्ता स्वीयपुरीं क्रमेणैव सुरेश्वर:॥ ११॥

At that very moment Indra also informed the sage that he has been blessed to get back his kingdom in due course of time. This is the boon and the eternal knowledge which has been received by me from Durvāsā.

शिष्यस्य वचनं श्रुत्वा सतां बुद्धिमतां वर:।
बृहस्पतिरुवाचेदं कोपरक्तान्तलोचन:॥ १२॥

On hearing the words, intelligent Bṛhaspati got enraged and with his eyes red in anger said to him.

बृहस्पतिरुवाच

श्रुतं सर्वं सुरश्रेष्ठ मारोदीर्वचनं शृणु।
न कातरो हि नीतिज्ञो विपत्तौ स्यात्कदाचन॥ १३॥

Bṛhaspati said—O best of the gods, I have heard everything. You stop crying and listen to my words. The wise people do not lose heart at the time of misfortune.

संपत्तिर्वा विपत्तिर्वा नश्वरा स्वप्नरूपिणी।
पूर्वस्यकर्मायत्ता च स्वयं कर्त्ता तयोरपि॥ १४॥

Fortune and misfortune are both perishable and are like a dream which are governed by the earlier deeds because they are created by one's own doing.

सर्वेषां च भ्रमत्येव शश्वज्जन्मनि जन्मनि।
चक्रनेमिक्रमेणैव तत्र का परिदेवना॥ १५॥

Because of this they keep on rotating in the life of a person like a potter's wheel. Therefore it is of no use to grieve over them.

भुङ्क्ते हि स्वकृतं कर्म सर्वत्रापि च भारते।
शुभाशुभं च यत्किंचित्स्वकर्मफलभुक्पुमान्॥ १६॥
नाभुक्तं क्षीयते कर्मकल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥ १७॥

One gets the result of one's own deeds in the land of Bhārata. Whatever good or bad deeds are performed by him, he surely has to face the result.

Because the deeds never vanish even after the lapse of hundreds and crores of *kalpas*, one has to reap the result of the good or bad deeds performed by him.

इत्येवमुक्तं वेदे च कृष्णेन परमात्मना।
साम्नि कौथुमशाखायां संबोध्य स्वकुलोद्भवम्॥ १८॥

Lord Kṛṣṇa had advised his people accordingly in the *Kauthumīśākhā* of the *Sāmaveda*.

जन्म भोगावशेषे च सर्वेषां कृतकर्मणाम्।
अनुरूपं च तेषां वै भारतेऽन्यत्र चैव हि॥ १९॥

If the results of some of the deeds are left out in one birth, he has to face them in the next birth.

कर्मणा ब्रह्मशापं च कर्मणा च शुभाशिषम्।
कर्मणा च महालक्ष्मीं लभेद्दैन्यं च कर्मणा॥ २०॥

Because with the performing of deeds one receives a curse, a boon, all the riches or poverty.

कोटिजन्मार्जितं कर्म जीविनामनुगच्छति।
न हि त्यजेद्विना भोगात्तं छायेव पुरंदर॥ २१॥

O Indra, therefore, the deeds performed in crores of births and accumulated earlier follows a person like his shadow and do not leave him unless he faces the result.

कालभेदे देशभेदे पात्रभेदे च कर्मणाम्।
न्यूनताऽधिकता वाऽपि भवेदेव हि कर्मणाम्॥ २२॥
वस्तुदाने च वस्तूनां समं पुण्यं समं दिने।
दिनेभेदे कोटिगुणमसंख्यं वाऽधिकं तत:॥ २३॥

There could be a difference in time, country, the actors or increase or decrease in the deeds as a person receives and ordinary merit by giving away things in charity on ordinary days and on certain occasion by offering things in charity the merit is multiplied to crores of times or even more than that.

समदेशे च वस्तूनां दाने पुण्यं समं वृषन्।
देशभेदे कोटिगुणमसंख्यं वाऽधिकं तत:॥ २४॥

Similarly by making offering to in ordinary countries, one gets the normal merit and by offering in sacred places, the merit is increased manifold or even more than that.

समे पात्रे समं पुण्यं वस्तूनां कर्तुरेव च।
पात्रभेदे शतगुणमसंख्यं वा ततोऽधिकम्॥ २५॥

Similarly by preferring charity of the normal things, the performer receives the normal merit but by offering the same to some competent person the merit is increased manifold.

यथा फलन्ति सस्यानि न्यूनान्यप्यधिकानि च।
कर्षकाणां क्षेत्रभेदे पात्रभेदे फलं तथा॥ २६॥

As the seeds sown by the farmers sprout variously, similarly by offering charity to certain people one gets the merit differently.

सामान्यदिवसे विप्रे दानं समफलं भवेत्।
अमायां रविसंक्रान्त्यां फलं शतगुणं भवेत्।
चातुर्मास्यां पौर्णमास्यामनन्तफलमेव च॥ २७॥
ग्रहणे शशिनः कोटिगुणं च फलमेव च।
सूर्यस्य ग्रहणे चापि ततो दशगुणं फलम्॥ २८॥
अक्षयायामक्षयं चाप्यसंख्यफलमुच्यते।
एवमन्यत्र पुण्याहे फलाधिक्यं भवेदिह॥ २९॥

If a charity is given to a Brāhmaṇa on an ordinary day, one gets the ordinary merit but if the same is given on a moonless day or on the first day of the month, the merit is multiplied considerably. In the *Cāturmāsya* (four months of the rainy season), on the full moon day, the day of solar or lunar eclipse, one earns ten times more merit. On the *Akṣya-tṛtīyā* day, one gets the merit beyond measure. Similarly on the other sacred days, one achieves great merit.

यथा दाने तथा स्नाने जपे वै पुण्यकर्मसु।
एवं सर्वत्र बोद्धव्यं नराणां कर्मणां फलम्॥ ३०॥

As one gets more or less merit by offering charity, taking a bath at holy places, performing of *japam* and other noble deeds, similarly human beings achieve merit more or less according to the occasion.

सामान्यदेशे दानं च विप्रे समफलं भवेत्।
तीर्थे देवगृहे चैव फलं शतगुणं स्मृतम्॥ ३१॥

As by making an offering to a Brāhmaṇa at an ordinary place, one gets the normal merit but when the offering is made in the temple of the god, the merit increases to hundred times more.

गङ्गायां वै कोटिगुणं क्षेत्रे नारायणेऽव्ययम्।
कुरुक्षेत्रे बदर्यां च काश्यां कोटिगुणं तथा॥ ३२॥
यथा च वै कोटिगुणं तथा वै विष्णुमन्दिरे।
केदारे वै लक्षगुणं हरिद्वारे तथा फलम्॥ ३३॥
पुष्करे भास्करक्षेत्रे दशलक्षगुणं फलम्।
एवं सर्वत्र बोद्धव्यं फलाधिक्यं क्रमेण च॥ ३४॥

The merit one achieves by bathing in the Gaṅgā multiplies to crores of times, but by doing so in the *Nārāyaṇa-kṣetra*, it is beyond measure and in the Kurukṣetra, Badrīkāśrama and Kāśī, the merit multiplies to crores of time. As one gets the merit crores of times more in the above sacred places, similarly one gets a merit crores of times greater than offering something in charity in the temple of Viṣṇu. The merit is multiplied to lakhs of times at Kedāra and Haridvāra. At Puṣ kara and *Bhāskara-kṣetra* it is multiplied to ten lakh times. Thus the merit goes on increasing according to the place or time.

सामान्यब्राह्मणे दानं सममेव फलं लभेत्।
लक्षं त्रिसंध्यं पूते च पण्डिते च जितेन्द्रिये॥ ३५॥
विष्णुमन्त्रोपासके च बुधे कोटिगुणं फलम्।
एवं सर्वत्र बोद्धव्यं फलाधिक्यं गुणाधिके॥ ३६॥

By offering charities to the simple Brāhmaṇas, one gets the simple merits but when the charity is given to a well-read Brāhmaṇa devoted to Viṣṇu, the merit is increased to crores of times. Similarly with the increase in the qualities, the merit is also increased.

यथा दण्डेन सूत्रेण शरावेण जलेन च।
कुम्भं निर्माति चक्रेण कुम्भकारो मृदा भुवि॥ ३७॥
तथैव कर्मसूत्रेण फलं धाता ददाति च।
यस्याऽऽज्ञया सृष्टिविधौ तं च नारायणं भज॥ ३८॥

As the potter makes the vases with his potter's wheel, mud, the earth and water similarly Brahmā at the time of creation also bestows the merit on everyone on the basis of the deeds. Therefore, you better recite the name of Nārāyaṇa.

स विधाता विधातुश्च पातुः पाता जगत्त्रये।
स्त्रष्टुः स्रष्टा च संहर्तुः संहर्ता कालकालकः॥३९॥

In the three worlds he happens to be the creator of the creator, protector of the three worlds, creator of Brahmā, destroyer of the destroyer and gives death to the god of death.

महाविपत्तौ संसारे यः स्मरेन्मधुसूदनम्।
विपत्तौ तस्य संपत्तिर्भवेदित्याह शङ्करः॥४०॥

At the time of great misfortune, if one recites the name of the lord, he achieves fortune even at the time of great misfortune. This has been ordained by lord Śiva.

इत्येवमुक्त्वा जीवश्च समालिङ्ग्य सुरेश्वरम्।
दत्त्वा शुभाशिषं चेष्टं बोधयामास नारद॥४१॥

O Nārada, thus speaking Bṛhaspati embraced Indra the god of gods and blessing him imparted the divine knowledge to him.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० लक्ष्म्यु०
बृहस्पतिमहेन्द्रसंवादे कर्मफलनिरूपणं नाम
सप्तत्रिंशोऽध्यायः॥३७॥

अथ अष्टत्रिंशोऽध्यायः

Chapter – 38

The churning of the Ocean

नारायण उवाच

हरिं ध्यात्वा हरिर्ब्रह्मञ्जगाम ब्रह्मणः सभाम्।
बृहस्पतिं पुरस्कृत्य सर्वैः सुरगणैः सह॥ १॥

Nārāyaṇa said—Indra reciting the name of Nārāyaṇa went to Brahmā with all the gods under the leadership of Bṛhaspati.

शीघ्रं गत्वा ब्रह्मलोकं दृष्ट्वा च कमलोद्भवम्।
प्रणेमुर्देवताः सर्वा गुरुणा सह नारद॥ २॥

O Nārada, reaching there quickly together with the teacher Bṛhaspati and Indra found Brahmā there who was born out of the lotus and bowed before him.

वृत्तान्तं कथयामास सुराचार्यो विधिं विभुम्।
प्रहस्योवाच तच्छ्रुत्वा महेन्द्रं कमलोद्भवः॥ ३॥

Thereafter Bṛhaspati the teacher of all the gods narrated the entire story to Brahmā, on hearing which he smiled and said to Indra.

ब्रह्मोवाच

वत्स मद्वंशजातोऽसि प्रपौत्रो मे विचक्षणः।
बृहस्पतेश्च शिष्यस्त्वं सुराणामधिपः स्वयम्॥ ४॥

Brahmā said—O son, you are born in my race and happen to be my intelligent grandson; you are the pupil of Bṛhaspati and happen to be the lord of gods.

मातामहस्ते दक्षश्च विष्णुभक्तः प्रतापवान्।
कुलत्रयं यस्य शुद्धं कथं सोऽहंकृतो भवेत्॥ ५॥

Your great maternal grandfather had also been a glorious devotee of Viṣṇu. Therefore the one whose three races are purified how could be become arrogant?

माता पतिव्रता यस्य पिता शुद्धो जितेन्द्रियः।
मातामहो मातुलश्च कथं सोऽहंकृतो भवेत्॥ ६॥
जनः पैतृकदोषेण दोषान्मातामहस्य च।
गुरोर्दोषान्नीतिदोषैर्हरिद्वेषी भवेद्ध्रुवम्॥ ७॥

Because the one, who has a chaste mother, a chaste father and whose maternal grandfather as well as the maternal uncle are quite pure and self-disciplined, how can he become proud? The sins of the father, maternal grandfather and the teacher are envious to the lord.

सर्वान्तरात्मा भगवान्सर्वदेहेष्ववस्थितः।
यस्य देहात्स प्रयाति स शवस्तत्क्षणं भवेत्॥ ८॥।

The one who pervades the bodies of all in the form of a soul and the same soul when it departs from the body, a person becomes dead.

मनोऽहमिन्द्रियेशश्च ज्ञानरूपो हि शङ्करः।
असवः प्रकृतिर्विष्णुर्बुद्धिर्भगवती सती॥ ९॥
निद्रादयः शक्तयश्च ताः सर्वाः प्रकृतेः कलाः।
आत्मनः प्रतिबिम्बं च जीवो भोगी शरीरभृत्॥ १०॥

I happen to be the mind in the body who controls the organs of the senses. Lord Śiva is all

knowledgeable. Śiva is the life while goddess Bhagavatī has the form of Prakṛti who controls sleep and all other natural rays. The *Jīva* happens to be the shadow of the soul who remains in the body and feeding the body has to experience pleasure and pain.

आत्मनीशे गते देहात्सर्वे यान्ति ससंभ्रमात्।
यथा वर्त्मनि गच्छन्तं नरदेवमिवानुगाः॥ ११॥
अहं शिवश्च शेषश्च विष्णुर्धर्मो महान्विराट्।
वयं यदंशा भक्ताश्च तत्पुष्पं न्यक्कृ तं त्वया॥ १२॥

As the attendants follow the king, similarly at the time of the departure of the soul from the body, the mind and other organs of the senses follow him. Thus the one to whom Śiva, myself, Śeṣa, Viṣṇu, Dharma, Mahāvirāṭ and other gods are devoted and also form part of him, the same lord has been humiliated by you.

शिवेन पूजितं पादपद्मं पुष्पेण येन च।
तच्च दुर्वाससा दत्तं दैवेनान्यकृतं सुर॥ १३॥
तत्पुष्पं मस्तके यस्य कृष्णपादाब्जतश्च्युतम्।
सर्वेषां वै सुराणां स तत्पूजा पुरतो भवेत्॥ १४॥
दैवेन वञ्चितस्त्वं च दैवं च बलवत्तरम्।
भाग्यहीनं जनं मूढं को वा रक्षितुमीश्वरः॥ १५॥

O god, the flower with which Śiva has adored at the feet of the lord, the same flower was handed over by Śeṣa to Durvāsā which was given to you and you showed disrespect to the same.

कृष्णं न मन्यते यो हि श्रीनाथं सर्ववन्दितम्।
प्रयाति रुष्टा तद्दासी महालक्ष्मीर्विहाय तम्॥ १६॥

All the gods adore the person on whose head the flower is placed after its getting separated from the feet of lord Viṣṇu. You have therefore been separated by the destiny (from the fortune) which is quite powerful. Who can be competent enough to save such an unfortunate and a foolish fellow? The one who does not respect Kṛṣṇa who is the lord of Lakṣmī, his beloved Mahālakṣmī also gets annoyed with him and leaving him moves elsewhere.

शतयज्ञेन या लब्धा दीक्षितेन त्वया पुरा।
सा श्रीर्गताऽधुना कोपात्कृष्णनिर्माल्यवर्जनात्॥ १७॥
अधुना गच्छ वैकुण्ठं मया च गुरुणा सह।
निषेव्य तत्र श्रीनाथं श्रियं प्राप्स्यसि तद्वरात्॥ १८॥

The merits you had earned in earlier times by performing a hundred *yajñas* have vanished because of your showing disrespect to the flower of lord Kṛṣṇa as a result of which the goddess of fortune has left you for some other places. Therefore you get along with me just now together with Bṛhaspati to the abode of lord Viṣṇu and regain you last fortune by adoring him.

इत्येवमुक्त्वा स ब्रह्मा सर्वैः सुरगणैः सह।
शीघ्रं जगाम वैकुण्ठं यत्र श्रीशस्तया सह॥ १९॥

Thus speaking, Brahmā quickly moved towards Vaikuṇṭha, together with all the gods, where the lord of Lakṣmī was residing.

तत्र गत्वा परं ब्रह्म भगवन्तं सनातनम्।
दृष्ट्वा तेजःस्वरूपं च प्रज्वलन्तं स्वतेजसा॥ २०॥
ग्रीष्ममध्याह्नमार्तण्डशतकोटिसमप्रभम्।
शान्तं चानादिमध्यान्तं लक्ष्मीकान्तमनन्तकम्॥ २१॥
चतुर्भुजैः पार्षदैश्च सरस्वत्या स्तुतं नतम्।
भक्त्या चतुर्भिर्वेदैश्च गङ्गया परिषेवितम्॥ २२॥

Reaching there, they had an audience with lord Nārāyaṇa who was the form of *tejas* and was illumining with his own lustre. He had the glory resembling crores of the suns of the mid-day of the summer season. He was peaceful, eternal, without beginning or end, lord of Lakṣmī, beyond measure, having four arms, being prayed to by Sarasvatī and the four Vedas with devotion, besides being served by the goddess Gaṅgā.

तं प्रणेमुः सुराः सर्वे मूर्ध्ना ब्रह्मपुरोगमाः।
भक्तिनम्राः साश्रुनेत्रास्तुष्टुवुः पुरुषोत्तमम्॥ २३॥

Thereafter placing Brahmā in the forefront, with their minds filled with devotion and humility, their eyes having been filled with tears all the gods bowed in reverence to lord Viṣṇu.

Thereafter, they started offering prayers to lord Viṣṇu.

वृत्तान्तं कथयामास स्वयं ब्रह्मा कृताञ्जलिः।
रुरुदुर्देवताः सर्वाः स्वाधिकारच्युताश्च ताः॥२४॥

Brahmā then narrated the entire story of lord Viṣṇu. All the gods were crying aloud having been deprived of their riches.

स चापश्यत्सुरगणं विपद्ग्रस्तं भयाकुलम्।
वस्त्रभूषणशून्यं च वाहनादिविवर्जितम्॥२५॥

The lord looked at the gods who were overpowered by misfortune, terrified and were deprived of the ornaments, costumes and vehicles.

शोभाशून्यं हतश्रीकं परिवारैरनावृतम्।
उवाच कातरं दृष्ट्वा विपन्नभयभञ्जनः॥२६॥

They had lost the grace and were surprised at having been deprived of their families. They were desperate and took refuge under the lord. Finding them in such a miserable condition the lord spoke.

नारायण उवाच

मा भैर्ब्रह्मन्हे सुराश्च भयं किं वो मयि स्थिते।
दास्यामि लक्ष्मीमचलां परमैश्वर्यवर्धिनीम्॥२७॥
किंच मद्वचनं किंचिच्छ्रूयतां समयोचितम्।
हितं सत्यं सारभूतं परिणामसुखावहम्॥२८॥

Nārāyaṇa said—O Brahman and other gods, don't be afraid. Why should you worry when I am there? I shall bestow the imperishable Lakṣmī which will increase your riches but before doing so you just listen to what I have to say. These words will be beneficial, truthful and will provide welfare to you in future according to the time.

जनाश्चासंख्यविश्वस्था मदधीनाश्च संततम्।
यथा तथाऽहं मद्भक्तैः पराधीनः स्वतन्त्रकः॥२९॥

As the innumerable people are living in the universe under me, similarly in spite of my being quite independent I remain under the command of my devotees.

यो यो रुष्टो हि मद्भक्ते मत्परे हि निरङ्कुशः।
तद्गृहेऽहं न तिष्ठामि पद्मया सह निश्चितम्॥३०॥

Because of this, it is sure that whosoever gets annoyed with my devotees who always remain engrossed in my devotion, Lakṣmī leaves their place.

दुर्वासाः शंकरांशश्च वैष्णवो मत्परायणः।
तच्छापादागतोऽहं च सश्रीको वो गृहादपि॥३१॥
यत्र शङ्खध्वनिर्नास्ति तुलसी च शिलार्चनम्।
न भोजनं च विप्राणां न पद्मा तत्र तिष्ठति॥३२॥

Durvāsā happens to be a ray of Śiva and is a Vaiṣṇava residing in my place. Because of the curse pronounced by him, I had to leave your place together with Lakṣmī.

मद्भक्तानां च मे निन्दा यत्र यत्र भवेत्सुराः।
महारुष्टा महालक्ष्मीस्ततो याति पराभवात्॥३३॥

The place where the conches are not blown, Tulasī and *Śālagrāma* are not adored, the Brāhmaṇas are not served with food, Lakṣmī does not stay, O gods, the place where my devotees are denounced, the goddess Lakṣmī gets annoyed and because of the humiliation, she leaves that place.

मद्भक्तिहीनो यो मूढो यो भुङ्क्ते हरिवासरे।
मम जन्मदिने चापि याति श्रीस्तद्गृहादपि॥३४॥

Such of the people as are deprived of my devotion and take food on *Ekādaśī* day or on my birthday, Lakṣmī leaves their abodes.

मन्नामविक्रयी यश्च विक्रीणाति स्वकन्यकाम्।
यत्रातिथिर्न भुङ्क्ते च मत्प्रिया याति तद्गृहात्॥३५॥
पापिनां यो गृहं याति शूद्रश्राद्धान्नभोजिनाम्।
महारुष्टा ततो याति मन्दिरात्कमलालया॥३६॥
शूद्राणां शवदाही च भाग्यहीनश्च वाडवः।
याति रुष्टा तद्गृहाच्च देवी कमलवासिनी॥३७॥

The one who sells away my name or his own daughter, the place where the guests are not served with food, such a place is deserted by Lakṣmī. The one who goes to the house of Śūdras for consuming the *śrāddha* food, Lakṣmī

leaves his place. The Brāhmaṇa, who burns the bodies of the Śūdras, Lakṣmī leaves the place of such an unfortunate Brāhmaṇa.

शूद्राणां सूपकारो यो ब्राह्मणो वृषवाहकः।
तत्तोयपानभीता च कमला याति तद्गृहात्।।३८।।

The one who is the store-keeper of Śūdras or works for loading the bullocks, Lakṣmī leaves the place of that Brāhmaṇa.

विप्रो यवनसेवी च देवलः शूद्रयाजकः।
ततोऽपमानभीता च वैष्णवी याति तद्गृहात्।।३९।।
विश्वासघाती मित्रघ्नो नरघाती कृतघ्नकः।
अगम्यां याति यो विप्रो मद्भार्या याति तद्गृहात्।।४०
अशुद्धहृदयः क्रूरो हिंसको निन्दको द्विजः।
ब्राह्मण्यां शूद्रजातश्च याति देवी च तद्गृहात्।।४१।।

The one who takes to the service of the *yavanas* or the one who is a temple priest or the one who performs *yajña* for Śūdras, such a type of Brāhmaṇas loses the grace of Lakṣmī. The one who betrays the faith of others, indulges in the killing of a friend or the killing of a person, the one who is ungrateful or visits the place of a Brāhmaṇa whose house is not to be visited, Lakṣ mī leaves that place. The one who has a polluted mind, is cruel, heartless, the one who denounces others or the one who was born from a Brāhmaṇa lady having a Śūdra husband, Lakṣmī leaves that place.

यो विप्रः पुंश्चलीपुत्रो महापापी च तत्पतिः।
अवीरान्नं च यो भुङ्क्ते तस्माद्याति जगत्प्रसूः।।४२।।
तृणं छिनत्ति नखरैस्तैर्वा यो हि लिखेन्महीम्।
जिह्मो वा मलवासाश्च सा प्रयाति च तद्गृहात्।।४३।।
सूर्योदये च द्विर्भोजी दिवाशायी च वाडवः।
दिवा मैथुनकारी च तस्माद्याति हरिप्रिया।।४४।।

A Brāhmaṇa, who happens to be the son of an unchaste lady or is the husband of an unchaste lady or the one who eats the food a widow, the goddess Lakṣmī leaves that place. He who breaks the straw with nail, the diggers of the earth, is deceitful or is clad in dirty clothes, has to lose the grace of Lakṣmī. The one who eats twice at dawn, sleeps during the day time or the one who indulges in love-sport during the day, such a Brāhmaṇa is deprived of Lakṣmī.

आचारहीनो यो विप्रो यश्च शूद्रप्रतिग्रही।
अदीक्षितो हि यो मूढस्तस्माल्लोला प्रयाति च।।४५।।
स्निग्धपादश्च नग्नो वा यः शेते ज्ञानदुर्बलः।
शश्वद्धर्मोऽतिवाचालो याति वै तद्गृहात्सती।।४६।।

Those who receive charity from a Śūdra having no character, a Brāhmaṇa who is unmindful of the direction, the goddess Lakṣmī leaves their place. Such of the people who sleep with the feet rubbed with oil or sleep naked or those who make tall claims about *dharma*, Lakṣ mī deserts the houses of such people.

शिरस्नातश्च तैलेन योऽन्यदङ्गमुपस्पृशेत्।
स्वाङ्गे च वादयेद्वाद्यं रमा याति च तद्गृहात्।।४७।।
व्रतोपवासहीनो यः संध्याहीनोऽशुचिर्द्विजः।
विष्णुभक्तिविहीनो यस्तस्माद्याति हरिप्रिया।।४८।।

The one who applies oil on his body after taking a bath or the one who beats his body like a drum, Lakṣmī leaves that place. A Brāhmaṇa, who is deprived of the *vratas* or fasting and remains unclean or is deprived of the devotion of lord Viṣṇu, Lakṣmī leaves their place.

ब्राह्मणान्निन्दयेद्यो हि तान्वै द्वेष्टि च संततम्।
हिंसाकारी दयाहीनो याति सर्वप्रसूस्ततः।।४९।।
यत्र यत्र हरेरर्चा हरेरुत्कीर्तनं शुभम्।
तत्र तिष्ठति सा देवी कमला सर्वमङ्गला।।५०।।

The one who denounces the Brāhmaṇas becoming envious of them or is violent and heartless, the goddess Lakṣmī never remains in that place. Wherever the name of the lord is recited or *pūjā* is performed, the goddess Lakṣmī always remains there.

यत्र प्रशंसा कृष्णास्य तद्भक्तस्य पितामह।
सा च कृष्णप्रिया देवी तत्र तिष्ठति संततम्।।५१।।
यत्र शङ्खध्वनिः शङ्खः शिला च तुलसीदलम्।
तत्सेवा वन्दनं ध्यानं तत्र सा तिष्ठति स्वयम्।।५२।।

O grandfather, wherever lord Kṛṣṇa and his devotees are always praised, the goddess Lakṣmī

always stays there. Wherever the conch is blown, *Śālagrāma* stone and the leaves of Tulasī are adored, goddess Lakṣmī always remains there.

शिवलिङ्गार्चनं यत्र तस्य चोत्कीर्तनं शुभम्।
दुर्गार्चनं तद्गुणाश्च तत्र पद्मनिवासिनी॥५३॥
विप्राणां सेवनं यत्र तेषां वै भोजनं शुभम्।
अर्चनं सर्वदेवानां तत्र पद्ममुखी सती॥५४॥

The place, where the *Śivaliṅga* is adored, its glory is recited, the adoration of Durgā is performed reciting her glory, the goddess Lakṣmī, who emerges from the lotus, always remains there. The place where the Brāhmaṇas are respected and served with pure food and the place where the gods are adored, the lotus-faced Lakṣmī always remained there.

इत्युक्त्वा च सुरान्सर्वान्रमामाह रमापतिः।
क्षीरोदसागरे जन्म लभस्व कलया रमे॥५५॥

Thus speaking to all the gods lord Viṣṇu - the husband of Lakṣmī - then spoke to her, "O Lakṣmī, you go and take a birth from the ray of your body in the ocean of milk."

इत्युक्त्वा तां जगन्नाथो ब्रह्माणं पुनराह च।
मथित्वा सागरं लक्ष्मीं देवेभ्यो देहि पद्मज॥५६॥
इत्युक्त्वा कमलाकान्तो देवश्चान्तरधान्मुने।
देवश्चिरेण कालेन ययुः क्षीरोदसागरम्॥५७॥

Thus speaking to Lakṣmī, the lord then spoke to Brahmā : O Brahmā, you were born out of the lotus. By churning the ocean restore Lakṣmī to the gods. O sage, Viṣṇu the lord of Kamalā, then disappeared and the gods reached the ocean of milk after many days.

मन्थानं मन्दरं कृत्वा कूर्मं कृत्वा च भाजनम्।
रज्जुं कृत्वा वासुकिं च ममन्थुश्चैव सागरम्॥५८॥
धनवन्तरिं च पीयूषमुच्चैःश्रवसमीप्सितम्।
नानारत्नं हस्तिरत्नं प्रापुर्लक्ष्मीं पुरातनीम्॥५९॥

Reaching there the gods used Mandarācala as a churning rod, made the tortoise as its base and used Vāsukī as the churning rope. Thereafter they churned the ocean. After churning the ocean the physician Dhanvantrī, the nectar, the pleasant Uccaiśravā horse, several types of gems, the elephant Airāvata besides Lakṣmī emerged from the ocean.

वनमालां ददौ सा च क्षीरोदशायिने मुने।
सर्वेश्वराय रम्याय विष्णवे वैष्णावी सती॥६०॥

O sage, the chaste Vaiṣṇavi placed a garland of flowers around the neck of Viṣṇu who dwells in the ocean of milk and is quite beautiful.

देवैः स्तुता पूजिता च ब्रह्मणा शङ्करेण च।
ददौ दृष्टिं सुरगृहे ब्रह्मशापविमोचिकाम्॥६१॥

The gods prayed to Lakṣmī. Brahmā and Śiva adored her. Thereafter she bestowed her grace on the gods.

प्रापुर्देवाः स्वविषयं दैन्यैर्ग्रस्तं भयङ्करैः।
महालक्ष्मीप्रसादेन वरदानेन नारद॥६२॥
इत्येवं कथितं सर्वं लक्ष्म्युपाख्यानमुत्तमम्।
सुखदं सारभूतं च किं भूयः श्रोतुमिच्छसि॥६३॥

O Nārada, by the grace of Mahālakṣmī and with the boon granted by her, the gods defeated the demons and got back their kingdom. Thus I have narrated the best of the stories of Lakṣmī to you which is quite pleasant and is the essence of the world. What more do you want listen to from me.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० लक्ष्म्युपा० समुद्रमथनं नामाष्टत्रिंशोऽध्याय॥३८॥

अथैकोनचत्वारिंशोऽध्याय:

Chapter – 39

The method of adoration of Lakṣmī

नारद उवाच

हरेरुत्कीर्तनं भद्रं श्रुतं तज्ज्ञानमुत्तमम्।
ईप्सितं लक्ष्म्युपाख्यानं ध्यानं स्तोत्रादिकं वद॥ १॥

Nārada said—I have listened to the recitation of the name of lord Kṛṣṇa which bestows welfare besides the best of his knowledge and the story of Lakṣmī. Now you kindly enlighten me on his *Dhyānam*, *stotra* and other connected details.

हरिणा पूजिता पूर्वं ततो ब्रह्मादिभिस्तथा।
शक्रेण भ्रष्टराज्येन सार्द्धं सुरगणेन च॥२॥
ध्यानेन पूजिता केन विधिना केन वा पुरा।
केन स्तुता वा स्तोत्रेण तन्मे व्याख्यातुमर्हसि॥३॥

First of all lord Viṣṇu adored Lakṣmī followed by Brahmā and Indra who was deprived of his kingdom. Now I would like to know that in the earlier times which one of the gods adored her by which method. What is her *stotra* or *stuti*, you kindly speak out to me.

नारायण उवाच

स्नात्वा तीर्थे पुरा शक्रो धृत्वा धौते च वाससी।
घटं संस्थाप्य क्षीरोदे देवषट्कमपूजयत्॥४॥
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्।
एतान्भक्त्या समभ्यर्च्च्य पुष्पगन्धादिभिस्तथा॥५॥
तत्राऽऽवाह्य महालक्ष्मीं परमैश्वर्यरूपिणीम्।
पूजां चकार देवेशो ब्रह्मणा च पुरोधसा॥६॥

Nārāyaṇa said—In the earlier times, Indra once took a bath in a holy place and clothed himself in pure garments consecrating a vase at the shore of the ocean of milk; he adored all the six deities like Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī. He adored all the deities offering flowers and essence with his heart filled with devotion. Thereafter, consecrating a vase, he invoked Mahālakṣmī the goddess of fortune, adoring her together with Brahmā and Bṛhaspati.

पुरः स्थितेषु मुनिषु ब्राह्मणेषु गुरौ तथा।
देवादिषु च देवेशे ज्ञानानन्दे शिवे मुने॥७॥

O sage, he was accompanied by all the sages, a group of Brāhmaṇa, the teacher Bṛhaspati, all the gods and the all-knowledgeable Śiva.

पारिजातस्य पुष्पं च गृहीत्वा चन्दनोक्षितम्।
ध्यात्वा देवीं महालक्ष्मीं पूजयामास नारद॥८॥

O Nārada, holding the Pārijāta flower soaked in sandal-paste, he adored goddess Lakṣmī quite attentively.

ध्यानं च सामवेदोक्तं यदुक्तं ब्रह्मणे पुरा।
ध्यानेन हरिणा तेन तन्निबोध वदामि ते॥९॥

In the earlier times the lord has apprised Brahmā of the *dhyānam* mentioned in the *Sāmaveda*, which I am repeating to you.

सहस्रदलपद्मस्य कर्णिकावासिनीं पराम्।
शरत्पार्वणकोटीन्दुप्रभाजुष्टकरां वराम्॥१०॥
स्वतेजसा प्रज्वलन्तीं सुखदृश्यां मनोहराम्।
प्रतप्तकाञ्चननिभां शोभां मूर्तिमतीं सतीम्॥११॥
रत्नभूषणभूषाढ्यां शोभितां पीतवाससा।
ईषद्धास्यप्रसन्नास्यां रम्यां सुस्थिरयौवनाम्॥१२॥
सर्वसंपत्प्रदात्रीं च महालक्ष्मीं भजे शुभाम्।
ध्यानेनानेन तां ध्यात्वा चोपहारैः सुसंयुतः॥१३॥
संपूज्य ब्रह्मवाक्येन चोपहाराणि षोडश।
ददौ भक्त्या विधानेन प्रत्येकं मन्त्रपूर्वकम्॥१४॥

The goddess who resides in the lotus of a thousand petals, having the lustre of crores of full moons of the winter season, the best of all, shining with her own lustre, pleasant to look at, quite attractive, having the complexion of molten gold and perfect figure, the chaste lady adorned with all the gem-studded ornaments, clad in yellow garments, wearing a serene smile on his face, extremely beautiful and bestower of all the fortunes who is goddess Mahālakṣmī, I adore her by offering the presents, reciting this *dhyānam*. Indra adored her as advised by Brahmā. He offered the sixteen presents with his mind filled with devotion and reciting the *mantras*.

प्रशंस्यानि प्रहृष्टानि दुर्लभानि वराणि च।
अमूल्यरत्नखचितं निर्मितं विश्वकर्मणा॥
आसनं च विचित्रं च महालक्ष्मि प्रगृह्यताम्॥१५॥

O Mahālakṣmī, I offer to you the gem-studded seat which is difficult to get and is the best of the presents and is studded with valuable gems.

शुद्धं गङ्गोदकमिदं सर्ववन्दितमीप्सितम्।
पापेध्मवह्निरूपं च गृह्यतां कमलालये॥१६॥

O dweller in the abode of lotus, I offer you the water of Gaṅgā which is quite sacred and serves as a burning wood for the destruction of sins.

पुष्पचन्दनदूर्वादिसंयुतं जाह्नवीजलम्।
शङ्खगर्भस्थितं शुद्धं गृह्यतां पद्मवासिनि॥ १७॥

O dweller of the lotus, you please accept the flowers, the sandal-paste, Dūrvā-grass dipped in waters of Gaṅgā which is quite sacred and emerged from the womb of a conch.

सुगन्धियुक्तं तैलं च सुगन्धामलकीजलम्।
देहसौन्दर्यबीजं च गृह्यतां श्रीहरिप्रिये॥ १८॥

O beloved of lord Hari, I offer you the perfumed oil, the fragrant water of Myrobalan, which increases the beauty of the body; you kindly accept it.

वृक्षनिर्यासरूपं च गन्धद्रव्यादिसंयुतम्।
कृष्णाकान्ते पवित्रो वै धूपोऽयं प्रतिगृह्यताम्॥ १९॥

O beloved of Kṛṣṇa, I offer the essence made of the gum of the tree and other fragrant articles; you kindly accept it.

मलयाचलसंभूतं वृक्षसारं मनोहरम्।
सुगन्धियुक्तं सुखदं चन्दनं देवि गृह्यताम्॥ २०॥

O goddess, you kindly accept the sandal-wood which is grown in Malayācala, is the best of the trees, is quite pleasant and fragrant and bestows pleasure.

जगच्चक्षुःस्वरूपं च ध्वान्तप्रध्वंसकारणम्।
प्रदीपं शुद्धरूपं च गृह्यतां परमेश्वरि॥ २१॥
नानोपहाररूपं च नानारससमन्वितम्।
नानास्वादुकरं चैव नैवेद्यं प्रतिगृह्यताम्॥ २२॥

O great goddess, you accept this pure lamp which represents the eyes of the universe and removes darkness. You please accept this *naivedya* of various flavours, which is in the many forms of rewards and much delighted in its taste.

अन्नं ब्रह्मस्वरूपं च प्राणरक्षणकारणम्।
तुष्टिदं पुष्टिदं चान्नं मधुरं प्रतिगृह्यताम्॥ २३॥
शाल्यक्षतसुपक्वं च शर्करागव्यसंयुतम्।
सुस्वादु रम्यं पद्मे च परमान्नं प्रगृह्यताम्॥ २४॥

You accept this sweet food which is the form of Brahma and provides nourishment besides protection of the body. O born of lotus, you accept the *payasam* which is quite pleasant and is made of milk and rice besides sugar.

शर्करागव्यपक्वं च सुस्वादु सुमनोहरम्।
मया निवेदितं लक्ष्मि स्वास्तिकं प्रतिगृह्यताम्॥ २५॥

O goddess Lakṣmī, I offer you *Svāstika* food, which you kindly accept, which is quite tasteful and is made of sugar and cow's milk.

नानाविधानि रम्याणि पक्वानि च फलानि तु।
स्वादुरस्यानि कमले गृह्यतां फलदानि च॥ २६॥
सुरभिस्तनसंभूतं सुस्वादं सुमनोहरम्।
मर्त्यामृतं च गव्यं वै गृह्यतामच्युतप्रिये॥ २७॥

O Kamalā I offer you various types of beautiful, ripe tasty fruits which you kindly accept. O beloved of Acyuta, I offer you cow's milk, which has been extracted from the udder of the cow, is quite tasteful and serves like nectar on the earth.

सुस्वादुरससंयुक्तमिक्षुवृक्षरसोद्भवम्।
अग्निपक्वमपक्वं वा गुडं वै देवि गृह्यताम्॥ २८॥

O goddess, you accept the *guḍa* (sugar-cane balls) which is boiled or unboiled, but is quite tasteful and delicious.

यवगोधूमसस्यानां चूर्णरेणुसमुद्भवम्।
सुपक्वगुडव्याक्तं मिष्टान्नं देवि गृह्यताम्॥ २९॥

O goddess, I offer you the powder of barley, wheat and rice which has been very well fried in the *ghee* made of cow's milk and the *guḍa*. This sweet is quite tasteful and you kindly accept it.

सस्यचूर्णोद्भवं पक्वं स्वास्तिकादिसमन्वितम्।
मया निवेदितं देवि पिष्टकं प्रतिगृह्यताम्॥ ३०॥

O goddess, I offer you the *Svāstika* made of the powdered rice fried in *ghee*; you kindly accept it.

पार्थिवं वृक्षभेदं च विविधैर्द्रव्याकारणम्।
सुस्वादुरससंयुक्तमैक्षवं प्रतिगृह्यताम्॥ ३१॥

You accept the sugar-cane which is the for making many of the sweets and is filled with enough of juice.

शीतवायुप्रदं चैव दाहे च सुखदं परम्।
कमले गृह्यतां चेदं व्यजनं श्वेतचामरम्॥ ३२॥

O Kamalā, you accept this fan which is like a white fly-whisk, provides cool air during the summer and is quite comfortable.

ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
जिह्वाज्ड्यच्छेदकरं ताम्बूलं देवि गृह्यताम्॥ ३३॥
सुवासितं शीतलं च पिपासानाशकारणम्।
जगज्जीवनरूपं च जीवनं देवि गृह्यताम्॥ ३४॥

O goddess, you accept the best of the betels which contains camphor and is quite tasteful being fragrant. O goddess, you accept the scented water, enriches coolness and removes thirst and is the life of the universe. You kindly accept it.

देहसौन्दर्यबीजं च सदा शोभाविवर्द्धनम्।
कार्पासजं च कृमिजं वसनं देवि गृह्यताम्॥ ३५॥
रत्नस्वर्णविकारं च देहसौख्यविवर्द्धनम्।
शोभाधरं श्रीकरं च भूषणं प्रतिगृह्यताम्॥ ३६॥

O goddess, you accept the cloth made of cotton as well as silk which increases the beauty of the body; you accept the ornaments made of gold and gems which increases the beauty of the body.

नानाकुसुमनिर्माणं बहुशोभाप्रदं परम्।
सुरलोकप्रियं शुद्धं माल्यं देवि प्रगृह्यताम्॥ ३७॥
शुद्धिदं शुद्धिरूपं च सर्वमङ्गलमङ्गलम्।
गन्धवस्तुद्भवं रम्यं गन्धं देवि प्रगृह्यताम॥ ३८॥

O goddess, you accept the garland of fragrant flowers, which is quite sacred. O goddess, you accept this essence which is pure, sacred and provides welfare to all and has been extracted from fragrant things.

पुण्यतीर्थोदकं चैव विशुद्धं शुद्धिदं सदा।
गृह्यतां कृष्णकान्ते त्वं रम्यमाचम्मीयकम्॥ ३९॥
रत्नसारैः संग्रथितं पुष्पचन्दनसंयुतम्।
रत्नभूषणभूषाढयं सुतल्पं प्रतिगृह्यताम॥ ४०॥

O goddess of lord Kṛṣṇa, you accept this sipping water which belongs to the sacred place, is quite auspicious and purifies everything. You accept this bed which is filled with flowers and sandal-paste and is adorned with gem-studded ornaments.

यद्यद्द्रव्यममपूर्वं च पृथिव्यामतिदुर्लभम्।
देवभूपाद्यभोग्यं च तद्द्रव्यं देवि गृह्यताम॥ ४१॥
द्रव्याण्येतानि दत्त्वा वै मूलेन च पुरंदरः।
मूलं जजाप भक्त्या च दशलक्षं विधानतः॥ ४२॥

O goddess, you accept the articles offered by me which are quite difficult to get on earth and which are used by the kings and the gods. Thus Indra offered the various articles to the goddess reciting the basic *mantra* with great devotion. Thereafter he recited the basic-*mantra* for ten lakh times.

जपेन दशलक्षेण मन्त्रसिद्धिर्बभूव ह।
मन्त्रश्च ब्रह्मणा दत्तः कल्पवृक्षश्च सर्वदा॥ ४३॥

After performing *japam* for ten lakhs times, Indra met with success. Thus Brahmā gave away the *mantra* as well as the *kalpavṛkṣa* for all times to come.

लक्ष्मीर्माया कामवाणी ततः कमलवासिनी।
स्वाहान्तो वैदिको मन्त्रराजोऽयं द्वादशाक्षरः॥ ४४॥
श्रीं ह्रीं क्लीं ऐं कमलवासिन्यै स्वाहा।
कुबेरोऽनेन मन्त्रेण सर्वैश्वर्यमवाप्तवान्॥ ४५॥
राजराजेश्वरो दक्षः सावर्णिर्मनुरेव च।
मङ्गलोऽनेन मन्त्रेण सप्तद्वीपवतीपतिः॥ ४६॥
प्रियव्रतोत्तानपादौ केदारो नृप एव च।
एते च सिद्धा राजेंद्रा मन्त्रेणानेन नारद॥ ४७॥
सिद्धे मन्त्रे महालक्ष्मीर्ददौ शक्राय दर्शनम्।
रत्नेन्द्रव्यूहखचितविमानस्था वरप्रदा॥ ४८॥
सप्तद्वीपवतीं पृथ्वीं छादयन्ती त्विषा च सा।
श्वेतचम्पकवर्णाभा रत्नभूषणभूषिता॥ ४९॥
ईषद्धास्यप्रसन्नास्या भक्तानुग्रहकारिका।
बिभ्रती रत्नमालां च कोटिचन्द्रसमप्रभा॥ ५०॥

दृष्ट्वा जगत्प्रसूं शान्तां तां तुष्टाव पुरंदरः।
पुलकाङ्कितसर्वाङ्गः साश्रुनेत्रः कृताञ्जलिः॥५१॥
ब्रह्मणा च प्रदत्तेन स्तोत्रराजेन संयतः।
सर्वाभीष्टप्रदेनैव वैदिकेनैव तत्र च॥५२॥

The ten letter mantra becomes the chief of the *mantras* with the addition of Lakṣmī, Māyā, Kāmavāṇī and Kamalavāsa besides the word svāhā as a suffix – 'श्रीं ह्रीं क्लीं ऐं कमलवासिन्यै स्वाहा' Kubera had achieved all the riches by reciting all these *mantras* and he became the lord of all the riches. Dakṣa, Sāvarṇi also became Manu by reciting the same and Maṅgala because of the same became the lord of the seven continents on earth. O Nārada, Priyavrata, Uttānapāda and Kedārnātha besides several others gained success by the reciting of the *mantra*. When Indra met with success with the reciting of this *mantra*, Lakṣmī appeared before him who was mounted on a throne studded with heaps of gems, bestowed the boons and her lustre pervaded the entire universe. She had the lustre of the white lotus flowers and the glory of her body was increasing with the gem-studded ornaments worn by her. She was wearing a serene smile on her face. She was always graceful to her devotees and wore the garland of gems having the lustre of crores of full moons. Thus the peaceful Lakṣ mī who happens to be the mother of the universe was adored by the gods with their minds filled with emotions, the eyes filled with tears and they offered prayers with folded hands reciting the *stotra* given to them for Brahmā.

इन्द्र उवाच

ॐ नमः कमलवासिन्यै नारायण्यै नमो नमः।
कृष्णप्रियायै सारायै पद्मायै च नमो नमः॥५३॥

Indra said—I bow in reverence to the goddess who resides in the lotus, the one who is Nārāyaṇī I bow to her. She is the beloved of lord Kṛṣṇa and is also called Padmā. I bow to her again and again.

पद्मपत्रेक्षणायै च पद्मास्यायै नमो नमः।
पद्मासनायै पद्मिन्यै वैष्णव्यै च नमो नमः॥५४॥
सर्वसंपत्स्वरूपायै सर्वदात्र्यै नमो नमः।
सुखदायै मोक्षदायै सिद्धिदायै नमो नमः॥५५॥

She has the eyes resembling the lotus leaf, besides having the lotus-like face I bow in reverence to her. She uses lotus at her feet and in Vaiṣṇavī having the lotus-like eyes. I bow in reverence to her. She provides welfare, salvation and success. I bow in reverence to her again and again.

हरिभक्तिप्रदात्र्यै च हर्षदात्र्यै नमो नमः।
कृष्णवक्षःस्थितायै च कृष्णेशायै नमो नमः॥५६॥

She bestows the devotion of the lord besides the pleasures. She always resides in the heart of lord Kṛṣṇa, I bow in reverence to the beloved of Kṛṣṇa.

कृष्णशोभास्वरूपायै रत्नाढ्यायै नमो नमः।
संपत्त्यधिष्ठातृदेव्यै महादेव्यै नमो नमः॥५७॥
सस्याधिष्ठातृदेव्यै च सस्यलक्ष्म्यै नमो नमः।
नमो बुद्धिस्वरूपायै बुद्धिदायै नमो नमः॥५८॥

She is the glory of lord Kṛṣṇa and I bow to the goddess who is adorned with all the ornaments studded with gems. I bow in reverence to the one who is the chief goddess of all the riches and is intelligent.

वैकुण्ठे च महालक्ष्मीर्लक्ष्मीः क्षीरोदसागरे।
स्वर्गलक्ष्मीरिन्द्रगेहे राजलक्ष्मीर्नृपालये॥५९॥
गृहलक्ष्मीश्च गृहिणां गेहे च गृहदेवता।
सुरभिः सा गवां माता दक्षिणा यज्ञकामिनी॥६०॥
अदितिर्देवमाता त्वं कमला कमलालये।
स्वाहा त्वं च हविर्दाने कव्यदाने स्वधा स्मृता॥६१॥

You are Mahālakṣmī in Vaikuṇṭha, Lakṣmī in the ocean of milk, Svargalakṣmī in the house of Indra, Rājalakṣmī in royal places, Gṛhalakṣmī in the houses of the householders. You are the deity of the houses, you are Surabhī the mother of the cows, *dakṣiṇā* the spouse of *yajña*, Aditi the mother of the gods and are the lotus among the lotuses. You are Svāhā for those who perform *yajña* and also Svadhā who offer *Kavya*.

त्वं हि विष्णुस्वरूपा च सर्वाधारा वसुंधरा।
शुद्धसत्त्वस्वरूपा त्वं नारायणपरायणा॥६२॥
क्रोधहिंसावर्जिता च वरदा च शुभानना।
परमार्थप्रदा त्वं च हरिदास्यप्रदा परा॥६३॥

You are the form of Viṣṇu, the ways of everything earning the name of Vasundharā. You possess the purified form and always remain devoted to Nārāyaṇa. You are free from anger, violence and are the bestower of boons. You are pleasant-faced, bestower of *Parmārtha* and bestow the devotion of lord Hari.

यया विना जगत्सर्वं भस्मीभूतमसारकम्।
जीवन्मृतं च विश्वं च शवतुल्यं यया विना॥६४॥

Without you the entire universe looks like dust or without essence, without you the entire universe seems dead in spite of remaining alike.

सर्वेषां च परा तवं हि सर्वबान्धवरूपिणी।
यया विना न संभाष्यो बान्धवैर्बान्धवः सदा॥६५॥
त्वया हीनो बंनधुहीनस्त्वया युक्तः सबान्धवः।
धर्मार्थकाममोक्षाणां त्वं च कारणरूपिणी॥६६॥

You are the best of all and are like all the relatives. Without you even the brothers do not remain on talking terms. A person who is deprived of you, is deserted by all the brothers and relatives but the one on whom you shower your grace, always remains surrounded by his brothers. This way you happen to be the granter of *dharma*, *artha*, *kāma* and *mokṣa*.

स्तनंधयानां त्व माता शिशूनां शैशवे यथा।
तथा त्वं सर्वदा माता सर्वेषां सर्वविश्वतः॥६७॥

You happen to be the mother of the entire universe like the infant suckling the milk of its mother.

त्यक्तस्तनो मातृहीनः स चेज्जीवति दैवतः।
त्वया हीनो जनः कोऽपि न जीवत्येव निश्चितम्॥६८॥
सुप्रसन्नस्वरूपा त्वं मे प्रसन्ना भवाम्बिके।
वैरिग्रस्तं च विषयं देहि मह्यं सनातनि॥६९॥

An infant can survive in case he is deprived of the suckling of its mother breasts or it can survive even without its mother, by the move of destiny, but without you no one can survive even for a moment. Therefore as a mother, you be pleased with me since you always remain happy. O eternal one, you restore my riches to me which have been usurped by my enemies.

वयं यावत्त्वया हीना बन्धुहीनाश्च भिक्षुकाः।
सर्वसंपद्विहीनाश्च तावदेव हरिप्रिये॥७०॥

Beloved of Hari, till such time we are deprived of your grace, till such time we shall be deprived of our relatives, besides the riches and the fortune.

राज्यं देहि श्रियं देहि बलं देहि सुरेश्वरि।
कीर्तिं देहि धनं देहि पुत्रान्मह्यं च देहि वै॥७१॥

Therefore, O goddess, you restore our kingdom to us with all the fortune, glory, riches and also get me the son.

कामं देहि मतिं देहि भोगान्देहि हरिप्रिये।
ज्ञानं देहि च धर्मं च सर्वसौभाग्यमीप्सितम्॥७२॥

O beloved of Hari, you fulfil our desire and bestow intelligence on us, make us enjoy all the pleasures and bestow intelligence on us fulfilling all our desires.

सर्वाधिकारमेवं वै प्रभावं च प्रतापकम्।
जयं पराक्रमं युद्धे परमेश्वर्यमेव च॥७३॥
इत्युक्त्वा तु महेन्द्रश्च सर्वैः सुरगणैः सह।
ननाम साश्रुनेत्रोऽयं मूर्ध्ना चैव पुनः पुनः॥७४॥

Therefore, restore all our rights, influence, glory and all the riches lost by us in the war.

Thus speaking, tears started flowing from the eyes of Indra and he bowed in reverence to her again and again.

ब्रह्म च शङ्करश्चैव शेषो धर्मश्च केशवः।
सर्वे चक्रुः परीहारं सुरार्थे च पुनः पुनः॥७५॥

Brahmā, Śiva, Śeṣa, Yama and Keśava besides other gods begged forgiveness again and again.

देवेभ्यश्च वरं दत्त्वा पुष्पमालां मनोहराम्।
केशवाय ददौ लक्ष्मीः संतुष्टा सुरसंसदि॥७६॥

ययुर्देवाश्च संतुष्टाः स्वं स्वं स्थानं च नारद।
देवी ययौ हरेः क्रोडं हृष्टा क्षीरोदशायिनः॥७७॥

Lakṣmī then got pleased and showered her grace on the gods granting a garland of flowers to Keśava.

ययतुस्तौ स्वस्वगृहं ब्रह्मेशानौ च नारद।
दत्त्वा शुभाशिषं तौ च देवेभ्यः प्रीतिपूर्वकम्॥७८॥

Delighted, the gods went back to their respective places and Lakṣmī at the same time went to her abode in the ocean of milk and enjoyed the comforts in the lap of her husband.

इदं स्तोत्रं महापुण्यं त्रिसंध्यं यः पठेन्नरः।
कुबेरतुल्यः स भवेद्राजराजेश्वरो महान्॥७९॥

O Nārada, both Brahmā and Śiva granted pleasant boons to the god and went to their respective places. The one who recites this *stotra* three times during the morning, noon and evening, becomes great like Kubera, the god of riches.

सिद्धस्तोत्रं यदि पठेत्सोऽपि कल्पतरुर्नरः।
पञ्चलक्षजपेनैव स्तोत्रसिद्धिर्भवेन्नृणाम्॥८०॥

In case a person recites it with devotion he will become like a *kalpavṛkṣa;* the one who performs five lakhs of times the *japam* of the *stotra* he meets with success.

सिद्धं स्तोत्रं यदि पठेन्मासमेकं च संयतः।
महासुखी च राजेन्द्रो भविष्यति न संशयः॥८१॥

In case one recites this *siddha-stotra* for a month, he becomes a great king. There is no doubt about it.

नारद उवाच

पुष्पं दुर्वाससा दत्तमस्ति वै यस्य मस्तके।
तस्य सर्वा पुरः पूजेत्युक्तं पूर्वं त्वया प्रभो॥८२॥
तदेव स्थापितं पुष्पं गजेन्द्रस्यैव मस्तके।
यतो जन्म गणेशस्य स च मत्तो वनं गतः॥८३॥
मूर्ध्नि च्छिन्ने गणपतेः शनेर्दृष्ट्या पुरा मुने।
तत्स्कन्धे योजयामास हस्तिमस्तं हरिः स्वयम्॥८४॥
अधुनोक्तं देवषट्कं संपूज्य च पुरंदरः।
पूजयामास लक्ष्मीं च क्षीरोदे च सुरैः सह॥८५॥
अहो पुराणवक्तॄणां दुर्बोधं वचनं नृणाम्।
सुव्यक्तमस्य सिद्धान्तं वद वेदविदां वर॥८६॥

Nārada said—O lord, you had already told me that he on whose head on which the flower would fall, would adored him first and foremost of all. The same flower was placed on the head of the elephant by Indra as a result of which Gaṇeśa was born. Thereafter, that elephant getting intoxicated went to the dense forest. In earlier times, because of the side glance of Śani, the head of Gaṇapati was severed, after which the lord joined the elephant's head on to the trunk of Gaṇapati. Now it is said that Indra had adored the six deities in the ocean of milk and thereafter he adored Lakṣmī. O best of those well-versed in the Vedas, because of this the details in the Purāṇas are difficult to be understood by the people; therefore you kindly clarify this point.

श्रीनारायण उवाच

यदा शशाप शक्रं च दुर्वासा मुनिपुंगवः।
तदा नास्त्येव तज्जन्म पूजाकाले बभूव सः॥८७॥
सुचिरं दुःखिता देवा बभ्रमुर्ब्रह्मशापतः।
पश्चात्प्रापुश्च तां लक्ष्मीं वरेण च हरेर्मुने॥८८॥

Nārāyaṇa said— When the sage Durvāsā pronounced the curse on Indra, Gaṇeśa was not born at that time. He was born while performing the *pūjā*. O sage because of that curse, the gods were wandering here and there with a painful heart. Thereafter they got back Lakṣmī, because of the blessings of the lord.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० लक्ष्म्युपा० लक्ष्मीपूजाविधानं नामैकोनचत्वारिंशोऽध्यायः॥३९॥

अथ चत्वारिंशोऽध्याय:

Chapter – 40

Birth of Svāhā

नारद उवाच

नारायण महाभाग समश्चैव त्वया प्रभो।
रूपेण च गुणैश्चैव यशसा तेजसा त्विषा॥ १॥
त्वमेव ज्ञानिनां श्रेष्ठ: सिद्धानां योगिनां तथा।
तपस्विनां मुनीनां च परो वेदविदां तथा
महालक्ष्म्या उपाख्यानं विज्ञातं महदद्भुतम्॥ २॥
अन्यत्किंचिदुपाख्यानं निगूढं वद सांप्रतम्।
अतीव गोपनीयं यदुपयुक्तं च सर्वत:।
अप्रकाश्यं पुराणेषु वेदोक्तं धर्मसंयुतम्॥ ३॥

Nārada said–O Nārāyaṇa, O Mahābhāga, O lord, no one is comparable to you in beauty, quality, glory, *tejas* and lustre. You are the best of all the intellectuals, *siddhas*, yogīs, mendicants the sages and the best of the people well-versed in the Vedas. I have listened with great devotion, to the auspicious story of Mahālakṣmī as told by you. Now you kindly tell me some other deep story which may be quite secret, beneficial to all as told in the Purāṇas, with the background of the Vedas and is quite religious.

नारायण उवाच

नानाप्रकारमाख्यानमप्रकाश्यं पुराणत:।
श्रुतौ कतिविधं गूढमास्ते ब्रह्मन्सुदुर्लभम्॥ ४॥

Nārāyaṇa said—O Brahmā, there are several types of stories brought out in the Purāṇas. The Vedas also contain several such secret stories which are difficult of access for all.

तेषु यत्सारभूतं च श्रोतुं किं वा त्वमिच्छसि।
तन्मे ब्रूहि महाभाग पश्चाद्वक्ष्यामि तत्पुन:॥ ५॥

Out of these stories you intend to listen to those which happen to be the essence. Which one of them would you like to listen to? I shall surely speak out the same.

नारद उवाच

स्वाहा देवहविर्दाने प्रशस्ता सर्वकर्मसु।
पितृदाने स्वधा शस्ता दक्षिणा सर्वतो वरा॥ ६॥
एतासां चरितं जन्म फलं प्राधान्यमेव च।
श्रोतुमिच्छामि ते वक्त्राद्वद वेदविदां वर॥ ७॥

सौतिरुवाच

Nārada said—In all these religious deeds relating to the goddesses, Svāhā is considered to be the most important one, besides the performing of charity and home. For the rites which are to be performed in favour of the manes, Svadhā happens to be the foremost but the glory of *dakṣiṇā* is considered to be the best. Therefore, you kindly let me know the story of each one of them including their birth, the merit one derives from their adoration. I would like to listen to the same from your mouth since you are the best of those who are well-versed in the Vedas. Therefore you kindly tell me the same.

नारदस्य वच: श्रुत्वा प्रहस्य मुनिपुंगव:।
कथां कथितुमारेभे पुराणोक्तां पुरातनीम्॥ ८॥

Sauti said—On hearing the words of Nārada, Nārāyaṇa the best of the sages, smiled for a moment and then started narrating the old stories of the Purāṇas.

नारायण उवाच

सृष्टे: प्रथमतो देवाश्चाहारार्थं ययु: पुरा।
ब्रह्मलोके ब्रह्मसभामगम्यां सुमनोहराम्॥ ९॥
गत्वा निवेदनं चक्रुर्मुने त्वाहारहेतुकम।
ब्रह्मा श्रुत्वा प्रतिज्ञाय सिषेवे श्रीहरे: पदम्॥ १०॥

Nārāyaṇa said—In the earlier times, the gods while searching for food reached *Brahmaloka* which is difficult to reach by others and is quite pleasant. O sage, reaching there, the gods prayed to Brahmā for their food. Brahmā listening to their request promised to fulfil their desire and started adoring at the feet of lord Viṣṇu.

यज्ञरूपो हि भगवान्कलया च बभूव स:।
यज्ञे यद्यद्धविर्दानं दत्तं तेभ्यश्च वेधसा॥ ११॥

हविर्ददति विप्राश्च भक्ता च क्षत्रियादयः।
सुरा नैव प्राप्नुवन्ति तद्दानं मुनिपुंगव॥ १२॥

Lord Viṣṇu then appeared in one of his rays as *yajña*. Whatever offerings were made in the *yajña*, Brahmā did everything for the sake of the gods. O best of the sages in the *yajña*, all the Brāhmaṇas and Kṣatrīyas made all the offerings with devotion, but the same could not reach the gods.

देवा विषण्णास्ते सर्वे तत्सभां च पुनर्ययुः।
गत्वा निवेदनं चक्रुराहाराभावहेतुकम्॥ १३॥

Feeling disturbed in their minds, the gods again went to Brahmā and enquired of him about the reason for their not getting the food.

ब्रह्मा श्रुत्वा तु मनसा श्रीकृष्णं शरणं ययौ।
प्रकृतिं पूजयामास ध्यायन्नेव तदाज्ञया॥ १४॥

Brahmā then listened to their words and devoting his mind towards lord Kṛṣṇa adored his Prakṛti.

प्रकृतिः कलया चैव सर्वशक्तिस्वरूपिणी।
बभूव दाहिका शक्तिरग्नेः स्वाहास्वरूपिणी॥ १५॥

Thereafter taking to the form of the supreme *śakti*, the same Prakṛti with one of her rays turned herself into the form of fire flames and was then called herself as Svāhā.

ग्रीष्ममध्याह्नमार्तण्डप्रभान्यक्कारकारिणी।
अतीव सुन्दरी रामा रमणीया मनोहरा॥ १६॥

She was putting to shame the lustre of the sun of the mid-day during the summer season. She thus possessed a charming, attractive and beautiful figure.

ईषद्धास्यप्रसन्नास्या भक्तानुग्रहकारिणी।
उवाचेति विधेरग्रे पद्मयोने वरं वृणु॥ १७॥

Wearing a serene smile on her face, she showered her blessing on her devotees. Moving towards Brahmā she said to him, "O born of the lotus, you ask for a boon."

विधिस्तद्वचनं श्रुत्वा संभ्रमात्समुवाच ताम्॥ १८॥

ब्रह्मोवाच

त्वमग्नेर्दाहिकाशक्तिर्भवपत्नी च सुन्दरी।
दग्धुं न शक्तः स्वहुतं हुताशश्च त्वया विना॥ १९॥

On hearing her words Brahmā became nervous and started speaking to her.

Brahmā said—You become the spouse of god Agni as his burning instinct, possessing all the beauties. Because without you the god of fire is unable to burn anything dropped in the fire.

त्वन्नामोच्चार्य मन्त्रान्ते यद्दास्यति हविर्नरः।
सुरेभ्यस्तत्प्राप्नुवन्ति सुराः सानन्दपूर्वकम्॥ २०॥

By reciting your name after all the *mantras*, whatever offerings are made in the fire will delightfully reach the gods.

अग्नेः संपत्स्वरूपा च श्रीरूपा च गृहेश्वरी।
देवानां पूजिता शश्वन्नरादीनां भवाम्बिके॥ २१॥

O mother, you are the riches of Agni, the form of glory, the treasure of the house and will be adored by the gods and the humans for all times to come.

ब्रह्मणश्च वचः श्रुत्वा सा विषण्णा बभूव ह।
तमुवाच स्वयं देवी स्वाभिप्रायं स्वयंभुवम्॥ २२॥

Thus hearing the words of Brahmā, the goddess was upset in her mind and she expressed her feelings to Brahmā thus.

स्वाहोवाच

अहं कृष्णं भजिष्यामि तपसा सुचिरेण च।
ब्रह्मंस्तदन्यद्यत्किंचित्स्वप्नवद्भ्रम एव च॥ २३॥

Svāhā said—O Brahman, I shall achieve lord Kṛṣṇa after performing *tapas* for a long time and shall adore him always because nothing is beyond him and whatever there it is like a dream.

विधाता जगतां त्वं च शंभुर्मृत्युञ्जयः प्रभुः।
बिभर्ति शेषो विश्वं च धर्मः साक्षी च देहिनाम्॥ २४॥

By whose grace you happen to be the creator of the universe Śiva has been victorious over the death, Śeṣa preserves the universe and Dharma stands as the witness to all.

सर्वाद्यपूज्यो देवानां गणेषु च गणेश्वरः।
प्रकृतिः सर्वसूः सर्वैः पूजिता यत्प्रसादतः॥ २५॥

Gaṇeśa happens to be adorable by all and became the leader of the *gaṇas* by whose grace Prakṛti emerged and was adored by all.

ऋषयो मुनयश्चैव पूजिता यं निषव्य च।
तत्पादपद्मं ब्रह्मैक्यभावाद्वै चिन्तयाम्यहम्॥ २६॥

And by serving him all the sages and mendicants became graceful, I always adore at the lotus-like feet of the same lord.

पद्मास्या पाद्ममित्युक्त्वा पद्मलाभानुसारतः।
जगाम तपसे पाद्मे पद्मादीशस्य पद्मजा॥ २७॥
तपस्तेपे लक्षवर्षमेकपादेन पद्मजा।
तदा ददर्श श्रीकृष्णं निर्गुणं प्रकृतेः परम्॥ २८॥

Thus speaking to Brahmā, who was born out of lotus, Svāhā moved towards the tank of lotus flowers and seated on a lotus she started performing *tapas*. Svāhā performed *tapas* there fore a lakh of years standing on one leg. After this period she had an audience with lord Kṛṣṇa who is beyond Prakṛti.

अतीव कमनीयं च रूपं दृष्ट्वा च सुन्दरी।
मूर्च्छां संप्राप कामेन कामेशस्य च कामुकी॥ २९॥

The beautiful damsel casting a glance on the immensely beautiful lord Kṛṣṇa became passionate and fainted.

विज्ञाय तदभिप्रायं सर्वज्ञस्तामुवाच सः।
स्वक्रोडे च समुत्थाप्य क्षीणाङ्गीं तपसा चिरम्॥ ३०॥

But the all-knowledgeable lord Kṛṣṇa could understand her desire and he took her into his lap who had grown quite lean and thin because of performing *tapas* and said to her.

श्रीकृष्ण उवाच

वाराहे च त्वमंशेन मम पत्नी भविष्यसि।
नाम्ना नाग्नजिती कन्या कान्ते नग्नजितस्य च॥ ३१॥
अधुनाऽग्नेर्दाहिका त्वं भव पत्नी च भाविनि।
मन्त्राङ्गरूपा पूता च मत्प्रसादाद्भविष्यसि॥ ३२॥

वह्निस्त्वां भक्तिभावेन संपूज्य च गृहेश्वरीम्।
रमिष्यते त्वया सार्द्धं रामया रमणीयया॥ ३३॥
इत्युक्त्वाऽन्तर्दधे देवो देवीमाश्वास्य नारद।
तत्राऽऽजगाम संत्रस्तो वह्निर्ब्रह्मनिदेशतः॥ ३४॥
ध्यानैश्च सामवेदोक्तैर्ध्यात्वा तां जगदम्बिकाम्।
संपूज्य परितुष्टाव पाणिं जग्राह मन्त्रतः॥ ३५॥
तदा दिव्यं वर्षशतं स रेमे रामया सह।
अतीव निर्जने रम्ये संभोगसुखदे सदा॥ ३६॥
बभूव गर्भस्तस्याश्च हुताशस्यैव तेजसा।
तद्दधार च सा देवी दिव्यं द्वादशवत्सरम्॥ ३७॥
ततः सुषाव पुत्रांश्च रमणीयान्मनोहरान्।
दक्षिणाग्निगार्हपत्याहवनीयान्क्रमेण च॥ ३८॥
ऋषयो मनुयश्चैव ब्राह्मणाः क्षत्रियादयः।
स्वाहान्तं मन्त्रमुच्चार्य हविर्ददति नित्यशः॥ ३९॥
स्वाहायुक्तं च मन्त्रं च यो गृह्णाति प्रशस्तकम्।
सर्वसिद्धिर्भवेत्तस्य ब्रह्मन्ग्रहणमात्रतः॥ ४०॥
विषहीनो यथा सर्पो वेदहीनो यथा द्विजः।
पतिसेवाविहीना स्त्री विद्याहीनो यथा नरः॥ ४१॥
फलशाखविहीनश्च यथा वृक्षो हि निन्दितः।
स्वाहाहीनस्तथा मन्त्रो न द्रुतं फलदायकः॥ ४२॥
परितुष्टा द्विजाः सर्वे देवाः संप्रापुराहुतिम्।
स्वाहान्तेनैव मन्त्रेण सफलं सर्वकर्म च॥ ४३॥
इत्येवं वर्णितं सर्वं स्वाहोपाख्यानमुत्तमम्।
सुखदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि॥ ४४॥

Śrī Kṛṣṇa said: "O damsel during the time of the incarnation of Varāha you would be born of my ray in the house of the king Nagnajita as a daughter named Nāgnajitī and become my spouse. O beautiful one, currently you become the wife of Agni and take to burning. With my grace you will always form part of the *mantras* and also remain sanctified. The fire god taking you as his wife will adore you with devotion and shall always remain with you pleasantly. O Nārada, Lord Nārāyaṇa thus speaking to her, disappeared from the scene and with the permission of Brahmā, the god Agni getting

terrified reached there. With the recitation of *Sāmaveda*, *dhyānam* the fire god adored the mother of the universe offering prayers to her. Thereafter reciting the *mantras*, he received her hand. Thereafter, proceeding to a pleasant and secluded place which was most suited for the physical union, he enjoyed her company for a divine hundred years. She was then conceived with the *tejas* of the god of fire and the conception remained intact for twelve years. Thereafter three sons named *Dakṣiṇāgni*, *Gārhapatya* and *Āhavanīya* were born who were quite beautiful. Thus all the sages, the mendicants, Brāhmaṇas, started *mantras* with the suffix of Svāhā while performing the *yajñas*. O Brāhmaṇa, whosoever recites a *mantra* with the suffix of Svāhā, meets with success with the mere recitation of the same. As a serpent without poison, a Brāhmaṇa without the knowledge of the Vedas, a woman deprived of the serving of her husband, a person without the learnings, a tree without the branches and the fruits, are deplorable; similarly the *mantra* without Svāhā is of no consequence. Thus all the Brāhmaṇas felt satisfied with the recitation of the *mantras* suffixed with Svāhā. All the gods started receiving the offerings and all their deeds met with success. Thus I have narrated to you the story of Svāhā, which you have heard, which is quite pleasant and provides pleasure and salvation. What else do you want to listen to from me?

नारद उवाच

स्वाहापूजाविधानं च ध्यानं स्तोत्रं मुनीश्वर।
संपूज्य वह्निस्तुष्टाव येन तां वद मे प्रभो॥४५॥

Nārada said—O best of the sages, O lord you kindly let me know the method of adoring Svāhā, her *dhyānam*, *stotra* and her prayer of the fire gods after performing *pūjā* and her *stuti*. You kindly tell me all this.

नारायण उवाच

ध्यानं च सामवेदोक्तं स्तोत्रं पूजाविधानकम्।
वदामि श्रूयतां ब्रह्मन्सावधानं निशामय॥४६॥
सर्वयज्ञारम्भकाले शालग्रामे घटेऽथवा।
स्वाहां संपूज्य यत्नेन यज्ञं कुर्यात्फलाप्तये॥४७॥

Nārāyaṇa said—O Brahman, I am speaking out the method of adoration of the goddess and her *stotra* as spelt out in the *Sāmaveda*. You listen to it attentively. At the beginning of all the *yajñas*, *Śālagrāma* and Svāhā should be adored for achieving good results.

स्वाहां मन्त्राङ्गभूतां च मन्त्रिसिद्धिस्वरूपिणीम्।
सिद्धां च सिद्धिदां नणां कर्मणां फलदां भजे॥४८॥
इति ध्यात्वा च मूलेन दत्त्वा पाद्यादिकं नरः।
सर्वसिद्धिं लभेत्स्तुत्वा मूलं स्तोत्रं मुने शृणु॥४९॥

As a part of the *mantra*, the form of the success of *mantra*, bestower of success, such a type of Svāhā is adored who bestows the results of the good deeds on men. I adore Svāhā. After performing this *dhyānam* the basic *mantra* should be recited offering prayers to her as a result of which a person meets with all the success. O sage, now I am telling you about her basic *stotra*.

ॐ ह्रीं श्री वह्निजायायै देव्यै स्वाहेत्यनेन च।
यः पूजयेच्च मां देवीं सर्वेष्टं लभते ध्रुवम्॥५०॥

वह्निरुवाच

स्वाहाऽऽद्या प्रकृतेरंशा मन्त्रतन्त्राङ्गरूपिणी।
मन्त्राणां फलदात्री च धात्री च जगतां सती॥५१॥
सिद्धिस्वरूपा सिद्धा च सिद्धिदा सर्वदा नृणाम्।
हुताशदाहिकाशक्तिस्तत्प्राणाधिकरूपिणी॥५२॥
संसारसाररूपा च घोरसंसारतारिणी।
देवजीवनरूपा च देवपोषणकारिणी॥५३॥
षोडशैतानि नामानि यः पठेद्भक्तिसंयुतः।
सर्वसिद्धिर्भवेत्तस्य चेह लोके परत्र च॥५४॥

Reciting this *mantra* the goddess should be adored to achieve success.

Vahni said—O Svāhā, you are the ray of Prakṛti, a part of *mantra* and *tantra* and the bestower of the fruits of *mantras*. You are the

one who bears the entire universe, a chaste woman, bestower of success, the one who bestows success on all the people and the burning instinct of the god of fire, loved by him more than his life, the essence of the universe, the one who redeems the entire universe, the life of the gods and the one who feeds them. The one who recites these sixteen names of Svāhā, meets with success in the present as well as future life.

नाङ्गहीनो भवेत्तस्य सर्वकर्मसु शोभनम्।
अपुत्रो लभते पुत्रमभार्यो लभते प्रियाम्॥५५॥

He is not deprived of any limb and he always becomes successful in his life. The one without a son gets a son and the one without a wife gets a wife.

इति श्रीब्रह्म० महा प्रकृति० नारदना० स्वाहोपा० स्वाहाजन्मादिकथनं नाम चत्वारिंशोऽध्याय:॥४०॥

अथैकचत्वारिंशोऽध्याय:

Chapter – 41

The story of the birth of Svadhā

नारायण उवाच

श्रृणु नारद वक्ष्यामि स्वधोपाख्यानमुत्तमम्।
पितॄणां वै तृप्तिकरं श्राद्धानां फलवर्द्धनम्॥ १॥
सृष्टेरादौ पितृगणान्ससर्ज जगतां विधि:।
चतुरो वै मूर्तिमतस्त्रींश्च तेज: स्वरूपिण:॥ २॥

Nārāyaṇa said—O Nārada, I am going to tell you the secret story of the birth of Svadhā, which is responsible for the satisfaction of the manes and increases the merit of performing *śrāddhas;* Brahmā the creator of the universe also created the manes at the time of the creation. Four of them having a definite form while three of them had the form of *tejas*.

सप्त दृष्ट्वा पितृगणान्सिद्धिरूपान्मनोहरान्।
आहारं ससृजे तेषां श्राद्धतर्पणपूर्वकम्॥ ३॥

Finding the seven manes there who bestowed success and were quite pleasant to look at Brahmā created *śrāddha* and *tarpaṇa* as their food.

स्नानं तर्पणपर्यन्तं श्राद्धान्तं देवपूजनम्।
आह्निकं च त्रिसंध्यान्तं विप्राणां च श्रुतौ श्रुतम्॥ ४॥
नित्यं न कुर्याद्यो विप्रस्त्रिसंध्यं श्राद्धतर्पणम्।
बलिं वेदध्वनिं सोऽपि विषहीनो यथोरग:॥ ५॥

In the *Vedas* it has been prescribed for the Brāhmaṇas to take a bath and perform *yajña, tarpaṇa, śrāddha*, adoration of gods and sandhyā thrice a day. Therefore, O Brāhmaṇa, the one who does not perform *sandhyā-tarpaṇa* thrice a day or performs *Balivaiśvadeva*, reciting the Vedas, becomes of no consequence like a snake without its poison.

हरिसेवाविहीनश्च श्रीहरेरनिवेद्यभुक्।
जन्मान्तं सूतकं तस्य न कर्मार्ह: स नारद॥ ६॥

O Nārada, one who is deprived of the devotion of the lord and the one who takes the food without first offering it to the lord remains impure up to the time of his death and is not considered to be suitable for any job.

ब्रह्मा श्राद्धादिकं सृष्ट्वा जगाम पितृहेतवे।
न प्राप्नुवन्ति पितरो ददाति ब्राह्मणदय:॥ ७॥
सर्वे प्रजग्मु: क्षुधिता विषण्णा ब्रह्मणा: सभाम्।
सर्वे निवेदनं चक्रुस्तमेव जगतां विधिम्॥ ८॥
ब्रह्मा च मानसीं कन्यां ससृजे तां मनोहराम्।
रूपयौवनसंपन्नां शरच्चन्द्रसमप्रभाम्॥ ९॥
विद्यावतीं गुणवतीमपि रूपवतीं सतीम्।
श्वेतचम्पकवर्णाभां रत्नभूषणभूषिताम्॥ १०॥
विशुद्धां प्रकृतेरंशां सस्मितां वरदां शुभाम्।
स्वाधाभिधानां सुदतीं लक्ष्मीं लक्षणसंयुताम्॥ ११॥
शतपद्मपदन्यम्तपादपद्मं च बिभ्रतीम्।
पत्नीं पितॄणां पद्मास्यां पद्मजां पद्मलोचनाम्॥ १२॥
पितृभ्यस्तां ददौ कन्यां तुष्टेभ्यस्तुष्टिरूपिणीम्।
ब्राह्मणानां चोपदेशं चक्रे वै गोपनायकम्॥ १३॥

Thus Brahmā created *śrāddha* etc. and entrusted the same to the manes. Brahmā in order to please the manes continued to perform the *śrāddha* but such offerings did not reach the manes. Thereafter all the manes started suffering

from hunger and with a disturbed mind they reached Brahmā and prayed to him.

Hearing them Brahmā created a girl who was quite beautiful and had the glory resembling that of the moon of the winter season. She was filled with knowledge, virtues, beauty, chastity and had the complexion of the white jasmine flowers. She was adorned with all the gem-studded ornaments, was extremely pure, a ray of Prakṛti, wore a smile on her face and was given the name Svadhā. She had beautiful teeth and all the auspicious symbols and grace. Her feet resembled the lotus flower having the signs of lotuses over the soles. She was declared to be the wife of the manes and had a lotus-like face and lotus-like eyes, having been born out of the lotus. They handed over the girl who was the form of satisfaction to the manes and secretly advised the Brāhmaṇas.

स्वधान्तं मन्त्रसुच्चार्य पितृभ्यो देहि चेति च।

क्रमेण तेन विप्राश्च पित्रे दानं ददुः पुरा।। १४।।

स्वाहा शस्ता देवदाने पितृदाने स्वधा वरा।

सर्वत्र दक्षिणा शस्ता हतो यज्ञस्त्वदक्षिणः।। १५।।

That all the offerings to the manes should be made by suffixing Svadhā to the *mantras*. Thus all the Brāhmaṇas are making the offerings to the manes accordingly. The offerings made in favour of the gods, the name of Svāhā is recited for the offerings to the manes the name of Svadhā is recited and *dakṣiṇā's* name is recited in all the performances. A *yajña* without *dakṣiṇā* is considered to be destroyed and is of no consequence.

पितरो देवता विप्रा मुनयो मानवास्तथा।

पूजां चक्रुः स्वधां शान्तां तुष्टाव परमादरम्।। १६।।

देवादयश्च संतुष्टाः परिपूर्णमनोरथाः।

विप्रादयश्च पितरः स्वधादेवीवरेण च।। १७।।

Thereafter all the manes, gods, the Brāhmaṇas, the sages and the humans adored Svadhā. With the boon granted by the goddess Svadhā all the gods were extremely satisfied and the desire of all the Brāhmaṇas were fulfilled.

इत्येवं कथितं सर्वे स्वधोपाख्यानमुत्तमम्।

सर्वेषां वै तुष्टिकरं किं भूयः श्रोतुमिच्छसि।। १८।।

Thus, I have narrated to you the best of the stories of the goddess Svadhā, which satisfies all. What more do you want to listen to from me?

नारद उवाच

स्वधापूजाविधानं च ध्यानं स्तोत्रं महामुने।

श्रोतुमिच्छामि यत्नेन वद वेदविदां वर।। १९।।

Nārada said—O great sage, I intend to be enlightened on the method of adoration of Svadhā and her *dhyānam*; you kindly tell me with great efforts.

नारायण उवाच

तद्ध्यानं स्तवनं ब्रह्मन्वेदोक्तं सर्वसंमतम्।

सर्वं जानासि वक्ष्ये वै ज्ञातुमिच्छसि वृद्धये।। २०।।

Nārāyaṇa said— O Brāhmaṇa, her *Dhyānam* the prayer prescribed in the Vedas is well known to all. Still you want to know about it for the increase of your knowledge. You better listen to me.

शरत्कृष्णत्रयोदश्यां मघायां श्राद्धवासरे।

स्वधां संपूज्य यत्नेन ततः श्राद्धं समाचरेत्।। २१।।

In the black thirteenth day in the winter season in the constellation of Maghā, Svadhā should be adored on the first day of *śrāddha*. Thereafter the *śrāddha* should be performed.

स्वधां नाभ्यर्च्य यो विप्रः श्राद्धं कुर्यादहंमतिः।

न भवेत्फलभाक्सत्यं श्राद्धतर्पणयोस्तथा।। २२।।

ब्रह्मणो मानसीं कन्यां शश्वत्सुस्थिरयौवनाम्।

पूज्यां पितॄणां देवानां श्राद्धानां फलदां भजे।। २३।।

Such of the Brāhmaṇas as do not adore Svadhā before the performing of the *śrāddha,* never achieve the merit of the same. I am adoring the mind born daughter of Brahmā who is always youthful and is adored by the gods and the manes alike and grants the merit of the *śrāddha.*

इति ध्यात्वा घटे रम्ये शालग्रामेऽथवा शुभे।

दद्यात्पाद्यादिकं तस्यै मूलेनेति श्रुतौ श्रुतम्।। २४।।

ॐ ह्रीं श्रीं क्लीं स्वधादेव्यै स्वाहेति च महामनुम्।
समुच्चार्य च संपूज्य स्तुत्वा तां प्राणमेद्द्विजः॥ २५॥

Thus reciting the *mantras*, Svadhā should be adored in a *kalaśa* or the image of *Śālagrāma*. Then reciting the basic *mantra*, the *pādya* and *arghya* should be offered to her, as prescribed in the Vedas.

"ओं ह्री श्रीं कलीं स्वधा देव्यै स्वाहा" is the *mantra* which should be recited while performing *pūjā* and offering prayer. Thereafter the Brāhmaṇa should be adored.

स्तोत्रं शृणु मुनिश्रेष्ठ ब्रह्मपुत्र विशारद।
सर्ववाञ्छाप्रदं नृणां ब्रह्मणा यत्कृतं पुरा॥ २६॥

O best of the sages, the great intellectual and the son of sages, the great intellectual and the son of Brahmā, you listen to her *stotra* which bestows success and fulfils all the desires of the people which was recited by Brahmā himself in the earlier times.

ब्रह्मोवाच

स्वधोच्चारणमात्रेण तीर्थस्नायी भवेन्नरः।
मुच्यते सर्वपापेभ्यो वाजपेयफलं लभेत्॥ २७॥

Brahmā said—By the mere reciting of the name of Svadhā, one achieves the merit of taking a bath at a holy place. Then getting deprived of all the sins he learnt the merit of performing the *Vājpeya-yajña*.

स्वधा स्वधा स्वधेत्येवं यदि वारत्रयं स्मरेत्।
श्राद्धस्य फलमाप्नोति बलेश्च तर्पणस्य च॥ २८॥
श्राद्धकाले स्वधास्तोत्रं यः शृणोति समाहितः।
लभेच्छ्राद्धशतानां च पुण्यमेव न संशयः॥ २९॥

By reciting the name of Svadhā thrice one gets the merit of performing *śrāddha*, *bali* and *tarpaṇa*.

The one who listens to the *stotra* of Svadhā at the time of performing a hundred *śrāddhas*. There is no doubt about it.

स्वधा स्वधा स्वधेत्येवं त्रिसंध्यं यः पठेन्नरः।
प्रियां विनीतां स लभेत्साध्वीं पुत्रं गुणान्वितम्॥ ३०॥

The one who recites the words of Svadhā thrice at the time of *sandhyā*, he achieves a loveable, docile and chaste wife and a virtuous son.

पितॄणां प्राणतुल्या त्वं द्विजजीवनरूपिणी।
श्राद्धाधिष्ठातृदेवी च श्राद्धादीनां फलप्रदा॥ ३१॥

You are the life of the manes, the life of the Brāhmaṇas, the supreme goddess of the *śrāddha* and also grant the merits for performing *śrāddha*.

बहिर्मन्मनसो गच्छ पितॄणां तुष्टिहेतवे।
संप्रीतये द्विजातीनां गृहिणां वृद्धिहेतवे॥ ३२॥

You depart from our minds for the satisfaction of the manes. By doing so there will be an increase in the pleasure of the Brāhmaṇas and also the house-holders.

नित्यानित्यस्वरूपाऽसि गुणरूपाऽसि सुव्रते।
आविर्भावस्तिरोभावः सृष्टौ च प्रलये तव॥ ३३॥

You are the one, performing all the noble *vratas*, you are noble and eternal besides being the form of all the *guṇas*. Your presence is noticed at the time of creation and dissolution, after which you disappear.

ॐ स्वस्ति च नमः स्वाहा स्वधा त्वं दक्षिणा तथा।
निरूपिताश्चतुर्वेदे षट् प्रशस्ताश्च कर्मिणाम्॥ ३४॥
पुराऽऽसीस्त्वं स्वधागोपी गोलोके राधिकासखी।
धृता स्वोरसि कृष्णेन यतस्तेन स्वधा स्मृता॥ ३५॥

You are ॐ स्वस्ति, नमः स्वाहा स्वधा and *dakṣiṇā* because all the six of these have emerged from the Vedas and are considered to be praise-worthy by those seeking efficiency in the *karmas*. In the earlier times, you happened to be a cowherdesses named Svadhā in the *Goloka*, besides being a friend of Rādhikā, lord Kṛṣṇa himself embraced you. That is why you were given the name of Svadhā.

ध्वस्ता त्वं राधिकाशापाद्गोलोकाद्विश्वमागता।
कृष्णाश्लिष्टा तया दृष्टा पुरा वृन्दावने वने॥ ३६॥
कृष्णालिङ्गनपुण्येन भूता मे मानसी सुता।
अतृप्ता सुरते तेन चतुर्णां स्वामिनां प्रिया॥ ३७॥

Because of the fear of Rādhikā, you had to descend on earth from *Goloka*. In the earlier times when you were embracing lord Kṛṣṇa in Vṛndāvana, you were spotted by Rādhikā, because of the merit of the embrace with Kṛṣṇa you became the mind-born daughter of Brahmā. Since you remain dissatisfied in love-sports, you got four husbands.

स्वाहा सा सुन्दरी गोपी पुराऽऽसीद्राधिकासखी।
रतौ स्वयं कृष्णमाह तेन स्वाहा प्रकीर्तिता॥ ३८॥

In earlier times Svāhā too was a beautiful cowherdesses and a friend of Rādhikā. She herself had prayed to lord Kṛṣṇa for love and that is why she was given the name Svāhā.

कृष्णेन सार्द्धं सुचिरं वसन्ते रासमण्डले।
प्रमत्ता सुरते श्लिष्टा दृष्टा सा राधया पुरा॥ ३९॥

In the earlier times during the spring season you enjoyed the company of lord Kṛṣṇa in the *Rāsamaṇḍala* and you were spotted by Rādhikā.

तस्याः शापेन सा ध्वस्ता गोलोकाद्विश्वमागता।
कृष्णालिङ्गनपुण्येन समभूद्वह्निकामिनी॥ ४०॥

With her curse, you had to fall from *Goloka* on earth and you became the wife of god Agni because of the merit earned by you from the embrace with lord Kṛṣṇa.

पवित्ररूपा परमा देवाद्यैर्वन्दिता नृभिः।
यन्नमोच्चारणेनैव नरा मुच्येत पातकात्॥ ४१॥

The one who is quite auspicious, the best and is adored by the humans, by reciting whose name a person is relieved of all the sins.

या सुशीलाभिधा गोपी पुराऽऽसीद्राधिकासखी।
उवास दक्षिणे क्रोडे कृष्णस्य च महात्मनः॥ ४२॥

Who in the earlier times was known as a cowherdesses name Suśīlā and the friend of Rādhikā was once seated in the right lap of lord Kṛṣṇa.

प्रध्वस्ता सा च तच्छापाद्गोलोकाद्विश्वमागता।
कृष्णालिङ्गनपुण्यने सा बभूव च दक्षिणा॥ ४३॥

She had to descend on earth from *Goloka* with the curse of Rādhikā and with the merit of her embrace with lord Kṛṣṇa, she came to be known as *dakṣiṇā*.

सा प्रेयसी रतौ दक्षा प्रशस्ता सर्वकर्मसु।
उवास दक्षिणे भर्तुर्दक्षिणा तेन कीर्तिता॥ ४४॥
गोप्यो बभूवुस्तिस्रो वै स्वधा स्वाहा च दक्षिणा।
कर्मिणां कर्मपूर्णार्थं पुरा चैवेश्वरेच्छया॥ ४५॥

The beloved cowherdesses was quite well-versed in the art of love and is competent to perform all the deeds and enjoyed always the right lap of her husband. She was therefore called *dakṣiṇā*. Thus in order to make the deeds of all people a success, who is well-versed in the art of love and is competent to perform all the deeds and enjoys always the right lap of the husband, she was therefore called *dakṣiṇā*. Thus in order to make the deeds of all the people successful with the will of the lord, all the three cowherdesses name Svāhā, Svadhā and *dakṣiṇā* were born.

इत्येवमुक्त्वा स ब्रह्मा ब्रह्मलोके च संसदि।
तस्थौ च सहसा सद्यः स्वधा साऽऽविर्बभूव ह॥ ४६॥
तदा पितृभ्यः प्रददौ तामेव कमलाननाम्।
तां संप्राप्य ययुस्ते च पितरश्च प्रहर्षिताः॥ ४७॥

In the court of Brahmā he kept quite after narrating all this. At that point of time Svadhā appeared there in person, whose care was entrusted to the manes. By receiving her all the manes were delighted.

स्वधास्तोत्रमिदं पुण्यं यः शृणोति समाहितः।
स स्नातः सर्वतीर्थेषु वेदपाठफलं लभेत्॥ ४८॥

Whosoever listens to this auspicious story with an attentive mind, earns the merit of having a bath in all the sacred places besides the recitation of the Vedas.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० स्वधोपा०
स्वधोत्पत्तितत्पूजादिकं नामैकचत्वारिंशोऽध्यायः॥ ४१॥

अथ द्विचत्वारिंशोऽध्यायः

Chapter – 42

The story of Dakṣiṇā

नारायण उवाच

उक्तं स्वाहास्वधाख्यानं प्रशस्तं मधुरं परम्।
वक्ष्यामि दक्षिणाख्यानं सावधानं निशामय॥ १॥
गोपी सुशीला गोलोके पुराऽऽसीत्प्रेयसी हरेः।
राधाप्रधाना सध्रीची धन्या मान्या मनोहरा॥
अतीव सुन्दरी रामा सुभगा सुदती सती॥ २॥
विद्यावती गुणवती सती रूपवती तथा।
कलावती कोमलाङ्गी कान्ता कमललोचना॥ ३॥
सुश्रोणी सुस्तनी श्यामा न्यग्रोधपरिमण्डला।
ईषद्धास्यप्रसन्नास्या रत्नालंकारभूषिता॥ ४॥
श्वेतचम्पकवर्णाभा बिम्बोष्ठी मृगलोचना।
कामशास्त्रसुनिष्णाता कामिनी कलहंसगा॥ ५॥
भावानुरक्ता भावज्ञा कृष्णस्य प्रियभामिनी।
रसज्ञा रसिका रासे रासेशस्य रसोत्सुका॥ ६॥

Nārāyaṇa said—I have narrated the sweet and praise-worthy stories of Svāhā and Svadhā. Now I am going to narrate the story of *dakṣiṇā* to you. You listen to it attentively, In the *Goloka* there was a cowherdesses named Suśilā. In the earlier times she happened to be the beloved of lord Kṛṣ ṇa and she was the chief friend of Rādhikā. She was graceful, filled with pride, quite pleasant to look at, extremely beautiful, charming, fortunate, possessing beautiful teeth, quite chaste, knowledgeable, virtuous, beautiful, intelligent, having tender limbs, full of glory, having the lotus-like eyes, developed breasts and pelvic region, dark complexion and the stiff pelvic region, stiff breasts plastered with sandal-paste. She wore a serene smile on her face and adorned with all the ornaments studded with gems. She had the complexion of the white campaka flower, lips like the ripe wood-apple, doe like eyes, well-versed in the art of love, fulfilling the desires of all. She walked like the goose and moved as per the desires for lord Kṛṣṇa. She knew the mind of lord Kṛṣṇa. She knew the mind of lord Kṛṣṇa and was his beloved, well-versed in all the *rasas* and delighted lord Kṛṣṇa at the time of Rāsa.

उवास दक्षिणे क्रोडे राधायाः पुरतः पुरा।
संबभूवाऽऽनम्रमुखो भयेन मधुसूदनः॥ ७॥

In earlier times she was once seated on the right lap of lord Kṛṣṇa but lord Madhusūdana kept his head downwards being afraid of Rādhā.

दृष्ट्वा राधां च पुरतो गोपीनां प्रवरां पराम्।
मानिनीं रक्तवदनां रक्तपङ्कजलोचनाम्॥ ८॥
कोपेन कम्पिताङ्गीं च कोपनां कोपदर्शनाम्।
कोपेन निष्ठुरं वक्तुमुद्यतां स्फुरिताधराम्॥ ९॥
आगच्छन्तीं च वेगेन विज्ञाय तदनन्तरम्।
विरोधभीतो भगवानन्तर्द्धानं जगाम सः॥ १०॥

Finding Rādhā there, who was the best of all the cowherdesses, filled with pride, having a red complexioned body, having the eyes like the lotus flower. Her limbs were fluttering in anger. She was filled with anger and displayed her anger pretty well. She spoke harsh words because of the anger. Her lips fluttered with anger. Finding her coming into rage, lord Kṛṣṇa disappeared from the scene.

पलायन्तं च तं शान्तं सत्त्वाधारं सुविग्रहम्।
विलोक्य कम्पिता गोपी सुशीलाऽन्तर्दधौ भिया॥ ११॥

Thereafter finding Kṛṣṇa disappearing from the scene, who was the base of *sattva*, extremely peaceful and possessing the beautiful body, the cowherdesses Suśilā too felt terrified and disappeared.

विलोक्य संकटं तत्र गोपीनां लक्षकोटयः।
बद्धाञ्जलिपुटा भीता भक्तिन म्रात्मकंधराः॥ १२॥
रक्ष रक्षेत्युक्तवत्यो हे देवीति पुनः पुनः।
ययुर्भयेन शरणं तस्याश्चरणपङ्कजे॥ १३॥
त्रिलक्षकोटयो गोपाः सुदामादय एव च।
ययुर्भयेन शरणं तत्पादाब्जे च नारद॥ १४॥
पलायन्तं च कान्तं वै विज्ञाय परमेश्वरी।
पलायन्तीं सहचरीं सुशीलां च शशाप सा॥ १५॥
अद्यप्रभृति गोलोकं सा चेदायाति गोपिका।

सद्यो गमनमात्रेण भस्मसाच्च भविष्यति॥ १६॥

Finding the danger approaching fast, the lakh and crores of cowherdesses stood there in terror with folded hands and their heads cast downwards. They said: "O goddess, protect us. They all took refuge under the feet of Rādhikā. O Nārada, the three lakh crores of the cowherdesses, took refuge under the lotus-like feet of Rādhikā. Thereafter, the goddess Rādhikā finding Kṛṣṇa running away from the scene, pronounced a curse on Suśīlā that in case she reappeared in *Goloka* in future, she would be reduced to ashes.

इत्येवमुक्त्वा तत्रैव देवदेवीश्वरी रुषा।
रासेश्वरी रासमध्ये रासेशं चाऽऽजुहाव ह॥ १७॥

The one who happened to be the great goddess of all the gods and goddesses, the lady of *Rāsa*, Rādhikā after uttering these words went to the place of dancing and started calling for Kṛṣṇa.

नाऽऽलोक्य पुरतः कृष्णं राधा विरहकातरा।
युगकोटिसमं मेने क्षणं भेदेन सुव्रता॥ १८॥

Burning with the fire of separation, the chaste Rādhikā finding Kṛṣṇa absent from the place started suffering from the pain of separation and a single moment for her passed like a crore of *yugas*.

हे कृष्ण हे प्राणनाथाऽऽगच्छ प्राणाधिकप्रिय।
प्राणाधिष्ठातृदेवेह प्राणा यान्ति त्वया विना॥ १९॥

She uttered, "O Kṛṣṇa, O lord of my life, you are the one dearer to me than my life, you come immediately, O lord of my life, I am going to die in your absence."

स्त्रीगर्वः पतिसौभाग्याद्वर्धते च दिने दिने।
सुस्त्री चेद्विभवो यस्मात्तं भजेद्धर्मतः सदा॥ २०॥

Because the fortune of a lady goes on increasing day by day only with the husband, therefore, if one has the best of a spouse one would serve him.

पतिर्बन्धुः कुलस्त्रीणामधिदेवः सदागतिः।
परं संपत्स्वरूपश्च सुखरूपश्च मूर्तिमान्॥ २१॥

धर्मदः सुखदः शश्वत्प्रीतिदः शान्तिदः सदा।
संमानदो मानदश्च मान्यो वै मानमण्डनः॥ २२॥
सारात्सारतमः स्वामी बन्धूनां बन्धुवर्द्धनः।
न च भर्तृसमो बन्धुः सर्वबन्धुषु दृश्यते॥ २३॥

Because the chaste ladies have only the husband as their true relatives. He happens to be the great god for them, their movement, the great fortune, the form of pleasure, the form of *dharma* always loveable and peaceful, the one who grants grace, pride is adorable, the ornament of pride, essence of the essences, the best lord, the relatives and the brothers. This is the reason why there is no other relative better than a husband even for a moment.

भरणादेव भर्ताऽयं पालनात्पतिरुच्यते।
शरीरेशाच्च स स्वामी कामदः कान्त एव च॥ २४॥
बन्धुश्च सुखबन्धाच्च प्रीतिदानात्प्रियः परः।
ऐश्वर्यदानादीशश्च प्राणेशात्प्राणनायकः॥ २५॥
रतिदानाच्च रमणः प्रियो नास्ति प्रियात्परः।
पुत्रस्तु स्वामिनः शुक्राज्जायते तेन स प्रियः॥ २६॥

He is called Bhartā because he feeds, a husband because he maintain, the lord because he happens to be the lord of the body, a relative because he is bound by a pleasant relation, the dearest one because he imparts love, because he bestows fortune, lord of the life because he happens to be leader in the life and *Ramaṇa*, because he bestows grace in love. There is no one else dearer to a lady than her husband. With the semen of the husband a son is born; that is why he is called the dearest of all.

शतपुत्रात्परः स्वामी कुलजानां प्रियः सदा।
असत्कुलप्रसूता या कान्तं विज्ञातुमक्षमा॥ २७॥

That is why for the chaste lady a husband is dearer than hundreds of her sons, but the unclean woman is unable to assess the worth of her husband.

स्नानं च सर्वतीर्थेषु सर्वयज्ञेषु दीक्षणम्।
प्रादक्षिण्यं पृथिव्याश्च सर्वाणि च तपांसि वै॥ २८॥

सर्वाण्येव व्रतादीनि महादानानि यानि च।
उपोषणानि पुण्यानि यान्यन्यानि च विश्वतः॥२९॥
गुरुसेवा विप्रसेवा देवसेवादिकं च यत्।
स्वामिनः पादसेवायाः कलां नार्हन्ति षोडशीम्॥३०॥

By taking a bath in all the sacred places, by performing all the *yajñas*, by going round the entire earth, by performing all types of *tapas*, all the *vratas*, giving away all the charities, besides performing other good deeds, including fasting, attending on the *guru* and Brāhmaṇas besides the gods, do not measure even one sixteenth part of serving at the feet of one's husband.

गुरुविप्रेष्टदेवेषु सर्वेभ्यश्च पतिर्गुरुः।
विद्यादाता यथा पुंसां कुलजानां तथा प्रियः॥३१॥

Of all the teachers, the Brāhmaṇas and the family gods, the husband enjoys the best position of all among them. As the teacher who imparts knowledge is dearer to the men similarly for the chaste lady of high families, the husband happens to be always the dearest.

गोपीत्रिलक्षकोटीनां गोपानां च तथैव च।
ब्रह्माण्डानामसंख्यानां तत्रस्थानां तथैव च॥३२॥
रमादिगोपकान्तानामीश्वरी यत्प्रसादतः।
अहं न जाने तं कान्तं स्त्रीस्वभावो दुरत्ययः॥३३॥

There are three lakh crores of cowherdesses and an equal number of cowherds, innumerable globes and an innumerable number of cowherdesses reside therein. I happen to be the lady of all of them, but I am unaware of my own husband as to where has he gone? A woman has perverse nature.

इत्युक्त्वा राधिका कृष्णं तत्र दध्यौ सुभक्तितः।
आरात्संप्राप तं तेन विजहार च तत्र वै॥३४॥

Thus speaking Rādhikā adored lord Kṛṣṇa with great devotion as a result of which he appeared there at once and engaged himself in the divine play with them.

अथ सा दक्षिणा देवी ध्वस्ता गोलोकतो मुने।
सुचिरं च तपस्तप्त्वा विवेश कमलातनौ॥३५॥

O sage, thereafter, the goddess Dakṣiṇā leaving *Goloka* performed *tapas* for a long time and entered into the body of Kamalā.

अथ देवादयः सर्वे यज्ञं कृत्वा सुदुष्करम्।
न लभन्ते फलं तेषां विषण्णाः प्रययुर्विधिम्॥३६॥
विधिर्निवेदनं श्रुत्वा देवादीनां जगत्पतिः।
दध्यौ सुचिन्तितो भक्त्या तत्प्रत्यादेशमाप सः॥३७॥

Thereafter, the gods and the people started difficult *yajñas* but when they could not get the reward after competition of the same, they became dejected and again reached Brahmā. Brahmā the lord of the universe, listened to the prayers of the gods and feeling extremely worried adored the lord in his mind. He had an audience with him.

नारायणश्च भगवान्महालक्ष्म्याश्च देहतः।
मर्त्यलक्ष्मीं विनिष्कृत्य ब्रह्मणे दक्षिणां ददौ॥३८॥
ब्रह्मा ददौ तां यज्ञाय पूर्णार्थं कर्मणां सताम्।
यज्ञः संपूज्य विधिवत्तां तुष्टाव रमां मुदा॥३९॥

Thereafter, lord Nārāyaṇa and Mahālakṣmī took out the human Lakṣmī from their body in the form of Dakṣiṇā and handed her over to them. Brahmā on his part handed over the same Dakṣiṇā to the people who were well-versed in performing good deeds. Thereafter the *yajña* feeling delighted adored her offering prayers to her.

तप्तकाञ्चनवर्णाभां चन्द्रकोटिसमप्रभाम्।
अतीव कमनीयां च सुन्दरीं सुमनोहराम्॥४०॥
कमलास्यां कोमलाङ्गीं कमलायतलोचनाम्।
कमलासनसंपूज्यां कमलाङ्गसमुद्भवाम्॥४१॥
वह्निशुद्धांशुकाधानां बिम्बोष्ठीं सुदतीं सतीम्।
बिभ्रतीं कबरीभारं मालतीमाल्यभूषितम्॥४२॥
ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम्।
सुवेषाढ्यां च सुस्नातां मुनिमानसमोहिनीम्॥४३॥
कस्तुरीबिन्दुभिः सार्धं चन्दनैश्च सुगन्धिभिः।
सिन्दूरबिन्दुनाऽत्यन्तं मस्तकाधःस्थलोज्ज्वलाम्॥४४॥
सुप्रशस्तनितम्बाढ्यां बृहच्छ्रोणिपयोधराम्।

कामदेवाधाररूपां कामबाणप्रपीडिताम्।। ४५।।

She had the complexion of molten gold, a beautiful body having the lustre of crores of moons, quite attractive, the one who could influence the mind, the lotus-faced, tender-limped, having broad eyes like the lotus, seated on a lotus, born out of the limbs of Lakṣmī, clad in the garments purified by the god of fire, having the lips resembling the wood-apples, having beautiful teeth, the chaste lady adorned with the matted locks of hair, wearing a serene smile on her face, adorned with beautiful ornaments studded with gems appeared in beautiful costumes, who had taken her bath nicely and could attract the mind of sages. Her forehead was adorned with the vermilion spot and with the shining of her lower part, the navel region was praise-worthy. She had broad hips. She possessed unprecedented beauty and was infatuated with the arrows of the god of love.

तां दृष्ट्वा रमणीयां च यज्ञो मूर्च्छामवाप ह।
पत्नीं तामेव जग्राह विधिबोधितमार्गतः।। ४६।।
दिव्यं वर्षशतं चैव तां गृहीत्वाऽथ निर्जने।
यज्ञो रेमे मुदा युक्तो रामया रमया सह।। ४७।।

Finding such a beautiful damsel there, *yajña* fainted. Thereafter Brahmā brought him back to his senses and he apprised him of the factual position, after which he accepted her as his spouse. After that he carried the lady to a secluded place and spent the time of a hundred divine years with her pleasantly.

गर्भं दधार सा देवी दिव्यं द्वादशवत्सरम्।
ततः सुषाव पुत्रं च फलं वै सर्वकर्मणाम्।। ४८।।

Thereafter she became pregnant and remained like that for twelve years. Thereafter she gave birth to a son quite joyfully who happened to be the result of all the good deeds.

कर्मणां फलदाता च दक्षिणां कर्मणां सताम्।
परिपूर्णे कर्मणि च तत्पुत्रः फलदायकः।। ४९।।
यज्ञो दक्षिणया सार्द्धं पुत्रेण च फलेन च।
कर्मणां फलदाता चेत्येवं वेदविदो विदुः।। ५०।।

Dakṣiṇā provides the reward of the good deeds of the people and after completion of the deeds her son gives the reward. The people well-versed in the Vedas say that the *yajña* with his wife Dakṣiṇā and the son (*putraphala*) provides the reward for one's deeds.

यज्ञश्च दक्षिणां प्राप्य पुत्रं च फलदायकम्।
फलं ददौ च सर्वेभ्यः कर्मठेभ्यो यदा मुने।। ५१।।
तदा देवादयस्तुष्टाः परिपूर्णमनोरथाः।
स्वस्थानं प्रययुः सर्वे धर्मवक्त्रादिदं श्रुतम्।। ५२।।

O sage, at the time of achieving *dakṣinā* as his wife and *phala* as his son, *yajña* distributed rewards to all the people. The gods felt delighted and getting their desires fulfilled, they went back to their abodes. This is what has been heard by us from the mouth of Dharma.

कृत्वा कर्म च कर्ता तु तूर्णं दद्याच्च दक्षिणाम्।
तत्क्षणं फलमाप्नोति वेदैरुक्तमिदं मुने।। ५३।।

O sage, if a performer after performing the *yajña* gives away *dakṣinā* at once he gets the reward at the same time. This has been ordained by the Vedas.

कर्ता कर्मणि पूर्णेऽपि तत्क्षणाद्यदि दक्षिणाम्।
न दद्याद्ब्राह्मणेभ्यश्च दैवेनाज्ञानतोऽथवा।। ५४।।
मुहूर्ते समतीते च द्विगुणा सा भवेद्ध्रुवम्।
एकरात्रे व्यतीते तु भवेद्रसगुणा च सा।। ५५।।

If a performer, innocently after the completion of the *yajña* does not give away *dakṣiṇā* to the Brāhmaṇas, then with the lapse of a *muhūrta* the amount of *dakṣinā* is doubled.

त्रिरात्रे वै दशगुणा सप्ताहे द्विगुणा ततः।। ५६।।
मासे लक्षगुणा प्रोक्ता ब्राह्मणानां च वर्द्धते।
संवत्सरे व्यतीते तु सा त्रिकोटिगुणा भवेत्।। ५७।।

After the passing of a night, the amount of *dakṣinā* is multiplied to six times. After the lapse of three nights, the amount of *dakṣinā* is multiplied to ten times and after the lapse of a week, the amount is doubled and after the completion of a month, the amount of *dakṣinā* is

multiplied to a lakh of times and after the lapse of one year, the amount is increased to three crores of times.

कर्म तद्यजमानानां सर्वं वै निष्फलं भवेत्।
स च ब्रह्मस्वापहारी न कर्मार्होऽशुचिर्नरः॥५८॥
दरिद्रो व्याधियुक्तश्च तेन पापेन पातकी।
तद्गृहाद्याति लक्ष्मीश्च शापं दत्त्वा सुदारुणम्॥५९॥

Thus the entire effort of the performer of the *yajña* becomes infructuous and earns the sin of misappropriating the riches of a Brāhmaṇa besides becoming unclean and incompetent. Because of that sin, he becomes sinful, a pauper, a patient and the fortune departs from his house pronouncing a terrific curse.

पितरो नैव गृह्णन्ति तद्दत्तं श्राद्धतर्पणम्।
एवं सुराश्च तत्पूजां तद्दत्तां पावकाहुतिम्॥६०॥

The *śrāddhas* and *tarpaṇas* performed by him are not received by the manes. Similarly the gods refuse to accept his adoration and the fire-gods refuse to accept the offerings made by them.

दाता ददाति नो दानं गृहीता तत्र याचते।
उभौ तौ नरकं यातश्छिन्नरज्जुर्यथा घटः॥६१॥

In case the giver does not give away the charity and the receiver goes on demanding for it, both of them fall into the hell as a pitcher with the broken falls into the well.

नार्पयेद्यजमानश्चेद्याचितारं च दक्षिणाम्।
भेवद्ब्रह्मस्वापहारी कुम्भीपाकं व्रजेद्ध्रुवम्॥६२॥

In case a performer does not give away *dakṣ ina*, he is considered to be a thief stealing the riches of the Brāhmaṇas and ultimately falls into the *Kumbhīpāka* hell.

वर्षलक्षं वसेत्तत्र यमदूतेन ताडितः।
ततो भवेत्स चण्डालो व्याधियुक्तो दरिद्रकः॥६३॥
पातयेत्पुरुषान्सप्त पूर्वान्वै पूर्वजन्मनः।
इत्येवं कथितं विप्र किं भूयः श्रोतुमिच्छसि॥६४॥

He is tortured by the messengers of Yama for a lakh of years. Thereafter he is born as a man with diseases and a Cāṇḍāla deprived of all the riches. He is then consigned to the hell his seven earlier and seven future generations. O Brāhmaṇa, I have narrated to you all the details, now what else do you want to listen to from me?

नारद उवाच

यत्कर्म दक्षिणाहीनं को भुङ्क्ते तत्फलं मुने।
पूजाविधिं दक्षिणायाः पुरा यज्ञकृतं वद॥६५॥

Nārada said—O sage, who takes care of the remedy for a deed performed without giving away *dakṣinā* and in the earlier times how did *yajña* adore *dakṣinā*?

नारायण उवाच

कर्मणोऽदक्षिणस्यैव कुत एव फलं मुने।
सदक्षिणे कर्मणि च फलमेव प्रवर्त्तते॥६६॥

Nārāyaṇa said—O sage, there is no reward for a deed performed without *dakṣinā*. One gets the reward only after a deed is performed by giving away *dakṣinā*.

या या कर्मणि सामग्री बलिर्भुङ्क्ते च तां मुने।
बलये तत्प्रदत्तं च वामनेन पुरा मुने॥६७॥

O sage, whatever materials are required for performing a deed are consumed by Bali. This part was handed over by lord *Vāmana* to Bali in earlier time.

अश्रोत्रियं श्राद्धवस्तु चाश्राद्धं दानमेव च।
वृषलीपतिविप्राणां बूजाद्रव्यादिकं च यत्॥६८॥
ऋत्विजा न कृतं यज्ञमशुचेः पूजनं च यत्।
गुरावभक्तस्य कर्म बलिर्भुङ्क्ते न संशयः॥६९॥

Therefore, the one who is deprived of the knowledge of all the Vedas, Bali consumes the offerings in *śrāddha*. The charity given without devotion, the articles of adoration offered by a Brāhmaṇa by properly performing *pūjā*, the deeds of a person who is not devoted, are consumed by Bali. There is no doubt about it.

दक्षिणायाश्च यद्ध्यानं स्तोत्रं पूजाविधिक्रमम्।
तत्सर्वं काण्वशाखोक्तं प्रवक्ष्यामि निशामय॥७०॥

Now I tell you the form of adoration of goddess *dakṣinā*, her *dhyānam*, *stotra* and *pūjā* according to Kāṇvaśākhā.

पुरा संप्राप्य तां यज्ञ: कर्मदक्षां च दक्षिणाम्।

मुमोह तस्या रूपेण तुष्टुवे कामकातर:॥७१॥

In the earlier times *yajña* after achieving *dakṣ inā* was infested with her beauties and infatuated with passion for her, he started offering prayers to her.

यज्ञ उवाच

पुरा गोलोकगोपी त्वं गोपीनां प्रवरा परा।

राधासमा तत्सखी च श्रीकृष्णप्रेयसी प्रिये॥७२॥

Yajña said—O dear, in the earlier times, in the *Goloka*, you happened to be the best of the cowherds among the cowherdesses. You were the friend of Rādhā and were equal to her. You were the beloved of lord Kṛṣṇa.

कार्तिके पूर्णिमायां तु रासे राधामहोत्सवे।

आविर्भूता दक्षिणांशात्कृष्णस्यातो हि दक्षिणा॥७३॥

On the full moon day of the Kārtika, at the Rādhāmahotsava festival you were born out of the right side of lord Kṛṣṇa in the *Rāsamaṇḍala*.

पुरा त्वं च सुशीलाख्या शीलेन सुशुभेन च।

कृष्णदक्षांशवासाच्च राधाशापाच्च दक्षिणा॥७४॥

At that point of time you were known as Suśīlā because of the nobility in your character. Since you adorned the right lap of lord Kṛṣṇa you were cursed by Rādhā and that is why you are called Dakṣinā.

गोलोकात्त्वं परिध्वस्ता मम भाग्यादुपस्थिता।

कृपां कुरु त्वमेवाद्य स्वामिनं कुरु मां प्रिये॥७५॥

O dear one, the cause of our great fortune, you have arrived here from *Goloka*. Be pleased with me and make me your lord today.

कर्तॄणां कर्मणां देवी त्वमेव फलदा सदा।

त्वया विना च सर्वेषां सर्वं कर्म च निष्फलम्॥७६॥

फलशाखाविहीनश्च यथा वृक्षो महीतले।

त्वया विना तथा कर्म कर्तॄणां च न शोभते॥७७॥

You bestow the reward for the deeds performed by the people. Without you the deeds of all the people become infructuous like a tree on earth having no fruits or branches. Similarly without you the performers do not feel graceful.

ब्रह्मविष्णुमहेशाश्च दिक्पालादय एव च।

कर्मणश्च फलं दातुं न शक्ताश्च त्वया विना॥७८॥

Similarly Brahmā, Viṣṇu and Śiva besides Dikpālas and other gods are unable to bestow the reward for the deeds on you.

कर्मरूपी स्वयं ब्रह्मा फलरूपी महेश्वर:।

यज्ञरूपी विष्णुरहं त्वमेषां साररूपिणी॥७९॥

Brahmā himself believes in *karmas* and lord Śiva as the form of the reward, Viṣṇu has the form of *yajña* and you are the gist of all.

फलदाता परं ब्रह्म निर्गुण: प्रकृते पर:।

स्वयं कृष्णश्च भगवान्न च शक्तस्त्वया विना॥८०॥

You are always beyond Prakṛti and are formless but the supreme Brahman has been believed to be the giver of the reward. Even lord Kṛṣṇa is unable to give the reward without you.

त्वमेव शक्ति: कान्ते मे शश्वज्जन्मनि जन्मनि।

सर्वकर्मणि शक्तोऽहं त्वया सह वरानने॥८१॥

इत्युक्त्वा तत्पुरस्तस्थौ यज्ञाधिष्ठातृदेवक:।

तुष्टा बभूव सा देवी भेजे तं कमलाकला॥८२॥

O damsel, you are the strength of each and every birth of ours, the possessed competence to perform any deeds because of keeping your company. Thus speaking, the lord of the *yajña* kept on standing before her. Thereafter, the ray of lord Lakṣmī was pleased with the *yajña* and started serving him as her husband.

इदं च दक्षिणास्तोत्रं यज्ञकाले च य: पठेत्।

फलं च सर्वयज्ञानां लभते नात्र संशय:॥८३॥

Thus whosoever recites this *stotra* at the time of *yajña* receives reward for performing the *yajña*. There is no doubt about it.

राजसूये वाज पेये गोमेधे नरमेधके।

अश्वमेधे लाङ्गले च विष्णुयज्ञे यशस्करे॥८४॥

धनदे भूमिदे फल्गौ पुत्रेष्टौ गजमेधके।

लोहयज्ञे स्वर्णयज्ञे पटलव्याधिखण्डने॥८५॥

शिवयज्ञे रुद्रयज्ञे शक्रयज्ञे च बन्धके।

इष्टौ वरुणयागे च कन्दुके वैरिमर्दने॥८६॥

शुचियागे धर्मयागे रेचने पापमोचने।
बन्धने कर्मयागे च मणियागे सुभद्रके॥८७॥
एतेषां च समारम्भे इदं स्तोत्रं च यः पठेत्।
निर्विघ्नेन च तत्कर्म साङ्गं भवति निश्चितम्॥८८॥

The people who performed *Rājasūya, Vājpeya, Gomedha, Naramedha, Aśvamedha, Lāṅgala, Viṣṇu-yajña*, which bestows glory, *Phalguyajña*, which bestows riches and land *Putreṣṭi-yajña, Gajamedha, Lohayajña, Suvarṇa-yajña* which removes eye ailment, *Śiva-yajña, Rudra-yajña, Indra-yajña, Varuṇa-yajña, Kanduka, Vairimardana, Śuciyāga*, then *Dharmayāga, Pāpamocana, Recana, Bandhana, Karmayāga* and the *Maṇiyāga* the bestower of welfare, at the start of all these *yajñas* whosoever recites this stotra, his *yajña* is surely completed in all respects without any obstruction.

इति स्तोत्रं च कथितं ध्यानं पूजाविधिं शृणु।
शालग्रामे घटे वाऽपि दक्षिणां पूजयेत्सुधीः॥८९॥

Thus I have narrated to you the details about the stotra and *dhyānam;* now you listen to the method of adoration. Dakṣinā should be invoked in the image of *Śālagrāma* or a *kalaśa* and should be adored by the intellectuals.

लक्ष्मीदक्षांशसम्भूतां दक्षिणां कमलाकलाम्।
सर्वकर्मसु दक्षां च फलदां सर्वकर्मणाम्॥९०॥

Dakṣinā is the ray of Kamalā and has emerged out of the ray of Lakṣmī who is well-versed in performing all the deeds and provides rewards for all the deeds.

विष्णोः शक्तिस्वरूपां च पूजितां वन्दितां शुभाम्।
शुद्धिदां शुद्धिरूपां च सुशीलां शुभदां भजे॥९१॥
ध्यात्वाऽनेनैव वरदां सुधीमूलेन पूजयेत्।
दत्त्वा पाद्यादिकं देव्यै वेदोक्तेन च नारद॥९२॥
ॐ श्रीं क्लीं ह्रीं दक्षिणायै स्वाहेति च विचक्षणः।
पूजयेद्विधिवद्भक्तया दक्षिणां सर्वपूजिताम्॥९३॥
इत्येवं कथितं सर्वं दक्षिणाख्यानमुत्तमम्।
सुखदं प्रीतिदं चैव फलदं सर्वकर्मणाम्॥९४॥
इदं च दक्षिणाख्यानं यः शृणोति समाहितः।
अंगहीनं च तत्कर्म न भवेद्भारते भुवि॥९५॥

She represents the prowess of lord Viṣṇu, is adored by him, who offers prayers to her, is auspicious, provides purity, the form of purity and is considered to be sacred in all respects. I adore Suśīlā. Thus concentrating the mind on the goddess who bestows the boons, one should perform *pūjā* with the recitation of the basic *mantra*. O Nārada, the goddess should be offered for *arghya, pādya* as prescribed in the Vedas, 'ओं श्रीं क्लीं ह्रीं दक्षिणायै स्वाहा'. By reciting this *mantra* one should adore the goddess *dakṣiṇā*. Thus I have narrated to you the graceful story of *dakṣiṇā* which bestows pleasure, devotion and bestows the reward of all the deeds; therefore the story of Dakṣinā should be heard attentively and whoever does so, none of his efforts go without bearing fruit.

अपुत्रो लभते पुत्रं निश्चितं च गुणान्वितम्।
भार्य्याहीनो लभेद्भार्य्यां सुशीलां सुन्दरीं पराम्॥९६॥
वरारोहां पुत्रवतीं विनीतां प्रियवादिनीम्।
पतिव्रतानं सुव्रतां च शुद्धां च कुलजां वराम्॥९७॥
विद्याहीनो लभेद्विद्यां धनहीनो धनं लभेत्।
भूमिहीनो लभेद्भूमिं प्रजाहीनो लभेत्प्रजाः॥९८॥
सङ्कटे बन्धुविच्छेदे विपत्तौ बन्धने तथा।
मासमेकमिदं श्रुत्वा मुच्यते नात्र संशयः॥९९॥

The one who is without a son gets a virtuous son. The one who is without a wife gets a noble, beautiful, the best, charming, humble, soft-spoken wife who bears the son. She is chaste, beautiful, well-disciplined, pure belongs to a high caste and is the best among the ladies. The one without learnings, gets educated, a pauper gets immense riches, a person without land receives land, the people having no issues have their progeny. A man is relieved of all danger, separation from relatives comes to an end and all types of fetters are cleared within a month of the hearing of this *stotra* and the dangers are removed; there is no doubt about it.

इति श्रीब्रह्मवैवर्त्ते महापुराणे द्वितीये प्रकृतिखण्डे नारदनारायणसंवादे दक्षिणोपाख्याने दक्षिणत्पत्तितत्पूजादिविधान नाम द्विचत्वारिंशत्तमोऽध्यायः॥४२॥

अथ त्रिचत्वारिंशोऽध्याय:

Chapter – 43

The story of goddess Ṣaṣṭhī

नारद उवाच

अनेकासां च देवीनां श्रुतमाख्यानमुत्तमम्।
अन्यासां चरितं ब्रह्मन्वद वेदविदां वर॥ १॥

Nārada said—O Brahman, you are the best among those well-versed in the Vedas. I have already listened from you to the stories of many of the goddesses; now you tell me the story of someone else.

नारायण उवाच

सर्वासां चरितं विप्र वेदेष्वस्ति पृथक्पृथक्।
पूर्वोक्तानां च देवीनां त्वं कासां श्रोतुमिच्छसि॥ २॥

Nārāyaṇa said—O Brahman, the stories of the goddesses which I have narrated earlier are separately contained in the Vedas. The story of which one of them would you like to listen to now?

नारद उवाच

षष्ठी मङ्गलचण्डी च मनसा प्रकृते: कला।
उत्पत्तिमासां चरितं श्रोतुमिच्छामि तत्त्वत:॥ ३॥

Nārada said—I would like to listen to the stories of Ṣaṣthī, Maṅgalacaṇḍī and Manasā, who happens to be the rays of Prakṛti, including their birth, life story and all other details.

नारायण उवाच

षष्ठांशा प्रकृतेर्या च सा च षष्ठी प्रकीर्तिता।
बालकाधिष्ठातृदेवी विष्णुमाया च बालदा॥ ४॥

Nārāyaṇa said—Since Ṣaṣṭhī was born from the sixth *aṁśa* of Prakṛti, she came to be known by the name of Ṣaṣṭhī. She happens to be the supreme goddess of the children; she is conceived as the illusion of Viṣṇu and the one who grants progeny.

मातृकासु च विख्याता देवसेनाभिधा च सा।
प्राणाधिकप्रिया साध्वी स्कन्दभार्या च सुव्रता॥ ५॥

She is well known in the Mātṛkās and is also called Devasenā. She is the wife of Skanda who loves her more than his life. She is quite chaste, beautiful and self-disciplined.

आयु:प्रदा च बालानां धात्री रक्षणकारिणी।
सततं शिशुपार्श्वस्था योगाद्वै सिद्धियोगिनी॥ ६॥

She bestows long life on the children, protects them by serving as a mid-wife, always remains in the vicinity of the children and is the Siddhiyoginī, well versed in yogic practices.

तस्या: पूजाविधौ ब्रह्मन्नितिहासविधिं शृणु।
यच्छ्रुतं धर्ममुखतो सुखदं पुत्रदं परम्॥ ७॥

O Brahman, I now narrate to you the method of her adoration which has been told to me by Dharma. It is quite pleasant and bestows a son.

राजा प्रियव्रतश्चासीत्स्वायंभुवमनो: सुत:।
योगीन्द्रो नोद्वहेद्भार्यां तपस्यासु रत: सदा॥ ८॥

In earlier times, king Priyavrata was the son of Svāyambhuvamanu who was always engaged in performing *tapas*. That is why the great ascetic did not marry himself.

ब्रह्माज्ञया च यत्नेन कृतदारो बभूव स:।
सुचिरं कृतदारश्च न लेभे तनयं मुने॥ ९॥

Thereafter at the persuasion of lord Brahmā he somehow married but could not get a son for a long time.

पुत्रेष्टियज्ञं तं चापि कारयामास कश्यप:।
मालिन्यै तस्य कान्तायै मुनिर्यज्ञचरुं ददौ॥ १०॥
भुक्त्वा चरुं च तस्याश्च सद्यो गर्भो बभूव ह।
दधार तं च सा देवी दैवं द्वादशवत्सरम्॥ ११॥

O sage, thereafter Kaśyapa advised him to perform *putreṣṭi yajña*, which he did. His wife named Mālinī was given the *payasam* of the *yajña*, by consuming which she was conceived. She carried on the pregnancy for twelve years in her womb.

तत: सुषाव सा ब्रह्मन्कुमारं कनकप्रभम्।
सर्वावयसंपन्नं मृतमुत्तारलोचनम्॥ १२॥

O Brahman, thereafter a prince was born to her, having the lustre of gold with all the beautiful limbs but was still born.

तं दृष्ट्वा रुरुदु: सर्वा नार्यो वै बान्धवस्त्रिय:।
मूर्च्छामवाप तन्माता पुत्रशोकेन सुव्रता॥ १३॥

Finding the child in that condition, all the ladies present there started crying and the mother of the child fainted out of grief.

श्मशानं च ययौ राजा गृहीत्वा बालकं मुने।
रुरोद तत्र कान्तारे पुत्रं कृत्वा स्ववक्षसि॥ १४॥

O sage, the king carried the child in his arms to the cremation ground and started crying by placing the child's body in the forest.

नोत्सृज्य बालकं राजा प्राणांस्त्यक्तुं समुद्यत:।
ज्ञानयोगं पुत्रशोकत्सुदारुणात्॥ १५॥

The king was not willing to the company of the child and got prepared even to sacrifice his life for the same because due to the death of the child, his yogic intelligence disappeared.

एतस्मिन्नतरे तत्र विमानं च ददर्श ह।
शुद्धस्फटिकसंकाशं मणिराजविराजितम्॥ १६॥
तेजसा ज्वलितं शश्वच्छोभितं क्षौमवाससा।
नानाचित्रविचित्राढ्यं पुष्पमालाविराजितम्॥ १७॥

In the meantime he spotted a plane which was studded with shining gems and crystals, emitting lustre. It was decorated with silken garments. Besides, astonishing types of things were kept there. It was also decorated with flower garlands.

ददर्श तत्र देवीं च कमनीयां मनोहराम्।
श्वेतचम्पकवर्णाभां रम्यसुस्थिरयौवनाम्॥ १८॥
ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम्।
कृपामयीं योगसिद्धां भक्तानुग्रहकारिणीम्॥ १९॥

He found a beautiful damsel seated there who was quite attractive, having the complexion of *campaka* flowers, quite good-looking, youthful, wearing a smile on her face, adorned with all the ornaments studded with gems. She was well-versed in yogic practices and was the one who graced her devotees.

दृष्ट्वा तां पुरतो राजा तुष्टाव परमादरात्।
चकार पूजनं तस्या विहाय भुवि बालकम्॥ २०॥

Finding her there the king offered prayers to her with great devotion and placing the child on the ground he adored the goddess.

पप्रच्छ राजा तां दृष्ट्वा ग्रीष्मसूर्यसमप्रभाम्।
तेजसा ज्वलितां शान्तां कान्तां स्कन्दस्य नारद॥ २१॥

Finding the mother of Skanda there, who possessed the lustre of the mid-day sun of the summer season and dazzling shine, she was quite peaceful. The king then addressed her.

प्रियव्रत उवाच

का त्वं सुशोभने कान्ते कस्य कान्ताऽसि सुव्रते।
कस्य कन्या वरारोहे धन्या मान्या च योषिताम्॥ २२॥
नृपेन्द्रस्य वच: श्रुत्वा जगन्मङ्गलदायिनी।
उवाच देवसेना सा देवरक्षणकारिणी॥ २३॥
देवानां दैत्यभीतानां पुरा सेना बभूव सा।
जयं ददौ च तेभ्यश्च देवसेना च तेन सा॥ २४॥

Priyavrata said—"O beautiful damsel, who are you"? "O chaste lady, who is your husband"? "O damsel, who are your parents"? On hearing the words of the king, the goddess who provides welfare to the universe and provides protection to the gods was known by the name Devasenā. She said: "In the earlier times, she happened to be the arm of the gods who were terrified by the demons. She was instrumental in getting the victory for the gods earning her the title Devasenā.

ब्रह्मणो मानसी कन्या देवसेनाऽहमीश्वरी।
सृष्ट्वा मां मनसो धाता ददौ स्कन्दाय भूमिप॥ २५॥

Devasenā said—O king, I am the mind-born daughter of Brahmā and my name is Devasenā. Brahmā after creating me mentally made me a goddess and entrusted me to Skanda.

मातृकासु च विख्याता स्कन्दसेना च सुव्रता।
विश्वेषष्ठीति विख्याता षष्ठांशा प्रकृतेर्यत:॥ २६॥

I am foremost of the Mātṛkās. I am Skanda-senā, Suvratā and have appeared from the sixth *aṁśa* of Prakṛti. I am therefore known as Ṣaṣṭhī also.

पुत्रदाऽहमपुत्राय प्रियस्त्रीदा प्रियाय च।
धनदा च दरिद्रेभ्य: कर्तृभ्य: शुभकर्मदा॥ २७॥

I grant sons to those having no sons, beloved to the persons having no wife, riches of the pauper and noble deeds to the performer.

सुखं दु:खं भयं शोकं हर्षं मङ्गलमेव च।
संपत्तिश्च विपत्तिश्च सर्वं भवति कर्मणा॥ २८॥

Thus a person gets pleasure, pain, fear, grief, happiness, welfare, riches and misfortune because of his own deeds.

कर्मणा बहुपुत्री च वंशहीनश्च कर्मणा।
कर्मणा च दरिद्रश्च धनाढ्यश्च स्वकर्मणा॥
कर्मणा रूपवांश्चैव रोगी शश्वत्स्वकर्मणा॥ २९॥
कर्मणा मृतपुत्रश्च कर्मणा चिरजीविन:।
कर्मणा गुणवन्तश्च कर्मणा चाङ्गहीनका:॥ ३०॥

One gets a son because of his deeds and faces the destruction of the rays because of the same. Because of his own deeds one becomes beautiful or sick and by his own deeds one gets a dead son, because of his own deeds he achieves long life. By one's own deeds, one becomes virtuous and by one's own deeds one is born as deformed.

तस्मात्कर्म परं राजन्सर्वेभ्यश्च श्रुतौ श्रुतम्।
कर्मरूपी च भगवांस्तद्द्वारा फलदो हरि:॥ ३१॥

O king, therefore actions are the best for all. This has been ordained in the Vedas because the same lord Viṣṇu provides the reward of actions.

इत्येवमुक्त्वा सा देवी गृहीत्वा बालकं मुने।
महाज्ञानेन सहसा जीवयामास लीलया॥ ३२॥

O sage, thus speaking the goddess lifted up the child and infused life into him because of her yogic powers.

राजा ददर्श तं बालं सस्मितं कनकप्रभम्।
देवसेना च पश्यन्तं नृपमम्बरमेव च॥ ३३॥
गृहीत्वा बालकं देवी गगनं गन्तुमुद्यता।
पुनस्तुष्टाव तां राजा शुष्ककण्ठौष्ठतालुक:॥ ३४॥

The king looked at the child who had the lustre of molten gold and was smiling at the same time. While the king was looking at the sky, Devasenā tried to carry the child with her in the sky. At that point of time, the throat, tongue and the lips of the king got dried up. He again started offering prayers to the goddess.

नृपस्तोत्रेण सा देवी परितुष्टा बभूव ह।
उवाच तं नृपं ब्रह्मन्वेदोक्तं कर्मनिर्मितम्॥ ३५॥

O Brahmaṅ, the goddess was pleased at hearing the prayer of the king. She, therefore, spoke to the king about the performing of the deeds as ordained in the Vedas.

त्रिषु लोकेषु राजा स्वं स्वायम्भुवमनो: सुत:।
मम पूजां च सर्वत्र कारयित्वा स्वयं कुरु॥ ३६॥

Devasenā said—You are the son of Svāyambhuvamanu and are the ruler of the three worlds; therefore you make all the people to adore me and you also adore me.

तदा दास्यामि पुत्रं ते कुलपद्मं मनोहरम्।
सुव्रतं नाम विख्यातं गुणवन्तं सुपण्डितम्॥ ३७॥
जातिस्मरं च योगीन्द्रं नारायणपरायणम्।
शतक्रतुकरं श्रेष्ठं क्षत्रियाणां च वन्दितम्॥ ३८॥
मत्तमातङ्गलक्षाणां धृतवन्तं बलं शुभम्।
धन्विनं गुणिनं शुद्धं विदुषां प्रियमेव च॥ ३९॥
योगिनं ज्ञानिनं चैव सिद्धरूपं तपस्विनम्।
यशस्विनं च लोकेषु दातारं सर्वसंपदाम्॥ ४०॥

Only then shall I give back your son who happens to be the lotus of your race. He will be known by the name of Suvrata, will be extremely virtuous, the best of the yogīs, devoted to Nārāyaṇa, will perform a hundred *yajñas*, the best of people, adored by all the Kṣatrīyas, possessing the prowęss equivalent to a lakh of elephants, quite pleasant to look at and a great archer. Having many qualities, he will be loved by the intellectuals, yogīs, wise people, ascetics, *siddhas* and will be glorious besides being a distributor of charities in the universe.

इत्येवमुक्त्वा सा देवी तस्मै तद्बालकं ददौ।
राजा च तं स्वीचकार तत्पूजार्थं च सुव्रत:॥ ४१॥

Thus speaking the goddess handed over the child to the king, who promised to adore her and get her adored by others also.

जगाम देवी स्वर्गं च दत्त्वा तस्मै शुभं वरम्।
आजगाम महाराजः स्वगृहं हृष्टमानसः॥४२॥
आगत्य कथयामास वृत्तान्तं पुत्रहेतुकम्।
तुष्टा बभूवुः संतुष्टा नरा नार्यश्च नारद॥४३॥
मङ्गलं कारयामास सर्वत्र सुतहेतुकम्।
देवीं च पूजयामास ब्राह्मणेभ्यो धनं ददौ॥४४॥

Thereafter, the goddess pronouncing her blessings on the king, went back to her abode. The king, on the other hand, feeling immensely delighted returned to his home and started narrating the story of the reviving of his son. O Nārada, on hearing the king, all the people were delighted; the king performed welfare ceremonies for his son everywhere and after performing the *pūjā,* he distributed riches to the Brāhmaṇas.

राजा च प्रतिमासेषु शुक्लषष्ठ्यां महोत्सवम्।
षष्ठ्या देव्याश्च यत्नेन कारयामास सर्वतः॥४५॥
बालानां सूतिकागारे षष्ठाहे यत्नपूर्वकम्।
तत्पूजां कारयामास चैकविंशतिवासरे॥४६॥

Thereafter the king started celebrating the sixth day of the bright fortnight of the moon as the day of the goddess. In the labour room on the sixth day of the birth of the child, besides the twenty first day, the goddess Ṣaṣṭhī is adored.

बालानां शुभकार्ये च शुभान्नप्राशने तथा।
सर्वत्र वर्द्धयामास स्वयमेव चकार ह॥४७॥
ध्यानं पूजाविधानं च स्तोत्रं मत्तो निशामय।
यच्छ्रुतं धर्मवक्त्रेण कौथुमोक्तं च सुव्रत॥४८॥

At the time of performing any welfare ceremony of the children including the *annaprāśana* the goddess Ṣaṣṭhī is adored. O Suvrata, now you listen to the *dhyānam* method of adoration and *stotra* of the goddess as has been revealed to me by Dharma according to the Kauthumīśākhā.

शालग्रामे घटे वाऽथ वटमूलेऽथवा मुने।
भित्त्यां पुत्तलिकां कृत्वा पूजयेद्वा विचक्षणः॥४९॥

O sage, the goddess should be invoked over a *Śālagrāma* stone, a vase, the root of the banyan tree or painting a figure on the wall, the goddess should be adored.

षष्ठांशां प्रकृतेः शुद्धां सुप्रतिष्ठां च सुव्रताम्।
सुपुत्रदां च शुभदां दयारूपां जगत्प्रसूम्॥५०॥
श्वेतचम्पकवर्णाभां रत्नभूषणभूषिताम्।
पवित्ररूपां परमां देवसेनां परां भजे॥५१॥
इति ध्यात्वा स्वशिरसि पुष्पं दद्यात् विचक्षणः।
पुनर्ध्यात्वा च मूलेन पूजयेत्सुव्रतां सतीम्॥५२॥

Since she is born of the sixth *aṁśa* of Prakṛti, she is pure having great glory, a bestower of noble sons, best of welfare, ocean of mercy, mother of the universe, having the complexion of the white *campaka* flowers, clad in all the ornaments studded with gems. I am, therefore, adoring the best of the goddesses having the auspicious form. Thus thinking, one should place the flower on his head. Then reciting the basic-*mantra* attentively, he should worship the goddess.

पाद्यार्घ्याचमनीयैश्च गन्धधूपप्रदीपकैः।
नैवेद्यैर्विविधैश्चापि फलेन च शुभेन च॥५३॥
मूलमों ह्रीं षष्ठीदेव्यै स्वाहेति विधिपूर्वकम्।
अष्टाक्षरं महामन्त्रं यथाशक्ति जपेन्नरः॥५४॥

He should then offer *pādya*, *arghya*, water for sipping, fragrance, essence, lamp, naivedya and the best of fruits. He should then recite the *mantra* 'ओं ह्रीं षष्ठी देव्यै स्वाहा' with this *mantra* of eight letters he should perform *japam*.

ततः स्तुत्वा च प्रणमेद्भक्तियुक्तः समाहितः।
स्तोत्रं च सामवेदोक्तं धनपुत्रफलप्रदम्॥५५॥

He should then prostrate before the goddess with devotion who bestows all the riches and sons and should recite the *stotra* prescribed in the *Sāmaveda*.

अष्टाक्षरं महामन्त्रं लक्षधा यो जपेन्मुने।
स पुत्रं लभते नूनमित्याह कमलोद्भवः॥५६॥

स्तोत्रं शृणु मुनिश्रेष्ठं सर्वेषां च शुभावहम्।
वाञ्छाप्रदं च सर्वेषां गूढं वेदे च नारद॥५७॥

O sage, whosoever recites this *mantra* of eight letters a lakh of times surely gets a son. This has been ordained by Brahmā himself. O best of the sages, O Nārada, I am going to narrate to him the welfare *stotra* which fulfils all the desire and is quite secret in the Vedas.

प्रियव्रत उवाच

नमो देव्यै महादेव्यै सिद्ध्यै शान्त्यै नमो नमः।
शुभायै देवसेनायै षष्ठीदेव्यै नमो नमः॥५८॥

Priyavrata said— I bow in reverence to the goddess who happens to be the great goddess. She bestows such success and peace. I bow in reverence to her; she provides pleasure and salvation, I bow to the goddess Ṣaṣṭhī.

वरदायै पुत्रदायै धनदायै नमो नमः।
सुखदायै मोक्षदायै षष्ठीदेव्यै नमो नमः॥५९॥

She bestows boons besides sons and riches. I bow in reverence to her, I bow to the goddess Ṣaṣṭhī who provides welfare and the pleasure.

शक्तेः षष्ठांशरूपाये सिद्धायै च नमो नमः।
मायायै सिद्धयोगिन्यै षष्ठीदेव्यै नमो नमः॥६०॥

She is the sixth part of the *śakti* and the bestower of success. I bow in reverence to her, I bow in reverence to Māyā and goddess Ṣaṣṭhī who is Siddhiyoginī.

पारायै पारदायै च षष्ठीदेव्यै नमो नमः।
सारायै सारदायै च पारायै सर्वकर्मणाम्॥६१॥

She has the best of the form, she has turned the people as best. I offer my salutation to goddess Ṣaṣthī, who is the essence of the universe and bestows the essence of pleasure to all besides providing fruits for all the deeds.

बालाधिष्ठातृदेव्यै च षष्ठीदेव्यै नमो नमः।
कल्याणदायै कल्याण्यै फलदायै च कर्मणाम्॥

She is the prisiding goddess of the children; I bow in reverence to goddess Ṣaṣṭhī who provides welfare, is the form of welfare and provides the result of all the deeds.

प्रत्यक्षायै च भक्तानां षष्ठीदेव्यै नमो नमः॥६२॥
पूज्यायै स्कन्दकान्तायै सर्वेषां सर्वकर्मसु।
देवरक्षणकारिण्यै षष्ठीदेव्यै नमो नमः॥६३॥
शुद्धसत्त्वस्वरूपायै वन्दितायै नृणां सदा।
हिंसाक्रोधैर्ववर्जितायै षष्ठीदेव्यै नमो नमः॥६४॥

Who appears in person before devotees, I bow in reverence to the goddess Ṣaṣṭhī, who is the beloved of Skanda and is adored by all the people at all times. I bow in reverence to the goddess who provides protection to all the gods and has the true *sattva* form is adored by all the human beings, is free from violence and anger. I bow in reverence to the goddess Ṣaṣṭhī.

धनं देहि प्रियां देहि पुत्रं देहि सुरेश्वरि।
धर्मं देहि यशो देहि षष्ठीदेव्यै नमो नमः॥६५॥

O great goddess, provide me with wealth, a wife and a son. You provide me with *dharma* and glory. I bow in reverence to the goddess Ṣaṣṭ hī again and again.

भूमिं देहि प्रजां देहि देहि विद्यां सुपूजित।
कल्याणं च जयं देहि षष्ठीदेव्यै नमो नमः॥६६॥

O most revered one, you provide me with land, progeny and learning. You provide me the welfare together with victory. I bow in reverence to goddess Ṣaṣṭhī again and again.

इति देवीं च संस्तूय लेभे पुत्रं प्रियव्रतः।
यशस्विनं च राजेन्द्रं षष्ठीदेवीप्रसादतः॥६७॥

Thus offering prayers to the goddess Priyavrata got back the life of his son who became a popular king by the grace of goddess Ṣaṣṭhī.

षष्ठीस्तोत्रमिदं ब्रह्मन्यः शृणोति च वत्सरम्।
अपुत्रो लभते पुत्रं वरं सुचिरजीविनम्॥६८॥
वर्षमेकं च या भक्त्या संयतेदं शृणोति च।
सर्वपापाद्विनिर्मुक्ता महावन्ध्या प्रसूयते॥६९॥

O Brahman, the one who listens to the *stotra* for a Ṣaṣṭhī for a year gets a son, having a long life. In case a woman recites this *stotra* with devotion or listens to it, she gets a beautiful son in spite of her being quite barren.

वीरपुत्रं च गुणिनं विद्यावन्तं यशस्विनम्।
सुचिरायुष्मन्तमेव षष्ठीमातृप्रसादतः।।७०।।
काकवन्ध्या च या नारी मृतापत्या च या भवेत्।
वर्षं श्रुत्वा लभेत्पुत्रं षष्ठीदेवी प्रसादतः।।७१।।
रोगयुक्ते च बाले च पिता माता शृणोति च।
मासं च मुच्यते बालः षष्ठीदेवीप्रसादतः।।७२।।

She gets a son by the grace of goddess Ṣaṣṭhī who is quite valorous, virtuous, wise, glorious and possessing a long life. The extremely barren lady and such of the ladies whose children never survive, if they recite the *stotra* for a year or listen to it, they get a son by the grace of goddess Ṣaṣṭhī. If the parents of a child who is seriously ailing, listen to the *stotra* for a month, then by the grace of goddess Ṣaṣṭhī, the child is relieved of all ailments.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० षष्ठ्युपा०
षष्ठीदेव्युत्पत्तिः तत्पूजास्तोत्रादिकथनं नाम
त्रिचत्वारिंशोऽध्यायः।।४३।।

अथचतुश्चत्वारिंशोऽध्याय:

Chapter – 44

The story of Maṅgalacaṇḍī

नारायण उवाच

कथितं षष्ठ्युपाख्यानं ब्रह्मपुत्र यथागमम्।
देवी मङ्गलचण्डी या तदाख्यानं निशामय।। १।।
तस्या: पूजादिकं सर्वं धर्मवक्त्राच्च यच्छ्रुतम्।
श्रुतिसम्मतमेवेष्टं सर्वेषां विदुषामपि।। २।।

Nārāyaṇa said—O son of Brahmā, you have heard the story of goddess Ṣaṣṭhī as prescribed in the Vedas. I am now going to tell you the story of goddess Maṅgalacaṇḍī. Whatever I had heard from the mouth of Dharma and other intellectuals about the story of Maṅgalacaṇḍī. I am going to speak out the same.

चण्डा या वर्तते चण्डी जाग्रती शत्रुमण्डले।
मङ्गलेषु च या दक्षा मङ्गला सैव चण्डिका।। ३।।
दुर्गायां विद्यते चण्डी मङ्गलोऽपि महीसुते:।
मङ्गलाऽभीष्टदेवी या सा स्यान्मङ्गलचण्डिका।। ४।।

The word *caṇḍī* is used in the sense of rage. That is why the goddess *caṇḍī* remains among the enemies and being well-versed in the performing of welfare deeds, she is called Maṅgalacaṇḍī. The word *caṇḍī* is also used for Durgā and Maṅgala is known as the son of the earth goddess. Therefore the process who bestowed success on Maṅgala is called Maṅgalacaṇḍī.

मङ्गलो मनुवंशश्च सप्तद्वीपावनीपति:।
तस्य पूज्याऽभीष्टदेवी तेन मङ्गलचण्डिका।। ५।।

Maṅgala is born in the race of Manu and happened to be the lord of all the seven continents of the earth. The goddess who was adored by him and the one who granted success to him, was given the name of Maṅgalacaṇḍī.

मूर्तिभेदेन सा दुर्गा मूलप्रकृतिरीश्वरी।
कृपारूपाऽतिप्रत्यक्षा योषितामिष्टदेवता।। ६।।

She is also known as Durgā, dhīśvarī, Mūlaprakṛti and the great goddess of the ladies. Taking to the compassionate form she always appears before them.

प्रथमे पूजिता सा च शंकरेण पुरा परा।
त्रिपुरस्य वधे घोरे विष्णुना प्रेरितेन च।। ७।।

O Brahman, in the earlier times when Tripurāsura was to be killed then at the instance of lord Viṣṇu, lord Śiva first of all adored this goddess.

ब्रह्मन्ब्रह्मोपदेशेन दुर्गप्रस्थे च संकटे।
आकाशात्पतिते याने रुषा दैत्येन पातिते।। ८।।
ब्रह्मविष्णूपदिष्टश्च दुर्गां तुष्टाव शंकर:।
सा च मङ्गलचण्डीयमभवद्रूपभेदत:।। ९।।

Thereafter finding his own fort in danger, the demon Tripurāsura getting enraged threw away the chariot of Śiva from space. Thereafter at the advice of Brahmā and Viṣṇu, lord Śiva adored Durgā. She therefore appeared in the form of Maṅgalacaṇḍī.

उवाच पुरत: शंभोर्भयं नास्तीति ते प्रभो।
भगवान्वृषरूपश्च सर्वेशश्च बभूव ह॥ १०॥

Standing before Śiva, she then asked him, O lord, now you need not be afraid because the bull who is the lord of all has come to serve you as your vehicle.

युद्धशक्तिस्वरूपाऽहं भविष्यामि तदाज्ञया।
मयाऽऽत्मना च हरिणा सहायेन वृषध्वज।
जहि दैत्यं च देवेश सुराणां पदघातकम्॥ ११॥
इत्युक्त्वाऽतर्हिता देवी शंभो: शक्तिर्बभूव सा।
विष्णुदत्तेन शस्त्रेण जघान तमुमापति:॥ १२॥

O Vṛṣadhvaja, at the command of the lord, I shall take to the form of the force of battle. O lord, thus with my efforts and the help of the lord, you better kill the terrific demon. Thus speaking the goddess disappeared and she became the strength of lord Śiva. O best of the sages, thereafter lord Mahādeva, the husband of Umā, destroyed the demon with the weapons provided to him by lord Viṣṇu.

मुनीन्द्र पतिते दैत्ये सर्वे देवा महर्षय:।
तुष्टुवु: शंकर देवा भक्तिनम्रात्कंधरा:॥ १३॥
सद्य: शिरसि शंभोश्च पुष्पवृष्टिर्बभूव ह।
ब्रह्मा विष्णुश्च संतुष्टो ददौ तस्मै शुभाशिषम्॥ १४॥
ब्रह्मविष्णुपदिष्टश्च सुस्नात: शंकर: शुचि:।
पूजयामास तां शक्तिं देवीं मङ्गलचण्डिकाम्॥ १५॥
पाद्यार्घ्याचमनीयैश्च बलिभिर्विविधैरपि।
पुष्पचन्दननैवेद्यैर्भक्त्या नानाविधैर्मुने॥ १६॥
छागैर्मेषैश्च महिषैर्गण्डैर्मायाविभिर्वरै:।
वस्त्रालंकारमाल्यैश्च पायसै: पिष्टकैरपि॥ १७॥
मधुभिश्च सुधाभिश्च पक्वैर्नानाविधै: फलै:।
संगीतैर्नर्त्तनैर्वाद्यैरुत्सवै: कृष्णकीर्त्तनै:॥ १८॥
ध्यात्वा माध्यंदिनोक्तेन ध्यानेन विधिपूर्वकम्।
ददौ द्रव्याणि मूलेन मन्त्रेणैव च नारद॥ १९॥
ॐ ह्रीं श्रीं क्लीं सर्वपूज्ये देवि मङ्गलचण्डिके।
ऐं क्रूं फट् स्वाहेत्येवं चाप्येकविंशाक्षरो मनु:॥ २०॥

Then after the death of the demon all the gods and sages adored Śiva with devotion bowing their heads. At the same time a shower of flowers started falling over the head of Śiva. Both Brahmā and Viṣṇu feeling extremely satisfied, blessed Śiva variously. At the advice of Brahmā and Viṣṇu, Śiva took a bath properly and getting purified, he worshipped the goddess Maṅgalacaṇḍī who possessed the great force, offering *pādya*, *arghya*, sipping water and various types of offerings including flowers, sandal-paste and *naivedyas* of different types. O sage, similarly goats, sheep, buffaloes, rhinos, magicians, clothes, ornaments, garland, *payasam*, fried sweets, honey, nectar and various types of ripe fruits were offered. All the gods in ecstasy danced together with lord Kṛṣṇa accompanied by divine music and singing. They also started reciting the *mūlamantra* as prescribed by the Mādhyandinī-śākhā. O Nārada, then they recited twenty-one letter *mantra* which is 'ओं ह्रीं श्रीं क्लीं सर्वपूज्ये देवि मंगचण्डिके ऐं क्रू फट् स्वाहा'। This is the great twenty-one letters mantra.

पूज्य: कल्पतरुश्चैव भक्तानां सर्वकामद:।
दशलक्षजपेनैव मन्त्रसिद्धिर्भवेन्नृणाम्॥ २१॥
मन्त्रसिद्धिर्भवेद्यस्य स विष्णु: सर्वकामद:।
ध्यानं च श्रूयतां ब्रह्मन्वेदोक्तं सर्वसंमतम्॥ २२॥

This is adorable for the devotees and makes all the desires successful like a *kalpataru*. By reciting ten lakhs of this *mantra* a person achieves success. And the one who achieves the *Mantrasiddhi*, becomes lord Viṣṇu the bestower of all the success. O Brāhmaṇa, now listen to the *stotra* of the goddess which is well known in the Vedas.

देवीं षोडशवर्षीयां रम्यां सुस्थिरयौवनाम्।
सर्वरूपगुणाढ्यां च कोमलाङ्गीं मनोहराम्॥ २३॥

I am adoring the goddess of sixteen years who is quite beautiful, is quite youthful, possesses all the qualities, has tender and beautiful limbs.

श्वेतचम्पकवर्णाभां चन्द्रकोटिसमप्रभाम्।
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम्॥ २४॥

बिभ्रतीं कबरीभारं मल्लिकामाल्यभूषितम्।
बिम्बोष्ठीं सुदतीं शुद्धां शरत्पद्मनिभाननाम्॥ २५॥
ईषद्धास्यप्रसन्नास्यां सुनीलोत्पललोचनाम्।
जगद्धात्रीं च दात्रीं च सर्वेभ्यः सर्वसंपदाम्॥ २६॥
संसारसागरे घोरे पोतरूपां वरां भजे॥ २७॥

She has the complexion resembling the white *campaka* flower, has the glory and the lustre of crores of moons, pure like fire, clad in the sanctified garments and adorned with the gem-studded ornaments. She is having beautiful hair. Her hair is adorned with flowers, her lips are like the ripe wood-apple fruit. She possesses a beautiful line of teeth. She has a pure complexion and her face resembles the lotus flower of the winter season. She wears a serene smile ovn her face. Her eyes resemble the blue lotus flower. She is the base of the universe and is the bestower of all the riches and carries the people across the terrific ocean of the universe.

देव्याश्च ध्यानमित्येवं स्तवनं श्रूयतां मुने।
प्रयतः संकटग्रस्तो येन तुष्टाव शंकरः॥ २८॥

O sage, this is the *dhyānam* of the goddess; now you listen to her *stuti*, reciting which lord Śiva had adored her at the time of danger.

शंकर उवाच

रक्ष रक्ष जगन्मातर्देवि मङ्गलचण्डिके।
संहर्त्रि विपदां राशेर्हर्षमङ्गलकारिके॥ २९॥

Śiva said—O goddess Maṅgalacaṇḍī you are the mother of the universe, you protect us, you are the destroyer of misfortune and provide pleasure and welfare to the people.

हर्षमङ्गलदक्षे च हर्षमङ्गलचण्डिके।
शुभे मङ्गलदक्षे च शुभमङ्गलचण्डिके॥ ३०॥

You are well-versed in providing pleasure and welfare and are the form of welfare. You provide pleasant welfare; that is why you are called Maṅgalacaṇḍī.

मङ्गले मङ्गलार्हे च सर्वमङ्गलमङ्गले।
सतां मङ्गलदे देवि सर्वेषां मङ्गलालये॥ ३१॥

You are full of welfare, the form of welfare and are the welfare for all the welfares. O goddess, you provide welfare to the noble people, you happen to be the treasure of welfare.

पूज्या मङ्गलवारे च मङ्गलाभीष्टदेवते।
पूज्ये मङ्गलभूपस्य मनुवंशस्य संततम्॥ ३२॥
मङ्गलाधिष्ठातृदेवि मङ्गलानां च मङ्गले।
संसारमङ्गलाधारे मोक्षमङ्गलदायिनि॥ ३३॥

You are adored on Tuesdays. You are the great goddess of the welfare and are immensely adorable by the king Maṅgala. O great goddess of welfare you are the welfare for all the welfare. You are the base of all the welfare and also provide the welfare in salvation.

सारे च मङ्गलाधारे पारे त्वं सर्वकर्मणाम्।
प्रतिमङ्गलवारे च पूज्ये त्वं मङ्गलप्रदे॥ ३४॥

You are the essence of all, the base of welfare, beyond all the deeds and are adorable by the welfare and provide welfare to all.

स्तोत्रेणानेन शंभुश्च स्तुत्वा मङ्गलचण्डिकाम्।
प्रतिमङ्गलवारे च पूजां कृत्वा गतः शिवः॥ ३५॥

By reciting this *stotra*, lord Śiva worshipped Maṅgalacaṇḍikā and adoring her on Tuesday went for war.

देव्याश्च मङ्गलस्तोत्रं यः शृणोति समाहितः।
तन्मङ्गलं भवेच्छश्वन्न भवेत्तदमङ्गलम्॥ ३६॥

Whosoever recites the welfare *stotra* of the goddess Maṅgalacaṇḍī, always meets with welfare and never has to face misery.

प्रथमे पूजिता देवी शंभुना सर्वमङ्गला।
द्वितीये पूजिता देवी मङ्गलेन ग्रहेण च॥ ३७॥
तृतीये पूजिता भद्रा मङ्गलेन नृपेण च।
चतुर्थे मङ्गले वारे सुन्दरीभिश्च पूजिता॥
पञ्चमे मङ्गलाकाङ्क्षैर्नरैर्मङ्गलचण्डिका॥ ३८॥
पूजिता प्रतिविश्वेषु विश्वेशैः पूजिता सदा।
ततः सर्वत्र संपूज्य सा बभूव सुरेश्वरी॥ ३९॥
देवादिभिश्च मुनिभिर्मनुभिर्मानवैर्मुने।
देव्याश्च मङ्गलस्तोत्रं यः शृणोति समाहितः॥ ४०॥

तन्मङ्गलं भवेच्छश्वन्न भवेत्तदमङ्गलम्।
वर्धन्ते तत्पुत्रपौत्रा मङ्गलं च दिने दिने॥४१॥

Thus the goddess Maṅgalā was adored by lord Śiva on Tuesday. On the next Tuesday the planet Maṅgala adored her. On the third Tuesday the goddess Bhadrā was worshipped by the king Maṅgala and on the fourth Tuesday all the damsels adored her. On the fifth Tuesday all the people adored the goddess with the desire of achieving welfare. Thus all the gods adored her at all the times. O sage, the gods, the ascetics, the mendicants and the humans also adore her and thereafter she was adored at all the places by the people. Whosoever recites or listens to the *Maṅgala-stotra* of the goddess, always meets with welfare and misfortune never approaches him. He always has increase in his sons and grandsons.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० मङ्गलचण्डिकोपा० तत्स्तोत्रादिकथनं नाम चतुश्चत्वारिंशोऽध्यायः॥४४॥

अथ पञ्चचत्वारिंशोऽध्याय:

Chapter – 45

The story of Manasā Devī

नारायण उवाच

उक्तं द्वयोरूपाख्यानं ब्रह्मपुत्र यथागमम्।
श्रूयतां मनसाख्यानं यच्छ्रुत धर्मवक्त्रत:॥ १॥

Nārāyaṇa said—O son of Brahmā, I have narrated to you the stories of both the goddesses; now I tell you the story of Manasā which I had heard from the mouth of Dharma. You please listen to it.

कन्या भगवती सा च कश्यपस्य च मानसी।
तेनेयं मनसादेवी मनसा या च दीव्यति॥ २॥

The goddess was born from the mind of Kaśyapa and therefore she was known by the name of Manasā. She plays with the mind.

मनसा ध्यायते या वा परमात्मानमीश्वरम्।
तेन सा मनसादेवी योगेनैतेन दीव्यति॥ ३॥

She adores the lord who happens to be the supreme-soul by devoting her mind to him by means of yogic practices. As such she shines in the universe with her yogic practices.

आत्मारामा च सा देवी वैष्णवी सिद्धयोगिनी।
त्रियुगं च तपस्तप्त्वा कृष्णस्य परमात्मन:॥ ४॥

She is Vaiṣṇavī and Siddhayoginī who by concentrating her mind performed *tapas* for lord Kṛṣṇa for three *yugas*.

जरत्कारुशरीरं च दृष्ट्वा यां क्षणमीश्वर:।
गोपीपतिर्नाम चक्रे जरत्कारुरिति प्रभु:॥ ५॥
वाञ्छितं च ददौ तस्यै कृपया च कृपानिधि:।
पूजां च कारयामास चकार च पुन: स्वयम्॥ ६॥

Thereafter Kṛṣṇa the lord of *gopīs* took the form of the sage named Jaratkāru, the compassionate one, with the intention of fulfilling her desire, made her adore the lord eternal.

स्वर्गे च नागलोके च पृथिव्यां ब्रह्मलोकत:।
भृशं जगत्सु गौरी सा सुन्दरी च मनोहरा॥
जगत्गौरीति विख्याता तेन सा पूजिता सती॥७॥
शिवशिष्या च सा देवी तेन शैवीति कीर्तिता।
विष्णुभक्ताऽतीव रम्या वैष्णवी तेन नारद॥८॥

She had extremely fair complexion in all the damsels of heaven, *Nāgaloka*, *Brahmaloka* and the earth; she was quite charming and beautiful, because of which she was adored in the universe as Jagatgaurī. Since she happened to be the disciple of lord, Śiva she was known as Śaivī.

नागानां प्राणरक्षित्री जनमेजययज्ञके।
नागेश्वरीति विख्याता सा नागभगिनी तथा॥९॥
विषं संहर्तुमीशा सा तेन सा विषहारिणी।
सिद्धं योगं हरात्प्राप तेनासौ सिद्धयोगिनी॥१०॥
महाज्ञानं च गोप्यं च मृतसंजीविनीं पराम्।
महाज्ञानयुतां तां च प्रवदन्ति मनीषिण:॥११॥
आस्तीकस्य मुनीन्द्रस्य माता सा वै तपस्विन:।
आस्तीकमाता विख्याता जरत्कारुरिरति स्मृता॥१२॥

प्रिया मुनेर्जरत्कारोर्मुनीन्द्रस्य महात्मनः।
योगिनी विश्वपूज्यस्य जरत्कारोः प्रिया ततः॥१३॥

O Nārada, since she was immensely devoted to lord Viṣṇu, she was also known as Vaiṣṇavī. It was she who protected the serpent from perishing in the serpent *yajña* performed by Janamejaya. Because of that, she came to be known as Nāgeśvarī. Since she happened to be the sister of the Nāgas, she is in a position to remove the ill-effect of poison. Since she has been performing the *yoga* of Śiva she is known as Siddhayoginī. She is aware of the great secret knowledge and the method of reviving the dead back to life. Because of this the intellectuals call her as the one who possesses immense wisdom; she happens to be the mother of the sage Āstīka. Because of her being the mother of Āstīka she is known as Jaratkāru also. She happens to be the beloved of the great sage and ascetic named Jaratkāru who was held in high esteem in the universe.

ॐ नमो मनसायै॥१४॥
जरत्कारुर्जगद्गौरी मनसा सिद्धयोगिनी।
वैष्णवी नागभागिनी शैवी नागेशवरी तथा॥१५॥
जरत्कारुप्रियाऽऽस्तीकमाता विषहरीति च।
महाज्ञानयुता चैव सा देवी विश्वपूजिता॥१६॥

Her mantra is 'ओं नमो मनसायै'. She is known by the twelve epithets of Jaratkāru, Jagatgaurī, Manasā, Siddhayoginī, Vaiṣṇavī, Nāgabhaginī, Śaivī, Nāgeśvarī, beloved of Jaratkāru, mother of Āstīka, remover of poison and the one possessing immense wisdom. She is known by these twelve names and is adored the world over.

द्वादशैतानि नामानि पूजाकाले च यः पठेत्।
तस्य नागभयं नास्ति तस्य वंशोद्भवस्य च॥१७॥

Therefore the one who recites these twelve names at the time of performing *pūjā*, he and his entire family is relieved of the danger of snakes.

नागभीदे च शयने नागग्रस्ते च मन्दिरे।
नागक्षते नागदुर्गे नागवेष्टितविग्रहे॥१८॥

इदं स्तोत्रं पठित्वा तु मुच्यते नात्र संशयः।
नित्यं पठेद्यस्तं दृष्ट्वा नागवर्गः पलायते॥१९॥

Therefore when a person finds the danger of the snakes while sleeping or resides in a house infested with serpents, at the time of biting by snakes, while in the fort of the serpent or when one is entangled with the serpents round his body, the recitation of this *stotra* relieves one of all the dangers from the snakes. With the recitation of the *stotra* daily, the group of serpents flee from the place.

दशलक्षजपेनैव स्तोत्रसिद्धिर्भवेन्नृणाम्।
स्तोत्रं सिद्धं भवेद्यस्य स विषं भोक्तुमीश्वरः॥२०॥
नागौघं भूषणं कृत्वा स भवेन्नागवाहनः।
नागासनो नागतल्पो महासिद्धो भवेन्नरः॥२१॥

One meets with success after reciting this *stotra* ten lakhs of time. When a person achieves *siddhi* by reciting her *mantra* he remains alive even after consuming the poison which has no effect on his body. Such a person uses the snakes as the ornaments of the body besides using them as his vehicles. Such of the persons who achieves great *siddhi* use serpents as their seats and beds.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० मनसोपा० मनसास्तोत्रादिकथनं नाम पञ्चचत्वारिंशोऽध्यायः॥४५॥

अथ षट्चत्वारिंशोऽध्यायः

Chapter – 46

The stotra of Manasā Devī

नारायण उवाच

पूजाविधानं स्तोत्रं च श्रूयतां मुनिपुंगव।
ध्यानं च सामवेदोक्तं देवीपूजाविधानकम्॥ १॥

Nārāyaṇa said—O best among the sages, now I tell you the method of her adoration and the *stotra* as prescribed in the *Sāmaveda* besides the *dhyāna*. You listen to it attentively.

श्वेतचम्पकवर्णाभां रत्नभूषणभूषिताम्।
वह्निशुद्धांशुकाधानां नागयज्ञोपवीतिनीम्॥ २॥

महाज्ञानयुतां चैव प्रवरां ज्ञानिनां सताम्।
सिद्धाधिष्ठातृदेवीं च सिद्धां सिद्धिप्रदां भजे॥ ३॥

She has the complexion of white *campaka* flowers; is adored with all the ornaments studded with gems, clad in the garments purified by the gold of fire. She wears the *yajñopavīta* of the Nāgas, possesses immense wisdom and is the best among the intellectuals. She is the chief goddess of the *siddhas*, she is the form of *siddhi* and grants success to all. I adore such a goddess.

इति ध्यात्वा च तां देवीं मूलेनैव प्रपूजयेत्।
नैवेद्यैर्विविधैर्दीपैः पुष्पैर्धूपानुलेपनैः॥ ४॥

One should adore the goddess reciting the basic *mantra*. One should offer *naivedya*, lamp, flowers, essence, paste of sandal-wood and then adore her.

मूलमन्त्रश्च वेदोक्तो भक्तानां वाञ्छितप्रदः।
मूलकल्पतरुर्नाम प्रसिद्धो द्वादशाक्षरः॥ ५॥
ॐ ह्रीं श्रीं क्लीं ऐं मनसादेव्यै स्वाहेति कीर्तितः।
पञ्चलक्षजपेनैव मन्त्रसिद्धिर्भवेन्नृणाम्॥ ६॥

Kalpataru is the root of the basic *mantra* which bestows success on the devotees according to the provision of the Vedas. It grants success and her *mantra* comprises of twelve letters. The main *mantra* is 'ओं ह्रीं श्रीं क्रीं ऐं मनसा देव्यै स्वाहा' By reciting this *mantra* for five lakhs of times, one meets with success.

मन्त्रसिद्धिर्भवेद्यस्य स सिद्धो जगतीतले।
सुधासमं विषं तस्य धन्वन्तरिसमो भवेत्॥ ७॥

And the one who achieves *siddhi*, he is termed as the *siddha* in the universe. For him his wish turns as a nectar and he equates himself with Dhanvanatri.

ब्रह्मन्नाषाढसंक्रान्त्यां गुडाशाखासु यत्नतः।
आवाह्य देवीं मासान्तं पूजयेद्यो हि भक्तितः॥ ८॥

O Brahman, on the first day of the month of Āṣāḍha one should invoke the goddess Manasā in the branch of a cotton plant and should adore her with devotion. On the fifth day of the moon, one who makes the offering to the goddess Manasādevī receives immense riches, sons and great glory. There is no doubt about it.

पञ्चम्यां मनसाख्यायां देव्यै दद्याच्च यो बलिम्।
धनवान्पुत्रवांश्चैव कीर्तिमान्स भवेद्ध्रुवम्॥ ९॥
पूजाविधानं कथितं तदाख्यानं निशामय।
कथयामि महाभाग यच्छ्रुतं धर्मवक्त्रतः॥ १०॥

O sage, I have thus apprised you of the method of adoration of the goddess. Now I speak out to you the story about her, which I had heard from Dharma. Please listen to it.

पुरा नागभयाक्रान्ता बभूवुर्मानवा भुवि।
यान्यान्खादन्ति नागाश्च न ते जीवन्ति नारद॥ ११॥

O Nārada, in the earlier times the people of earth were feeling half dead because of the danger from the serpents. This was because such of the people as were bitten by the snakes could never survive.

मन्त्रांश्च ससृजे भीतः कश्यपो ब्रह्मणाऽर्थितः।
वेदबीजानुसारेण चोपदेशेन वेधसः॥ १२॥

Thereafter at the instance of Brahmā, the terrified Kaśyapa composed *mantras* which were based on the Vedas.

मन्त्राधिष्ठातृदेवीं तां मनसां ससृजे ततः।
तपसा मनसा तेन मनसा सा बभूव ह॥ १३॥

Then by performing *tapas* they pleased the goddess Manasā who is considered to be the supreme goddess of the mantras. This is the reason why she was given the name of Manasā.

कुमारी सा च संभूय चागमच्छंकरालयम्।
भक्त्या संपूज्य कैलासे तुष्टुवे चन्द्रशेखरम्॥ १४॥

After her birth, the goddess Manasā immediately went to Kailāsa, the abode of lord Śiva and started adoring lord Śiva having the crescent over his head.

दिव्यं वर्षसहस्रं च तं सिषेवे मुनेः सुता।
आशुतोषो महेशश्च तां च तुष्टो बभूव ह॥ १५॥

The daughter of the sage performed *tapas* for Śiva for a thousand divine years. Thereafter Āśutoṣa Śiva was pleased with her.

महाज्ञानं ददौ तस्यै पाठयामास साम च।
कृष्णमन्त्रं कल्पतरुं ददावष्टाक्षरं मुने।। १६।।

O sage, imparting to her immense knowledge, he made her study the Sāmaveda. He also gave to her the eight-lettered *mantra* of lord Kṛṣṇa.

लक्ष्मी माया कामबीजं डेन्तं कृष्णपदं तथा।
ॐ श्रीं ह्रीं क्लीं कृष्णाय।।
त्रैलोक्यमङ्गलं नाम कवचं पूजनक्रमम्।। १७।।
स्तवनं सर्वपूज्यं च ध्यानं भुवनपावनम्।
पुरश्चर्याक्रमं चापि वेदोक्तं सर्वसंमतम्।। १८।।
प्राप्य मृत्युंजयाज्ज्ञानं परं मृत्युंजयं सती।
जगाम तपसे साध्वी पुष्करं शंकराज्ञया।। १९।।

The mantra was formed with Lakṣmī, Māyā, Kāma as the seed and with the adding of the fourth form and Kṛṣṇa. The *mantra* was read as 'ओं श्रीं ह्रीं क्लीं कृष्णाय नमः'। Its *kavaca*, the sequence of adoration and the *stuti* which is recited by all, the *dhyānam* which purifies the universe and the *anuṣṭhānaṁ* besides *ahyānam* purifies the universe and bestows the knowledge of over-powering death. The chaste goddess achieved the knowledge of over powering the death. With the permission of the lord, she went to the *Puṣkara-kṣetra* for performing *tapas*.

त्रियुगं च तपस्तप्त्वा कृष्णस्य परमात्मनः।
सिद्धा बभूव सा देवी ददर्श पुरतः प्रभुम्।। २०।।

She performed *tapas* for lord Kṛṣṇa for three *yugas*. At the time of achieving success, she found the lord before her physically present.

दृष्ट्वा कृशाङ्गीं बालां च कृपया च कृपानिधिः।
पूजां च कारयामास चकार च हरिः स्वयम्।। २१।।

Thereafter, the compassionate lord, made the goddess Manasā, who had become free, lean and thin, adore him and he himself also adored her.

वरं च प्रददौ तस्यै पूजिता त्वं भवे भव।
वरं दत्त्वा च कल्याण्यै सद्यश्चान्तर्दधे विभुः।। २२।।

He then pronounced a boon on her thus, "You will be adored the world over". Thus blessing her with a boon, lord Kṛṣṇa disappeared.

प्रथमे पूजिता सा च कृष्णेन परमात्मना।
द्वितीये शंकरेणैव कश्यपेन सुरेण च।। २३।।
मनुना मुनिना चैव ह्यहिना मानवादिना।
बभूव पूजिता स च त्रिषु लोकेषु सुव्रता।। २४।।

Thus she was adored by lord Kṛṣṇa first of all. Thereafter Śiva did so, followed by Kaśyapa and the other gods besides Manu, the sages, the serpents and human beings. Thus the chaste goddess was adored in the three worlds.

जरत्कारुमुनीन्द्राय कश्यपस्तां ददौ पुरा।
अयाचितो मुनिश्रेष्ठो जग्राह ब्राह्मणाज्ञया।। २५।।

In the earlier times Kaśyapa had handed her over to Jaratkāru, though the sage never desired for her, but he had to accept her because of the command of the Brahmā.

कृत्वोद्वाहं महायोगी विश्रान्तस्तपसा चिरम्।
सुष्वाप देव्या जघने वटमूले च पुष्करे।। २६।।

After the marriage Jaratkāru the great yogī thought of having a respite from the prolonged *tapas*. With the above purpose in view, he lay down under the shade of a banyan tree placing his head on the thigh of the chaste lady and slept there.

निद्रां जगाम स मुनिः स्मृत्वा निद्रेशमीश्वरम्।
जगामास्तं दिनकरः सायंकाल उपस्थितः।। २७।।

Thereafter, thinking about the lord who is the lord of sleep as well, he went to sleep and remained in that position till the evening.

संचिन्त्य मनसा तत्र मनसा च पतिव्रता।
धर्मलोपभयेनैव चकाराऽऽलोचनं सती।। २८।।
अकृत्वा पश्चिमां संध्यां नित्यां चैव द्विजन्मनाम्।
ब्रह्महत्यादिकं पापं लभिष्यति पतिर्मम।। २९।।

At that point of time, the chaste Manasā variously considered in her mind about the passage of time and the decrease of *dharma*, thus, "In case my husband is unable to perform the daily *sandhyā* in the evening, he would earn the sin of *Brahmahatyā*.

नोपतिष्ठति यः पूर्वां नोपास्ते यश्च पश्चिमाम्।

स सर्वदाऽशुचिर्नित्यं ब्रह्महत्यादिकं लभेत्॥३०॥

Because, the one who does not perform *sandhyā* in the morning and evening regularly, he becomes impure and attracts *Brahmahatyā* and other sins.

वेदोक्तमिति संचिन्त्य बोधयामास तं मुनिम्।

स च बुद्ध्वा मुनिश्रेष्ठतां चुकोप भृंश मुनिः॥३१॥

She considered all these aspects in the background of the Vedas and she therefore made the sage to wake up but when awake the sage was immensely enraged.

जरत्कारुरुवाच

कथं मे सुव्रते साध्वि निद्राभङ्गः कृतस्त्वया।

व्यर्थं व्रतादिकं तस्या या भर्तुश्चापकारिणी॥३२॥

Jaratkāru said—O chaste lady, why did you disturb my sleep? The lady who indulges in the evil of her husband, all her *tapas* and *vratas* become infructuous.

तपश्चानशनं चैव व्रतं दानादिकं च यत्।

भर्तुरप्रियकारिण्याः सर्वं भवति निष्फलम्॥३३॥

Similarly the wife who does wrong to her husband, all her *tapas*, fasting, *vratas*, charities and all the noble deeds become infructuous.

यया पतिः पूजितश्च श्रीकृष्णः पूजितस्तया।

पतिव्रतावतार्थं च पतिरूपी हरिः स्वयम्॥३४॥

Because whosoever adores her husband it amounts to adoring lord Kṛṣṇa; thus for the performing of the *vratas* of the chaste lady, the lord Kṛṣṇa himself appears in the form of her husband.

सर्वदानं सर्वयज्ञं सर्वतीर्थनिषेवणम्।

सर्वं तपो व्रतं सर्वमुपवासादिकं च यत्॥३५॥

सर्वधर्मश्च सत्यं च सर्वदेवप्रपूजनम्।

तत्सर्वं स्वामिसेवायाः कलां नार्हन्ति षोडशीम्॥३६॥

Therefore all the charities, the *yajñas*, visiting of the holy places, performing of all types of *tapas*, *vratas*, fasting, the religious practices, truthfulness, adoration of all the gods, all these combined do not weigh even the sixteenth ray as compared to the adoration of the husband.

सुपुण्ये भारते वर्षे पतिसेवां करोति या।

वैकुण्ठं स्वामिना सार्धं सा याति ब्रह्मणः शतम्॥३७॥

Therefore in the sacred land of Bhārata, a lady who serves her husband goes to Vaikuṇṭha and *Brahmaloka* with her husband.

विप्रियं कुरुते भर्तुर्विप्रियं वदति प्रियम्।

असत्कुलप्रजाता या तत्फलं श्रूयतां सति॥३८॥

A wife who does not belong to the high family, always engages herself in causing harm to her husband, speaking harsh words. The sufferings she has to face are being told by me. You listen to it.

कुम्भीपाकं व्रजेत्सा च यावच्चन्द्रदिवाकरौ।

ततो भवति चाण्डाली पतिपुत्रविवर्जिता॥३९॥

Because of that sin she falls into the *Kumbhīpāka* hell and is ultimately born as a Cāṇḍāla woman having no husband or son.

इत्युक्त्वा च मुनिश्रेष्ठो बभूव स्फुरिताधरः।

चकम्पे मनसा साध्वी भयेनोवाच तं पतिम्॥४०॥

While thus speaking, the lips of the sage were fluttering. At the sight of her husband the chaste goddess trembled in fear and spoke to him.

मनसोवाच

संध्यालोपभयेनैव निद्राभङ्गः कृतस्तव।

कुरु शान्तिं महाभाग दुष्टाया मम सुव्रत॥४१॥

Manasā said—O great saint, O noble one, I woke you up because the time for performing *sandhyā* was running out. Therefore, you award peace to a wicked person like me.

शृङ्गाराहारनिद्राणां यश्च भङ्गं करोति च।

स व्रजेत्कालसूत्रं च स्वामिनश्च विशेषतः॥४२॥

Because the one who disturbs in the make up of the body or while taking up food and sleep, he falls into the *kālasūtra* hell and by committing the same sin as the husband, one gets the same punishment.

इत्युक्त्वा मनसा देवी स्वामिनश्चरणाम्बुजे।
पपात भक्त्या भीता च रुरोद च पुन: पुन:॥४३॥

Thus speaking, feeling panicky with her mind filled with devotion, she fell at the feet of her husband and started crying.

कुपितं च मुनिं दृष्ट्वा श्रीसूर्यं शप्तुमुद्यतम्।
तत्राऽऽजगाम भगवान्संध्यया सह नारद॥४४॥

O Nārada, realising that the enraged ascetic was about to pronounce a curse on Sūrya, the sun god himself arrived there together with *sandhyā*.

तत्राऽऽगत्य मुनिश्रेष्ठमवोचद्भास्कर: स्वयम्।
विनयेन विनीतश्च तया सह यथोचितम्॥४५॥

Reaching there the sun god together with *sandhyā,* bowed in reverence to the sage and started speaking to him with humility.

श्रीसूर्य उवाच

सूर्यास्तसमयं दृष्ट्वा धर्मलोपभयेन च।
त्वां बोधयामास विप्र नाहमस्तं गतस्तदा॥४६॥
क्षमस्व भगवन्ब्रह्मन्मां शप्तुं नोचितं मुने।
ब्राह्मणानां च हृदयं नवनीतसमं सदा॥४७॥

Sūrya said—Finding the time of sunset and to save you from earning the sin for not performing *sandhyā*, Manasā woke you up. I had not set at that point of time. Therefore, O lord, O Brahman, O sage, you kindly forgive her. It is not proper on your part also to pronounce a curse on me because the minds of the Brāhmaṇas are always soft like butter.

तेषां क्षणार्द्धं क्रोधश्चेत्ततो भस्म भवेज्जगत्।
पुन: स्रष्टुं द्विज: शक्तो न तेजस्वी द्विजात्पर:॥४८॥

If he gets enraged, he can reduce the entire universe to ashes in a moment and he can also re-create the same. This is because there is no one else, possessing more *tejas* than the Brāhmaṇa.

ब्रह्मणो वंशसंभूत: प्रज्वलन्ब्रह्मतेजसा।
श्रीकृष्णं भावयेन्नित्यं ब्रह्मज्योति सनातनम्॥४९॥

Therefore having been born in the race of Brāhmaṇa and illumining with the *tejas* of Brahman, a Brāhmaṇa should always adore lord Kṛṣṇa who happens to be the divine flame.

सूर्यस्य वचनं श्रुत्वा द्विजस्तुष्टो बभूव ह।
सूर्यो जगाम स्वस्थानं गृहीत्वा ब्राह्मणाशिषम्॥५०॥

On hearing the words of the sun god, the Brāhmaṇa was pleased and he returned to his abode after receiving the blessing of the sage.

तत्याज मनसां विप्र: प्रतिज्ञापालनाय च।
रुदतीं शोकयुक्तां च हृदयेन विदूयता॥५१॥

But the Brāhmaṇa in order to honour his own words, disowned the chaste goddess Manasā who had been crying with mental agony.

सा सस्मार गुरुं शंभुमिष्टदेवं हरिं विधिम्।
कश्यपं जन्मदातारं विपत्तौ भयकर्शिता॥५२॥

Thereafter, she remembered his teacher Śiva, the family god Viṣṇu and Brahmā besides her father Kaśyapa at that hour of misfortune.

तत्राऽऽजगाम भगवान्गोपीश: शंभुरेव च।
विधिश्च कश्यपश्चैव मनसा परिचिन्तित:॥५३॥

At the instance of Manasā, Kṛṣṇa the lord of Gopīs, Śiva, Brahmā and Kaśyapa arrived there.

विप्रो दृष्टवाऽभीष्टदेवं निर्गुणं प्रकृते: परम्।
तुष्टाव परया भक्त्या प्रणनाम मुहुर्मुहु:॥५४॥

The Brāhmaṇa also started adoring the lord who was invisible and beyond Prakṛti, with his mind filled with devotion and offered salutation to him again and again.

नमश्चकार शंभुं च ब्रह्माणं कश्यपं तथा।
कथमागमनं देवा इति प्रश्नं चकार स:॥५५॥

He also offered his salutation to Śiva, Brahmā and Kaśyapa and said: "O gods what for have you arrived her"?

ब्रह्मा तद्वचनं श्रुत्वा सहसा सहयोचितम्।
तमुवाच नमस्कृत्य हृषीकेशपदाम्बुजम्॥५६॥
यदि त्यक्ता धर्मपत्नी धर्मिष्ठा मनसा सती।
कुरुष्वास्यां सुतोत्पत्तिं धर्मसंस्थापनाय वै॥५७॥

On hearing his words, Brahmā bowed at the lotus-like feet of Kṛṣṇa and said. "Since you

have disowned the chaste wife Manasā therefore you must implant your seed in her for the birth of a son.

यतिर्वा ब्रह्मचारी वा भिक्षुर्वनचरोऽपि वा।
जायायां च सुतोत्पत्तिं कृत्वा पश्चाद्भवेन्मुनिः॥५८॥
अकृत्वा तु सुतोत्पत्तिं विरागी यस्त्यजेत्प्रियाम्।
स्रवेत्तपस्तत्पुण्यं च चालिन्यां च यथा जलम्॥५९॥

Because all the yogīs, *Brahmacārīs*, *Saṁnyāsīs*, forest dwellers or sages become recluses only after bearing out a child from their wives. In case a recluse disowns his wife without producing a child, all his performances like *tapas* and other noble deeds become infructuous as the water poured in a sieve disappears in no time.

ब्रह्मणो वचनं श्रुत्वा जरत्कारुर्मुनीश्वरः।
चक्रे तत्राभिसंस्पर्शं योगाद्वै मन्त्रपूर्वकम्॥६०॥

The sage Jaratkāru then listened to the words of Brahmā and reciting the *mantras* touched the navel of Manasā.

तस्यै शुभाशिषं दत्त्वा ययुर्देवा मुदाऽन्विताः।
मुदाऽन्वितना च मनसा जर्त्कारुर्मुदाऽन्वितः॥६१॥
मुनेः करस्पर्शमात्रात्सद्यो गर्भो बभूव ह।
मनसाया मुनिश्रेष्ठ मुनिश्रेष्ठ उवाच ताम्॥६२॥

The gods also then left the place pronouncing their blessings on the couple. The goddess Manasā was then immensely pleased together with Jaratkāru. O best of the sages, with the touch of the sage, Manasā conceived and the sage said to her.

जरत्कारुरुवाच

गर्भेणानेन मनसे तव पुत्रो भविष्यति।
जितेन्द्रियाणां प्रवरो धर्मिष्ठो वैष्णवाग्रणीः॥६३॥
तेजस्वी च तपस्वी च यशस्वी च गुणान्वितः।
वरो वेदविदां चैव योगिनां ज्ञानिनां तथा॥६४॥

Jaratkāru said—O Manasā, with this conception, a son would be born to you who would be self disciplined, the best of the people, devoted to *dharma*, the foremost of the Vaiṣ ṇavas, glorious one, a great *tapasvī*, full of lustre, virtuous, best and best among those well-versed in the Vedas, the yogīs and people with wisdom.

स च पुत्रो विष्णुभक्तो धार्मिकः कुलमुद्धरेत्।
नृत्यन्ति पितरः सर्वे जन्ममात्रेण वै मुदा॥६५॥

The son would be a great devotee of lord Viṣ ṇu besides being extremely religious and shall redeem the entire race. With the birth of the child all the manes will dance with ecstasy.

पतिव्रता सुशीला या सा प्रिया प्रियवादिनी।
धर्मिष्ठा पुत्रमाता च कुलजा कुलपालिका॥६६॥

Because a chaste lady is always loved by the husband, speaking sweet words. A devoted mother belonging to the noble race is the one who maintains the race.

हरिभक्तिप्रदो बन्धुस्तदिष्टं यत्सुखप्रदम्।
यो बन्धच्छित्स च पिता हरेर्वर्त्मप्रदर्शकः॥६७॥

A true brother is the one who bestows the best of the pleasures. A true father is the one who is instrumental in the destruction of the deeds and leads towards the path of lord Kṛṣṇa.

सा गर्भधारिणी या च गर्भवासविमोचिनी।
दयारूपा च भगिनी यमभीतिविमोचिनी॥६८॥

Only such a lady bearing the child in her womb could maintain the pregnancy pretty well. A compassionate sister is the one, who relieves one of the fear of Yama.

विष्णुमन्त्रप्रदाता च स गुरुर्विष्णुभक्तिदः।
गुरुश्च ज्ञानदाता च तज्ज्ञानं कृष्णभावनम्॥६९॥

A true teacher is the one, who bestows the *mantra* of Viṣṇu besides the devotion of the lord. A teacher is the one, who bestows knowledge and the knowledge is the one which inculcates the love for lord Kṛṣṇa.

वेदजं योगजं यद्यत्तत्सारं हरिसेवनम्।
तत्त्वानां सारभूतं च हरेरन्यद्विडम्बनम्॥७१॥

Therefore the essence of the Vedas and the yogic practices happens to be that one should adore the lord this is also the essence of all the *tattvas* and whatever is there except lord Hari, is illusion only.

आब्रह्मस्तम्बपर्यन्तं यतो विश्वं चराचरम्।
आविर्भूतं तिरोभूतं किं वा ज्ञानं तदन्यतः॥७०॥

Because the space between the earth and the *Brahmaloka* is filled with the creatures created by the lord and they merge into the same lord. What more knowledge can be expected of him?

दत्तं ज्ञानं मया तुभ्यं स स्वामी ज्ञानदो हि यः।
ज्ञानात्प्रमुच्यते बन्धात्स रिपुर्यो हि बन्धदः॥७२॥

Thus I have imparted to you the divine knowledge. The husband is one who bestows the knowledge, because by possessing the knowledge one is freed from all the fetters and one could be called an enemy who entangles one into the fetters.

विष्णुभक्तियुतं ज्ञानं न ददाति हि योगतः।
स विप्रः शिष्यघाती च यतो बन्धान्न मोचयेत्॥७३॥

Therefore such a Brāhmaṇa who does not impart knowledge with the devotion of lord Viṣṇu, indeed happens to be a destroyer of the pupil because he is unable to free the pupil from the fetters.

जननीगर्भजात्क्लेशाद्यमताडनजात्तथा।
न मोचयेद्यः स कथं गुरुस्तातो हि बान्धवः॥७४।

Therefore the one who cannot relieve a pupil from re-entering the womb of the mother and the sufferings, such a teacher, a father or a brother, is considered to be of no consequence.

परमानन्दरूपं च कृष्णमार्गमनश्वरम्।
न दर्शयेद्यः स कथं कीदृशो बान्धवो नृणाम्॥७५॥

The one who cannot lead another to the infallible path of lord Kṛṣṇa, such a human relative is of no consequence.

भज साध्वि परं ब्रह्माच्युतं कृष्णं च निर्गुणम्।
निर्मूलं च पुराकर्म भवेद्यत्सेवया ध्रुवम्॥७६॥
मया छलेन त्वं त्यक्ता दोषं मे क्षम्यतां प्रिये।
क्षमायुतानां साध्वीनां सत्त्वात्क्रोधो न विद्यते॥७७॥

O chaste lady, you recite the name of lord Kṛṣṇa who is the supreme Brahman, infallible and devoid of *guṇas* and by adoring him all the deeds of the past births disappear. O dear, I have disowned you deceitfully, therefore I beg forgiveness. Forgiveness is the prime quality of the chaste lady, as such ladies do not get immensely enraged.

पुष्करे तपसे यामि गच्छ देवि यथासुखम्।
श्रीकृष्णचराणाम्भोजे ध्यानविच्छेदकातरः॥७८॥

O goddess I am proceeding to Puṣkara for performing *tapas*. You also go pleasantly from this place, because I am feeling disturbed for not reciting the name of lord Kṛṣṇa.

धनादिषु स्त्रियां प्रीतिः प्रवृत्तिपथगामिनाम्।
श्रीकृष्णचरणाम्भोजे निःस्पृहाणां मनोरथाः॥७९॥

Engrossed in the household affairs the women devote their minds towards their sons and the riches besides thinking of welfare of their husband. Let us devote ourselves at the lotus-like feet of lord Kṛṣṇa."

जरत्कारुवचः श्रुत्वा मनसा शोककातरा।
सा साश्रुनेत्रा विनयादुवाच प्राणवल्लभम्॥८०॥

On hearing these words of Jaratkāru, the eyes of goddess Manasā were filled with tears and she spoke to his beloved the humble words.

मनसोवाच

दोषेणाहं त्वया त्यक्ता निद्राभङ्गेन ते प्रभो।
यत्र स्मराभि त्वं बन्धो तत्र मामागमिष्यसि॥८१॥

Manasā said—O lord I have disturbed your sleep and because of this, you have disowned me. But, O best of my relatives, you give me a word that you will reach me, whenever I remember you.

बन्धुभेदः क्लेशतमः पुत्रभेदस्ततः परः।
प्राणेशभेदः प्राणानां विच्छेदात् सर्वतः परः॥८२॥

The separation from a relative it quite painful and the separation from a son is more painful but the separation of a woman from her husband is much more painful and is like the departing of the soul from the body.

पतिः पतिव्रतानां च शतपुत्राधिकः प्रियः।

सर्वस्माच्च प्रिय: स्त्रीणां प्रियस्तेनोच्यते बुधै:॥८३॥

For the chaste lady, the husband is dearer to her than hundreds of her sons. Thus the husband is extremely dear to the ladies and as such the intellectuals call the husband to be the dearest of the woman.

पुत्रे यथैकपुत्राणां वैष्णवानां यथा हरौ।
नेत्रे यथैकनेत्राणां तृषितानां यथा जले॥८४॥
क्षुधितानां यथाऽन्ने च कामुकानां यथा स्त्रियाम्।
यथा परस्वे चौराणां यथा जारे कुयोषिताम्॥८५॥
विदुषां च यथा शास्त्रे वाणिज्ये वणिजां यथा।
तथा शश्वन्मन: कान्ते साध्वीनां योषितां प्रभो॥८६॥

As a person is devoted to his son, the Vaiṣṇavas are devoted to the lord, the one-eyed man is devoted to his eye, the thirsty man thinks of water only, the hungry man thinks of food only, the passionate person thinks of woman only and the thief about the stealing of the riches of others, the unchaste woman thinks of the other man only, the intellectuals are devoted to the study of scriptures and the traders are devoted to the commerce, similarly the mind of a chaste lady is always devoted to her husband.

इत्युक्त्वा मनसा देवी पपात स्वामिन: पदे।
क्षणं चकार क्रोडे तां कृपया च कृपानिधि:॥८७॥

Thus speaking, the goddess Manasā fell at the feet of her husband Jaratkāru. The mind of the merciful sage was filled with compassion and in a moment he lifted her up in his lap.

नेत्रोदकेन मनसां स्नापयामास तां मुनि:।
साऽश्रुणा च मुने: क्रोडं सिषेवे भेदकातरा॥८८॥

And made her body bathe with the flow of the tears from his eyes. Manasā too made Jaratkāru to bathe with the tears flowing from her eyes keeping in view the separation from the husband.

तदा ज्ञानेन तौ द्वौ च विशोकौ च बभूवतु:।
स्मारं स्मारं पदाम्भोजं कृष्णस्य परमात्मन:॥८९॥

But, suddenly over-powered with the divine thought, both of them were relieved of the grief and they started reciting the name of lord Kṛṣṇa again and again.

जगाम तपसे विप्र: स कान्तां सुप्रबोध्य च।
जगाम मनसा शंभो: कैलासं मन्दिरं गुरो:॥९०॥

Jaratkāru then imparted the divine knowledge to his wife and proceeded for performing *tapas*. Manasā too proceeded towards the abode of Śiva at Kailāsa who happens to be her teacher as well.

पार्वती बोधयामास मनसां शोककर्शिताम्।
शिवश्चातीव ज्ञानेन शिवेन च शिवालये॥९१॥
सुप्रशस्ते दिने साध्वी सुषुवे मङ्गले क्षणे।
नारायणांशे पुत्रं च ज्ञानिनां योगिनां गुरुम्॥९२॥

Reaching the temple of Śiva, Pārvatī enlightened Manasā with divine knowledge and removed her grief. Śiva also did so to remove her grief. The chaste lady then gave birth to a son on an auspicious day, who was born of the ray of Nārāyaṇa and happened to be the teacher of all the yogīs.

गर्भस्थितो महाज्ञानं श्रुत्वा शंकरवक्त्रत:।
स बभूव महायोगी योगिनां गुरु:॥९३॥

In fact he had listened to the divine knowledge imparted by lord Śiva, while he was still in the womb. This made him the teacher of the yogīs and the intellectuals.

जातकं कारयामास वाचयामास मङ्गलम्।
वेदांश्च पाठयामास शिवाय च शिव: शिशो:॥९४॥
मणिरत्नत्रिरकोटिं च ब्राह्मणेभ्यो ददौ शिव:।
पार्वती च गवां लक्षं रत्नानि विविधानि च॥९५॥

Śiva himself performed all the rites at the birth of the child besides the reciting of the Vedas. Śiva gave away at the same time three crores of gems to the Brāhmaṇas while Pārvatī gave away a lakh of cows in charity besides many gems.

शंभुश्च चतुरो वेदान्वेदाङ्गानितरांस्तथा।
बालकं पाठयामास ज्ञानं मृत्युंजयं परम्॥९६॥

As the time passed, Śiva himself imparted the knowledge of the Vedas to the boy besides the knowledge of *Mṛtyuñjaya mantra*.

भक्तिरास्ते स्वकान्ते चाभीष्टे देवे हरौ गुरौ।
यस्यास्तेन च तत्पुत्रो बभूवास्तीक एव च॥ ९७॥
जगाम तपसे विष्णोः पुष्करं शंकराज्ञया।
संप्राप्य च महामन्त्रं तपश्च परामात्मनः॥ ९८॥

Manasā on the other hand was extremely devoted to her husband, the family god, Viṣṇu and the teacher. As such, her son was given the name of Āstīka. At the command of lord Śiva receiving the great *mantra* from him, he went to *Puṣkara-kṣetra* to perform *tapas* for lord Viṣṇu.

दिव्यं वर्षत्रिलक्षं च तपस्तप्त्वा तपोधनः।
आजगाम महायोगी नमस्कर्तुं शिवं प्रभुम्॥ ९९॥

The great ascetic performed *tapas* there for three lakhs of years, after which he returned to Kailāsa to bow in reverence to Śiva and his mother.

शंकरं च नमस्कृत्य पुरः कृत्वा च बालकम्।
सा चाजगाम मनसा कश्यपस्याश्रमं पितुः॥ १००॥

Manasā went with the child to lord Śiva and bowed before him. The mother Manasā then accompanied with her son went to her father Kaśyapa.

तां सपुत्रां सुतां दृष्ट्वा मुदं प्राप प्रजापतिः।
शतलक्षं च रत्नानां ब्राह्मणेभ्यो ददौ मुने॥ १०१॥
ब्राह्मणान्भोजयामास त्वसंख्याञ्छ्रेयसे शिशोः।
अदितिश्च दितिश्चान्या मुदं प्रापुः परं तथा॥ १०२॥

O sage, Prajāpati Kaśyapa, finding his daughter there before him together with her son, was extremely pleased and delightfully he gave a hundred lakh of gems in charity to the Brāhmaṇa. A number of Brāhmaṇas were fed by Kaśyapa for the welfare of the child. Both Diti and Aditi besides others, were also delighted at the sight of the boy.

सा सपुत्रा च सुचिरं तस्थौ तातालये तदा।
तदीयं पुनराख्यानं वक्ष्ये त्वं तन्निशामय॥ १०३॥

Thus the goddess Manasā stayed in the parents' house for a long time with her son; now I tell you the story about the place also; you please listen to it.

अथाभिमन्युतनये ब्रह्मशापः परीक्षिते।
बभूव सहसा ब्रह्मन्दैवदोषेण कर्मणा॥ १०४॥
सप्ताहे समतीते तु तक्षकस्त्वां च दंक्ष्यति।
शशाप शृङ्गी कौशिक्या जलं संस्पृश्य चेति सः॥ १०५॥

O Brahman, after that the king Parīkṣit son of Abhimanyu was cursed by a Brāhmaṇa as a move of destiny, that "on the seventh day from today the serpent Takṣaka will bite you." This curse was pronounced by the sage Śṛṅgī holding the water of the river Kauśikī in his hand.

राजा श्रुत्वा तत्प्रवृत्तिं गङ्गाद्वारं जगाम सः।
तत्र तस्थौ च सप्ताहं शुश्रुवे धर्मसंहिताम्॥ १०६॥

On hearing that curse, the king at once proceeded to Haridvāra and remaining there, he performed the recitation of *Śrīmad Bhāgavata Purāṇa* which he listened to for a week.

सप्ताहे समतीते तु गच्छन्तं तक्षकं पथि।
धन्वन्तरिर्मोचयितुमपश्यद्गन्तुको नृपम्॥ १०७॥
तयोर्बभूव संवादः सुप्रीतिश्च परस्परम्।
धन्वन्तरेर्मणिं श्रेष्ठं तक्षकः स्वेच्छया ददौ॥ १०८॥
स ययौ तं गृहीत्वा तु तुष्टः संहृष्टमानसः।
तक्षको भक्षयामास नृपं मञ्चकसंस्थितम्॥ १०९॥

After the completion of the seventh day, Takṣaka was spotted by Dhanvantari who was going to the king in order to remove the effect of the poison. Both of them had a pleasant conversation. As a result of this Takṣaka willingly handed over his gem to Dhanvantari who after receiving the same returned to his home. Takṣaka on the other hand reached the court of the king who was sitting on a high throne. The serpent Takṣaka bit him.

राजा जगाम वैकुण्ठं स्मारं स्मारं हरिं गुरुम्।
संस्कारं कारयामास पितुर्वै जनमेजयः॥ ११०॥

The king reciting the name of Nārāyaṇa and his teacher went to Vaikuṇṭha. Janamejaya, the son of Parīkṣita cremated the body of his father.

राजा चकार यज्ञं च सर्पसत्राभिधं मुने।
प्राणास्तत्याज सर्पाणां समूहो ब्रह्मतेजसा॥ १११॥

O sage, Janamejaya then started the serpent *yajña* and started dropping the serpents as offerings in the *yajñakuṇḍa*.

स तक्षकश्च भीतश्च महेन्द्रं शरणं ययौ।
सेन्द्रं च तक्षकं हन्तुं विप्रवर्गः समुद्यते॥ ११२॥

The terrified Takṣaka fled the scene and went to Indra the god of gods to take refuge with him. On coming to know that the Brāhmaṇa intended to make the offering of Takṣaka as well as Indra in the *yajña-kuṇḍa*.

अथ देवाश्च मुनयश्चाययुर्मनसान्तिकम्।
तां तुष्टाव महेन्द्रश्च समक्षं भयकातरः॥ ११३॥
तत आस्तीक आगत्य मातुर्यज्ञमथाज्ञया।
महेन्द्रतक्षकप्राणान्ययाचे भूमिपं वरम्॥ ११४॥

The god and the sages went to the goddess Manasā. Struck with terror Indra offered his prayer to the goddess Manasā quite humbly. When the goddess was pleased, she deputed Āstīka to go to the king and beg for the lives of Takṣaka and Indra.

ददौ वरं नृपश्रेष्ठः कृपया ब्राह्मणाज्ञया।
यज्ञं समाप्य विप्रेभ्यो दक्षिणां च ददौ मुदा॥ ११५॥

With the permission of the Brāhmaṇas, the best of the kings granted them the boon, delightfully ending the *yajña* giving away *dakṣiṇā* to the Brāhmaṇa.

विप्राश्च मुनयो देवा गत्वा च मनसान्तिकम्।
मनसां पूजयामासुस्तुष्टुवुश्च पृथक्पृथक्॥ ११६॥
शक्रः संभृतसंभारो भक्तियुक्तः सदा शुचिः।
मनसां पूजयामास तुष्टाव परामादरात्॥ ११७॥
उपचारैः षोडशभिर्बलिं दत्त्वा प्रियं तदा।
प्रददौ परितुष्टश्च ब्रह्मन्विप्रसुराज्ञया॥ ११८॥

Thereafter the sages, the gods and the Brāhmaṇas went to goddess Manasā and adored her offering separate prayers to her. Indra adored the goddess with his mind filled with devotion, offering various articles of *pūjā* and prayers to her. Making sixteen types of offerings, Indra, with the command of the Brāhmaṇa and the gods, offered her many presents.

संपूज्य मनसादेवीं प्रययुः स्वालयं च ते।
इत्येवं कथितं सर्वं किं भूयः श्रोतुमिच्छसि॥ ११९॥

After adoring the goddess Manasā, the gods proceeded to their respective abodes. I have now narrate everything to you; what more do you want listen to from me?

नारद उवाच

केन स्तोत्रेण तुष्टाव महेन्द्रो मनसां सतीम्।
पूजाविधिक्रमं तस्याः श्रोतुमिच्छामि तत्त्वतः॥ १२०॥

Nārada said—By reciting which *mantra* and *stotra*, Indra adored goddess Manasā and what is the method of her adoration, I would like to know the whole secret of it.

नारायण उवाच

सुस्नातः शुचिराचान्तो धृत्वा धौते च वाससी।
रत्नसिंहासने देवीं वासयामास भक्तितः॥ १२१॥

Nārāyaṇa said—Mahendra properly took his bath purifying his body. Sipping *ācamana* he clad himself in two garments, he then placed the goddess on a gem-studded throne.

स्वर्गगङ्गाजलेनैव रत्नकुम्भस्थितेन च।
स्नापयामास मनसां महेन्द्रो वेदमन्त्रतः॥ १२२॥
वाससी वासयामास वह्निशुद्धे मनोरमे।
सर्वाङ्गे चन्दनं लिप्त्वा पाद्यार्घ्यं भक्तिसंयुतः॥ १२३॥
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्।
संपूज्यादौ देवषट्कं पूजयामास तां सतीम्॥ १२४॥
ॐ ह्रीं श्रीं मनसादेव्यै स्वाहेत्येवं च मन्त्रतः।
दशाक्षरेण मन्त्रेण ददौ सर्वान्यथोचितम्॥ १२५॥
उपचारान्षोडशकान्भक्तितो दुर्लभान्हरिः।
पूजयामास भक्त्या च ब्रह्मणा प्रेरितो मुदा॥ १२६॥
वाद्यं नानाप्रकारं च वादयामास तत्र वै।
बभूव पुष्पवृष्टिश्च नभसो मनसोपरि॥ १२७॥

देव विप्राज्ञया तत्र ब्रह्मविष्णुशिवाज्ञया।
तुष्टाव साश्रुनेत्रश्च पुलकाञ्चितविग्रहः॥१२८॥

He consecrated the vases of sacred Gaṅgā-jala made of gems and made the goddess to bathe with the reciting of Vedic hymns. He then offered beautiful costumes to her which were purified by the god Agni applying the sandal-paste on her body. With his mind filled with utmost devotion he offered *pādya* and *arghya* to the goddess, besides adoring Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Durgā. He then recited the *mantra* ओं ह्रीं श्रीं मनसा देव्यै स्वाहा which comprises of ten letters, made over to her with other offerings. Thereafter at the instance of Brahmā, Indra with his mind filled with delight made sixteen types of offerings to her. Several of the musical instruments were played upon. There was a shower of flowers from the sky over the goddess Manasā. Mahendra then with the permission of the Brāhmaṇas, Brahmā, Viṣṇu and Śiva offered prayers to the goddess with his mind filled with emotion and tears flowing from his eyes.

महेन्द्र उवाच

देवि त्वां स्तोतुमिच्छामि साध्वीनां प्रवरां पराम्।
परात्परां च परमां नहि स्तोतुं क्षमोऽधुना॥१२९॥
स्तोत्राणां लक्षणं वेदे स्वभावाख्यानतः परम्।
न क्षमः प्रकृतिं वक्तुं गुणानां तव सुव्रते॥१३०॥

Mahendra said—O goddess, I went to offer prayers to you who happens to be the best of the goddesses, best of the chaste women, beyond everything, best of all. I am unable to offer prayers to you. O chaste lady, your virtues and the *stotras* are contained in the Vedas. Your story is enshrined theirin which cannot be recited even by Prakṛti.

शुद्धसत्त्वस्वरूपा त्वं कोपहिंसाविवर्जिता।
न च शप्तो मुनिस्तेन त्यक्तया च त्वया यतः॥१३१॥
त्वं मया पूजिता साध्वी जननी च यथाऽदितिः।
दयारूपा च भगिनी क्षमारूपा यथा प्रसूः॥१३२॥
त्वया मे रक्षिताः प्राणाः पुत्रदाराः सुरेश्वरि।
अहं करोमि त्वां पूज्यां मम प्रीतिश्च वर्धते॥१३३॥
नित्यं यद्यपि पूज्या त्वं भवेऽत्र जगदम्बिके।
तथाऽपि तव पूजां वै वर्धयामि पुनः पुनः॥१३४॥
ये त्वामाषाढसंक्रान्त्यां पूजयिष्यन्ति भक्तितः।
पञ्चम्यां मनसाख्यायां मासान्ते वा दिने दिने॥१३५॥
पुत्रपौत्रादयस्तेषां वर्धन्ते च धनानि च।
यशस्विनः कीर्तिमन्तो विद्यावन्तो गुणान्विताः॥१३६॥
ये त्वां न पूजयिष्यन्ति निन्दन्त्यज्ञानतो जनाः।
लक्ष्मीहीना भविष्यन्ति तेषां नागभयं सदा॥१३७॥

You are absolutely pure and free from anger, violence and faults. Though the sage has disowned you, yet you never pronounced a curse on him, after his so doing. O chaste lady, I adore you like Aditi my own mother. O goddess you are a compassionate sister and are pardonable like the mother. You have earlier saved our lives, besides those of our sons and wives. Therefore, O mother of the universe, I adore you. I am getting more and more devoted towards you. Though you are adorable in the universe always yet I go on increasing your worship daily. Thus on the first day of Āṣāḍha whosoever adores you with devotion on the day of Manasā-Pañcamī or will adore you daily will always have an increase in his riches. Besides, he will earn popularity, glory, intelligence and virtues. Such of the people as will not adore you out of ignorance, will be denounced by others and will be deprived of the riches; they will also be infested with the danger of serpents.

त्वं स्वर्गलक्ष्मीः स्वर्गे च वैकुण्ठे कमलाकला।
नारायणांशो भगवाञ्जरत्कारुर्मुनीश्वरः॥१३८॥

You are the Lakṣmī of the heaven and Kamalā of Vaikuṇṭha. The sage Jaratkāru happens to be the ray of lord Viṣṇu.

तपसा तेजसा त्वां च मनसा ससृजे पिता।
अस्माकं रक्षणायैव तेन त्वं मनसाभिधा॥१३९॥
मनसा देवि तु शक्ता चात्मना सिद्धयोगिनी।
तेन त्वं मनसादेवी पूजिता वन्दिता भवे॥१४०॥

Brahmā, our father had created you by performing *tapas*. Because of this you have been given the name of Manasā. You are a Siddhayoginī and adorable by heart. Therefore, you have been given the name of Manasā and people adore you accordingly.

यां भक्त्या मनसा देवा: पूजयन्त्यनिशं भृशम्।
तेन त्वां मनसादेवीं प्रवदन्ति पुराविद:॥१४१॥

You are the goddess who is adored with devotion by the gods, that is why you have been given the name of Manasā by the ancient people.

सत्त्वरूपा च देवी त्वं शश्वत्सत्त्वनिषेवया।
यो हि यद्भावयेन्नित्यं शतं प्राप्नोति तत्समम्॥१४२॥

Because you lead the path of *sattva* you are called the form of *sattva*. Thus whosoever offers you anything with devotion, gets it back multiplied by hundred times.

इन्द्रश्च मनसां स्तुत्वा गृहीत्वा भगिनीं च ताम्।
निर्जगाम स्वभवनं भूषावासपरिच्छदाम्॥१४३॥

Indra thus adored Manasā, his sister, who also offered him clothes and ornaments and then left for his abode. The goddess then left the place and retreated to the house of her father and remained there for long.

पुत्रेण सार्धं सा देवी चिरं तस्थौ पितुर्गृहे।
भ्रातृभि: पूजिता शश्वन्नान्या वन्द्या च सर्वत:॥१४४॥
गोलोकात्सुरभी ब्रह्मंस्तत्राऽगत्य सुपूजिताम्।
तां स्नापयित्वा क्षीरेण पूजयामास सादरम्॥१४५॥
ज्ञानस्य कथयामास स्वरूपं सर्वदुर्लभम्।
तदा देवै: पूजिता सा स्वर्गलोकं पुनर्ययौ॥१४६॥

She is always adored by her brother; no other goddess is so adorable. O Brahman, Surabhī took her to *Goloka* and made her bathe in milk adoring her at the same time, imparting to her the divine knowledge which is difficult to get. Thus having been adored by the gods, the goddess Manasā left for heaven.

इदं स्तोत्रं पुण्यबीजं तां संपूज्य च य: पठेत्।
तस्य नागभयं नास्ति तस्य वंशोद्भवस्य च॥१४७॥
विषं भवेत्सुधातुल्यं सिद्धस्तोत्रं यदा पठेत्।
पञ्चलक्षजपेनैव सिद्धस्तोत्रो भवेन्नर:॥
सर्पशायी भवेत्सोऽपि निश्चितं सर्पवाहन:॥१४८॥

Whosoever recites this *stotra* adoring the goddess Manasā never meets with the danger from serpents. Not only that, no one from his future generation ever meets any danger from the serpents. When recites her *stotra* achieving its *siddhi*, the poison is turned into a nectar for him. The one who recites this *mantra* five lakhs of times, he meets with success. Thereafter he can surely subjugate the serpent and can even make the serpent his vehicle.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० मनसोपा० तदुत्पत्तिपूजास्तोत्रादिकथनं नाम षट्चत्वारिंशोऽध्याय:॥४६॥

अथ सप्तचत्वारिंशोऽध्याय:

Chapter – 47

The story of Surabhī

नारद उवाच

का वा सा सुरभी देवी गोलोकादगता च या।
तज्जन्मचरितं ब्रह्मञ्छ्रोतुमिच्छामि तत्त्वत:॥ १॥

Nārada said—O Brahmā who was Surabhī, who arrived in the *Goloka*? Who was she? Where was she born and what is the story about her? You kindly tell me.

नारायण उवाच

गवामधिष्ठातृदेवी गवामाद्या गवां प्रसू:।
गवां प्रधाना सुरभी गोलोके च समुद्भवा॥ २॥

Nārāyaṇa said—Surabhī was born in *Goloka* and the foremost of the cows. She is the chief goddess of the cows, the eternal cow and the mother of the gods.

सर्वादिसृष्टे: कथनं कथयामि निशामय।
बभूव तेन तज्जन्म पुरा वृन्दावने वने॥ ३॥

Now I am going to tell you about the story of Surabhī who happens to be the eternal one. In the

earlier times, in the forest named Vṛndāvana, she was born when lord Kṛṣṇa once playfully went to Vṛndāvana together with other cowherdesses.

एकदा राधिकानाथो राधया सह कौतुकात्।
गोपाङ्गनापरिवृत: पुण्यं वृन्दावनं ययौ॥ ४॥

Once Kṛṣṇa the lord of Rādhikā playfully went to Vṛndāvana together with all the cowherdesses.

सहसा तत्र रहसि विजहार च कौतुकात्।
बभूव क्षीरपानेच्छा तदा स्वेच्छपारस्य च॥ ५॥
सृजे सुरभीं देवो लीलया वामपार्श्वत:।
वत्सयुक्तां दुग्धवतीं वत्सानां च मनोरमाम्॥ ६॥
दृष्ट्वा सवत्सां सुरभीं रत्नभाण्डे दुदोह स:।
क्षीरं सुधातिरिक्तं च जन्ममृत्युजराहर परम्॥ ७॥
तदुष्णं च पय: स्वादु पपौ गोपीपति: स्वयम्।
सरो बभूव पयसा भाण्डविस्रंसनेन च॥ ८॥
दीर्घे च विस्तृते चैव परित: शतयोजनम्।
गोलोकेषु प्रसिद्धं तद्रम्यं क्षीरसरोवरम्॥ ९॥

On reaching there, they hid themselves playfully in a secluded place. After sometime, they developed a desire for consuming milk. He then playfully created the cow Surabhī from his left side together with the calf. Finding her with her calf, he started milking her. The milk was like the nectar which removed the cycle of birth and death. Thereafter the warm milk was consumed by lord Kṛṣṇa himself. The vase in which the cow was milked fell onto the ground and was broken, as a result of which a stream of milk was consumed by lord Kṛṣṇa himself. The vase in which the cow was milked fell on the ground and was broken as a result of which a stream of milk appeared on the scene which spread over an area of a hundred *yojanas* and was subsequently known as the ocean of milk.

गोपिकानां च राधाया: क्रीडावापी बभूव सा।
रत्नेन रचिता तूर्णं भूता वापीश्वरेच्छया॥ १०॥
बभूवु: कामधेनूनां सहसा लक्षकोटय:।
तावत्यो हि सवत्साश्च सुरभीलोमकूपत:॥ ११॥
तासां पुत्राश्च पौत्राश्च संबभूवुरसंख्यका:।
कथिता च गवां सृष्टिस्तया संपूरितं जगत्॥ १२॥

Then there appeared a step-well for the water-sport of Rādhikā which was filled with gems. Thereafter from the hair-pits of Surabhī lakhs and crores of cows with calves emerged. They had many sons and grandsons, the number of which could not be estimated. They were all spread over the entire universe. Thus I have told you about the creation of the cows.

पूजां चकार भगवान्सुरभ्याश्च पुरा मुने।
ततो बभूव तत्पूजा त्रिषु लोकेषु दुर्लभा॥ १३॥

O sage, in the earlier times, Surabhī was adored by the lord and she came to be adored by the entire universe in the three worlds.

दीपान्विता परदिने श्रीकृष्णस्याज्ञया भवे।
बभूव सुरभीपूजा धर्मवक्त्रादिति श्रुतम्॥ १४॥

Thus at the command of lord Kṛṣṇa, her adoration started from the next day, offering her a lamp. This is all that, I have heard from the mouth of Dharma.

ध्यानं स्तोत्रं मूलमन्त्रं यद्यत्पूजाविधिक्रमम्।
वेदोक्तं च महाभाग निबोध कथयामि ते॥ १५॥

O great ascetic, I am now apprising you of his *dhyānam*, *stotra*, *mūlamantra* and the method of her adoration. You please listen to me.

ॐ सुरभ्यै नम इति मन्त्रस्तस्या: षडक्षर:।
सिद्धो लक्षजपेनैव भक्तानां कल्पपादप:॥ १६॥

Her mantra is ओं सुरभ्यै: नम: which consists of six letters and one meets with success by reciting it a lakh of times. It serves as the *kalpavṛkṣa* for the devotees.

स्थितं ध्यानं यजुर्वेदे पूजनं सर्वसंमतम्।
ऋद्धिदां वृद्धिदां चैव मुक्तिदां सर्वकामदाम्॥ १७॥
लक्ष्मीस्वरूपां परमां राधासहचरीं पराम्।
गवामधिष्ठातृदेवीं गवामाद्यां गवां प्रसुम्॥ १८॥
पवित्ररूपां पूज्यां च भक्तानां सर्वकामदाम्।
यया पूतं सर्वशिवं तां देवीं सुरभीं भजे॥ १९॥

I am now telling you about the *dhyānam* and the *pūjā* as has been prescribed in the *Yajurveda.* The goddess who bestows fortune, increase in riches, salvation and fulfils all the desires, is the form of Lakṣmī, the chaste Rādhā and her friend, the supreme goddess of the cows, the eternal cow and her mother, is quite auspicious, adorable and grants all the wishes of the devotees; she has purified the whole universe, I adore such a goddess Surabhī.

घटे वा धेनुशिरसि बद्धस्तम्भे गवां च वा।
शालग्रामे जलेऽग्नौ वा सुरभीं पूजयेद्द्विजः।। २०।।

The Brāhmaṇa should adore Surabhī in the form of a vase, the head of the cow or the post with which the cows are tied, *Śālagrāma*, the water or the fire.

दीपान्विता परदिने पूर्वाह्णे भक्तिसंयुतः।
यः पूजयेच्च सुरभीं स च पूज्यो भवेद्भुवि।। २१।।

The one who adores Surabhī at the time of forenoon with devotion, becomes always respectfully on the earth.

एकदा त्रिषु लोकेषु वाराहे विष्णुमायया।
क्षीरं जहार सहसा चिन्तिताश्च सुरादयः।। २२।।

Once at the time of the incarnation of Varāha, the illusion of the lord suddenly made the milk to disappear from the ocean of the milk. This made the gods a worried lot.

ते गत्वा ब्रह्मणो लोकं ब्रह्माणं तुष्टुवुस्तदा।
तदाज्ञया च सुरभीं तुष्टुवे पाकशासनः।। २३।।

Thereafter all of them went to *Brahmaloka* and offered prayers to Brahmā. Indra then advised Brahmā to adore Surabhī which he did.

महेन्द्र उवाच

नमो देव्यै महादेव्यै सुरभ्यै च नमो नमः।
गवां बीजस्वरूपायै नमस्ते जगदम्बिके।। २४।।

Mahendra said—I adore the goddess Surabhī who happens to be the great goddess. She happens to be the cause of all the cows, I offer my salutation to the goddess, who is the mother of the universe.

नमो राधाप्रियायै च पद्मांशायै नमो नमः।
नमः कृष्णप्रियायै च गवां मात्रे नमो नमः।। २५।।
कल्पवृक्षस्वरूपायै प्रदात्र्यै सर्वसंपदाम्।
श्रीदायै धनदायै च बुद्धिदायै मात्रे नमो नमः।। २६।।

I adore the goddess who is dear to Rādhā and was born from the ray of *padma*, I offer my salutation to her. I offer my salutation to the beloved of Kṛṣṇa. I offer my salutation to the mother of the cows again and again, who taking to the form of *kalpavṛkṣa* bestows riches to all and also bestows grace besides riches and is intelligent. I offer my salutation to her.

शुभदायै प्रसन्नायै गोप्रदायै नमो नमः।
यशोदायै धर्मदायै नमो नमः।। २७।।

She bestows all the welfare, is delightful and bestows the cows. I offer my salutation to her, she bestows grace, all the pleasure and devotion to *dharma* I bow in reverence to her.

स्तोत्रश्रवणमात्रेण तुष्टा हृष्टा जगत्प्रसूः।
आविर्बभूव तत्रैव ब्रह्मलोके सनातनी।। २८।।
महेन्द्राय वरं दत्त्वा वाञ्छितं सर्वदुर्लभम्।
जगाम सा च गोलोकं ययुर्देवादयो गृहम्।। २९।।

On hearing this prayer from Indra, the goddess Surabhī was extremely pleased. She therefore appeared in *Brahmaloka* and granted a boon to Mahendra as a result of which all his desires were fulfilled. Thereafter, she went back to *Goloka.* The gods also, O Nārada, went back to their respective abodes.

बभूव विश्वं सहसा दुग्धपूर्णं च नारद।
दुग्धाद्घृतं ततो यज्ञस्ततः प्रीतिः सुरस्य च।। ३०।।

Thereafter, the entire universe was suddenly filled with milk. Thereafter the *ghee* emerged out of the milk which was used in the performing of the *yajñas* and pleased the god.

इदं स्तोत्रं महापुण्यं भक्तियुक्तश्च यः पठेत्।
स गोमान्धनवांश्चैव कीर्तिमान्पुण्यवान्भवेत्।। ३१।।
सुस्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः।
इह लोके सुखं भक्त्वा यात्यन्ते कृष्णमन्दिरम्।। ३२।।

सुचिरं निवसेत्तत्र कुरुते कृष्णसेवनम्।
न पुनर्भवनं तस्य ब्रह्मपुत्र भवे भवेत्॥ ३ ३।

Whosoever recites the *stotra* with devotion, possesses cows, riches, glory and nobility. He is treated as if he has taken a bath in all the sacred places or having performed all the *yajñas*. Thereafter, he, enjoying all the pleasures in the universe, proceeds on to the abode of lord Kṛṣṇa and stays there for a long time. O son of Brahmā, he is never born again on earth.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सुरभ्युपा०
तदुत्पत्तितत्पूजादिकथनं नाम सप्तचत्वारिंशोऽध्याय:॥४७॥

अथ अष्टचत्वारिंशोऽध्याय:

Chapter – 48

The story of Nārāyaṇī and Rādhā

नारद उवाच

नारायण महाभाग नारायणपरायण।
नारायणांश भगवन्ब्रूहि नारयणीं कथाम्।। १।।

Nārada said—O Nārāyaṇa, O great lord you are the one who emerged as Nārāyaṇa, are the *aṁśa* of Nārāyaṇa, O lord, you kindly narrate to me the story of Nārāyaṇī.

श्रुतं सुरभ्युपाख्यानमतीव सुमनोहरम्।
गोप्यं सर्वपुराणेषु पुराविद्भि: प्रशंसितम्।। २।।

I have heard the story of Surabhī which is quite pleasant and is considered to be the secret of the Purāṇas and is praised therein.

अधुना श्रोतुमिच्छामि राधिकाख्यानमुत्तमम्।
तदुत्पत्तिं च तद्ध्यानं स्तोत्रं कवचमुत्तमम्।। ३।।

Now I want to listen to the best of the story of Rādhikā including her birth, *dhyānam*, *stotra* and the best of the *kavacas*.

नारायण उवाच

पुरा कैलासशिखरे भगवन्तं सनातनम्।
सिद्धेशंसिद्धिदं सर्वस्वरूपं शंकरं परम्।। ४।।
प्रफुल्लवदनं पीतं सस्मितं मुनिभि: स्तुतम्।
कुमाराय प्ररोचन्तं कृष्णस्य परामात्मन।।
रासोत्सवरसाख्यानं रासमण्डलवर्णनम्।।। ५।।
तदाख्यानावसाने च प्रस्तावावसरे सती।
पप्रच्छ पार्वती स्फीता सस्मिता प्राणवल्लभम्।। ६।।
स्तवनं कुर्वती भीता प्राणेशेन प्रसादिता।
प्रोवाच तं महादेवं महादेवी सुरेश्वरी।। ७।।

Nārāyaṇa said—In the earlier times, Śiva was seated on the top of the mountain Kailāsa who happened to be the lord of the *siddhas*, who grants success, the form of all, the best of all having a pleasant face, delightful, wearing a serene smile on the face, adored by the ascetic and was narrating the story of the *Rāsamaṇḍala* of lord Kṛṣṇa at the instance of Kumāra Kārttikeya. Finding an opportunity goddess Pārvatī, feeling delighted in her mind, put a question to the lord offering prayers as she had already earned the grace of the lord. The goddess Pārvatī then said to Mahādeva.

पार्वत्युवाच

अपूर्वं राधिकाख्यानं पुराणेषु सुदुर्लभम्।
आगमं निखिलं नाथ श्रुतं सर्वमनुत्तमम्।। ८।।
पाञ्चरात्रादिकं नीतिशास्त्रं योगं च योगिनाम्।
सिद्धानां सिद्धिशास्त्रं च नानातन्त्रं मनोहरम्।। ९।।
भक्तानां भक्तिशास्त्रं च कृष्णस्य परमात्मन:।
देवीनामपि सर्वासां चरितं त्वन्मुखाम्बुजात्।। १०।।
अधुना श्रोतुमिच्छामि राधिकाख्यानमुत्तमम्।
श्रुतौ श्रुतं प्रशस्तं च राधायाश्च समासत:।। ११।।
त्वन्मुखात्काण्वशाखायां व्यासेनोक्तं वदाधुना।
आगमाख्यानकाले च भवता स्वीकृतं पुरा।। १२।।
नहीश्वरव्याहृतिश्च मिथ्या भवितुर्महति।
तदुत्पत्तिं च तद्ध्यानं नाम्नो माहात्म्यमुत्तमम्।। १३।।
पूजाविधानं चरितं स्तोत्रं कवचमुत्तमम्।
आराधनविधानं च पूजापद्धतिमीप्सिताम्।। १४।।
सांप्रतं ब्रूहि भगवन्मां भक्तां भक्तवत्सल।
कथं न कथितं पूर्वमागमाख्यानकालत:।। १५।।
पार्वतीवचनं श्रुत्वा नम्रवक्त्रो बभूव स:।

पञ्चवक्त्रश्च भगवाञ्छुष्ककण्ठोष्ठतालुकः॥ १६॥

Pārvatī said—I would like to listen to the unprecedented story of Rādhikā which is difficult to get even in the Purāṇas. O lord, I have listened to all the Āgamas, the best of *Pāñcarātra*, the text on polity, *Yogaśāstras* of the yogīs, *siddhiśāstras* of the *siddhas*, several types of *tantras* and the story of the devotion of lord Kṛṣ ṇa. Besides the above I have already listened to the stories of all the goddesses from your mouth. Now I want to listen to the unprecedented story of Rādhikā as described in the Vedas and praised by you and also brought out in the Kāṇvaśākhā. You have already admitted while speaking on the other scriptures, that the words of Śiva can never be untrue. Therefore, O lord, protector of the devotees, now you kindly tell me about the birth of Rādhā, her *dhyānam*, the glory of reciting her name, the method of her adoration and her *stotra* besides the *dhyānam* and the method of adoration. Why was it not recited in the literature before the Āgamas? At these words of Pārvatī, Śiva bowed his head. Getting afraid of desecrating his own words, the five faced Śiva felt panicky and his throat, lips and tongue got dried up.

स्वसत्यभङ्गभीतश्च मौनीभूय विचिन्तयन्।

सस्मार कृष्णं ध्यानेनाभीष्टदेवं कृपानिधिम्॥ १७॥

तदनु ज्ञानं संप्राप्य स्वार्धाङ्गां तामुवाच सः॥॥ १८॥

He started thinking, keeping quite. He then thought of his own god lord Kṛṣṇa and getting his permission, mentally, he spoke to his wife Pārvatī.

महादेव उवाच

निषिद्धोऽहं भगवता कृष्णेन परमात्मना।

आगमारम्भसमये राधाख्यानप्रसङ्गतः॥ १९॥

Mahādeva said—During the time of Āgamas I was prevented by lord Kṛṣṇa to narrate the story of Rādhā.

मदर्धाङ्गस्वरूपा त्वं न मद्भिन्ना स्वरूपतः।

अतोऽनुज्ञां ददौ कृष्णो मह्यं वक्तुं महेश्वरि॥ २०॥

O Pārvatī, you happen to be my better-half and you will never separate from me. Therefore, lord Kṛṣṇa has permitted me to narrate the story of Rādhā to you now.

मदिष्टदेवकान्ताया राधायाश्चरितं सति।

अतीव गोपनीयं च सुखदं कृष्णभक्तिदम्॥ २१॥

Rādhikā happens to be the beloved of my lord and her story is quite secret. It is quite pleasant for the devotees and bestows the devotion of lord Kṛṣṇa.

जानामि तदहं दुर्गे सर्वं पूर्वापरं वरम्।

यज्जानामि रहस्यं च न तद्ब्रह्मा फणीश्वरः॥ २२॥

न तत्सनत्कुमारश्च न च धर्मः सनातनः।

न देवेन्द्रो मुनीन्द्राश्च सिद्धेन्द्राः सिद्धपुंगवाः॥ २३॥

O Durgā, I know the entire story of Rādhā which is unknown to Brahmā Śeṣa, Sanatkumāra, Sanātana, Indra, the best of sages, the *siddhas* and even the lord of *siddha*.

मत्तो बलवती त्वं च प्राणांस्तयक्तुं समुद्यता।

अतस्त्वां गोपनीयं च कथयामि सुरेश्वरि॥ २४॥

O beautiful one, O goddess, at one stage you got ready to end your life, therefore you are quite powerful. Because of that, I am narrating to you the secret story.

शृणु दर्गे प्रवक्ष्यामि रहस्यं परमाद्भुतम्।

चरितं राधिकायाश्च दुर्लभं च सुपुण्यदम्॥ २५॥

O Durgā, the astonishing story of Rādhā is going to be narrated which is quite difficult to get and bestows immense merit.

पुरा वृन्दावने रम्ये गोलोके रासमण्डले।

शतशृङ्गैकदेशे च मालतीमल्लिकावने॥ २६॥

रत्नसिंहासने रम्ये तस्थौ तत्र जगत्पतिः।

स्वेच्छामयश्च भगवान्बभूव रमणोत्सुकः॥ २७॥

In the earlier times in the charming place of Vṛndāyana, in *Goloka* lord Kṛṣṇa seated on the gem-studded throne in *Rāsamaṇḍala* on the beautiful peaks of the mountain having fragrant creepers of the forest. At that point of time lord Kṛṣṇa developed the desire for the love sport.

रिरंसोस्तस्य जगतां पत्युस्तन्मल्लिकावने।
इच्छया च भवेत्सर्वं तस्य स्वेच्छामयस्य च॥ २८॥
एतस्मिन्नन्तरे दुर्गे द्विधारूपो बभूव सः।
दक्षिणाङ्गं च श्रीकृष्णो वामार्धाङ्गं च राधिका॥ २९॥

Because everything moves according to his will, therefore in the forest of the creepers when lord Jagannātha developed the desire for enjoying a love-sport, he was divided into two parts, Kṛṣṇa emerged from right side while his left side was transformed into Rādhikā.

बभूव रमणी रम्या रासेशा रमणोत्सुका।
अमूल्यरत्नाभरणा रत्नसिंहासनस्थिता॥ ३०॥

The damsel was quite charming, was the goddess of the divine dance and was desirous of having the love of Kṛṣṇa. She was then seated on the gem-studded throne adorned with all the gem-studded ornaments.

वह्निशुद्धांशुकाधाना कोटिपूर्णशशिप्रभा।
तप्तकाञ्चनवर्णाभा राजिता च स्वतेजसा॥ ३१॥
सस्मिता सुदती शुद्धा शरत्पद्मनिभानना।
बिभ्रती कबरीं रम्यां मालतीमाल्यमण्डिताम्॥ ३२॥
रत्नमालां च दधती ग्रीष्मसूर्यसमप्रभाम्।
मुक्ताहारेण शुभ्रेण गङ्गाधारानिभेन च॥ ३३॥

Her garments were purified by fire and possessed the glory resembling the crores of full moons. She had the complexion of molten gold. Illumining in her own lustre, she wore a serene smile on her face. She had the face resembling the lotus flower of the winter season and the lines of teeth looked quite beautiful. She had a beautiful hair-do on her head and there was a fragrant garland of jasmine flowers round her neck. She wore a garland of gems which emitted lustre like the sun; she wore a garland of jewels having the lustre of the flow of the water of Gaṅgā.

सयुक्तं वर्तुलोत्तुङ्गं सुमेरुगिरिसंनिभम्।
कठिनं सुन्दरं दृश्यं कस्तुरीपत्रचिह्नितम्॥ ३४॥
माङ्गल्यं मङ्गलार्हं च स्तनयुग्मं च बिभ्रती।
नितम्बश्रोणिभारार्ता नवयौवनसुन्दरी॥ ३५॥

She had very stiff breasts which were roundish, raised like Sumeru mountain; were stiff, beautiful to look at and painted with *kastūrī*. Both of them were the treasure of welfare and bestower of the welfare, her pelvic region was stiff and heavy. She appeared fatigued and looked quite charming because of her youth.

कामातुरां सस्मितां तां ददर्श रसिकेश्वरः।
दृष्ट्वा कान्तां जगत्कान्तो बभूव रमणोत्सुकः॥ ३६॥

Lord Kṛṣṇa who happens to be the lord of the lovers and the most beautiful of the universe, looked at her who was smiling with passion and was anxious to enjoy the company of the lord.

दृष्ट्वा रिरंसुं कान्तं च सा दधार हरेः पुरः।
तेन राधा समाख्याता पुराविद्भिर्महेश्वरि॥ ३७॥

He had also taken her in his lap on meeting her. O goddess, the ancient people described her as Rādhā because of this.

राधा भजति तं कृष्णं स च तां च परस्परम्।
उभयोः सर्वसाम्यं च सदा सन्तो वदन्ति च॥ ३८॥
भवनं धावनं रासे स्मरत्यालिङ्गनं जपन्।
तेन जल्पति संकेतं तत्र राधां स ईश्वरः॥ ३९॥

Rādhā recites the name of Kṛṣṇa while Kṛṣṇa recites the name of Rādhā; for them everything is equal. This has been stated by the learned people. Lord Kṛṣṇa while in the divine dance takes to the form of Rādhā, runs after her, embraces her and makes love reciting her name and occasionally he invites her with a sign.

राशब्दोच्चारणाद्भक्तो राति मुक्तिं सुदुर्लभाम्।
धाशब्दोच्चारणाद्दुर्गे धावत्येव हरेः पदम्॥ ४०॥

Therefore O Durgā, the devotee of lord Kṛṣṇa achieves salvation by the mere recitation of रा and by reciting the name of धा they rush to the abode of the lord.

कृष्णवामांशसंभूता राधा रासेश्वरी पुरा।
तस्याश्चांशांशकलया बभूवुर्देवयोषितः॥ ४१॥

रा इत्यादानवचनो धा च निर्वाणवाचकः।
ततोऽवाप्नोति मुक्तिं च तेन राधा प्रकीर्तिता॥४२॥

Rādhā the goddess of the divine dance emerged from the left side of Kṛṣṇa and all the other damsels emerged from her. Therefore the word Rādhā is also interpreted to mean salvation. Therefore one gets redeemed with the recitation of her name.

बभूव गोपीसंघश्च राधाया लोमकूपतः।
श्रीकृष्णलोमकूपेभ्यो बभूवुः सर्वबल्लवाः॥४३॥

All the cowherdesses emerged from the hair-pits of Rādhā whereas the cowherds emerged from the hair-pits of Kṛṣṇa.

राधावामांशभागेन महालक्ष्मीर्बभूव सा।
तस्याधिष्ठातृदेवी सा गृहलक्ष्मीर्बभूव सा॥४४॥

Mahālakṣmī was born from the left side of Rādhā and became the great goddess of the lord known as Gṛhalakṣmī.

चतुर्भुजस्य सा पत्नी देवी वैकुण्ठवासिनी।
तदंशा सिन्धुकन्या च श्वेतद्वीपनिवासिनी॥४५
क्षीरोदशायिनः पत्नी विष्णोर्विषयिणः शिवे।
तदंशा सा स्वर्गलक्ष्मीः शक्रसंपत्प्रदायिनी॥
तदंशा राजलक्ष्मीश्च राजसंपत्प्रदायिनी॥४५॥

She became the wife of lord Viṣṇu and resided in Vaikuṇṭha. The daughter of Sindhu was born of her ray and resided in *Śveta-dvīpa* and happens to be wife of lord Viṣṇu who dwells in the ocean of milk. O Pārvatī, Lakṣmī of the heaven was born out of her ray and bestowed treasure on Indra. She is known as Svarag-lakṣ mī. From her ray Rāja-lakṣmī emerged, who provides grace to the kings.

तदंशा मर्त्यलक्ष्मीश्च गृहिणां च गृहे गृहे।
दीपाधिष्ठातृदेवी च सा चैव गृहदेवता॥४६॥

The Martya-lakṣmī emerged from her and is found in the house of everyone. She is known by the name of Gṛhalakṣmī.

स्वयं राधा कृष्णपत्नी कृष्णवक्षःस्थलस्थिता।
प्राणाधिष्ठातृदेवी च तस्यैव परमात्मनः॥४७॥

Rādhā herself becoming the wife of Kṛṣṇa resides in his heart and she is the presiding deity of life of graet sole.

आब्रह्मस्तम्बपर्यन्तं सर्वं मिथ्यैव पार्वति।
भज सत्यं परं ब्रह्म राधेशं त्रिगुणात्परम्॥४८॥
परं प्रधानं परमं परमात्मानमीश्वरम्।
सर्वाद्यं सर्वपूज्यं च निरीहं प्रकृतेः परम्॥४९॥
स्वेच्छामयं नित्यरूपं भक्तानुग्रहविग्रहम्।
तद्भिन्नानां च देवानां प्राकृतं रूपमेव च॥५०॥

O Pārvatī, taking everything from a straw of Brahmā as false you should recite the name of the husband of Rādhā, who is the form of truth, beyond all the *guṇas*, best of all, the supreme soul, the lord, eternal, adored by all without any desire, beyond Prakṛti, moves at will having the eternal form and bestows grace on his devotees. There is nothing beyond him.

तस्य प्राणाधिका राधा बहुसौभाग्यसंयुता।
महाविष्णोः प्रसूः सा च मूलप्रकृतिरीश्वरी॥५१॥

His Rādhā is dearer to him than his life which represents great fortune. She happens to be the creator of Mahāviṣṇu and is the basic Prakṛti and the supreme goddess.

मानिनीं राधिकां सन्तः सेवन्ते नित्यशः सदा।
सुलभं यत्पदाम्भोजं ब्रह्मादीनां सुदुर्लभम्॥५२॥

All the sages adore Rādhikā daily with devotion because her lotus-like feet are easily available to them though Brahmā and other gods cannot easily get the same.

स्वप्ने राधापदाम्भोजं नहि पश्यन्ति बल्लवाः।
स्वयं देवी हरेः क्रोडे छायारूपेण कामिनी॥५३।

The cowherds are unable to look at the feet of Rādhā even in their dream. Rādhā herself always remains in the lap of lord Kṛṣṇa like a shadow.

स च द्वादशगोपानां रायाणः प्रवरः प्रिये।
श्रीकृष्णांशश्च भगवान्विष्णुतुल्यपराक्रमः॥५४॥
सुदामशापात्सा देवी गोलोकादागता महीम्।
वृषभानुगृहे जाता तन्माता च कलावती॥५५॥

O dearest one, out of the twelve cowherds, there was a cowherd named Rāyaṇa-gopa who happened to be a ray of lord Kṛṣṇa and was as valorous as lord Viṣṇu himself. Because of the curse of a cowherd named Sudāmā, the goddess Rādhā descended from *Goloka* and was born on earth in the house of Vṛṣabhānu and her mothers name was Kalāvatī.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० राधोपा०
राधोत्पत्तिकथनं नामाष्टचत्वारिंशोऽध्याय:॥४८॥

अथैकोनपञ्चाशत्तमोऽध्याय:

Chapter – 49

Pronouncing of curse mutually by Rādhā and Sudāmā

पार्वत्युवाच

कथं सुदामशापं च सा च देवी ललाभ ह।
कथं शशाप भृत्यो हि स्वाभीष्टदेवकामिनीम्॥ १॥

Pārvatī said—O lord, how could the goddess attract the curse of Sudāmā and how could Sudāmā who was just a servant, pronounce a curse on the great goddess?

महादेव उवाच

शृणु देवि प्रवक्ष्यामि रहस्यं परमाद्भुतम्।
गोप्यं सर्वपुराणेषु शुभदं भक्तिमुक्तिदम्॥ २॥

Mahādeva said—O goddess, I am going to tell you this astonishing secret. You please listen to it. It is the secret of all the Purāṇas, bestows welfare and salvation.

एकदा राधिकेशश्च गोलोके रासमण्डले।
शतशृङ्गाख्यगिर्येकदेशे वृन्दावने वने॥ ३॥
गृहीत्वा विरजां गोपीं सुभाग्यां राधिकासमाम्।
क्रीडां चकार भगवान्रत्नभूषणभूषित:॥ ४॥

Once, in Vṛndāvana of *Goloka*, *Rāsamaṇḍala* was performed at the mountain of hundred peaks. The lord started enjoying the company of cowherdesses Virajā in a secluded place. She was quite fortunate and was equal to Rādhā. She was adorned with all the gem-studded ornaments.

रत्नप्रदीपसंयुक्ते रत्ननिर्माणमण्डले।
अमूल्यरत्नखचितमञ्चके पुष्पतल्पके॥ ५॥
कस्तूरीकुङ्कुमारक्ते सुचन्दनसुधूपिते।
सुगन्धिमालतीमालासमूहपरिमण्डिते॥ ६॥
सुरताद्विरतिर्नास्ति दम्पती रतिपण्डितौ।
तौ द्वौ परस्परासक्तौ सुखसंभोगतन्द्रितौ॥ ७॥

In the *Rāsamaṇḍala* which was illuminated with the gem-studded lamps of great value, both Virajā and Kṛṣṇa lay on the bed adorned with flowers and decorated with *kastūrī* and red vermilion, with the best of sandal-paste and fragrant jasmine flowers which were spread all round emitting immense fragrance. Both were enjoying each other's company by lying on the bed. Both of them were deeply involved in the love-sport and were not separating from each other. Both of them were united with each other and feeling fatigued.

मन्वन्तराणां लक्षश्च काल: परिमितो गत:।
गोलोकस्य स्वल्पकाले जन्मादिरहितस्य च॥ ८॥

In the meantime the period of a lakh of *manvantaras* passed which is quite a short duration for *Goloka* where there is no birth or death.

दूत्यश्चतस्रो ज्ञात्वाऽथ जगदुस्तां तु राधिकाम्।
श्रुत्वा परमरुष्टा सा तत्याज हरिमीश्वरी॥ ९॥
प्रबोधिता च सखिभि: कोपरक्तास्यलोचना।
विहाय रत्नालंकारं वह्निशुद्धांशुके शुभे॥ १०॥
क्रीडापद्मं च सद्रत्नामूल्यदर्पणमुज्ज्वलम्।
निर्मार्जयामास सती सिन्दूरं चित्रपत्रकम्॥ ११॥
प्रक्षाल्य तोयाञ्जलिभिर्मुखरागमलक्तकम्।
विस्रस्तकबरीभारा मुक्तकेशी प्रकम्पिता॥ १२॥

In the meantime, four of the female messengers reported the matter to Rādhā approaching her. On hearing that, the goddess Rādhā was immensely enraged and disowned the lord. Her eyes became red with anger. In spite of

the advice of her friends she threw away the gem-studded ornaments, the costumes sanctified by the fire, lotuses of the play and the mirror which was decorated with invaluable gems. She removed the decoration on her face besides the vermilion and washed out her face and the decoration of the feet with water. She dishevelled the locks of her hair disarranging them. She then started trembling.

शुक्लवस्त्रपरीधाना रूक्षा वेषादिवर्जिता।
ययौ यानान्तिकं तूर्णं प्रियालीभिर्निवारिता॥ १३॥
आजुहाव सखीसंघं रोषविस्फुरिताधरा।
शश्वत्कम्पान्विताङ्गी सा गोपीभिः परिवारिता॥ १४॥
ताभिर्भक्त्या युताभिश्च कातराभिश्च संस्तुता।
आरुरोह रथं दिव्यममूल्यं रत्ननिर्मितम्।
दशयोजनविस्तीर्णं दैर्घ्ये तच्छतयोजनम्॥ १५॥

She then clad herself in white garment and appeared without any make-up. In spite of all her female friends advising against her moves, she rushed towards the chariot and reached it. She then started calling her female friends there. At that point of time her lips were fluttering in rage and her entire body was trembling. She was surrounded by the cowherdesses on all sides with great humility. Without caring for anyone, she at once mounted the invaluable divine chariot which was built with gems and was a thousand *yojanas* in a length and ten *yojanas* in width.

सहस्रचक्रयुक्तं च नानाचित्रसमन्वितम्।
नानाविचित्रवसनैः सूक्ष्मैः क्षौमैर्विराजितम्॥ १६॥
अमूल्यरत्ननिर्माणदर्पणैः परिशोभितम्।
मणीन्द्रजालमालाभैः पुष्पमालासहस्रकैः॥ १७॥
सद्रत्नकलशैर्युक्तं रम्यैर्मन्दिरकोटिभिः।
त्रिलक्षकोटिभिः सार्धं गोपीभिश्च प्रियालिभिः॥ १८॥
ययौ रथेन तेनैव सुमनोमालिना प्रिये।
श्रुत्वा कोलाहलं गोपः सुदामा कृष्णपार्षदः॥ १९॥
कृष्णं कृत्वा सावधानं गोपैः सार्धं पलायितः।
भयेन कृष्णः संत्रस्तो विहाय विरजां सतीम्॥ २०॥
स्वप्रेममग्नः कृष्णोऽपि तिरोधानं चकार सः।
सा सती समयं ज्ञात्वा विचार्य स्वहृदि क्रुधा॥ २१॥
राधाप्रकोपभीता च प्राणांस्तत्याज तत्क्षणम्।
विरजालिगणास्तत्र भयविह्वलकातराः॥ २२॥

It had a thousand wheels bearing beautiful paintings, it was decorated with astonishing types of fine silken cloth. The mirrors in the chariot were made of beautiful gems. It had the best of string beads and a thousand of garland of flowers. Besides it had many of the vases made of gems which were crores in number. Three lakh crores of cowherdesses mounted the chariot with Rādhā. O dear, the chariot was called Sumanomāi and mounting it, they left the place. On hearing the noise of the chariot, Sudāmā the courtier of lord Kṛṣṇa rushed together with other cowherds to the place of lord Kṛṣṇa and cautioned him. In panic lord Kṛṣṇa separated Virajā from him and engrossed in her love, he disappeared from the scene. The chaste Virajā was antagonised no doubt, but feeling panicky from the rage of Rādhikā, she could not contain herself and ended her life at once.

प्रययुः शरणं साध्वीं विरजां तत्क्षणं भिया।
गोलोके सा सरिद्रूपा जाता वै शैलकन्यके॥ २३॥
कोटियोजनविस्तीर्णा दीर्घ्ये शतगुणा तथा।
गोलोकं वेष्टयामास परिखेव मनोहरा॥ २४॥
बभूवुः क्षुद्रनद्यश्च तदाऽन्या गोप्य एव च।
सर्वा नद्यस्तदंशाश्च प्रतिविश्वेषु सुन्दरि॥ २५॥
इमे सप्त समुद्राश्च विरजानन्दना भुवि।
अथागत्य महाभागा राधा रासेश्वरी परा॥ २६॥

The female friends of Virajā feeling panicky and desperate followed the path of Virajā, disappearing from the place. But, O daughter of the Himālaya, Virajā was turned in *Goloka* as a stream and started flowing and there it was turned into the length of a crores of *yojanas* and crores of *yojana* in width. She turned herself into a deep ravine and surrounded *Goloka* from all sides. O beautiful one, all the female friends of Virajā were turned into small streams and rivers flowing in the universe from the same source.

न दृष्ट्वा विरजां कृष्णं स्वगृहं च पुनर्ययौ।
जगाम कृष्णस्तां राधां गोपालैरष्टभि: सह।। २७।।
गोपीभिर्द्वारि युक्ताभिर्वारितोऽपि पुन: पुन:।
दृष्ट्वा कृष्णं च सा देवी भर्त्सयामास तं तदा।। २८।।
सुदामा भर्त्सयामास तां तथा कृष्णसंनिधौ।
क्रुद्धा शशाप सा देवी सुदामानं सुरेश्वरी।। २९।।
गच्छ त्वमासुरीं योनिं गच्छ दूरमतो द्रुतम्।

All the six oceans in the universe are the sons of Virajā around. Thereafter when Rādhā the great goddess arrived there, she could not find Virajā or Kṛṣṇa there. She ultimately returned to her abode. Thereafter lord Kṛṣṇa together with eight cowherds reached the abode of Rādhikā. Inspite of the gate-keepers of the palace of Rādhā the entry of the lord inside the palace was prevented, Kṛṣṇa forcibly entered it. At the sight of Kṛṣṇa, Rādhikā however denouncing him. At the same time she found Sudāmā standing beside Kṛṣṇa who spoke to Rādhā something, which enraged Rādhā, who pronounced a curse on him, "At a place far away from here, you will be turned into the form of a demon."

शशाप तां सुदामा च त्वमितो गच्छ भारतम्।। ३०।।
भव गोपी गोपकन्या मुख्याभि: स्वाभिरेव च।
तत्र ते कृष्णविच्छेदो भविष्यति शतं समा:।। ३१।।
तत्र भारावतरणं भगवांश्च करिष्यति।

In his turn Sudāmā also pronounced a curse on her saying, "You go to the land of Bhārata and turn yourself into a cowherdesses getting separated from Kṛṣṇa for a hundred years. Lord Kṛṣṇa will incarnate on earth in order to relieve her burden."

इति शप्त्वा सुदामाऽसौ प्रणम्य जननीं हरिम्।
साश्रुनेत्रो मोहयुक्तस्ततो गन्तुं समुद्यत:।। ३२।।

Thus pronouncing a curse, Sudāmā became emotional and bowing at the feet of mother Rādhikā and Kṛṣṇa, with the tears flowing from his eyes in illusion, he got ready to leave the place.

राधा जगाम तत्पश्चात्साश्रुनेत्राऽतिविह्वला।
वत्स क्व यासीत्युच्चार्य पुत्रविच्छेदकातरा।। ३३।।

The tears too started flowing from her eyes, suffering the agony of separation from the son. She felt desperate and said: "O son where are you going"?

कृष्णस्तां बोधयामास विद्यया च कृपानिधि:
शीघ्रं संप्राप्स्यसि सुतं मा रुदस्त्वं वरानने।। ३४।।

Thereafter the merciful lord Kṛṣṇa cautioned them both with the divine knowledge and said: "O damsel don't cry, you will get back your son quite soon.

स चासुर: शङ्खचूडो बभूव तुलसीपति:।
मच्छूलभिन्नकायेन गोलोकं वै जगाम स:।। ३५।।

The same Sudāmā was reborn as Śaṁkhacūḍa who happened to be a demon king and became the husband of Tulasī, who after meeting with this end at the sight of a trident went back to *Goloka*."

राधा जगाम वाराहे गोकुलं भारतं सती।
वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह।। ३६।।
अयोनिसंभवा देवी वायुगर्भा कलावती।
सुषुवे मायया वायुं सा तत्राविर्बभूव ह।। ३७।।

In the *Vārāha-kalpa*, Rādhikā was born in the village of Gokula in the family of a Vaiśya cowherd. She was born without any human contact. Her mother during pregnancy carried only the wind. At the time when the mother was giving birth to the wind, in the meantime Rādhikā appeared as her daughter.

अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम्।
सार्धं रायणवेश्येन तत्संबन्धं चकार स:।। ३८।।
छायां संस्थाप्यं तद्गेहे सान्तर्धानमवाप ह।
बभूव तस्य वैश्यस्य विवाहश्छायया सह।। ३९।।

After the expiry of twelve years, finding her becoming youthful, she was married to a trader named Rāyaṇa; at the time of marriage only a shadow Rādhā was married to the trader while the real Rādhā herself disappeared.

गते चतुर्दशाब्दे तु कंसभीतेश्छलेन च।
जगाम गोकुलं कृष्णः शिशुरूपी जगत्पतिः॥४०॥

After the expiry of fourteen years Kṛṣṇa, the lord of the universe appeared there as an infant. He was brought to Gokula deceitfully because of the danger from Kṛṣṇa.

कृष्णमातुर्यशोदाया रायणस्तत्सहोदरः।
गोलोके गोपकृष्णांशः संबन्धात्कृष्णमातुलः॥४१॥
कृष्णेन सह राधायाः पुण्ये वृन्दावने वने।
विवाहं कारयामास विधिना जगतां विधिः॥४२॥

This Rāyaṇa was the real brother of Yaśodhā the mother of Kṛṣṇa who happened to be an *aṁśa* of Kṛṣṇa in *Goloka* and was his maternal uncle in the sacred forest of Vṛndāvana. Brahmā the creator of the universe had performed the marriage of Rādhā with Kṛṣṇa.

स्वप्ने राधापदाम्भोजं नहि पश्यन्ति बल्लवाः।
स्वयं राधा हरेः क्रोडे छाया रायणमन्दिरे॥४३॥

Rādhā whose lotus-like feet were beyond the sight of cowherds even in dream, the same Rādhā enjoyed the lap of lord Kṛṣṇa and her shadow was very much present in the house of Rāyaṇa.

षष्टिवर्षसहस्राणि तपस्तेपे पुरा विधिः।
राधिकाचरणाम्भोजदर्शनार्थी च पुष्करे॥४४॥
भारावतरणे भूमेर्भारते नन्दगोकुले।
ददर्श तत्पदाम्भोजं तपसस्तत्फलेन च॥४५॥

In the earlier times Brahmā had adored for sixty thousand years to have a sight of the lotus-like feet of Rādhikā, because of that he could have a view of the lotus-like feet of Rādhā in the village of Gokula during the time of the incarnation of Kṛṣṇa.

किंचित्कालं स वै कृष्णः पुण्ये वृन्दावने वने।
रेमे गोलोकनाथश्च राधया सह भारते॥४६॥
ततः सुदामशापेन विच्छेदश्च बभूव ह।
तत्र भारावतरणं भूमेः कृष्णश्चकार सः॥४७॥

In the sacred forest of Vṛndāvana in the land of Bhārata, Kṛṣṇa the lord of the cowherds enjoyed the company of Rādhā in Vṛndāvana for a short duration. Thereafter because of the curse of Sudāmā both of them were separated from each other. At that point of time lord Kṛṣṇa relieved the earth of her burden.

शताब्दे समतीते तु तीर्थयात्राप्रसङ्गतः।
ददर्श कृष्णं सा राधा स च तां च परस्परम्॥४८॥

After the lapse of a hundred years, both Kṛṣṇa and Rādhā met each other while on a pilgrimage.

ततो जगाम गोलोकं राधया सह तत्त्ववित्।
कलावती यशोदा च पर्यगाद्राधया सह॥४९॥

Thereafter lord Kṛṣṇa who was well-versed the knowledge of *tattva* went back to *Goloka* together with Rādhikā and her mother named Kalāvatī, besides all the cowherdesses and Yaśodhā the mother of Kṛṣṇa.

वृषभानुश्च नन्दश्च ययौ गोलोकमुत्तमम्।
सर्वे गोपाश्च गोप्यश्च ययुस्ता याः समागताः॥५०॥

Vṛṣabhānu, Nanda, all the cowherds and cowherdesses who had arrived on earth from the *Goloka* went back to their abode.

छायागोपाश्च गोप्यश्च प्रापुर्मुक्तिं च संनिधौ।
रेमिरे ताश्च तत्रैव सार्धं कृष्णेन पार्वति॥५१॥
षट्त्रिंशल्लक्षकोट्यश्च गोप्यो गोपाश्च तत्समाः।
गोलोकं प्रययुर्मुक्ताः सार्धं कृष्णेन राधया॥५२॥

O Pārvatī, all the cowherds and cowherdesses who had arrived on earth to keep the company of lord Kṛṣṇa went back to *Goloka* and started enjoying the company of lord Kṛṣṇa; thirty six lakh crores of the cowherdesses and an equal number of cowherds were freed together with Rādhā and Kṛṣṇa and went back to *Goloka*.

द्रोणः प्रजापतिर्नन्दो यशोदा तत्प्रिया धरा।
संप्राप पूर्वतपसा परमात्मानमीश्वरम्॥५३॥

Out of them, Prajāpati Droṇa appeared in the form of Nanda and his wife named Dharā appeared as Yaśodhā. In their earlier births they had adored the lord to get him as their son.

वसुदेवः कश्यपश्च देवकी चादितिः सती।

देवमाता देवपिता प्रतिकल्पे स्वभावतः॥५४॥
पितृणां मानसी कन्या राधामाता कलावती।
वसुदामाऽपि गोलोकाद् वृषभानुः समाययौ॥५५॥

Kaśyapa was reborn as Vasudeva and Aditi reappeared as Devakī in each and every *kalpa*, the parents of the god are reborn according to their nature. Kalāvatī the mind born daughter of the manes became the mother of Rādhā and reaching from *Goloka* Vasudāmā to birth in form of Vṛṣbhānu.

इत्येवं कथितं दुर्गे राधिकाख्यानमुत्तमम्।
संपत्करं पापहरं पुत्रपौत्रविवर्धनम्॥५६॥

O Durgā, thus I have narrated to you the best of the story of Rādhikā which bestows riches, removes sins and bestows sons and grandsons.

श्रीकृष्णश्च द्विधारूपो द्विभुजश्च चतुर्भुजः।
चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुजः स्वयम्॥५७॥

Lord Kṛṣṇa took to two forms, one having two arms and the other having four arms living in Vaikuṇṭha. Kṛṣṇa with two arms resided in *Goloka*.

चतुर्भुजस्य पत्नी च महालक्ष्मीः सरस्वती।
गङ्गा च तुलसी चैव देव्यो नारायणप्रियाः॥५८॥

Lord Viṣṇu having four arms, had Mahālakṣmī, Sarasvatī, Gaṅgā and Tulasī as his wives. All of them are the beloved of the lord.

श्रीकृष्णपत्नी सा राधा तदर्धाङ्गसमुद्भवा।
तेजसा वयसा साध्वी रूपेण च गुणेन च॥५९॥

The wife of lord Kṛṣṇa emerged out of his left half and was known as Rādhikā who was like him in *tejas*, age, beauty and virtues.

आदौ राधां समुच्चार्य पश्चात्कृष्णं वदेद्बुधः।
व्यतिक्रमे ब्रह्महत्यां लभते नात्र संशयः॥६०॥

Thus, the intellectual should first recite the name of Rādhā and then Kṛṣṇa and while speaking out vice-versa; one attracts the sin of *Brahmahatyā*.

कार्त्तिके पूर्णिमायां च गोलोके रासमण्डले।
चकार पूजां राधायास्तत्संबन्धिमहोत्सवम्॥६१॥

Lord Kṛṣṇa had performed a function in favour of Rādhikā in *Goloka* in the *Rāsamaṇḍala*, on the full moon day of Kārtika month.

सद्रत्नगुटिकायाश्च कृत्वा तत्कवचं हरिः।
दधार कण्ठे बाहौ च दक्षिणे सह गोपकैः॥६२॥

The lord Kṛṣṇa keeping the *Rādhā-kavaca* in a gem-amulet wore it around the neck or the right arm, together with all the cowherds.

कृत्वा ध्यानं च भक्त्या स्तोत्रमेतच्चकार सः।
राधाचर्विततताम्बूलं चखाद मधुसूदनः॥६३॥

With his mind filled with devotion, he composed the stotra. The lord then chewed the betel which had already been chewed by Rādhikā.

राधा पूज्या च कृष्णस्य तत्पूज्यो भगवान्प्रभुः।
परस्पराभीष्टदेवे भेदकृन्नरकं व्रजेत्॥६४॥

Therefore Rādhikā is adorable by lord Kṛṣṇa and Kṛṣṇa is adorable by Rādhā. There the one, who differentiates between the two, achieves the hell.

द्वितीये पूजिता सा च धर्मेण ब्रह्मणा मया।
अनन्तवासुकिभ्यां च रविणा शशिना पुरा॥६५॥
महेन्द्रेण च रुद्रैश्च मनुना मानवेन च।
सुरेन्द्रैश्च मुनीन्द्रैश्च सर्वविश्वैश्च पूजिता॥६६॥
तृतीये पूजिता सा च सप्तद्वीपेश्वरेण च।
भारते च सुयज्ञेन पुत्रैर्मित्रैर्मुदान्वितैः॥६७॥

In the earlier times, she was adored by Dharma, Brahmā, myself, serpent Ananta, Vāsuki, sun and moon, Mahendra, eleven Rudras, Manu, Indras and the best of the sages. She was thus adored by the entire universe. Then she was adored by Suyajña over the *Sapta-dvīpa* together with his son and friends.

ब्राह्मणेनाभिशप्तेन दैवदोषेण भूभृता।
व्याधिग्रस्तेन हस्तेन दुःखिना च विदूयता॥६८॥
संप्राप राज्यं भ्रष्टश्रीः स च राधावरेण च।
स्तोत्रेण ब्रह्मदत्तेन स्तुत्वा च परमेश्वरीम्॥६९॥

अभेद्यं कवचं तस्याः कण्ठे बाहौ दधार सः।
ध्यात्वा चकार पूजां च पुष्कर शतवत्सरान्॥७०॥
अन्ते जगाम गोलोकं रत्नयानेन भूमिपः।
इति ते कथितं सर्वं किं भूयः श्रोतुमिच्छसि॥७१॥

As a move of destiny, the king had been cursed by a Brāhmaṇa and he attracted leprosy. While suffering from leprosy, he adored Rādhā with the *stotra* given to him by Brahmā, as a result of which he got a boon from Rādhā and regained his riches and got relieved of all the ailments. He then wore the amulet bearing the *kavaca* of Rādhā round his neck and arm and performed *tapas* attentively at *Puṣkara-kṣetra* for a hundred years. Thereafter the king reached *Goloka* mounted on a chariot studded with gem. Thus I have narrated everything to you; what more do you want to listen to?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० हरगौरिसं० राधोपा० राधायाः सुदामशापादिकथनं नामैकोनपञ्चाशत्तमोऽध्यायः॥४९॥

अथ पञ्चाशत्तमोऽध्याय:

Chapter – 50

The story of Suyajña

पार्वत्युवाच

को वा सुयज्ञो नृपतिः कुत्र वंशे बभूव सः।

कथं विप्राभिशप्तश्च कथं संप्राप राधिकाम्॥ १॥

सर्वात्मनश्च कृष्णस्य पत्नीं श्रीकृष्णपूजिताम्।

कथं विण्मूत्रधारी च सिषेवे परमेश्वरीम्॥ २॥

Pārvatī said—"Who was the king Suyajña? In which dynasty was he born? How could he get Rādhikā who happens to be the spouse of lord Kṛṣṇa and was adored by him? How could the great goddess be adored by a human being?

षष्टिवर्षसहस्राणि तपस्तेपे पुरा विधिः।

यत्पादाम्भोजरेणूनां लब्धये पुष्करे विभुः॥ ३॥

कथं ददर्श तां देवीं महालक्ष्मीं पुरा सतीम्।

दुर्दर्शामपि युष्माकं दृश्या साऽभूत्कथं नृणाम्॥ ४॥

कथं त्रिजगतां धाता तस्मै तत्कवचं ददौ।

ध्यानं पूजाविधिं स्तोत्रं तन्मे व्याख्यातुमर्हसि॥ ५॥ —

To receive the dust of her feet, Brahmā had to adore for sixty thousand years, how could he have an audience with such a chaste Mahālakṣ mī? Even you people get an audience with her with difficulty; then how could a human being find her? How did the creator of the three worlds give him the *kavaca*, *dhyānam* method of adoration and *stotra*? You kindly tell me.

महादेव उवच

स्वायंभुवो मनुर्देवि मनूनामादिरेव च।

ब्रह्मात्मजस्तपस्वी च शतरूपापतिः प्रभुः॥ ६॥

Mahādeva said—Svāyambhuva Manu was first born in the race of Manu, who happened to be the son of Brahmā, a great ascetic and the husband of Śatarūpā.

उत्तानपादस्तत्पुत्रस्तत्पुत्रो ध्रुव एव च।

ध्रुवस्य कीर्तिर्विख्याता त्रैलोक्ये शैलकन्यके॥ ७॥

उत्कलस्तस्य पुत्रश्च नारायणपरायणः।

सहस्रं राजसूयानां पुष्करे स चकार ह॥ ८॥

He had a son named Uttānapāda who further had a son named Dhruva. O daughter of the mountain, Dhruva enjoyed great glory and his son named Utkala was extremely devoted to lord Nārāyaṇa and he performed a thousand *Rājasūya-yajñas* in *Puṣkara-kṣetra*.

सर्वाणि रत्नपात्राणि ब्राह्मणेभ्यो ददौ मुदा।

अमूल्यरत्नराशीनां सहस्रं तेजसावृतम्॥

ब्राह्मणेभ्यो ददौ राजा यज्ञान्ते सुमहात्सवे॥ ९॥

He gave away in charity to the Brāhmaṇas invaluable gems, a lot of riches which were shining. The king had given all these at the end of graet sacrifice.

दृष्ट्वा तच्छोभनं यज्ञं विधाता जगतां प्रिये।

सुयज्ञं नाम नृपतिं चकार सुरसंसदि॥ १०॥

स च राजा सुयज्ञश्च मनुवंशसमुद्भवः।

अन्नदाता रत्नदाता दाता वै सर्वसंपदाम्॥ ११।

दशलक्षं गवां चैव रत्नशृङ्गपरिच्छदम्।
नित्यं ददौ स विप्रेभ्यो मुदा युक्तः सदक्षिणम्॥ १२॥
गवां द्वादशलक्षाणां ददौ नित्यं मुदाऽन्वितः।
सुपक्वानि च मांसानि ब्राह्मणेभ्यश्च पार्वति॥ १३॥

O dear, because of the performing of so many *yajñas* successfully and giving away enormous in charity, Brahmā the creator of the universe, conferred the title of Suyajña on him, who was born in the race of Manu. He gave away in charity food, gems, riches and a lakh of cows with horns covered with gold, besides *dakṣiṇā*, to the Brāhmaṇas daily. O Pārvatī, he used to offer cooked meat to the Brāhmaṇas.

षट्कोटीर्ब्राह्मणानां च भोजयामास नित्यशः।
चोष्यैश्चर्व्यैर्लेह्यपेयैरतितृप्तं दिने दिने॥ १४॥
विप्रलक्षं सूपकारं भोजयामास तत्परम्।
पूर्णमन्नं च सूपाक्तं सगव्यं मांसवर्जितम्॥ १५॥

He used to feed six crores of Brāhmaṇas and gave them stuffs for sucking, chewing, beverages daily, which satisfied them. A lakh of Brāhmaṇas took food with him daily and the meals included *ghee* and cow milk.

विप्रा भोजनकाले च मनुवंशसमुद्भवम्।
न तुष्टुवुः सुयज्ञं च तुष्टुवुस्तत्पितरंश्च ते॥ १६॥
दिने सुयज्ञयज्ञान्ते षट्त्रिंशल्लक्षकोटयः।
चक्रुः सुभोजनं विप्राश्चातितृप्ताश्च सुन्दरि॥ १७॥
गृहीतानि च रत्नानि स्वगृहं वोढुमक्षमाः।
वृषलेभ्यो ददुः किंचित्किंचित्पथि च तत्यजुः॥ १८॥
विप्राणां भोजनान्ते च विप्रान्येभ्यो ददौ नृपः।
तथाप्युर्वरितं तत्र चान्नराशिसहस्रकम्॥ १९॥
कृत्वा यज्ञं महाबाहुः समुवास स्वसंसदि।
रत्नेन्द्रसारसंक्लृप्तच्छत्रकोटिसमन्विते॥ २०॥
रत्नसिंहासने रम्ये पट्टवस्त्रैः सुसंस्कृते।
चन्दनादिसुसंसृष्टे रम्ये चन्दनपल्लवैः॥ २१॥
शाखायुक्तैः पूर्णकुम्भै रम्भावृक्षैश्च शोभिते।
चन्दनागुरुकस्तूरीघनसिन्दूरसंस्कृते॥ २२॥

At the time of taking food of the Brāhmaṇas praised Suyajña and his rays. On the completion of the *yajña*, Suyajña fed thirty six lakh crores of Brāhmaṇas. O beautiful one, satisfying Brāhmaṇas with the giving away of food and the gems which they were unable to carry back to their houses. Some of them gave a part of the charity they had received to the Śūdras, while a part of its was left there. He fed other Brāhmaṇas as well. Inspite of that, heaps of food still remained there. After completion of the *yajña*, the monarch having long arms went to his court and occupied the lion-throne which was studded with gems and had crores of umbrellas over it, was quite a charming one, decorated with fine silken garments and with sandal leaves, having a number of vases filled with water and trunks of banana trees and sandal-wood branches, scented with *aguru*, *kastūrī*, *camphor* and *vermilion*.

वसुवासवचन्द्रेन्द्ररुद्रादित्यसमन्विते।
मुनिनारदमन्वादिब्रह्मविष्णुशिवान्विते॥ २३॥

Vasus, the moon, Rudras, Sūrya, the sages, Nārada, Manu besides Brahmā, Viṣṇu and Śiva were also present there beside the throne. In the meantime a Brāhmaṇa arrived here.

एतस्मिन्नन्तरे तत्र विप्र एकः समाययौ।
रूक्षो मलिनवासाश्च शुष्ककण्ठौष्ठतालुकः॥ २४॥

He had dishevelled hair and wore dirty clothes. His throat, lips and tongue had dried up.

रत्नसिंहासनस्थं च माल्यचन्दनचर्चितम्।
राजानमाशिषं चक्रे सस्मितः संपुटाञ्जलिः॥ २५॥
प्रणनाम नृपस्तं च नोत्तस्थौ किंचिदेव हि।
सभासदश्च नोत्तस्थुर्जहसुः स्वल्पमेव च॥ २६॥
मुनिभ्योऽपि च देवेभ्यो नमस्कृत्य द्विजोत्तमः।
शशाप नृपतिं क्रोधात्तत्रातिष्ठन्निरंकुशः॥ २७॥
गच्छ दूरमतो राज्याद्भ्रष्टश्रीर्भव पामर।
भवाचिरं गलत्कुष्ठी बुद्धिहीनोऽप्युपद्रुतः॥ २८॥
इत्युक्त्वा कम्पितः क्रोधात्सभास्थाच्छ्रमुद्यतः।
ये तत्र जहसुः सर्वे समुत्तस्थुः सभासदः॥ २९॥
सर्वे चक्रुः प्रणामं ते क्रोधं तत्याज वाडवः॥ ३०॥

That Brāhmaṇa offered his blessing to the king raising his hand and then folding them, who was

seated on the lion-throne decorated with many of the garlands. But the king on his part neither accepted the greetings of the Brāhmaṇa, nor did he get up from his seat to receive him. All his courtiers also did not show any respect to the Brāhmaṇa and on the contrary some of them laughed at him. The best of the Brāhmaṇa after bowing to the gods and the sages got enraged but stood there fearlessly in anger. Then he pronounced a curse on the king, "O degraded one, you will be deprived of all your glory and you will be driven away from your kingdom and you will soon suffer from leprosy in the neck. You will be deprived of your wisdom and become violent." Thus speaking the enraged Brāhmaṇa was also getting ready to pronounce a curse on the courtiers as well. Thereafter all the people who were laughing at him got up in panic and started offering salutation to him. Finding this, the Brāhmaṇa was relieved of the anger.

प्रणम्यागत्य राजा तं रुरोद भयकातरः।
निःससार सभामध्याद्ध्रुवयेन विदूयता॥ ३१॥
ब्राह्मणो गूढरूपी च प्रज्वलन्ब्रह्मतेजसा।
तत्पश्चान्मुनयः सर्वे प्रययुर्भयकातराः॥ ३२॥
हे विप्र तिष्ठ तिष्ठेति समुच्चार्य पुनः पुनः।
पुलहश्च पुलस्त्यश्च प्रचेता भृगुरङ्गिराः॥ ३३॥
मरीचिः कश्यपश्चैव वसिष्ठः क्रतुरेव च।
शुक्रो बृहस्पतिश्चैव दुर्वासा लोमशस्तथा॥ ३४॥
गौतमश्च कणादश्च कण्वः कात्यायनः कठः।
पाणिनिर्जाजलिश्चैव ऋष्यशृङ्गो विभाण्डकः॥ ३५॥
तैत्तिरिश्चाप्यापिशलिर्मार्कण्डेयो महातपाः।
सनकश्च सनन्दश्च बोढुः पैलः सनातनः॥ ३६॥
सनत्कुमारो भगवान्नरनारायणावृषी।
पराशरो जरत्कारुः संवर्तः करभस्तथा॥ ३७॥
भरद्वाजश्च वाल्मीकिरौर्वश्च च्यवनस्तथा।
अगस्त्योऽत्रिरुतथ्यश्च संकर्तास्तीक आसुरिः॥ ३८॥
शिलालिर्लाङ्गलिश्चैव शाकल्यः शाकटायनः।
गर्गो वत्सः पञ्चशिखो जमदग्निश्च देवलः॥ ३९॥
जैगीषव्यो वामदेवो बालखिल्यादयस्तथा।
शक्तिर्दक्षः कर्दमश्च प्रस्कन्नः कपिलस्तथा॥ ४०॥
विश्वामित्रश्च कौत्सश्चाप्यृचीकोऽपघमर्षणः।
एते चान्ये मुनयः पितरोऽग्निर्हरिप्रियाः॥ ४१॥
दिक्पाला देवताः सर्वा विप्रं पश्चात्समाययुः।
ब्राह्मणं बोधयामासुर्वासयामासुरीश्वरि॥ ४२॥
समूचुस्तं क्रमेणैव नीतिं नीतिविशारदाः॥ ४३॥

Overcome by fear, the king also bowed in reverence to him and started crying approaching the Brāhmaṇas. Thereafter the Brāhmaṇa, with his mind filled with agony left the place. The Brāhmaṇa had a divine form and his face was glittering with divine glory. Thereafter all the sages were grieved in terror. They said: "O Brāhmaṇa, you stop for a moment." Thus saying again and again all of them started following him, the sages like Pulaha, Pulastya, Pracetā, Bhṛgu, Aṅgirā, Marīci, Kaśyapa, Vasiṣṭha, Kratu, Śukra, Bṛhaspati, Durvāsā, Lomaśa, Gautama, Kaṇāda, Kaṇva, Kātyāyana, Kaṭha, Pāṇini, Jājali, Śṛṅgī, Vibhāṇḍaka, Taittiri, Āpiśali, Mārkaṇḍekya, the great sage Sanaka, Sananda, Voḍhu, Paila, Sanātana, Sanatkumāra, Nara-Nārāyaṇa, Parāśara, Jaratkāru, Saṁvatta, Karabha, Bharadvāja, Vālmīki, Aurava, Cyavana, Agastya, Atri, Utathya, Saṁkartā, Āstīka, Āsuri, Śilāli, Lāṅgali, Śākalya, Śākaṭ āyana, Garga, Vatsa, Pañcaśikha, Jamadagni, Devala, Jaigīṣavya, Vāmadeva, Bālakhilya, *śakti*, Dakṣa, Kardam, Kapila, Viśvāmitra, Kautsa, Ṛcīka and Aghmarṣaṇa and several other sages, manes, Agni, Haripriyā, Dikpālas and the gods also arrived there. O goddess, they stopped the Brāhmaṇa and tried to convince him. All of them well-versed in the science of polity and started talking to him in appropriate words.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० हरगौरीसं० राधोपा० सुयज्ञोपाख्यानं नाम पञ्चाशत्तमोऽध्यायः॥ ५०॥

अथैकपञ्चाशत्तमोऽध्याय:

Chapter – 51

Description of the sins and result there of as narrated by the Sages

पार्वत्युवाच

किमूचुरब्राह्मणं ब्रह्मन्ब्राह्मणा ब्रह्मण: सुता:।
नीतिज्ञा नीतिवचनं तन्मां व्याख्यातुमर्हसि॥ १॥

Pārvatī said—O Brahman, the Brāhmaṇas who were the sons of Brahmā and were well-versed in polity what type of knowledge did they extend to the Brāhmaṇa on the polity. You kindly let me know.

महादेव उवाच

संतोष्य तं ब्राह्मणं च स्तवेन विनयेन च।
क्रमेण वक्तुमारेभे मुनिसंघो वरानने॥ २॥

Mahādeva said—O damsel, the sages pacified the Brāhmaṇa speaking to him in different ways.

सनत्कुमार उवाच

त्वत्पश्चादागता लक्ष्मी: कीर्ति: सत्त्वं यशस्तथा।
सुशीलं च महैश्वर्यं पितरोऽग्नि: सुरास्तथा॥ ३॥
आगता नृपगेहेभ्य: कृत्वा भ्रष्टश्रियं नृपम्।
भव तुष्टो द्विजश्रेष्ठ चाशुतोषश्च वाडव:॥ ४॥
ब्राह्मणानां तु हृदयं कोमलं नवनीतवत्।
शुद्धं सुनिर्मलं चैव मार्जितं तपसा मुने॥ ५॥

Sanatkumāra said— After you, Lakṣmī, glory, prowess, popularity, humility, immense riches, the manes and all the gods together with the god of fire, the royal grandeur also left the king. O best of the sages, now you be pleased because the Brāhmaṇas are considered to be those who get pleased soon. O sage, the mind of the Brāhmaṇas is soft like the butter and gets purified with the performing of continuous *tapas* and become spotless.

क्षमस्वागच्छ विप्रेन्द्र शुद्धं कुरु नृपालयम्।
आशिषं कुरु तस्मै त्वं पवित्रपदरेणुना॥ ६॥

Therefore, O Brāhmaṇa, you kindly forgive and come to the place of the king dropping the dust of your feet there, purifying the same. Thereafter you bless him.

भृगुरुवाच

अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते।
पितरस्तस्य देवाश्च वह्निश्चैव तथैव च॥ ७॥
निराशा: प्रतिगच्छन्ति चातिथेरप्रतिग्रहात्।
क्षमस्वागच्छ विप्रेन्द्र शुद्धं कुरु नृपालयम्॥ ८॥
स्त्रीघ्नैर्गोघ्नै: कृतघ्नैश्च ब्रह्मघ्नैर्गुरुतल्पगै:।
तुल्यदोषो भवत्येतैर्यस्यातिथिरनर्चित:॥ ९॥

Bhṛgu said—The one from whose house a mendicant returns disappointed, his manes, the gods and Agni, because of not honouring the guest, also depart in disappointment. Therefore, O Brāhmaṇa, you kindly forgive him and now reaching the abode of the king you purify it because the one in whose house the guest is not honoured, earns the sin of killing a woman, killing a cow, ungratefulness, *Brahmahatyā* and of committing sin with the wife of the Guru.

पुलस्त्य उवाच

पश्यन्ति ये वक्रदृष्ट्या चातिथिं गृहमागतम्।
दत्त्वा स्वपापं तस्मै तत्पुण्यमादाय गच्छति॥ १०॥

Pulastya said—The one who looks down upon a guest arriving at home, the same guest goes away carrying all his merits and dropping all his sins at the door of such a person.

क्षमस्व नृपदोषं च गच्छ वत्स यथासुखम्।
राजा स्वकर्मदोषेण नोत्तस्थौ तत्क्षमां कुरु॥ ११॥

Therefore, O son, you forgive the sin of the king. You move pleasantly as the king could not get up to welcome you because of the move of the destiny; therefore you forgive him.

पुलह उवाच

राजश्रिया विद्यया वा ब्राह्मणं योऽवमन्यते।
विप्रस्त्रिसंध्यहीनो य: श्रीहीन: क्षत्रियो भवेत्॥ १२॥
एकादशीविहीनश्च विष्णुनैवेद्यवञ्चित:।

क्षमस्वागच्छ विप्रेन्द्र शुद्धं कुरु नृपालयम्॥ १३॥

Pulaha said— Such of the Kṣatrīya or a Brāhmaṇa, who, because of the royal riches or the knowledge misbehaves with a Brāhmaṇa and does not extend due respect to him, such a Kṣatrīya is deprived of all the riches and the Brāhmaṇa is deprived of performing *sandhyā* all the three times. He is also deprived of the *vrata* of *Ekādaśī* and is not considered fit for getting the *naivedya* of lord Viṣṇu. Therefore, O Brāhmaṇa you kindly forgive him and purify the king.

ऋतुरुवाच

ब्राह्मण: क्षत्रियो वापि वैश्यो वा शूद्र एव च।

दीक्षाहीनो भवेत्सोऽपि ब्राह्मणं योऽवमन्यते॥ १४॥

धनहीन: पुत्रहीनो भार्याहीनो भवेद्ध्रुवम्।

क्षमस्वागच्छ भगवञ्छुद्धं कुरु नृपालयम्॥ १५॥

Ṛtu said—O Brāhmaṇa, whosoever among Brāhmaṇas, Kṣatrīyas, Vaiśyas or Śūdras insults a Brāhmaṇa, is deprived of *dīkṣā*, becomes a pauper having no son, is ultimately deprived of his wife also. Therefore O lord, you forgive him and moving into the abode of the king you kindly purify it.

अङ्गिरा उवाच

ज्ञानवान्ब्राह्मणो भूत्वा ब्राह्मणं योऽवमन्यते।

वृषवाहो भवेत्सोऽपि भारते सप्तजन्मसु॥ १६॥

Aṅgirā said—In the sacred land of Bhārata, whosoever insults the Brāhmaṇas, gods and the teacher, is always deprived of the devotion of lord Viṣṇu.

मरीचिरुवाच

पुण्यक्षेत्रे भारते च देवं च ब्राह्मणं गुरुम्।

विष्णुभक्तिविहीनश्च स भवेद्योऽमन्यते॥ १७॥

Marīci said—In the sacred land of Bhārata, whosoever insults the gods, the Brāhmaṇas and the teacher, is deprived of the devotion of lord Viṣṇu.

कश्यप उवाच

वैष्णवं ब्राह्मणं दृष्ट्वा यो हसत्यवमन्यते।

विष्णुमन्त्रविहीनश्च तत्पूजाविरतो भवेत्॥ १८॥

Kaśyapa said—The one who laughs at a Vaiṣṇava Brāhmaṇa and also insults him, is deprived of the *mantra* of Viṣṇu and his devotion.

प्रचेता उवाच

अतिथिं ब्राह्मणं दृष्ट्वा नाभ्युत्थानं करोति य:।

पितृमातृभक्तिहीन: स भवेद्भारते भुवि॥ १९॥

Pracetā said—On finding a Brāhmaṇa beggar who does not get up to welcome him, he is deprived of the devotion of his parents in the land of Bhārata.

प्राप्नोति कौञ्जरीं योनिं स मूढ: सप्तजन्मसु।

शीघ्रं गच्छ द्विजश्रेष्ठ राज्ञे देह्याशिष: शुभा:॥ २०।

The foolish fellow is born as an elephant for seven births. Therefore, O best of the Brāhmaṇas, you move quickly and offer your blessing to the king.

दुर्वासा उवाच

गुरुं वा ब्राह्मणं वाऽपि देवताप्रतिमामपि।

दृष्ट्वा शीघ्रं न प्रणमेत्स भवेत्सूकरो भुवि॥ २१॥

मिथ्यासाक्षी च भवति तथा विश्वासघातक:।

क्षमस्व सर्वमस्माकमातिथ्यग्रहणं कुरु॥ २२॥

Durvāsā said—The one who does not bow in reverence while coming across the image of the teacher, Brāhmaṇa and gods, is reborn as a pig on earth and the one who indulges himself in giving false evidence, becomes a betrayer. Therefore, you kindly forgive the sins of all of us and accept the welcome by the king.

राजोवाच

छलेनं कथितो धर्मो युष्माभिर्मुनिपुंगवै:।

सर्वं कृत्वा च विस्पष्टं मां मूढं बोधयन्त्वहो॥ २३॥

The king said—All the sages here have followed Dharma deceitfully, therefore you enlighten me on the truth.

स्त्रीघ्नगोघ्नकृतघ्नानां गुरुस्त्रीगामिनां तथा।
ब्रह्मघ्नानां च को दोषो ब्रूत मां योगिनां वरा:॥ २४॥

O best of the yogīs, those, who indulge in the killing of women and cows, are ungrateful and by enjoying the company of the wife of a *Guru* also indulge in the killing of the Brāhmaṇa, what a type of sin is attracted by them. You kindly tell me.

वसिष्ठ उवाच

कामतो गोवधे राजन्वर्षं तीर्थं भ्रमेन्नर:।
यवयावकभोजी च करेण च जलं पिबेत्॥ २५॥

Vasiṣṭha said—O king, the one who intentionally kills the cow, such a person should go on a pilgrimage for a year and he should consume the pulp of barley and should consume water with hands only.

तदा धेनुशतं दिव्यं ब्राह्मणेभ्य: सदक्षिणम्।
दत्त्वा मुञ्चति पापाच्च भोजयित्वा शतं द्विजान्॥ २६॥

Thereafter he should offer the best of cows to the Brāhmaṇa, feed a hundred Brāhmaṇa give *dakṣiṇā*. He is then relieved of his sin.

प्रायश्चित्ते तु वै चीर्णे सर्वपापान्न मुच्यते।
पापावशेषाद्भवति दु:खी चाण्डाल एव च॥ २७॥

Even after repenting, he is not freed from the entire sin and because of this, he has to be born and a Cāṇḍāla.

अतिदेशिकहत्यायां तदर्धं फलमश्नुते।
प्रायश्चित्तानुकल्पेन सर्वपापान्न मुच्यते॥ २८॥

If one kills a cow at the instance of another, he earns half of the sin and he also cannot be relieved of all the sins by performing acts of repentance.

शुक्र उवाच

गोहत्याद्विगुणं पापं स्त्रीहत्याया भवेद्ध्रुवम्।
षष्टिवर्षसहस्राणि कालसूत्रे वसेद्ध्रुवम्॥ २९॥

Śukra said—One earns double the sin of *Gohatyā* by killing a woman and for that he has to fall into the *kālasūtra* hell and remain there for sixty thousand years.

ततो भवेन्महापापी सूकर: सप्तजन्मसु।
ततो भवति सर्पश्च सप्तजन्मन्यत: शुचि:॥ ३०॥

Thereafter the great sinner is born as a pig for seven births and for another seven births he is born as a serpent. He is purified thereafter.

बृहस्पतिरुवाच

स्त्रीहत्याद्द्विगुणं पापं ब्रह्महत्याकृतो भवेत्।
लक्षवर्षं महाघोरे कुम्भीपाके वसेद्ध्रुवम्॥ ३१॥

Bṛhaspati said—One earns double the sin of killing a woman by indulging in *Brahmahatyā*. For this he has to remain for a lakh of years in *Kumbhīpāka* hell.

ततो भवेन्महापापी विष्ठाकीट: शताब्दकम्।
ततो भवति सर्पश्च सप्तजन्मन्यत: शुचि:॥ ३२॥

Thereafter the condemned sinner is reborn as an insect of refuse for a hundred years and is further reborn as a snake for seven births, before he is purified.

गौतम उवाच

दोष: कृतघ्नो राजेन्द्र ब्रह्महत्याचतुर्गण:।
निष्कृतिर्नास्ति वेदोक्ता कृतघ्नानां च निश्चितम्॥ ३३॥

Gautama said—O king, an ungrateful person attracts four time more the sin than *Brahmahatyā* and it is certain that the Vedas do not prescribe the redemption of an ungrateful person.

राजोवाच

लक्षणं च कृतघ्नानां वद वेदविदां वर।
कृतघ्न: कतिधा प्रोक्त: केषु को दोष एव च॥ ३४॥

The king said—O best of those well-versed in the Vedas, you kindly enlighten me on the symptoms of the ungrateful people, its different divisions and what type of sin is attracted by each one of them.

ऋष्यशृङ्ग उवाच

कृतघ्ना: षोडशविधा: सामवेदे निरूपिता:।
सर्वं प्रत्येकदोषेण प्रत्येकं फलमश्नुते॥ ३५॥

Ṛṣyaśṛṅga said—In the *Sāmaveda* sixteen types of ungrateful people have been listed. Each one has to suffer for the sin committed by him.

कृते सत्ये च पुण्ये च स्वधर्मे तपसि स्थिते।
प्रतिज्ञायां च दाने च स्वगोष्ठीपरिपालने॥३६॥
गुरुकृत्ये देवकृत्ये काम्यकृत्ये द्विजार्जने।
नित्यकृत्ये च विश्वासे परधर्मप्रदानयोः॥३७॥
एतान्यो हन्ति पापिष्ठः स कृतघ्न इति स्मृतः।
एतेषां सन्ति लोकाश्च तज्जन्म भिन्नयोनिषु॥३८॥
यान्यांश्च नरकांस्ते च यान्ति राजेन्द्र पापिनः।
ते ते च नरकाः सन्ति यमलोके सुनिश्चितम्॥३९॥

The one who performs good to others, is truthful, performs noble deed, is devoted to his *Dharma*, is truthful to the vow taken by him, performs charity, keeps up his words and the one who performs the task of his teacher, the task of the gods, performs good deeds, adore the Brāhmaṇas, adores the lord daily, is always commendable but the one who creates obstruction in the performing of these noble deeds, is considered to be an ungrateful person. The sinners get different abodes in the hell for committing different sins and have also to be born variously.

O king, whichever hell is visited by the sinners, Yama is always found present there.

सुयज्ञ उवाच

के किं कृत्वा कृतघ्नाश्च कान्कानाच्छन्ति रौरवान्।
प्रत्येकं श्रोतुमिच्छामि वक्तुमर्हसि मे प्रभो॥४०॥

Suyajña said—O lord, by performing which deed one is termed as ungrateful and to which of the terrific hells he has to move. You kindly tell me, because I am quite anxious to know about them.

कात्यायन उवाच

कृत्वा शपथरूपां च सत्यं हन्ति न पालयेत्।
स कृतघ्नः कालसूत्रे वसेदेव चतुर्युगम्॥४१॥

Kātayāyana said—The one who is not truthful after taking an oath and desecrates the same, such an ungrateful fellow falls into *kālasūtra* hell and remains there for four *yugas*.

सप्तजन्मसु काकश्च सप्तजन्मसु पेचकः।
ततः शूद्रो महाव्याधिः सप्तजन्मस्वतः शुचिः॥४२॥

Thereafter for seven births he is born as an owl and for seven births he is born as a Śūdra suffering from some ailment. He is redeemed thereafter.

सनन्दन उवाच

पुण्यं कृत्वा वदत्येव कीर्तिवर्धनहेतुना।
स कृतघ्नस्तप्तसूर्म्यां वसत्येव युगत्रयम्॥४३॥

Sanandana said—The one who after performing the good deeds, praises himself such an ungrateful person falls into the hell named Taptasūrmī and remains there for three *yugas*.

पञ्चजन्मसु मण्डूकस्त्रिषु जन्मसु कर्कटः।
तदा मूको महाव्याधिर्दरिद्रश्च ततः शुचिः॥४४॥

Thereafter for five births he is born as a frog, for three births he is born as a crab, then he is born as a dumb person suffering from grave ailment and a pauper. He is purified thereafter.

सनातन उवाव

स्वधर्मं हन्ति यो विप्रः संध्यात्रयविवर्जितः।
अतर्पयंश्च यत्स्नाति विष्णुनैवेद्यवर्जितः॥४५॥
विष्णुपूजाविहीनश्च विष्णुमन्त्रविहीनकः।
एकादशीविहीनः श्रीकृष्णजन्मदिने तथा॥४६॥
शिवरात्रौ च यो भुङ्क्ते श्रीरामनवमीदिने।
पितृकृत्यादिहीनो यः स कृतघ्न इति स्मृतः॥४७॥

Sanātana said—Such of Brāhmaṇas who does not perform the *sandhyā* thrice and takes a bath without performing *tarpaṇa*, discarding his *dharma* or eats without first offering the food to Viṣṇu or neglects the devotion of Viṣṇu, the *mantra* of Viṣṇu, *Ekādaśī-vrata* or takes food on the birthday of Kṛṣṇa, Śivarātri or Rāmanavamī and does not perform the rites for the manes, is considered to be an ungrateful person.

कुम्भीपाके वसत्येव यावदिन्द्राश्चतुर्दश।
ततश्चाण्डालतां याति सप्तजन्मसु निश्चितम्॥४८॥
शतजन्मनि गृध्रश्च शतजन्मनि सूकरः।
ततो भवेद्ब्राह्मणश्च शूद्राणां सूपकारकः॥४९॥

ततो भवेज्जन्म सप्त ब्राह्मणो वृषवाहकः।
शूद्राणां शवदाही च भवेत्सप्तसु जन्मसु॥५०॥
द्विजो भूत्वा सप्तजनौ भारते वृषलीपतिः।
भुक्त्वा स्वभोगलेशं च भ्रमित्वा याति रौरवम्॥५१॥
पुनः पुनः पापयोनिं नरकं च पुनः पुनः।
ततो भवेद्गर्दभश्च मार्जारः पञ्चजन्मसु॥५२॥
पञ्चजन्मसु मण्डूको भवेच्छुद्धस्ततः क्रमात्॥५३॥

Because of these sins, he remains in *Kumbhīpāka* hell up to the time equivalent to the life of fourteen Indras. Thereafter, he is born as a vulture for a hundred times, as a pig for a hundred times and becomes a store-keeper of the Śūdras thereafter. After that, he is born for seven births as the one who loads weight on the bulls or yokes them to the plough. For further seven births he is reborn as a Brāhmaṇa burning the dead bodies of Śūdra and for further seven births he becomes a Brāhmaṇa having a Śūdra woman as his wife. Thus he remains in the terrific hell till a fraction of the sins committed by him remains. He takes birth in the sinful way and again falls into the hell. Thereafter he is born as an ass seven times and a frog five times before he is purified.

सुयज्ञ उवाच

शूद्राणां सूपकरणे शूद्राणां शवदाहने।
शूद्रान्नभोजने वाऽपि शूद्रस्त्रीगमनेऽपि च॥५४॥
ब्राह्मणानां च को दोषो वृषाणां वाहने तथा।
एतान्सर्वान्समालोच्य ब्रूहि मां निश्चितं मुने॥५५॥

Suyajña said—O sage, what type of sin is attracted by a person by becoming a store-keeper of the Śūdras, by burning their dead bodies, by eating the food of the Śūdras and by keeping company of the Śūdra woman or a Brāhmaṇa becoming a weight-loader of the bulls? You kindly tell me everything in detail.

पराशर उवाच

शूद्राणां सूपकारश्च यो विप्रो ज्ञानदुर्बलः।
असिपत्रे वसत्येव युगानामेकसप्ततिः॥५६॥

Parāśara said—Because of the lack of knowledge a Brāhmaṇa becomes a store-keeper of the Śūdras. He falls in the *Asipatra* hell for seventy one *yugas*.

ततो भवेद्गर्दभश्च मूषकः सप्तजन्मसु।
तैलकीटः सप्तजन्मस्वतः शुद्धो भवेन्नरः॥५७॥

Thereafter he becomes an ass, a mouse, an insect of oil for seven births before he is purified.

जरत्कारुरुवाच

भृत्यद्वारा स्वयं वाऽपि यो विप्रो वृषवाहकः।
स कृतघ्न इति ख्यातः प्रसिद्धो भारते नृप॥५८॥

Jaratkāru said— O Brāhmaṇa, the one who himself being a Brāhmaṇa engages himself in the loading of the bulls or yoking them to the plough, is known as an ungrateful person in the land of Bhārata.

ब्रह्महत्यासमं पापं तन्नित्यं वृषताडने।
वृषपृष्ठे भारदानात्पापं तद्द्विगुणं भवेत्॥५९॥

By maintainings the bull daily and beating it, one earns the sin of *Brahmahatyā* and by loading the weight over the bull, one earns double the sin.

सूर्यातपे वाहयेद्यः क्षुधितं तृषितं वृषम्।
ब्रह्महत्याशतं पापं लभते नात्र संशयः॥६०॥

Thus the one who yokes to the plough a hungry and thirsty bull in the summer, earns the sin of *Brahmahatyā*. There is no doubt about it.

अन्नं विष्ठां जलं मूत्रं विप्राणां वृषवाहिनाम्।
पितरो नैव गृह्णन्ति तेषां श्राद्धं च तर्पणम्॥६१॥
देवता नहि गृह्णन्ति तेषां पुष्पं फलं जलम्।
ददाति यदि दम्भेन विपाताय प्रकल्पते॥६२॥
यो भुङ्क्ते कामतोऽन्नं च ब्राह्मणो वृषवाहिनाम्।
नाधिकारो भवेत्तेषां पितृदेवार्चने नृप॥६३॥
लालाकुण्डे वसत्येव यावच्चन्द्रदिवाकरौ।
विष्ठा भक्ष्यं मूत्रजलं तत्र तस्य भवेद्ध्रुवम्॥६४॥
त्रिसंध्यं ताडयेत्तं च शूलेन यमकिंकरः।
उल्कां ददाति मुखतः सूच्या कृन्तति संततम्॥६५॥

षष्टिवर्षसहस्राणि विष्ठायां च कृमिर्भवेत्।
ततः काकः पञ्चजन्मस्वथैवं बक एव च॥६६॥
पञ्चजन्मसु गृध्रश्च शृगालः सप्तजन्मसु।
ततो दरिद्रः शूद्रश्च महाव्याधिस्ततः शुचिः॥६७॥

O Brāhmaṇa, the food of such a Brāhmaṇa who loads the bulls, is considered to be like the refuse and the water is like the urine. As such the *śrāddha* and *tarpaṇa* performed by such a Brāhmaṇa for the manes are not accepted by them. The gods also do not accept the flowers offered by him. A Brāhmaṇa who willingly gives food to the driver of the bullock, is deprived of all the rites of the manes and the gods. He has to fall into the terrific hell and remains there till the moon and the sun last, consuming refuse and urine. The messengers of Yama torture him with tridents at the time of the three *sandhyās*. They thrust the burning wood into their mouths and prick their bodies continuously with needles. Thereafter, he is born as the insect of refuse for sixty thousand years. For five births he appears as a crow, skylark and a vulture. For seven births he has to be born as a jackal. Thereafter he is born as a pauper and a Śūdra suffering from great ailment before he is purified.

भरद्वाज उवाच

शूद्राणां शवदाही यः स कृतघ्न इति स्मृतः।
वयःप्रमाणां राजेन्द्र ब्रह्महत्यां लभेद्ध्रुवम्
तत्तुल्ययोनिभ्रमणात्तत्तुल्यनरकाच्छुचिः॥६८॥
यो दोषो ब्राह्मणानां च शूद्राणां शवदाहने।
तावदेव भवेद्दोषः शूद्रश्राद्धान्नभोजने॥६९॥

Bharadvāja said—O best of the kings, the one who burnt the bodies of the Śūdras, is called an ungrateful person. He earns the sin of *Brahmahatyā* according to the appropriate time. Thereafter, he wanders in similar forms and falls ultimately into the hell and is purified thereafter. The sin which a Brāhmaṇa earns by burning the dead bodies of the Śūdras, the same sin is earned by him by taking food and drink with the Śūdras.

विभाण्डक उवाच

पितृश्राद्धे च शूद्राणां भुङ्क्ते यो ब्राह्मणोऽधमः।
सुरापीती ब्रह्मघाती पितृदेवार्चनाद्बहिः॥७०॥

Vibhāṇḍaka said—Such of the degraded Brāhmaṇa who takes food in the *śrāddha* performed by the *Śūdra*, is discarded for participating in noble deeds, like the drunkards and the killers of the Brāhmaṇa.

मार्कण्डेय उवाच

यो दोषो ब्राह्मणानां च शूद्रस्त्रीगमने नृप।
अहं वक्ष्यामि वेदोक्तं सावधानं निशामय॥७१॥
कृतघ्नानां प्रधानश्च यो विप्रो वृषलीपतिः।
कृमिदंष्ट्रे वसेत्सोऽपि यावदिन्द्राश्चतुर्दश॥७२॥
कृमिभक्ष्यो भवेद्विप्रो विह्वलो यमकिङ्करैः।
प्रतिमायां तप्तलौह्यामाश्लेषयति नित्यशः॥७३॥
ततश्च पुंश्चलीयोनौ कृमिर्भवति निश्चितम्।
एवं वर्षसहस्रं च ततः शूद्रस्ततः शुचिः॥७४॥

Mārkaṇḍeya said—O king, the sin which a Brāhmaṇa earns by cohabiting with the wife of a Śūdra, the same is going to be defined by me. You please listen to me attentively. The Brāhmaṇa who takes a Śūdra woman as his wife, he is considered to be an ungrateful person and he has to remain in the *Kṛmidaṁṣṭra* hell up to the period equivalent to the life of fourteen Indras. He is bitten by the insects there and the messengers of Yama torture him at the same time. He is made to embrace the daily burning image of the said woman. Thereafter he is born as an insect of the vagina of the wicked woman. He has to remain in that position for a thousand years before he is purified.

सुयज्ञ उवाच

अन्येषां च कृतघ्नानां वद कर्मफलं मुने।
श्लाघ्यो मे ब्रह्मशापश्च कस्य संपद्विनापदम्॥७५॥
धन्योऽहं कृतकृत्योऽहं सफलं जीवनं मम।
आगतास्तु यतो मुक्ता मद्गेहे मुनयः सुराः॥७६॥

Suyajña said—O sage, you kindly enlighten me on the results of the deeds of other ungrateful

people. We find the curse of the Brāhmaṇa dominating us. One cannot earn riches without facing the trouble. We have been gratified; our life has been successful, because the best of the sages and the ascetics have assembled here.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० नृपमुनिसं० राधोपा० कर्मविपाको नामैकपञ्चाशत्तमोऽध्याय:॥५१॥

अथ द्विपञ्चाशत्तमोऽध्यायः

Chapter – 52

Conversation between Nārada and Nārāyaṇa

श्रीपार्वत्युवाच

अन्येषां च कृतघ्नानां यद्यत्कर्मफलं प्रभो।
तेषां किमूचुर्मुनयो वेदवेदाङ्गपारगाः॥ १॥

Pārvatī said—O lord, what is the result of the deeds of the ungrateful people as prescribed in the Vedic and post-Vedic literature?

श्रीमहेश्वर उवाच

प्रश्नं कुर्वति राजेन्द्रे सर्वेषु मुनिषु प्रिये।
तत्र प्रवक्तुमारेभे ऋषिर्नारायणो महान्॥ २॥

Maheśvara said—O dear, a similar question was asked from the sages by the king Suyajña which was replied to the sage Nārāyaṇa thus.

श्रीनारायण उवाच

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेत्तु यः।
स कृतघ्न इति ज्ञेयः फलं शृणु च भूमिप॥ ३॥
यावन्तो रेणवः सिक्ता विप्राणां नेत्रबिंदुभिः।
तावद्वर्षहस्त्रं च शूलपोते स तिष्ठति॥ ४॥
तप्ताङ्गारं च तद्भक्ष्यं पानं वै तप्तमूत्रकम्।
तप्ताङ्गारे च शयनं ताडितो यमकिंकरैः॥ ५॥

Nārāyaṇa said— O lord of the earth, the one who snatches away the livelihood given by himself as well as the one given by others to a Brāhmaṇa is considered to be an ungrateful person. You kindly listen to the result of the same. Whatever earth is soaked with the dropping of the tears of such a Brāhmaṇa on the ground, he falls into the *Śūlapotā* hell because of that sin and remains there up to the period equivalent to the number of the particles of dust multiplied by one thousand. He has to consume the burning flames and the boiling urine sleeping on the burning bed of flames. The messengers of Yama torture him beside that.

तदन्ते च महापापी विष्ठायां जायते कृमिः।
षष्टिवर्षसहस्राणि देवमानेन भारते॥ ६॥

Thereafter, that great sinner is born on the earth as an insect of refuse for sixty thousand divine years.

ततो भवेद्भूमिहीनः प्रजाहीनश्च मानवः।
दरिद्रः कृपणो रोगी शुद्रो निन्द्यस्ततः शुचिः॥ ७॥

He is then reborn as a Śūdra deprived of his land, sons and becomes a pauper, miser and suffering from ailment.

नारद उवाच

हन्ति यः परकीर्तिं च स्वकीर्तिं वा नराधमः।
स कृतघ्न इति ख्यातस्तत्फलं च निशामय॥ ८॥

Nārada said—The degraded person who shatters his own glory and also of others, is turned as an ungrateful person. I am going to tell you the result of the same, you please listen to me.

अन्धकूपे वसेत्सोऽपि यावदिन्द्राश्चतुर्दश।
कीटैर्नकुलगृध्रैश्च भक्षितः सततं नृप॥ ९॥

O king, such a person falls into the *andhakūpa* hell and remains there as long as the life of fourteen Indras. His body is eaten up by insects and vultures daily.

तप्तक्षारोदकं पापी नित्यं पिबति वै ततः।
सप्तजन्मस्वतः सर्पः काकः पञ्चस्वतः शुचिः॥ १०॥

Such a sinner daily consumes boiling and saline water. Thereafter he is reborn as a snake seven times and a crow five times before he is purified.

देवल उवाच

ब्रह्मस्वं वा गुरुस्वं वा देवस्वं वाऽपि यो हरेत्।
स कृतघ्न इति ज्ञेयो महापापी च भारते॥ ११॥

अवटोदे वसेत्सोऽपि यावदिन्द्राश्चतुर्दश।
ततो भवेत्सुरापी स ततः शूद्रस्ततः शुचिः॥१२॥

Devala said— Such of the person as misappropriates the riches of a Brāhmaṇa, a teacher and gods; such a sinner is termed as an ungrateful person in the land of Bhārata. He falls into the *Avaṭoda* hell and remains there as long as the life of fourteen Indras. He is then reborn as a drunkard Śūdra and is purified thereafter.

जैगीषव्य उवाच

पितृमातृगुरूंश्चापि भक्तिहीनो न पालयेत्।
वाचाऽपि ताडयेत्तांश्च स कृतघ्न इति स्मृतः॥१३॥
वाचा च ताडयेन्नित्यं स्वामिनं कुलटा च या।
सा कृतघ्नीति विख्याता भारते पापिनी वरा॥१४॥
वह्निकुण्डं महाघोरं तौ प्रयातः सुनिश्चितम्।
तत्र वह्नौ वसत्येव यावच्चन्द्रदिवाकरौ ततो।
भवेज्जलौकाश्च सप्तजन्मस्वतः शुचिः॥१५॥

Jaigīṣavya said—The one who getting deprived of the devotion does not serve well the parents and teacher and speak harsh words to them, is considered to be an ungrateful person; similarly a degraded woman who speaks harsh words to her husband and antagonises him, is also called an ungrateful woman. Both of these types fall into the hell with burning flames and have to suffer there till the sun and the moon last. Thereafter they are born as leeches seven times before they are purified.

वाल्मीकिरुवाच

यथा तरुषु वृक्षत्वं सर्वत्र न जहाति च।
तथा कृतघ्नता राजन्सर्वपापेषु वर्तते॥१६॥

Vālmīki said—O king, as the element of becoming a tree is found in all the trees, so ungratefulness is also found in all the sins.

मिथ्यासाक्ष्यं ददाति कामात्क्रोधात्तथा भयात्।
सभायां पाक्षिकं वक्ति स कृतघ्न इति स्मृतः॥१७॥

The one who indulges in passions, anger or gives false evidence due to some consideration, leaning towards someone, he is called an ungrateful person.

पुण्यमात्रं चापि राजन्यो हन्ति स कृतघ्नकः।
सर्वत्रापि च सर्वेषां पुण्यहानौ कृतघ्नता॥१८॥

O king, the one who is responsible for the desecration of noble deeds, is called the ungrateful person, because when all the merits disappear, all will become ungrateful.

मिथ्यासाक्ष्यं पाक्षिकं वा भारते वक्ति यो नृप।
यावदिन्द्रसहस्रं च सर्पकुण्डे वसेद्ध्रुवम्॥१९॥

O king, in the land of Bhārata whosoever gives any false evidence or supports an undesirable person, falls in the *sarpa-kuṇḍa* remaining there up to the age of a thousand Indras.

संततं वेष्टितः सर्पैर्भीतो वै भक्षितस्तथा।
भुङ्क्ते च सर्पविण्मूत्रं यमदूतेन ताडितः॥२०॥

The snakes always entangle his body and terrifying him they eat him up. Thus living among the snakes, he has to consume the refuse and the urine of the snakes, get tortured by the messengers of Yama.

कृकलासो भवेत्तत्र भारते सप्तजन्मसु।
सप्तजन्मसु मण्डूकः पितृभिः सप्तभिः सह॥२१॥
ततो भवेद्वै वृक्षश्च महारण्ये तु शाल्मलिः।
ततो भवेन्नरो मूकस्ततः शूद्रस्ततः शुचिः॥२२॥

Thereafter he is born in the land of Bhārata seven times as a chameleon and then as a frog; similarly and then is grown as a silk-cotton tree in the forest. He is then born as a dumb Śūdra. Thereafter he is purified.

आस्तीक उवाच

गुर्वङ्गनानां गमने मातृगामी भवेन्नरः।
नराणां मातृगमने प्रायश्चित्तं च विद्यते॥२३॥

Āstīka said—The one who cohabits with teacher's spouse earns the sin of cohabiting with his own mother and there is no remedy prescribed to relieve one of the sin of cohabiting with a mother.

भारते च नृपश्रेष्ठ यो दोषो मातृगामिनाम्।

ब्राह्मणीगमने चैव शूद्राणां तावदेव हि॥२४॥

O best of the kings, the sin one earns by cohabiting with one's own mother, the same sin is earned by the Śūdra cohabiting with a Brāhmaṇa woman.

ब्राह्मण्यास्तावदेव स्याद्दोषः शूद्रेण मैथुने।

कन्यानां पुत्रपत्नीनां श्वश्रूणां गमने तथा॥२५॥

सगर्भभ्रातृपत्नीनां भगिनीनां तथैव च।

दोषं वक्ष्यामि राजेन्द्र यदाह कमलोद्भवः॥२६॥

O king, if a Brāhmaṇa woman cohabits with a Śūdra, she earns the same type of sin. Now I am going to describe the sin one earns for cohabiting with one's own daughters, the daughter-in-law, brother's pregnant wives and sisters whatever has been told to me by Brahmā himself.

यः करोति महापापी चैताभिः सह मैथुनम्।

जीवन्मृतो भवेत्सोऽपि चण्डालोऽस्पृश्य एव च॥२७॥

The great sinners who cohabits with such a woman is deemed to be a dead person while still alive and becomes untouchable like a Cāṇḍāla.

नाधिकारो भवेत्तस्य सूर्यगण्डलदर्शने।

शालग्रामं तज्जलं च तुलस्याश्च दलं जलम्॥२८।

सर्वतीर्थजलं चैव विप्रपादोदकं तथा।

स्प्रष्टुं च नैव शक्नोति विट्तुल्यः पातकी नरः॥२९॥

He forfeits the right to look at the sun besides *Śālagrāma* and the sacred water, the leaves of Tulasī and its water of all the *Tīrthas*. He is also deprived of the water with which the feet of the Brāhmaṇas are washed because he always remains under the shadow of the great sin.

देवं गुरुं ब्राह्मणं च नमस्कर्तुं न चार्हति।

विष्ठाधिकं तदन्नं च जलं मूत्राधिकं तथा॥३०॥

देवताः पितरो विप्रा नैव गृह्णन्ति भारते।

भवेत्तदङ्गवातेन तीर्थमङ्गारवाहनम्॥३१॥

सप्तरात्रं ह्युपवसेद्दैवस्पर्शात्तथा द्विजः।

भाराक्रान्ता च पृथिवी तद्भारं वोढुमक्षमा॥३२॥

He becomes incapable of bowing in reverence to the gods, teachers and the Brāhmaṇas. Thereafter in the land of Bhārata the food and water offered by such a person is considered to be like the refuse and the urine by the Brāhmaṇas who do not accept the same; the sacred places start burning with the touch of such a person; a Brāhmaṇa, after coming in touch with such a person, should observe fast for seven nights. The earth feels disturbed by his weight and expresses her inability to carry his weight.

तत्पापात्पतितो देशः कन्याविक्रयिणो यथा।

तत्स्पर्शाच्च तदालापाच्छयनाश्रयभोजनात्॥३३॥

नृणां च तत्समं पापं भवत्येव न संशयः।

कुम्भीपाके वसेत्सोऽपि यावद्वै ब्रह्मणः शतम्॥३४॥

Like the person who sells away his own daughter, he gets degraded and by talking to him or eating with him, the people earn sin. There is no doubt about it. Thereafter he is lodged in the *Kumbhīpāka* hell up to the age of a hundred Brāhmaṇa.

दिवानिशं भ्रमेत्तत्र चक्रावर्तं निरन्तरम्।

दग्धो वाऽग्निशिखाभिश्च यमदूतैश्च ताडितः॥३५॥

He has to move about in the waves like the circular potter-wheel. He is burnt with the flames of fire and is tortured by the messengers of Yama.

एवं नित्यं महापापी भुङ्क्ते निरययातनाम्।

विष्ठाहारश्च सर्वत्र कुम्भीपाकेऽथ पातितः॥३६॥

गते प्राकृतिके घोरे महति प्रलये तथा।

पुनः सृष्टेः समारम्भे तद्विधो वा भवेत्पुनः॥३७॥

Thus the great sinner has to suffer immensely body pains. After falling in the *Kumbhīpāka* hell, he has only to consume the refuse. After the expire of the great dissolution and the re-creation of the universe, his position remains unchanged.

(षष्टिवर्षसहस्राणि कृमिश्च पुंश्चलीभगे।

षष्टिवर्षसहस्राणि विष्ठायां च कृमिर्भवेत्)॥३८॥

ततो भवति चण्डालो भार्याहीनो नपुंसकः।

(सप्तजन्मसु गलत्कुष्ठी चाण्डालोऽस्पृश्य एव च॥३९॥

ततस्तीर्थे भवेद्वृक्षः क्षुधितः सप्तजन्मसु।

सप्तजन्मसु सर्पश्च भार्याहीनो नपुंसकः)॥४०॥

सप्तजन्मसु शूद्रश्च गलत्कुष्ठी नपुंसकः।
ततो भवेद्ब्राह्मणश्चाप्यन्धः कुष्ठी नपुंसकः॥४१॥
लब्ध्वैवं सप्त जन्मानि महापापी भवेच्छुचिः॥४२॥

· For sixty thousand years he has to remain as a germ of the vagina of a wicked woman. Thereafter, he is reborn as a Cāṇḍāla having no wives becoming impatient. For next seven births he is reborn as a human being suffering from leprosy in the family of Cāṇḍālas. Thereafter he reappears as a tree in a sacred place, as a hungry man for seven births, a snake for seven birth and a person deprived of manhood and wife. For seven times more he becomes a Śūdra suffering from leprosy being implant, a blind and a Brāhmaṇa suffering from leprosy deprived of manhood. Thus he has to suffer variously in his next seven births before he is finely purified.

मुनय ऊचुः

इत्येवं कथितं सर्वमस्माभिर्वो यथागमम्।
एभिस्तुल्यो भवेद्दोषोऽप्यतिथीनां पराभवे।४३॥
प्रणामं कुरु विप्रेन्द्रं गृहं प्रापय निश्चितम्।
संपूज्य ब्राह्मणं यत्नाद्गृहीत्वा ब्राह्मणाशिषम्॥४४॥
वनं गच्छ महाराज तपस्यां कुरु सत्वरम्।
ब्रह्मशापैर्विनिर्मुक्तः पुनरेवागमिष्यसि॥४५॥
इत्युक्त्वा मुनयः सर्वे ययुस्तूर्णं स्वमन्दिरम्।
सुराश्चापि च राजानो बन्धुवर्गाश्च पार्वति॥४६॥

The sage said—Thus we have spoken everything according to the *Śāstras*, the sin earned by one by disregarding a guest is similar to the same. Therefore you should bow in reverence to the Brāhmaṇa and taking him to your house adore him making great efforts, O lord, thereafter you go to the forest and perform *tapas* which will relieve you of the curse of the Brāhmaṇa and enable you to regain your kingdom. O Pārvatī, thus speaking, the sages went back to their respective abodes. Thereafter, the gods and the kings also left the place.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० हरगौरीसं० राधोपा० सुयज्ञोपा० कर्मविपाको नाम द्विपञ्चाशत्तमोऽध्यायः॥५२॥

अथ त्रिपञ्चाशत्तमोऽध्याय:

Chapter – 53

The discourse of the Guest

पार्वत्युवाच

गतेषु मुनिसंघेषु श्रुत्वा कर्मफलं नृणाम्।
किं चकार नृपश्रेष्ठो ब्रह्मशापेन विह्वल:॥ १॥
अतिथिर्ब्राह्मणो वाऽपि किं चकार तदा प्रभो।
जगाम नृपगेहं वा न वा तद्वक्तुमर्हसि॥ २॥

Pārvatī said—After the departure of the sages, what did the king who was upset by the curse of the Brāhmaṇa do after hearing about the result of the deeds. O lord, thereafter what did the guest Brāhmaṇa do? Did he go to the place of the king or not? You kindly tell me.

महेश्वर उवाच

गतेषु मुनिसंघेषु चिन्ताग्रस्तो नराधिप:।
प्रेरितश्च वसिष्ठेन धर्मिष्ठेन पुरोधसा॥ ३॥
पपात दण्डवद्भूमौ पादयोर्ब्राह्मणस्य च।
त्यक्त्वा मन्युं द्विजश्रेष्ठो ददौ तस्मै शुभाशिषम्॥ ४॥

Maheśvara said—After the departure of the sages, the worried king at the instance of the royal priest Vasiṣṭha fell at the feet of the Brāhmaṇa. Thereafter the Brāhmaṇa also shedding all his anger blessed him.

सस्मितं ब्राह्मणं दृष्ट्वा त्युक्तमन्युं कृपामयम्।
उवाच नृपतिश्रेष्ठ: साश्रुनेत्र: कृताञ्जलि:॥ ५॥

Wearing a serene smile on his face and finding the Brāhmaṇa in a pleasant mood, the king spoke to him with folded hands with tears flowing from his eyes.

राजोवाच

कुत्र वंशे भवाञ्जात: किं नाम भवत: प्रभो।
किं नाम वा पितुर्ब्रूहि क्व वास: कथमागत:॥ ६॥
विप्ररूपी स्वयं विष्णुर्गूढ: कपटमानुष:।
साक्षात्स मूर्त्तिमानग्नि: प्रज्वलन्ब्रह्मतेजसा॥ ७॥

The king said—"O sage, in which race have you been born and what is your name? Where do

you live and tell me what is your purpose of arrival here? You are indeed none else than lord Viṣṇu appearing in the form of a Brāhmaṇa who has deceitfully taken to the human form and whose eyes are having the lustre of a Brāhmaṇa and like the flames of fire.

को वा गुरुस्ते भगवन्निष्टदेवश्च भारते।
तव वेष: कथमयं ज्ञानपूर्णस्य सांप्रतम्॥ ८॥
गृहाण राज्यं निखिलमैश्वर्यं कोशमेव च।
स्वभृत्यं कुरु मे पुत्रं मां च दासीं स्त्रियं मुने॥ ९॥

O lord, who is your *Guru* and the supreme god of devotion in this land of Bhārata. You are filled with immense knowledge but why do you appear in such a shabby form? O sage, you kindly accept this kingdom with all the treasures and let me serve you as your servant together with my wife and son.

सप्तसागरसंयुक्तां सप्तद्वीपां वसुंधराम्।
अष्टादशोपद्वीपाढ्यां सशैलवनशोभिताम्॥ १०॥
मया भृत्येन शाधि त्वं राजेन्द्रो भव भारते।
रत्नेन्द्रसारखचिते तिष्ठ सिंहासने वरे॥ ११॥

You rule over the seven oceans, seven continents, eighteen islands filled with mountains and forests. You rule over the country. Becoming a great king on earth, you become the proud owner of the invaluable gems and occupy the well established lion-throne.

नृपस्य वचनं श्रुत्वा जहास मुनिपुंगव:।
उवाच परमं तत्त्वमज्ञातं सर्वदुर्लभम्॥ १२॥

On hearing the words of the king, the sage smiled. Thereafter he started speaking on a spiritual theme which was unknown to anyone.

अतिथिरुवाच

मरीचिर्ब्रह्मण: पुत्रस्तत्पुत्र: कश्यप: स्वयम्।
कष्यपस्य सुता: सर्वे प्राप्ता देवत्वमीप्सितम्॥ १३॥

The guest said—Marīci was the son the Brahmā and Kaśyapa was the son of Marīci all the sons of Kaśyapa achieved the desired god-hood.

तेषु त्वष्टा महाज्ञानी चकार परमं तप:।
दिव्यं वर्षसहस्रं च पुष्करे दुष्करं तप:॥ १४॥
सिषेवे ब्राह्मणार्थं च देवदेवं हरिं परम्।
नारायणाद्वरं प्राप विप्रं तेजस्विनं सुतम्॥ १५॥

Out of them the great knowledgeable Tvaṣṭā went to Puṣkara-kṣetra and performed *tapas* there for a thousand divine years, observing great austerities. He performed great *tapas* for the lord for achieving Brahman. He was therefore blessed with a son.

ततो बभूव तेजस्वी विश्वरूपस्तपोधन:।
पुरोधसं चकारेन्द्रो वाक्पतौ तं क्रुधा गते॥ १६॥

Thereafter he got a glorious son of universal form who was appointed by Indra as his priest after Bṛhaspati left him in anger.

मातामहेभ्यो दैत्येभ्यो दत्तवन्तं घृताहुतिम्।
चिच्छेद तं शुनासीरो ब्राह्मणं मातुराज्ञया॥ १७॥

As soon as in the *yajña* of grand mother performed by Daityas, the offering of *ghee* was made by the Brāhmaṇa, Indra at the command of his mother killed that Brāhmaṇa.

विश्वरूपस्य तनयो विरूपो मत्पिता नृप।
अहं च सुतपा नाम विरागी कश्यपो द्विज:॥ १८॥
महादेवो मम गुरुर्विद्याज्ञानमनुप्रद:।
अभीष्टदेव: सर्वात्मा श्रीकृष्ण: प्रकृते: पर:॥ १९॥
तच्चिन्तयामि पादाब्जं न मे वाञ्छाऽस्ति संपदि।
सालोक्यसार्ष्टिसारूप्यसामीप्यं राधिकापते:॥ २०॥
तेन दत्तं न गृह्णामि विना तत्सेवनं शुभम्।
ब्रह्मत्वममरत्वं वा मन्येऽहं जलबिम्बवत्॥ २१॥
भक्तिव्यवहितं मिथ्याभ्रममेव तु नश्वरम्।
इन्द्रत्वं वा मनुत्वं वा सौरत्वं वा नराधिप॥ २२॥
न मन्ये जलरेखेति नृपत्वं केन गण्यते।
श्रुत्वा सुयज्ञ यज्ञे ते मुनीनां गमनं नृप।
लालसां विष्णुभक्तिं ते संप्रापयितुमागत:॥२३॥
केवलानुगृहीतस्त्वं नहि शप्तो मयाऽधुना।
समुद्धृतश्च पतितो घोरे निम्ने भवार्णवे॥२४॥

O king the same son of Viśvarūpa happened to be my father. My name is Sutapā. I am a recluse and belong to the race of Kaśyapa, lord Śiva who is the embodiment of knowledge and learning and happens to be my teacher. Lord Kṛṣṇa who happens to be the soul of everyone and beyond Prakṛti happens to be my chief god whom I adore always with devotion at the lotus-like feet of the lord. Therefore I have no desire for riches and learnings. I am also not desirous of the salvation of *Sālokya*, *Sāyujya*, *Sārūpya* and *Sāmīpya* which might deprive me of the adoration of lord Kṛṣṇa, the husband of Rādhikā. I also consider the Brahmanhood, eternalship to be like the bubble of the water. All these things, O king, are of no consequence and are considered by me as an obstruction in the devotion. I am not desirous of the place of Indra, Manu, Sūrya which are all perishable like a line drawn over the water. Therefore, this kingship is of no consequence for me. O king Suyajña, learning about the arrival of the sages in your *yajña* I have arrived here to bestow the devotion of Kṛṣṇa on you. In reality, I have not pronounced a curse on you, but on the other hand, you have been gratified with the same. The universe drags one to degradation. You had fallen and actually I have redeemed you.

नह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः।
ते पुनन्त्युरुकालेन कृष्णभक्ताश्च दर्शनात्॥२५॥

Because neither the sacred places are filled with water nor the gods reside in images made of earth or stone. But they get purified with a simple look. The devotees of lord Kṛṣṇa purify everyone with a glance.

राजन्निर्गम्यतां गेहाद्देहि राज्यं सुताय च।
पुत्रे न्यस्य प्रियां साध्वीं गच्छ वत्स वनं द्रुतम्॥२६॥
ब्रह्मादिस्तम्बपर्यन्तं सर्वं मिथ्यैव भूमिप।
श्रीकृष्णं भज राधेशं परमात्मानमीश्वरम्॥२७॥
ध्यानसाध्यं दुराराध्यं ब्रह्मविष्णुशिवादिभिः।
आविर्भूतैस्तिरोभूतैः प्राकृतैः प्रकृतेः परम्॥२८॥

Therefore, O king, entrust the kingship to your son and proceed on to the forest for performing *tapas*. O son, O king, you entrust the care of your chaste wife and the kingdom to your son and proceed at once to the forest for *tapas* because everything right from a straw to Brahmā is false. Therefore you recite the name of lord Kṛṣṇa who happens to be the beloved of Rādhā who could be won over by immense devotion. He is beyond Prakṛti and also beyond the reach of Brahmā, Viṣ ṇua and Śiva.

ब्रह्मा स्रष्टा हरिः पाता हरः संहारकारकः।
दिक्पालाश्च दिगीशाश्च भ्रमन्त्येवास्य मायया॥२९॥

By his grace, Brahmā creates the universe, Viṣ ṇu maintains it and Śiva destroys it and by his grace the Dikpālas got all the quarters and roam about in all the directions for safety.

यदाज्ञया वाति वायुः सूर्यो दिनपतिः सदा।
निशापतिः शशी शश्वत्सस्यसुस्निग्धताकरः॥३०॥
कालेन मृत्युः सर्वेषां सर्वविश्वेषु वै भवेत्।
काले वर्षति शक्रश्च दहत्यग्निश्च कालतः॥३१॥
भीतवद्विश्वशास्ता च प्रजासंयमनो यमः।
कालः संहरते काले काले सृजति पाति च॥३२॥

At his command the wind-blow, the sun remains the lord of the day, the moon becomes the lord of the night, he grows all the crops on earth with abundance and by his command the death reigns in the entire universe in all the times. By his command Indra drops the rain, the fire burns, the rulers controlling the people also get terrified with the god of death and rule the country faithfully. In time the universe comes to an end, in time the universe is created.

स्वदेशे वै समुद्रश्च स्वदेशे वै वसुंधरा।
स्वदेशे पर्वताश्चैव स्वाः पातालाः स्वदेशतः॥३३॥
स्वर्लोकाः सप्त राजेन्द्र सप्तद्वीपा वसुंधरा।
शैलसागरसंयुक्ताः पातालाः सप्त चैव हि॥३४॥
ब्रह्माण्डमेभिर्लोकैश्च डिम्बाकारं जलप्लुतम्।
सन्त्येव प्रतिविध्यण्डे ब्रह्मविष्णुशिवादयः॥३५॥

सुरा नराश्च नागाश्च गन्धर्वा राक्षसादयः।
आपातालाद्ब्रह्मलोकपर्यन्तं डिम्बरूपकम्।।३६।।

In the entire country the seven oceans appear. In the same country the land is filled with mountains and also surrounded by the nether world. O king, the seven heavens, the land with seven continents filled with mountains, the seven *Pātāla* the nether-world, together with the seven oceans, stir the globe. Thus in every globe Brahmā, Viṣṇu, Śiva and other gods reside. The gods, humans, Nārāyaṇa, Gandharvas, demons and others are all false.

इदमेव तु विध्यण्डमुत्तमं कृत्रिमं नृप।
नाभिपद्मे विराड्विष्णोः क्षुद्रस्य जलशालिनः।।३७।।
स्थितं यथा पद्मबीजं कर्णिकायां च पंकजे।
एवं सोऽपि शयानः स्याज्जलतल्पे सुविप्लुते।।३८।।
ध्यायत्येव महायोगी प्राकृतः प्रकृतेः परम्।
कालभीतश्च कालेशं कृष्णमात्मानमीश्वरम्।।३९।।

O king, the entire Prakṛti and the globe are false creations, Brahmā dwells on the lotus emerging from the navel of lord Viṣṇu residing in the ocean, on the lotus flower as the seed remains on the lotus. The vast bed on which Viṣṇu resides as a Mahāyogī is filled with Prakṛti and is also beyond Prakṛti; people adore such a lord always.

महाविष्णोर्लोमकूपे साधारः सोऽस्ति विस्तृते।
कूपेषु लोम्नां प्रत्येकमेवं विश्वानि सन्ति वै।।४०।।

Lord Kṛṣṇa who happens to be a great lord, the soul of all and the lord of the death gets terrified from him like the god of death. He remains in the hair pit of Mahāviṣṇu in whose every hair-pit a globe is enshrined.

महाविष्णोर्गात्रलोम्नां ब्रह्माण्डानां च भूमिप।
संख्यां कर्तुं न शक्नोति कृष्णोऽप्यन्यस्य काकथा।।४१।।

O king, even lord Kṛṣṇa is unable to count the hair on the body of lord Viṣṇu and the number of globes enshrined therein what to speak of others?

महाविष्णुः प्राकृतिकः सोऽपि डिम्बोद्भवः सदा।
भवेत्कृष्णेच्छया डिम्बः प्रकृतेर्गर्भसंभवः।।४२।।

Lord Mahāviṣṇu also is born of the same source by Prakṛti. At the will of lord Kṛṣṇa, a globe is born out of the womb of Prakṛti.

सर्वाधारा महाविष्णुः कालभीतः स शङ्कितः।
कालेशं ध्यायति स्वैरं कृष्णमात्मानमीश्वरम्।।४३।।

Thus lord Mahāviṣṇu who happens to be the base of all, feeling panicky from Kāla becomes apprehensive and always adores at the feet of lord Viṣṇu regularly.

एवं च सर्वविश्वस्था ब्रह्मविष्णुशिवादयः।
महान्विराट् क्षुद्रविराट् सर्वे प्राकृतिकाः सदा।।४४।।
सा सर्वबीजरूपा च मूलप्रकृतिरीश्वरी।
काले लीना च कालेशे कृष्णे तं ध्यायति स्म सा।।४५।।

Therefore Brahmā, Viṣṇu and Śiva residing in all the globes together with Mahāvirāṭ and the small Virāṭ emerge from the nature, the same Mūlaprakṛti is free of the seed of everyone, which in due course of time merges into lord Kṛṣṇa and always adores him.

एवं सर्वे कालभीताः प्रकृतिः प्राकृतास्तथा।
आविर्भूतास्तिरोभूताः कालेन परमात्मनि।।४६।।

Therefore all the people are terrified by the death and because of their birth from Prakṛti they at the same time appear from it and merge into the same.

इत्येवं कथितं सर्वं महाज्ञानं सुदुर्लभम्।
शिवेन गुरुणा दत्तं किं भूयः श्रोतुमिच्छसि।।४७।।

Thus I have imparted to you the great knowledge which I have received from lord Śiva; what more do you want to listen to from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० हरगौरीसं० राधोपा० सुयज्ञोपा० सुयज्ञं प्रत्यतिथ्युपदेशो नाम त्रिपञ्चाशत्तमोऽध्यायः।।५३।।

अथ चतु:पञ्चाशत्तमोऽध्याय:

Chapter – 54

Suyajña achieves *Goloka*

राजोवाच

कुत्राधारो महाविष्णो: सर्वाधारस्य तस्य च।

कालभीतस्य कतिचित्कालमायुर्मुनीश्वर॥ १॥

The king said—O great sage, what is the base of lord Mahāviṣṇu, who happens to be the base of all and what is the span of its age of *Kālabhūta*?

क्षुद्रस्य कतिचित्कालं ब्रह्मण: प्रकृतेस्तथा।

मनोरिन्द्रस्य चन्द्रस्य सूर्यस्यायुस्तथैव च॥ २॥

What is the duration of the age of small Virāṭ, Brahmā, Prakṛti, Manu, Indra, the sun and the moon?

अन्येषां वै जनानां च प्राकृतानां परं वय:।

वेदोक्तं सुविचार्य च वद वेदविदां वर॥ ३॥

विश्वानामूर्ध्वभागे च क: स्याद्वा लोक एव स:।

कथयस्व महाभाग संदेहच्छेदनं कुरु॥ ४॥

O best of those well-versed in the Vedas, you kindly enlighten me about the duration of the age of others as well as what is prescribed in the Vedas. How many are the lokas, about the universe? or is it the same everywhere? O gracious one, you kindly remove my doubt.

मुनिरुवाच

गोलोको नृप विश्वानां विस्तृतश्च नभ: सम:।

तथा नित्यं डिम्बरूप: श्रीकृष्णेच्छासमुद्भव:॥ ५॥

The sage said—O king of all the globes, it is *Goloka* only which is quite vast in area like the sky which was created with the desire of lord Kṛṣ ṇa and always remains in the form of an egg.

जलेन परिपूर्णश्च कृष्णस्य मुखबिन्दुना।

सृष्ट्युन्मुखस्यादिसर्गे परिश्रान्तस्य खेलत:॥ ६॥

At the time of creation of the universe, while turning his face a drop fell from the face of lord Kṛṣṇa which was filled with water.

प्रकृत्या सह युक्तस्य कलया निजया नृप।

तत्राधारो महाविष्णोर्विश्वाधारस्य विस्तृत:॥ ७॥

O king, possessed of his Prakṛti, this is believed to be the base of Mahāviṣṇu who happens to be the base of the universe.

प्रकृतेर्गर्भसंभूतडिम्बोद्भूतस्य भूमिप।

सुविस्तृते जलाधारे शयानश्च महाविराट्॥ ८॥

O king, the same Mahāviṣṇu appeared from the golden egg of the Prakṛti. Mahāvirāṭ, who happens to be his base resides in the vast expanse of the ocean.

राधेश्वरस्य कृष्णस्य षोडशांश: प्रकीर्तित:।

दूर्वादलश्यामरूप: सस्मितश्च चतुर्भुज:॥ ९॥

He is described as the sixteenth part of lord Kṛṣṇa, the beloved of Rādhā; he has the dark complexion of *Dūrvā*-grass and has four arms and wears a serene smile on his face.

वनमालाधर: श्रीमाञ्शोभित: पीतवाससा।

ऊर्ध्वं नभसि तद्विष्णोर्नित्यवैकुण्ठ एव च॥ १०॥

He wears a long garland of forest flowers, is graceful and is clad in yellow lower garment. The eternal Vaikuṇṭha of Viṣṇu is lodged in the space.

आत्माकाशसमो नित्यो विस्तृतश्चन्द्रबिम्बवत्।

ईश्वरेच्छासमुद्भूतो निर्लक्ष्यश्च निराश्रय:॥ ११॥

The one who is eternal like the soul and the sky; it is as vast as the reflection of the moon, has been created by the desire of the lord, has no base and is without a goal.

आकाशवत्सुविस्तारो रत्नौघैश्च विनिर्मित:।

तत्र नारायण: श्रीमान्वनमाली चतुर्भुज:॥ १२॥

Like the sky it is spread over a vast area and has been created by the use of gems. There lord Nārāyaṇa wearing the long garland of forest flowers, having four heads resides there.

लक्ष्मीसरस्वतीगङ्गातुलसीपतिरीश्वर:।

सुनन्दनन्दकुमुदपार्षदादिभिरावृत:॥ १३॥

The lord has four spouses named Lakṣmī, Sarasvatī, Gaṅgā and Tulasī. He is surrounded by

his attendants named Sunanda, Nanda and Kumuda.

सर्वेश: सर्वसिद्धेशो भक्तानुग्रविग्रह:।
श्रीकृष्णश्च द्विधाभूतो द्विभुजश्च चतुर्भुज:॥ १४॥
चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुज: स्वयम्।
ऊर्ध्वं वैकुण्ठलोकाच्च पञ्चाशत्कोटियोजनात्॥ १५॥
गोलोको वर्तुलाकारो वरिष्ठ: सर्वलोकत:।
अमूल्यरत्नखचितैर्मन्दिरैश्च विभूषित:॥ १६॥

O great lord, he is the lord of all the *siddhas*. He incarnates on earth for the benefit of his devotees. Lord Kṛṣṇa has two arms and with his four arms he stays in Vaikuṇṭha, but with his two arms he dwells in *Goloka*, which is lodged fifty crores *yojanas* beyond Vaikuṇṭha. In the circular *Goloka* there are several buildings studded with gems.

रत्नेन्द्रसारखचितै: स्तम्भसोपानचित्रितै:।
मणीन्द्रदर्पणासक्तै: कपाटै: कलशोज्ज्वलै:॥ १७॥
नानाचित्रविचित्रैश्च शिविरैश्च विराजित:।
कोटियोजनविस्तीर्णो दैर्घ्ये शतगुणस्तथा॥१८॥

The pillars and the steps of those buildings are studded with gems; their doors are decorated with mirrors of gems and beautiful vases. There are many camps of astonishing manner in *Goloka*. It is crores of *yojanas* in width and its length is a hundred times more than this.

विरजासरिदाकीर्णै: शतशृङ्गै: सुवेष्टित:।
सरिदर्धप्रमाणेन दैर्घ्येण च ततेन च॥१९॥
शैलार्धपरिमाणेन युक्तो वृन्दावनेन च।
तदर्धमानविलसद्रासमण्डलमण्डित:॥२०॥
सरिच्छैलवनादीनां मध्ये गोलोक एव च।
यथा पङ्कजमध्ये च कर्णिका सुमनोहरा॥२१॥
तत्र गोगोपगोपीभिर्गोपीशो रासमण्डले।
रासेश्वर्या राधिकया संयुक्त: संततं नृप॥२२॥
द्विभुजो मुरलीहस्त: शिशुर्गोपालरूपधृत्।
वह्निशुद्धांशुकाधानो रत्नभूषणभूषित:॥२३॥
चन्दनोक्षितसर्वाङ्गो रत्नमालाविराजित:।
रत्नसिंहासनस्थश्च रत्नच्छत्रेण शोभित:॥२४॥
तथा स प्रियगोपालै:सेवित: श्वेतचामरै:।
भूषिताभिश्च गोपीभिर्मालाचन्दनचर्चित:॥२५॥
सस्मित: सकटाक्षाभि: सुवेषाभिश्च वीक्षित:।
कथितो लोकविस्तारो यथाशक्ति यथागमम्॥२६॥

The place is surrounded by a stream named Virajā, the mountains are half the size of the stream while Vṛndāvana is also half size of the same. The *Rāsamaṇḍala* is located half the size of the same, in the *Goloka*. There are many rivers, mountains, forests in *Goloka* and it looks like the pericarp of a lotus. O king, in the *Rāsamaṇḍala*, dwells Kṛṣṇa the lord of *Gopīs*, Rādhā the goddess of the divine dance, together with the cows, cowherds and cowherdesses. He is always found with two arms holding a flute in his hand in the form of the cowherd. He is always clad in the garments purified by fire. He is adorned with gems studded ornaments and all his limbs are plastered with sandal-paste. He wears the garland of gems and is seated on the lion throne studded with gems. He has an umbrella over his head studded with gems and the dear cowherds swing the white fly whisks. The beautifully clad lady applies sandal-paste on his body and looks at him with side glances always, which makes the lord smile with pleasure. Thus I have narrated to you according to my own ability the details about *Goloka* as prescribed in the Vedas.

यथाश्रुतं शंभुवक्त्रात्कालमानं निशामय।
पात्रं षट्पलसंभूतं गभीरं चतुरङ्गुलम्॥ २७॥
स्वर्णमाषकृतच्छिद्रं दण्डैश्च चतुरङ्गुलै:।
यावज्जलप्लुतं पात्रं तत्कालं दण्डमेव च॥ २८॥

Now I tell you something about the measure of time which I had heard about from lord Śiva. You please listen to it. Let there be a vase made of six *palas* of gold which should be four fingers deep. It should be pierced with four holes with the nails made of one Māśa (gold-smith's weight). Then the vase should be kept on the water. When the water fills the vase emerging out of those holes, it is called a *daṇḍas*.

दण्डद्वयं मुहूर्तं च यामस्तस्य चतुष्टयम्।
वासरश्चाष्टभिर्यामैः पक्षस्तैर्दशपञ्चभिः॥२९॥
मासो द्वाभ्यां च पक्षाभ्यां वर्षं द्वादशमासकैः।
मासेन वै नराणां च पितॄणां तदहर्निशम्॥३०॥

Even otherwise two *daṇḍas* make a *muhūrta* and four *muhūrtas* make a *Yāma* (*Prahara*), eight *yāmas* make a day and night. Fifteen days make a fortnight and two fort-nights make a month. Twelve months make a year. A year of the humans equates with an Ahorātra of the manes.

कृष्णपक्षे दिनं प्रोक्तं शुक्ले रात्रिः प्रकीर्तिता।
वत्सरेण नराणां च देवानां च दिवानिशम्॥३१॥

Their day is known in the black fortnight and the night in the bright fortnight. One year of the human being is equal to the day and night of the gods.

अयनं ह्युत्तरमहो रात्रिर्वै दक्षिणायनम्।
युगकर्मानुरूपं च नरादीनां वयो नृप॥३२॥

Uttarāyaṇa is the day for them and Dakṣiṇāyana is the night for them. O king, the age of the human beings is reckoned with the *yuga-karma*.

प्रकृतेः प्राकृतानां च ब्रह्मादीनां निशामय।
कृतं त्रेता द्वापरं कालश्चेति चतुर्युगम्॥३३॥

Now I explain to you the age of Prakṛti and Brahmā which you please listen to from me. *Satyayuga, Treta, Dvāpara* and *Kali* are the four *yugas*.

दिव्यैर्द्वादशसाहस्रैः सावधानं निशामय।
चत्वारि त्रीणि च द्वयेकं सहस्राणि कृतादिकम्॥३४॥
तेषां च संध्यासंध्यांशौ द्वे सहस्रे प्रकीर्तिते।
त्रिचत्वारिंशकैर्लक्षैः सविंशतिसहस्रकैः॥३५॥

The length of these extends to twelve thousand divine years. You listen to the same carefully; *Satyayuga* lasts for four thousand years. *Treta* lasts for three thousand years. *Dvāpara* lasts for two thousand years and *Kali* for a thousand years. The *sandhyā* of these and parts of *sandhyā* also extend for two thousand years each. With the measure of the years for a human, the *yugas* equates with forty three lakhs and twenty thousand years.

चतुर्युगं परिमितं नरमानक्रमेण च।
लक्षैश्च सप्तदशभिः साष्टविंशसहस्रकैः॥३६॥
कृतं युगं नृमानेन संख्यविद्भिः प्रकीर्तितम्॥३७॥
सहस्रैः षण्णवतिभिर्लक्षैर्द्वादशभिः सह।
त्रेतायुगं परिमितं कालविद्भिः प्रकीर्तितम्॥३८॥
अष्टलक्षैः सह मितं चतुःषष्टिसहस्रकम्।
परिमाणं द्वापरस्य संख्याविद्भिरितीरितम्॥३९॥
सद्वात्रिंशत्सहस्रैश्च चतुर्लक्षैश्च वत्सरैः।
नृमानाद्वै कलियुगं विदुः कालविदो बुधाः॥४०॥

Now I am going to tell you separately about the measure of years for all the four *yugas*. the *Kṛtayuga* is of seventeen lakhs and twenty eight thousand years; this figure has been told by the mathematicians. Similarly *Tretayuga* has the duration of twelve lakhs and ninety six thousand years. The *Dvāpara* has the duration of eight lakhs and sixty four thousand years and the *Kaliyuga* continues for four lakhs and thirty two thousand years. These figures have been given by those well-versed in the relevant field.

यथा सप्त च वारा वै तिथयः षोडश स्मृताः।
दिवारात्र्यश्च पक्षौ द्वौ मासो वर्षं च निर्मितम्॥४१॥
यथा भ्रमति तच्चक्रमेवमेव चतुर्युगम्।
यथा युगानि राजेन्द्र मन्वन्तराणि च॥४२॥

There are seven days, sixteen *Tithis*, day and night, two fortnights, a month and a year have been prescribed, O king in each one of the *yugas* the time moves on like the potter's wheels in the *yugas* and *manvantaras*.

मन्वन्तरं तु दिव्यानां युगानामेकसप्ततिः।
एवं क्रमाद्भ्रमन्त्येव मनवश्च चतुर्दश॥४३॥

Seventy-one divine *yugas* make a *manvantara*; Similarly fourteen *manvantaras* go on rotating.

पञ्चविंशतिसाहस्रं षष्ट्यन्तशतपञ्चकम्।
नरमानयुगं चैव परं मन्वन्तरं स्मृतम्॥४४॥

From the measure of the human time a *manvantara* consists of twenty five thousand, five hundred and sixty *yugas*.

आख्यानं च मनुनां च धर्मिष्ठानां नराधिप।
यच्छ्रुतं शिववक्त्रेण तत्त्वं मत्तो निशामय॥४५॥

O king, I have heard the account from religious people as well as from the mouth of Śiva and the same has been narrated by me to you.

आद्यो मनुर्ब्रह्मपुत्रः शतरूपा पतिव्रता।
धर्मिष्ठानां वरिष्ठश्च गरिष्ठो मनुषु प्रभुः॥४६॥

The primeval Manu, the son of Brahmā and the husband of Śatarūpā, is the best among the religious people. He is quite glorious and quite competent among the Manus.

स्वायंभुवः शंभुशिष्यो विष्णुव्रतपरायणः।
जीवन्मुक्तो महाज्ञानी भवतः प्रपितामहः॥४७॥

Svāyambhuva Manu happened to be the disciple of lord Śiva and had been performing *vratas* for Viṣṇu. He is free from birth, is a great intellectual and happens to be your grandfather.

राजसूयसहस्रं च चक्रे वै नर्मदातटे।
त्रिलक्षमश्वमेधं च त्रिलक्षं नरमेधकम्॥४८॥
गोमेधं च चतुर्लक्षं विधिवन्महदद्भुतम्।
ब्राह्मणानां त्रिकोटीश्च भोजयामास नित्यशः॥४९॥
पञ्चलक्षगवां मांसैः सुपक्वैर्घृतसंस्कृतैः।
चर्व्यैश्चोष्यैर्लेह्यपेयैर्मिष्टद्रव्यैः सुदुर्लभैः॥५०॥

He performed a thousand *Rājasūya-yajñas*, three lakhs of *Aśvamedha-yajñas*, three lakhs of *Narmedha-yajñas*, four lakhs of *Gomedha-yajñas* at the bank of the rive Narmadā in a proper manner. He managed them all quite astonishingly. Three crores of Brāhmaṇas daily took their food there. The *ghee* derived from five lakhs of cows was used for the cooking of the meat besides cooking of other eatables, such as those required for chewing, sucking, pasting, drinking and besides various other sweet preparation.

अमूल्यरत्नलक्षं च दशकोटिसुवर्णकम्।
स्वर्णशृङ्गयुतं दिव्यं गवां लक्षं सुपूजितम्॥५१॥
वह्निशुद्धानि वस्त्राणि मुनीन्द्राणां च लक्षकम्।
भूमिं च सर्वसस्याढ्यां गजेन्द्राणां च लक्षकम्॥५२।
त्रिलक्षमश्वरत्नं च शातकुम्भविभूषितम्।
सहस्त्ररथरत्नं च शिबिकालक्षमेव च॥५३॥
त्रिकोटिस्वर्णपात्रं च सान्नं सजलमीप्सितम्।
त्रिकोटिस्वर्णभूषाश्च कर्पूरादिसुवासितम्॥५४॥
ताम्बूलं सुविचित्रं च त्रिकोटिस्वर्णतल्पकम्।
रत्नेन्द्रखचितैर्मञ्चै रचितैर्विश्वकर्मणा॥५५॥
वह्निशुद्धांशुकैश्चित्रै राजितं माल्यजालकैः
नित्यं ददौ ब्राह्मणेभ्यो विष्णुप्रीत्या शिवाज्ञया॥५६॥

He distributed daily a lakh of invaluable gems, ten crores of gold coins, cows the horns of which were decorated with gold leaves, ten lakhs of horses decorated with gold, a thousand beautiful chariots, a lakh of palanquins, three crores of gold vases filled with cereals and water, three crores of gold ornaments, the betels with camphor and three crores of beds made of gold studded with gems Viśvakarmā, the garment sanctified by fire and various astonishing types of garlands of gems to the Brāhmaṇas at the advice of Śiva for the pleasure of lord Viṣṇu.

संप्राप्य शंकराज्ज्ञानं कृष्णमन्त्रं सुदुर्लभम्।
संप्राप्य कृष्णदास्यं च गोलोकं वै जगाम सः॥५७॥

He then received divine knowledge from Śiva which is difficult to get besides the *mantra* of lord Viṣṇu. He then became the courtier of lord Kṛṣṇa and went to *Goloka*.

दृष्ट्वा मुक्तं स्वपुत्रं च प्रहृष्टोऽभूत्प्रजापतिः।
तुष्टाव शंकरं तुष्टः ससृजेऽन्य मनुं विधिः॥५८॥

At that point of time Brahmā felt delighted on finding his son getting free and prayed to Śiva. Thereafter Brahmā again created Manu.

यतः स्वयंभुपुत्रोऽयमतः स्वायंभुवो मनुः।
स्वारोचिषो मनुश्चैव द्वितीयो वह्निनन्दनः॥५९॥
राजा वदान्यो धर्मिष्ठः स्वायंभुवसमो महान्।
प्रियव्रतसुतावन्यौ द्वौ मनू धर्मिणां वरौ॥६०॥

He was the son of Svāyambhuva Manu. He was given the name of Svāyambhuva Manu. Another Manu who was the son of Agni was known as Svārociṣa-manu who was quite a charitable and religious king. He was as great as the Svāyambhuva. Priyavrata who was quite noble had two sons who also became Manus.

तौ तृतीयौ चतुर्थौ च वैष्णवौ तापसोत्तमौ।

तौ च शंकरशिष्यौ च कृष्णभक्तिपरायणौ॥६१॥

Both of them were Vaiṣṇavas, great ascetics, disciples of Śiva and were also immensely devotee of lord Kṛṣṇa.

धर्मिष्ठानां वरिष्ठश्च रैवतः पञ्चमो मनुः।

षष्ठश्च चाक्षुषो ज्ञेयो विष्णुभक्तिपरायणः॥६२॥

The fifth Manu was known as Raivata who was the best of the noble people, the sixth Manu was known as Cākṣuṣa Manu, who was always engrossed in the devotion of Viṣṇu.

श्राद्धदेवः सूर्यसुतो वैष्णवः सप्तमो मनुः।

सावर्णिः सूर्यतनयो वैष्णवो मनुरष्टमः॥६३॥

Vaiṣṇava Śrāddhadeva who happened to be the son of Sūrya was the seventh Manu. The eighth Manu was also a Vaiṣṇava and the son of Sūrya and known as Sāvarṇi.

नवमो दक्षसावर्णिर्विष्णुव्रतपरायणः।

दशमो ब्रह्मसावर्णिर्ब्रह्मज्ञानविशारदः॥६४॥

ततश्च धर्मसावर्णिर्मनुरेकादशः स्मृतः।

धर्मिष्ठश्च वरिष्ठश्च वैष्णवव्रततत्परः॥६५॥

The ninth Manu was Dakṣasāvarṇi who was quite devoted to lord Viṣṇu; the tenth Manu was Brahmasāvarṇi who was possessed of divine knowledge; the eleventh Manu was devoted to Dharma, was the best of the people and was always devoted to lord Viṣṇu.

ज्ञानी च रुद्रसावर्णिर्मनुश्च द्वादशः स्मृतः।

धर्मात्मा देवसावर्णिर्मनुरेवं त्रयोदशः॥६६॥

चतुर्दशो महाज्ञानी चन्द्रसावर्णिरेव च।

यावदायुर्मनूनां स्यादिन्द्राणां तावदेव हि॥६७॥

चतुर्दशेन्द्रावच्छिन्नं ब्रह्मणो दिनमुच्यते।

तावती ब्रह्मणो रात्रिः सा च ब्राह्मी निशा नृप॥६८॥

कालरात्रिश्च सा ज्ञेया वेदेषु परिकीर्तिता।

ब्रह्मणो वासरे राजन्क्षुद्रकल्पः प्रकीर्तितः॥६९॥

Rudrasāvarṇi happened to be the twelfth Manu while Dharmasāvarṇi was the thirteenth Manu. The great intellect Candrasāvarṇi was the fourteenth Manu. The age of Manu compares fully with that of the age of Indra. O king, a day of Brahmā is equal to the life of fourteen Indras collectively and the night is of the same duration. It is called Kālarātri in the Vedas. O king, a day of Brahmā is called the semi-*kalpas*.

सप्तकल्पे चिरंजीवी मार्कण्डेयो महातपाः।

ब्रह्मलोकादधः सर्वे लोका दग्धाश्च तत्र वै॥७०॥

उत्थितेनैव सहसा संकर्षणमुखाग्निना।

चन्द्रार्कब्रह्मपुत्राश्च ब्रह्मलोकं गता ध्रुवम्॥७१॥

ब्रह्मरात्रिव्यतीते तु पुनश्च ससृजे विधिः।

तस्यां ब्रह्मनिशायां च क्षुद्रः प्रलय उच्यते॥७२॥

The great sage Mārkaṇḍeya had the life span of seven such *kalpas;* at the rising of serpent Śeṣ a, he emits fire from his mouth which destroys all the *lokas* except the *Brahmaloka.* Thereafter the moon, the sun and the sons of Brahmā proceed to *Brahmaloka.* Thus after the expiry of the night, Brahmā again engages himself in creation, his Brahmarātri is called semi-dissolution.

देवाश्च मनवश्चैव तत्र दग्धा नरादयः।

एवं त्रिंशद्दिवारात्रैर्ब्रह्मणो मास एव च॥७३॥

वर्षं द्वादशमासैश्च ब्रह्मसंबन्धि चैव हि।

एवं पञ्चदशाब्दे तु गते च ब्रह्मणो नृप॥७४॥

दैनंदिनस्तु प्रलयो वेदेषु परिकीर्तितः॥७५॥

All the sages, the gods and the humans are consumed by the fire; thus Brahma's thirty days and nights make a month and his twelve months makes a year. O king, thus after the expiry of fifteen years of Brahmā, there comes the dissolution which is called *Dainandina* in the Vedas.

मोहरात्रिश्च सा प्रोक्ता वेदविद्भिः पुरातनैः।
तत्र सर्वे प्रणष्टाः स्युश्चन्द्रार्कादिदिगीश्वराः॥७६।
आदित्या वसवो रुद्रा मनवो मानवादयः।
ऋषयो मुनयश्चैव गन्धर्वा राक्षसादयः॥७७॥
मार्कण्डेयो लोमशश्च पेचकश्चिरजीविनः।
इन्द्रद्युम्नश्च नृपतिश्चाकूपारश्च कच्छपः॥७८॥
नाडीजङ्घो बकश्चैव सर्वे नष्टाश्च तत्र वै।
ब्रह्मलोकादधः सर्वे लोका नागालयास्तथा॥७९॥
ब्रह्मलोकं ययुः सर्वे ब्रह्मपुत्रादयस्था।
गते दैनंदिने ब्रह्मा लोकांश्च ससृजे पुनः॥८०॥

The ancient seers of the Vedas call it as *Moharātri in which the moon,* the sun, Dikpālas, Ādityas, Vasus, Rudras, the sages, humans, mendicants, ascetics, Gandharvas, Rākṣasas, those having long life, Mārkaṇḍeya, Lomaśa, Pecaka, the king Indradyumna, *Akūpāra*, tortoise, Naḍījañgha and Baka are all destroyed. All the lokas below the *Brahmaloka* also are burnt out. The sons of Brahmā revert to *Brahmaloka*. Thus after the expire of *Dainandina*, Brahmā again creates the universe.

एवं शताब्दपर्यन्तं परमायुः प्रजापतेः।
ब्रह्मणश्च निपाते च महाकल्पो भवेन्नृप॥८१॥
प्रकीर्तिता महारात्रिः सैव चेह पुरातनैः।
ब्रह्मणश्च निपाते च ब्रह्माण्डौघो जलप्लुतः॥८२॥
देवमाता च सावित्री वेदा धर्मादयस्तथा।
सर्वे प्रणष्टा मृत्युश्च प्रकृतिं च शिवं विना॥८३॥

O king, thus Brahmā enjoys the life of a hundred years and after the end of Brahmā, there is dissolution everywhere. The ancients called it Mahārātri. With the end of Brahmā, the entire globe is submerged into water. At that point of time Aditi and mother of gods, Sāvitrī, Vedas, Dharma and death are also destroyed leaving Śiva and Prakṛti behind.

नारायणे प्रलीनाश्च विश्वस्था वैष्णवास्तथा।
कालाग्निरुद्रः संहर्ता सर्वरुद्रगणैः सह॥८४॥
मृत्युंजये महादेवे प्रलीनः स तमोगुणः।
ब्रह्मणश्च निपातेन निमेषः प्रकृतेर्भवेत्॥८५॥
नाराणस्य शंभोश्च महाविष्णोश्च निश्चितम्।
निमेषान्ते पुनः सृष्टिर्भवेत्कृष्णेच्छया नृप॥८६॥

All the Vaiṣṇavas merge into Nārāyaṇa and all the Rudras who spread destruction, merge into Mahādeva who has over-powered the death because he happens to be the form of *tamoguṇa*. Thus with the fall of Brahmā it becomes a second for Prakṛti. O king, after the end of second Nārāyaṇa, Viṣṇu, Śiva, Mahāviṣṇu and other creations start with the desire of lord Kṛṣ ṇa.

कृष्णो निमेषरहितो निर्गुणः प्रकृतेः परः।
सगुणानां निमेषश्च कालसंख्यावयोमितः॥८७॥
निर्गुणस्य च नित्यस्य चाद्यन्तरहितस्य च।
निमेषाणां सहस्रेण प्रकृतेर्दण्ड उच्यते॥८८॥
षष्टिदण्डात्मकस्तस्य वासरश्च प्रकीर्तितः।
त्रिंशद्रात्रिदिनैर्मासो वर्षं द्वादशमासकैः॥८९॥

Lord Kṛṣṇa is beyond Prakṛti. His incarnated form has a specified life but his eternal form is devoid of *guṇas*, the beginning or end and is always ultimated. A thousand seconds of Prakṛti make a *daṇḍas* for him. Sixty *daṇḍas* form a day; thirty days form a month and twelve months form a year.

एवं गते शताब्दे च श्रीकृष्णे प्रकृतेर्लयः।
प्रकृत्यां च प्रलीनायां श्रीकृष्णे प्राकृतो लयः॥९०॥

Thus with the expiry of a hundred years of Prakṛti, lord Kṛṣṇa merges and after the merging of Prakṛti into Kṛṣṇa, he is known as Prākṛtalaya.

सर्वान्संहृत्य सा चैका महाविष्णोः प्रसूश्च या।
कृष्णवक्षसि लीना च मूलप्रकृतिरीश्वरी॥९१॥

Thus the mother of Mahāviṣṇu who is the great goddess, is known as *Mūlaprakṛti*. After absorbing everything into her body, she merges into the chest of lord Kṛṣṇa.

सन्तो वदन्ति तां दुर्गां विष्णुमायां सनातनीम्।
सर्वशक्तिस्वरूपां च परां नारायणीं सतीम्॥९२॥

The one who is called by the sages and the great ascetics as Durgā, Viṣṇumāyā, Sanātanī,

the form of all the strength and the best of all, is called the chaste Nārāyaṇī.

बुद्ध्यधिष्ठातृदेवीं च कृष्णस्य त्रिगुणात्मिकाम्।
यन्मायामोहिताश्चैव ब्रह्मविष्णुशिवादय:॥९३॥

She is the great goddess of intelligence of lord Kṛṣṇa whose illusion influences Brahmā, Viṣṇu and Śiva.

वैष्णवास्तां महालक्ष्मीं परां राधां वदन्ति ते।
अर्धाङ्गा महालक्ष्मी: प्रिया नारायणस्य च॥९४॥

The gods call her as Mahālakṣmī and best of Rādhā who happens to be the spouse of lord Nārāyaṇa and is also known as Mahālakṣmī.

प्राणाधिष्ठातृदेवीं च प्रेम्णा प्राणाधिकां वराम्।
स्थिरप्रेममयीं शक्तिं निर्गुणां निर्गुणस्य च॥९५॥
नारायणश्च शंभुश्च संहृत्य स्वगणान्बहून्।
शुद्धसत्त्वस्वरूपी श्रीकृष्णे लीनश्च निर्गुणे॥९६॥

She happens to be the life of the god who is dearer to him than his life even and in her invisible form she is the eternal energy. Nārāyaṇa (Viṣṇu) and Śiva collecting all their virtues merge into the formless form of lord Kṛṣ ṇa.

गोपा गोप्यश्च गावश्च सवत्साश्च नराधिप।
सर्वे लीना: प्रकृत्यां च प्रकृति: परमेश्वरे॥९७॥

O king, the cowherds, cowherdesses, the cow with calves, merge into the nature known as Prakṛti and Prakṛti in turn merges into lord.

महाविष्णौ विलीनाश्च ते सर्वे क्षुद्रविष्णव:।
महाविष्णु: प्रकृत्यां च सा चैवं परमात्मनि॥९८॥

All the small Viṣṇus merge into Mahāviṣṇu and Mahāviṣṇu in turn into Prakṛti, whereas Prakṛti merges into the great soul.

प्रकृतिर्योगनिद्रा च श्रीकृष्णनयनद्वये।
अधिष्ठानं चकारैवं मायया चेश्वरेच्छया॥९९॥
प्रकृतेर्वासरो यावन्मित: काल: प्रकीर्तित:।
तावद्वृन्दावने निद्रा कृष्णस्य परमात्मन:॥१००॥

The will of the lord also known as Prakṛti turns herself into *yoganidrā*, overpowers lord Kṛṣṇa's eyes, dwelling there. As long as the day of Prakṛti lasts, lord Kṛṣṇa sleeps in Vṛndāvana.

अमूल्यरत्नतल्पे च वह्निशुद्धांशुकार्चिते।
गन्धचन्दनमाल्यौघवाय्वादिसुरभीकृते॥१०१॥
पुन: प्रजागरे तस्य सर्वसृष्टिर्भवेत्पुन:।
एवं सर्वे प्राकृताश्च श्रीकृष्णं निर्गुणं विना॥१०२॥
तद्वन्दनं तत्स्मरणं तस्य ध्यानं तदर्चनम्।
कीर्तनं तद्गुणानां च महापातकनाशनम्॥१०३॥
एतत्ते कथितं सर्वं यद्यन्मृत्युंजयाच्छ्रुतम्।
यथागमं महाराज किं भूय: श्रोतुमिच्छसि॥१०४॥

He sleeps on the bed studded with invaluable, gems, who wears the garment purified by fire, is clad in beautiful garments. His body is adorned with the sandal-paste and fragrance together with the garland of flowers. When he wakes up the creation starts. Thus except lord Kṛṣṇa, who is deprived of all the *guṇas*, all are said to have been born out of Prakṛti. Therefore he should be adored by reciting his name, *dhyānam* adoration and reciting of his virtues which relieves one of all the great sins. O king, I had heard all this from the mouth of Mṛtyuñjaya Śiva and the same has been separated by me. What else do you want to listen to from me?

सुयज्ञ उवाच

कालाग्निरुद्रो विश्वानां संहर्ता च तमोगुण:।
ब्रह्मणोऽन्ते विलीनश्च सत्त्वं मृत्युंजये शिवे॥१०५॥

Suyajña said—Kālāgni-rudra who happens to be the destroyer of the universe has the form of *tamoguṇa*. At the end of Brahmā, he merges into Mṛtyuñjaya Śiva.

शिवो लीनो निर्गुणे च श्रीकृष्णे प्राकृते लये।
कथं तव गुरोर्नाम मृत्युंजय इति श्रुतम्॥१०६॥

Śiva on his part merges into lord Kṛṣṇa at the time of dissolution, then how is your teacher Śiva called Mṛtyuñjaya.

कथं प्रसूर्महाविष्णोर्मूलप्रकृतिरीश्वरी।
असंख्यानि च विश्वानि सन्ति वै यस्य लोमसु॥१०७॥

Lord Mahāviṣṇu whose hair-pits have innumerable globes, how could *Mūlaprakṛti* be termed as his mother?

सुतपा उवाच

ब्रह्मणोऽन्ते मृत्युकन्या प्रणष्टा जलबिम्बवत्।
संहर्त्री सर्वलोकानां ब्रह्मादीनां नराधिप॥ १०८॥

Sutapā said—O best of the kings, at the death of Brahmā, Mṛtyukanyā who destroys everyone including Brahmā is herself destroyed like a water bubble.

कतिधा मृत्युकन्यानां ब्रह्मणां कोटिशो लये।
कालेन लीनः शंभुश्च सत्त्वरूपे च निर्गुणे॥ १०९॥

Thus after the vanishing of many Mṛtyukanyās and crores of Brahmās, Śiva finding an opportunity merges into lord Kṛṣṇa.

मृत्युकन्या जिता शश्वच्छिवेन गुरुणा मम।
न मृत्युना जितः शंभुः कल्पे कल्पे श्रुतौ श्रुतम्॥ ११०॥

My teacher Śiva alone has overcome Mṛtyukanyā and the case is not otherwise. This has happened in each and every *kalpa* and is testified in the Vedas.

शंभुर्नारायणस्यैव प्रकृतेश्च नराधिप।
नित्यानां लीनता नित्ये तन्माया न तु वास्तवी॥ १११॥

O best of the kings, Śiva, Nārāyaṇa and Prakṛti are all eternal; therefore, the merging of the eternal bodies into the eternal one is just an illusion and not the reality.

स्वयं पुमान्निर्गुणश्च कालेन सगुणः स्वयम्।
स्वयं नारायणः शंभुर्मायया प्रकृतिः स्वयम्॥ ११२॥

Because the primeval Puruṣa is *Nirguṇa* who at the appropriate time takes to a new form. Nārāyaṇa himself is Śiva and his illusion is the Prakṛti.

तदंशस्तत्समः शश्वद्यथा वह्नेः स्फुलिङ्गवत्।
ये ये च ब्रह्मणा सृष्टा रुद्रादित्यादयस्तथा॥ ११३॥
कल्पे कल्पे जितास्ते ते नश्वरा मृत्युकन्यया।
न शिवो ब्रह्मणा सृष्टः सत्यो नित्यः सनातनः॥ ११४॥

It is like a flame of fire. The creation made by Brahmā of Rudras, Ādityas and others are all over-powered by Mṛtyukanyā and are therefore perishable, but Śiva is never created by Brahmā. He is truthful eternal and everlasting.

कतिधा ब्रह्मणां पातो यन्निमेषेण भूमिप।
अथादिसर्गे श्रीकृष्णः प्रकृत्यां च जगद्गुरुः॥ ११५॥
चकार वीर्याधानं च पुण्ये वृन्दावने वने।
तद्वामांशमुद्भूता रासे रासेश्वरी परा॥ ११६॥
गर्भं दधार सा राधा यावद्वै ब्रह्मणो वयः।
ततः सुषाव सा डिम्भं गोलोके रासमण्डले॥ ११७॥
चुकोप डिम्भं सा दृष्ट्वा हृदयेन विदूयता।
तड्डिम्भं प्रेरयामास तदधो विश्वगोलके॥ ११८॥
त्यक्त्वाऽपत्यं महादेवी रुरोद च मुहुर्मुहुः।
कृष्णस्तां बोधयामास महायोगेन योगवित्॥ ११९॥
बभूव तस्माड्डिम्भाच्च सर्वाधारो महाविराट्॥ १२०॥

O lord of the earth, by whose twinkling of an eye Brahmā is destroyed, the same lord Kṛṣṇa the teacher of the universe stays in Vṛndāvana at the beginning of the universe. At that point of time Rādhā emerges from his left side in the *Rāsamaṇḍala* who carries the fragrance from the seed of lord Kṛṣṇa up to the life of Brahmā. Thereafter, in the *Rāsamaṇḍala* of *Goloka*, she give birth to an egg. At the sight of the egg she is filled with grief, her heart becomes painful and she throws away the egg from *Goloka* over the universe. Thus disowning the egg she laments again and again. Then lord Kṛṣṇa who is well-versed in the *Yoga* enlightens her variously. Out of that egg Mahāviṣṇu is born who happens to be the best of all.

सुयज्ञ उवाच

अद्य मे सफलं जन्म जीवनं सार्थकं मम।
शापो मे वररूपश्चाप्यभवद्भक्तिकारणम्॥ १२१॥

Suyajña said—My life has been successful today. My life has been purposeful and the curse has been turned into a blessing as a result of which I have achieved the devotion of the lord.

सुदुर्लभा हरेर्भक्तिः सर्वमङ्गलमङ्गला।
न तस्याश्च समं विप्र वेदोक्तं भक्तिपञ्चकम्॥ १२२॥
यथा भक्तिर्मम भवेच्छ्रीकृष्णे परमात्मनि।
सुदुर्लभा च सर्वेषां तत्कुरुष्व महामुने॥ १२३॥

O Brāhmaṇa, the devotion of the lord provides welfare of all the welfares, is difficult to achieve

and the five types of devotion mentioned in the Vedas cannot be equated with it. O great sage, you kindly tell me the way out by which my devotion towards lord Kṛṣṇa can go on increasing.

नह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः।
ते पुनन्त्युरुकालेन कृष्णभक्ताश्च दर्शनात्॥१२४॥

Because the holy places are not sacred because of water, nor do the gods dwell in the earth or the stone; they purify one in long term and the devotee of Kṛṣṇa purifies whosoever looks at them.

सर्वेषामाश्रमाणां च द्विजातेर्जातिरुत्तमा।
स्वधर्मनिरतश्चैव तेषु श्रेष्ठश्च भारते॥१२५॥

Of all the *Āśramas* the Brāhmaṇas are considered to be the best. Out of the Brāhmaṇas, one is the best, who is devoted to his *dharma*.

कृष्णमन्त्रोपासकश्च कृष्णभक्तिपरायणः।
नित्यं नैवेद्यभोजी च ततः श्रेष्ठो महाञ्छुचिः॥१२६॥

The one who recites the *Kṛṣṇa-mantra* or is devoted to him or offers *naivedya* to him daily, is always considered to be pure and the best of all the Brāhmaṇas.

त्वां वैष्णवं द्विजश्रेष्ठं महाज्ञानार्णवं परम्।
संप्राप्य शिवशिष्यं च कं यामि शरणं मुने॥१२७॥
अधुनाऽहं गलत्कुष्ठी तव शापान्महामुने।
कथं तपस्यामशुचिर्नाधिकारी करोमि च॥१२८॥

O sage, you are the pupil of Śiva, the best of the Brāhmaṇas, a devotee of Viṣṇu and have an ocean of knowledge. After getting you, whom shall I approach for my rescue. O great sage, because of your curse I have been suffering from leprosy; therefore being impure I have no right to perform *tapas*. I, therefore, cannot perform *tapas*.

सुतपा उवाच

हरिभक्तिप्रदात्री सा विष्णुमाया सनातनी।
सा च याननुगृह्णाति तेभ्यो भक्तिं ददाति च॥१२९॥

Sutapā said—The eternal illusion of lord Viṣṇu bestows devotion of the lord on whosoever she is graceful; she grants devotion to him.

यांश्च माया मोहयति तेभ्यस्तां न ददाति च।
करोति वञ्चनां तेषां नश्वरेण धनेन च॥१३०॥

Whosoever is influenced by this illusion, she grants him perishable things and deprives him of the devotion.

कृष्णप्रेममयीं शक्तिं प्राणाधिष्ठातृदेवताम्।
भज राधां निर्गुणां तां प्रदात्रीं सर्वसंपदाम्॥१३१॥

Therefore you recite the name of Rādhā who happens to be the beloved of lord Kṛṣṇa and is his true energy. She happens to be supreme deity of his life and bestows all the riches on people.

शीघ्रं यास्यसि गोलोकं तदनुग्रहसेवया।
या सेविता श्रीकृष्णेन सर्वाराध्येन पूजिता॥१३२॥

By serving her you will soon achieve *Goloka* because Kṛṣṇa the lord of the universe has himself adored her.

ध्यानसाध्यं दुराराध्यं भक्ताः संसेव्य निर्गुणम्।
सुचिरेण च गोलोकं प्रयान्ति बहुजन्मतः॥१३३॥
कृपामयीं च संसेव्य भक्ता यान्त्यचिरेण वै।
सा प्रसूश्च महाविष्णोः सर्वसम्पत्स्वरूपिणी॥१३४॥

Having worshipped lord Kṛṣṇa who is an attainable by meditation, fastidious, devoid of all the qualities, the devotees achieve *Goloka* after a long period of many births, but by adoring the compassionate mother of the universe, devotees achieve *Goloka* expeditiously. She is origin of all types of wealth.

विप्रपादोदकं भुङ्क्ष्व वर्षं च संयतः शुचिः।
कामदेवस्वरूपश्च रोगहीनो भविष्यसि॥१३५॥
विप्रपादोदकक्लिन्ना यावत्तिष्ठति मेदिनी।
तावत्पुष्करपत्रेषु पिबन्ति पितरो जलम्॥१३६॥

Therefore you consume the water, washing the feet of the Brāhmaṇas with great devotion for a year, which will make you beautiful like Kāmadeva and you will be freed from all ailments because up to the time, the earth remains wet with the water of the feet of Brāhmaṇa, the manes consume food on the leaves of lotus.

पृथिव्यां यानि तीर्थानि तानि तीर्थानि सागरे।
सागरे यानि तीर्थानि विप्रपादेषु तानि च॥ १३७॥

The number of holy places on earth is equated with the number of holy places on the sea-shore. The same number of holy places are enshrined in the feet of the Brāhmaṇas.

विप्रपादोदकं चैव पापव्याधिविनाशनम्।
सर्वतीर्थोदकसमं भुक्तिमुक्तिप्रदं शुभम्॥ १३८॥

Therefore, the water of the feet of a Brāhmaṇa removes all the ailments and grants salvation, devotion and provides welfare.

विप्रो मानवरूपी च देवदेवो जनार्दनः।
विप्रेण दत्तं द्रव्यं च भुञ्जते सर्वदेवताः॥ १३९॥

Because Brāhmaṇa represents Janārdana, the god of the gods and all the things given to the Brāhmaṇas are consumed by the gods.

इत्येवमुक्त्वा विप्रश्च गृहीत्वा तस्य पूजनम्।
जगाम गृहमित्युक्त्वा त्वायास्ये वत्सरान्तरे॥ १४०॥

Thus speaking, he is returnes to his abode after adoring the Brāhmaṇa, saying, "I shall come back after the expiry of one year."

भक्त्या च बुभुजे राजा विप्रपादोकं शिवे।
विप्रांश्च पूजयामास भोजयामास वत्सरम्॥ १४१॥
संवत्सरे व्यतीते तु निर्मुक्तो व्याधितो नृपः।
आजगाम मुनिश्रेष्ठः सुतपाः कश्यपाग्रणीः॥ १४२॥
राधापूजाविधानं च स्तोत्रं च कवचं मनुम्।
ध्यानं च सामवेदोक्तं ददौ तस्मै नृपाय सः॥ १४३॥

O Pārvatī, thereafter the king consuming the water of the feet of the Brāhmaṇa regularly, adoring them, fed them for a year. After the expiry of one year, the king was cured of all the ailments and the sage Sutapā of the race of Kaśyapa also arrived there. He imparted knowledge of the method of the adoration of Rādhā, her *stotra*, *mantra* and *dhyānam* to him, as prescribed in the *Sāmaveda*.

राजन्निर्गम्यतां शीघ्रमित्युक्त्वा तपसे मुनिः।
जगाम स्वालयाद्दुर्गे निर्जगाम त्वरन्नृपः॥ १४४॥

He said : "O' king now you proceed immediately for performing *tapas*." Thus speaking the sage left the place and the king also went back to his abode.

रुरुदुर्बान्धवाः सर्वे त्रिरात्रं शोकमूर्च्छिताः।
भार्याश्च तत्यजुः प्राणान्पुत्रो राजा बभूव ह॥ १४५॥

In his absence, all his relatives were filled with grief for three nights, the ladies nearly ended their life. After that he made his son the king.

सुयशः पुष्करं गत्वा चक्रे वै दुष्करं तपः।
दिव्यं वर्षशतं राजा जजाप परमं मनुम्॥ १४६॥

The king Suyajña then went to *Puṣkara-kṣetra* and performed *tapas* there for a hundred years.

तदा ददर्श गगने रथस्थां परमेश्वरीम्।
स तद्दर्शनमात्रेण निष्पापश्च बभूव ह॥ १४७॥

Thereafter he had an audience with Rādhā, who was mounted on a chariot and descended from the sky; at the very sight of Rādhā all his sins disappeared.

तत्याज मानुषं देहं दिव्यां मूर्त्तिं दधार ह।
सा देवी तेन यानेन रत्नेन्द्रैर्निर्मितेन च॥ १४८॥
नृपं नीत्वा च गोलोकं तत्र चैषा ययौ तदा।
राजा ददर्श गोलोकं नद्या विरजयाऽऽवृतम्॥ १४९॥

Discarding his human body he took to a divine form and mounted on the chariot studded with gems; he sat beside the goddess and went to *Goloka*. Reaching there the king saw *Goloka* surrounded by the river Virajā.

वेष्टितं पर्वतेनैव शतशृङ्गेण चारुणा।
श्रीवृन्दावनसंयुक्तं रासमण्डलमण्डितम्॥ १५०॥
गोगोपगोपीनिकरैः शोभितं परिसेवितैः।
रत्नेन्द्रसारखचितैर्मन्दिरैः सुमनोहरैः॥ १५१॥
नानाचित्रविचित्रैश्च राजितं परिशोभितम्।
सप्तत्रिंशद्भिराक्रीडैः कल्पवृक्षसमन्वितैः॥ १५२॥
पारिजातद्रुमाकीर्णैर्वेष्टितं कामधेनुभिः।
आकाशवत्सुविस्तीर्णं वर्तुलं चन्द्रबिम्बवत्॥ १५३॥

It was surrounded by hundred peaked mount, Śrīvṛndāvana and decorated with *Rāsamaṇḍala*.

It had many cows, cowherds and cowherdesses besides several beautiful temples studded with many variegated gems. It had thirty-three *kalpa-vṛkṣas* besides the trees like *Pārijāta*, Kāmadhenu cow. It was very large as the sky and circled as a disc of moon.

अत्यूर्ध्वमपि वैकुण्ठात्पञ्चाशत्कोटियोजनम्।
शून्ये स्थितं निराधारं ध्रुवमेवेश्वरेच्छया॥ १५४॥

Above Vaikuṇṭha and at a distance of fifty crores *yojanas*, *Goloka* was created at the desire of lord Kṛṣṇa where it was staying still like Dhruva.

आत्माकाशसमं नित्यमस्माकं च सुदुर्लभम्।
अहं नारायणोऽनन्तो ब्रह्मा विष्णुर्महान्विराट्॥ १५५॥
धर्मक्षुद्रविराट्संघो गङ्गा लक्ष्मी सरस्वती।
त्वं विष्णुमाया सावित्री तुलसी च गणेश्वरः॥ १५६॥
सनत्कुमारः स्कन्दश्च नरनारायणावृषी।
कपिलो दक्षिणा यज्ञो ब्रह्मपुत्राश्च योगिनः॥ १५७॥
पवनो वरुणश्चन्द्रः सूर्यो रुद्रो हुताशनः।
कृष्णमन्त्रोपासकश्च भारतस्थाश्च वैष्णवाः॥ १५८॥
एभिर्दृष्टश्च गोलोको नान्यैर्दृष्टः कदाचन।
निरामये च तत्रैव रत्नसिंहासने स्थितम्॥ १५९॥
रत्नमालाकिरीटैश्च भूषितं रत्नभूषणैः।
सुनिर्मलैः पीतवस्त्रैर्वह्निशुद्धैर्विराजितम्॥ १६०॥

It is difficult to achieve, like the soul and the sky, I could find only Nārāyaṇa, Ananta, Brahmā, Viṣṇu, Mahāvirāṭ, Dharma, Small Viṣṇu, Gaṅgā, Lakṣmī, Sarasvatī, Viṣṇumāyā, Sāvitrī, Tulasī, Gaṇeśavara, Sanatkumāra, Skanda, Nara-Nārāyaṇa, Kapila, Dakṣiṇā, Yajña the ascetic sons of Brahmā, Vāyu, Varuṇa, Candra, Sūrya, Rudra, Agni and the Vaiṣṇavas who always recited the *mantra* of Śrī Kṛṣṇa. Such people could be seen in the *Goloka* and none else. In the *Goloka* the lord Kṛṣṇa is seated on the gem-studded lion-throne adorned with all the ornaments studded with gems, *kirīṭa-mukuṭa* spotless and clad in garments purified by the god of fire.

चन्दनोक्षितसर्वाङ्गं किशोरं गोपरूपिणम्।
नवीननीरदश्यामं श्वेतपङ्कजलोचनम्॥ १६१॥
शरत्पार्वणचन्द्रास्यमीषद्धास्यं मनोहरम्।
द्विभुजं मुरलीहस्तं भक्तानुग्रहविग्रहम्॥ १६२॥
स्वेच्छामयं परं ब्रह्म निर्गुणं प्रकृतेः परम्।
ध्यानसाध्यं दुराराध्यमस्माकं च सुदुर्लभम्॥ १६३॥

The sandal-paste was plastered all over his body and he appeared in the form of a cowherd, having the complexion of new clouds and the eyes like white lotus and the lustre of the body resembled that of the full moon. He wore a serene smile on his face and had two arms having a flute in his hand. He takes to the human form for the welfare of his devotees; he is beyond Prakṛti, who could be won over with devotion and his devotion is quite difficult to achieve.

प्रियैर्द्वादशगोपालैः सेवितं श्वेतचामरैः।
वीक्षितं गोपिकावृन्दैः सस्मितैः सुमनोहरैः॥ १६४॥
पीडितैः कामबाणैश्च शश्वत्सुस्थिरयौवनैः।
वह्निशुद्धांशुकाधानै रत्नभूषणभूषितैः॥ १६५॥

Twelve of the cowherds are moving fly-whisks over his body, the cowherdesses with smiling faces are looking at him. They are quite beautiful and are hurt with the arrows of passion and clad in the garments purified by Agni.

रासमण्डलमध्यस्थं श्रीकृष्णं च परात्परम्।
ददर्श राजा तत्रैव राधया दर्शितं तदा॥ १६६॥
स्तुतं चतुर्भिर्वेदैश्च मूर्त्तिमद्भिर्मनोहरैः।
रागिणीनां च रागाणामतीव सुमनोहरम्॥ १६७॥
श्रुतवन्तं च संगीतं यन्त्रवक्त्रोत्थितं शिवे।
नित्यया च सनातन्या प्रकृत्या च सह त्वया॥ १६८॥

Thereafter the king looked at the supreme god Śrīkṛṣṇa staying in the middle of *Rāsamaṇḍala,* at the instance of Rādhā. He was having a beautiful form and was adored by all the four Vedas and surrounded by all the devotees and the *Rāgas* and *Rāginī.* O Pārvatī, you are the eternal Prakṛti and he was listening to the speech from your mouth, accompanied by music.

शश्वत्पूजितपादाब्जमखण्डतुलसीदलैः।
कस्तूरीकुङ्कुमाक्तैश्च गन्धचन्दनचर्चितैः॥ १६९॥
दूर्वाभिरक्षताभिश्च पारिजातप्रसूनकैः।
निर्मलैर्विरजातोयैर्दत्तार्घ्यैरतिशोभितम्॥ १७०॥
सुप्रसन्नं स्वतन्त्रं च सर्वकारणकारणम्।
सर्वेषां चान्तरात्मानं सर्वेशं सर्वजीवनम्॥ १७१॥
सर्वाधारं परं पूज्यं ब्रह्मज्योतिः सनातनम्।
सर्वसंपत्स्वरूपं च दातारं सर्वसंपदाम्॥ १७२॥
सर्वमङ्गलरूपं च सर्वमङ्गलकारणम्।
सर्वमङ्गलदं सर्वमङ्गलानां च मङ्गलम्॥ १७३॥

His lotus-like feet were being adored offering *kastūrī*, saffron, fragrant sandal-paste, immortal Tulasī leaf, rice, *Dūrvā*-grass, *Pārijāta* flower and the sacred water of the Virajā river. The *arghya* was being offered to him; he was in a delightful mood, independent, the cause of all the causes, the soul of all, the lord of all, the life of all, the base of all, most adorable, Brahman, eternal, the form of flame, the form of all the treasures, the bestower of all the riches and welfare and happens to be the welfare for all the welfares.

तं दृष्ट्वा नृपतिस्त्रस्तो ह्यवरुह्य रथात्त्वरन्।
साश्रुनेत्रः पुलकितो मूर्ध्ना स प्रणनाम च॥ १७४॥
परमात्मा ददौ तस्मै स्वदास्यं च शुभाशिषम्।
स्वभक्तिं निश्चलां सत्यामस्माकं च सुदुर्लभाम्॥ १७५॥

The king felt panicky at the sight of the lord. He got down from his chariot and bowed in reverence to him. Thereafter the lord pronounced a blessing on him and deputed him as a courtier bestowing his grace and devotion on him, which is very difficult to get even for the people like you.

राधाऽवरुह्य स्वरथात्कृष्णवक्षस्युवास सा।
गोपीभिः सुप्रियाभिश्च सेविता श्वेतचामरैः॥ १७६॥

Thereafter, the king got down from his chariot. Thereafter Rādhā got down from her chariot and merged into the chest of lord Kṛṣṇa and the beautiful cowherdesses kept on flying white fly-whisks over the lord.

संभाषिता श्रीकृष्णेन सस्मितेन च पूजिता।
समुत्थितेन सहसा भक्त्या वै संभ्रमेण च॥ १७७॥

Lord Kṛṣṇa also stood up with a smiling face and adored her and welcomed her speaking sweet words.

आदौ राधां समुच्चार्य पश्चात्कृष्णं च माधवम्।
प्रवदन्ति च वेदेषु वेदविद्भिः पुरातनैः॥ १७८॥
विपर्ययं ये वदन्ति ये निन्दन्ति जगत्प्रसूम्।
कृष्णप्राणाधिकां प्रेममयीं शक्तिं च राधिकाम्॥ १७९॥
ते पच्यन्ते कालसूत्रे यावच्चन्द्रदिवाकरौ।
भवन्ति स्त्रीपुत्रहीना रोगिणः शतजन्मसु॥ १८०॥

That is why Rādhā is spoken first and Kṛṣṇa later. This has been ordained by those well-versed in the Vedas. Because those who first recite the name of Kṛṣṇa and then Rādhā indeed insult her who happens to be the beloved and dearer to him than his life. They have to remain in the *kālasūtra* hell till the life of the sun and the moon and for hundred births, they are born ill without sons and wives.

इत्येवं कथितं दुर्गे राधिकाख्यानमुत्तमम्।
सा त्वं सती भगवती वैष्णवी च सनातनी॥ १८१॥
नारायणी विष्णुमाया मूलप्रकृतिरीश्वरी।
मायया मां पृच्छसि त्वं सर्वज्ञा सर्वरूपिणी॥ १८२॥
स्त्रीजातिष्वधिदेवी च परा जातिस्मरा वरा।
कथितं राधिकाख्यानं किं भूयः श्रोतुमिच्छसि॥ १८३॥

O Durgā, thus I have narrated to you the biography of Rādhikā. You are also the same Bhagavatī, Vaiṣṇavī, eternal goddess, Nārāyaṇī, Viṣṇumāyā, *Mūlaprakṛti* and Īśvarī and still you are asking me under the influence of illusion though you know everything by yourself. You are the form of all females, the great goddess, the best of all and the one, who is adorable by all; thus I have told you the story of Rādhikā; now what else do you want to listen to from me?

श्रीब्रह्म० महा० प्रकृति० नारदना० हरगौरीसं० राधाख्या० सुयज्ञाख्या० सुयज्ञगोलोकगमनं नाम चतुःपञ्चाशत्तमोऽध्यायः॥ ५४॥

अथ पञ्चपञ्चाशत्तमोऽध्याय:

Chapter 55

Worship of Rādhā and her Stotra

पार्वत्युवाच

श्रीकृष्णस्य स्थिते मन्त्रे चान्येषामीश्वरस्य व:।
कथं जग्राह राधाया मन्त्रं वै वैष्णवो नृप:॥ १॥
किं विधानं च किं ध्यानं किं स्तोत्रं कवचं च किम्।
कं मन्त्रं च ददौ राज्ञे तां पूजापद्धतिं वद॥ २॥

Pārvatī said - Inspite of the king possessing you as well as Kṛṣṇa's *mantra*, how did he receive the *mantra* of Rādhā? What is the procedure for it? What is its *dhyānam*, *stotra* and *kavaca*? These may be told to me. What type of *mantra* was suggested by him to the king? You kindly enlighten me on the procedure for the adoration.

महेश्वर उवाच

हे विप्र कं भजामीति प्रश्नं कुर्वति राजनि।
शीघ्रं प्राप्नोमि गोलोकं कस्याराधनतो मुने॥ ३॥

Maheśvara said - O Brāhmaṇa, whom shall I adore and by serving whom shall I achieve the *Goloka*?

इत्युक्तवन्तं राजेन्द्रमुवाच ब्राह्मणोत्तम:।
तत्सेवया च तल्लोकं प्राप्स्यसे बहुजन्मत:॥ ४॥
तत्प्राणाधिष्ठातृदेवीं भज राधां परात्पराम्।
कृपामयीप्रसादेन शीघ्रं प्राप्नोषि तत्पदम्॥ ५॥

When the king so asked the Brāhmaṇa, he told him like this : By serving the lord one achieves *Goloka* in many future births. Therefore, one should also adore Rādhā who happens to be the great goddess of Kṛṣṇa's life, because she is the best of all merciful and by whose grace you will achieve the great stage.

इत्युक्त्वा राधिकामन्त्रं ददौ तस्मै षडक्षरम्।
ॐ राधेति चतुर्थ्यन्तं वह्निजायान्तमेव च॥ ६॥
प्राणायामं भूतशुद्धिं मन्त्रन्यासं तथैव च।
कराङ्गन्यासमेवं च ध्यानं सर्वसुदुर्लभम्॥ ७॥
स्तोत्रं च कवचं तं च शिक्षयामास भक्तित:।
राजा तेन क्रमेणैव जजाप परमं मनुम्॥ ८॥
ध्यानं च सामवेदोक्तं मङ्गलानां च मङ्गलम्।
कृष्णस्तां पूजयामास पुरा ध्यानेन येन च॥ ९॥
श्वेतचम्पकवर्णाभां कोटिचन्द्रसमप्रभाम्।
शरत्पार्वणचन्द्रास्यां शरत्पङ्कजलोचनाम्॥ १०॥
सुश्रोणीं सुनितम्बां च पक्वबिम्बाधरां वराम्।
मुक्तापङ्क्तिप्रतिनिधिदन्तपङ्क्तिमनोहराम्॥ ११॥
ईषद्धास्यप्रसन्नास्यां भक्तानुग्रहकारिकाम्
वह्निशुद्धांशुकाधानां रत्नमालाविभूषिताम्॥ १२॥
रत्नकेयूरवलयां रत्नमञ्जीररञ्जिताम्।
रत्नकुण्डलयुग्मेन विचित्रेण विराजिताम्॥ १३॥
सूर्यप्रभाप्रतिकृतिगण्डस्थलविराजिताम्।
अमूल्यरत्नखचितग्रैवेयकविभूषिताम्॥ १४॥
सद्रत्नसारखचितकिरीटमुकुटोज्ज्वलाम्।
रत्नाङ्गुलीयसंयुक्तां रत्नपाशकशोभिताम्॥ १५॥

Thus speaking, the Brāhmaṇa enlightened him on the six-letter *mantra* of Rādhā which reads like this : ओं राधायै स्वाहा॥ Besides that, he also enlightened him on the method of *prāṇāyāma*, purification of the body, application of *mantra* (*mantranyāsa*), *karanyāsa, aṅganyāsa* and the *dhyānam* which is difficult to acquire. The *stotra* and *kavaca* were also explained by the Brāhmaṇa to the king. Thereafter the king recited the *mantra* with *dhyānam* according to the provision of the *Sāmaveda* and provided all the welfare and the method by which lord Kṛṣṇa had adored Rādhā in the earlier times which is like this. One should offer white *campaka* flowers to Rādhā who has the complexion of these flowers and bears the lustre of crores of moons; her face resembles the full moon of the winter season. Her eyes resemble the lotus flower of the winter season. She has a developed navel region, beautiful and developed breasts and lips resembling the ripe fruit of wood-apple; she is the best of all, having teeth like lines of jewels and wears a smile on her face. She is compassionate towards her devotees and is clad

in the garments purified by fire. She wears garlands of gems and armlets studded with gems. She has all the ornaments including anklets and wristlets studded with gems besides a pair of *kuṇḍalas* in the ears. Her cheeks emit the lustre of Sūrya and she is adorned with invaluable garlands of gems. She wears a *kirīṭa-mukuṭa* which remains dazzling with the gems-studded in it. She wears the finger rings studded with gems besides other ornaments.

बिभ्रतीं कबरीभारं मालतीमाल्यशोभितम्।
रूपाधिष्ठातृदेवीं च मत्तवारणगामिनीम्॥ १६॥
गोपीभिः सुप्रियाभिश्च सेवितां श्वेतचामरैः।
कस्तूरीबिन्दुभिः सार्धमधश्चन्दनबिन्दुना॥ १७॥

She wears a garland of jasmine flowers and wears a beautiful hair-do on the head. She happens to be the great goddess of beauty and walks like an intoxicated elephant. The loveable cowherdesses swing the white fly-whisks over her. Besides a spot of *kastūrī* there is another small spot of sandal-paste on her forehead.

सिन्दूरबिन्दुना चारुसीमन्ताधः स्थलोज्ज्वलाम्।
नित्यं सुपूजितां भक्त्या कृष्णेन परमात्मना॥ १८॥
कृष्णसौभाग्यसंयुक्तां कृष्णप्राणाधिकां वराम्।
कृष्णप्राणाधिदेवीं च निर्गुणां च परात्पराम्॥ १९॥
महाविष्णुविधात्रीं च प्रदात्रीं सर्वसंपदाम्।
कृष्णभक्तिप्रदां शान्तां मूलप्रकृतिमीश्वरीम्॥ २०॥
वैष्णवीं विष्णुमायां च कृष्णप्रेममयीं शुभाम्।
रासमण्डलमध्यस्थां रत्नसिंहासनस्थिताम्॥ २१
रासे रासेश्वरयुतां राधां रासेश्वरीं भजे॥ २२॥

She applies vermilion on the head at the parting of the hair which looks fine. She is adored daily by lord Kṛṣṇa with great devotion. She possesses the fortune of lord Kṛṣṇa and is his beloved. She is the best of the goddesses and is dearer to him than his life. She is beyond *guṇas* and is the best of all besides being the mother of Mahāviṣṇu. She is the bestower of all treasures, devotion of lord Kṛṣṇa, peaceful in appearance, is *Mūlaprakṛti*, is Īśvarī, Vaiṣṇavī, Viṣṇumāyā, the beloved of lord Kṛṣṇa and is seated on the beautiful gem-studded lion-throne in the *Rāsamaṇḍala* and resides always with lord Kṛṣṇa as the goddess of dance. I adore the goddess Rādhā.

ध्यात्वा पुष्पं मूर्ध्नि दत्त्वा पुनर्ध्यायेज्जगत्प्रसूम्।
दद्यात्पुष्पं पुनर्ध्यात्वा चोपचाराणि षोडश॥ २३॥
आसनं वसनं पाद्यमर्घ्यं गन्धानुलेपनम्।
धूपं दीपं सुपुष्पं च स्नानीयं रत्नभूषणम्॥ २४॥
नानाप्रकारनैवेद्यं ताम्बूलं वासितं जलम्।
मधुपर्कं रत्नतल्पमुपचाराणि षोडश॥ २५॥
प्रत्येकं वेदमन्त्रेण दत्तं भक्त्या च भूभृता।
मन्त्रांश्च श्रूयतां दुर्गे वेदोक्तान्सर्वसंमतान्॥ २६॥

Thus performing *dhyānam* for Rādhā, one should offer flowers on her head and again recite her *dhyānam* offering the flowers. After performing *dhyānam* she should be adored in sixteen ways, offering a seat, cloth, *pādya, arghya,* fragrance, paste, essence, lamp, the best of flowers, water for bathing, gem-studded ornaments, various types of eatables, a fragrant betel, water, *madhuparka* and a bed studded with gems. All these items were presented by the king with devotion to Rādhā. O Durgā, now I am going to tell you the commonly believed *mantra* of the goddess which you please listen to.

रत्नसारविकारं च निर्मितं विश्वकर्मणा।
वरं सिहासनं रम्यं राधे पूजासु गृह्यताम्॥ २७॥

O Rādhā, I am offering you the lion-throne which was built by Viṣvakarmā with the best of gems; you kindly accept it.

अमूल्यरत्नखचितममूल्यं सूक्ष्ममेव च।
वह्निशुद्धं निर्मलं च वसनं देवि गृह्यताम्॥ २८॥

O goddess, I am offering you the purified garments which are studded with gems, are very costly, fine, pure like the fire and are spotless. You kindly accept them.

सद्रत्नसारपात्रस्थं सर्वतीर्थोदकं शुभम्।
पादप्रक्षालनार्थं च राधे पाद्यं च गृह्यताम्॥ २९॥

O Rādhā, I offer you water for washing your feet which is contained in the vase of gems and the water from all the sacred places has been contained in it. I offer it to you for washing your feet; you kindly accept it.

दक्षिणावर्तशङ्खस्थं सदूर्वापुष्पचन्दनम्।
पूतं युक्तं तीर्थतोये राधेऽर्घ्यं प्रतिगृह्यताम्॥३०॥

O Rādhā, I offer you the water poured with *Dūrvā*-grass, flowers and sandal-paste with the conch which opens from the right side, as *arghya*. You kindly accept it.

पार्थिवद्रव्यसंभूतमतीव सुरभीकृतम्।
मङ्गलार्हं पवित्रं च राधे गन्धं गृहाण मे॥३१॥

O Rādhā, you kindly accept this fragrance which is made of scented material.

श्रीखण्डचूर्णं सुस्निग्धं कस्तूरीकुंकुमान्वितम्।
सुगन्धयुक्तं देवेशि गृह्यतामनुलेपनम्॥३२॥

O goddess, you kindly accept this paste of Śrīkhaṇḍa which contains *kastūrī*, saffron and other thick elements besides fragrance; you kindly accept it.

वृक्षनिर्यासंयुक्तं पार्थिवद्रव्यसंयुतम्।
अग्निखण्डशिखाजातं धूपं देवि गृह्यताम्॥३३॥

O goddess, I offer to you this essence made of the gum of trees and other articles, purified by the fire flames. You kindly accept them.

अन्धकारे भयहरममूल्यमणिशोभितम्।
रत्नप्रदीपं शोभाढ्यं गृह्यतां परमेश्वरि॥३४॥

O great goddess, I offer you the lamp of gems which removes the danger of darkness and is made of invaluable gems.

पारिजातप्रसूनं च गन्धचन्दनचर्चितम्।
अतीव शोभनं रम्यं गृह्यतां परमेश्वरि॥३५॥

O great goddess, I am offering you the beautiful fragrant *Pārijāta* flower soaked with sandal-paste which are quite good-looking and graceful; kindly accept them.

सुगन्धामलकीचूर्णं सुस्निग्धं सुमनोहरम्।
विष्णुतैलसमायुक्तं स्नानीयं देवि गृह्यताम्॥३६॥

O goddess, I offer you the scented water mixed with the fragrant powder of your bath which is quite pleasant and is filled with the Viṣ ṇu-oil. You kindly accept it.

अमूल्यरत्नखचितं केयूरवलयादिकम्।
शश्वत्सुशोभनं राधे गृह्यतां भूषणं मम॥३७॥

O Rādhā, I offer to you the costly armlets made of gems besides wristlets and other ornaments which always add to your beauty; you kindly accept them.

कालदेशोद्भवं पक्वफलं वै लड्डुकादिकम्।
परमान्नं च मिष्टान्नं नैवेद्यं देवि गृह्यताम्॥३८॥

O goddess, I offer you the fruits which have been collected according to the season and the time besides the sweet balls and other sweets as *naivedya*; you kindly accept them.

ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
सर्वभोगाधिकं स्वादु ताम्बूलं देवि गृह्यताम्॥३९॥

O goddess, you kindly accept the betel which contains camphor and other scented material, is quite tasteful and beautiful; you kindly accept it.

अशनं रत्नपात्रस्थं सुस्वादु सुमनोहरम्।
मया निवेदितं भक्त्या गृह्यतां परमेश्वरि॥४०॥

O great goddess, I offer you the delicious food in the vases of gems which is quite delicious. I offer the same with great devotion and you kindly accept it.

रत्नेन्द्रसारखचितं वह्निशुद्धांशुकान्वितम्।
पुष्पचन्दनचर्चाढ्यं पर्यङ्कं देवि गृह्यताम्॥४१॥

O goddess, I offer you the bed covered with the beautiful cloth purified by fire and studded with gems and sanctified by sandal-paste; you kindly accept it.

एवं संपूज्य देवीं तां दद्यात्पुष्पाञ्जलित्रयम्।
यत्नेन पूजयेद्देवीं नायिकाश्च व्रते व्रती॥४२॥
प्रागादिक्रमयोगेन दक्षिणावर्ततः प्रिये।
भक्त्या पञ्चोपचारेण सुप्रियाः परिचारिकाः॥४३॥

Thus one should appropriately adore the goddess and then perform three *vratas* offering

three handfuls of flowers. O dear one, her attendants who are lodged in the eastern and southern direction should also be adored by manes by offering five articles.

मालावतीं पूर्वकोणे वह्निकोणे च माधवीम्।
दक्षिणे रत्नमालां च सुशीलां नैर्ऋते सतीम्॥४४॥
पश्चिमे वै शशिकलां पारिजातां च मारुते।
पद्मावतीमुत्तरे चाथैशान्यां सुन्दरीं तथा॥४५॥

In the eastern direction dwells Mālāvatī, in the south eastern direction dwells Mādhavī; in the southern direction dwells Ratnamālā, in the south west dwells Suśīlā, in the western direction resides Śaśikalā, in the *Vāyukoṇa, Pārijāta*, in the north direction Padmāvatī and in the north-west Sundarī should be adored.

यूथिकामालतीपद्ममालां दद्याद्व्रते व्रती।
परीहारं च कुरुते सामवेदोक्तमेव च॥४६॥

During the performance of the *vrata* one should offer jasmine flowers, Mālatī and lotus flowers. Then the prayer should be recited as specified in the *Sāmaveda*.

त्वं देवि जगतां माता विष्णुमाया सनातनी।
कृष्णप्राणाधिदेवी च कृष्णप्राणाधिका शुभा॥४७॥
कृष्णप्रेममयी शक्तिः कृष्णे सौभाग्यरूपिणी।
कृष्णभक्तिप्रदे राधे नमस्ते मङ्गलप्रदे॥४८॥

O goddess, you are the mother of the universe, the eternal illusion of lord Viṣṇu, the great goddess of the life of lord Kṛṣṇa, his beloved and image of welfare, beloved of lord Kṛṣṇa, the incarnation of strength, the fortune of lord Kṛṣṇa, the bestower of devotion of lord Kṛṣṇa and bestower of welfare also. Therefore, O' Rādhe, I offer my salutation to you.

अद्य मे सफलं जन्म जीवनं सार्थकं मम।
पूजिताऽसि मया सा च या श्रीकृष्णेन पूजिता॥४९॥

Today our birth has been successful and well established because I have offered my prayer to you, who have been adored by lord Kṛṣṇa himself.

कृष्णवक्षसि सा राधा सर्वसौभाग्यसंयुता।
रासे रसेश्वरीरूपा वृन्दा वृन्दावने वने॥५०॥
कृष्णप्रिया च गोलोके तुलसीकानने तु या।
चम्पावती कृष्णसङ्गे क्रीडा चम्पककानने॥५१॥
चन्द्रावती चन्द्रवने शतशृङ्गे सतीति च।
विरजादर्पहन्त्री च विरजातटकानने॥५२॥
पद्मावती पद्मवने कृष्णा कृष्णसरोवरे।
भद्रा कुञ्जकुटीरे च काम्या वै काम्यके वने॥५३॥
वैकुण्ठे च महालक्ष्मीर्वाणी नारायणोरसि।
क्षीरोदे सिन्धुकन्या च मर्त्ये लक्ष्मीर्हरिप्रिया॥५४॥

Rādhā who always resides in the heart of lord Kṛṣṇa, the same is the goddess of Rāma; she is known as Vṛndā in Vṛndāvana, is known as Tulasī in *Goloka* as the beloved of lord Kṛṣṇa. You are the image of play for Kṛṣṇa in the *campaka-Vana*, Candrāvalī in the *Candra-vana*. You are known as Satī on the mountain of a hundred peaks and Virajā on the bank of a river Virajā which destroys the pride of others. You are Padmāvatī in the forest of lotus flowers, Kṛṣ ṇa on the bank of the stream Kṛṣṇā, Bhadrā in Kuñja-kuṭīra; Kāmyā in *Kāmyaka-vana*, Mahālakṣmī in Vaikuṇṭha, Vāṇī of Nārāyaṇa, Sindhukanyā in the ocean of milk and Haripriyā, Lakṣmī with the human beings.

सर्वस्वर्गे स्वर्गलक्ष्मीर्देवदुःखविनाशिनी।
सनातनी विष्णुमाया दुर्गा शंकरवक्षसि॥५५॥
सावित्री वेदमाता च कलया ब्रह्मवक्षसि।
कलया धर्मपत्नी त्वं नरनारायणप्रभोः॥५६॥

You happen to be Svarglakṣmī for the gods and remove all the misfortunes of the gods. You are lodged in the heart of lord Śiva, has the eternal Māyā named Durgā. You are lodged in the heart of Brahmā as Sāvitrī and mother of all the Vedas. By one of your rays you happen to be the spouse of Nara-Nārāyaṇa.

कलया तुलसी त्वं च गङ्गा भुवनपावनी।
लोमकूपोद्भवा गोप्यः कलांशा रोहिणी रतिः॥५७॥
कलाकलांशरूपा च शतरूपा शची दितिः।
अदितिर्देवमाता च त्वत्कलांशा हरिप्रिया॥५८॥

The goddess Tulasī emerges from you as also the Gaṅgā who purifies the universe. The

cowherdesses appear from your hair-pits. Rohiṇī happens to be a ray of yours and Rati, Kalā, Śatarūpā, Śacī, Diti, Aditi the mother of gods and Haripriyā also emerged from your rays.

देव्यश्च मुनिपत्न्यश्च त्वत्कलाकलया शुभे।
कृष्णभक्तिं कृष्णदास्यं देहि मे कृष्णपूजिते॥५९॥

O beautiful one, all the spouses of the sages emerge from your race; therefore, O goddess, bestowing the grace of lord Kṛṣṇa and his devotion, you make me an attendant of the lord.

एवं कृत्वा परीहारं स्तुत्वा च कवचं पठेत्।
पुरा कृतं स्तोत्रमेतद्भक्तिदास्यप्रदं शुभम्॥६०॥
एवं नित्यं पूजयेद्यो विष्णुतुल्यः स भारते।
जीवनमुक्तश्च पूतश्च गोलोकं याति निश्चितम्॥६१॥

Thus offering prayers with devotion her *kavaca* should be recited, this *kavaca* bestows her devotion and slavehood. This *stotra* was composed in earlier times. Thus the people who perform *pūjā* with this *kavaca* take to the form of lord Viṣṇu and are freed from the cycle of birth and death, getting purified. They indeed dwell in the *Goloka*.

कार्त्तिके पूर्णिमायां च राधां यः पूजयेच्छिवे।
एवं क्रमेण प्रत्यब्दं राजसूयफलं लभेत्॥६२॥

O Pārvatī, on the full moon day of Kārtika, one who adores Rādhikā yearly, surely achieves the merit of performing *Rājasūya-yajña*.

परमैश्वर्ययुक्तः स्यादिह लोके स पुण्यवान्।
सर्वपापाद्विनिर्मुक्तो यात्यन्ते विष्णुमन्दिरम्॥६३॥

Enjoying all the riches in this world one is relieved of all his sins and is completely purified. Thereafter, he proceeds to the abode of lord Viṣṇu.

आदावेवं क्रमेणैव रासे वृन्दावने वने।
स्तुता सा पूजिता राधा श्रीकृष्णेन पुरा सती॥६४॥

In the earlier times for the first time Rādhikā was adored in Vṛndāvana at *Rāsamaṇḍala* by lord Kṛṣṇa who also prayed to her.

संपूजिता द्वितीये च धात्रा त्वेवं क्रमेण च।
त्वद्वरेण च संप्राप्य विधाता वेदमातरम्॥६५॥

Thereafter, Brahmā also adored her in the same way and achieved mother of the Vedas (Sāvitrī) by your grace.

नारायणो महालक्ष्मीं प्राप संपूज्य भारतीम्।
गङ्गां च तुलसीं चैव परां भुवनपावनीम्॥६६॥

Nārāyaṇa too adored her and achieved Mahālakṣmī, Sarasvatī, Gaṅgā the purifier of the universe.

विष्णुः क्षीरोदशायी च प्राप सिन्धुसुतां तथा।
मृतयां दक्षकन्यायां मया कृष्णाज्ञया पुरा॥६७॥
त्वमेव दुर्गा संप्राप्ता पूजिता पुष्करे च सा।
अदितिं कश्यपः प्राप चन्द्रः संप्राप रोहिणीम्॥६८॥
कामो रतिं च संप्राप धर्मो मूर्त्तिं पतिव्रताम्।
देवाश्च मुनयश्चैव यां संपूज्य पतिव्रताम्॥६९॥
संप्रापुर्यद्वरेणैव धर्मकामार्थमोक्षकम्।
एवं पूजाविधानं च कथितं च स्तवं शृणु॥७०॥

Lord Viṣṇu, who sleeps on the serpent bed in the ocean of milk, had adored her for achieving Sindhu-kanyā. After the death of Dakṣa-kanyā, Satī, at the command of lord Kṛṣṇa, I went to Puṣkara-kṣetra and adoring Rādhikā, I got you as Durgā. Similarly Kaśyapa got Aditi; the moon got Rohiṇī; Kāma got Rati and Dharma got the chaste Mūrti. All other gods and the sages also achieved their spouses after adoring Rādhā and with her blessing they also achieved *dharma, artha, kāma* and *mokṣa*. Thus I have narrated to you the method of adoration; now I narrate to you the relevant *stotra*.

श्रीमहेश्वर उवाच

एकदा मानिनी राधा बभूवागोचरा प्रभोः।
संसक्तस्य तुलस्यां च गोप्यां च तुलसीवने॥७१।
सा संहृत्य स्वमूर्त्तीश्च कलाः सर्वाश्च लीलया।
सर्वे बभूवुर्देवाश्च ब्रह्मविष्णुशिवादयः॥७२॥
भ्रष्टैश्वार्याश्च निःश्रीका भार्याहीना ह्युपद्रुताः।
ते च सर्वे समालोच्य श्रीकृष्णं शरणं ययुः॥७३॥
तेषां स्तोत्रेण संतुष्टः स्नात्वा संपूज्य तां शुचिः।
तुष्टाव परमात्मा स सर्वेषां राधिकां सतीम्॥७४॥

Maheśvara said - Once the proud Rādhā went to the Tulasī forest of lord Kṛṣṇā, where she found Kṛṣṇa engaged in a playful mood with Tulasī. She for a moment concealed herself together with the cowherdesses and the goddesses merging in her body. This surprised Brahmā, Viṣṇu, Śiva and all other gods and all of them started suffering in the absence of their spouses. Then, after deep consideration, all of them decided to take refuge with lord Kṛṣṇa and praised him in various ways. Lord Kṛṣṇa was pleased and getting purified after taking a bath, adored Rādhā offering prayers to her.

श्रीकृष्ण उवाच

एवमेव प्रियोऽहं ते प्रमोदश्चैव ते मयि।
सुव्यक्तमद्य कापट्यवचनं ते वरानने॥७५॥
हे कृष्ण त्वं मम प्राणा जीवात्मेति च संततम्।
यद्ब्रूहि नित्यं प्रेम्णा त्वं सांप्रतं तत्कुतो गतम्॥७६॥

Lord Kṛṣṇa said - O beautiful one, though I am your beloved and you love me also yet all your deceitful actions have been revealed to me. Infatuated with love you used to say that, "O Kṛṣṇa, you are my life and happen to be my soul always. Where have all these words gone?

अस्माकं वचनं सत्यं यद्ब्रवीमि च तद्ध्रुवम्।
पञ्चप्राणाधिदेवी त्वं राधा प्राणाधिकेति मे॥७७॥
शक्तो न रक्षितुं त्वां च यान्ति प्राणास्त्वया विना।
बिनाऽधिष्ठातृदेवी को वा कुत्र च जीवति॥७८॥

Whatever I am speaking is the established truth; like *Dhruva*, you are the lady of my five *prāṇas* and are dearer to me than even my life. I am not in a position to protect you, thus my life is departing out of my body in your absence. Because who can remain alive without the great goddess?

तस्मात्सर्वमलीकं ते वचनं जगदम्बिके।
क्षुरधारं च हृदयं स्त्रीजातीनां च सर्वत:॥७९॥

O mother of the universe, therefore you are not true because the mind of the ladies is always as sharp as a blade.

महाविष्णोश्च माता त्वं मूलप्रकृतिरीश्वरी।
सगुणा त्वं च कलया निर्गुणा स्वयमेव तु॥८०॥

You are Īśvarī, the mother of Mahāviṣṇu, besides being *Mūlaprakṛti*. You have no form but you take to definite form out of your own rays.

ज्योतिरूपा निराकारा भक्तानुग्रहविग्रहा।
भक्तानां रुचिवैचित्र्यान्नानामूर्त्तीश्च बिभ्रती॥८१॥
महालक्ष्मीश्च वैकुण्ठे भारती च सतां प्रसू:।
पुण्यक्षेत्रे भारते च सती त्वं पार्वती तथा॥८२॥

You are the form of flame, are invisible and take to incarnation on earth for the benefit of your devotees. You take to many forms according to the convenience of the devotees. You are Mahālakṣmī in Vaikuṇṭha. You are Bhāratī in the sacred land of Bhārata and the mother of all noble people. You are Satī and Pārvatī as well.

तुलसी पुण्यरूपा च गङ्गा भुवनपावनी।
ब्रह्मलोके च सावित्री कलया त्वं वसुंधरा॥८३॥

You are the chaste Tulasī, Gaṅgā and purifier of the universe, Sāvitrī in *Brahmaloka* and you are a part of your own ray.

गोलोके राधिका त्वं च सर्वगोपालकेश्वरी।
त्वया विनाऽहं निर्जीवो ह्यशक्त: सर्वकर्मसु॥८४॥

In the *Goloka* you are the great goddess of all the cowherds and cowherdesses. In your absence, I have become helpless and sometimes I feel totally helpless.

शिव:शक्तस्त्वया शक्त्या शवाकारस्त्वया विना।
वेदकर्ता स्वयं ब्रह्मा वेदमात्रा त्वया सह॥८५॥
नारायणस्त्वया लक्ष्म्या जगत्पाता जगत्पति:।
फलं ददाति यज्ञश्च त्वया दक्षिणया सह॥८६॥

Lord Śiva possesses the strength which emanates from you and he is like a dead body without you. Brahmā is known as the creator of the Vedas because of your association with him in the form of Sarasvatī. You are the preserver of the universe with Nārāyaṇa. Lord Viṣṇu bestows the merit of *yajña* by your grace.

बिभर्ति सृष्टिं शेषश्च त्वां कृत्वा मस्तके भुवम्।
बिभर्ति गङ्गारूपां त्वां मूर्ध्नि गङ्गाधरः शिवः॥८७॥
शक्तिमच्च जगत्सर्वं शवरूपं त्वया विना।
वक्ता सर्वस्त्वया वाण्या मृतो मूकस्त्वया विना॥८८॥

Śeṣa holds you as earth over his head and Śiva holds you as Gaṅgā over his head; you are the sole energy of the universe and without you everything looks like dead. Because of your combination with the people they are speaking and without your grace one becomes dumb.

यथा मृदा घटं कर्तुं कुलालः शक्तिमान्सदा।
सृष्टिं स्रष्टुं तथाऽहं च प्रकृत्या च त्वया सह॥८९॥

As a potter is always ready to create vases, similarly I also indulge in creation in association with you as Prakṛti.

त्वया विना जडश्चाहं सर्वत्र च न शक्तिमान्।
सर्वशक्तिस्वरूपा त्वं त्वमागच्छ ममान्तिकम्॥९०॥

But without you I have lost my prowess and have become motionless. Because you are all powerful you should appear before me at once.

वह्नौ त्वं दाहिका शक्तिर्नाग्निः शक्तस्त्वया विना।
शोभास्वरूपा चन्द्रे त्वं त्वां विना न स सुन्दरः॥९१॥

You are the burning instinct of the fire, without you the fire is of no consequence. You are the grace of the moon, without you the moon has no beauty.

प्रभारूपा हि सूर्ये त्वं त्वां विना न स भानुमान्।
न कामः कामिनीबन्धुस्त्वया रत्या विना प्रिये॥९२॥
इत्येवं स्तवनं कृत्वा तां संप्राप जगत्प्रभुः।
देवा बभूवुः सश्रीकाः सभार्याः शक्तिसंयुताः॥९३॥

You are the form of the lustre of the sun and without you, the sun is deprived of the rays. O dear, without you, as Rati, Kāmadeva cannot be associated with the beautiful damsels." After thus offering prayer to Rādhikā, lord Kṛṣṇa got back his spouse.

सस्त्रीकं च जगत्सर्वं समभूच्छैलकन्यके।
गोपीपूर्णश्च गोलोको ह्यभवत्तत्प्रसादतः॥९४॥

O daughter of the mountain, with her pleasure the entire universe got their spouses restored and *Goloka* was filled with cowherdesses.

राजा जगाम गोलोकमिति स्तुत्वा हरिप्रियाम्।
श्रीकृष्णेन कृतं स्तोत्रं राधाया यः पठेन्नरः॥९५॥
कृष्णभक्तिं च तद्दास्यं संप्राप्नोति न संशयः।
स्त्रीविच्छेदे यः शृणोति मासमेकमिदं शुचिः॥९६॥
अचिराल्लभते भार्यां सुशीलां सुन्दरीं सतीम्।
भार्याहीनो भाग्यहीनो वर्षमेकं शृणोति यः॥९७॥
अचिराल्लभते भार्यां सुशीलां सुन्दरीं सतीम्।
पुरा मया च त्वं प्राप्ता स्तोत्रेणानेन पार्वति॥९८॥
मृतायां दक्षकन्यायामाज्ञया परमात्मनः।
स्तोत्रेणानेन संप्राप्ता सावित्री ब्रह्मणा पुरा॥९९॥
पुरा दुर्वाससः शापात्रि:श्रीके देवतागणे।
स्तोत्रेणानेन देवैस्तैः संप्राप्ता श्रीः सुदुर्लभा॥१००॥

Then offering prayer to Rādhā, the beloved of Hari, the king achieved *Goloka*. Thus whosoever will recite the *stotra* of Rādhā will achieve the devotion of lord Kṛṣṇa and his association. There is no doubt about it. At the expiry of one's wife, if one listens to the *stotra* for a month regularly, he soon gets a beautiful, chaste and noble wife. The unfortunate person having no wife if he listens to this *stotra* for a year, he also gets a beautiful, noble and chaste wife. O Pārvatī in the earlier times after the death of Dakṣa-kanyā Satī, accepting the command of the lord, I also achieved you through this *stotra*. In earlier times Brahmā also achieved Sāvitrī through this *stotra*. In earlier times the gods also got back by reciting this *stotra* their glory which they had lost as a curse from Durvāsā.

शृणोति वर्षमेकं च पुत्रार्थी लभते सुतम्।
महाव्याधी रोगमुक्तो भवेत्स्तोत्रप्रसादतः॥१०१॥

The one desirous of having a son can get one after listening to the *stotra* for a year. The reciting of this *mantra* relieves one of the terrific ailments.

कार्त्तिके पूर्णिमायां तु तां संपूज्य पठेत्तु यः।
अचलां श्रियमाप्नोति राजसूयफलं लभेत्॥१०२॥

नारी शृणोति चेत्स्तोत्रं स्वामिसौभाग्यसंयुता।
भक्त्या शृणोति यः स्तोत्रं बन्धनान्मुच्यते ध्रुवम्॥ १०३॥

Rādhā should be adored on the full moon day of the month of Kārtika. One achieves the merit of getting indestructible riches and the performing of *Rājasūya-yajña*. If a lady listens to this *stotra*, she is bestowed with all fortunes. The one who listens to it with devotion, is surely relieved of all bondage.

नित्यं पठति यो भक्त्या राधां संपूज्य भक्तितः।
स प्रयाति च गोलोकं निर्मुक्तो भवबन्धनात्॥ १०४॥

He who adores Rādhā with devotion and recites this stotra always, is relieved of all bondages and proceeds on to *Goloka*.

इति श्रीब्रह्मवैवर्तमहापुराणे प्रकृतिखण्डे नारदना० हरगौरसं० राधिकोपा० राधापूजास्तोत्रादिकथनं नाम पञ्चपञ्चाशत्तमोऽध्यायः॥ ५५॥

अथ षट्पञ्चाशत्तमोऽध्याय:

Chapter 56

The defining of Rādhā Mantra

पार्वत्युवाच

पूजाविधानं स्तोत्रं च श्रुतमत्यद्भुतं मया।

अधुना कवचं ब्रूहि श्रोष्यामि त्वत्प्रसादत:॥ १॥

Pārvatī said - I have listened to the astonishing method of worship and *stotra* but I woulc ''e to listen to her *kavaca* by your grace. You .dly tell me the same.

महेश्वर उवाच

शृणु वक्ष्यामि हे दुर्गे कवचं परमाद्भुतम्।

पुरा मह्यं निगदितं गोलोके परमात्मना॥ २॥

Maheśvara said - O Durgā, the same was revealed to me by lord Kṛṣṇa in *Goloka* in earlier times. It is quite an astonishing *kavaca* which I am going to tell you. You please listen to me.

अतिगुह्यं परं तत्त्वं सर्वमन्त्रौघविग्रहम्।

यद्धृत्वा पठनाद्ब्रह्मा संप्राप्तो वेदमातरम्॥ ३॥

It's quite secretive, the form of eternal *tattva*, the combination of all the *mantras* by practising which Brahmā achieved Sāvitrī, the mother of the Vedas.

यद्धृत्वाऽहं तव स्वामी सर्वमाता सुरेश्वरी।

नारायणश्च यद्धृत्वा महालक्ष्मीमवाप स:॥ ४॥

By holding *kavaca* I happen to be your husband though you are the supreme goddess and the mother of the universe. By practising this Nārāyaṇa obtained Mahālakṣmī.

यद्धृत्वा परमात्मा च निर्गुण: प्रकृते: पर:।

बभूव शक्तिमान्कृष्ण: सृष्टिं कर्तुं पुरा विभु:॥ ५॥

By holding this lord Kṛṣṇa who is beyond *Nirguṇa-prakṛti* and pervades everywhere, was able to create the universe.

विष्णु: पाता च यद्धृत्वा संप्राप्त: सिन्धुकन्यकाम्।

शेषो बिभर्ति ब्रह्माण्डं मूर्ध्नि सर्षपवद्यत:॥ ६॥

प्रत्येकं लोमकूपेषु ब्रह्माण्डानि महान्विराट्।

बिभर्ति धारणाद्यस्य सर्वाधारो बभूव स:॥ ७॥

By practising this, Viṣṇu maintains the universe and he also achieved Lakṣmī, the daughter of Sindhu. By practising *kavaca* Śeṣa carries the globe on his head like a small seeds of Sinapis Alba. By practising which Mahāvirāṭ purifies the universe.

यद्धारणाच्च पठनाद्धर्म: साक्षी च सर्वत:।

यद्धारणात्कुबेरश्च धनाध्यक्षश्च भारते॥ ८॥

By practising and holding this, Dharma became a witness to all and Kubera became a president of the all wealth.

इन्द्र: सुराणामीशश्च पठनाद्धारणाद्विभु:।

नृपाणां मनुरीशश्च पठनाद्धारणात्प्रभु:॥ ९॥

Indra, the god of the gods, by holding and practicing it is a lord of universe and Manu, the lord of the kings gets the lordship.

श्रीमांश्चन्द्रश्च यद्धृत्वा राजसूयं चकार स:।

स्वयं सूर्यस्त्रिलोकेश: पठनाद्धारणाद्धरि:॥ १०॥

Holding this, splendid moon performed the Rājasūya sacrifice and by the reciting and holding the sun becomes the lord of three worlds.

यद्धृत्वा पठनादग्निर्जगत्पूतं करोति च।
यद्धृत्वा वाति वातोऽयं पुनाति भुवनत्रयम्॥ ११॥

By Holding and reading, the fire purifies the world and by this, the wind blows and purifies all three worlds.

यद्धृत्वा च स्वतन्त्रो हि मृत्युश्चरति जन्तुषु।
त्रिःसप्तकृत्वो निःक्षत्रां चकार च वसुन्धराम्॥ १२॥
जामग्दन्यश्च रामश्च पठनाद्धारणात्प्रभुः।
ययौ समुद्रं यद्धृत्वा राजसूयं चकार सः।
पपौ समुद्रं यद्धृत्वा पठनात्कुम्भसंभवः॥ १३॥
सनत्कुमारो भगवान्यद्धृत्वा ज्ञानिनां गुरुः।
जीवन्मुक्तौ च सिद्धौ च नरनारायणावृषी॥ १४॥

By practising this the goddess of death roams about freely in the universe; by practising this Paraśurāma the son of Jamadagni relieved the earth of the Kṣatriyas twenty one times. By practising this Agastya, born of a vase, drank up the entire ocean. By practising *kavaca* Sanatkumāra became the teacher of all the intellectuals and the sages, besides Nārāyaṇa and attained perfection.

यद्धृत्वा पठनात्सिद्धो वसिष्ठो ब्रह्मपुत्रकः।
सिद्धेशः कपिलो यस्माद्यस्माद्दक्षः प्रजापतिः॥ १५॥
यस्माद्भृगुश्च मां द्वेष्टि कूर्मः शेषं बिभर्ति च।
सर्वाधारो यतो वायुर्वरुणः पवनो यतः॥ १६॥

By practising this Vasiṣṭha the son of Brahmā achieved all success. By practising this Kapila became the lord of the *siddhas*. Because of the Dakṣa Prajāpati and Bhṛgu are jealous of me. Kaśyapa carries Śeṣa and the wind god and Varuṇa became the base of all.

ईशानो दिक्पतिश्चैव यमः शास्ता यतः शिवे।
कालः कालाग्निरुद्रश्च संहर्ता जगतां यतः॥ १७॥
यद्धृत्वा गौतमः सिद्धः कश्यपश्च प्रजापतिः।
वसुदेवसुतां प्राप चैकांशेन तु तत्कलाम्॥ १८॥
पुरा स्वजायाविच्छेदे दुर्वासा मुनिपुंगवः।
संप्राप रामः सीतां च रावणेन हृतां पुरा॥ १९॥

O Śiva, by the strength of this, Īśāna and Dikpālas rule everywhere, Kālāgni Rudra destroys the universe; by practising this Gautama achieved success and Kaśyapa became Prajāpati. Durvāsā the best of the sages after the death of his wife married the daughter of Vasudeva, who was born of the *aṁśa* Rādhā. In earlier times, Rāma achieved Jānakī who was kidnapped by Rāvaṇa.

पुरा नलश्च संप्राप दमयन्तीं यतः सतीम्।
शङ्खचूडो महावीरो दैत्यानामीश्वरो यतः॥ २०॥

By holding this, in earlier times. Nala achieve Damayantī and the valorous Śaṁkhacūḍa became the lord of the demons.

वृषो वहति मां दुर्गे यतो हि गरुडो हरिम्।
एवं संप्राप्य संसिद्धिं सिद्धाश्च मुनयः सुराः॥ २१॥

O Durgā by the grace of whom Nandī became our vehicle, Garuḍa became the vehicle of Viṣṇu and by the strength of *kavaca* the sages achieved all the success.

यद्धृत्वा च महालक्ष्मीः प्रदात्री सर्वसंपदाम्।
सरस्वती सतां श्रेष्ठा यतः क्रीडावती रतिः॥ २२॥
सावित्री वेदमाता च यतः सिद्धिमवाप्नुयात्।
सिन्धुकन्या मर्त्यलक्ष्मीर्यतो विष्णुमवाप सा॥ २३॥

By holding this Mahālakṣmī bestows all the riches, Sarasvatī became adorable of all and became well-versed in love-sport and Sāvitrī became the mother of the Vedas and Viṣṇu achieved Lakṣmī the daughter of Sindhu on earth.

यद्धृत्वा तुलसी पूता गङ्गा भुवनपावनी।
यद्धृत्वा सर्वसस्याढ्या सर्वाधारा वसुंधरा॥ २४॥

By holding this Tulasī was sanctified, Gaṅgā became the purifier of the universe, Vasundharā became the goddess of the agricultural produce.

यद्धृत्वा मनसा देवी सिद्धा वै विश्वपूजिता।
यद्धृत्वा देवमाता च विष्णुं पुत्रमवाप सा॥ २५॥
पतिव्रता च यद्धृत्वा लोपामुद्राऽप्यरुन्धती।
लेभे च कपिलं पुत्रं देवहूती यतः सती॥ २६॥

By holding this the goddess Manasā was adored by the universe and Aditi the mother of the gods achieved a son like Viṣṇu. Lopāmudrā and Arundhatī achieved chastity and the chaste Devahūti achieved a son like Kapila.

प्रियव्रतोत्तानपादौ सुतौ प्राप च तत्प्रसूः।

त्वन्माता चापि संप्राप त्वां देवीं गिरिजां यतः॥२७॥

Śatarūpā achieved Priyavrata and Uttānapāda as son and by whose grace your mother Menā achieved you as the goddess of the earth.

एवं सर्वे सिद्धगणाः सर्वैश्वर्यमवाप्नुयुः।

श्रीजगन्मङ्गलस्यास्य कवचस्य प्रजापतिः॥२८॥

ऋषिश्छन्दोऽस्य गायत्री देवी रासेश्वरी स्वयम्।

श्रीकृष्णभक्तिसंप्राप्तौ विनियोगः प्रकीर्तितः॥२९॥

Thus all the *siddhas* achieved all the riches by that means. This is the *kavaca* which bestows happiness to a universe. Prajāpati happens to be its *Ṛṣi*; Gāyatrī is the metre; Rādhā, the goddess of Kāmadeva is the goddess and by it one can achieve devotion to lord Kṛṣṇa.

शिष्याय कृष्णभक्ताय ब्राह्मणाय प्रकाशयेत्।

शठाय परशिष्याय दत्त्वा मृत्युमवाप्नुयात्॥३०॥

It is to be revealed by a devotee of Kṛṣṇa or a Brāhmaṇa because if some wicked person or a pupil reveals it, he meets with his end.

राज्यं देयं शिरो देयं न देयं कवचं प्रिये।

कण्ठे धृतमिदं भक्त्या कृष्णेन परमात्मना॥३१॥

मया दृष्टं च गोलोके ब्रह्मणा विष्णुना पुरा।

राधेति चतुर्थ्यन्तं वह्निजायान्तमेव च॥३२॥

कृष्णेनोपासितो मन्त्रः कल्पवृक्षः शिरोऽवतु।

ॐ ह्रीं श्रीं राधिकां डेन्तं वह्निजायान्तमेव च॥३३॥

कपालं नेत्रयुग्मं च श्रोत्रयुग्मं सदाऽवतु।

ॐ ऐं ह्रीं श्रीं राधिकायै वह्निजायान्तमेव च॥३४॥

मस्तकं केशसंघांश्च मन्त्रराजः सदाऽवतु।

ॐ रां राधा चतुर्थ्यन्तं वह्निजायान्तमेव च॥३५॥

सर्वसिद्धिप्रदः पातु कपोलं नासिकां मुखम्।

क्लीं ह्रीं कृष्णप्रियां डेन्तं कण्ठं पातु नमोऽन्तकम्॥३६॥

O dear, one can give away the kingdom and even his life but this *kavaca* should not be given away to anyone because lord Kṛṣṇa recited it with his own mouth which I have witnessed with Brahmā and Kṛṣṇa in the *Goloka*. 'ओं राधायै स्वाहा'। This is the *mantra* which is like *kalpavṛkṣa* and was recited by lord Kṛṣṇa to protect me. 'ओं ह्रीं श्री राधिकायै स्वाहा', this *mantra* should protect my face, both the eyes and ears in all times to come. 'ओं श्री ह्रीं राधिकायै स्वाहा,' should protect my forehead and hair. 'ओं रां राधायै स्वाहा', is the *mantra* which provides all success, should protect my cheeks, nose and face. क्लीं ह्रीं कृष्णप्रियायै नमः, is the *mantra* which should protect my neck.

ॐ रां रासेश्वरीं डेन्तं स्कन्धं पातु नमोऽन्तकम्।

ॐ रां रासविलासिन्यै स्वाहा पृष्ठं सदाऽवतु॥३७॥

ओं रां रासेश्वर्यै नमः। should protect my shoulders. ओं रां रासविलासिन्यै स्वाहा। should protect my back.

वृन्दावनविलासिन्यै स्वाहा वक्षः सदाऽवतु।

तुलसीवनवासिन्यै स्वाहा पातु नितम्बकम्॥३८॥

वृन्दावन विलासिन्यै स्वाहा। should protect my chest. तुलसीवनवासिन्यै स्वाहा। should protect my pelvic region.

कृष्णप्राणाधिका डेन्तं स्वाहान्तं प्रणवादिकम्।

पादयुग्मं च सर्वाङ्गं संततं पातु सर्वतः॥३९॥

ओं श्री कृष्ण प्राणाधिकायै स्वाहा। this *mantra* should protect my feet always, besides all the limbs.

प्राच्यां रक्षतु सा राधा वह्नौ कृष्णप्रियाऽवतु।

दक्षे रासेश्वरी पातु गोपीशा नैर्ऋतेऽवतु॥४०॥

Rādhā should protect he eastern direction, Kṛṣ ṇapriyā should protect my north-eastern direction, the southern direction should be protected my Rāseśvarī. The south-east direction should be protected by Gopīśā.

पश्चिमे निर्गुणा पातु वायव्ये कृष्णपूजिता।

उत्तरे संततं पातु मूलप्रकृतिरीश्वरी॥४१॥

The southern direction should be protected by Nirguṇa, the north-west direction should be protected by Kṛṣṇapūjitā and the north direction should be protected by Īśvarī, the *Mūlaprakṛti*.

सर्वेश्वरी सदैशान्यां पातु मां सर्वपूजिता।
जले स्थले चान्तरिक्षे स्वप्ने जागरणे तथा॥४२॥
महाविष्णोश्च जननी सर्वत: पातु संततम्।
कवचं कथितं दुर्गे श्रीजगन्मङ्गलं परम्॥४३॥
यस्मै कस्मै न दातव्यं गुह्याद्गुह्यतरं परम्।
तव स्नेहान्मयाऽऽख्यातं प्रवक्तव्यं न कस्यचित्॥४४॥

The north-east direction should be protected by Sarveśvarī and the space, sleep and awakening should be protected by Sarvapūjitā. The mother of Mahāviṣṇu should protect me always from all sides. O Durgā, I have explained to you the *kavaca* named *Jaganmaṅgala*, the knowledge of which cannot be imparted to anyone because it happens to be the most secret of all the secrets and I have told you about it only because of my love for you.

गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनै:।
कण्ठे वा दक्षिणे बाहौ धृत्वा विष्णुसमो भवेत्॥४५॥

After giving away clothes, ornaments and adoring the preceptor with sandal-paste in a proper manner, one should wear this *kavaca* around the neck or the right arm. The one who wears the *kavaca* equates himself with Viṣṇu.

महोत्सवविशेषे च पर्वन्निति सुकीर्तिता।
तस्याधिदेवी या सा च पार्वती परिकीर्तिता॥४६॥
पर्वतस्य सुता देवी साऽऽविर्भूता च पर्वते।
पर्वताधिष्ठातृदेवी पार्वती तेन कीर्तिता॥४७॥
सर्वकाले सना प्रोक्तो विस्तृते च तनीति च।
सर्वत्र सर्वकाले च विद्यमाना सनातनी॥४८॥
शतलक्षजपेनैव सिद्धं च कवचं भवेत्।
यदि स्यात्सिद्धकवचो न दग्धो वह्निना भवेत्॥४९॥

This ceremony is called *parvan*. Pārvatī is conceived to be its supreme goddess as she was born out of the mountain. And because of that, she is called Pārvatī, the great goddess; the word *Sanā* is used for all the times and *Tanī* stands for extension; therefore she is called Sanātanī (eternal) because she remains present at all the times. One meets with success of this *kavaca* after reciting it for a hundred lakhs of times. In case one achieve success in the *siddhi* of this *kavaca* he can never be burnt alive.

एतस्मात्कवचाद्दुर्गे राजा दुर्योधन: पुरा।
विशारदो जलस्तम्भे वह्निस्तम्भे च निश्चितम्॥५०॥
मया सनत्कुमाराय पुरा दत्तं च पुष्करे।
सूर्यपर्वणि मेरौ च स सांदीपनये ददौ॥५१॥
बल्लाय तेन दत्तं च ददौ दुर्योधनाय स:।
कवचस्य प्रसादेन जीवन्मुक्तो भवेन्नर:॥५२॥

O Durgā, in the earlier times the king Duryodhana had over-powered water and fire by means of this *kavaca*. In the earlier times, I imparted the knowledge of this *kavaca* to Sanatkumāra at *Puṣkara-kṣetra*; it was given over to Sāndīpani at the time of solar eclipse and Sāndīpani imparted this knowledge to Balarāma and Balarāma in turn gave it out to Duryodhana. With the grace of this *kavaca* one is relieved of the bondage of birth and death.

नित्यं पठति भक्त्येदं तन्मन्त्रोपासकश्च य:।
विष्णुतुल्यो भवेन्नित्यं राजसूयफलं लभेत्॥५३॥

If a devotee of Rādhā recites with devotion the Rādhā mantra regularly, he becomes in turn like Viṣṇu earning the merit of performing the *Rājasūya-yajña.*

स्नानेन सर्वतीर्थानां सर्वदानेन यत्फलम्।
सर्वव्रतोपवासेन पृथिव्याश्च प्रदक्षिणै:॥५४॥
सर्वयज्ञेषु दीक्षायां नित्यं वै सत्यरक्षणे।
नित्यं श्रीकृष्णसेवायां कृष्णनैवेद्यभक्षणे॥५५॥
पाठे चतुर्णां वेदानां यत्फलं च लभेन्नर:।
तत्फलं लभते नूनं पठनात्कवचस्य च॥५६॥

Thus a person earns the merit of taking a bath in all the sacred places, performing all the charities, performing all the *vratas* and fasting, taking a round of the earth, performing all the *yajñas,* protecting truth always, adoring lord Kṛṣṇa regularly after consuming his *naivedya* and the reciting of all the four Vedas. One gets all these merits by the recitation of this *kavaca.*

राजद्वारे श्मशाने च सिंहव्याघ्रान्विते वने।
दावाग्नौ संकटे चैव दस्युचौरान्विते भये॥५७॥
कारागारे विपद्ग्रस्ते घोरे च दृढबन्धने।
व्याधियुक्तो भवेन्मुक्तो धारणात्कवचस्य च॥५८॥

At the gateway of the king, in cremation ground, in the forest infested with lions and tigers, wild fire, misfortune, danger from thieves and decoits, prisons, hour of great misfortune, arrests and attracting serious ailment, one is freed from all these with the reciting of the *mantra*.

इत्येतत्कथितं दुर्गे तवैवेदं महेश्वरि।
त्वमेव सर्वरूपा मां माया पृच्छसि मायया॥५९॥

O Durgā, Maheśvarī, whatever I have told you, it all belongs to you because you are the form of everything and you are just putting a question playfully.

श्रीनारायण उवाच

इत्युक्त्वा राधिकाख्यानं स्मारं स्मारं च माधवम्।
पुलकाङ्कितसर्वाङ्गः साश्रुनेत्रो बभूव सः॥६०॥
न कृष्णसदृशो देवो न गङ्गासदृशी सरित्।
न पुष्करात्परं तीर्थं न वर्णो ब्राह्मणात्परः॥६१॥

Nārāyaṇa said -Thus with the reciting of the story of Rādhikā and the name of lord Kṛṣṇa again and again, lord Śiva became emotional and his eyes were wet with tears. Because there is no one else better then lord Kṛṣṇa. There is no river more sacred then Gaṅgā, there is no place holier than *Puṣkara-kṣetra* and there is no one better then a Brāhmaṇa.

परमाणोः परं सूक्ष्मं महाविष्णोः परो महान्।
नभः परं च विस्तीर्णं यथा नास्त्येव नारद॥६२॥
तथा न वैष्णवाज्ज्ञानी योगीन्द्रः शंकरात्परः।
कामक्रोधलोभमोहा जितास्तेनैव नारद॥६३॥
स्वप्ने जागरणे शश्वत्कृष्णध्यानरतः शिवः।
यथा कृष्णस्तथा शंभुर्न भेदो माधवेशयोः॥६४॥

O Nārada, as there is nothing smaller than the atom, no one greater than Mahāviṣṇu and on one as vast as the sky, similarly there is no one more knowledgeable than a Vaiṣṇava and there is no greater yogī than Śiva. O Nārada, Śiva has over powered passion, anger, grief and illusion. Lord Śiva always recites the name of lord Kṛṣṇa, therefore Śiva is equated with Kṛṣṇa. Thus there is absolutely no difference between Śiva and Mādhava. O son, as Śambhu is the best of the Vaiṣṇavas, Mādhava is the best of the gods similarly this *kavaca* is the best of all the *kavacas*.

यथा शंभुर्वैष्णवेषु यथा देवेषु माधवः।
तथेदं कवचं वत्स कवचेषु प्रशस्तम्॥६५॥
शिशब्दो मङ्गलार्थश्च वकारो दातृवाचकः।
मङ्गलानां प्रदाता यः स शिवः परिकीर्तितः॥६६॥

In the word, Śiva, शि stands for welfare and व stands for the one who grants the welfare. Therefore, Śiva is conceived to be the one who grants welfare.

नराणां संततं विश्वे शं कल्याणं करोति यः।
कल्याणं मोक्ष इत्युक्तं स एव शंकरः स्मृतः॥६७॥

The one who bestows welfare on all human beings is called Śaṅkara and welfare is also taken to be salvation.

ब्रह्मादीनां सुराणां च मुनीनां वेदवादिनाम्।
तेषां च महतां देवो महादेवः प्रकीर्तितः॥६८॥
महती पूजिता विश्वे मूलप्रकृतिरीश्वरी।
तस्या देवः पूजितश्च महादेवः स च स्मृतः॥६९॥

The one who is the best of all the gods including Brahmā and is the best of all the sages well-versed in the Vedic knowledge, is called Mahādeva. In the entire universe *Mūlaprakṛti* also known as Īśvarī is adored by all the gods and by her lord who is called Mahādeva.

विश्वस्थानां च सर्वेषां महतामीश्वरः स्वयम्।
महेश्वरं च तेनेमं प्रवदन्ति मनीषिणः॥७०॥
हे ब्रह्मपुत्र धन्योऽसि यद्गुरुश्च महेश्वरः।
श्रीकृष्णभक्तिदाता यो भवान्पृच्छति मां च किम्॥७१॥

He happens to be the lord of all the creatures in the universe and intellectuals and is called

Maheśvara. O son of Brahmā, you are quite graceful because Maheśvara bestows the devotion of lord Kṛṣṇa. Therefore why do you ask me all this?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० राधिकोपा०
तन्मन्त्रादिकथनं नाम षट्पञ्चाशत्तमोऽध्यायः॥५६॥

अथ सप्तपञ्चाशत्तमोऽध्याय:

Chapter 57

The Genesis of the word Durgā and other names

नारद उवाच

सर्वाख्यानं श्रुतं ब्रह्मन्नतीव परमाद्भुतम्।
अधुना श्रोतुमिच्छामि दुर्गोपाख्यानमुत्तमम्॥ १॥
दुर्गा नारायणीशाना विष्णुमाया शिवा सती।
नित्या सत्या भगवती शर्वाणी सर्वमङ्गला॥ २॥
अम्बिका वैष्णवी गौरी पार्वती च सनातनी।
नामानि कौथुमोक्तानि सर्वेषां शुभदानि च॥ ३॥

Nārada said - O Brāhmaṇa, I have listened to the astonishing story of Rādhā. Now you kindly relate to me the story of Durgā which I intend to listen to from you. Durgā, Nārāyaṇī, Īśānī, Viṣ ṇumāyā, Śivā, Satī, Nityā, Satyā, Bhagavatī, Śarvāṇī, Sarvamaṅgalā, Ambikā, Vaiṣṇavī, Gaurī, Pārvatī, Sanātanī are the names for her which have been described in the *Kauthumaśākhā* and bestow welfare.

अथ षोडशनाम्नां च सर्वेषामीप्सितं वरम्।
ब्रूहि वेदविदां श्रेष्ठ वेदोक्तं सर्वसम्मतम्॥ ४॥

O best of those well-versed in the Vedas, you kindly speak out the meaning of all the sixteen names mentioned above which bestow welfare on all and have been mentioned in the Vedas and opined by all.

केन वा पूजिता सादौ द्वितीये केन वा पुरा।
तृतीये वा चतुर्थे वा केन सर्वत्र पूजिता॥ ५॥

Who adored this goddess first of all? Thereafter who was the second, third and four to adore?

नारायण उवाच

अथ षोडशनाम्नां च विष्णुर्वेदे चकार स:।
ज्ञात्वा पुन: पृच्छसि त्वं कथयामि यथागमम्॥ ६॥

Nārāyaṇa said - Lord Viṣṇu has already given out the sixteen names in the Vedas and you are well aware of them. Inspite of that you are asking me the question and therefore I am speaking out whatever has been provided in the scriptures.

दुर्गो दैत्ये महाविघ्ने भवबन्धे च कर्मणि।
शोके दु:खे च नरके यमदण्डे च जन्मनि॥ ७॥
महाभयेऽतिरोगे चाप्याशब्दो हन्तृवाचक:।
एतान्हन्त्येव या देवी सा दुर्गा परिकीर्तिता॥ ८॥

The word *durga* stands for a demon, who was a great obstruction representing human bondage, the deeds of the universe, grief, pain, hell, *Yamadaṇḍa*, birth, great danger and incurable disease and the word अ stands for the killer of the same. Therefore the one who destroys all these miseries, has been given the name of Durgā.

यशसा तेजसा रूपैर्नारायणसमा गुणै:।
शक्तिर्नारायणस्येयं तेन नारायणी स्मृता॥ ९॥

In glory, lustre, beauty and virtues she is equated with Nārāyaṇa and she happens to be her sole energy. She is therefore called Nārāyaṇī.

ईशान: सर्वसिद्ध्यर्थे चाशब्दो दातृवाचक:।
सर्वसिद्धिप्रदात्री या साऽपीशाना प्रकीर्तिता॥ १०॥

Īśāna is a word used for all success and the word आ stands for the giver. Therefore the one who bestows all success is called Īśāna.

सृष्टा माया पुरा सृष्टौ विष्णुना परमात्मना।
मोहितं मायया विश्वं विष्णुमाया प्रकीर्तिता॥ ११॥

In the earlier times lord Viṣṇu created the illusion (*māyā*) and the entire universe was infatuated with the illusion. She was therefore called Viṣṇumāyā.

शिवे कल्याणरूपा च शिवदा च शिवप्रिया।
प्रिये दातरि चाशब्दो शिवा तेन प्रकीर्तिता॥ १२॥
सद्बुद्ध्यधिष्ठातृदेवी विद्यमाना युगे युगे।

पतिव्रता सुशीला च सा सती परिकीर्तिता॥ १३॥

She stands for the welfare of Śiva and is also beloved of Śiva, that is why she is called Śivā. In every aeon she pervades the universe as the great goddess of success. Being a chaste lady, possessing the best of nature, she is called Satī.

यथा नित्यो हि भगवान्नित्या भगवती तथा।
स्वमायया तिरोभूता तत्रेशे प्राकृते लये॥ १४॥
आब्रह्मस्तम्बपर्यन्तं सर्वं मिथ्यैव कृत्रिमम्।
दुर्गा सत्यस्वरूपा सा प्रकृतिर्भगवान्यथा॥ १५॥

As lord Viṣṇu is eternal, similarly the goddess Bhagavatī is also eternal; at the time of dissolution she merges into the body of her lord Kṛṣṇa. Therefore, everything from a straw to Brahmā is all artificial, but like the lord, the goddess Durgā is also truthful.

सिद्धैश्वर्यादिकं सर्वं यस्यामस्ति युगे युगे।
सिद्धादिके भगो ज्ञेयस्तेन सा भगवती स्मृता॥ १६॥

As all the success of riches, the name present in all the aeons, the word *Bhaga* is added to the name of the same goddess forming the word Bhagavatī.

सर्वान्मोक्षं प्रापयति जन्ममृत्युजरादिकम्।
चराचरांश्च विश्वस्थाञ्छर्वाणी तेन कीर्तिता॥ १७॥

The one who bestows salvation on all and the one who is the cause of birth, death and old age of all the creatures on earth is called Śarvāṇī.

मङ्गलं मोक्षवचनं चाशब्दो दातृवाचकः।
सर्वान्मोक्षान्या ददाति सैव स्यात्सर्वमङ्गला॥ १८॥

The word Maṅgala stands for welfare and the आ stands for the giver of the welfare. Therefore she grants welfare to all earning the name of Sarvamaṅgalā.

हर्षे संपदि कल्याणे मङ्गलं परिकीर्तितम्।
तान्ददाति च सर्वेभ्यस्तेन सा सर्वमङ्गला॥ १९॥

The word Maṅgala is used for pleasures, riches and welfare which is bestowed by her on everyone. She is therefore known as Sarvamaṅgalā.

अम्बेति मातृवचनो वन्दने पूजने सदा।
पूजिता वन्दिता माता जगतां तेन साऽम्बिका॥ २०॥
विष्णुभक्ता विष्णुरूपा विष्णोः शक्तिस्वरूपिणी।
सृष्टौ च विष्णुना सृष्टा वैष्णवी तेन कीर्तिता॥ २१॥

The word Ambā is used for mother for adoration and worship. Therefore the one who is worshipped by all is called Ambikā, the devotees of Viṣṇu call her Vaiṣṇavī since she happens to be the form of Viṣṇu, with whose energy the universe is created by Viṣṇu at the time of creation.

गौरः पीते च निर्लिप्ते परे ब्रह्मणि निर्मले।
तस्यात्मनः शक्तिरियं गौरी तेन प्रकीर्तिता॥ २२॥

She is of fair complexion, clad in yellow garments, unattached and spotless. Because she is the energy of the great soul she is called Gaurī.

गुरुः शंभुश्च सर्वेषां तस्य शक्तिः प्रिया सती।
गुरुः कृष्णश्च तन्माया गौरी तेन प्रकीर्तिता॥ २३॥
तिथिभेदे पर्वभेदे कल्पभेदेऽन्यभेदके।
ख्यातौ तेषु च विख्याता पार्वती तेन कीर्तिता॥ २४॥

Śiva happens to be the spouse of Śivā. Lord Kṛṣṇa is also the teacher of all and she happens to be the illusion of Kṛṣṇa. She is therefore called Gaurī, because of the difference in date, difference in mountains, difference in *kalpas* and several other differences. She is thus called Pārvatī.

महोत्सवविशेषे च पर्वन्निति सुकीर्तिता।
तस्याधिदेवी या सा च पार्वती परिकीर्तिता॥ २५॥

During the special occasion, the word *parvan* is used and since she happens to be the goddess of all the sacred occasions, she is called Pārvatī.

पर्वतस्य सुता देवी साविर्भूता च पर्वते।
पर्वताधिष्ठातृदेवी पार्वती तेन कीर्तिता॥ २६॥

More so, because she happens to be the daughter of the mountain, appeared over a mountain and became the goddess of mountains and so she is called Pārvatī.

सर्वकाले सना प्रोक्तो विस्तृते च तनीति च।

सर्वत्र सर्वकाले च विद्यमाना सनातनी॥ २७॥
अर्थः षोडशनाम्नां च कीर्तितश्च महामुने।
यथागमं त्वं वेदोक्तोपाख्यानं च निशामय॥ २८॥

The word *sanā* is used for all times and in its expanded form, *Tanī* is added to it. Therefore since she is found present in all the times at all the places, she was given the name of Sanātanī. O sage I have explained the meaning of all the sixteen names. I am now narrating the relevant story about her and as told in the Vedas. You listen to me.

प्रथमे पूजिता सा च कृष्णेन परमात्मना।
वृन्दावने च सृष्ट्यादौ गोलोके रासमण्डले॥ २९॥

In the earlier times at the beginning of creation, lord Kṛṣṇa adored her in the *Goloka* in *Rāsamaṇḍala* of Vṛndāvana.

मधुकैटभभीतेन ब्रह्मणा सा द्वितीयतः।
त्रिपुरप्ररितेनैव तृतीये त्रिपुरारिणा॥ ३०॥
भ्रष्टश्रिया महेन्द्रेण शापादुर्वाससः पुरा।
चतुर्थे पूजिता देवी भक्त्या भगवती सती॥ ३१॥

Secondly Brahmā adored her getting terrified for Madhu-kaiṭabha. Thirdly lord Śiva adored her at the time of his war with Tripura. Fourthly in the earlier times Mahendra adored her after he was cursed by Durvāsā as a result of which he lost all his riches and glory. Having fallen from glory, he adored the goddess with great devotion.

तदा मुनीन्द्रैः सिद्धेन्द्रैर्देवैश्च मुनिपुंगवैः।
पूजिता सर्वविश्वेषु समभूत्सर्वतः सदा॥ ३२॥

Since then, she was popularly adored by all the sages, the *siddhas*, the gods and the *Ṛsis* everywhere.

तेजस्सु सर्वदेवानां साविर्भूता पुरा मुने।
सर्वे देवा ददुस्तस्यै शस्त्राण्याभरणानि च॥ ३३॥
दुर्गादयश्च दैत्याश्च निहिता दुर्गया तथा।
दत्तं स्वराज्यं देवेभ्यो वरं च यदभीप्सितम्॥ ३४॥

O sage, in the earlier times, she appeared from the lustre of all the gods under the name of Durgā. All the gods presented her with their weapons and ornaments. She killed the Durgā and other demons and bestowed the kingship of word to the gods.

कल्पान्तरे पूजिता सा सुरथेन महात्मना।
राज्ञा च मेधशिष्येण मृन्मय्यां च सरित्तटे॥ ३५॥

With the change of the *kalpa*, king Suratha the disciple of Medha, created an image of the goddess in clay and adored her.

मेषादिभिश्च महिषैः कृष्णसारैश्च गण्डकैः।
छागैरिक्षुसुकूष्माण्डैः पक्षिभिर्बलिभिर्मुने॥ ३६॥
वेदोक्तांश्चैव दत्त्वैवमुपचारांस्तु षोडश।
ध्यात्वा च कवचं धृत्वा संपूज्य च विधानतः॥ ३७॥
राजा कृत्वा परीहारं वरं प्राप यथेप्सितम्।
मुक्तिं संप्राय वैश्यश्च संपूज्य च सरित्तटे॥ ३८॥

The king adored her, offering sheep, buffaloes, deer, rams, goats, sugar-cane, melons and birds as sacrifices, besides sixteen types of other offerings as prescribed in the Vedas. Thereafter, the king held the *kavaca* and offered prayers to the goddess earning the desired boon as a result thereof. A businessman, named Samādhi seated on the river bank, also adored the goddess and achieved salvation.

तुष्टाव राजा वैश्यश्च साश्रुनेत्रः कृताञ्जलिः।
ससर्ज मृन्मयीं तां वै गभीरे निर्मले जले॥ ३९॥

Both the king and Samādhi with their eyes wet with tears and with folded hands adored the goddess and consigned the image of the clay to the water.

मृन्मयीं तामदृष्ट्वा च जलधौतां नराधिपः।
रुरोद च तदा वैश्यस्ततः स्थानान्तरं ययौ॥ ४०॥

Thereafter, the king finding the image of the goddess made in clay getting dissolved in the water started crying and the businessman at once left that place and moved to somewhere else.

त्यक्त्वा देहं च वैश्यस्तु पुष्करे दुष्करं तपः।
कृत्वा जगाम गोलोकं दुर्गादेवीवरेण सः॥ ४१॥
राजा ययौ स्वराज्यं च पूज्यो निष्कण्टकं बली।
भोगं च बुभुजे भूपः षष्टिवर्षसहस्रकम्॥ ४२॥

भार्यां स्वराज्यं संन्यस्य पुत्रे वै कालयोगत:।
मनुर्बभूव सावर्णिस्तप्त्वा वै पुष्करे तप:॥४३॥
इत्येवं कथितं वत्स समासेन यथागमम्।
दुर्गाख्यानं मुनिश्रेष्ठ किं भूय: श्रोतुमिच्छसि॥४४॥

After performing severe *tapas* in Puṣkara, he ended his life and with the grace of the goddess, he achieved *Goloka*. The brave king on the other hand ruled his country for sixty thousand years without interruption. Thereafter, he entrusted the kingdom and his wife to his son, went to Puṣ kara-kṣetra and performed *tapas*. He was then turned into Sāvarṇi Manu. O son, O best of the sages, thus have I narrated to you the entire story of Durgā as described in the scriptures; what else do you want to listen to from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० मनसोपा० दुर्गोपा० दुर्गादिनामव्युत्पत्त्यादिकथनं नाम सप्तपञ्चाशत्तमोऽध्याय:॥५७॥

अथाष्टपञ्चाशत्तमोऽध्यायः

Chapter 58

The Freeing of Tārā and Candramā of the Blemish

नारद उवाच

कस्य वंशोद्भवो राजा सुरथो धर्मिणां वरः।
कथं संप्राप वै ज्ञानं मेधसो ज्ञानिनां वरात्॥ १॥
कस्य वंशोद्भवो ब्रह्मन्मेधसो मुनिसत्तम।
बभूव कुत्र संवादो नृपस्य मुनिना सह॥ २॥

Nārada said - To which race, did Suratha, the best of the religious kings, belong? How could be obtain knowledge from the sage Medhas? O Brāhmaṇa, O best of the sages, in which race was the sage Medhā born? Where did the conversation between the sage and the king take place?

संख्यं बभूव कुत्रास्य वा प्रभो नृपवैश्ययोः।
व्यासेन श्रोतुमिच्छामि वद वेदविदां वर॥ ३॥

O lord, O best of those well-versed in the Vedas, how and where did the king Suratha and the business man, Samādhi, become friends? I would like to listen to the whole story in detail.

नारायण उवाच

अत्रिश्च ब्रह्मणः पुत्रस्तस्य पुत्रो निशाकरः।
स च कृत्वा राजसूयं द्विजराजो बभूव ह॥ ४॥

Nārāyaṇa said - Atri was the son of Brahmā and a son named Candramā was born to him because he was known as the king of the Brāhmaṇas. He performed a *Rājasūya-yajña*.

गुरुपत्न्यां च तारायां तस्याभूच्च बुधः सुतः।
बुधपुत्रस्तु चैत्रश्च तत्पुत्रः सुरथः स्मृतः॥ ५॥

He produced a son named Budha from the wife of Bṛhaspati. Caitra was the son of Budha and Suratha was the son of Caitra.

नारद उवाच

गुरुपत्न्यां च तारायां समभूत्तत्सुतः कथम्।
अहो व्यतिक्रमं ब्रूहि देवस्य च महामुने॥ ६॥

Nārada Said- O' great sage! how could he produce a son from the spouse of Bṛhaspati, becouse this is an outragious act of god. Therefore, please tell me.

नारायण उवाच

संपन्मत्तो महाकामी ददर्श जाह्नवीतटे।
तारां सुरगुरोः पत्नीं धर्मिष्ठां च पतिव्रताम्॥ ७॥
सुस्नातां सुन्दरीं रम्यां पीनोन्नतपयोधराम्।
सुश्रोणीं सुनितम्बाढ्यां मध्यक्षीणां मनोहराम्॥ ८॥
सुदतीं कोमलाङ्गीं च नवयौवनसंयुताम्।
सूक्ष्मवस्त्रपरीधानां रत्नभूषणभूषिताम्॥ ९॥
कस्तूरीबिन्दुना सार्धमधश्चन्दनबिन्दुना।
सिन्दूरबिन्दुना चारुफालमध्यस्थलोज्ज्वलाम्॥ १०॥

Nārāyaṇa said - Once Candramā getting intoxicated with his rich possessions was roaming about on the bank of the Gaṅgā. At that very moment he found the chaste Tārā coming there, who happened to be the wife of Bṛhaspati and was quite noble. She was quite beautiful and had developed breasts, well developed thighs, a

beautiful pelvic region, a slender waist, a charming line of teeth, tender limbs, was youthful and was clad in fine garments. She was adorned with gem-studded ornaments on her head. There was a red spot beside the small spot of sandal-paste on the forehead. The vermilion was adorned on the head at the parting of the hair.

वायुनाऽधोवस्त्रहीनां सकामां रक्तलोचनाम्।
शरत्पार्वणचन्द्रास्यां पक्वबिम्बाधरां वराम्॥ ११॥
सुस्मितां नम्रवक्त्रां च लज्जया चन्द्रदर्शनात्।
गच्छन्तीं स्वगृहं हर्षान्मत्तवारणगामिनीम्॥ १२॥

The lower garment was suddenly removed by air. At that very moment Tārā having red eyes, the face like the full moon of the winter season, the lips resembling ripe wood-apples, moved on wearing a smile on her face, lowering her head with shame. Looking at Candramā she moved on towards her home like an intoxicated elephant.

तां दृष्ट्वा मन्मथाक्रान्तश्चन्द्रो लज्जां जहौ मुने।
पुलकाङ्कितसर्वाङ्गः सकामस्तामुवाच सः॥ १३॥

O sage, on looking at her Candramā was infatuated with passion and shedding his shame and with the hair of his body standing on end, he spoke to her in a passionate tone.

चन्द्र उवाच

योषिच्छ्रेष्ठे क्षणं तिष्ठ वरिष्ठे रसिकासु च।
सुविदग्धे विदग्धानां मनो हरसि संततम्॥ १४॥

Candramā said - O best of the damsel, you are the best of the beautiful ladies. You stop for a moment, O beautiful one, you always steal away the minds of passionate people.

निषेव्य प्रकृतिं जन्मसहस्रं कामसागरे।
तपःफलेन त्वां प्राप बृहच्छ्रोणीं बृहस्पतिः॥ १५॥

O ocean of the passion, Bṛhaspati adored Durgā for a thousand years and as a result of the *tapas* he got a fortunate damsel like you.

अहो तपस्विना सार्धमविदग्धेन वेधसा।
योजिता त्वं रसवती शश्वत्कामातुरा वरा॥ १६॥

But it is surprising that foolish Brahmā gave away a passionate woman like you to an ascetic as a wife.

किं वा सुखं च विज्ञातमविज्ञेषु समागमे।
विदग्धाया विदग्धेन संगमः सुखसागरः॥ १७॥

Therefore what type of pleasure would you be enjoying by keeping the company of that poor ascetic because a passionate lady can remain happy only with a passionate man and thus they are drowned in the ocean of pleasure.

कामेन कामिनी त्वं च दग्धाऽसि व्यर्थमीश्वरि।
कर्मणा वात्मदोषाद्वा को जानाति मनः स्त्रियाः॥ १८॥
दिने दिने वृथा याति दुर्लभं नवयौवनम्।
नवीनयौवनस्थाया वृद्धेन स्वामिना तव॥ १९॥

O goddess, you being the passionate one, are suffering from the pain of passion uselessly. Or this could be due to the turn of destiny. Because who can know the mind of a lady? You are quite youthful and therefore your youthfulness is getting wasted day by day.

शश्वत्तपस्यायुक्तश्च कृष्णमात्मानमीप्सितम्।
स्वप्ने जागरणे वाऽपि ध्यायन्नास्ते बृहस्पतिः॥ २०॥
सर्वकामरसज्ञा त्वं निष्कामं काममीप्सितम्।
ध्यायन्ती कामुकी शश्वद्यूनां शृङ्गारमात्मनि॥ २१॥
अन्यश्च त्वन्मनः कामो भिन्नं त्वद्भर्तुरीप्सितम्।
ययोश्च भिन्नौ विषयौ का प्रीतिः संगमे तयोः॥ २२॥

Bṛhaspati always remains engrossed in *tapas*. Whether sleeping or awake he adores his lord Kṛṣṇa; he is free from desires but on the other hand you are filled with passion. You are, therefore, quite passionate and remaining so, you always are attracted towards beautiful persons. Your mind is attracted towards passion but the aim of the life of your husband is entirely different. If the couple whose minds movements are differently placed, how can they enjoy the life?

वसन्ती पुष्पतल्पे च गन्धचन्दनचर्चिते।
मोदस्व मां गृहीत्वा त्वं वसन्ते माधवीवने॥ २३॥

सुगन्ध्युत्फुल्लकुसुमे निजेन चन्दने वने।
भवती युवती भाग्यवती तत्रैव मोदताम्॥ २४॥
चन्दने चम्पकवने शीतचम्पकवायुना।
रम्ये चम्पकतल्पे च क्रीडां कुरु मया सह॥ २५॥

Therefore, in the spring season, in the forest of Mādhavī creepers and on a bed of flowers, sprinkled with sandal-paste, you can enjoy my company here in this secluded forest of sandal-wood, having an abundance of fragrant flowers. You being a fortunate lady should enjoy my company on the flower-beds. After enjoying here we can move on to the garden of *campaka* flowers there.

रम्यायां मलयद्रोण्यां मन्दचन्दनवायुना।
रामे रम मया सार्धमतीव निर्जने वने॥२६॥

O beautiful one, you enjoy my company in the caves of Mandrācala mountain located at the lonely spots.

स्वर्णरेखातटवने नर्मदापुलिने शुभे।
सुराणां वाञ्छितस्थाने रतिं कुरु मया सह॥२७॥

O virtuous one, you enjoy my company in the forest of Svarṇarekhā on the bank of river Narmadā which place is desired by the gods.

इत्युक्त्वा मदनोन्मत्तो मदनाधिकसुन्दरः।
पपात चरणे देव्या मन्दा मन्दाकिनीतटे॥ २८॥
निरुद्धमार्गा चन्द्रेण शुष्ककण्ठौष्ठतालुका।
अभीतोवाच कोपेन रक्तपङ्कजलोचना॥ २९॥

Thus the foolish Candramā desired to carry her on the back of Mandākinī which place was quite beautiful. Thus speaking he fell at the feet of the goddess Tārā. With the obstruction thus created by Candramā, the throat, lips and tongue of Tārā dried up and her eyes became red like the red lotus flower. Thereafter she became fearless and spoke in anger.

तारोवाच

धिक् त्वां चन्द्र तृणं मन्ये परस्त्रीलम्पटं शठम्।
अत्रेरभाग्यात्त्वं पुत्रो व्यर्थं ते जन्म जीवनम्॥ ३०॥

Tārā said - O Candramā, disgrace to you. I treat you like a straw because you are crooked and are attracted towards the wives of others. It was a disgrace on Atri having got you as a son because your life and birth are of no consequence.

अरे कृत्वा राजसूयमात्मानं मन्यसे बली।
बभूव पुण्यं ते व्यर्थं विप्रस्त्रीषु च यन्मनः॥ ३१॥

O wicked person, you think yourself to be all powerful after performing the *Rājasūya-yajña*. All your *tapas* has become infructuous by your getting attracted towards the wife of a Brāhmaṇa.

यस्य चित्तं परस्त्रीषु सोऽशुचिः सर्वकर्मसु।
न कर्मफलभाक्पापी निन्द्यो विश्वेषु सर्वतः॥ ३२॥

Because he whose mind is attracted towards the wives of others, is considered to be an unchaste person. Not only this, such a great sinner is denounced the world over and is deprived of the reward of his good deeds.

सतीत्वं मे नाशयसि यक्ष्मग्रस्तो भविष्यसि।
अत्युच्छ्रितो निपतनं प्राप्नोतीति श्रुतौ श्रुतम्॥ ३३॥

In case you defile my chastity then you will suffer from the disease of consumption. This has been ordained in the Vedas. The one who rises up is sure to fall.

दुष्टानां दर्पहा कृष्णो दर्पं ते निहनिष्यति।
त्यज मां मातरं वत्स सत्यं ते शं भविष्यति॥ ३४॥

Lord Kṛṣṇa who shatters the pride of the wicked people will also destroy your pride. Therefore, O son, I am like your mother. You leave me alone. I am speaking out the truth and this will bestow welfare for you.

इत्युक्त्वा तारका साध्वी रुरोद च मुहुर्मुहुः।
चकार साक्षिणं धर्मं सूर्यं वायुं हुताशनम्॥ ३५॥
ब्रह्माणं परमात्मानमाकाशं पवनं धराम्।
दिनं रात्रिं च संध्यां च सर्वं सुरगणं मुने॥ ३६॥

Thus speaking, the chaste Tārā cried aloud again and again and invoked Dharma, Sūrya, Vāyu, Agni, Brahmā, the great soul, the sky, the wind god, the earth, day and night, *sandhyā* and all the gods as witnesses.

तारकावचनं श्रुत्वा न भीतः स चुकोप ह।
करे धृत्वा रथे तूर्णं स्थापयामास सुन्दरीम्॥ ३७॥
रथं च चालयामास मनोयायी मनोहरम्।
मनोहरां गृहीत्वा तां स च रेमे मनोहरः॥ ३८॥

O sage, on hearing these words of Tārā, Candramā was not all afraid, but on the other hand he became enraged. He caught her with both hands and placed her in the chariot. Candramā enjoyed her company.

विस्पन्दके सुरवने चन्दने पुष्पभद्रके।
पुष्करे च नदीतीरे पुष्पिते पुष्पकानने॥ ३९॥
सुगन्धिपुष्पतल्पे च पुष्पचन्दनवायुना।
निर्जने मलयद्रोण्यां स्निग्धचन्दनचर्चिते॥ ४०॥
शैले शैले नदे नद्यां शृङ्गारं कुर्वतोस्तयोः।
गतं वर्षशतं हर्षान्मुहूर्तमिव नारद॥ ४१॥

They enjoyed each other's company on the bank of Puṣpabhadrā river, in the sandal-wood forest named Vispandaka, on the bank of Puṣ kara-kṣetra in the lands of blossoming flowers, on the bed of roses scented with flowers, the secluded places in the Malaya mountain, on the forest of sandal-wood trees, in the banks of rivers and streams. He continued the love sport for a hundred years which were spent like a *muhūrta*.

बभूव शरणापन्नो भीतो दैत्येषु चन्द्रमाः।
तेजस्विनि तथा शुक्रे तेषां च बलिनां गुरौ॥ ४२॥
अभयं च ददौ तस्मै कृपया भृगुनन्दनः।
गुरुं जहास देवानां स्वविपक्षं बृहस्पतिम्॥ ४३॥

Thereafter, Candramā getting terrified by the gods went to Śukra, the teacher of the demons to take refuge with him. Śukra then provided him shelter taking pity on him. He then started making fun of Bṛhaspati who happened to be his enemy.

सभायां जहसुर्हृष्टा बलिनो दितिनन्दनाः।
अभयं च ददुस्तस्मै भीताय च कलङ्किने॥ ४४॥
सतीसतीत्वध्वंसेन पापिष्ठे चन्द्रमण्डले।
बभूव शशरूपं च कलङ्कं निर्मले मलम्॥ ४५॥

In the court of the demons, intoxicated with pride they provided shelter to terrified Candramā who was filled with blemish and made fun of Bṛhaspati. Because defiling of the chastity of a chaste lady, Candramā earned a black spot in disk.

उवाच तं महाभीतं शुक्रो वेदविदां वरः।
हितं तथ्यं वेदयुक्तं परिणामसुखावहम्॥ ४६॥

Thereafter, Śukra well-versed in the Vedas spoke to the terrified Candramā, the truthful words full of welfare which were according to the Vedas and resulted in delight.

शुक्र उवाच

त्वमहो ब्रह्मणः पौत्रोऽप्यत्रेर्भगवतः सुतः।
दुर्नीतं कर्म ते पुत्र नीचवन्न यशस्करम्॥ ४७॥

Śukra said - You are the grandson of Brahmā and the son of sage Atri; you have acted like the wicked people and it is not graceful.

राजसूयस्य सुफले निर्मले कीर्तिमण्डले।
सुधाराशौ सुराबिन्दुरूपमङ्कमुपार्जितम्॥ ४८॥
त्यज देवगुरोः पत्नीं प्रसूमिव महासतीम्।
धर्मिष्ठस्य वरिष्ठस्य ब्राह्मणानां बृहस्पतेः॥ ४९॥
शंभोः सुराणामीशस्य गुरुपुत्रस्य वेधसः।
पौत्रस्याङ्गिरसो नित्यं ज्वलतो ब्रह्मतेजसा॥ ५०॥

After performing the *Rājasūya-yajña*, you had earned a great glory but that collection of nectar has vanished like a drop of wine, earning you the blemish. I want that you should leave the wife of Bṛhaspati, the priest of the gods. She is like your mother and quite a chaste lady. Bṛhaspati is the best of the noble people and also the best of the Brāhmaṇas. Śiva is the lord of the gods and Brahmā happens to be the son of his Guru, Bṛhaspati who happens to be his grandson and the son of Aṅgirā who always shines with eternal lustre.

शत्रोरपि गुणा वाच्या दोषा वाच्या गुरोरपि।
इति सद्वंशजातानां स्वभावं च सतामपि॥ ५१॥

One should speak out the virtues of the enemies and the failings of his teacher. This is

the nature of the people who are born in the noble race.

स शत्रुर्मे सुरगुरुः परो विश्वे निशाकर।
तथाऽपि सहजाख्यानं वर्णितं धर्मसंसदि॥५२॥
यत्र लोकाश्च धर्मिष्ठास्तत्र धर्मः सनातनः।
यतो धर्मस्ततः कृष्णो यतः कृष्णस्ततो जयः॥५३॥

O lord of the night, though Bṛhaspati, the priest of the gods, is my enemy in the universe, still he is of a noble character and one should not forget it. Wherever the noble people reside, the eternal Dharma resides there. Wherever Dharma resides Kṛṣṇa too dwells there and wherever there is Kṛṣṇa victory is always found there.

गौरेकं पञ्च च व्याघ्री सिंही सप्त प्रसूयते।
हिंसका प्रलयं यान्ति धर्मो रक्षति धार्मिकम्॥५४॥
देवाश्च गुरवो विप्राः शक्ता यद्यपि रक्षितुम्।
तथाऽपि नहि रक्षन्ति धर्मघ्नं पापिनं जनम्॥५५॥
कुलटाविप्रपत्नीनां गमने सुरविप्रयोः।
ब्रह्महत्याषोडशांशपातकं च भवेद्ध्रुवम्॥५६॥
तासामुपस्थितानां च गमने तच्चतुर्थकम्।
त्यागे धर्मो नास्ति पापमित्याह कमलोद्भवः॥५७॥

The cow litters one calf, the tigress litters five and a lioness litters seven, the terrific people are destroyed. Therefore, Dharma alone protects the religious people. Though the gods, the teacher and the Brāhmaṇas are unable to protect themselves, yet the one who is deprived of the Dharma is never protected by anyone. If one enjoys the company of the wives of Brāhmaṇas and wicked women, he earns the sixteenth part of the sin of *Brahmahatyā* but in case the women offer themselves for the purpose, one earns only one fourth of the sin of *Brahmahatyā*.

To discard them is neither sinless nor sinful. This has been ordained by Brahmā.

विप्रपत्नीसतीनां च गमनं वै बलेन चेत्।
ब्रह्महत्याशतं पापं भवेदेव श्रुतौ श्रुतम्॥५८॥
धर्मे चर महाभाग ब्राह्मणीं त्यज सांप्रतम्।
कृत्वानुतापं पापाच्च निवृत्तिस्तु महाफला॥५९॥

But to enjoy the company of a Brāhmaṇa woman forcefully, one earns the sin of a hundred *Brahmahatyās*. This has been ordained in the Vedas. Therefore, O noble person, you move according to *Dharma* and leave this Brāhmaṇa woman. You should repent for the sin you have already committed, because it is better to relieve oneself of the sin.

उपायेन च ते पापं दूरीभूतं भवेन्ननु।
शरणागतभीतस्य मयि देवस्य धर्मतः॥६०॥
शस्त्रहीनं च भीतं च दीनं च शरणार्थिनम्।
यो न रक्षत्यधर्मिष्ठः कुम्भीपाके वसेद्ध्रुवम्॥६१॥

You can be relieved of your sin by other means also. Getting terrified you have come to take refuge with me inspite of you being a god. Therefore, it is my duty to protect you. Because he who does not protect a person without arms, a terrified person, a miserable person and the one who takes refuge, such an irreligious person falls into the *kumbhīpāka* hell.

राजसूयशतानां च रक्षिता लभते फलम्।
परमेश्वरयुक्तश्च धर्मेण स भवेदिह॥६२॥

But in case he protects him, he earns the merit of performing a hundred *Rājasūya-yajñas* besides achieving immense riches and pleasures in the world.

इत्युक्त्वा वै दैत्यगुरुः स्वर्गे मन्दाकिनीतटे।
स्नात्वा तं स्नापयामास विष्णुपूजां चकार सः॥६३॥

Thus speaking the teacher Śukrācārya took his bath in the river Mandākinī and made Candramā also to do so. Thereafter, he adored lord Viṣṇu.

विष्णुपादाब्जजातेन तत्रैवेद्यं शुभप्रदम्।
गङ्गोदकेन पुण्येन भोजयामास चन्द्रकम्॥६४॥
क्रोडे कृत्वा तु तं भीतं लज्जितं पापकर्मणा।
कुशहस्तस्तमित्यूचे स्मारं स्मारं हरिं मुने॥६५॥

Thereafter he offered the sacred Gangā-water of Viṣṇu's feet, offering the *naivedya* to him. O' sage, thereafter, Śukra took the terrified Candramā in his lap and placing the *kuśa*-grass in his hand, he made him recite the name of the lord repeatedly.

शुक्र उवाच

यद्यस्ति मे तप: सत्यं सत्यं पूजाफलं हरे:।
सत्यं व्रतफलं चैव सत्यं सत्यवच: फलम्॥६६॥
तीर्थस्नानफलं सत्यं सत्यं दानफलं यदि।
उपवासफलं सत्यं पापान्मुक्तो भवान्भवेत्॥६७॥

Śukra said - In case I have performed my *tapas* truly, in case the adoration of Hari is truthful, it is true to have the reward of performing *vrata*, one gets a truthful reward by speaking the truth, it is truthful to have a bath at the holy places, it is truthful to have the reward by the performing of charity and it is truthful to have the reward of fasting, then Candramā should be freed from all his sins.

विप्रं त्रिसंध्यहीनं च विष्णुपूजाविहीनकम्।
तदाप्नोतु महाघोरं चन्द्रपापं सुदारुणम्॥६८॥

The sin accrued from the heinous sin committed by Candramā should befall on a Brāhmaṇa who does not perform *sandhyā* thrice a day, the one who is deprived of the adoration of lord Viṣṇu.

स्वभार्यावञ्चनं कृत्वा य: प्रयाति परस्त्रियम्।
स यातु नरकं घोरं चन्द्रपापेन पातकी॥६९॥

The one who enjoys the wives of others, cheating his own wives, such as a sinful person, relieves the sin of Candramā and falls into terrific hell.

वाचा वा ताडयेतकान्तं दु:शीला दुर्मुखा च या।
सा युगं चन्द्रपापेन यातु लालामुखं ध्रुवम्॥७०॥
अनैवेद्यं वृथान्नं च यश्च भुङ्क्ते हरेर्द्विज:।
स यातु कालसूत्रं च चन्द्रपापाच्चतुर्युगम्॥७१॥

A wicked woman who antagonises her husband by speaking harsh words, would fall in to terrific *Lālāmukha* hell because of the sin of Candramā. If a Brāhmaṇa eats without offering food first to lord Viṣṇu, he falls in to *kālasūtra* hell because of the sin of Candramā and shall remain there to the end of four *yugas*.

अम्बुवीच्यां भूखननं य: करोति नराधम:।
चन्द्रपापाद्युगशतं कालसूत्रं च गच्छतु॥७२॥
स्वकान्तं वञ्चयित्वा च या याति परपुरुषम्।
सा यातु वह्निकुण्डं च चन्द्रपापाच्चतुर्युगम्॥७३॥

A wiked person who digs the earth at a prohibited place, he falls into the kālasūtra hell because of the sin of Candramā. If a lady goes to some other person depriving of her own husband, she falls into *Agnikuṇḍa* hell because of the sin of Candramā and remains there for four *yugas*.

कीर्तिं करोति रजसा परकीर्तिं विलुप्य च।
स युगं चन्द्रपापेन कुम्भीपाकं च गच्छतु॥७४॥

The one who gets infatuated with greed, deprives others of their legitimate glory and glorifies himself and he falls into the *kumbhīpāka* hell because of the sin in Candramā.

पितरं मातरं भार्यां यो न पुष्णाति पातकी।
स्वगुरुं चन्द्रपापेन यातु चण्डालतां ध्रुवम्॥७५॥

Such of the persons as does not maintain his parents, wife and teachers, becomes a *Cāṇḍāla* under the influence of the sin of Candramā.

कुलटान्नमवीरान्नमृतुस्नातान्नमेव च।
योऽश्नाति चन्द्रपापं च यातु तं पापिनं ध्रुवम्॥७६॥
स यातु तेन पापेन कुम्भीपाकं चतुर्युगम्।
तस्मादुत्तीर्य चाण्डालीं योनिमाप्नोति पातकी॥७७॥

The one who consumes the food of a wicked woman, a woman having no son, a woman in period, such a sinner, because of the sin of Candramā, has to remain in the *kumbhīpāka* hell for four *yugas* and then is reborn as a *Cāṇḍāla*.

दिवसे यो ग्राम्यधर्मं महापापी करोति च।
यो गच्छेत्कामत: कामी गुर्विणीं वा रजस्वलाम्॥७८॥
तं यातु चन्द्रपापं च महाघोरं च पापिनम्।
स यातु तेन पापेन कालसूत्रं चतुर्युगम्॥७९॥

The sinners who cohabits during the day with passionate intentions and enjoys the company of a pregnant woman or a woman in period, such a sinner has to suffer for the sin of Candramā and has to fall into *kālasūtra* hell where he has to remain for four *yugas*.

मुखं श्रोणीं स्तनं योनिं यः पश्यति परस्त्रियाः।
कामतः कामदग्धश्च यातु तं चन्द्रकल्मषम्॥८०॥
स यातु लालाभक्ष्यं च चन्द्रपापाच्चतुर्युगम्।
तस्मादुत्तीर्य भवतु चाण्डालोऽन्धो नपुंसकः॥८१॥

Such a person who casts a passionate glance at the face of others' wives, her body or breasts, he earns the sin of Candramā and because of that, he remains in *Lālābhakṣya* hell for four *yugas*. Thereafter, he is born as a blind *Cāṇḍāla* and impotent.

कुहूपूर्णेन्दुसंक्रान्तिचतुर्दश्यष्टमीषु च।
मांसं मसूरं लकुचं यश्च भुङ्क्ते हरेर्दिने॥८२॥
कुरुते ग्राम्यधर्मं च यातु तं चन्द्रकिल्विषम्।
चतुर्युगं कालसूत्रं तेन पापेन गच्छतु॥८३॥

The one who consumes meat, lentil[1] and *lakuca*[2] or cohabits during the day of Amāvāsyā, Pūrṇimā, Caturdaśī, Aṣṭamī and Sunday, he earns the sin of Candramā and remains in the *kālasūtra* hell for four *yugas*.

तस्मादुत्तीर्य चाण्डालीं योनिमाप्नोतु पातकी।
सप्तजन्मसु सद्रोगी दरिद्रः कुब्ज एव च॥८४॥

Such a sinful person then becomes a *Cāṇḍāla* and remains infested with diseases, a pauper and a hunch-back for seven births.

एकादश्यां च यो भुङ्क्ते कृष्णाजन्माष्टमीदिने।
शिवरात्रौ महापापी यातु तं चन्द्रपातकम्॥८५॥

The one who takes food on *Ekādaśī*, the birthday of lord Kṛṣṇa and Śivarātri, he earns the sin of Candramā.

स यातु कुम्भीपाकं च यावदिन्द्राश्चतुर्दश।
तेन पापेन चाप्नोतु चाण्डालीं योनिमेव च॥८६॥

He remains in the *kumbhīpāka* hell for the period equivalent to the life of fourteen Indras and because of the same sin, he is reborn as a *Cāṇḍāla*.

ताम्रस्थं दुग्धमाध्वीकमुच्छिष्टं घृतमेव च।
नारिकेलोदकं कांस्ये दुग्धं सलवणं तथा॥८७॥
पीतशेषजलं चैव भुक्तशेषं तथौदनम्।
असकृच्चौदनं भुङ्क्ते सूर्ये नास्तंगते द्विजः॥८८॥
तं यातु चन्द्रपापं च दुर्निवारं च दारुणम्।
स यातु तेन पापेन चान्धकूपं चतुर्युगम्॥८९॥

The one who consumes milk in a copper vase or the wine of Elloopa tree[3], *ghee*, coconut water in a bronze vase, milk with salt, the left-over of water and food or the one who consumes cooked rice again and again before the sunset, attracts the great sin of Candramā and because of that sin he falls into the *andhakūpa* hell where he remains for four *yugas*.

स्वकन्याविक्रयी विप्रो देवलो वृषवाहकः।
शूद्राणां शवदाही च तेषां वै सूपकारकः॥९०॥
अश्वत्थतरुघाती च विष्णुवैष्णवनिन्दकः।
तं यातु चन्द्रपापं च दारुणं पापिन भृशम्॥९१॥

A Brāhmaṇa who sells away his daughter, the priest of a temple, one who mounts a bull, burns the body of Śūdras and eats with them or cooks for them, the one who cuts away the *pīpala* tree or denounces Viṣṇu and Vaiṣṇavas, such a sinner attracts the terrific sin of Candramā.

स यातु तस्मात्पापाच्च तप्तसूर्मीं च पातकी।
शश्वद्दग्धो भवतु स यावदिन्द्राश्चतुर्दश॥९२॥

Because of that sin he falls into *Taptasūrmī* hell and remains there up to the life of fourteen Indras, where he always remains burning.

तस्मादुत्तीर्य चाण्डालीं योनिमाप्नोतु पातकी।
सप्तजन्मसु चाण्डालो वृषभः पञ्चजन्मसु॥९३॥
गर्दभो जन्मशतकं सूकरः सप्तजन्मसु।
तीर्थध्वाङ्क्षः सप्तसु वै विट्कृमिः पञ्चजन्मसु।
जलौका जन्मशतकं शुचिर्भवतु तत्परम्॥९४॥

While coming out of it, he is transformed into a *Cāṇḍāla*. He is reborn a *Cāṇḍāla* seven times, a bull during seven births and an ass for a hundred births, a pig for seven births, a crow in

1. Ervaylens
2. *Lakucaḥ kṣudrapanasaḥ* (A. Lacoochaii)
3. Bassia Latifolia

holy places for seven births, an insect of refuse for five births, a leech for a hundred births and is purified thereafter.

वृथामांसं च यो भुङ्क्ते स्वार्थं पाकान्नमेव च।
तददत्तं महापापी प्राप्नुयाच्चन्द्रपातकम्॥ ९५॥

He who uselessly consumes meat or consumes food without having been given by anyone, earns the sin of Candramā.

स यातु चन्द्रपापेन चासिपत्रं चतुर्युगम्।
ततो भवतु सर्पश्च पशुः स्यात्सप्तजन्मसु॥ ९६॥

Because of this sin he has to remain in the *Asipatra* hell for four *yugas*. Thereafter, he becomes a snake for seven births and an animal thereafter.

विप्रो वार्धुषिको यो हि योनिजीवी चिकित्सकः।
हरेर्नाम्नां च विक्रेता यश्च वा स्वाङ्गविक्रयी॥ ९७॥
स्वधर्मकथकश्चैव यश्च स्वात्मप्रशंसकः।
मषीजीवी धावकश्च कुलटापोष्य एव च॥ ९८॥
तं यातु चन्द्रपापं च चन्द्रो भवतु विज्वरः।
न यातु तेन पापेन शूलप्रोतं सुदारुणम्॥ ९९॥
तत्र विद्धो भवतु स यावदिन्द्राश्चतुर्दश।
ततो दरिद्रो रोगी च दीक्षाहीनो नरः पशुः॥ १००॥

A Brāhmaṇa who receives interest or earns livelihood by illegitimate means or by becoming a physician or sells away his limbs or sells away his *Dharma*, praises himself, earns his livelihood by selling ink, serves as a messenger, is maintained by a wicked woman, he earns the sin of Candramā who is freed from his sin. Because of that sin he falls into the *Śūlaprota* hell and he remains there up to the life of fourteen Indras. Thereafter he is born as a pauper, a person with diseases and a human like an animal.

लाक्षामांसरसानां च तिलानां लवणस्य च।
अश्वानां चैव लोहानां विक्रेता नरघातकः॥ १०१॥
विप्रः कुलालः चौरश्च यातु तं चन्द्रपातकम्।
स यातु तेन पापेन क्षुरधारं सुदुःसहम्॥ १०२॥
तत्र च्छिन्नो भवतु स यावदिन्द्रसहस्रकम्।
तस्मादुत्तीर्य स भवेत्सृगालः सप्तजन्मसु॥ १०३॥
सप्तजन्मसु मार्जारो महिषो जन्मपञ्चकम्।
सप्तजन्मसु भल्लूकः कुक्करः सप्तजन्मसु॥ १०४॥
मत्स्यश्च जन्मशतकं कर्कटी जन्मपञ्चकम्।
गोधिका जन्मशतकं गर्दभः सप्तजन्मसु॥ १०५॥
सप्तजन्मसु मण्डूकस्ततः स्यान्मानवोऽधमः।
चर्मकारश्च रजकस्तैलकारश्च वर्द्धकिः॥ १०६॥
नाविकः शवजीवी च व्याधश्च स्वर्णकारकः।
कुम्भकारो लोहकारस्ततः क्षत्रस्ततो द्विजः॥ १०७॥

The one who sells lac, meat, juice, sesamum, salt, horses, iron is a killer of human beings or the one who works as a potter, or the one who steals, such a Brāhmaṇa earns the sin of Candramā and falls into *Kṣuraghāra* hell, which is quite terrific and unbearable and he remains there up to the time of a thousand Indras, where he gets shattered. After coming out of that, he is born as a jackal for seven births. Thereafter he is born as a cat for seven births, a buffalo for five births, a bear for seven births, a dog for seven births, a fish for a hundred births, a cancer for five births, a lizard for a hundred births and an ass for seven births, a frog for seven births and thereafter he is born as a degraded human like a cobbler, a washerman, an oil man, a carpenter, a gardener, the one who earns his livelihood out of dead bodies, a hunter, a goldsmith, a potter, an iron-smith and thereafter he is born as a Kṣatriya and then a Brāhmaṇa.

इति चन्द्रं शुचिं कृत्वा समुवाच तु तारकाम्।
त्यक्त्वा चन्द्रं महासाध्वि गच्छ कान्तमिति द्विजः॥ १०८॥

Thus by purifying Candramā, Śukra said to Tārā, "O chaste lady, you better go back to your husband leaving Candramā."

प्रायश्चित्तं विना पूता त्वमेवं शुद्धमानसा।
अकामा या बलिष्ठेन न स्त्री जारेण दुष्यति॥ १०९॥

Because you are pure at heart you will be purified even without repentance. A lady who is not passionate remains pure even with the advances of an undesirable person.

इत्येवमुक्त्वा शुक्रश्च चन्द्रं वा तारकां सतीम्।
सस्मितां सस्मितं चैव चकार च शुभाशिषः॥ ११०॥

Thus speaking smilingly to the chaste Tārā, and Candra, Śukra blessed both of them.

इति श्रीब्रह्मवैवर्तमहापुराणे प्रकृति० नारदना० दुर्गोपा० ताराचन्द्रयोर्दोषनिवारणं नामाष्टपञ्चाशत्तमोऽध्यायः॥ ५८॥

अथैकोनषष्टितमोऽध्यायः

Chapter– 59

Bṛhaspati Travels to Kailāsa

नारद उवाच

बृहस्पतिः किं चकार तारकाहरणान्तरे।

कथं संप्राप तां साध्वीं तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said - What did Bṛhaspati do after the abduction of Tārā? How did he get her back? You kindly tell me.

नारायण उवाच

दृष्ट्वा विलम्बं ताराया: स्नान्त्याश्चापि गुरुः स्वयम्।

प्रस्थायामास शिष्यमन्वेषार्थं च जाह्नवीम्॥ २॥

Śrī Nārāyaṇa said- When Bṛhaspati realised that Tārā who had gone for a bath to the river had not returned for long, he sent one of his disciples to the bank of the Gaṅgā to search for her.

शिष्यो गत्वा च तद्वृत्तं ज्ञात्वा वै लोकवक्त्रतः।

रुदन्नुवाच स्वगुरुं तारकाहरणं मुने॥ ३॥

O sage, the disciple went there and he heard the news from the very mouths of the people there. He returned from the place and while crying narrated the story of the abduction of Tārā to his teacher.

श्रुत्वा सुरगुरुर्वार्त्तां शशिना च प्रियां हृताम्।

मुहूर्तं प्राप मूर्छां च ततः संप्राप्य चेतनाम्॥ ४॥

रुरोदोच्चैः सशिष्यश्च हृदयेन विदूयता।

शोकेन लज्जयाविष्टो विललाप मुहुर्मुहुः॥ ५॥

The sage Bṛhaspati, on realising that his dear Tārā had been abducted by Candramā, fainted. After sometime, he regained consciousness and expressing his heart-felt grief with his pupil he started crying with grief and shame. He lamented with grief and shame unceasingly.

उवाच शिष्यान्संबोध्य नीतिं च श्रुतिसंमताम्।

साश्रुनेत्रः साश्रुनेत्राञ्छोकार्तः शोककर्शितान्॥ ६॥

Thereafter addressing the disciple he spoke out the words which were sanctified by the Vedas. With his words all the pupils were grief-stricken and tears started flowing from their eyes.

बृहस्पतिरुवाच

हे वत्साः केन शप्तोऽहं न जाने कारणं परम्।

दुःखं धर्मविरुद्धो यः स प्राप्नोति न संशयः॥ ७॥

Bṛhaspati said - O sons, who has cursed me like this? I am not aware of any reason for the same because misfortune comes only to a person who acts against *dharma*. There is no doubt about it.

यस्य नास्ति सती भार्या गृहेषु प्रियवादिनी।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ ८॥

A house which there is no chaste lady speaking sweet words, one should leave that house and retire to the forest, because for him the forest and the house would be alike.

भावानुरक्ता वनिता हृता यस्य च शत्रुणा।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ ९॥

He whose beloved wife is abducted by someone, should retire to the forest because for him the house and the forest would be the same.

सुशीला सुन्दरी भार्या गता यस्य गृहादहो।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ १०॥

दैवेनापहृता यस्य पतिसाध्या पतिव्रता।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ ११॥

यस्य माता गृहे नास्ति गृहिणी वा सुशासिता।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ १२॥

प्रियाहीनं गृहं यस्य पूर्णं द्रविणबन्धुभिः।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ १३॥

Alas! The one from whose house a chaste lady departs, he should at once go to the forest

because for him the forest and the home are similar. By the turn of destiny if the chaste wife of someone is abducted, he should go to the forest because for him there is no difference between the forest and the home. The one in whose house there is no mother or a disciplined wife, for him the forest and the house are alike and he should therefore leave for the forest. A house in which there are enough of people and riches but has no beloved wife, he should go to the forest because for him the forest and the house are alike.

भार्याशून्या वनसमा: सभार्याश्च गृहा गृहा:।
गृहिणी च गृहं प्रोक्तं न गृहं गृहमुच्यते।। १४।।

A house without a wife is like a forest and the house in which the house wife stays can be called a house in reality because the wife only represents the house and the house alone cannot be called a house.

अशुचि: स्त्रीविहीनश्च दैवे पित्र्ये च कर्मणि।
यदह्वा कुरुते कर्म न तस्य फलभाग्भवेत्।। १५।।

Therefore a person without a wife is considered to be unchaste for performing the rites of manes and whatever actions are performed by him during the day are of no consequence.

दाहिकाशक्तिहीनश्च यथा मन्दो हुताशन:।
प्रभाहीनो यथा सूर्य: शोभाहीनो यथा शशी।। १६।।
शक्तिहीनो यथा जीवो यथा चात्मा तनुं विना।
विनाधारं यथाधेयो यथेश: प्रकृतिं विना।। १७।।

As the fire without the flames, the sun without the lustre, the moon without the shine, the human without the strength, the body without the soul, the person without the base, similarly Īśa without Prakṛti is of no consequence.

न च शक्तो यथा यज्ञ: फलदां दक्षिणां विना।
कर्मणां च फलं दातुं सामग्री मूलमेव च।। १८।।

O Brāhmaṇa, as the *yajña* is of no consequence without *dakṣiṇā* so the main part of the *yajña* becomes infructuous without the material for performing *yajña*.

विना स्वर्णं स्वर्णकारो यथाऽशक्त: स्वकर्मणि।
यथाऽशक्त: कुलालश्च मृत्तिकां च विना द्विज।। १९।।
तथा गृही न शक्तश्च संततं सर्वकर्मणि।
गृहाधिष्ठातृदेवीं च स्वशक्तिगृहिणीं विना।। २०।।

Or the goldsmith is unable to perform without gold or a potter is unable to create vases without clay, similarly a household is of no consequence without its supreme goddess (the house wife). Without the house wife, he is unable to perform his household duties.

भार्यामूला: क्रिया: सर्वा भार्यामूला गृहास्तथा।
भार्यामूलं सुखं सर्वं गृहस्थानां गृहे सदा।। २१।।

Because all the actions in a household can be complete only with the help of the house wife alone. All the houses become alive with the presence of the house wife. Therefore the house-holder achieves pleasures only through the house wife.

भार्यामूल: सदा हर्षो भार्यामूलं च मङ्गलम्।
भार्यामूलश्च संसारो भार्यामूलं च सौरभम्।। २२।।
यथा रथश्च रथिनां गृहिणां च तथा गृहम्।
सारथिस्तु यथा तेषां गृहिणां च तथा प्रिया।। २३।।

One achieves pleasures only by means of the house wife and all the welfare eminates from her. Therefore the house wife represents the entire universe. Pleasure also is derived from the house wife. As a chariot is driven by the charioteer, similar is the case with the household. As the charioteer drives the chariot similarly the household is run by the house wife.

सर्वरत्नप्रधानं च स्त्रीरत्नं दुष्कुलादपि।
गृहीता सा गृहस्थेनैवेत्याह कमलोद्भव:।। २४।।

Therefore the house wife happens to be the best of all the jewels. She should be taken away from the lower races by the house holder. This has been ordained by Brahmā.

यथा जलं विना पद्मं पद्मं शोभां विना यथा।
तथैव पुंसां स्वगृहं गृहिणां गृहिणीं विना।। २५।।

As the lotus loses its lustre without the water, similarly the householder has no grace without the house wife.

इत्येवमुक्त्वा स गुरुः प्रविवेश गृहं मुहुः।
गृहाद्बहिर्निःससार भूयो भूयः शुचाऽन्वितः॥ २६॥
मुहुर्मुहुश्च मूर्च्छां च चेतनां समवाप सः।
भूयो भूयो रुरोदोच्चैः स्मारं स्मारं प्रियागुणान्॥ २७॥

Thus speaking the sage Bṛhaspati went inside the house and at once he came out from the same. In utter grief he behaved like this again and again. He repeatedly fainted and regained consciousness. Having been reminded of the qualities of his beloved, he started crying again and again.

अथान्तरे महाज्ञानी ज्ञानिभिश्च प्रबोधितः।
सच्छिष्यैर्मुनिभिश्चान्यैः पुरंदरगृहं ययौ॥ २८॥

Thereafter, the senior pupils of the sage Bṛhaspati and other sages consoled him. Thereafter he went to the abode of Indra.

स गुरुः पूजितस्तेन चातिथ्येन मरुत्वता।
तमुवाच स्ववृत्तान्तं हृदि शल्यमिवाप्रियम्॥ २९॥

Indra welcomed him and after adoring him enquired about his welfare. The teacher Bṛhaspati narrated his entire story to him which was pricking his heart like a nail.

बृहस्पतिवचः श्रुत्वा रक्तपङ्कजलोचनः।
तमुवाच महेन्द्रश्च कोपप्रस्फुरिताधरः॥ ३०॥

On hearing the words of Bṛhaspati, the eyes of Indra became red with anger. In anger his lips started fluttering and he spoke to the sage.

महेन्द्र उवाच

दूतानां वै सहस्रं च चारकर्मणि गच्छतु।
अतीव निपुणं दक्षं तत्त्वप्राप्तिनिमित्तकम्॥ ३१॥

Mahendra said - I am deputing a thousand messengers to find out the whereabouts of Tārā. These messengers are quite competent and can find out all the secrets.

यत्रास्ति पातकी चन्द्रो मन्मात्रा तारया सह।
गच्छामि तत्र संनद्धः सर्वैर्देवगणैः सह॥ ३२॥

I shall make them move on from place to place, wherever the wicked Candramā might be resting with my mother Tārā.

त्यज चिन्तां महाभाग सर्वं भद्रं भविष्यति।
भद्रबीजं दुर्गमिदं कस्य संपद्विपद्विना॥ ३३॥

O great sage, you free yourself from all the worries. Everything will be well done. This misfortune is indicative of some great welfare because without facing misfortune one cannot achieve grace.

इत्युक्त्वा च शुनासीरो दूतानां च सहस्रकम्।
तूर्णं प्रस्थापयामास तत्कर्मनिपुणं मुने॥ ३४॥

O sage, thus speaking, Indra at once deputed a thousand of his messengers who were quite competent in all respects.

ते दूता वै वर्षशतं ययुर्निर्जनमेव च।
सुदुर्लङ्घ्यं च विश्वेषु भ्रमित्वा शक्रमाययुः॥ ३५॥
चन्द्रं च शुक्रभवने तं प्रपन्नं च विज्वरम्।
दृष्ट्वा सतारकं भीतं कथयामासुरीश्वरम्॥ ३६॥

Those messengers went on searching in all the places in the universe and returned after a hundred years and met Indra. They said Candramā is residing in the abode of Śukra quite happily together with Tārā. Getting terrified of the gods he has taken refuge with Śukra. Thus the messengers informed Indra accordingly.

इति श्रुत्वा शुनासीरो नतवक्त्रो बृहस्पतिम्।
उवाच शोकसंतप्तो हृदयेन विदूयता॥ ३७॥

On hearing the words of the messengers, Indra cast his head downwards and feeling disturbed at heart spoke to Bṛhaspati.

महेन्द्र उवाच

शृणु नाथ प्रवक्ष्यामि परिणामसुखावहम्।
भयं त्यज महाभाग सर्वं भद्रं भविष्यति॥ ३८॥
त्वया नहि जितः शुक्रो न मया दितिनन्दनः।
एतदालोच्य चन्द्रश्च जगाम शरणं कविम्॥ ३९॥

Mahendra said - O lord, listen to me, whatever I am telling you and its results will be quite pleasant. O fortunate one, you shed away all your fear. Everything will be all right. Neither have you conquered Śukra nor I have conquered the demons; Candramā has gone to Śukra taking only these things into consideration.

गच्छ शीघ्रं ब्रह्मलोकमस्माभिः सार्धमेव च।
ब्रह्मणा सह यास्यामः कैलासे शंकरं वयम्॥४०॥
इत्युक्त्वा तु महेन्द्रश्च संतप्तो गुरुणा सह।
जगाम ब्रह्मलोकं च सुखदृश्यं निरामयम्॥४१॥

Therefore you move along with us to *Brahmaloka* and taking Brahmā with us we shall move on to Śiva. Thus speaking Mahendra getting agitated in his mind, went to *Brahmaloka* which was quite pleasant to look at together with Bṛhaspati.

तत्र दृष्ट्वा च ब्रह्माणं ननाम गुरुणा सह।
प्रोवाच सर्ववृत्तान्तं देवानामीश्वरं परम्॥४२॥

Meeting Brahmā there, both Indra and Bṛhaspati bowed in reverence to him. Both narrated details of their sufferings to Brahmā, the lord of the gods.

महेन्द्रवचनं श्रुत्वा हसित्वा कमलोद्भवः।
हितं तथ्यं नीतिसारमुवाच विनयान्वितः॥४३॥

On hearing the words of Indra, Brahmā spoke smilingly the words, which bestowed welfare and were quite appropriate to the occasion.

ब्रह्मोवाच

यो ददाति परस्मै च दुःखमेव च सर्वतः।
तस्मै ददाति दुःखं च शास्ता कृष्णः सनातनः॥४४॥

Brahmā said - Lord Kṛṣṇa who happens to be the ruler of the universe, punishes such a person himself who causes endless pain to others.

अहं स्रष्टा च सृष्टेश्च पाता विष्णुः सनातनः।
यथा रुद्रश्च संहर्ता ददाति च शिवं शिवः॥४५॥
निरन्तरं सर्वसाक्षी धर्मो वै सर्वकारणम्।
सर्वे देवा विषयिणः कृष्णाज्ञापरिपालकाः॥४६॥

I am the creator of the universe. The eternal Viṣṇu preserves it and Rudra-Śiva destroys the universe. Śiva also bestowed welfare. Dharma conducts himself as a witness to the deeds of all the people and all other gods perform their respective duties according to the desire of lord Kṛṣṇa.

बृहस्पतिरुतथ्यश्च संवर्तश्च जितेन्द्रियः।
त्रयश्चाङ्गिरसः पुत्रा वेदवेदाङ्गपारगाः॥४७॥

Aṅgirā had three sons named Bṛhaspati, Utathya and Saṁvarta, who had control their senses and were well-versed in the Vedas.

संवर्ताय कनिष्ठाय न च किंचिद्ददौ गुरुः।
स बभूव तपस्वी च कृष्णं ध्यायति चेश्वरम्॥४८॥

Aṅgirā did not give anything to Saṁvarta his youngest son, who became a recluse and was always engaged in the adoration of lord Kṛṣṇa.

मध्यमस्योतथ्यकस्य सतीं भार्यां च गुर्विणीम्।
जहार कामतस्तां च भ्रातृजायामकामुकीम्॥४९॥
यो हरेद्भ्रातृजायां च कामी कामादकामुकीम्।
ब्रह्महत्यासहस्रं च लभते नात्र संशयः॥५०॥

Utathya the middle son abducted with evil intentions the wife of his own brother who has pregnant and devoid of passions. The one who abducts the passionless wife of his own brother, earns the sin of a thousand *Brahmahatyās*; there is no doubt it.

स याति कुम्भीपाकं च यावच्चन्द्रदिवाकरौ।
भ्रातृजायापहारी च मातृगामी भवेन्नरः॥५१॥
तस्मादुत्तीर्य पापी च विष्ठायां जायते कृमिः।
वर्षकोटिसहस्राणि तत्र स्थित्वा च पातकी॥५२॥
ततो भवेन्महापापी वर्षकोटिसहस्रकम्।
पुंश्चलीयोनिगर्ते च कृमिश्चैव पुरंदर॥५३॥

He has to remain in the *kumbhīpāka* hell till the sun and the moon last; because the one who abducts the wife of his own brother is treated like the one who defiles the chastity of his own mother. Thereafter, he becomes an insect of the refuse and has to suffer for a thousand crores of years as a great sinner. O Indra, thereafter he is born as a germ of the vagina of a wicked woman.

गृध्रः कोटिसहस्राणि शतजन्मानि कुक्करः।
भ्रातृजायापहरणाच्छतजन्मानि सूकरः॥५४॥

Thereafter for a thousand crores of years, he is born as a vulture; for a hundred births, he

remains as a dog and because of the sin of the abduction of his brother's wife he has to be born as a pig for a hundred births.

ददाति यो न दायं च बलिष्ठो दुर्बलाय च।
स याति कुम्भीपाकं च यावचन्द्रदिवाकरौ।।५५।।
नाऽभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्।।५६।।

If a powerful brother deprives his own younger brother of his legitimate dues he has to fall in the *kumbhīpāka* hell and remain there till the sun and moon last, because a deed cannot vanish without facing its result thereof even after a hundred crores of years. Therefore one has to face the result of a good or bad deed performed by him.

जगद्गुरोः शिवस्यापि गुरुपुत्रो बृहस्पतिः।
ज्ञातं करोतु वृत्तान्तमीश्वरं बलिनां वरम्।।५७।।
सर्वे समूहा देवानां संनद्धाश्च सवाहनाः।
मध्यस्था मुनयश्चैव सन्तु वै नर्मदातटे।।५८।।
पश्चादहं च यास्यामि पुण्यं तं नर्मदातटम्।
गुरुस्तद्गुरुपुत्रोऽपि शीघ्रं यातु शिवालयम्।।५९।।

Bṛhaspati is the son of lord Śiva who happens to be the teacher of the universe therefore we should narrate the entire story to him; You get ready with their vehicles and go to the bank of Narmadā and stay there. We shall follow them. Bṛhaspati should go to Kailāsa.

महेन्द्र उवाच

कथं वा वेदकर्तुश्च सिद्धानां योगिनां गुरोः।
मृत्युंजयस्य शंभोश्च गुरुपुत्रो बृहस्पतिः।।६०।।
अङ्गिरास्तव पुत्रश्च तत्पुत्रश्च बृहस्पतिः।
त्वत्तो ज्ञानी महादेवः कथं शिष्यो गुरोः पितुः।।६१।।

Mahendra said - How could Śiva who had overcome the death, be the teacher of Bṛhaspati who was well-versed in the Vedas and the best of the yogīs? Because Aṅgirā happens to be your son and Bṛhaspati is born out of Aṅgirā. O lord, you are the best of intellectuals. Therefore, you tell me how the father of the teacher could become the pupil.

ब्रह्मोवाच

कथेयमतिगुप्ता च पुराणेषु पुरंदर।
इमां पुराप्रवृत्तिं च कथयामि निशामय।।६२।।

Brahmā said - O Indra, this story which is of a secret nature has been told in the Purāṇa and therefore, I am revealing the same to you. You listen to me.

मृतवत्सा कर्मदोषाद्भार्या चाङ्गिरसः पुरा।
व्रतं चकार सा चैव कृष्णस्य परमात्मनः।।६३।।

In earlier times, the wife of Aṅgirā produced children who died in tender age. She therefore performed the *vrata* of lord Kṛṣṇa.

व्रतं पुंसवनं नाम वर्षमेकं चकार सा।
सनत्कुमारो भगवान्कारयामास तां व्रतम्।।६४।।
तदागत्य च गोलोकात्परमात्मा कृपामयः।
स्वेच्छामयं परं ब्रह्म भक्तानुग्रहविग्रहः।।६५।।
सुव्रतां च सलक्ष्मीकां तामुवाच कृपानिधिः।
प्रणतां साश्रुनेत्रां च विनीतां च तया स्तुतः।।६६।।

Sanatkumāra made her perform the *Puṁsavana vrata* in a proper manner. Thereafter lord Kṛṣṇa who is quite merciful, compassionate, moves according to will, eternal Brāhmaṇa, graceful to the devotees and takes to human form for their welfare, descended from the *Goloka* and spoke to the wife of Aṅgirā, who was adoring him with her eyes filled with tears.

श्रीकृष्ण उवाच

गृहाणेदं व्रतफलं मम तेजःसमन्वितम्।
भुङ्क्ष्व मद्वरतः पुत्रो भविष्यति मदंशतः।।६७।।
पतिर्गुरुश्च देवानां महतां ज्ञानिनां वरः।
पुत्रस्ते भविता साध्वि मद्वरेण बृहस्पतिः।।६८।।

Śrī Kṛṣṇa said - O daughter, you receive the fruit of this *vrata* which contains my *tejas*. You eat it up and with my blessing a son will be born to you with my rays. He will be the lord of the gods and their teacher besides being the best of the intellectuals. O chaste lady, with my blessing, Bṛhaspati would be born to you as a son.

मद्वरेण भवेद्यो हि स च मद्वरपुत्रकः।
त्वद्गर्भे मम पुत्रोऽयं चिरजीवी भविष्यति॥६९॥
वरजो वीर्यजश्चैव क्षेत्रजः पालकस्तथा।
विद्यामन्त्रसुतौ चैव गृहीतः सप्तमः सुतः॥७०॥

Whosoever will be born with my boon will be known as my son. Therefore my son will be born out of your womb who will enjoy a long life. The son who was born of the boon of lord Kṛṣṇa, was seventh known as Bṛhaspati and other two born from knowledge and sacred verses.

इत्युक्त्वा राधिकानाथः स्वलोकं च जगाम सः।
श्रीकृष्णवरपुत्रोऽयं ज्ञानी सुरगुरुः स्वयम्॥७१॥
मृत्युंजयं महाज्ञानं शिवाय प्रददौ पुरा।
दिव्यं वर्षत्रिलक्षं च तपश्चक्रे हिमालये॥७२॥
स्वयोगं ज्ञानमखिलं तेजः स्वात्मसमं परम्।
स्वशक्तिं विष्णुमायां च स्वांशं वै वाहनं वृषम्॥७३॥
स्वशूलं च स्वकवचं स्वमन्त्रं द्वादशाक्षरम्।
कृपामयः स्तुतस्तेन श्रीकृष्णश्च परात्परः॥७४॥
शिवलोके शिवा सा च विष्णुमाया शिवप्रिया।
शक्तिर्नारायणस्येयं तेन नारायणी स्मृता॥७५॥
तेजःसु सर्वदेवानां साऽऽविर्भूता सनातनी।
जघान दैत्यनिकरं देवेभ्यः प्रददौ पदम्॥७६॥
कल्पान्ते दक्षकन्या च सा मूलप्रकृतिः सती।
पितृयज्ञे तनुं त्यक्त्वा योगाद्वै सिद्धयोगिनी॥७७॥
बभूव शैलकन्या सा साध्वी वै भर्तृनिन्दया।
कालेन कृष्णतपसा शंकरं प्राप शंकरी॥७८॥
श्रीकृष्णो हि गुरुः शंभोः परमात्मा परात्परः।
कृष्णस्य वरपुत्रोऽयं स्वयमेव बृहस्पतिः॥७९॥
अतो हेतोः सुरगुरुर्गुरुपुत्रः शिवस्य च।
इत्येवं कथितं सर्वमतिगुह्यं पुरातनम्॥८०॥
इति प्रधानसंबन्धः श्रुतश्च कथितो मया।
पारम्परिकमन्यं च कथयामि निशामय॥८१॥

Thus speaking Kṛṣṇa the lord of Rādhikā went back to *Goloka*. Therefore this great intellectual happens to be the son of lord Kṛṣṇa who is the best of intellectuals and a teacher as well. Lord Kṛṣṇa had given the great knowledge of overpowering the death initially to Śiva. He performed *tapas* on Himālaya for three lakh of years, as a result of which the lord was pleased and he bestowed his entire yogic knowledge, the lustre and Viṣṇumāyā to him, besides the bull as his vehicle. He also handed over his own trident, *kavaca* and the twelve letter *mantra.* Thereafter Śiva adored the compassionate lord Kṛṣṇa in the Kailāsa and Viṣṇumāyā started living as the beloved of Śiva as his spouse. She happens to be the eternal strength of Nārāyaṇa. The eternal goddess emerged out of the *tejas* of all the gods and destroyed the demons, re-establishing all the gods in their respective places. She happened to be the *Mūlaprakṛti* and after sometime, she emerged in the house of Dakṣa as his daughter. She sacrificed her body in the *yajña* of her father in protest against the denouncing of her husband. She was reborn as the daughter of Himālaya. The same chaste Śaṅkarī adored lord Kṛṣṇa and thereafter achieved Śiva as her husband. Therefore lord Kṛṣṇa the great soul happens to be the teacher of lord Śiva. Bṛhaspati himself is the blessed son of lord Kṛṣṇa and accordingly Bṛhaspati the teacher of the gods, happens to be the *Guruputra* of Śiva. Thus I have narrated to you the traditional story about the same, which you please listen to from me.

दुर्वासा गरुडश्चैव शंकरांशः प्रतापवान्।
शिष्यौ चाङ्गिरसस्तौ द्वौ गुरुपुत्रोऽथवा ततः॥८२॥
प्राणाधिकायां सत्यां च मृतायां दक्षशापतः।
स्वज्ञानं स्वं च भगवान्विसस्मार स्वमोहतः॥८३॥
स्मरणं कारयामास कृष्णेन प्रेरितोऽङ्गिराः।
अतो हेतोर्गुरुश्चैवं मत्सुतः स्याच्छिवस्य सः॥८४॥
शीघ्रं गच्छतु कैलासं स्वयमेव बृहस्पतिः।
त्वं गच्छ तत्र संनद्धः सदेवो नर्मदातटम्॥८५॥

Durvāsā and Garuḍa happen to be the rays of Śiva and the disciples of Aṅgirā. Thus Bṛhaspati happens to be the *Guruputra* of Śiva and because of the curse of Dakṣa, as the death of Satī, Śiva forgot himself in illusion. With the inspiration of

lord Kṛṣṇa, Aṅgirā made him realise his worth and accordingly Aṅgirā happens to be the teacher of Śiva. Therefore Bṛhaspati himself should go to Kailāsa and all the gods should go to the bank of Narmadā collectively.

इत्युक्त्वा जगतां धाता विरराम च नारद।
गुरुर्ययौ च कैलासं महेन्द्रो नर्मदातटम्॥८६॥

O Nārada, Brahmā the creator of the universe kept quiet after speaking thus. Thereafter Bṛhaspati went to Kailāsa and Mahendra reached the bank of Narmadā.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० दुर्गोपा० बृहस्पतेः कैलासगमनं नामैकोनषष्टितमोऽध्यायः॥५९॥

अथ षष्टितमोऽध्यायः

Chapter 60

Method for redemption of Tārā

नारद उवाच

नारायण महाभाग वेदवेदाङ्गपारग।

निपीतं च महाख्यानं त्वन्मुखेन्दुविनिःसृतम्॥ १॥

Nārada said - O Nārāyaṇa, O graceful one, you are well-versed in the Vedic and post-Vedic literature. I have enjoyed the taste of the nectar in the form of words spoken by you.

अधुना श्रोतुमिच्छामि किमुवाच बृहस्पतिः।

शिवं च गत्वा कैलासं दातारं सर्वसंपदाम्॥ २॥

Now I want to listen to you as to what Bṛhaspti spoke to Śiva who bestows all the fortunes, after reaching Kailāsa.

जगत्कर्ता विधाता च किंवा तं प्रत्युवाच सः।

एतत्सर्वं समालोच्य वद वेदविदां वर॥ ३॥

What reply did Śiva the controller of the universe and its greater, give to the sage? O best of those well-versed in the Vedas, you kindly tell me all these things in detail.

नारायण उवाच

शीघ्रं गत्वा च कैलासं भ्रष्टश्रीः शंकरं गुरः।

प्रणम्य तस्थौ पुरतो लज्जामलिनविग्रहः॥ ४॥

Nārāyaṇa said - Bṛhaspati the priest of the gods arrived at the Kailāsa mountain and bowed before Śiva and said before him with his head lowering down in shame.

दृष्ट्वा गुरुसुतं शंभुरुदतिष्ठत्कुशासनात्।

आलिङ्गनं ददौ तस्मै शीघ्रं माङ्गलिकाशिषः॥ ५॥

Thereafter Śiva finding the son of his teacher before him, got up from his seat of *kuśa*-grass and embraces him blessing him at the same time.

स्वासने वासयित्वा वै पप्रच्छ कुशलं वचः।

उवाच मधुरं वाक्यं भीतं तं लज्जितं शिवः॥ ६॥

Lord Śiva made him sit on the seat. The sage was filled with shame and fear but Śiva spoke to him the sweet words.

शंकर उवाच

कथमेवंविधस्त्वं च दुःखी मलिनविग्रहः।

साश्रुनेत्रो लज्जितश्च भ्रातस्तत्कारणं वद॥ ७॥

किंवा तपस्या हीना ते संध्या हीनाऽथवा मुने।

किंवा श्रीकृष्णसेवा सा विहीना दैवदोषतः॥ ८॥

किंवा गुरौ भक्तिहीनोऽभीष्टदेवेऽथवा हरौ।

किंवा न रक्षितुं शक्तः प्रपन्नं शरणागतम्॥ ९॥

Śiva said - O brother why are you feeling painful at heart with an unclean body and the tears filled in your eyes? Why are you feeling shameful? You tell me the reason. Are you unable to perform your *tapas* or have you been deprived of *sandhyā*? Or, are you unable to serve lord Kṛṣṇa by any move of destiny? Or have you been deprived of the devotion of your teacher or the gods? Or, are you unable to protect anyone who came to take refuse with you?

किंवाऽतिथिस्ते विमुखः किंवा पोष्या बुभुक्षिताः।

किंवा स्वतन्त्रा स्त्री वा ते किंवा पुत्रोऽवचस्करः॥ १०॥

Or could it be like this, that some guest has returned from your house disappointed? Or, could it be that your dependants have remain hungry? Has your wife become independent of you? Has your son become disobedient?

सुशासितो न शिष्यो वा किं भृत्याश्चोत्तरप्रदाः।
किंवा ते विमुखा लक्ष्मीः किंवा रुष्टो गुरुस्तव॥ ११॥

Or, have your disciples become indisciplined? Or have your servants started giving curt replies? Has Lakṣmī departed from your house? Has your teacher left you in anger?

गरिष्ठश्च वरिष्ठश्च शश्वत्संतुष्टमानसः।
गुरुस्तव वसिष्ठश्च प्रेष्ठः श्रेष्ठः सतामहो॥ १२॥

O sage, you always remain satisfied and glorious and had been the best of all. Your teacher Vasiṣṭha is the best of all the sages.

किंवा रुष्टोऽभीष्टदेवः किंवा रुष्टाश्च वाडवाः।
किंवा रुष्टा वैष्णवाश्च किंवा ते प्रबलो रिपुः॥ १३॥
किंवा ते बन्धुविच्छेदो विग्रहो बलिना सह।
किंवा पदं परग्रस्तं किंवा बन्धुधनं च वा॥ १४॥

Have the favourable gods become annoyed with you or have the Brāhmaṇas been angry with you? Or have the Vaiṣṇavas been angry with you or has your enemy become more powerful? Or have you been separated from some of your relatives? Or have you started a fight with a valorous person? Or has your brother and riches been usurped by someone else?

केन ते वा कृता निन्दा खलैर्वा पापिभिर्मुने।
केन वा त्वं परित्यक्तो बान्धवेन प्रियेण वा॥ १५॥
बन्धुस्त्यक्तस्त्वया किंवा वैराग्येण क्रुधाऽथवा।
किंवा तीर्थे नहि स्नातं न दत्तं पुण्यवासरे॥ १६॥

O sage or has wicked, degraded and a sinful person denounced you? Or has someone who is dear to you, deserted you? Or have you disowned anyone of your relatives in anger or have you not been able to take a bath in a sacred places? Or could you not perform charity at an auspicious occasion?

गुरुनिन्दा बन्धुनिन्दा खलवक्त्राच्छ्रुताऽथवा।
गुरुनिन्दा हि साधूनां मरणादतिरिच्यते॥ १७॥

Or have you heard the denouncing of your teacher or the relatives from someone else? Because the denouncing of the teacher is worse than death for a noble person.

असद्वंशप्रजातानां खलानां निन्दनं तथा।
दौःशील्यमेवमसतां शश्वन्नारकिणामिह॥ १८॥
परप्रशंसकाः सन्तः पुण्यवन्तो हि भारते।
शश्वन्मङ्गलयुक्ताश्च राजन्तेऽमलमानसाः॥ १९॥

Such of the people born in a low race and are of wicked nature, are used to denounce others. In the land of Bhārata the noble people always praise others and remaining filled with welfare they feel delighted.

पुत्रे यशसि तोये च समृद्धे च पराक्रमे।
ऐश्वर्ये वा प्रतापे च प्रजाभूमिधनेषु च॥ २०॥
वचनेषु च बुद्धौ च स्वभावे च चरित्रतः।
आचारे व्यवहारे च ज्ञायते हृदयं नृणाम्॥ २१॥

Because a son, glory, prowess, fortune, influence, the people, land, wealth, words, intelligence, nature, character and conduct always engaged the people in one form of the others.

यादृग्येषां च हृदयं तादृक्तेषां च मङ्गलम्।
यादृग्येषां पूर्वपुण्यं तादृक्तेषां च मानसम्॥ २२॥
इत्युक्त्वा च महादेवो विरराम स्वसंसदि।
तमुवाच महावक्ता स्वयमेव बृहस्पतिः॥ २३॥

Therefore such a person who is pure at heart and enjoys all the welfare, his mind is designed according to his previous deeds. Thus speaking in his court, lord Śiva kept quiet. Thereafter the great orator Bṛhaspati started speaking himself.

बृहस्पतिरुवाच

अकथ्यमेव वृत्तान्तं कथयामि किमीश्वर।
लोकाः कर्मवशा नित्यं नानाजन्मसु यत्कृतम्॥ २४॥
स्वकर्मणां फलं भुङ्क्ते जन्तुर्जन्मनि जन्मनि।
नहि नष्टं च तत्कर्म विना भोगाच्च भारते॥ २५॥

Bṛhaspati said- O lord, though my tale cannot be narrated yet still I shall have to do it; one is controlled by his own actions. Whatever deeds are performed by him earlier, the result of the same has to be faced by him in every birth. Because in the land of Bhārata no actions can be destroyed without facing the result of the same.

सुखं दु:खं भयं शोको नराणां यत्कृतं प्रभो।
केचिद्वदन्ति हि भवेत्स्वकृतेन च कर्मणा॥२६॥
केचिद्वदन्ति दैवेन स्वभावेनेति केचन।
त्रिविधा गतयो ह्यस्य वेदवेदाङ्गपारग॥२७॥

O lord some of the people say that in the land of Bhārata, pleasure, pain, fear and grief are influenced by one's own deeds. Some of the people say that everything happens according to destiny and others say that things happen naturally. O well-versed in the Vedas and Vedic literature, thus three types of the move have been defined.

स्वयं च कर्मजनक: कर्म वै दैवकारणम्।
स्वभावो जायते नृणां स्वात्मन: पूर्वकर्मण:॥२८॥

Whatever deeds are performed by a person become the cause of the destiny and the nature of the people also is influenced by the deeds of their previous births.

स्वकर्मणा च सर्वेषां जन्तूनां प्रतिजन्मनि।
सुखं दु:खं भयं शोक:स्वात्मनश्च प्रजायते॥२९॥

Therefore everyone has to face pleasure, pain, fear and grief according to the deeds performed by him in his earlier births.

स्वकर्मफलभोक्ता च जीवो हि सगुण: सदा।
आत्मा भोजयिता साक्षी निर्गुण: प्रकृते: पर:॥३०॥

A person always remains active to face the result of his deeds. The soul is the means for making one face the results of the deeds which is formless and beyond Prakṛti.

स एवात्मा सर्वसेव्य: सर्वेषां च फलप्रद:।
स वै सृजति दैवं च स्वभावं कर्म चैव हि॥३१॥

Therefore the soul has to be adored by all. The same provides the result of the deed. It is also called destiny, nature and creates actions.

कर्मणा च नृणां लज्जा प्रशंसा च प्रफुल्लता।
लज्जाबीजं च वृत्तान्तं तथाऽपि कथयामि ते॥३२॥

Therefore a person comes across shame, praise and pleasure according to his own deeds. My story is shameful but still I am narrating the same to you.

इत्युक्त्वा सर्ववृत्तान्तमवोचत्तं बृहस्पति:।
श्रुत्वा बभूव नम्रास्यो गौरीशो लज्जया तदा॥३३॥

Thus speaking Bṛhaspati narrated the entire story to lord Śiva, hearing which even lord Śiva, who happens to be the lord of Gaurī lowered his head in shame.

जपमाला कराद्भ्रष्टा कोपाविष्टस्य शूलिन:।
बभूव सद्य: कम्पश्च रक्तपङ्कजलोचने॥३४॥

Śiva was then terribly enraged and in anger the rosary fell from his hand. His eyes became red in anger and he started trembling.

संहर्तुरीशो रुद्रस्य विष्णो: पातु: सखा शिव:।
स्रष्टु: स्तुत्यश्च मान्यश्च स्वात्मन: परमात्मन:॥३५॥
निर्गुणस्य च कृष्णस्य प्रकृतीशस्य नारद।
कोपात्प्रवक्तुमारेभे शुष्ककण्ठौष्ठतालुक:॥३६॥

O Nārada, Śiva happens to be the lord of Rudra the friend of Viṣṇu the preserver, adored by Brahmā the creator, lord of formless and Prakṛti and lord Kṛṣṇa. In anger the throat, tongue and lips of Śiva dried up and he started speaking in anger.

शिव उवाच

शिवमस्तु च साधूनां वैष्णवानां सतामिह।
अवैष्णवानामसतामशिवं च पदे पदे॥३७॥

Śiva said - Let the noble people, the Vaiṣṇavas and the sages be bestowed with welfare and the opponents of Vaiṣṇavas and the wicked people face miseries at every step.

ददाति वैष्णवेभ्यश्च यो दु:खं सुस्थितो जन:।
श्रीकृष्णस्तस्य संहर्ता विघ्नस्तस्य पदे पदे॥३८॥

The one who while enjoying a good position troubles the Vaiṣṇavas and is killed by lord Kṛṣ ṇa himself who creates misery for him at every step.

अवैष्णवानां हृदयं नहि शुद्धं सदा मलम्।
श्रीकृष्णमन्त्रस्मरणं मनोनैर्मल्यकारणम्॥३९॥

Those who are not Vaiṣṇavas, their hearts are not pure and are filled with blemish, because the

name of lord Kṛṣṇa can be recited only with a spotless clean mind.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।
विष्णुमन्त्रोपासनया क्षीयते कर्म तन्नृणाम्॥४०॥

By reciting the *mantra* of Viṣṇu all the knots of the mind are untied and all the doubts are cleared and the deeds also vanish.

अहो श्रीकृष्णदासानां कः स्वभावः सुनिर्मलः।
हृतभार्यं मूर्च्छितश्च न शशाप रिपुं मुनिः॥४१॥

The nature of the devotees of lord Kṛṣṇa is always spotless. At the abduction of his wife, the teacher fainted in grief but he did not pronounce a curse on the disciple.

गुरुर्यस्य वरिष्ठश्च क्रोधहीनश्च धार्मिकः।
शतपुत्रघ्नमप्येनं न शशाप रिपुं मुनिः॥४२॥

He whose teacher is the best, devoid of anger and is religious, but has not pronounced any curse on the enemies.

निःश्वासाद्वै सुरगुरोर्भ्रातुर्मम बृहस्पतेः।
भस्मीभूतो निमेषेण शतचन्द्रो भवेद्ध्रुवम्॥४३॥
तथाऽपि तं नो शशाप धर्मभङ्गभयेन च।
तपस्या हीयते शप्तुः कोपाविष्टस्य नित्यशः॥४४॥
अहो ह्यत्रेरसत्पुत्रः परस्त्रीलुब्धक शठः।
तपस्विनो वैष्णवस्य ब्रह्मपुत्रस्य धीमतः॥४५॥

Though with the breathing of Bṛhaspati who happens to be my brother or with the twinkling of his eye hundreds of moons could be reduce to ashes, still, getting afraid of Dharma he did not pronounce a curse because the one who pronounces a curse in anger, his entire *tapas* is destroyed. It is really surprising that the wise sage Atri the son of Vaiṣṇava Brahmā could have such a crooked and degraded son.

धर्मिष्ठा ब्रह्मणः पुत्रा वैष्णवा ब्राह्मणास्तथा।
केचिद्देवा द्विजा दैत्याः पौत्राश्च त्रिविधा मताः॥४६॥

All the sons of Brahmā had been quite religious, Vaiṣṇavas and Brāhmaṇas. Some of them are gods, some are Brāhmaṇas and the third type consists of the Daityas who happen to be his grandsons.

ये सात्त्विका ब्राह्मणास्ते देवा राजसिकास्तथा।
दैत्यास्तामसिका रौद्रा बलिष्ठाश्चोद्धताः सदा॥४७॥
स्वधर्मनिरता विप्रा नारायणपरायणाः।
शैवाः शाक्ताश्च ते देवा दैत्याः पूजाविवर्जिताः॥४८॥

His *Sāttvika* sons are the Brāhmaṇas, the gods are *Rājasika* sons and the Daityas are *Tāmsī* sons who possess great prowess and always remain agitated. The Brāhmaṇas getting devoted to the Dharma always adore Nārāyaṇa. The gods adore Śiva and Daityas and the demons are deprived of adoration.

मुमुक्षवो विष्णुभक्ता ब्राह्मणा दास्यलिप्सवः।
ऐश्वर्यलिप्सवो देवाश्चासुरास्तामसास्तथा॥४९॥
ब्राह्मणानां स्वधर्मश्च कृष्णस्यार्चनमीप्सितम्।
निष्कामानां निर्गुणस्य परस्य प्रकृतेरपि॥५०॥

The Vaiṣṇavas aspire for *mokṣa.* The Brāhmaṇas aspire for serving lord Viṣṇu, the gods are desirous of riches and the demons are always having *Tāmsika* nature. The Brāhmaṇas who are free from desire, have their own Dharma and they adore lord Kṛṣṇa who is formless and beyond Prakṛti.

ये ब्राह्मणा वैष्णवाश्च स्वतन्त्राः परमं पदम्।
यान्त्यन्योपासकाश्चान्यैः सार्धं च प्राकृते लये॥५१॥

The Vaiṣṇava Brāhmaṇas achieve the highest stage independently and those who adore others, also achieve the highest place at the time of dissolution.

वर्णानां ब्राह्मणाः श्रेष्ठाः साधवो वैष्णवा यदि।
विष्णुमन्त्रविहीनेभ्यो द्विजेभ्यः श्वपचो वरः॥५२॥

The Brāhmaṇas are the best of all the *varṇas* provided they are noble and Vaiṣṇava because a Cāṇḍāla is better placed than a Brāhmaṇa who is deprived of the *Viṣṇu-mantra*.

परिपक्वा विपक्वा वा वैष्णवाः साधवश्च ते।
सततं पाति तांश्चैव विष्णुचक्रं सुदर्शनम्॥५३॥
यथा वह्नौ शुष्कतृणं भस्मीभूतं भवेत्सदा।
तथा पापं वैष्णवेषु तेजस्विषु हुताशनात्॥५४॥

The Vaiṣṇavas and the noble Brāhmaṇas whether they are mature or immature, the *Cakra* of lord Viṣṇu always protects them. As the dry grass is reduced to ashes in the fire similarly the sins of the Vaiṣṇavas are burnt with their glory.

गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे प्रवेक्ष्यति।
तं वैष्णवं महापूतं प्रवदन्ति मनीषिणः॥५५॥
पुंसां शतं पितॄणां च शतं मातामहस्य च।
स्वसोदरांश्च जननीमुद्धरन्त्येव वैष्णवाः॥५६॥

The one in to whose ears the *Viṣṇu-mantra* is spoken by the teacher, is called a purified Vaiṣ ṇava. The Vaiṣṇavas purify a hundred races of their grand parents and grand maternal parents besides the brothers and mothers.

गयायां पिण्डदानेन पिण्डदाः पिण्डभोजिनः।
समुद्धरन्ति पुंसां च वैष्णवाश्च शतं शतम्॥५७॥

The one who offers *piṇḍas* Gayā, redeems only those who consume the *piṇḍas* but the Vaiṣ ṇavas redeems a hundred generations at a time.

मन्त्रग्रहणमात्रेण जीवन्मुक्तो भवेन्नरः।
यमस्तस्मान्महाभीतो वैनतेयादिवोरगः॥५८॥

One is rel ieved of all the bondages, only by accepting the *mantra* and even Yama gets terrified by him in the same way as a snake gets terrified by Garuḍa.

पुनन्त्येव हि तीर्थानि गङ्गादीनि च भारते।
कृष्णमन्त्रोपासकाश्च स्पर्शमात्रेण वाक्पते॥५९॥

O lord of speech, in the land of Bhārata, the rivers like Gaṅgā and others purify those who take a bath in their holy waters, but the one who recites the *mantra* of Kṛṣṇa purifies whosoever touches him.

पापानि पापिनां तीर्थे यावन्ति प्रभवन्ति च।
नश्यन्ति तानि सर्वाणि वैष्णवस्पर्शमात्रतः॥६०॥

All the sins which are created in the holy places vanish at the touch of the Vaiṣṇava.

कृष्णमन्त्रोपासकानां रजसा पादपद्मयोः।
सद्यो मुक्ताः पातकेभ्यः कृत्स्ना पूता वसुंधरा॥६१॥

The particle of dust from the feet of the devotee of lord Kṛṣṇa who recites the *Kṛṣṇa-mantra*, purifies the entire earth and removes all the sins.

वायुश्च पवनो वह्निः सूर्यः सर्वं पुनाति च।
एते पूता वैष्णवानां स्पर्शमात्रेण लीलया॥६२॥

Though the wind, the air, fire and the sun also purify but everyone gets purified at the very touch of the Vaiṣṇavas.

अहं ब्रह्मा च शेषश्च धर्मः साक्षी च कर्मणाम्।
एते हृष्टाश्च वाञ्छन्ति वैष्णवानां समागमम्॥६३॥

I myself Brahmā, Śeṣa, Dharma, the witness of all the deeds, getting pleased are desirous of defending the Vaiṣṇavas.

फलं कर्मानुरूपेण सर्वेषां भारते भवेत्।
न भवेत्तद्वैष्णवे च सिद्धधान्ये यथाऽङ्कुरम्॥६४॥

Though in the land of Bhārata everyone gets the reward of his own deeds, yet the Vaiṣṇavas are free from the reward of the deeds like the boiled paddy, which no more sprouts.

हन्ति तेषां कर्म पूर्वं भक्तानां भक्तवत्सलः।
कृपया स्वपदं तेभ्यो ददात्येव कृपानिधिः॥६५॥

Because the merciful lord first of all destroys the earlier deeds of his devotees and thereafter he bestows his grace on them.

तेजस्विनां च प्रवरं वैष्णवं भृगुनन्दनम्।
स चन्द्रो दुर्बलो भीतः शुक्रं च शरणं ययौ॥६६॥

The weak Candramā getting terrified has taken refuge with Vaiṣṇava Śukra, who happens to be the son of Bhṛgu.

सुदर्शनो बलिष्ठं च शुक्रं जेतुं न शक्तिमान्।
तथाऽपि चोद्धरिष्यामि तारां मन्त्रेण यद्गुरोः॥६७॥

Though the *Sudarśana-cakra* of lord Kṛṣṇa cannot over-power the powerful Śukra, still with the use of the *mantra* of lord Kṛṣṇa given to me by my teacher I shall redeem Tārā.

भज सत्यं परं ब्रह्म कृष्णमात्मानमीश्वरम्।
सुप्रसन्ने भगवति पत्नीं प्राप्स्यमि लीलया॥६८॥

You better recite the name of Kṛṣṇa who is the form of truth, eternal Brāhmaṇa and the great lord. After achieving the pleasure of lord Kṛṣṇa you will get back your wife.

मन्त्रं तस्य प्रदास्यामि भ्रातः कल्पतरुं परम्।
कोटिजन्माघनिघ्नं च सर्वमङ्गलकारणम्।।६९।।

O brother, I am giving you the *mantra* of Kṛṣ ṇa who is like the *kalpataru* or the wish-fulfilling tree. It destroys the sins of crores of births and is the cause for all welfare.

ब्रह्मादिस्तम्बपर्यन्तं नश्वरं जलबिम्बवत्।
शरणं याहि गोविन्दं परमात्मानमीश्वरम्।।७०।।
तावद्भवेच्छा भोगेच्छा स्त्रीसुखेच्छा नृणामिह।
यावद्गुरुमुखाम्भोजात्र प्राप्नोति मनुं हरेः।।७१।।

Everything from Brahmā to a straw is perishable like the reflection in the water; therefore you take refuge under Govinda who is the great lord and the great soul. A man gets worldly desires for enjoyment or the pleasure of one woman till such time as the *mantra* of Kṛṣṇa is not spoken by the teacher in his ears. Because after getting the *mantra* which is not easily accessible to everyone, a person is relieved of all desires.

संप्राप्य दुर्लभं मन्त्रं वितृष्णो हि भवेन्नरः।
इन्द्रत्वममरत्वं च नहि वाञ्छन्ति वैष्णवाः।।७२।।

Therefore, the Vaiṣṇavas always aspire to be the slaves of the lord in preference to the kingship of Indra, becoming eternal or achieving *mokṣa*.

नहि वाञ्छन्ति मोक्षं च दास्यभक्तिं विना हरेः।
भक्तिनिर्मथनं भक्तो मोक्षं नो वाञ्छति प्रभोः।।७३।।
ज्ञानं मृत्युंजयत्वं च सर्वसिद्धिं तदीप्सितम्।
वाक्सिद्धिं चैव धातृत्वं भक्तानां नहि वाञ्छितम्।।७४।।
भक्तिं विहाय कृष्णस्य विषयं यो हि वाञ्छन्ति।
विषमत्ति सुधां त्यक्त्वा वञ्चितो विष्णुमायया।।७५।।
अहं ब्रह्मा च विष्णुश्च धर्मोऽनन्तश्च कश्यपः।
कपिलश्च कुमारश्च नरनारायणावृषी।।७६।।
स्वायंभुवो मनुश्चैव प्रह्लादश्च पराशरः।
भृगुः शुक्रश्च दुर्वासा वसिष्ठः क्रतुरङ्गिराः।।७७।।
बलिश्च बालखिल्याश्च वरुणश्च हुताशनः।
वायुः सूर्यश्च गरुडो दक्षो गणपतिः स्वयम्।।७८।।

A true devotee does not aspire for *mokṣa* which deprives him of the adoration of the lord. He does not intend to over-power death, the desired success, success in speech and becoming Brahmā. Because the one, who, discarding the devotion of the lord, becomes desirous of something else, he getting deprived of the influence of the Māyā of Viṣṇu acts as if he intended to consume poison in preference to nectar. Brahmā, Viṣṇu, Dharma, Ananta, Kaśyapa, Kapila, Kumāra, sage Nārāyaṇa, Prahlāda, Parāśara, Bhṛgu, Śukra, Durvāsā, Vaiṭ ha, Kratu, Aṅgirā, Bali, Bālakhilaya, Varuṇa, Agni, Vāyu, Sūrya, Garuḍa, Dakṣa and Gaṇapati are all the best of the devotees of lord Kṛṣṇa.

एते परा भक्तवराः कृष्णस्य परमात्मनः।
ये च तस्य कलाः श्रेष्ठास्ते तद्भक्तिपरायणाः।।७९।।
इत्युक्त्वा शंकरस्तस्मै ददौ कल्पतरुं मनुम्।
लक्ष्मीमायाकामबीजं ङेन्तं कृष्णपदं मुने।।८०।।

Such of the people are like the rays of all of them and remain devoted to lord Kṛṣṇa. O sage, thus speaking lord Śiva gave him the *mantra* ओं श्रीं ह्निं क्लीं कृष्णाय नमः together with the best of the way of the adoration, the *stotra* and *kavaca* to Bṛhaspati who happened to be the son of the teacher of Śiva.

परं पूजाविधानं च स्तोत्रं च कवचं तथा।
तत्पुरश्चरणं ध्यानं शुद्धे मन्दाकिनीतटे।।८१।।
गुरुः संप्राप्य तं मन्त्रं शंकराच्च जगद्गुरोः।
वितृष्णो हि भवाब्धौ च बभूव तमुवाच ह।।८२।।

O sage, Śiva gave away the *mantra* to Bṛhaspati on the bank of Mandākinī river besides the *mantra* and *dhyānam*. Bṛhaspati on the other hand feeling somewhat detached spoke to Śiva.

बृहस्पतिरुवाच

आज्ञां कुरु जगन्नाथ यामि तप्तुं हरेस्तपः।
तारा तिष्ठतु तत्रैव न तया मे प्रयोजनम्।।८३।।

Bṛhaspati said- O lord of the universe, you permit me to proceed for performing *tapas*. I am

no more concerned about Tārā and let her remain wherever she is.

पश्यामि विषतुल्यं च सर्वं नश्वरमीश्वर।
श्रीकृष्णं शरणं यामि सत्यं नित्यं च निर्गुणम्॥८४॥

O lord, I look at her like poison, since all things of the world are perishable. I, therefore, intend to take refuge under lord Kṛṣṇa who is truthful, eternal and is *Nirguṇa*.

महादेव उवाच

परग्रस्तां स्त्रियं त्यक्त्वा न प्रशंस्यं तपो मुने।
संभावितस्य दुश्चर्चा मरणादतिरिच्यते॥८५॥

Mahādeva said - O sage, it would not be appropriate to proceed to perform *tapas* leaving your own wife in the clutches of the enemy, because the ill-talk of a noble person is worse than death.

पुरो गच्छ महाभाग तमेतं नर्मदातटम्।
यत्र ब्रह्मादयो देवास्तत्राहं यामि सत्वरम्॥८६॥

O virtuous one, you move ahead to the place where Brahmā and all other gods are lodged. I shall follow you shortly thereafter.

शिवस्य वचनं श्रुत्वा ययौ सुरुगुरुः स्वयम्।
आययौ च महाभागः शंकरो नर्मदातटम्॥८७॥

On listening to the words of Śiva, Bṛhaspati the priest of the gods moved toward the bank of the river Narmadā. Lord Śiva also arrived there soon.

सगणं शकरं दृष्ट्वा प्रसन्नवदनेक्षणम्।
प्रणेमुर्देवताः सर्वा मनवो मुनयस्तथा॥८८॥

Finding Śiva arriving there, together with his *gaṇas* wearing a smile on his face and happiness emanating from his eyes, all the gods, Manu and the sages bowed in reverence to him.

ननाम शंभुः शिरसा विष्णुं च कमलोद्भवम्।
ददतुस्तौ महेशाय प्रेम्णालिङ्गनमासनम्॥८९॥

Śiva also bowed in reverence to Brahmā and Viṣṇu. Thereafter Viṣṇu embraced Śiva with love and offered him a seat.

एतस्मिन्नन्तरे तत्र चागमच्च बृहस्पतिः।
प्रणनाम विष्णुं च कमलोद्भवम्॥९०॥
सूर्यं धर्ममनन्तं च नरं मां च मुनीश्वरान्।
स्वगुरुं पितरं भक्त्या चावसत्तत्र संसदि॥९१॥
संचिन्त्य मनसा युक्तिमूचे तत्र च संसदि।
स्वयं विष्णुश्च भगवान्ब्रह्माणं चन्द्रशेखरम्॥९२॥

In the meantime Bṛhaspati also reached there. He also bowed in reverence to Mahādeva, Viṣṇu, Brahmā, Sūrya, Dharma, Ananta, Nārāyaṇa, the sages and his father with devotion and took his seat. Thereafter Viṣṇu taking a clue from the minds of Brahmā and Śiva, spoke.

युवां च मुनयश्चैव समुद्रपुलिनं द्रुतम्।
शुक्रं कविं च मध्यस्थं प्रस्थापयितुमर्हथ॥९३॥
विग्रहेणैव विषमं भविष्यति न संशयः।
मदाशिषा सुरगुरुस्तारां प्राप्स्यति निश्चितम्॥९४॥

Viṣṇu said - Both of you should go collectively to the sea-shore and meet Śukrācārya there as mediators because the result of a war would be dangerous. There is no doubt about it. With my blessing Bṛhaspati is sure to get back Tārā.

सुरैः स्तुतश्च संतुष्टः शुक्राचार्यो भविष्यति।
सुरैः शुक्रो हि न जितः कृष्णचक्रेण रक्षितः॥९५॥

Therefore all the gods should go to Śukrācārya and please him with their prayers. Since Śukrācārya is protected with the disc of Viṣṇu all the gods collectively cannot win Śukrācārya.

युवाभ्यां प्रार्थ्यमानोऽहं युवयोः स्तवनेन च।
श्वेतद्वीपादागतोऽस्मि परितुष्टः स्तवने॥९६॥
शुक्राश्रमसमीपं तु सर्वा गच्छन्तु देवताः।
रिपुर्बलिष्ठः स्तोत्रेण वशीभूत इति श्रुतिः॥९७॥

Getting pleased with your prayers I am moving to *Śveta-dvīpa*. Therefore all the gods should go to the hermitage of Śukra. It is ordained in the scriptures that a powerful enemy should be won over with prayers.

इत्युक्त्वा जगतां नाथस्तत्रैवान्तरधीयत।
स्तुतो ब्रह्मादिभिर्देवैः प्रणतैः परिपूजितः॥९८॥

Thus speaking, Viṣṇu, the lord of the universe, having been adored by the gods disappeared from that place.

गते च जगतां नाथे श्वेतद्वीपं च नारद।
चिन्तिताश्च सुराः सर्वे विषण्णमनसस्तथा॥ ९९॥
मुनीन्देवांश्च संबोध्य ब्रह्मा वै तत्र संसदि।
उवाच नीतिसारं तत्संमतं शंकरस्य सः॥ १००॥

O Nārada, at the departure of lord Viṣṇu to *Śveta-dvīpa*, all the gods were upset in their minds and got worried. At that point of time, Brahmā spoke to the sages highlighting the words of policy which were liked by lord Śiva.

ब्रह्मोवाच

मम शंभोश्च धर्मस्य विष्णोर्वा सर्वसाक्षिणः।
अस्माकं च समः स्नेही दैत्ये देवे च पुत्रकाः॥ १०१॥

Brahmā said: My sons, myself, Śiva, Dharma and Viṣṇu who stand witness for all, like the demons equally.

दैत्यानां च गुरुं शुक्रं प्रपन्नश्च निशाकरः।
न जितश्च सुरैः शुक्रः पूजितो दितिनन्दनैः॥ १०२॥

Candramā on the other hand is residing in the abode of Śukra. Since he is adored by the demons, the gods cannot defeat Śukra.

ताराहेतोरहं यामि शुक्रस्य भवनं सुराः।
सर्वे समुद्रपुलिनं यान्तु विष्णोर्निदेशतः॥ १०३॥

Therefore O gods, all of you should move on to the sea-shore according to the command of Viṣṇu and I am moving alone to the house of Śukra for getting back Tārā.

इत्युक्त्वा जगतां धाता चागमच्छुक्रसंनिधिम्।
प्रययुर्देवता विप्राः समुद्रपुलिनं मुने॥ १०४॥

O sage, thus speaking, Brahmā, the creator of the universe, went to Śukra and all other gods went to the sea-shore.

इति श्रीब्रह्म० महा० प्रकृति० नारदना०
श्रीकृष्णोपदिष्टतारोद्धरणोपायज्ञानं नाम षष्टितमोऽध्यायः॥ ६०॥

अथैकषष्टितमोऽध्याय:

Chapter 61

The return of Tārā to Bṛhaspati and the birth of Budha

नारद उवाच

तत: परं किं रहस्यं बभूवासुरदेवयो:।
श्रोतुमिच्छामि भगवन्परं कौतूहलं मम॥ १॥

Nārada said - O lord, what happened between the gods and the demons thereafter? You please reveal the secret to me since I am getting very anxious.

नारायण उवाच

ब्रह्मा जगाम निलयं शुक्रस्य च महात्मन:।
नानादैत्यगणाकीर्णं रत्नमण्डपभूषितम्॥ २॥

Nārāyaṇa said - Brahmā went to the abode of Śukra which had many Maṇḍapas bedecked with jewels.

पञ्चाशत्कोटिभि: शिष्यै: परीतं ब्रह्मवादिभि:।
सप्तभि: परिखाभिश्च वेष्टितं दुर्गमेव च॥ ३॥

Fifty crores of disciples, well-versed in Brāhmaṇa, surrounded him and his fort was surrounded by seven moats.

रक्षितं रक्षकगणैर्दैत्यैश्च शतकोटिभि:।
पद्मरागैर्विरचितै: प्रावारै: परिशोभितम्॥ ४॥

Hundred crores of demons protected the fort and the fort has the boundary walls bedecked with several of gems.

ददर्श जगतां धाता सभायां भृगुनन्दनम्।
स्तुतं मुनिगणैर्दैत्यै रत्नसिंहासनस्थितम्॥ ५॥

Reaching there Brahmā, the creator of the universe, found Śukra, the son of Bhṛgu who was seated on the gem-studded lion-throne being adored by the sages.

जपन्तं परमं ब्रह्म कृष्णमात्मानमीश्वरम्।
कोटिसूर्यप्रभं शश्वज्ज्वलन्तं ब्रह्मतेजसा॥ ६॥

He was reciting the name of Kṛṣṇa, the eternal Brāhmaṇa, the great soul and the great lord. He

had the lustre of crores of suns and the divine lustre illumining him.

दृष्ट्वा पौत्रं प्रभायुक्तं विधाता हृष्टमानसः।
आत्मानं कृतिनं मेने पुत्रं पौत्रं च नारद॥७॥

O Nārada, Brahmā was delighted at finding his grandson so illustrious. He developed a feeling that his sons and grandsons are all graceful.

दृष्ट्वा पितामहं शुक्रो धातारं जगतां प्रभुम्।
उत्थाय सहसा भीतः प्रणनाम कृताञ्जलिः॥८॥

As soon as Śukra found Brahmā the creator of the universe he got up at once and feeling terrified stood before him with folded hands and bowed to him in reverence.

आदाय पूजयामास चोपचारांस्तु षोडश।
तुष्टाव परया भक्त्या संभ्रमेण यथागमम्॥९॥
विद्यामन्त्रप्रदातारं दातारं सर्वसंपदाम्।
स्वकर्मणां च फलदं सर्वेषां विश्वतो वरम्॥१०॥

He adored him with sixteen types of offerings and with his mind filled with devotion he started offering prayers to him on his arrival. Indeed he bestowed intelligence and *mantra* besides fortune since he had been the one who granted the reward of one's own deeds. Indeed he was the best of all in the universe.

शुक्रस्य स्तवनेनैव संतुष्टो जगतां पतिः।
अवरुह्य रथात्तूर्णमवसत्तत्र संसदि॥११॥

Brahmā the lord of the universe felt extremely satisfied with the prayer of Śukra and he then addressed the court of Śukra.

शुक्रेण शिरसो दत्तरत्नसिंहासने वरे।
तेजसा ज्वलिते रम्ये निर्मिते विश्वकर्मणा॥१२॥
शुक्रः प्रणम्य ब्रह्माणं कुमारं शनकं क्रतुम्।
वसिष्ठं च मरीचिं च सनन्दं च सनातनम्॥१३॥
कपिलं वै पञ्चशिखं वोढुमङ्गिरसं मुने।
धर्मं मां च नरं भक्त्या प्रणनाम कृताञ्जलिः॥१४॥

Sukra offered him the best seat of lion-throne bowing his head. This lion-throne was quite beautiful and illumining, which was built by Viśvakarmā. O sage, Śukra after bowing in reverence to Brahmā also bowed in reverence to Kumāra, Sanaka, Kratu, Vasiṣṭha, Marīci, Sananda, Sanātana, Kapila, Pañcśikha, Voḍhu, Aṅgirā, Dharma, myself (Nārāyaṇa) and Nara with devotion folding his hands.

प्रत्येकं पूजयामास सादरं च यथोचितम्।
सिंहासनेषु रम्येषु वासयामास धार्मिकः॥१५॥
प्रहृष्टवदना सर्वे प्रणेमुर्दितिनन्दनाः।
ऋषिसंघाश्च धातारं तुष्टुवुश्च यथागमम्॥१६॥

The religious-minded Śukra adored all of them, offering them the gem-studded lion-thrones. Thereafter Śukra, the son of Diti, and the other sages with a delightful mind bowed in reverence to Brahmā.

सर्वान्संस्तूय स कविरवोचत्संपुटाञ्जलिः।
साश्रुनेत्रः सपुलकः प्रणतो विनयान्वितः॥१७॥

Thereafter, after welcoming all, Śukra with folded hands and eyes filled with tears, getting emotional, started speaking with great humility.

शुक्र उवाच

अद्य मे सफल जन्मं जीवितं च सुजीवितम्।
स्वयं विधाता भगवान्साक्षाद्दृष्टः स्वमन्दिरे॥१८॥

Śukra said - Today my life has met with success; my birth has been successful because all of you with Brahmā have arrived here.

साक्षाद्दृष्टाश्च तत्पुत्रां भगवन्तः सनातनाः।
तुष्टः कृष्णोऽद्य मामेव परमात्मा परात्परः॥१९॥

Besides his son Sanātana and others have also arrived here with their smiling faces. It appears as if lord Kṛṣṇa himself has arrived here.

कृतार्थं कर्तुमीशा मां युष्माकं स्वागतं शिशुम्।
स्वात्मारामेषु कुशलं प्रश्नमेवं विडम्बनम्॥२०॥
पवित्रं कर्तुमीशा मां हेतुरागमनेऽत्र वः।
अपरं ब्रूथ किंवाऽपि शास्त नः करवाणि किम्॥२१॥

In order to grace a child like me, all of you have arrived here and I welcome you. It is just a

fallacy to enquire about the welfare of the people who are self-engrossed in their own soul. You have arrived here in order to purify me. You kindly tell me what I can do for you?

ब्रह्मोवाच

उद्विग्नश्चिरविच्छेदात्त्वां पौत्रं द्रष्टुमागतः।
विच्छेदः पुत्रपौत्राणां मरणादतिरिच्यते॥ २२॥

Brahmā said - I was feeling anxious because of my separation from you for long. I have come to meet my grandson like you, because the separation from a son and a grandson is extremely painful.

कुशलं ते मुनिश्रेष्ठ पुत्रयोश्चाऽपि योषितः।
कुशलं ते स्वधर्माणां काम्यानां तपसामपि॥ २३॥

O best of the sages, are you quite well. Are your sons, wives, Dharma and *tapas* going on well?

दिने दिनेऽपरिच्छन्नं श्रीकृष्णार्चनमीप्सितम्।
स्वगुरोः सेवनं नित्यमविच्छिन्नं भवेत्तव॥ २४॥

I pray that you remain devoted to lord Kṛṣṇa and your devotion towards your teacher may continue as ever.

गुर्विष्टयोः पूजनं च सर्वमङ्गलकारणम्।
पापाधिरोगशोकघ्नं पुण्यं हर्षप्रदं शुभम्॥ २५॥

Because to adore one's teacher and the family gods is the cause of all the welfares and destroys sins, disease and grief, bestowing merit, pleasure and welfare.

अभीष्टदेवः संतुष्टो गुरौ तुष्टे नृणामिह।
इष्टदेवे च संतुष्टे संतुष्टाः सर्वदेवताः॥ २६॥

With the pleasure of the teacher, the family gods of a person also remain happy and with the pleasure of the family god, all the gods remain happy.

गुरुविप्रः सुरो रुष्टो येषां पातकिनामिह।
तेषां च कुशलं नास्ति विघ्नस्तस्य पदे पदे॥ २७॥

The sinners with whom the Brāhmaṇas and the gods get angry, they cannot remain without blemish and have to face obstructions at every step.

तुष्टश्च सततं वत्स श्रीकृष्णः प्रकृतेः परः।
सर्वान्तरात्मा भगवांस्तव भक्त्या च निर्गुणः॥ २८॥
तव तुष्टो गुरुरहं विधाता जगतामपि।
मयि तुष्टे हरिस्तुष्टो हरौ तुष्टे तु देवताः॥ २९॥

O son, you are devoted to lord Kṛṣṇa, who is beyond Prakṛti and is the soul of all men, formless and remains happy with your adoration. I am the creator of the universe and also your teacher. I am quite happy with you and with my pleasure the lord also feels happy.

सांप्रतं श्रृणु मे धीमन्नत्रागमनकारणम्।
प्रेषितस्य सुराणां च विश्वसंहर्तुरेव च॥ ३०॥
शिवस्य गुरुपुत्रस्य साध्वीं तारां बृहस्पतेः।
अपहृत्य निशानाथस्तवैव शरणागतः॥ ३१॥

O intelligent one, the reason for my arrival at present is somewhat different, about which I am going to tell you, you listen to me. I have been deputed by the gods and lord Śiva. Bṛhaspati happens to be the *Guruputra* of Śiva whose chaste wife Tārā has been abducted by Candramā, who has taken refuge with you.

शंभुर्धर्मश्च सूर्यश्च शक्रोऽनन्तश्च पुत्रक।
आदित्या वसवो रुद्रा दिक्पालाश्च दिगीश्वराः॥ ३२॥
युद्धायायान्ति संनद्धास्तिस्रः कोट्यश्च देवताः।
नागाः किंपुरुषाश्चैव यक्षराक्षसगुह्यकाः॥ ३३॥
भूताः प्रेताः पिशाचाश्च कूष्माण्डा ब्रह्मराक्षसाः।
किराताश्चैव गन्धर्वाः समुद्रपुलिनेऽधुना॥ ३४॥
तारकामयसंग्रामे मध्यस्थोऽहं सुतैः सह।
देहि तारां रणं किंवा त्यज चन्द्रं च कामिनम्॥ ३५॥

O son, because of this lord Śiva, Dharma, Sūrya, Indra, Ananta, Ādityas, Vasus, Rudras, Dikpālas, lords of the quarters are arriving here for a battle. The army comprises of three crores of gods, *Nāgas*, Kiṁpuruṣas, Yakṣas, demons, Guhyakas, Goblins, *Bhūtas* and *Pretas* besides Kūṣmāṇḍas, Brahmrākṣasas, Brāhmaṇas Kirātas, Gandharvas getting well-prepared and are currently lodged on the sea-shore. But in this war-like situation, I have been declared as a

mediator, therefore either you return Tārā or be prepared for a war or otherwise you disown Candramā totally.

शुक्र उवाच

आगच्छन्तु सुराः सर्वे संनद्धा रणदुर्मदाः।

यात्स्ये विना महेशं च सवेषां च गुरुं परम्॥३६॥

Śukra said - Let the gods who are desirous of a war arrive here. Leaving Śiva, who happens to be the great teacher of all, I can fight with everyone.

दैत्या ऊचुः

उभयेषां गुरुः शुंभर्मान्यो वन्द्यश्च सर्वदा।

धर्मश्च साक्षी सर्वेषां त्वमेव च पितामह॥३७॥

आन्यांश्च तृणतुल्यांश्च नहि मन्यामहे वयम्।

आगच्छन्तु च योत्स्यामो व्रज ब्रूहि जगद्गुरो॥३८॥

The demons said - Śiva is adorable by the gods and the demons alike. Dharma is the witness of all the deeds and you are the great grandfather. We consider all other gods like straw. Therefore, O teacher of the universe, you go and tell them that they can come and fight with us.

कृपया गुरुपुत्रस्य यद्यायाति महेश्वरः।

आग्नेयास्त्रं प्रयोक्ष्यामः पश्चाद्योत्स्यामहे प्रभो॥३९॥

O lord, in case Śiva arrives here to display compassion on Bṛhaspati, who happens to be his *Guruputra*, he will first use *Āgneyāstra* and then start the fight.

ब्रह्मोवाच

कालाग्निरुद्रः संहर्ता विश्वस्य बलिनां वरः।

हे वत्सास्तेन सार्द्धं च को वा युद्धं करिष्यति॥४०॥

Brahmā said - O son, he is Kālāgni and the destroyer of the universe. As such he happens to be foremost of all the valorous people. Therefore, who can fight with him.

भद्रकाली जगन्माता खड्गखर्परधारिणि।

तया दुर्धर्षया सार्द्धं को वा युद्धं करिष्यति॥४१॥

The mother of the universe is associated with him, who holds a sword and skull-vase. Who would like to fight with the terrific one?

सा सहस्रभुजा देवी मुण्डमालाविभूषणा।

योजनायतवक्त्रा च दशयोजनविस्तृता॥४२॥

सप्ततालप्रमाणाश्च यस्या दन्ता भयानकाः।

क्रोशप्रमाणजिह्वा च माहालोला भयंकरी॥४३॥

Who would fight with the goddess of a thousand arms who is adorned with the garland of skulls and has a *yojana*-long mouth which is ten *yojanas* wide? She has seven fangs like the *tāla* trees which are horrible. She often moves around.

आतीवरौद्राः संनद्धा भीमाः शंकरकिंकराः।

आतिभीमा भैरवाश्च नन्दी च रणकर्कशः॥४४॥

शिवस्य पार्षदाः सर्वे महाबलपराक्रमाः।

वीरभद्रादयः शूराः कोटिसूर्यसमप्रभाः॥४५॥

सहस्रमूर्ध्नः शेषस्य फणामण्डलभूषणम्।

विश्वं सर्षपतुल्यं च को वा योद्धा च तत्समः॥४६॥

The terrible looking attendants of Śiva also accompany her which include the horrible Bhairava, Nandī who roars in the battle field, besides Vīrabhadra and other *gaṇas* who are extremely valorous, possessing great prowess and have the lutsre of crores of suns. There is the thousand headed Śeṣa accompanying her, whose hoods are studded with gems and they hold them on the head like the sea-same seed. No warrior can equate them.

कालाग्निरुद्रः संहर्ता यस्य शंभोश्च किंकराः।

शूलिनस्त्रिपुरघ्नस्य ज्वलतो ब्रह्मतेजसा॥४७॥

यस्य पाशुपतास्त्रेण दुर्निवार्येण पुत्रकाः।

भस्मीभूतं भवेद्विश्वं दैत्यानां चैव का कथा॥४८॥

O son, Śiva the killer of Tripura and from whom the Kālāgni-rudra emanates, who destroys the world and the trident bearers serve him. Besides the horrible Pāśupata weapon can reduce the entire universe to ashes. How can the demons stand before it?

यस्य शूलेन भिन्नश्च शङ्खचूडः प्रतापवान्।
सुदामा पार्षदवरः कृष्णस्य परमात्मनः॥४९॥
त्रिकोटिसूर्यसदृशस्तेजस्वी परमाद्भुतः।
राधाकवचकण्ठश्च सर्वदैत्यजनेश्वरः॥५०॥
मधुकैटभयोर्हन्ता हिरण्यकशिपोश्च यः।
स च विष्णुः समायाति श्वेतद्वीपात्स्वयं प्रभुः॥५१॥

The glorious Śaṁkhacūḍa was destroyed with the trident of Śiva though he happened to be the associate of lord Kṛṣṇa known by the name of Sudāmā and bore the lustre of three crores of sun, extremely astonishing and wore the *kavaca* of Rādhā round his neck and was the lord of all the demons. Lord Viṣṇu who happens to be the killer of Śaṁkhacūḍa and Madhukaiṭabha was himself coming from *Śveta-dvīpa*.

इत्युक्त्वा जगतां धाता विरराम च संसदि।
प्रहस्योवाच दैतेयो दानवानामधीश्वरः॥५२॥

Thus speaking in the court of Śukra, Brahmā the creator of the universe kept quiet. Thereafter the king of *Dānvas* spoke smilingly.

प्रह्लाद उवाच

नमस्तुभ्यं जगद्धातः सर्वेषां प्राक्तनेश्वर।
सर्वेपूज्यः सर्वनाथः किं वक्ष्यामि तवाग्रतः॥५३॥

Prahlāda said - O creator of the universe, you happen to be the oldest lord of the universe. You are adorable by all and are the lord of all. Therefore what could I speak before you?

हिरण्यकशिपोर्हन्ता मधुकैटभयोश्च यः।
सा कला यस्य कृष्णस्य परिपूर्णतमस्य च॥५४॥
सर्वान्तरात्मनस्तस्य चक्रं नाम सुदर्शनम्।
अस्माकं लोकमस्मांश्च शतश्वद्द्रक्ष्यति दुःसहम्॥५५॥
ततो न बलवाञ्छंभुर्न च पाशुपतं विधे।
न च काली न शेषश्च न च रुद्रादयः सुराः॥५६॥

The one who had killed Hiraṇyakaśipu and Madhukaiṭabha, the one in whom lord Kṛṣṇa appears with all the rays, the one who happens to be the soul of everyone, his *Sudarśana-cakra* which is unbearable always protects us. O Vidhātā, neither Śiva is more powerful than the same, nor the Pāśupata weapon. Kālī, Śeṣa and Rudra also cannot face it.

यस्य लोमसु विश्वानि निखिलानि जगत्पते।
सर्वाधारस्य च विभोः स्थूलात्स्थूलतरस्य च॥५७॥

O lord of the universe, the one in whose hair-pit the entire universe is lodged, the one who is the base of all, the one who is toughest of all.

षोडशांशो भगवतः स चैव हि महान्विराट्।
अनन्तो न हि तत्स्थूलो न काली न बृहती ततः॥५८॥

Lord Virāṭ happens to be the sixteenth ray of the same. Neither Ananta is stronger than the same nor is Kālī superior to it.

आगच्छन्तु सुराः सर्वे युद्धं कुर्वन्तु सांप्रतम्।
न बिभेमि शरेभ्यश्च न च पाशुपताद्धरात्॥५९॥

Let all the gods come and fight with us because I am not afraid of the arrows of Śiva or his Pāśupata weapon.

नमस्तस्मै भगवते शिवाय शिवरूपिणे।
नमोऽनन्ताय साधुभ्यो वैष्णवेभ्यः प्रजापते॥६०॥

O Prajāpati I bow in reverence to Śiva who is the form of welfare. I bow in reverence to serpent Ananta and the noble Vaiṣṇavas.

श्रीकृष्णस्य प्रसादेन निर्भयोऽहं निरामयः।
न मे स्वात्मबलं ब्रह्मंस्तद्बलं यत्प्रभोर्बलम्॥६१॥

O lord, because of the grace of all, I am fearless and quite healthy; I don't possess any strength of my own and whatever I possess belongs to the lord.

स्वपापेन मृतस्तातो पुरा वै विष्णुनिन्दया।
निर्बन्धाच्छङ्खचूडश्च दर्पाच्च मधुकैटभौ॥६२॥
त्रिपुरः किंकरोऽस्माकं वीरत्वेन न गण्यते।
तथाऽपि प्रेरितस्तेन सरथश्च महेश्वरः॥६३॥

In the earlier times, my father was killed because of his own sin of denouncing Viṣṇu. Śaṁkhacūḍa was killed because of his own stubbornness and the Madhukaiṭabha were destroyed because of their own arrogance. Tripura happened to be our servant and he could not be counted as a great warrior; still he was

killed at the hand of Mahādeva, mounted on a chariot when he was incited by lord Śiva.

इत्युक्त्वा दानवश्रेष्ठो विरराम च संसदि।
उवाच जगतां धाता पुनरेव च नारद॥६४॥

O Nārada, Prahlāda the best of the demons kept quite after speaking all this. Thereafter Brahmā the creator of the universe started speaking again.

विनाशकारणं युद्धमुभयोर्दैत्यदेवयोः।
सुप्रीत्याचरणं वत्स सर्वमङ्गलकारणम्॥६५॥

Brahmā said - O son, a war between the demons and the gods will doom destruction on both the sides, therefore, you better act with love which is the root cause of all welfares.

तारां भिक्षां देहि मह्यं भिक्षुकाय च वेधसे।
विमुखे भिक्षुके राजन्गृहस्थः सर्वपापभाक्॥६६॥

O king mind it, that I have come as a beggar to you inspite of being Brahmā and therefore, you give away Tārā to me in charity because by disappointing a beggar, a householder attracts all sins.

सनत्कुमार उवाच

स्वकीर्तिं रक्ष राजेन्द्र सिंहस्त्वं सुरदैत्ययेः।
यस्य भिक्षुर्जगद्धाता तस्य कीर्तेश्च का कथा॥६७॥

Sanatkumāra said - O best of the kings, you are the lion among the races of the demons and the gods; therefore you protect your glory. The one at whose door Brahmā comes as a beggar who could equate him in glory?

सनातन उवाच

न जितस्त्वं सुरेन्द्रैश्च ब्रह्मेशानपुरोगमैः।
रक्षितः कृष्णचक्रेण वैष्णवः पुण्यवाञ्छुचिः॥६९॥

Sanātana said - Brahmā, Śiva and other gods could not conquer you because of your being virtuous and noble and a Vaiṣṇava also being protected by the *Cakra* of lord Kṛṣṇa.

सनन्दन उवाच

यस्येष्टदेवः सर्वात्मा श्रीकृष्णः प्रकृतेः परः।
कुरुश्च वैष्णवः शुक्रः स च केन जितो महान्॥६९॥

Sanātana said - The one who adores lord Kṛṣṇa who is beyond Prakṛti and has a teacher like Vaiṣṇava Śukra, who can over-power such a great king.

सनक उवाच

पुण्यवान्न जितः केन जितः पापी स्वपातकैः।
पुण्यदीपो न निर्वाति पाषण्डेनैव वायुना॥७०॥

Sanaka said - No one can defeat a meritorious person. The sinner is over-powered because the lamp of virtues cannot be extinguished with the wind of illusion.

ऋषय ऊचुः

देहि तारां महाभाग चन्द्रं प्राणाधिकं गुरोः।
स्वकीर्तिं रक्ष सुचिरं प्रार्थयामः पुनः पुनः॥७१॥

The sage said - O virtues king, you hand over Tārā and Candramā to the teacher Bṛhaspati. I pray you again and again and preserve your glory for all times to come.

प्रह्लाद उवाच

स्थिते मदीश्वरे साक्षान्नहि भृत्यो विराजते।
कर्तारं ब्रूहि मन्त्रार्थं गुरुं शुक्रं सतां वरम्॥७२॥
शिष्याणामाधिपत्ये च साधूनां गुरुरीश्वरः।
गुरौ समर्पितं पूर्वं मुनीश्वरे॥७३॥

Prahlāda said - When the lord of all is present there, none of his attendants can occupy that position, nor could anyone else give the consent. You better tell all these words to Śukra who is the best of noble people. The teacher happens to be the lord of the noble disciples and he is always equated with the lord. In earlier times I entrusted all my riches and fortunes to my teacher.

वयं भृत्याश्च पोष्याश्च स्वगुरोः परिचारकाः।
ते च शिष्या कुशलिनः गुर्वाज्ञां पालयन्ति ये॥७४॥

We are the servants of our teacher, who feeds us because the same disciples meet with welfare who obeys the command of the teacher.

प्रह्लादस्य वचः श्रुत्वा चकार प्रार्थनां कविम्।
ददौ शुक्रश्च तारां तां चन्द्रं च मलिनं मुने॥७५॥

O sage, on hearing the words of Prahlāda, he prayed to Śukra. Thereafter Śukra returned Tārā and the sinful Candramā to them.

दत्त्वा तारां विधुं शुक्रः प्रणनाम विधेः पदे।
नमस्कृत्य मुनिभ्यश्च प्रणतः स्वपुरं ययौ॥७६॥

Śukra handing over Tārā and Candramā touched the feet of Brahmā and bowed in reverence to all the sages, finally retiring to his own place.

प्रह्लादः सगणो भक्त्या नमस्कृत्य विधेः पदे।
प्रत्येकं वै मुनिगणान्प्रणतः स्वगृहं ययौ॥७७॥

Prahlāda also bowed in reverence to Brahmā together with all his courtiers and offered salutations to all the sages, who finally left for their abodes.

ब्रह्म ददर्श तारां च प्रणतां स्वपदे सतीम्।
लज्जया नम्रवक्त्रां च रुदतीं गुर्विणीं मुने॥७८॥

O sage, Brahmā looked at Tārā, who was lowering her head in shame and was pregnant at the same time. She touched the feet of Brahmā. She was crying also.

चन्द्रं च प्रणतं धाता क्रोडे संस्थाप्य मायया।
उवाच मालिनां तारां कातरां च कृपामयः॥७९॥
तारे त्यज भयं मत्तो भयं किं ते मयि स्थिते।
सौभाग्ययुक्ता स्वपतौ भविष्यसि वरेण मे॥८०॥

Thereafter finding Candramā offering salutations to him, the merciful Brahmā lifted him up and made him sit in his lap and then spoke to Tārā who had lost all her glory. Brahmā said: "O Tārā, don't be afraid of me." With my boon you will regain the fortunes of your husband.

दुर्बला बलिना ग्रस्ता निष्कामा न च्युता भवेत्।
प्रायश्चित्तेन शुद्धा सा न स्त्री जारेण दुष्यति॥८१॥

Because a helpless and weak lady if over-powered by a strong man cannot be termed as unchaste and does not fall from her *dharma*. She is purified by her repentance and she cannot be treated as degraded because of the advances of a sinner.

सकामा कामतो जारं भजते स्वसुखेन च।
प्रायश्चितान्न शुद्धा सा स्वामिना परिवर्जिता॥८२॥

On the other hand, the one who, becoming passionate, goes to another man for the sake of pleasure and enjoys his company, her mind cannot be purified even with repentance. Therefore she is considered as a discarded woman by her husband.

कुम्भीपाके पच्यते सा यावच्चन्द्रदिवाकरम्।
अन्नं विष्ठा जलं मूत्रं स्पर्शनं सर्वपापदम्॥८३॥
पापीयस्याश्च तस्याश्च साधुभिः परिवर्जितम्॥८४॥

She will remain in the *kumbhīpāka* hell till the duration of the life of the sun and the moon. Her food is to be discarded like refuse and the water like urine and her mere touch showers all sins on a person.

Therefore the noble people are prohibited from taking food and water from such a degraded woman. O daughter, you tell me who has made you pregnant. You better go back to Bṛhaspati.

कस्य गर्भं वद शुभे गच्छ वत्से गुरोर्गृहम्।
त्यज लज्जां महाभागे सर्वं च प्राक्तनाद्भवेत॥८५॥
ब्रह्मणो वचनं श्रुत्वा तमुवाच सती तदा।
चन्द्रस्य गर्भं हे तात बिभर्म्यद्य स्वकर्मणा॥८६॥
सर्वे मे साक्षिणः सन्ति दुर्बलायाः प्रजापते।
यदा जग्राह चन्द्रो मां दयाहीनश्च दुर्मतिः॥८७॥

O virtuous lady, you shed away the shame because everything that has happened is due to the earlier deeds. On hearing the words of Brahmā, the chaste lady spoke to him, "O father, I am pregnant by Candramā and I am accordingly maintaining the same. O Prajāpati, at the time when I was captured by this degraded Candramā, all the people are witnesses to me. Saying this, Tārā produced a child which was having the lustre of gold.

इत्युक्त्वा तारकादेवी सुषाव कनकप्रभम्।

कुमारं सुन्दरं तत्र ज्वलन्तं ब्रह्मतेजसा॥८८॥
गृहीत्वा तनयं चन्द्रो नत्वा ब्रह्माणमीश्वरम्।
जगाम स स्वभवने ब्रह्मा सिन्धुतटं ययौ॥८९॥
साध्वीं तारां च गुरवे देवेभ्योऽप्यभयं ददौ।
आशिषं शंभुधर्माभ्यां दत्त्वा लोकं ययौ विधिः॥९०॥

The child which was having the divine lustre was carried by Candramā in his lap. He then bowed in reverence to Brahmā and went back to his abode. Thereafter, Brahmā entrusted Tārā to Bṛhaspati and offering protection, the gods made them proceed to their respective abodes together with Śiva and Dharma. The gods too retired to their respective abodes together with Bṛhaspati.

देवा ययुः स्वभवनं स्वगृहं च बृहस्पतिः।
भावानुरक्तवनितां प्राप्य संहृष्टमानसः॥९१॥
तारकागर्भसंभूतः स एव च बुधः स्वयम्।
तेजस्वी सद्ग्रहो ब्रह्मंश्चन्द्रस्य तनयो महान्॥९२॥
स एव नन्दनवने चित्रां संप्राप्य निर्जने।
घृताच्या गर्भसंभूतां कुबेरस्य च रेतसा॥९३॥
दृष्ट्वा च निर्जने रम्यां कन्यां कमललोचनाम्।
अतीव यौवनस्थां च बालां षोडशवार्षिकीम्।
गान्धर्वेण विवाहेन तां जग्राह विधोः सुतः॥९४॥

The teacher Bṛhaspati was very much delighted in getting back Tārā the lady of his life. Thus the child born from the womb of Tārā was given the name Budha. O Brāhmaṇa, this son of Candramā in due course of time became a powerful planet. The same Budha once spotted Citrā in the secluded forest who was born from the Apsarā Ghṛtācī from the seed of Kubera. She had beautiful eyes like lotus flowers and was full of youth at the age of sixteen. Budha accepted her as his wife by means of the Gandharva marriage.

तस्यामथायं रहसि वीर्याधानं चकार सः।
बभूव राजा चित्रायां चैत्रो वै मण्डलेश्वरः॥९५॥

He enjoyed her company in seclusion impregnating her. Because of this a king named Caitra was born out of Citrā.

सप्तद्वीपवतीं पृथ्वीं शास्ति वै धार्मिको बली।
शतं नद्यो घृतानां च दध्नां नद्यः शतानि च॥९६॥
शतानि नद्यो दुग्धानां मधुनद्यश्च षोडश।
दश नद्यश्च तैलानां शर्करालक्षराशयः॥९७॥
मिष्टान्नानां स्वस्तिकानां लक्षश्च नित्यशः।
पञ्चकोटिगवां मांसं सापूपं स्वन्नमेव च॥९८॥
एतेषां च नदीराशीर्भुञ्जते ब्राह्मणा मुने।
गवां लक्षं च रत्नानां मणीनां लक्षमेव च॥९९॥
शतलक्षं सुवर्णानां लक्षं वै सूक्ष्मवाससाम्।
रत्नानां भूषणं पात्रमतीव सुमनोहरम्॥१००॥
ददौ द्विजातये राजा नित्यं वै जीवितावधि।
तस्य चैत्रस्य पुत्रश्च राजाऽधिरथ एव च॥१०१॥

The religious king ruled over the land of seven islands. During his rule there were a hundred streams of *ghee*, a hundred steams of curd, a hundred streams of milk, sixteen streams of honey and ten streams of oil. In his kitchen sweets were made with sugar of a lakh of heaps, including sweet balls, five crores of meat preparations and other varieties of food, daily. O sage, the Brāhmaṇas and others enjoy the treasures of these streams daily. Thus the king during his life time regularly gave away in charity a lakh of cows, a lakh of gems, a hundred lakhs of ornaments, a lakh of fine garments and gem-studded ornaments, to the Brāhmaṇas. In due course of time, a son named Adhiratha was born to Caitra.

तस्य पुत्रस्य सुरथश्चक्रवर्ती बृहच्छ्रवाः।
महाज्ञानं च संप्राप्य मेधसो मुनिसत्तमात्॥१०२॥
भेजे पुरा विष्णुमायां पुण्यक्षेत्रे च भारते।
शरत्काले महापूजां चकार स सरित्तटे॥१०३॥

A son named Suratha was born to him who was a *Cakravartī* king, who received divine knowledge from Medhas, the best of the sages and adorned Viṣṇumāyā in the sacred land of Bhārata. The great intellectual performed a great *pūjā* in the winter *Navarātras*, on the bank of the river.

वैश्येन सार्धं स महाज्ज्ञानिनां मुनिसत्तम्।
राजा कलिङ्गदेशस्य विराधश्च विशां वर:॥१०४॥
तस्य पुत्रो महायोगी द्रुमिणो ज्ञानिनां वर:।
द्रमिणो वैष्णव: प्राज्ञ: पुष्करे दुष्करं तप:॥१०५॥
कृत्वा समाधिं संप्राप ज्ञानिनां वैष्णवाग्रणी:।
पुत्रैर्दारैर्निरस्तश्च धनलोभाद्दुरात्मभि:॥१०६॥
स च कोटिसुवर्णं च नित्यं दत्त्वा जलं पपौ।
मुक्तिं संप्राप संसेव्य विष्णुमायां सनातनीम्॥१०७॥

O best of the sages Virādha, the king of the Kaliṅga country, happened to be the best of the kings. He had a son named Drumiṇa who was a great yogī and intellectual.

The great intellectual Vaiṣṇava Drumiṇa went to *Puṣkara-kṣetra* and performed severe *tapas* there, as a result of which a son named Samādhi was born to him, who happened to be the best of the intellectuals and the Vaiṣṇavas. His wicked son and the wife drove the king out of the house, who used to give away in charity a crore of gold coins daily before sipping the water. Thereafter, he was redeemed after adoring Viṣṇumāyā.

राजा लेभे मनुत्वं च राज्यं निष्कण्टकं मुने।
उवाच मधुरं वाक्यं धाता त्रिजगतां पति:॥१०८॥

O sage, thus the king got back his kingdom and he ruled without interruption. In due course of time he became a Manu who was addressed as such by Brahmā the creator of the universe.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० दुर्गोपा०
गुरोस्ताराप्राप्तिबुधोत्पत्त्यादिवर्णनं नामैकषष्टितमोऽध्याय:॥६१॥

अथ द्विषष्टितमोऽध्यायः

Chapter 62

The desires of Suratha and Vaiśya fulfilled

नारद उवाच

कथं राजा महाज्ञानं संप्राप मुनिसत्तमात्।
वैश्यो मुक्तं मेधसश्च तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said - You kindly tell me how king Suratha achieved from the Medhas, the best of the sages, divine knowledge and ultimately achieved salvation.

नारायण उवाच

ध्रुवस्य पौत्रो बलवान्नन्दिरुत्कलनन्दनः।
स्वायंभुवमनोर्वंश्यः सत्यवादी जितेन्द्रियः॥ २॥
अक्षौहिणीनां शतकं गृहीत्वा सैन्यमेव च।
कोलां च वेष्टयामास सुरथस्य महामतेः॥ ३॥

Śrī Nārāyaṇa said - Nandī the grandson of Dhruva who happened to be the son of Utkala and belonged to the race of Svāyambhuvamanu, was truthful and self disciplined. He together with his hundred *Akṣauhiṇī* army surrounded the kingdom of Kola, ruled by Suratha.

युद्धं बभूव नियतं पूर्णमब्दं च नारद।
चिरंजीवी वैष्णवश्च जिगाय सुरथं नृपः॥ ४॥

O Nārada, the war continued regularly for a year. Thereafter Nandī who enjoyed a long life and was a Vaiṣṇavas, defeated Suratha.

एकाकी सुरथो भीतो नन्दिना च बहिष्कृतः।
निशायां हयमारुह्य जगाम गहनं वनम्॥ ५॥
ददर्श तत्र वैश्यं च पुष्पभद्रानदीतटे।
तयोर्बभूव संप्रीतिः कृतबान्धवयोर्मुने॥ ६॥

Suratha was alone and was driven out from the kingdom. He somehow escaped at the dead of night and mounted on a horse, went to a thick forest. In the forest he met a Vaiśya on the bank of Puṣpabhadrā river. O sage, soon they became intimate friends.

वैश्येन सार्धं नृपतिरगच्छन्मेधसाश्रमम्।
पुष्करं दुष्करं पुण्यक्षेत्रं वै भारते सताम्॥ ७॥
ददर्श तत्र नृपतिर्मुनीन्द्रं तीव्रतेजसम्।
शिष्येभ्यश्च प्रवोचन्तं ब्रह्मतत्त्वं सुदुर्लभम्॥ ८॥

Thereafter, accompanied by Vaiśya the king Suratha went to the hermitage of the sage Medhas which happened to be a sacred place and was known as the remover of the misfortune of noble people. The king found the sage having immense glory, teaching the divine *tattvas* to his disciples.

राजा ननाम वैश्यश्च शिरसा मुनिपुंगवम्।
मुनिस्तौ पूजयामास ददौ ताभ्यां शुभाशिषम्।। ९।।
प्रश्नं चकार कुशलं जातिनाम पृथक्पृथक्।
ददौ प्रत्युत्तरं राजा क्रमेण मुनिपुंगवम्।। १०।।

Both the king and the Vaiśya bowed in reverence to the king. The sage in turn blessed them both welcoming them. Enquiring about their caste and named separately, the sage enquired of them about their welfare. The king then replied to the best of the sages.

सुरथ उवाच

राजाऽहं सुरथो ब्रह्मंश्चैत्रवंशमुद्भवः।
बहिष्कृतः स्वराज्याच्च नन्दिना बलिनाऽधुना।। ११।।

Suratha said - O Brāhmaṇa, my name is Suratha and I am born in the Caitra race. Currently the powerful king Nandī has defeated me and separated me from my kingdom.

किमुपायं करिष्यामि कथं राज्यं भवेन्मम।
तन्मां ब्रूहि महाभाग त्वामेव शरणागतम्।। १२।।

O virtuous one, what remedy should I apply, by which I could regain my lost kingdom? You kindly tell me. I have therefore come to take refuge with you.

अयं वैश्यः समाधिश्च स्वगृहाच्च बहिष्कृतः।
पुत्रैः कलत्रैर्दैवेन धनलोभेन धार्मिकः।। १३।।

This is the Vaiśya named Samādhi. By a turn of destiny, his son and the wife, over-powered by greed, have turned out this religious person from the house.

ब्राह्मणाय ददौ नित्यं रत्नकोटिं दिने दिने।
निषिध्यमानः पुत्रैश्च कलत्रैर्बान्धवैरयम्।। १४।।
कोपान्निराकृतस्तैश्च पुनरन्वेषितः शुचा।
अयं गृहं च न ययौ विरक्तो ज्ञानवाञ्छुचिः।। १५।।

He used to give away a crore of gold coins in charity to the Brāhmaṇas daily. The sons, wives and brothers objected to his performing charity. When he did not listen to them, they were enraged and ultimately they drove him out. When their anger subsided, they tried to find out his whereabouts. The noble hearted Vaiśya developed detachment and he could not return his home.

पुत्राश्च पितृशोकेन गृहं त्यक्त्वा ययुर्वनम्।
दत्त्वा धनानि विप्रेभ्यो विरक्ताः सर्वकर्मसु।। १६।।

On the other hand to the sons left their home with the separation of the father. In the forest getting relieved of all the *karmas* they distributed the entire riches to the Brāhmaṇas.

सुदुर्लभं हरेर्दास्यं वैश्यस्यास्य च वाञ्छितम्।
कथं प्राप्नोति निष्कामस्तन्मे व्याख्यातुमर्हसि।। १७।।

Now only one desire is left with him to become the slave of the lord. He is the person with the only desire to know can how he achieve it; you kindly tell us.

श्रीमेधा उवाच

करोति मायया छन्नं विष्णुमाया दुरत्यया।
निर्गुणस्य च कृष्णस्य त्रिगुणा विश्वमाज्ञया।। १८।।

The sage Medhas said - The unconquerable Viṣṇumāyā possessing three *guṇas* pervades the entire universe at the command of lord Kṛṣṇa who is devoid of all the *guṇas*.

कृपां करोति येषां सा धर्मिणां च कृपामयी।
तेभ्यो ददाति कृपया कृष्णभक्तिं सुदुर्लभाम्।। १९।।

On whomsoever the merciful goddess showers her grace, he achieves the devotion of lord Kṛṣ ṇa, which is difficult to get.

येषां मायाविनां माया न करोति कृपां नृप।
मायया तान्निबध्नाति मोहजालेन दुर्गतान्।। २०।।

O king, the one on whom the goddess does not shower her grace, he is entangled with her illusion and has to face several types of miseries.

नश्वरे नित्यसंसारे भ्रामयेद्बर्बरा सदा।
कुर्वती नित्यबुद्धिं च विहाय परमेश्वरम्।। २१।।

In this perishable universe she roams about always and separating the people from the lord, she creates illusions.

देवमन्यं निषेवन्ते तन्मन्त्रं च जपन्ति च।
मिथ्या किंचिन्निमित्तं च कृत्वा मनसि लोभतः।। २२।।

सप्तजन्मसु संसेव्य देवताश्च हरे: कला:।
तदा प्रकृत्या: कृपया सेवन्ते प्रकृतिं सदा॥२३॥
सप्तजन्मसु संसेव्य विष्णुमायां कृपामयीम्।
शिवे भक्तिं लभन्ते ते ज्ञानानन्दे सनातने॥२४॥
ज्ञानाधिष्ठातृदेवं च हरे: संसेव्य शंकरम्।
अचिराद्विष्णुभक्तिं च प्राप्नुवन्ति महेश्वरात्॥२५॥
सेवन्ते सगुणं सत्त्वं विष्णुं विषयिणं तदा।
सत्त्वज्ञानाच्च पश्यन्ति ज्ञानं वै निर्मलं नरा:॥२६॥

As a result of this, a person afflicted with grief, meditates upon false deities with false *mantras*. They ultimately become devotees of goddess Durgā after adoring her for seven births. Thereafter, they serve for seven births the compassionate and eternal Viṣṇumāyā, who is also called Durgā and thereafter they achieve the devotion of lord Durgā. Śiva who is eternal also bestows divine knowledge. Then after adoring lord Śiva, the great god of knowledge, they achieve the devotion of lord Viṣṇu.

And after serving Viṣṇu they achieve the spotless divine knowledge.

निषेव्य सगुणं विष्णुं सात्त्विका वैष्णवा नरा:।
लभन्ते निर्गुणे भक्तिं श्रीकृष्णे प्रकृते: परे॥२७॥
गृह्णन्ति सन्तस्तद्भक्ता मन्त्रं तस्य निरामयम्।
निषेव्य निर्गुणं देवं ते भवन्ति च निर्गुणा:॥२८॥

Thus while serving Viṣṇu, the possessor of all the *guṇas*, the *Sāttvika*-Vaiṣṇavas achieve the devotion of lord Kṛṣṇa who is beyond Prakṛti. His devotees and the noble people recite his spotless *mantra* and by serving lord Kṛṣṇa with the same, they are themselves deprived of all the *guṇas*.

असंख्यब्रह्मणां पातं ते च पश्यन्ति वैष्णवा:।
दास्यं कुर्वन्ति सततं गोलोके च निरामये॥२९॥
कृष्णभक्तात्कृष्णमन्त्रं यो गृह्णाति नरोत्तम:।
पुरुषाणां सहस्रं च स्वपितॄणां समुद्धरेत्॥३०॥
मातामहानां साहस्रमुद्धरेन्मातरं तथा।
दासादिकं समुद्धृत्य गोलोकं स प्रयाति च॥३१॥

Such of the Vaiṣṇava people always adore lord Viṣṇu in *Goloka* and continue there in that position up to the life of innumerable Brahmā. Such of the persons who are indeed the best, receive the *mantra* of lord Kṛṣṇa, who redeems a thousand generations from his mother's as well as father's side besides the servants and ultimately proceeds to the *Goloka*.

भवार्णवे महाघोरे कर्णधारस्वरूपिणी।
दीनान्पारयते नित्यं कृष्णभक्त्या च नौकया॥३२॥

The illusion of Māyā becomes a sailor in the terrific ocean of the universe and makes the devotees to cross it mounted on the boat of the devotion of lord Kṛṣṇa.

स्वकर्मबन्धनं छेत्तुं वैष्णवानां च वैष्णवी।
तीक्ष्णशस्त्रस्वरूपा सा कृष्णस्य परमात्मन:॥३३॥

The same Vaiṣṇavī, the illusion of lord Kṛṣṇa, cuts off all the bondages of the Vaiṣṇavas with sharp weapons.

विवेचिका चावरणी शक्ते: शक्तिर्द्विधा नृप।
पूर्वं ददाति भक्ताय चेतराय परात्परा॥३४॥

O king, the *śakti* is divided into two parts viz. - *Vivecikā* and *Āvaraṇī*. Initially she bestows on a devotee the *Āvaraṇi-śakti*.

सत्यस्वरूप: श्रीकृष्णस्तस्मात्सर्वं च नश्वरम्।
बुद्धिर्विवेचिकेत्येवं वैष्णवानां सनातनी॥३५॥

Lord Kṛṣṇa happens to be the form of truth and all things which are separated from him are perishable. Similarly the *Vivecikā-śakti* is also bestowed by the goddess to the Vaiṣṇavas.

नित्यरूपा ममेयं श्रीरिति चावरणी च धी:।
अवैष्णवानामसतां कर्मभोगभुजामहो॥३६॥

Such of the people who enjoy the rewards of their *karmas* are either opponents of Vaiṣṇava or are wicked people and they are always engrossed in *Āvaraṇī śakti* which creates illusions for them. This is quite surprising.

अहं प्रचेतस: पुत्र: पौत्रश्च ब्रह्मणो नृप।
भजामि कृष्णमात्मानं ज्ञानं संप्राप्य शंकरात्॥३७॥

O king, I am the son of Varuṇa and the grandson of Brahmā; after achieving the divine knowledge from Śiva I always recite the name of lord Kṛṣṇa.

गच्छ राजन्नदीतीरं भज दुर्गां सनातनीम्।
बुद्धिमावरणीं तुभ्यं देवी दास्यति कामिने॥ ३८॥

O king, you also go to the bank of the river and adore Durgā the eternal goddess. Since you have a desire in your mind, you will achieve the knowledge of *Āvaraṇī.*

निष्कामाय च वैश्याय वैष्णवाय च वैष्णवी।
बुद्धिं विवेचिकां शुद्धां दास्यत्येव कृपामयी॥ ३९॥

The merciful goddess Vaiṣṇavī will bestow the *Vivecikā* knowledge on Vaiśya who intends to adore her without keeping any desire in his mind.

इत्युक्त्वा च मुनिश्रेष्ठो ददौ ताभ्यां कृपानिधिः।
पूजाविधानं दुर्गायाः स्तोत्रं च कवचं मनुम्॥ ४०॥

The merciful sage thus speaking explained to both of them the method of the adoration of goddess Durgā, her *stotra*, *kavaca* and *mantra*.

वैश्यो मुक्तिं च संप्राप तां निषेव्य कृपामयीम्।
राजा राज्यं मनुत्वं च परमैश्वर्यमीप्सितम्॥ ४१॥
इत्येवं कथितं सर्वं दुर्गोपाख्यानमुत्तमम्।
सुखदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि॥ ४२॥

Thereafter the Vaiśya adored the merciful goddess Bhagavatī and then achieved all his lost kingdom and glory and then achieved salvation. He ultimately became Manu. Thus I have narrated to you the story of goddess Durgā who bestows welfare and grants salvation; what else do you want to listen to from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० दुर्गोपा० सुरथमेधःसं० सुरथवैश्ययोरभिलषितसिद्धिर्नाम द्विषष्टितमोऽध्यायः॥ ६२॥

अथ त्रिषष्टितमोऽध्याय:

Chapter 63

Talk between Durgā and Vaiśya

नारद उवाच

नारायण महाभाग वद वेदविदां वर।

राजा केन प्रकारेण सिषेवे प्रकृतिं पराम्॥ १॥

Nārada said - O Nārāyaṇa, O virtuous one, O best of the possessor of knowledge of the Vedas, how did the king adore Durgā?

समाधिर्नाम वैश्यो वा निष्कामं निर्गुणं विभुम्।

भेजे केन प्रकारेण प्रकृतेरूपदेशत:॥ २॥

How did the Vaiśya named Samādhi adore Durgā and at her advice the *Nirguṇa-Brāhmaṇa*?

किं वा पूजाविधानं च ध्यानं वा मनुमेव च।

किं स्तोत्रं वचं किं वा ददौ राज्ञे महामुनि:॥ ३॥

What are the details of the method of adoration, *dhyānam, mantra, stotra* and *kavaca* given by the sage to the king?

वैश्याय प्रकृतिस्तस्मै किं वा ज्ञानं ददौ परम्।

साक्षाद्बभूव तपसा केन वा प्रकृतिस्तयो:॥ ४॥

And what type of divine knowledge was imparted by Durgā to Vaiśya and by which method she appeared before both of them?

ज्ञानं संप्राप्य वैश्यश्च किं पदं प्राप दुर्लभम्।

गतिर्बभूव राज्ञश्च का वा तां च शृणोम्यहम्॥ ५॥

After achieving the divine knowledge what was the stage achieved by the Vaiśya and the king separately? You kindly tell me.

नारायण उवाच

राजा वैश्यश्च संप्राप्य मन्त्रं वै मेधसो मुने:।

स्तोत्रं च कवचं देव्या ध्यानं चैव पुरस्क्रियाम्॥ ६॥

जजाप परमं मन्त्रं राजा वैश्यश्च पुष्करे।

स्नात्वा त्रिकालं वर्षं च तत: सिद्धो बभूव स:॥ ७॥

Śrī Nārāyaṇa said - The king and the Vaiśya, after receiving the mantra, *stotra, kavaca* and *dhyānam* of the goddess from the Medhas *Ṛṣi*, went to Puṣkara-kṣetra and performed *tapas* there; they used to take a bath thrice a day and performed *pūjā* and achieved success after a year.

साक्षाद्बभूव तत्रैव मूलप्रकृतिरीश्वरी।

राज्ञे ददौ राज्यवरं मनुत्वं वाञ्छितं सुखम्॥ ८॥

ज्ञानं निगूढं वैश्याय ददौ चातिसुदुर्लभम्।

यद्दत्तं शूलिने पूर्वं कृष्णेन परमात्मना॥ ९॥

निराहारमतिक्लिष्टं दृष्ट्वा वैश्यं कृपामयी।
रुरोद कृत्वा क्रोडे तमचेष्टं श्वासवर्जितम्॥ १०॥
चेतनां कुरु भो वत्सेत्युच्चार्य च पुनः पुनः।
चेतनां च ददौ तस्मै स्वयं चैतन्यरूपिणी॥ ११॥
संप्राप्य चेतनां वैश्यो रुरोद प्रकृतेः पुरः।
तमुवाच प्रसन्नाऽसौ कृपयाऽतिकृपामयी॥ १२॥

At that point of time Durgā who happens to be the *Mūlaprakṛti* appeared before them in person. The king got back his kingdom and also achieved the position of Manu besides all the worldly pleasures. The Vaiśya, on the other hand, achieved the divine knowledge from the goddess which was earlier imparted to lord Kṛṣ ṇa by Śiva. The merciful goddess lifted up Vaiśya, who had become quite lean and thin, because of fasting and whose breathing had stopped making him senseless and said to him, "O son, you get up and regain consciousness." Thus speaking again and again, he started crying. Thereafter the goddess herself brought him back to life and the Vaiśya regained consciousness. He then started crying before the goddess. The merciful goddess, becoming pleased with him, spoke to him affectionately.

प्रकृतिरुवाच

वरं वृणुष्व हे वत्स यत्ते मनसि वर्तते।
ब्रह्मत्वममरत्वं वा ततो वाऽतिसुदुर्लभम्॥ १३॥
इन्द्रत्वं वा मनुत्वं वा सर्वसिद्धत्वमेव च।
तुच्छं तुभ्यं न दास्यामि नश्वरं बालवञ्चनम्॥ १४॥

Prakṛti said - O son, you ask for your desired boon. Whether you desire to achieve Brāhmaṇahood or eternal life or anything else which is more difficult for you to get but you will not achieve the position of Indra, of Manu or any of the successful positions, which will be too small for you, which are quite perishable and are meant only for children alone.

वैश्य उवाच

ब्रह्मत्वममरत्वं वा मातर्मे नहि वाञ्छितम्।
ततोऽतिदुर्लभं किंवा न जाने तदभीप्सितम्॥ १५॥
त्वय्येव शरणापन्नो देहि यद्वाञ्छितं तव।
अनश्वरं सर्वसारं वरं ते दातुमर्हसि॥ १६॥

Vaiśya said - O mother, I don't aspire for Brāhmaṇahood or eternalship and the position better than these is unknown to me. I have taken refuge with you, kindly grant me a boon which should result in my achieving the imperishable and the essence of all.

प्रकृतिरुवाच

अदेयं नास्ति मे तुभ्यं दास्यामि मम वाञ्छितम्।
यतो यास्यसि गोलोकं पदमेव सुदुर्लभम्॥ १७॥

Prakṛti said - There is nothing which cannot be granted to you. Therefore, I bestow upon you the position which is desired by me. By this you will obtain *Goloka* which is quite difficult to achieve.

सर्वसारं च यज्ज्ञानं सुरर्षीणां सुदुर्लभम्।
तद्गृह्यतां महाभाग गच्छ वत्स हरेः पदम्॥ १८॥

O son, I am bestowing upon you the essence of the divine knowledge which is quite difficult to achieve and by which you will reach the abode of the lord.

स्मरणं वन्दनं ध्यानमर्चनं गुणकीर्तनम्।
श्रवणं भावनं सेवा कृष्णे सर्वनिवेदनम्॥ १९॥
एतदेव वैष्णवानां नवधाभक्तिलक्षणम्।
जन्ममृत्युजराव्याधियमताडनखण्डनम्॥ २०॥

There are nine types of adoration prescribed for the Vaiṣṇavas which include reciting the name of the lord, offering salutation, performing *dhyānam*, adoration, reciting of the glory, listening to his glory, deep thinking on him, serving him, to make all the prayers to him. This relieves one of the birth, death, old age, ailment and punishment from Yama.

आयुर्हरति लोकानां रविरेव हि संततम्।
नवधाभक्तिहीनानामसतां पापिनामपि॥ २१॥

The sun reduces the age of the person daily who are deprived of the nine types of adoration mentioned above and are wicked by nature.

भक्तास्तद्गचित्ताश्च वैशणवाश्चिरजीविनः।
जीवन्मुक्ताश्च निष्पापा जन्मादिपरिवर्जिताः॥ २२॥

शिवः शेषश्च धर्मश्च ब्रह्मा विष्णुर्महान्विराट्।
सनत्कुमारः कपिलः सनकश्च सनन्दनः॥ २३॥
वोढुः पञ्चशिखो दक्षो नारदश्च सनातनः।
भृगुर्मरीचिर्दुर्वासाः कश्यपः पुलहोऽङ्गिराः॥ २४॥
मेधावी लोमशः शुक्रो वसिष्ठः क्रतुरेव च।
बृहस्पतिः कर्दमश्च शक्तिरत्रिः पराशरः॥ २५॥
मार्कण्डेया बलिश्चैव प्रह्लादश्च गणेश्वरः।
यमः सूर्यश्च वरुणो वायुश्चन्द्रो हुताशनः॥ २६॥
अकूपार उलूकश्च नाडीजङ्घश्च वायुजः।
नरनारायणौ कूर्म इन्द्रद्युम्नो विभीषणः॥ २७॥
नवधाभक्तियुक्ताश्च कृष्णस्य परमात्मनः।
एते महान्तो धर्मिष्ठा भक्तानां प्रवरास्तथा॥ २८॥

Such of the Vaiṣṇavas devotees who are engrossed in the adoration of lord Viṣṇu, live longer and after getting free from the birth and death, are also relieved of all their sin. Śiva, Śeṣa, Dharma, Brahmā, Viṣṇu, Mahāvirāṭ, Sanatkumāra, Sanaka, Sananda, Voḍhu, Sanātana, Bhṛgu, Marīci, Lomaśa, Śukra, Vasiṣṭha, Bṛhaspati, Kardama, *śakti*, Atri, Parāśara, Mārkaṇḍeya, Bali, Prahlāda, Gaṇeśvara, Yama, Sūrya, Varuṇa, Vāyu, Moon, Agni, Akūpāra, Ulūka, Nāḍījaṅgha, Hanumān the son of the wind-god, Nara and Nārāyaṇa, Kūrma, Indradyumna and Vibhīṣaṇa were all the followers of *Navadhā-Bhakti* by the grace of lord Kṛṣṇa. They are all free from the birth and death and are devoted to the lord.

ये तद्भक्तास्ते तदंशा जीवन्मुक्ताश्च संततम्।
पापापहारास्तीर्थानां पृथिव्याश्च विशां पते॥ २९॥

O lord of all the riches, whosoever is devoted to the lord, they become his rays and because of that they are always free from the birth and can relieve all the sacred places of the earth of sins.

ऊर्ध्वं च सप्त स्वर्गाश्च सप्तद्वीपा वसुंधरा।
अधः सप्त च पाताला एतद्ब्रह्माण्डमेव च॥ ३०॥

Of the seven lokas of the heaven, all the seven islands of the earth and the nether regions comprise of the globe.

एवंविधानां विश्वानां संख्यां नास्त्येव पुत्रक।
एवं च प्रतिविश्वेषु ब्रह्मविष्णुशिवादयः॥ ३१॥

O son, the number of globes is beyond counting and in each and every globe Brahmā, Viṣṇu and Śiva besides other gods always remain.

देवा देवर्षयश्चैव मनवो मानवादयः।
सर्वाश्रमाश्च सर्वत्र सन्ति बद्धाश्च मायया॥ ३२॥

All other gods, sages, Manu, humans and others are connected with the illusion of the lord.

महाविष्णोर्लोमकूपे सन्ति विश्वानि यस्य च।
स षोडशांशः कृष्णस्य चात्मनश्च महान्विराट्॥ ३३॥

All the globes are enshrined in the hair-pits of lord Mahāviṣṇu. The same Mahāvirāṭ is the sixteenth ray of lord Kṛṣṇa.

भज सत्यं परं ब्रह्म नित्यं निर्गुणमच्युतम्।
प्रकृतेः परमीशानं कृष्णमात्मानमीश्वरम्॥ ३४॥
निरीहं च निराकारं निर्विकारं निरञ्जनम्।
निष्कामं निर्विरोधं च नित्यानन्दं सनातनम्॥ ३५॥
स्वेच्छामयं सर्वरूपं भक्तानुग्रहविग्रहम्।
तेजःस्वरूपं परमं दातारं सर्वसंपदाम्॥ ३६॥
ध्यानासाध्यं दुराराध्यं शिवादीनां च योगिनाम्।
सर्वेश्वरं सर्वपूज्यं सर्वेषां सर्वकामदम्॥ ३७॥
सर्वाधारं च सर्वज्ञं सर्वानन्दकरं परम्।
सर्वधर्मप्रदं सर्वं सर्वज्ञं प्राणरूपिणम्॥ ३८॥
सर्वधर्मस्वरूपं च सर्वकारणकारणम्।
सुखदं मोक्षदं सारं पररूपं च भक्तिदम्॥ ३९॥
दास्यदं धर्मदं चैव सर्वसिद्धिप्रदं सताम्।
सर्वं तदतिरिक्तं च नश्वरं कृत्रिमं सदा॥ ४०॥

Therefore one should always recite the name of lord Kṛṣṇa who is the form of truth, eternal Brāhmaṇa, all-pervading, devoid of *guṇas*, infallible, beyond Prakṛti and Īśāna. The lord who is invisible, formless, spotless without blemish, devoid of desires, without obstructions, blissful, eternal, moving according to his own will, the form of all, takes to human form for the sake of the devotees, glorious, bestower of all the

riches, difficult to achieve even by Śiva and other yogīs, difficult for adoration, lord of all, adored by all, the one who fulfils the wishes of all, the base of all, bestower of all the *dharmas*, the form of all, all knowledgeable, the form of Purāṇas, the form of all the *dharmas*, the cause of all the causes, who bestows pleasures and *mokṣa* and is the essence of all, bestows the best of devotion, bestower of slavehood of Kṛṣṇa and *dharma*, the one who provides success to all the noble people and without him all other things have no base and are artificial.

परात्परतरं शुद्धं परिपूर्णतमं शिवम्।
यथासुखं गच्छ वत्स भगवन्तमधोक्षजम्।।४१।।

O son, you achieve lord Kṛṣṇa blissfully which is beyond everything, is pure, complete and is the form of welfare.

कृष्णेति द्व्यक्षरं मन्त्रं गृहीत्वा कृष्णदास्यदम्।
पुष्करं दुष्करं गत्वा दशलक्षमिमं जप।।४२।।
दशलक्षजपेनैव मन्त्रसिद्धिर्भवेत्तव।
इत्युक्त्वा सा भगवती तत्रैवान्तरधीयत।।४३।।
वैश्यो नत्वा च तां भक्त्या चागमत्पुष्करं मुने।
पुष्करे दुष्करं तप्त्वा स लेभे कृष्णमीश्वरम्।।
भगवत्याः प्रसादेन कृष्णदासो बभूव सः।।४४।।

The one who receiving the two letter *mantra* of Kṛṣṇa which bestows slavehood of lord Kṛṣṇa achieves success. You, therefore, go to the holy place of Puṣkara and recite this *mantra* ten lakhs of times. You will then achieve success. Thus speaking the goddess Bhagavatī disappeared from the scene. O sage, thereafter the Vaiśya, after offering salutation to the goddess, went to the Puṣkara-kṣetra and performed *tapas* there vigorously. Thereafter he achieved lord Kṛṣṇa and by the grace of the goddess he became the slave of lord Kṛṣṇa.

इति श्रीब्रह्म० महा० प्रकति० नारदना० दुर्गोपा०
सुरथसमाधिमेधः सं० प्रकृतिवैश्यसंवादकथनं नाम
त्रिषष्टितमोऽध्यायः।।६३।।

अथ चतु:षष्टितमोऽध्याय:

Chapter 64

The method of adoration and sacrifice of animals

नारायण उवाच

राजा येन क्रमेणैव भेजे तां प्रकृतिं पराम्।

तच्छ्रूयतां महाभाग वेदोक्तं क्रममेव च॥ १॥

Nārāyaṇa said - O virtuous one, I am going to narrate to you the way in which the king adored the goddess. The same routine rituals have been described in the Vedas.

स्नात्वाचम्य महाराज: कृत्वा न्यासत्रयं तदा।

स्वकराङ्गाङ्गमन्त्राणां भूतशुद्धिं चकार स:॥ २॥

The king after taking a bath and sipping water performed the *karanyāsa, hṛdayanyāsa* and *aṅganyāsa*. He completed the same after reciting the *mantra* and purification from the *Bhūtas*.

प्राणायामं तत: कृत्वा कृत्वा च शङ्खशोधनम्।

ध्यात्वा देवीं च मृन्मय्यां चकारावाहनं तदा॥ ३॥

Thereafter, he performed *Prāṇāyāma* and purifying his limbs, he performed *dhyānam* and by making the image of the goddess in clay invoked her.

पुनर्ध्यात्वा च भक्त्या च पूजयामास भक्तित:।

देव्याश्च दक्षिणे भागे संस्थाप्य कमलालयाम्॥ ४॥

संपूज्य भक्तिभावेन भक्त्या परमधार्मिक:।

देवषट्कं समावाह्य देव्याश्च पुरतो घटे॥ ५॥

Thereafter he adored her with devotion and consecrated Lakṣmī towards her right side and adored her with great devotion. Thereafter the extremely religious king invoked six gods in the six pitchers filled with water.

भक्त्या च पूजयामास विधिपूर्वं च नारद।

गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्॥ ६॥

O Nārada, the king then, with his mind filled with devotion, adored Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī.

देवषट्कं च संपूज्य नमस्कृत्य विचक्षण:।

तदा ध्यायेन्महादेवीं ध्यानेनानेन भक्तित:॥ ७॥

After adoring the six gods, the intelligent king meditated upon Mahādevī reciting the same *dhyānam*.

ध्यानं च सामवेदोक्तं परं कल्पतरुं मुने।
ध्यायेन्नित्यं महादेवीं मूलप्रकृतिरीश्वरीम्॥ ८॥
ब्रह्मविष्णुशिवादीनां पूज्यां वन्द्यां सनातनीम्।
नारायणीं विष्णुमायां वैष्णवीं विष्णुभक्तिदाम्॥ ९॥
सर्वस्वरूपां सर्वेशां सर्वाधारां परात्पराम्।
सर्वविद्यासर्वमन्त्रसर्वशक्तिस्वरूपिणीम्॥ १०॥
सगुणां निर्गुणां सत्यां वरां स्वेच्छामयीं सतीम्।
महाविष्णोश्च जननीं कृष्णस्यार्धाङ्गसंभवाम्॥ ११॥
कृष्णप्रियां कृष्णशक्तिं कृष्णबुद्ध्यधिदेवताम्।
कृष्णस्तुतां कृष्णपूज्यां कृष्णवन्द्यां कृपामयीम्॥ १२॥

O sage, the said *dhyānam* has been described in the *Sāmaveda* and serves like the wish-fulfilling tree. It runs like this. I adore Mahādevī daily, who happens to be *Mūlaprakṛti,* Īśvarī, adorable by Brahmā, Viṣṇu and Śiva, eternal, Nārāyaṇī, Viṣṇumāyā, Vaiṣṇavī, the one who bestows the devotion of Viṣṇu, the form of all, the base of all, is beyond everything, combines all the knowledge, is the form of all the *mantras* and all the prowess, is formless and also with form, the form of truth, the best of all, moves according to her wishes, the chaste one, the mother of Mahāviṣṇu, the one who emerged out of the body of lord Kṛṣṇa, the beloved of Kṛṣṇa, the prowess of lord Kṛṣṇa, his intelligence, adored by lord Kṛṣṇa who offered prayers to her and bowed before her. She is all merciful.

तप्तकाञ्चनवर्णाभां कोटिसूर्यसमप्रभाम्।
ईषद्धास्यप्रसन्नास्यां भक्तानुग्रहकारिकाम्॥ १३॥
दुर्गां शतभुजां देवीं महद्दुर्गतिनाशिनीम्।
त्रिलोचनप्रियां साध्वीं त्रिगुणां च त्रिलोचनाम्॥ १४॥
त्रिलोचनप्राणरूपां शुद्धार्धचन्द्रशेखराम्।
बिभ्रतीं कबरीभारं मालतीमाल्यमण्डितम्॥ १५॥
वर्तुलं वामवक्त्रं च शंभोर्मानसमोहिनीम्।
रत्नकुण्डलयुग्मेन गण्डस्थलविराजितम्॥ १६॥

She has the complexion of molten gold. She has the lustre of crores of suns, wears a serene smile on the face, is compassionate to the devotees, has hundred arms, relieves one of all the great miseries, beloved of three-eyed lord Śiva and the chaste one. She has three types of virtues, three eye and she is the beloved of lord Śiva. She is the better-half of lord Śiva who is also known as Candraśekhara. She is adorned with the white jasmine flower on her beautifully arranged hair-do. She has a beautiful round face, is the attraction of lord Śiva and wears two ornamental *kuṇḍalas* besides having beautiful cheeks.

नासादक्षिणभागेन बिभ्रतीं गजमौक्तिकम्।
अमूल्यरत्नं बहुलं बिभ्रतीं श्रवणोपरि॥ १७॥
मुक्तापङ्क्तिविनिन्द्यैकदन्तपङ्क्तिसुशोभिताम्।
पक्वबिम्बाधरोष्ठीं च सुप्रसन्नां सुमङ्गलाम्॥ १८॥
चित्रपत्रावलीरम्यकपोलयुगलोज्ज्वलाम्।
रत्नकेयूरवलयरत्नमञ्जीररञ्जिताम्॥ १९॥
रत्नकङ्कणभूषाढ्यां रत्नपाशकशोभिताम्।
रत्नाङ्गुलीयनिकरैः कराङ्गुलिचयोज्ज्वलाम्॥ २०॥
पदाङ्गुलिनखासक्तालक्तारेखासुशोभनाम्।
वह्निशुद्धांशुकाधानां गन्धचन्दनचर्चिताम्॥ २१॥

She wears *Gajamuktā* on the right side of the nose and is adorned with invaluable ornaments studded with gems. She has the line of teeth which shine like jewels. Her lips resemble the ripe wood-apples; she is delightful and provides welfare to all; her cheeks are decorated with beautiful paintings. She wears beautiful armlets and wristlets. She has anklets studded with gems, besides *Cuḍāmaṇi* and other ornaments. She also wears gem-studded rings on her fingers which shine in the hand and the nail-polish applied on the nails looks quite fine. She is clad in the garment which has the lustre of fire and sanctified with the sandal-paste.

बिभ्रतीं स्तनयुग्मं च कस्तूरीबिन्दुशोभिताम्।
सर्वरूपगुणवतीं गजेन्द्रमन्दगामिनीम्॥ २२॥
अतीव कान्तां शान्तां च नितान्तां योगसिद्धिषु।
विधातुश्च विधात्रीं च सर्वधात्रीं च शंकरीम्॥ २३॥

She has a spot of *kastūrī* placed on her breasts. She is all virtuous and moves slowly but gracefully like an elephant. She is quite attractive, peaceful and is always engaged in

performing yogic practices. She is the strength of Brahmā, the creator and is known as Pārvatī the base of all.

शरत्पार्वणचन्द्रास्यामतीव सुमनोहराम्।
कस्तूरीबिन्दुभिः सार्धमधश्चन्दनबिन्दुना॥ २४॥
सिन्दूरबिन्दुना शश्वद्भालमध्यस्थलोज्ज्वलाम्।
शरन्मध्याह्नकमलप्रभामोचनलोचनाम्॥ २५॥
चारुकज्जलरेखाभ्यां सर्वतश्च समुज्ज्वलाम्।
कोटिकन्दर्पलावण्यलीलानिन्दितविग्रहाम्॥ २६॥
रत्नसिंहासनस्थां च सद्रत्नमुकुटोज्ज्वलाम्।
सृष्टौ स्रष्टुः शिल्परूपां दयां पातुश्च पालने॥ २७॥
संहारकाले संहर्तुः परां संहाररूपिणीम्।
निशुम्भमथिनीं महिषासुरमर्दिनीम्॥ २८॥

She has the face like the full moon of winter season. She is quite pleasant. She has a spot of *kastūrī* on her forehead accompanied by a small spot of sandal-paste which looks quite prominent, she has beautiful eyes resembling the lotus flowers of the winter season. The collyrium decorates her eyes. She puts to shame the beauty of crores of gods of love and has a charming body. She is seated on the gem-studded lion-throne wearing a beautiful crown emitting lustre. She is the art of creation for Brahmā, the compassionate one for Viṣṇu who preserves the universe and is the source of destruction for Śiva. She killed Niśumbha, Śumbha besides Mahiṣ āsura.

पुरा त्रिपुरयुद्धे च संस्तुतां त्रिपुरारिणा।
मधुकैटभयोर्युद्धे विष्णुशक्तिस्वरूपिणीम्॥ २९॥

In the earlier times, during the battle with Tripura, she was associated with Śiva and at the time of the battle with Madhukaiṭabha, she served as the strength of lord Viṣṇu.

सर्वदैत्यनिहन्त्रीं च रक्तबीजविनाशिनीम्।
नृसिंहशक्तिरूपां च हिरण्यकशिपोर्वधे॥ ३०॥
वराहशक्तिं वाराहे हिण्याक्षवधे तथा।
परब्रह्मस्वरूपां च सर्वशक्तिं सदा भजे॥ ३१॥

She is the one who destroys all the demons, the destroyer of Raktabīja, Hiraṇyakaśipu in the form of Narasiṁha, the killer of Hiraṇyākṣa in the form of Vārāha. I therefore adore the strength of great Vārāha who represented the form of eternal Brāhmaṇa. I therefore adore Drugā who is all powerful in the universe.

इति ध्यात्वा च दुर्गायै पुष्पं दत्त्वा विचक्षणः।
पुनर्ध्यात्वा चैव भक्त्या कुर्यादावाहनं ततः॥ ३२॥

Thus meditating upon her, the intelligent person should place flowers on his head and with his mind filled with devotion he should again meditate upon the goddess invoking her.

प्रकृतेः प्रतिमां धृत्वा मन्त्रमेवं पठेन्नरः।
जीवन्यासं ततः कुर्यान्मनुनाऽनेन यत्नतः॥ ३३॥

Where after holding the image of the goddess, one should recite the *mantra* and by reciting this *mantra* one should perform *jīvanyāsa*.

एह्येहि भगवत्यम्ब शिवलोकात्सनातनि।
गृहाण मम पूजां च शारदीयां सुरेश्वरि॥ ३४॥

O goddess, O mother, O eternal Prakṛti, O goddess of the gods, you kindly accept our adoration after descending from the Śivaloka.

इहागच्छ जगत्पूज्ये तिष्ठ तिष्ठ महेश्वरि।
हे मातरस्यामर्चायां संनिरुद्धा भवाम्बिके॥ ३५॥
इहागच्छन्तु त्वत्प्राणाश्चाधिप्राणैः सहाच्युते।
इहागच्छन्तु त्वरितं तवैव सर्वशक्तयः॥ ३६॥

You are adored by the world, O Maheśvarī, you arrive here and take your seat. O mother, you stay on at this place during the performing of my *pūjā*. O infallible one, you should arrive here in person along with all of your *śaktis*.

ॐ ह्रीं श्रीं क्लीं च दुर्गायै वह्निजायान्तमेव च।
समुच्चार्योरसि प्राणाः संतिष्ठन्तु सदा शिवे॥ ३७॥

O spouse of lord Sadāśiva, I recite the mantra ओं ह्रीं श्री क्लीं दुर्गायै स्वाहा। One should recite this *mantra* and thereafter speak, "O Śiva I should always remain alive."

सर्वेन्द्रियाधिदेवास्त इहागच्छन्तु चण्डिके।
ते शक्तयोऽत्रागच्छन्तु इहागच्छन्तु ईश्वराः॥ ३८॥

O Caṇḍikā, the lord of all the organs of senses should arrive here, O Caṇḍikā, all your *śaktis* and lords should arrive here.

इत्यावाह्य महादेवीं परीहारं करोति च।
मन्त्रेणानेन विप्रेन्द्र तच्छृणुष्व समाहित:॥३९॥
स्वागतं भगवत्यम्ब शिवलोकाच्छिवप्रिये।
प्रसादं कुरु मां भद्रे भद्रकालि नमोऽस्तु ते॥४०॥

O best of the Brāhmaṇas, the goddess should be thus invoked and then the *mantra* which should be recited thereafter, is being told by me. You listen to me attentively. O Bhagavatī, O mother, O beloved of Śiva, you arrive here from Śivaloka, I welcome you, O noble one, be merciful towards me. O Bhadrakālī, I bow in reverence to you.

धन्योऽहं कृतकृत्योऽहं सफलं जीवनं मम।
आगताऽसि यतो दुर्गे माहेश्वरि मदालयम्॥४१॥
अद्य मे सफलं जन्म सार्थकं जीवनं मम।
पूजयामि यतो दुर्गां पुण्यक्षेत्रे च भारते॥४२॥

O Durgā, O Māheśvarī, we have become graceful and indebted to you because my life has met with success because of your arrival in my house. My birth and life has met with success because I adore the goddess Durgā in this merit-bestowing place of Bhārata.

भारते भवतीं पूज्यां दुर्गां य: पूजयेद्बुध:।
सोऽन्ते याति च गोलोकं परमैश्वर्यवानिह॥४३॥

In the sacred land of Bhārata, such an intelligent one who adores the goddess Durgā, achieving all the riches ultimately proceeds to *Goloka*.

कृत्वा च वैष्णवीपूजां विष्णुलोकं व्रजेत्सुधी:।
माहेश्वरीं च संपूज्य शिवलोकं च गच्छति॥४४॥

An intelligent person who adores Vaiṣṇavī, achieves Viṣṇuloka and after Māheśvarī, one achieves Śivaloka.

सात्त्विकी राजसी चैव त्रिधा पूजा च तामसी।
भगवत्याश्च वेदोक्ता चोत्तमा मध्यमाऽधमा॥४५॥

The adoration of Bhagavatī according to the provisions of the Vedas with *Sāttvik, Rajas* and *Tamas* intentions, bestows the highest, middle and the lower position respectively to the devotees.

सात्त्विकी वैष्णवानां च शाक्तादीनां च राजसी।
अदीक्षितानामसतामन्येषां तामसी स्मृता॥४६॥

Out of them the Vaiṣṇavas achieves the *Sāttvika* position, the *śāktas* achieve the *Rājasī* position and those devoid of *dīkṣā* achieve the lower position which is also called *Tāmasī*.

जीवहत्याविहीना या वरा पूजा तु वैष्णवी।
वैष्णवा यान्ति गोलोकं वैष्णवीबलिदानत:॥४७॥
माहेश्वरी राजसी च बलिदानसमन्विता।
शाक्तादयो राजसाश्च कैलासं यान्ति ते तथा॥४८॥
किरातास्त्रिदिवं यान्ति तामस्या पूजया तया।
त्वमेव जगतां माता चतुर्वर्गफलप्रदा।
सर्वशक्तिस्वरूपा च कृष्णास्य परमात्मन:॥४९॥

The adoration of Vaiṣṇava is considered to be the best, because it does not invoke the killing of anyone. By offering the sacrifice Vaiṣṇavas achieves the *Goloka,* by adoring Māheśvarī with *Rājasī* intentions and by making the offering, they achieve the *Rājasī-śakti* and Kailāsa. The Kirātas on the other hand, adoring the *Tāmasī* goddess achieve heaven. You are the one who bestows, *dharma, artha, kāma* and *mokṣa* and you are the illusion of the universe.

जन्ममृत्युजराव्याधिहरा त्वं च परात्परा।
सुखदा मोक्षदा भद्रा कृष्णाभक्तिप्रदा सदा॥५०॥

You are the sole energy of lord Kṛṣṇa and are free from the birth, death, old age and ailments. You are the best of all, provide pleasure and salvation. You bestow welfare and the devotion of lord Kṛṣṇa.

नारायणि महामाये दुर्गे दुर्गतिनाशिनि।
दुर्गेति स्मृतिमात्रेण याति दुर्गं नृणामिह॥५१॥

O Nārāyaṇī, O virtuous one, O Durgā, O destroyer of the miseries, you be merciful. Thus with the reciting of the name of Durgā all the difficulties of the people vanish.

इति कृत्वा परीहारं देव्या वामे च साधकै:।
त्रिपद्या उपरिष्टात्तु शङ्खं संस्थापयेत्तु स:॥५२॥
तत्र दत्त्वा जलं पूर्णं दूर्वां पुष्पं च चन्दनम्।

धृत्वा दक्षिणहस्तेन मन्त्रमेवं पठेन्नरः॥५३॥
पुण्यस्त्वं शङ्ख पुण्यानां मङ्गलानां च मङ्गलम्।
प्रभूतः शङ्खचूडात्त्वं पुराकल्पे पवित्रकः॥५४॥

Thereafter, thus adoring the goddess, the devotees would place the conch to the left of the goddess placing *Dūrvā*-grass, flowers and sandal-paste together with water. Then holding it in the right hand, he should recite the *mantra* saying, "O conch, you are full of merit and the bestower of welfare. O purifier, in the earlier *kalpa* you were created by Śaṁkhacūḍa.

ततोऽर्घ्यपात्रं संस्थाप्य विधिनाऽनेन पण्डितः।
दत्त्वा संपूजयेद्देवीमुपचाराणि षोडश॥५५॥

Thereafter the priest should consecrate the vase in a similar manner and adore the goddess with sixteen types of offerings.

त्रिकोणमण्डलं कृत्वा सजलेन कुशेन च।
कूर्मं शेषं धरित्रीं च पूजयेत्तत्र धार्मिकः॥५६॥

Making a triangle of *kuśā*-grass one should draw the figure of a tortoise, the serpent Śeṣa and the goddess earth, who should all be adored.

त्रिपदीं स्थापयेत्तत्र त्रिपद्यां शङ्खमेव च।
शङ्खे त्रिभागतोयं च दत्त्वा संपूजयेत्ततः॥५७॥
गङ्गे च यमुने चैव गोदावरि सरस्वति।
नर्मदे सिन्धु कावेरि चन्द्रभागे च कौशिकि॥५८॥
स्वर्गरेखो कनखले पारिभद्रे च गण्डकि।
श्वेतगङ्गे चन्द्ररेखे पम्पे चम्पे च गोमति॥५९॥
पद्मावति त्रिपर्णाशे विपाशे विरजे प्रभे।
शतह्रदे चेलगङ्गे जलेऽस्मिन्संनिधिं कुरु॥६०॥

Thereafter the conch should be placed over a three-legged pedestal. Three crores of the Śaṁkha would be filled with water and the devotee should say. O Gaṅgā, O Yamunā, O Godāvarī, O Sarasvatī, O Narmadā, O Sindhu, O Kāverī, O Candrabhāga, O Kauśikī, O Svarṇarekhā, O Kanakhala, O Pāribhadra, O Gaṇḍakī, O Śvetagaṅgā, O Candrarekhā, O Campā, O Gomatī, O Padmāvatī, O Triparṇāśī, O Vipāśā, O Virajā, O Prabhā, O Śatahrida, O Celagaṅgā, you come and reside in this water.

वह्निं सूर्यं च चन्द्रं च विष्णुं च वरुणं शिवम्।
पूजयोत्तत्र तोये च तुलस्या चन्दनेन च॥६१॥
नैवेद्यानि च सर्वाणि प्रोक्षयेत्तज्जलेन च।
प्रत्येकं वै ततो दद्यादुपचारांश्च षोडश॥६२॥
आसनं वसनं पाद्यं स्नानीयमनुलेपनम्।
मधुपवर्कं गन्धमर्घ्यं पुष्पं नैवेद्यमीप्सितम्॥६३॥
पुनराचमनीयं च ताम्बूलं रत्नभूषणम्।
धूपं प्रदीपं तल्पं चेत्युपचारास्तु षोडश॥६४॥

Thereafter, one should adore Agni, Sūrya, Candramā, Viṣṇu, Varuṇa and Śiva by pouring Tulasī leaves in that water, offering *naivedya* at the same time. Thereafter, all gods should be given the sixteen types of offerings, including the seed, the cloth, water for sipping, the paste, *madhuparka*, fragrance, *arghya*, flower, *naivedya*, water for sipping, betel, gem-studded ornaments, essence, the lamp and the bed.

अमूल्यरत्नसंक्लृप्तं नानाचित्रविराजितम्।
वरं सिंहासनश्रेष्ठं गृह्यतां शंकरप्रिये॥६५॥

O beloved of Śiva, you accept this lion-throne which is studded with the best of gems and decorated with several paintings.

अनन्तसूत्रप्रभवमीश्वरेच्छाविनिर्मितम्।
ज्वलदग्निविशुद्धं च वसनं गृह्यतां शिवे॥६६॥

O Pārvatī, you accept this cloth which is made of countless strings and by the grace of god, and which is sanctified by the fire.

अमूल्यरत्नपात्रस्थं निर्मलं जाह्नवीजलम्।
पादप्रक्षालनार्थाय दुर्गे देवि प्रगृह्यताम्॥६७॥
सुगन्धामलकीस्निग्धद्रवमेतत्सुदुर्लभम्।
सुपक्वं विष्णुतैलं च गृह्यतां परमेश्वरि॥६८॥

O goddess Durgā, you accept his vase of gems maintaining the spotless water for the washing of the feet. O Parameśvarī, you accept the juice of fragrant mylobaran and the sanctified Viṣṇu-oil.

कस्तूरीकुङ्कमाक्तं च सुगन्धिद्रुतचन्दनम्।
सुवासितं जगन्मातर्गृह्यतामनुलेपनम्॥६९॥

O mother of the universe, you accept this paste which is made of *kastūrī*, saffron and fragrant sandal-wood.

माध्वीकं रतनपात्रस्थं सुपवित्रं सुमङ्गलम्।
मधुपर्कं महादेवि गृह्यतां प्रीतिपूर्वकम्॥७०॥

O Mahādevī, you accept this vase of gems filled with honey, which is sanctified and bestows welfare.

सुगन्धमूलचूर्णं च सुगन्धद्रव्यसंयुतम्।
सुपवित्रं मङ्गलार्हं देवि गन्धं गृहाण मे॥७१॥

O goddess, you accept this fragrance which is the cause of all the fragrance and is scented with the best of the material.

पवित्रं शङ्खपात्रस्थं दूर्वापुष्पाक्षतान्वितम्।
स्वर्गमन्दाकिनीतोयमर्घ्यं चण्डि गृहाण मे॥७२॥
सुगन्धिपुष्पश्रेष्ठं च पारिजाततरूद्भवम्।
नानापुष्पादिमाल्यानि गृह्यतां जगदम्बिके॥७३॥

O Caṇḍī, you accept the *arghya* of the sacred water of the Gaṅgā mixed with *Dūrvā*-grass, the flower and the rice kept in the conch. O mother of the universe, you kindly accept the garland made of the best of Pārijāta and other fragrant flowers.

दिव्यं सिद्धान्नमामान्नं पिष्टकं पायसादिकम्।
मिष्टान्नं लड्डुकफलं नैवेद्यं गृह्यतां शिवे॥७४॥

O Śiva, I offer you the divine food, unbaked cereals, the mixed stuff and *pāyasam*, besides the sweet balls for your eating which may kindly be accepted by you.

सुवासितं शीततोयं कर्पूरादिसुसंस्कृतम्।
मया निवेदितं भक्त्या गृह्यतां शैलकन्यके॥७५॥
गुवाकपर्णचूर्णं च कर्पूरादिसुवासितम्।
सर्वभोगवरं रम्यं ताम्बूलं देवि गृह्यताम्॥७६॥

O daughter of the mountain, I offer you the cool water sanctified with camphor, with devotion; you kindly accept it. O goddess, I offer you the charming betel containing the powder of betel-nut trees, camphor and other scented materials, you kindly accept it.

अमूल्यरत्नसारैश्च खचितं चेश्वरेच्छया।
सर्वाङ्गशोभनकरं भूषणं देवि गृह्यताम्॥७७॥

O goddess, you kindly accept the ornaments which have been studded with the best of gems and are invaluable.

तरुनिर्यासचूर्णं च गन्धवस्तुसमन्वितम्।
हुताशनशिखाशुद्धं धूपं च देवि गृह्यताम्॥७८॥

O goddess, you accept this *dhūpa* which is made of the powder of the gum of the trees, the scented material and sanctified by fire.

दिव्यरत्नविशेषं च सान्द्रध्वान्तनिवारकम्।
सुपवित्रं प्रदीपं च गृह्यतां परमेश्वरि॥७९॥
रत्नसारगणाकीर्णं दिव्यं पर्यङ्कमुत्तमम्।
सूक्ष्मवस्त्रैश्च संस्यूतं देवि तल्पं प्रगृह्यताम्॥८०॥

O Parameśvarī, I am offering you the lamp made of gems which removes darkness and is quite sacred. O goddess, you accept this excellent bed which is made of various types of gems and sewed by fine cloths.

एवं संपूज्य तां दुर्गां दद्यात्पुष्पाञ्जलिं मुने।
ततोऽष्टनायिकादेवीर्यत्नतः परिपूजयेत्॥८१॥

O sage, thus adoring the goddess Durgā, one should offer the flowers to her. Thereafter, all the eight *Nāyikās* should be adored carefully.

उग्रचण्डां प्रचण्डां च चण्डोग्रां चण्डनायिकाम्।
अतिचण्डां च चामुण्डां चण्डां चण्डवतीं तथा॥८२॥
पद्मे चाष्टदले चैताः प्रागादिक्रमतस्तथा।
पञ्चोपाचारैः संपूज्य भैरवान्मध्यदेशतः॥८३॥

These include Ugracaṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Aticaṇḍā, Cāmuṇḍā, Caṇḍā and Caṇḍavatī. Thereafter, one should adore with an eight petalled lotus in the eastern and other directions, making five types of offerings including a Bhairavas.

आदौ महाभैरवं च तथा संहारभैरवम्।
असिताङ्गं भैरवं च रुरुभैरवमेव च॥८४॥
कालभैरवमप्येवं क्रोधभैरवमेव च।
ताम्रचूडं चन्द्रचूडमन्ते वै भैरवद्वयम्॥८५॥
एतान्संपूज्य मध्ये वै नवशक्तीश्च पूजयेत्।
तत्र पद्मे चाष्टदले मध्ये वै भक्तिपूर्वकम्॥८६॥
ब्रह्माणीं वैष्णवीं चैव रौद्रीं माहेश्वरीं तथा।
नारसिंहीं च वाराहीमिन्द्राणीं कार्त्तिकीं तथा॥८७॥
सर्वशक्तिस्वरूपां च प्रधानां सर्वमङ्गलाम्।
नवशक्तीश्च संपूज्य घटे देवांश्च पूजयेत्॥८८॥

First of all Mahābhairava, Saṁhārabhairava, the black-bhairava, Rurubhairava, Kālabhairava, Krodhabhairava, Tāmracūḍabhairava and Candarcūḍabhairava should be adored together with the nine *śaktis* to the centre point with the eight petalled lotus. They include Brāhmaṇī, Vaiṣṇavavīs, Raudrī, Māheśvarī, Nārsiṁhī, Vārāhī, Indrāṇī and Kārtikī and all powerful Sarvamaṅgalā. All the nine *śaktis* should be adored and thereafter the gods should be adored who are invoked in the vases.

शंकरं कार्त्तिकेयं च सूर्यं सोमं हुताशनम्।
वायुं च वरुणं चैव देव्याश्चेटीं बटुं तथा॥८९॥
चतु:षष्टिं योगिनीनां संपूज्य विधिपूर्वकम्।
यथाशक्ति बलिं दत्त्वा करोति स्तवनं बुध:॥९०॥

The gods include Śiva, Kārttikeya, Sūrya, Candramā, Agni, Vāyu, Varuṇa, the attendant of the goddess, Baṭuka and the sixty four Yoginīs. They should all be adored making offerings to them and prayers.

कवचं च गले बध्वा पठित्वा भक्तिपूर्वकम्।
तत: कृत्वा परीहारं नमस्कुर्याद्विचक्षण:॥९१॥

The *kavaca* should be tied around the neck and one should recite the *mantra* regularly with devotion bowing before same.

बलिदानविधानं च श्रूयतां मुनिसत्तम।
मायातिं महिषं छागं दद्यान्मेषादिकं शुभम्॥९२॥
सहस्रवर्षं सुप्रीता दुर्गा मायातिदानत:।
महिषाच्छतवर्षं च दशवर्षं च च्छागलात्॥९३॥
वर्षं मेषेण कूष्माण्डै: पक्षिभिर्हरिणैस्तथा।
दशवर्षं कृष्णसारै: सहस्राब्दं च गण्डकै:॥९४॥
कृत्रिमै: पिष्टनिर्माणै: षण्मासं पशुभिस्तथा।
मासं सुपक्वादिफलैरक्षतैरिति नारद॥९५॥
युवकं व्याधिहीनं च सश्रृङ्गं लक्षणान्वितम्।
विशुद्धमविकाराङ्गं सुवर्णं पुष्टमेव च॥९६॥

Thereafter, I now recite the method of sacrifice; you please listen to it. *Māyāti*, a buffalo, a goat and a sheep should be offered as sacrificed because by giving away *Māyāti*, one enjoys the heaven for a thousand years; by offering a buffalo, one enjoys, the heaven for a hundred years; by offering a goat one achieves the heaven for ten years and by offering a sheep one enjoys the heaven for one year. By offering a bird and a deer one enjoys the heaven for one year. By offering a black-buck one enjoys heaven for ten years; by offering a rhinoceros for one thousand years. By offering artificial animals made of flour for six months, by offering beautiful ripe fruits, the goddess Durgā is pleased for one month. O Nārada, only such an animal should be selected for sacrifice which is quite healthy, without ailment, young, having horns, possessing good symbols, without blemish and with perfect limbs, having beautiful complexion and well built.

शिशुना बलिना दातुर्हन्ति पुत्रं च चण्डिका।
वृद्धेन वै गुरुजनं कृशेनापीष्टबान्धवान्॥९७॥
धनं चैवाधिकाङ्गेन हीनाङ्गेन प्रजास्तथा।
कामिनीं शृङ्गभङ्गेन काणेन भ्रातरं तथा॥९८॥

With the offering of a young one Caṇḍikā destroys the son of the worshipper. Similarly the animal belonging to old person or a teacher or the weak relatives or the one having additional limbs, the one having short limbs, the one having only one eye when offered in sacrifice destroys the brothers of the worshipper.

घुटिकेन भवेन्मृत्युर्विघ्नं स्याच्चित्रमस्तकै:।
हन्ति मित्रं ताम्रपृष्ठर्भ्रष्टश्री: पुच्छहीनत:॥९९॥

If the ankle of the animal selected for sacrifice is broken the worshipper dies. In case the head of the animal is painted it creates obstruction, the one having the back of the complexion of the copper results in the destruction of the friend and the one having a severed tail results in the destruction of the glory.

मायातीनां स्वरूपं च श्रूयतां मुनिसत्तम।
वक्ष्याम्यथर्ववेदोक्तं फलहानिर्व्यतिक्रमे॥१००॥

O best of the sages, now I am narrating to you the form of *Māyātī* described in the *Atharvaveda* and you please listen to it. Any change in the same results in the obstruction of the merit accruing thereof.

पितृमातृविहीनं च युवकं व्याधिवर्जितम्।

विवाहितं दीक्षितं च परदारविहीनकम्॥ १०१॥

अजारजं विशुद्धं च सच्छूद्रपरिपोषितम्।

तद्बन्धुभ्यो धनं दत्त्वा क्रीतं मूल्यातिरेकत:॥ १०२॥

The one who has no parents, is quite healthy, married, intellectual, without any attachment with an other woman, having no legitimate progeny, pure and brought up by noble people should be selected for sanctified offering. Enough of compensation should be paid to his relatives.

स्नापयित्वा च तं कर्ता पूजयेद्वस्त्रचन्दनै:।

माल्यैर्धूपैश्च सिन्दूरैर्दधिगोरोचनादिभि:॥ १०३॥

तं च वर्षं भ्रामयित्वा भृत्यद्वारेण यत्नत:।

वर्षान्ते च समुत्सृज्य दुर्गायै तं निवेदयेत्॥ १०४॥

After bathing him, the worshipper should apply the sandal-paste and giving the costumes, garlands, essence, vermilion, curd *gorocana* etc. adoring him. He should then be taken on a pilgrimage for a year and thereafter he should be sacrificed before the goddess.

अष्टमीनवमीसंधौ दद्यान्मायातिमेव च।

इत्येवं कथितं सर्वं बलिदानं प्रसङ्गत:॥ १०५॥

बलिं दत्त्वा च स्तुत्वा च धृत्वा च कवचं बुध:।

प्रणम्य दण्डवद्भूमौ दद्याद्विप्राय दक्षिणाम्॥ १०६॥

Māyātī should be sacrificed on the eight and ninth day of the moon. thus I have narrated to you in detail all about the sacrifices. After the sacrifice one should adore the *kavaca* prostrating before her and offering *dakṣiṇā* to the Brāhmaṇas at the same time.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० दुर्गोपा० पूजाविधिबलिपशुलक्षणविशेषो नाम चतु:षष्टितमोऽध्याय:॥ ६४॥

अथ पञ्चषष्टितमोऽध्याय:

Chapter 65

The Discourse

नारद उवाच

श्रुतं सर्वं महाभाग सुधारसपरं वरम्।
स्तोत्रं च कवचं पूजाफलं कालं वद प्रभो॥ १॥

Nārada said - O virtuous one, O lord I have listened to the best of the *stotra*, *kavaca* and everything else, which is sweeter than nectar. Now I would like to know the result of performing *pūjā* and the time-frame in which one achieves the result.

नारायण उवाच

आर्द्रायां बोधयेद्देवीं मूलेनैव प्रवेशयेत्।
उत्तरेणार्चयित्वा तां श्रवणायां विसर्जयेत्॥ २॥

Nārāyaṇa said - One should perform the *Jāgaraṇa* (whole night awakening) during the Ārdrā constellation. In the Uttarā constellation, one should perform worship and in the Śravaṇa constellation, the performance should end.

आर्द्रायुक्तनवम्यां तु कृत्वा देव्याश्च बोधनम्।
पूजाया: शतवार्षिक्या: फलमाप्नोति मानव:॥ ३॥

In case one performed the adoration of the goddess in the ninth day of the moon in Ārdrā constellation, one achieves the reward for the worship of the goddess for a hundred years.

मूलायां तु प्रवेशे च नरमेधफलं लभेत्।
उत्तरे पूजनं कृत्वा वाजपेयफलं लभेत्॥ ४॥
कृत्वा विसर्जनं देव्या: श्रवणायां च मानव:।
लक्ष्मीं च पुत्रपौत्रांश्च लभते नात्र संशय:॥ ५॥

By worshipping the goddess in Mūla constellation, one achieves the reward of *Naramedha* sacrifice; by performing *pūjā* in the Uttarā constellation one achieves the merit of sacrifice; in the Śravaṇa constellation by sending off the goddess, one achieves riches, sons and grandsons. There is no doubt about it.

भुव: प्रदक्षिणापुण्यं पूजायां लभते नर:।
नक्षत्रयोगाभावे तु पार्वत्याश्चैव नारद॥ ६॥

नवम्यां बोधनं कृत्वा पक्षं संपूज्य मानवः।

अश्वमेधफलावाप्त्यै दशम्यां च विसर्जयेत्॥७॥

By worshipping her, one gets the merit of going down the entire globe. O Nārada, in case the relevant constellation is not immediately available, one should adore goddess Pārvatī on the ninth day and continue the adoration for a fortnight, ending it in the tenth moon day. In such a case one achieves the merit of performing *Aśvamedha* sacrifice.

सप्तम्यां पूजनं कृत्वा बलिं दद्याद्विचक्षणः।

अष्टम्यां पूजनं शस्तं बलिदानविवर्जितम्॥८॥

अष्टम्यां बलिदानेन विपत्तिर्जायते नृणाम्।

दद्याद्विचक्षणो भक्त्या नवम्यां विधिवद्बलिम्॥९॥

The intellectuals should offer sacrifice on the seventh day of the moon, performing *pūjā* of the goddess because on the eighth day of the moon, the performing of the single *pūjā* has been prescribed and not the sacrifice. If one offers sacrifice on the eighth day of the moon, he invites misfortunes; therefore the intellectuals should offer sacrifice with devotion on the ninth day of the moon.

बलिदानेन विप्रेन्द्र दुर्गाप्रीतिर्भवेन्नृणाम्।

हिंसाजन्यं न पापं च लभते यज्ञकर्मणि॥१०॥

O best of the Brāhmaṇas, the goddess Durgā is pleased with the offering of the sacrifice and by offering *yajña* a person does not attract the sin of killing an animal.

उत्सर्गकर्ता दाता च च्छेत्ता पोष्टा च रक्षकः।

अग्रे पश्चान्निबद्धा च सप्तैतेऽवधकारिणः॥११॥

यो यं हन्ति स तं हन्ति नेति वेदोक्तमेव च।

कुर्वन्ति वैष्णवीं पूजां वैष्णवास्तेन हेतुना॥१२॥

The one who gives away the animals for sacrifice, its donor, the killer, the one who feeds the animal, its protector, the one who maintains it, all these do not attract the sin of killing in sacrifice. The one who kills the animals is called the killer of the same. This has been prescribed in the Vedas which is not applicable in this case; therefore the Vaiṣṇavas adore the goddess Vaiṣṇavī alone.

एवं संपूज्य सुरथः पूर्णं वर्षं च भक्तितः।

कवचं च गले बध्वा तुष्टाव परमेश्वरीम्॥१३॥

Thus the king Suratha adored the goddess for full one year holding the *kavaca* in his neck and started adoring the great goddess.

स्तोत्रेण परितुष्टा सा तस्य साक्षाद्बभूव ह।

स ददर्श पुरो देवीं ग्रीष्मसूर्यसमप्रभाम्॥१४॥

Thereafter getting pleased with the recitation of the *stotra* by the king, the goddess was pleased and she appeared before him in person. The king saw the goddess before him shining like the sun of the summer season emitting rays.

तेजःस्वरूपां परमां सगुणां निर्गुणां वराम्।

दृष्ट्वा तां कमनीयां च तेजोमण्डलमध्यतः॥१५॥

स्वेच्छामयीं कृपारूपां भक्तानुग्रहकारिणीम्।

पुनस्तुष्टाव राजेन्द्रो भक्तिनम्रात्मकंधरः॥१६॥

In the disk of the *tejas*, she appeared in the form of the lustre, having all the virtues, *nirguṇa*, the best, charming, the one who moved at will, merciful and the one who showered her compassion over her devotees. The king adored her bowing in reverence.

स्तवेन परितुष्टा सा सस्मिता स्नेहपूर्वकम्।

उवाच सत्यं राजेन्द्रं कृपया जगदम्बिका॥१७॥

Getting immensely pleased with his prayer the goddess smiling gracefully looked at the king and lovingly spoke to him.

प्रकृतिरुवाच

साक्षात्संप्राप्य मां राजन्वृणोषि विभवं वरम्।

ददामि तुभ्यं विभवं सांप्रतं वाञ्छितं तव॥१८॥

Durgā said - O king, if you ask for an audience with me if you are desirous of riches, the same will be granted by me at once.

निर्जित्य सर्वाञ्छत्रूंश्च लब्ध्वा राज्यमकण्टकम्।

भविष्यसि महाराज सावर्णिर्मनुरष्टमः॥१९॥

O graceful one, you will overcome all your enemies and be victorious over them ruling the country without any interruption. Thereafter you will become the eighth Sāvarṇi Manu.

दास्यामि तुभ्यं ज्ञानं च परिणामे नराधिप।

भक्तिं दास्यं च परमे श्रीकृष्णे परमात्मनि॥ २०॥

O best of the humans, I impart the divine knowledge to you as a result of which you will become the slave of lord Kṛṣṇa.

वृणोति विभवं यो हि साक्षान्मां प्राप्य मन्दधीः।

मायया वञ्चितः सोऽपि विषमत्त्यमृतं त्यजन्॥ २१॥

Because such a foolish fellow who having an audience with me, aspires for the riches, he acts under the influence of illusion and getting deprived of the nectar he seems like consuming poison.

ब्रह्मादिस्तम्बपर्यन्तं सर्वं नश्वरमेव च।

नित्यं सत्यं परं ब्रह्म कृष्णं निर्गुणमेव च॥ २२॥

All the things starting from Brahmā to the straw are perishable. Lord Kṛṣṇa alone is everlasting, truthful, eternal Brāhmaṇa and *Nirguṇa*.

ब्रह्मविष्णुशिवादीनामहमाद्या परात्परा।

सगुणा निर्गुणा चापि वरा स्वेच्छामयी सदा॥ २३॥

Thus I happen to be the energy of Brahmā, Viṣ ṇu, Śiva and other gods and am everlasting, beyond measure, both visible and invisible and the best, always moving at will.

नित्यानित्या सर्वरूपा सर्वकारणकारणम्।

बीजरूपा च सर्वेषां मूलप्रकृतिरीश्वरी॥ २४॥

I happen to be Īśvarī, *Mūlaprakṛti*, everlasting, the form of all and the cause of all the causes and the seed of everyone.

पुण्ये वृन्दावने रम्ये गोलोके रासमण्डले।

राधा प्राणाधिकाऽहं च कृष्णस्य परमात्मनः॥ २५॥

In the sacred forest of Vṛndāvana, in the *Goloka, Rāsamaṇḍala*, I perform as Rādhikā, the beloved of lord Kṛṣṇa.

अहं दुर्गा विष्णुमाया बुद्ध्याधिष्ठातृदेवता।

अहं लक्ष्मीश्च वैकुण्ठे स्वयं देवी सरस्वती॥ २६॥

सावित्री वेदमाताऽहं ब्रह्माणी ब्रह्मलोकतः।

अहं गङ्गा च तुलसी सर्वाधारा वसुंधरा॥ २७॥

I am Durgā, Viṣṇumāyā, the best intelligence of the gods, Lakṣmī of Vaikuṇṭha, the great goddess, Sarasvatī and Sāvitrī the mother of Vedas, Brāhmaṇī of Brahmaloka, Gaṅgā, Tulasī and the goddess earth.

नानाविधाऽहं कलया मायया सर्वयोषितः।

साऽहं कृष्णेन संसृष्टा नृप भ्रूभङ्गलीलया॥ २८॥

भ्रूभङ्गलीलया सृष्टो येन पुंसा महान्विराट्।

लोम्नां कूपेषु विश्वानि यस्य सन्ति हि नित्यशः॥ २९॥

असंख्यानि च तान्येव कृत्रिमाणि च मायया।

अनित्ये नित्यबुद्धिं च सर्वे कुर्वन्ति संततम्॥ ३०॥

I appear on earth in various forms of the woman. O king, lord Kṛṣṇa has created me from the moving of his eyebrows, because the one who created Mahāvirāṭ with the moving of his eye-brows, in the hair-pits of the same Kṛṣṇa all the globes reside. They are all artificial and innumerable, the same eternal lord is adored by everyone always.

सप्तसागरसंयुक्ता सप्तद्वीपा वसुन्धरा।

तदधः सप्त पातालाः स्वर्लोकाश्चैव सप्त च॥ ३१॥

एवं विश्वं बहुविधं ब्रह्माण्डं ब्रह्मणा कृतम्।

प्रत्येकं सर्वविध्यण्डे ब्रह्मविष्णुशिवादयः॥ ३२॥

The land with seven islands surrounded by seven oceans is called the earth, the *Pātāla* and other seven regions are located under the earth and those above the earth are the seven *lokas* named as the heaven and others. Similarly various types of globes were created by Brahmā and in each such globe, the gods like Brahmā, Viṣṇu and Śiva reside.

सर्वेषामीश्वरः कृष्ण इति ज्ञानं परात्परम्।

वेदानां च व्रतानां च तीर्थानां तपसां तथा॥ ३३॥

देवानां चैव सर्वेषां सारः कृष्ण इति स्मृतः।

तद्भक्तिहीनो यो मूढः स च जीवन्मृतो ध्रुवम्॥ ३४॥

But Kṛṣṇa happens to be lord of all. He is the best and full of all knowledge. Lord Kṛṣṇa is considered to be the essence of the Vedas, *vratas*, holy places, *tapas*, gods and virtues. Therefore the one who is deprived of this adoration, his life is of no consequence.

पवित्राणि च तीर्थानि तद्भक्तस्पर्शवायुना।

तन्मन्त्रोपासकश्चैव जीवन्मुक्त इति स्मृतः॥ ३५॥

With the touch of devotees of lord Kṛṣṇa even the holy places get sanctified and the one who recites his mantra overcomes death.

मन्त्रग्रहणमात्रेण नरो नारायणो भवेत्।
विना जपेन तपसा विना तीर्थेन पूजया॥ ३६॥

Because with the acceptance of his *mantra* alone one becomes Nārāyaṇa himself without performing *japam, tapas* and visiting holy places.

मातामहानां शतकं पितॄणां च सहस्रकम्।
पुंसामेवं समुद्धृत्य गो..कं च स गच्छति॥ ३७॥

He redeems a hundred generations of his maternal grand-father's side and a thousand generations of his father. Thereafter he proceeds to *Goloka.*

इदं ज्ञानं सारभूतं कथितं ते नराधिप।
मन्वन्तरान्ते भोगान्ते भक्तिं दास्यामि ते हरौ॥ ३८॥
नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥ ३९॥

O best of the humans, this is the knowledge which is the essence of all and I have told you the same. After the expiry of a *manvantara* you will achieve the adoration of the lord, because after the expiry of crores of *kalpas*, the *karmas* do not vanish unless one faces the results of the good or bad deeds performed by him.

अहं यमनुगृह्णामि तस्मै दास्यामि निर्मलाम्।
निश्चलां सुदृढां भक्तिं श्रीकृष्णे परमात्मनि॥ ४०॥

On whomsoever I shower my grace he achieves the spotless and infallible devotion of lord Kṛṣṇa, the others get all the riches which disappear like a morning dream.

करोमि वञ्चनां यं यं तेभ्यो दास्यामि सम्पदम्।
प्रात: स्वप्नस्वरूपां च मिथ्येति भ्रमरूपिणीम्॥ ४१॥
इति ते कथितं ज्ञानं गच्छ वत्स यथासुखम्।
इत्युक्त्वा च महादेवी तत्रैवान्तरधीयत॥ ४२॥
राजा संप्राप्य राज्यं च नत्वा तां प्रययौ गृहम्।
इति ते कथितं वत्स दुर्गोपाख्यानमुत्तमम्॥ ४३॥

O son, thus I have imparted the knowledge to you and now you can go anywhere you like. Thus speaking the goddess disappeared from the scene. The king also got back his kingdom and bowing in reverence to the goddess, reached his abode. O son, thus I have narrated to you the best of the story of goddess Durgā.

इति श्रीब्रह्मवैवर्त्ते महापुराणे द्वितीये प्रकृतिखण्डे नारदनारायणसंवादे दुर्गोपाख्याने प्रकृतिसुरथसंवादे ज्ञानकथनं नाम पञ्चषष्टितमोऽध्याय:॥ ६५॥

अथ षट्षष्टितमोऽध्यायः

Chapter 66

The Stotra of Durgā

नारद उवाच

श्रुतं सर्वं नावशिष्टं किञ्चिदेव हि निश्चितम्।
प्रकृतेः कवचं स्तोत्रं ब्रूहि मे मुनिसत्तम॥१॥

Nārada said - O best of the sages, I have listened to everything and nothing remains. Now you kindly enlighten me on the *kavaca* and the *stotra* of the goddess.

नारायण उवाच

पुरा स्तुता सा गोलोके कृष्णेन परमात्मना।
संपूज्य मधुमासे च संप्रीते रासमण्डले॥२॥
मधुकैटभयोर्युद्धे द्वितीये विष्णुना पुरा।
तत्रैव काले सा दुर्गा ब्रह्मणा प्राणसङ्कटे॥३॥
चतुर्थे संस्तुता देवी भक्त्या च त्रिपुरारिणा।
पुरा त्रिपुरयुद्धे च महाघोरतरे मुने॥४॥
पञ्चमे संस्तुता देवी वृत्रासुरवधे तथा।
शक्रेण सर्वदेवैश्च घोरे च प्राणसङ्कटे॥५॥
तदा मुनीन्द्रैर्मनुभिर्मानवैः सुरथादिभिः।
संस्तुता पूजिता सा च कल्पे कल्पे परात्परा॥६॥

Nārāyaṇa said - In the earlier times, in the *Goloka*, Kṛṣṇa had adored Prakṛti and in the month of Caitra he adored the goddess in *Rāsamaṇḍala* with great devotion. In the battle of Madhukaiṭabha, Viṣṇu adored the goddess Durgā when the life of Brahmā was in danger. Thereafter, O sage, in the earlier times, in the battle with the terrific demon Tripurāsura, lord Śiva adored Durgā. On the fifth time before the

battle with Vṛtrāsura, Indra adored the goddess when he was facing a great danger, at that point of time all the sages, Manus, king Suratha and the humans adored the goddess. Thus in all the *kalpas*, the great goddess was adored by the gods.

स्तोत्रं च श्रूयतां ब्रह्मन्सर्वविघ्नविनाशकम्।
सुखदं मोक्षदं सारं भवसन्तारकारणम्॥७॥

O Brāhmaṇa, now I am going to recite to you the *stotra* which results in the destruction of all the obstruction and provides pleasure and welfare and serve as a means to cross the ocean of the universe.

श्रीकृष्ण उवाच

त्वमेव सर्वजननी मूलप्रकृतिरीश्वरी।
त्वमेवाद्या सृष्टिविधौ स्वेच्छया त्रिगुणात्मिका॥८॥

Śrī Kṛṣṇa said - You are then mother of all, *Mūlaprakṛti* and Īśvarī, you are the eternal goddess in the universe and you take to any form at will.

कार्यार्थे सगुणा त्वं च वस्तुतो निर्गुणा स्वयम्।
परब्रह्मस्वरूपा त्वं सत्या नित्या सनातनी॥९॥
तेजस्स्वरूपा परमा भक्तानुग्रविग्रहा।
सर्वस्वरूपा सर्वेशा सर्वाधारा परात्परा॥१०॥
सर्वबीजस्वरूपा च सर्वपूज्या निराश्रया।
सर्वज्ञा सर्वतोभद्रा सर्वमंगलमंगला॥११॥

Though you are invisible, still you appear in various forms at times. You are the form of eternal Brāhmaṇa, truthful, everlasting and eternal. You are the form of the lustre, the base of all. You are the one who takes to a definite form for the sake of your devotees, you are the form of all and the great goddess of all. You are the base of all, all powerful, the seed of all, adorable by all, without any support, possessing all knowledge, provide prosperity to all and are welfare of all the welfares.

सर्वबुद्धिस्वरूपा च सर्वशक्तिस्वरूपिणी।
सर्वज्ञानप्रदा देवी सर्वज्ञा सर्वभाविनी॥१२॥

You are the form of all intelligence, all strength, bestower of all knowledge, the great goddess, all knowledgeable and adorable by all.

त्वं स्वाहा देवदाने च पितृदाने स्वधा स्वयम्।
दक्षिणा सर्वदाने च सर्वशक्तिस्वरूपिणी॥१३॥

You are Svāhā in the charity of the gods, Svadhā in the charity of the manes and *dakṣiṇā* in the charities of all and are the strength of all.

निद्रा त्वं च दया त्वं च तृष्णा त्वं चात्मनः प्रिया।
क्षुत्क्षान्तिः शान्तिरीशा च कान्तिस्तुष्टिश्च शाश्वती॥१४॥
श्रद्धा पुष्टिश्च तन्द्रा च लज्जा शोभा दया तथा।
सतां सम्पत्स्वरूपा श्रीर्विपत्तिरसतामिह॥१५॥

You represent sleep, mercy, greed, love, satisfaction of hunger, peace, Īśa, glory and are always peaceful. You are faith, development, drowsiness, shyness, glory and the wealth of the noble people besides being the misery for the wicked people.

प्रीतिरूपा पुण्यवतां पापिनां कलहाङ्कुरा।
शश्वत्कर्ममयी शक्तिः सर्वदा सर्वजीविनाम्॥१६॥
देवेभ्यः स्वपदो दात्री धातुर्धात्री कृपामयी।
हिताय सर्वदेवानां सर्वासुरविनाशिनी॥१७॥

You are love for the noble people and the quarrelsome for the sinner. You happen to be the goddess of action for all the creatures. You are the one who grants noble position to the gods, the merciful goddess of Brahmā and the destroyer of all the demons for the benefit of the gods.

योगिनिद्रा योगरूपा योगदात्री च योगिनाम्।
सिद्धिस्वरूपा सिद्धानां सिद्धिदा सिद्धयोगिनी॥१८॥

You are the Yoganidrā for the ascetics, the yogic practices, *yoga* of the ascetics, bestower of success and grant success to *siddhas* besides being Siddhayoginī.

माहेश्वरी च ब्रह्माणी विष्णुमाया च वैष्णवी।
भद्रा भद्रकाली च सर्वलोकभयंकरी॥१९॥
ग्रामे ग्रामे ग्रामदेवी गृहदेवी गृहे गृहे।
सतां कीर्तिः प्रतिष्ठा च निन्दा त्वमसता सदा॥२०॥

You are Brahmāṇī, Māheśvarī, Viṣṇumāyā, Vaiṣṇavī, bestower of prosperity, Bhadrakālī and are terror for all the villages, the household

goddess for the householders, glory for the noble peoples and denouncement for the wicked people.

महायुद्धे महामारी दुष्टसंहाररूपिणी।
रक्षास्वरूपा शिष्टानां मातेव हितकारिणी॥२१॥

You are the prevailing death during the time of the war, you destroy the wicked people, protect the noble people like a mother.

वन्द्या पूज्या स्तुता त्वं च ब्रह्मादीनां च सर्वदा।
ब्रह्मण्यरूपा विप्राणां तपस्या च तपस्विनाम्॥२२॥
विद्या विद्यावतां त्वं च बुद्धिर्बुद्धिमतां सताम्।
मेधा स्मृतिस्वरूपा च प्रतिभा प्रतिभावताम्॥२३॥

You are adored by Brahmā and all the gods who offer prayers to you. You are the Brāhmaṇahood of the Brāhmaṇas and the *tapas* of the sages. You are intelligence of the intelligent people, wisdom of the wise, glory of the noble people and the memory and the virtues of the influential people.

राज्ञां प्रतापरूपा च विशां वाणिज्यरूपिणी।
सृष्टौ सृष्टिस्वरूपा त्वं रक्षारूपा च पालने॥२४॥
तथाऽन्ते त्वं महामारी विश्वे विश्वैश्च पूजिते।
कालरात्रिर्महारात्रिर्मोहरात्रिश्च मोहिनी॥२५॥

You are the glory of the kings, business of the business people, creation for the lord of creation, protection during the time of maintenance and the death at the time of dissolution. You are adored by all the people in the universe, you are *Kālarātri, Mahārātri, Moharātri* and Mohinī.

दुरत्यया मे माया त्वं यया संमोहितं जगत्।
यया मुग्धो हि विद्वांश्च मोक्षमार्गं न पश्यति॥२६॥
इत्यात्मना कृतं स्तोत्रं दुर्गाया दुर्गनाशनम्।
पूजाकाले पठेद्यो हि सिद्धिर्भवति वाञ्छिता॥२७॥

You are great illusion which has the entire universe influenced by you; even the intellectual are unable to find the way to salvation. Whosoever recites the *stotra* which destroys miseries, he will achieve all success.

वन्ध्या च काकवन्ध्या च मृतवत्सा च दुर्भगा।
श्रुत्वा स्तोत्रं वर्षमेकं सुपुत्रं लभते ध्रुवम्॥२८॥
कारागारे महाघोरे यो बद्धो दृढबन्धते।
श्रुत्वा स्तोत्रं मासमेकं बन्धनान्मुच्यते ध्रुवम्॥२९॥

The barren women or the women who produce dead children can surely get the son after reciting the *stotra* for a year. The one who is lodged in the prison with fetters, can be freed form all the fetters if he recites this for a month.

यक्ष्मग्रस्तो गलत्कुष्ठी महाशूली महाज्वरी।
श्रुत्वा स्तोत्रं वर्षमेकं सद्यो रोगात्प्रमुच्यते॥३०॥
पुत्रभेदे प्रजाभेदे पत्नीभेदे च दुर्गतः।
श्रुत्वा स्तोत्रं मासमेकं लभते नात्र संशयः॥३१॥

The person suffering from consumption, leprosy, stomach-ache or high fever, could be relieved of the ailment after listening to the *stotra* for a year. With the developing of jealousy with the son, the people and the wife, one can be relieved of the troubles by reciting this *mantra* for a month. There is no doubt about it.

राजद्वारे श्मशाने च महारण्ये रणस्थले।
हिंस्रजन्तुसमीपे च श्रुत्वा स्तोत्रं प्रमुच्यते॥३२॥

With the reciting of this *mantra* a person becomes fearless in the royal court, cremation ground, thick forest, battle field and among the wild animals.

गृहदाहे च दावाग्नौ दस्युसैन्यसमन्विते।
स्तोत्रश्रवणमात्रेण लभते नात्र संशयः॥३३॥

One is relieved of the danger by the hearing of the *stotra*, when the house is in flames, the forest fire and when one is surrounded by thieves, dacoits and the army.

महादरिद्रो मूर्खश्च वर्षं स्तोत्रं पठेत्तु यः।
विद्यावान्धनवांश्चैव स भवेन्नात्र संशयः॥३४॥

The totally foolish person or a pauper will achieve all knowledge and riches if one recites the *stotra* for one year. There is no doubt.

इति श्रीब्रह्मवैवर्त्ते महापुराणे प्रकृतिखण्डे नारदनारायणसंवादे दुर्गोपाख्याने दुर्गास्तोत्रं नाम षट्षष्टितमोऽध्यायः॥६६॥

अथ सप्तषष्टितमोऽध्याय:

Chapter 67

नारद उवाच

भगवन्सर्वधर्म्मज्ञ सर्वज्ञानविशारद।
ब्रह्माण्डमोहनं नाम प्रकृते: कवचं वद॥ १॥

Nārada said - O lord, you are very well aware of all the Dharmas and are well-versed in the divine knowledge. You kindly enlighten me on the *Brahmāṇḍamohanakavaca* of the goddess.

नारायण उवाच

शृणु वक्ष्यामि हे वत्स कवचं च सुदुर्लभम्।
श्रीकृष्णेनैव कथितं कृपया ब्रह्मणे पुरा॥ २॥

Nārāyaṇa said - O son, you listen to me; I am speaking out the *kavaca* which is difficult to get but the knowledge of the same was imparted by lord Kṛṣṇa to Brahmā.

ब्रह्मणा कथितं पूर्वं धर्माय जाह्नवीतटे।
धर्मेण दत्तं मह्यं च कृपया पुष्करे पुरा:॥ ३॥
त्रिपुरारिश्च यद्धृत्वा जघान त्रिपुरं पुरा।
मुमोच धाता यद्धृत्वा मधुकैटभयोर्भयम्।
जघान रक्तबीजं तं यद्धृत्वा भद्रकालिका॥ ४॥

In earlier times Brahmā spoke to Dharma on the bank of the Gaṅgā and Dharma in turn imparted knowledge of the same to me gracefully at the Puṣkara-kṣetra. It was held by Śiva in earlier times at the time of the killing of Tripurāsura and by holding such, Brahmā was relieved of the danger of Madhukaiṭabha, by holding which Bhadrakālī killed Raktabīja.

यद्धृत्वा तु महेन्द्रश्च संप्राप कमलालयाम्।
यद्धृत्वा च महाकालश्चिरजीवी च धार्मिक:॥ ५॥
यद्धृत्वा च महाज्ञानी नन्दी सानन्दपूर्वकम्।
यद्धृत्वा च महायोद्धा राम: शत्रुभयङ्कर:॥ ६॥
यद्धृत्वा शिवतुल्यश्च दुर्वासा ज्ञानिनां वर:।

By holding which Mahendra achieved the abode of Lakṣmī. By achieving which Mahākāla, crowned with Dharma, enjoyed long life and by holding which Nandī blissfully achieved the divine knowledge. By holding which Paraśurāma became a great warrior and by holding which Durvāsā became a great intellectual.

ॐ दुर्गेति चतुर्थ्यन्त: स्वाहान्तो मे शिरोऽवतु॥ ७॥
मन्त्र: षडक्षरोऽयं च भक्तानां कल्पपादप:।
विचारो नास्ति वेदेषु ग्रहणेऽस्य मनोर्मुने॥ ८॥
मन्त्रग्रहणमात्रेण विष्णुतुल्यो भवेन्नर:।
मम वक्त्रं सदा पातु चों दुर्गायै नमोऽन्तत:॥ ९॥
ॐ दुर्गे रक्षयति च कण्ठं पातु सदा मम।

The mantra is ओं दुर्गायै स्वाहा this mantra is like kalpavṛkṣa and should protect my head. O sage there is nothing specifically mentioned about the holding of his mantra; by receiving this mantra one at once becomes equal to Viṣṇu.

ओं दुर्गायै नम: this mantra should protect my mouth. ओं दुर्गे this mantra should protect my throat.

ॐ ह्रीं श्रीमिति मन्त्रोऽयं स्कन्धं पातु निरन्तरम्॥ १०॥
ॐ ह्रीं श्रीं क्लीमिति पृष्ठं च पातु मे सर्वत: सदा।
ह्रीं मे वक्ष:स्थलं पातु हस्तं श्रीमिति सन्ततम्॥ ११॥
ॐ श्रीं ह्रीं क्लीं पातु सर्वाङ्गं स्वप्ने जागरणे तथा।
प्राच्यां मां प्रकृति: पातु: पातु वह्नौ च चण्डिका॥ १२॥
दक्षिणे भद्रकाली च नैर्ऋत्यां च महेश्वरी।
वारुण्यां पातु वाराही वायव्यां सर्वमङ्गला॥ १३॥
उत्तरे वैष्णवी पातु तथैशान्यां शिवप्रिया।
जले स्थले चान्तरिक्षे पातु मां जगदम्बिका॥ १४॥

ओं ह्रीं श्रीं this mantra should protect my shoulders and the mantra ओं ह्रीं श्रीं क्लीं should protect my back, ह्रीं should protect my chest. श्री should always protect my hand. ओं श्री ह्रीं क्लीं protects all my limbs while sleeping or awake. The goddess Prakṛti should protect me from the east. Caṇḍikā should protect me from the south-east. Bhadrakālī should protect me from the south, Māheśvarī should protect me from the north-west. Vārāhī should protect me from the west, Sarvamaṅgalā should protect me from the south-west and Vaiṣṇavī should protect me from

the north, Śivapriyā the beloved of Śiva should protect me from the north-east. Jagadambikā should protect me from the water, earth and the sky.

इति ते कथितं वत्स कवचं च सुदुर्लभम्।
यस्मै कस्मै न दातव्यं प्रवक्तव्यं न कस्यचित्॥ १५॥
गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनैः।
कवचं धारयेद्यस्तु सोऽपि विष्णुर्न संशयः॥ १६॥

O son, thus I am spoken to you the *kavaca* which is difficult to get, this should not be given to anyone nor should its knowledge be imparted to everyone. After offering the costumes and ornaments to the teacher, one should hold this *kavaca* and the one who holds the same becomes Viṣṇu himself. There is no doubt about it.

भ्रमणे सर्वतीर्थानां पृथिव्याश्च प्रदक्षिणे।
यत्फलं लभते लोकस्तदेतद्धारणान्मुने॥ १७॥

O sage the merit one gets by making a pilgrimage to all the holy places on earth, the same merit is achieved by a person who holds it.

पञ्चलक्षजपेनैव सिद्धमेतद्भवेद्ध्रुवम्।
लोके च सिद्धकवचं नास्त्रं विध्यति संकटे॥ १८॥
न तस्य मृत्युर्भवति जले वह्नौ विशेद्ध्रुवम्।

By reciting the *mantra* five lakhs of times, one meets with success. When someone meditates with this *mantra*, he cannot be injured by any weapon. He cannot be killed in water, flames of fire, administering of poison or fever.

जीवन्मुक्तो भवेत्सोऽपि सर्वसिद्धेश्वरः स्वयम्॥ १९॥
यदि स्यात्सिद्धकवचो विष्णुतुल्यो भवेद्ध्रुवम्।

He meets with all the success and is freed from the birth and death. A person himself becomes the *Siddhakavaca* and is equated with lord Viṣṇu himself.

कथितं प्रकृतेः खण्डं सुधाखण्डात्परं मुने॥ २०॥
या चैव मूलप्रकृतिर्यस्याः पुत्रो गणेश्वरः।
कृत्वा कृष्णव्रतं सा च लेभे गणपतिं सुतम्॥ २१॥
स्वांशेन कृष्णो भगवान्बभूव च गणेश्वरः।

O sage thus I have narrated to you the entire Prakṛtikhaṇḍa which is better then *Sudhākhaṇḍa*. The one who is known as *Mūlaprakṛti* and whose son was Gaṇeśa, the same Prakṛti accepted Gaṇapati as her son in fulfilment of the *vrata* of lord Kṛṣṇa and lord Kṛṣṇa also became Gaṇapati from his rays.

श्रुत्वा च प्रकृतेः खण्डनं सुश्राव्यं च सुधोपमम्॥ २२॥
भोजयित्वा च दध्यन्नं तस्मै दद्याद्य काञ्चनम्।

Thus the Prakṛtikhaṇḍa is like nectar for all. After listening to the Prakṛtikhaṇḍa one should offer curd and other food to the Brāhmaṇas giving away gold in charity.

सवत्सां सुरभिं रम्यां दद्याद्वै भक्तिपूर्वकम्॥ २३॥
वासोऽलंकाररत्नैश्च तोषयेद्वाचकं मुने।
पुष्पालंकारवसनैरुपहारगणैस्तथा॥ २४॥
पुस्तकं पूजयेदेवं भक्तिश्रद्धासमन्वितः।

Thereafter, he should also give away a cow and a calf in charity. O sage, the reciter of the Prakṛtikhaṇḍa should be pleased with the offerings of the costumes, ornaments and gems besides the flowers etc. He should also worship the book with devotion.

एवं कृत्वा यः शृणोति तस्य विष्णुः प्रसीदति॥ २५॥
वर्धते पुत्रपौत्रादिर्यशस्वी तत्प्रसादतः।
लक्ष्मीर्वसति तद्गेहे ह्यन्ते गोलोकमाप्नुयात्।
लभेत्कृष्णस्य दास्यं स भक्तिं कृष्णे सुनिश्चलाम्॥ २६॥

Thus whosoever listens to it with attention and devotion, he pleases lord Viṣṇu. With his grace one achieves sons, grandsons and glory and his house always remains filled with riches. He ultimately reaches the *Goloka* and he achieves the slavehood of lord Kṛṣṇa.

इति श्रीब्रह्मवैवर्त्ते महापुराणे प्रकृतिखण्डे नारदनारायणसंवादे दुर्गोपाख्याने ब्रह्माण्डमोहनकवचं नाम सप्तषष्टितमोऽध्यायः॥ ६७॥

समाप्तश्चायं श्रीब्रह्मवैवर्त्ते महापुराणे प्रकृतिखण्डो द्वितीयः॥

ॐ तत्सद्ब्रह्मणे नम:

श्रीमद्द्वैपायनमुनिप्रणीतं

ब्रह्मवैवर्तपुराणे तृतीयं गणपतिखण्डम्

Brahamavaivarta Purāṇa

Gaṇapati-Khaṇḍam

Chapter 1

Conversation between Nārada and Nārāyaṇa

अथ प्रथमोऽध्याय:

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥ १॥

Offering salutation to the back of the humans, Nārāyaṇa, Sarasvatī, the goddess of speech as well as Vyāsa, reciting the slogan of victory, the recitation of the Purāṇas should be started.

नारद उवाच

श्रुतं प्रकृतिखण्डं तदमृतार्णवमुत्तमम्।
सर्वोत्कृष्टमभीष्टं च मूढानां ज्ञानवर्धनम्॥ २॥
अधुना श्रीगणेशस्य खण्डं श्रोतुमिहागत:।
तज्जन्म चरितं नृणां सर्वमलङ्गमङ्गलम्॥ ३॥
कथं जज्ञे सुरश्रेष्ठ: पार्वत्या उदरे शुभे।
देवी केन प्रकारेण चालभत्तादृशं सुतम्॥ ४॥
स चांश: कस्य देवस्य कथं जन्म ललाभ स:।
अयोनिसम्भव: किं वा किं वाऽसौ योनिसम्भव:॥ ५॥

Nārada said - I have listened to the Prakṛtikhaṇḍa which is like nectar and the best of all and bestows knowledge even to the foolish people. Now I intend to listen to the Gaṇeśakhaṇḍa because the birth of Gaṇeśa provides prosperity and all welfare. How was the best of gods Gaṇeśa born from the womb of Pārvatī? How did the goddess achieve him as a son? Of which god does he belong to be the part and how was he born? Was he born with human contact or without it.

किं वा तद्ब्रह्मतेजो वा किं तस्य च पराक्रम:।
का तपस्या च किं ज्ञानं किं वा तन्निर्मलं यश:॥ ६॥
कथं तस्य पुर: पूजा विश्वेषु निखिलेषु च।
स्थिते नारायणे शम्भौ जगदीशे च धातरि॥ ७॥
पुराणेषु निगूढं च तज्जन्म परिकीर्त्तितम्।
कथं वा गजवक्त्रोऽयमेकदन्तो महोदर:॥ ८॥
एतत्सर्वं समाचक्ष्व श्रोतुं कौतूहलं मम।
सुविस्तीर्णं महाभाग तदतीव मनोहरम्॥ ९॥

What is the extent of his divine glory, his prowess, the *tapas*, his intelligence and the spotless popularity? How was he considered to be adored first of all inspite of the presence of Nārāyaṇa, Śiva and Brahmā in the universe? In the Purāṇas, his birth is treated to be quite mysterious. How did he get the face of an elephant, one tusk and the protruding belly? O virtuous one, you kindly tell me the whole story in detail because it is quite pleasant and I feel quite anxious to know about it.

श्रीनारायण उवाच

शृणु नारद वक्ष्यामि रहस्यं परमाद्भुतम्।
पापसन्तापरहणं सर्वविघ्नविनाशनम्॥ १०॥
सर्वमङ्गलदं सारं सर्वश्रुतिमनोहरम्।
सुखदं मोक्षबीजं च पापमूलनिकृन्तनम्॥ ११॥

Nārāyaṇa said - O Nārada I am revealing the astonishing secret you to and you listen to it. The one who removes mental agony because of the commission of sin, is the remover of all obstructions, grants all welfare, is the essence of all, is quite pleasant to listen, bestower of pleasure, the cause of *mokṣa* and the destroyer of sins.

दैत्यार्दितानां देवानां तेजोराशिसमुद्भवा।
देवी संहृत्य दैत्यौघान्दक्षकन्या बभूव ह॥ १२॥

When the gods were troubled by the demons, the goddess emerged from the *tejas* of the gods and she destroyed the demons. Thereafter she was born as a daughter of Dakṣa.

सा च नाम्ना सती देवी स्वामिनो निन्दया पुरा।
देहं संत्यज्य योगेन जाता शैलप्रियोदरे॥ १३॥

She was known as Satī there. In the earlier times the same Satī protesting against the denouncement of Śiva, ended her life and was reborn as Pārvatī from the womb of Menā.

शङ्कराय ददौ तां च पार्वतीं पर्वतो मुदा।
तां गृहीत्वा महादेवो जगाम विजनं वनम्॥ १४॥

Himālaya the king of the mountains pleasantly gave away Pārvatī in marriage to Śiva. Lord Mahādeva accompanied by Pārvatī retired to a secluded forest.

शय्यां रतिकरीं कृत्वा पुष्पचन्दनचर्चिताम्।
स रेमे नर्मदातीरे पुष्पोद्याने तया सह॥ १५॥

Reaching the bank of the Narmadā they came across an orchard where they prepared a flowery bed and both of them enjoyed the conjugal pleasures there.

सहस्रवर्षपर्यन्तं दैवमानेन नारद।
तयोर्बभूव शृङ्गारो विपरीतादिको महान्॥ १६॥

O Nārada, they continued to enjoy the conjugal pleasures using various means of make up or decoration of the body up to a thousand divine years.

दुर्गाङ्गस्पर्शमात्रेण मदनान्मूर्च्छितः शिवः।
मूर्च्छिता सा शिवस्पर्शाद्बुबुधे न दिवानिशम्॥ १७॥

With the very touch of the limbs of Pārvatī, Śiva was infatuated with passion and fainted. Similar was the case with Pārvatī. While indulging in love-sport they lost the sense of day and night.

हंसकारण्डवाकीर्णे पुंस्कोकिलरुताकुले।
नानापुष्पविकासाढ्ये भ्रमरध्वनिगुञ्जिते॥ १८॥

सुगन्धिकुसुमाश्लेषिवायुना सुरभीकृते।
अतीव सुखदे रम्ये सर्वजन्तुविवर्जिते॥ १९॥

दृष्ट्वा तयोस्तच्छृङ्गारं चिन्तां प्रापुः सुराः पराम्।
ब्रह्माणं च पुरस्कृत्य ययुर्नारायणान्तिकम्॥ २०॥

In the forest there echoed the sweet voice of geese, ducks and other birds like cuckoos. Several types of flowers blossomed there, the black-wasps emitted the hissing sound and fragrant breeze pervaded the entire forest. It was a quite pleasant and charming place which was devoid of wild animals. Finding both of them so indulging in conjugal pleasures, the gods felt concerned. They went to Brahmā and taking him with them they reached the abode of Viṣṇu.

तं नत्वा कथयामास ब्रह्मा वृत्तान्तमीप्सितम्।
संतस्थुर्देवताः सर्वाश्चित्रपुत्तलिका यथा॥ २१॥

Brahmā offered his salutation to him and he narrated the entire story of lord Viṣṇu, while other gods stood there like puppets.

ब्रह्मोवाच।

सहस्रवर्षं पर्य्यन्तं देवमानेन शङ्करः.
रतौ रतश्च निश्चेष्टो न योगी विरराम ह॥ २२॥

Brahmā said - Lord Śiva is inactive because of his indulging in the conjugal pleasures for a thousand years. The great yogī is not detracting himself from the love-sport.

मैथुनस्य विरामे च दम्पत्योर्जगदीश्वर।
किम्भूतं भविताऽपत्यं तथ्यं कथितुमर्हसि॥ २३॥

O lord of the universe, what type of child will they produce after the end of this love-sport you kindly tell me?

श्रीभगवानुवाच

चिन्ता नास्ति जगद्धातः सर्वं भद्रं भविष्यति।
मयि ये शरणापन्नास्तेषां दुःखं कुतो विधे॥ २४॥

The lord said - O creator of the universe, don't *get worried about this. Everything will be well* done because those who take refuge with me can never face trouble.

येनोपायेन तद्वीर्यं भूमौ पतति निश्चितम्।
तत्कुरुष्व प्रयत्नेन सार्धं देवगणेन च॥ २५॥
यदा च शम्भोर्वीर्यं तत्पार्वत्या उदरे पतेत्।
ततोऽपत्यं च भविता सुरासुरविमर्दकम्॥ २६॥

You do something by which the semen of lord Śiva falls on earth. You should accomplish this with the help of all the gods because, in case the semen of Śiva is implanted in the womb of Pārvatī, in that case a son will be born to her who will be the destroyer of all the gods and the demons.

ततः शक्रादयः सर्वे सुरा नारायणाज्ञया।
प्रययुर्नर्मदातीरं ययौ ब्रह्मा निजालयम्॥ २७॥
तत्रैव पर्वतद्रोणीबहिर्देशे सुराः पराः।
विषण्णवदनाः सर्वे बभूवुर्भयकातराः॥ २८॥

Thereafter Indra accompanied by other gods, at the command of Nārāyaṇa, reached the bank of Narmadā. Thereafter Brahmā retired to his respective abode.

The gods feeling upset in their mind stood in the valley.

शक्रो राजा कुबेरं च कुबेरो वरुणं तथा।
समीरणं च वरुणो यमं चैव समीरणः॥ २९॥
हुताशनं यमश्चैव भास्करं च हुताशनः।
चन्द्रं तथा भास्करश्च त्वीशानं चन्द्र एव च॥ ३०॥

Thereafter Indra said to Kubera and Kubera spoke to Varuṇa, Varuṇa spoke to Vāyu, Vāyu spoke to Agni, Agni spoke to Sūrya, Sūrya spoke to Candramā and Candramā spoke to Īśāna.

एवं देवाः प्रेरयन्ति देवांश्च रतिभञ्जने।
हस्शृङ्गारमङ्गं च कुर्वित्युक्त्वा परस्परम्॥ ३१॥
द्वारि स्थितो वक्रशिराः शक्रः प्राह महेश्वरम्॥ ३२॥

Thus the gods were conversing among themselves to detach Śiva from his conjugal pleasure inciting one another to obstruct the love-sport of lord Śiva.

Indra then stood at the entrance gate, turning his face and spoke to lord Śiva.

इन्द्र उवाच

किं करोषि महादेव योगीश्वर नमोस्तु ते।
जगदीश जगद्बीज भक्तानां भयभञ्जन॥ ३३॥
हरिर्जगामेत्युक्त्वा तमाजगाम च भास्करः।
उवाच भीतो द्वारस्थो भयार्तो वक्रचक्षुषा॥ ३४॥

सूर्यः उवाच

किं करोषि महादेव जगतां परिपालक।
सुरश्रेष्ठ महाभाग पार्वतीश नमोस्तु ते॥ ३५॥
इत्येवमुक्त्वा श्रीसूर्यः स जगाम भयात्ततः।
आजगाम तथा चन्द्र अवोचद्वक्रकन्धरः॥ ३६॥

Indra said - O Mahādeva, O yogīśvara, I offer my salutation to you. O lord of the universe you are the cause of the universe and remove the danger of the devotees. What is all this that you are doing? Thus speaking Indra left the place; thereafter the sun-god stood at the gate and feeling panicky in his mind he said.

Sūrya said - O Mahādeva, O preserver of the universe, O best of the gods, O virtuous one, O lord of Pārvatī, I bow in reverence to you. What is all this that you are doing? Thus speaking Sūrya feeling panicky left the place; thereafter Candramā arrived and turning his face to the other direction he also spoke.

चन्द्र उवाच

किं करोषि त्रिलोकेश त्रिलोचन नमोऽस्तु ते।
आत्माराम स्वयंपूर्ण पुण्यश्रवणकीर्तन॥ ३७॥

Candramā said - O lord of the three worlds, O three-eyed lord, I offer my salutation to you. You pervade the soul. You are complete in yourself, your voice is auspicious for the ear; what is all this being done by you?

इत्येवमुक्त्वा भीतश्च विरराम निशापतिः।
समीरणोऽपि द्वारस्थः संवीक्ष्योवाच सादरम्॥ ३८॥

Thus speaking Candramā the lord of the night kept quiet feeling panicky in his mind; thereafter the wind-god standing at the gate also spoke similarly.

पवन उवाच

किं करोषि जगन्नाथ जगद्बन्धो नमोऽस्तु ते।
धर्मार्थकाममोक्षाणां बीजरूप सनातन॥ ३९॥

The wind god said - O lord of the universe, O friend of the universe, I bow in reverence to you, you are the seed for *dharma, artha, kāma* and *mokṣa* and you are eternal; what is all this being done by you?

इत्येवं स्तवनं श्रुत्वा योगज्ञानविशारदः।
त्यक्तुकामो न तत्याज शृङ्गारं पार्वती भयात्॥ ४०॥

Śiva who was completely well-versed in the yogic practices, on hearing the prayer could not discard the conjugal pleasure getting afraid of Pārvatī though he wanted to discontinue the same.

दृष्ट्वा सुरान्भयार्तश्च पुनः स्तोतुं समुद्यतान्।
विजहौ सुखसम्भोगं कण्ठलग्नां च पार्वतीम्॥ ४१॥

Feeling panicky Śiva saw that the gods were starting to offer prayer again and as such he discarded the conjugal pleasure and separated himself from the embrace of Pārvatī.

उत्तिष्ठतो महेशस्य त्रासलज्जायुतस्य च।
भूमौ पपात तद्वीर्यं ततः स्कन्दो बभूव ह॥ ४२॥

Feeling remorseful from fear and shame, Śiva dropped the semen on the earth from which Kārttikeya was born.

पश्चात्तां कथयिष्यामि कथामतिमनोहराम्।
स्कन्दजन्मप्रसङ्गे च साम्प्रतं वाञ्छितं शृणु॥ ४३॥

Thereafter the pleasant story of the same will be recited but currently you listen to the story relating to the birth of Kārttikeya.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे
नारदानारायणसंवादे प्रथमोऽध्यायः॥ १॥

अथ द्वितीयोऽध्याय:

Chapter 2

The curse pronounced by Pārvatī on the Gods

नारायण उवाच

त्यक्त्वा रतिं महादेवो ददर्श पुरत: सुरान्।
पलायध्वमिति प्राह कृपया पार्वतीभयात्॥ १॥

Nārāyaṇa *said* - Lord Mahādeva advised the gods after leaving the conjugal pleasure to run away from the place. He said: "You at once flee from his place."

देवा: पलायिता भीता: पार्वतीशापहेतुना।
सर्वब्रह्माण्डसंहर्ता चकम्पे पार्वतीभयात्॥ २॥

The gods who were terrified from the curse of Pārvatī fled away from the place and lord Śiva also started trembling for fear of Pārvatī.

तल्पादुत्थाय सा दुर्गा न च दृष्ट्वा पुरस्सुरान्।
समुत्थितं कोपवह्निं स्तम्भयामास देहत:॥ ३॥

Durgā got up from the bed and after doing so she did not find the gods there. At once she felt enraged but she contained her anger in the body itself.

अद्य प्रभृति ते देवा व्यर्थवीर्या भवन्त्वि ति।
शशाप देवी तान्देवानतिरुष्टा बभूव ह॥ ४॥
तत: शिव: शिवां दृष्ट्वा क्रोधसंरक्तलोचनाम्।
रुदन्तीं नम्रवदनां लिखन्तीं धरणीतलम्॥ ५॥
शिवस्तां दु:खितां दृष्ट्वा क्रोधसंरक्तलोचनाम्।
हस्ते गृहीत्वा देवेशो वासयामास वक्षसि॥ ६॥
अतीव भीत: संत्रस्त उवाच मधुरं वच:॥ ७॥

But getting immensely annoyed Pārvatī pronounced a curse on the gods, that their semen should become infructuous and they shall no able to produce children thereafter. Śiva looked at Pārvatī who was standing there with her eyes turned red and was crying at the same time. She stood there still. Śiva, finding Pārvatī in anger and her eyes turned red was disturbed at heart.

He then held her hand and embraced her; getting terrified he spoke to her in a sweet voice.

शंकर उवाच

कथं रुष्टा गिरिश्रेष्ठकन्ये धन्ये मनोहरे
मम सौभाग्यरूपे च प्राणाधिष्ठातृदेवते॥ ८॥
किं तेऽभीष्टं करिष्यामि वद मां जगदम्बिके
ब्रह्माण्डसंघे निखिले किमसाध्यमिहावयोः॥ ९॥
अहो निरपराधं मां प्रसन्ना भवसुन्दरि।
दैवादज्ञातदोषस्य शान्तिं मे कर्तुमर्हसि॥ १०॥

Śiva said - O daughter of the mountains, you are quite graceful and attract the mind, you are my fortune and the goddess of my heart, O mother of the universe, you let me know your desire. I am sure to fulfil the same.

There is nothing beyond our reach in this universe.

त्वया युक्तः शिवोऽहं च सर्वेषां शिवदायकः।
त्वया विना हीश्वरश्च शवतुल्योऽशिवः सदा॥ ११॥

Therefore, O beautiful one, you forgive me, since I am quite innocent. I have committed a crime unknowingly. You please forgive me, I am Śiva only in union with you and can bestow welfare to all.

प्रकृतिस्त्वं च बुद्धिस्त्वं शक्तिस्त्वं च क्षमा दया।
तुष्टिस्त्वं च तथा पुष्टिः शान्तिस्त्वं क्षान्तिरेव च ॥ १२॥
क्षुत्त्वं छाया तथा निद्रा तन्द्रा श्रद्धा सुरेश्वरि।
सर्वाधारस्वरूपा त्वं सर्वबीजस्वरूपिणी॥ १३॥

Without you I am like a dead body and become the cause of miseries, O best of the goddess, you are Prakṛti, intelligence, prowess, forgiveness, mercy, satisfaction, support, sleep, peace, anger, shadow, drowsiness and faith.

स्मितपूर्वं वद वचः सांप्रतं सरसं शिवे।
त्वत्कोपविषसंदग्धं द्रुतं जीवय मां मृतम्॥ १४॥

O Śivā, you are the base for all, the seed for all; therefore you speak in a pleasant voice, wearing a smile on your face.

शंकरस्य वचः श्रुत्वा क्षमायुक्ता च पार्वती।
उवाच मधुरं देवी हृदयेन विदूयता॥ १५॥

Because of the poison of your anger I have been burnt alive. You bring me back to life. On hearing the words of Śiva, Pārvatī who always believed in forgiveness, spoke the pleasant words.

पार्वत्युवाच

किं त्वाऽहं कथयिष्यामि सर्वज्ञं सर्वरूपिणम्।
आत्मारामं पूर्णकामं सर्वदेहेष्ववस्थितम्॥ १६॥

Pārvatī said - What shall I talk to you? You are all knowledgeable, the form of everything, the one who pervades the soul, accomplish all deeds and pervades the body of everyone.

कामिनी मानसं काममप्रज्ञं स्वामिनं वदेत्.
सर्वेषां हृदयज्ञं च हृदीष्टं कथयामि किम्॥ १७॥

A damsel reveals her mind to her husband but you are the one who knows the minds of all; therefore what can I speak to you since you know everything?

सुगोप्यं सर्वनारीणां लज्जाजननकारणम्।
अकथ्यमपि सर्वासां महेश कथयामि ते॥ १८॥

O Maheśa, I am telling you something which is quite secretive, shameful and beyond expression.

सुखेषु मध्ये स्त्रीणां च विभवेषु सुरेश्वर।
सत्पुंसा सह सम्भोगो निर्जनेषु परं सुखम्॥ १९॥

O best of the gods, it is a matter of great pleasure for ladies to enjoy the company of their husbands in secluded places.

तद्भंगेन च यदुःखं तत्समं नास्ति च स्त्रिया।
कान्तानां कान्तविच्छेदशोकः परमदारुणः॥ २०॥
कृष्णपक्षे यथा चन्द्रः क्षीयमाणो दिने दिने।
तथा कान्तं विना कान्ता क्षीणा कान्त क्षणे क्षणे॥ २१॥
चिन्ताज्वरश्च सर्वेषामुपतापश्च वाससाम्।
साध्वीनां कान्तविच्छेदस्तुरगानां च मैथुनम्॥ २२॥

And there is no other mental agony for a lady when she is deprived of it because the separation from her husband is quite unbearable for the

ladies. O lord, as the moon goes on reducing during the black fortnight, similarly a lady without the husband goes on reducing. Worry is the cause of mental agony for all, for the costumes the summer season is unbearable and for the chaste lady, the separation from husband is quite painful and for the horses, the love making is painful.

रतिभंगो दु:खमेकं द्वितीयं वीर्य्यपातनम्।
दु:खातिरेकि दु:खं च तृतीयमनपत्यता॥ २३॥

The disturbance in conjugal pleasure and the second painful experience is the fall of your semen on the ground and the third painful experience is that I have no son.

त्रैलोक्यकान्तं कान्तं त्वां लब्ध्वाऽपि न च मे सुत:।
या स्त्री पुत्रविहीना च जीवनं तन्निरर्थकम्॥ २४॥

I don't have a son inspite of achieving you the lord of the three worlds as my husband. Such of the ladies who have no sons, their life is said to be of no consequence.

जन्मान्तरसुखं पुण्यं तपोदानसमुद्भवम्।
सद्वंशजातपुत्रश्च परत्रेह सुखप्रद:॥ २५॥

The merit earned by performing *tapas* and charity provides pleasure after many births but a son born in the high race, provides pleasure in this world and even beyond.

सुपुत्र: स्वामिनोंऽशश्च स्वामितुल्यसुखप्रद:।
कुपुत्रश्च कुलाङ्गारो मनस्तापाय केवलम्॥ २६॥

A son born from the husband who provides pleasure is like a husband and if he happens to be a wicked son, he serves like a burning flame. He creates mental agony.

स्वामी स्वांशेन स्वस्त्रीणां गर्भे जन्म लभेद्ध्रुवम्।
साध्वी स्त्री मातृतुल्या च सततं हितकारिणी॥ २७॥

The lords of the noble ladies appear from their womb by uniting with their husbands and the chaste lady always thinks of welfare of all like a mother.

असाध्वी वैरितुल्या च शश्वत्सन्तापदायिनी।
मुखदुष्टा योनिदुष्टा चासाध्वीति त्रिधा स्मृता॥ २८॥

An unchaste woman produces sons who provide mental agony like an enemy. The wicked women are of three types viz., those who speak unchaste words, those who indulge in unholy contacts and those who are unchaste by nature.

किमुपायं करिष्यामि वद योगीश्वरेश्वर।
उपायसिन्धो तपसां सर्वेषां च फलप्रद॥ २९॥
इत्युक्त्वा पार्वती देवी नम्रवक्त्रा बभूव ह।
प्रहस्य शंकरो देवो बोधयामास पार्वतीम्॥ ३०॥

O lord of the yogīs, you are the ocean of remedies and provide the result of the *tapas*. Therefore, you tell me what I should do.

सत्पुत्रबीजं सुखदं तापनाशनकारणम्।
मितं स्निग्धं सुरुचिरं प्रवक्तुमुपचक्रमे॥ ३१॥

Thus speaking Pārvatī cast her head downwards and Śiva smilingly consoled her.

Lord Śiva started speaking pleasant words which removed her mental agony. His eyes were filled with love, quite pleasant and appeared to be the cause of having a noble son.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे
नारदनारायणसंवादे द्वितीयोऽध्याय:॥ २॥

अथ तृतीयोऽध्याय:

Chapter 3

The Performing of *vrata* by Pārvatī for getting a son

श्रीमहादेव उवाच

शृणु पार्वति वक्ष्यामि तव भद्रं भविष्यति।
उपायत: कार्यसिद्धिर्भवत्येव जगत्त्रये।। १।।
सर्ववांछितसिद्धेस्तु बीजरूपं सुमङ्गलम्।
मनस: प्रीतिजनकमुपायं कथयामि ते।। २।।

Mahādeva said - O Pārvatī listen to me, I am telling you something which will provide welfare to you. One gets success by attending to the remedies against adversities in the universe. I am going to tell you a remedy which will be the cause of meeting with success.

It shall bestow success, welfare and love in one's mind.

हरेराराधनं कृत्वा व्रतं कुरु वरानने।
व्रतं च पुण्यकं नाम वर्षमेकं करिष्यसि॥ ३॥
महाकठोरबीजं च वाञ्छाकल्पतरुं परम्।
सुखदं पुण्यदं सारं पुत्रदं सर्वसौख्यदम्॥ ४॥
नदीनां च यथा गंगा देवानां च हरिर्यथा।
वैष्णवानां यथाहं च देवीनां त्वं यथा प्रिये॥ ५॥
वर्णानां च यथा विप्रस्तीर्थानां पुष्करं यथा।
पुष्पाणां पारिजातं च पत्राणां तुलसी यथा॥ ६॥
यथा पुण्यप्रदानां च तिथिरेकादशी स्मृता।
रविवारश्च वाराणां यथा पुण्यप्रदः शिवे॥ ७॥
मासानां मार्गशीर्षश्चाप्यृतूनां माधवो यथा।
संवत्सरो वत्सराणां युगानां च कृतं यथा॥ ८॥

O damsel, by adoring the lord you must perform a *Puṇyaka-vrata* for a year, this is quite difficult and forms of the seed, is *kalpavṛkṣa* and wish fulfilling, besides being quite pleasant, meritorious, the essence, bestower of son and rivers, Viṣṇu is best of all the gods, I myself in the Vaiṣṇavas, you yourself in the goddesses, Brāhmaṇa in the *varṇas*, Puṣkara in the holy places, Pārijāta in the flowers, Tulasī among the leaves, *Ekādaśī* which grants merit and Sunday is the best of all the days.

विद्याप्रदश्च पूज्यानां गुरूणां जननी यथा।
साध्वी पत्नी यथाप्तानां विश्वस्तानां मनो यथा॥ ९॥
यथा धनानां रत्नं च प्रियाणां च यथा पतिः।
यथा पुत्रश्च बन्धूनां वृक्षाणां कल्पपादपः॥ १०॥
फलानां वै चूतफलं वर्षाणां भारतं तथा।
वृन्दावनं वनानां च शतरूपा च योषिताम्॥ ११॥
यथा काशी पुरीणां च सूर्यस्तेजस्विनां यथा।
यथाशशी: खगानां च सुन्दराणां च मन्मथः॥ १२॥
शास्त्राणां च यथा वेदाः सिद्धानां कपिलो यथा।
हनूमान्वानराणां च क्षेत्राणां ब्राह्मणननम्॥ १३॥
यशोदानां यथा विद्या कविता च मनोहरा।
आकाशो व्यापकानां च ह्यंगानां लोचनं यथा॥ १४॥
विभवानां हरिकथा सुखानां हरिचिन्तनम्।
स्पर्शानां पुत्रसंस्पर्शो हिंस्राणां च यथा खलः॥ १५॥
पापानां च यथा मिथ्या पापिनां पुंश्चली यथा।
पुण्यानां च यथा सत्यं तपसां हरिसेवनम्॥ १६॥
यथा घृतं च गव्यानां यथा ब्रह्मा तपस्विनाम्।
अमृतं भक्ष्यवस्तूनां सस्यानां धान्यकं यथा॥ १७॥
पुण्यदानां यथा तोयं शुद्धानां च हुताशनः।
सुवर्णं तैजसानां च मिष्टानां प्रियभाषणम्॥ १८॥
गरुडः पक्षिणां चैव हस्तिनामिन्द्रवाहनम्।
योगिनां च कुमारश्च देवर्षीणां च नारदः॥ १९॥
गन्धर्वाणां चित्ररथो जीवो बुद्धिमतां यथा।
सुकवीनां यथा शुक्रः काव्यानां च पुराणकम्॥ २०॥
स्रोतस्वतां समुद्रश्च यथा पृथ्वी क्षमावताम्।
लाभानां च यथा मुक्तिर्हरिभक्तिश्च सम्पदाम्॥ २१॥
पवित्राणां वैष्णवाश्च वर्णानां प्रणवो यथा।
विष्णुमन्त्रश्च मन्त्राणां बीजानां प्रकृतिर्यथा॥ २२॥
विदुषां च यथा वाणी गायत्री छन्दसां यथा।
यथा कुबेरो यक्षाणां सर्पाणां वासुकिर्यथा॥ २३॥
यथा पिता ते शैलानां गवां च सुरभिर्यथा।
वेदानां सामवेदश्च तृणानां च यथा कुशः॥ २४॥
सुखदानां यथा लक्ष्मीर्मनो वै शीघ्रगामिनाम्।
अक्षराणां मकारश्च यथा तातो हितैषिणाम्॥ २५॥
शालग्रामश्च मूर्त्तीनां पशूनां विष्णुपञ्जरः।
चतुष्पदानां पञ्चास्यो मानवो जीविनां यथा॥ २६॥
यथा स्वान्तं चेन्द्रियाणां मन्दाग्निश्च रुजां यथा।
बलिनां च यथा शक्तिरहं शक्तिमतां तथा॥ २७॥
महान्विराट् च स्थूलानां सूक्ष्माणां परमाणुकः।
यथेन्द्र आदितेयानां दैत्यानां च बलिर्यथा॥ २८॥
यथा दधीचिर्दातॄणां प्रह्लादश्चैव साधुषु।
ब्रह्मास्त्रं च यथाऽस्त्राणां चक्राणां च सुदर्शनम्॥ २९॥
नृणां राजा रामचन्द्रो धन्विनां लक्ष्मणो यथा।
सर्वाधारः सर्वसेव्यः सर्वबीजं च सर्वदः।
सर्वसारो यथा कृष्णो व्रतानां पुण्यकं यथा॥ ३०॥
व्रतं कुरु महाभागे त्रिषु लोकेषु दुर्लभम्।

सर्वश्रेष्ठश्च पुत्रस्ते व्रतादेव भविष्यति॥ ३ १॥

O Śiva, Mārgaśīrṣa is the best among the months, spring among the seasons, *Saṁvatsara* among the years, *kṛtayuga* among the *yugas*, the teacher among the adorable and mother among the teachers, while at the time of misfortune, the mind among the faithful, the gem among the riches, the husband among the beloved, the son among the relatives, *kalpavṛkṣa* among the trees, mango among the fruits, the land of Bhārata among the continents, Vṛndāvana among the forests, Śatarūpā among the ladies, Kāśī among the cities, Sūrya among those possessing lustre, Moon among the planets, Kāmadeva among the beautiful ones, the Vedas in literature, Kapila among the *siddhas*, Hanumān among the monkeys, Brāhmaṇamukha among the *kṣetras*, knowledge among those who bestow glory and beautiful poetry, the sky among those who pervade everywhere, the eyes among all the limbs, the story of the lord among all the treasures, the adoration of lord of all the pleasures, the touch of the son among the things which provide pleasure by touch, the wicked among the terrorists, falsehood among the sins, the degraded woman among the sinners, truthfulness among the merits, the serving of Hari among the *tapas*, *ghee* among the fluids, Brahmā among the *tapasvīs,* nectar among the eatables, paddy among the cereals, the water among those which provide purity, Agni in the Śūdras, gold among the articles which glitter, the sweet tongue among all the sweet things, Garuḍa among the birds, Airāvata among the elephant, Kumāra among the yogīs, Nārada among the royal priests, Citraratha among the Gandharvas, Bṛhaspati among the intelligent people, Śukra among the poets, Purāṇas among the *kāvyas,* ocean among the stores of water, the goddess earth among those who forgive, the devotion among the profits, the devotion of Hari among the faiths, Vaiṣṇava among the purified person, *Oṁkāra* among the letters, *Viṣṇumantra* among all the *mantras,* Prakṛti among the seeds, Sarasvatī among the intelligent people, Gāyatrī among the metres, Kubera among the Yakṣas, Vāsuki among the serpents, Himvān among the mountains, Surabhi among the cows, *Sāmaveda* among the Vedas, *kuśa* among the grass, Lakṣmī among the those who provide pleasure, the mind out of the those which move with speed, the form in the letter, the father among the well-wishers, *Śālagrāma* among the images, *Sudarśana-cakra* among the weapons, lion among the quadrupeds, human among all the creatures, the mind among all the organ of senses, indigestion among the ailments, prowess among all the warriors; I myself among the valorous person, Mahāvirāṭ among the solid people, the atom among the smallest things, Indra among the sons of Aditi, Bali among the Daityas, Dadhīci among those who perform the charity, Prahlāda among the noble people, *Brahmāstra* among the weapons, *Sudarśana* among the *cakras*, the king Rāma among the humans, Lakṣmaṇa among the archers who is the base of all, served by all, the seed of all, the bestower of everything and his essence is lord Kṛṣṇa. Similar is the case with *Puṇyaka vrata*. O virtuous one, you perform this *vrata* which is difficult to get in the three worlds. With the influence of this *vrata* you will achieve an influential son.

व्रताराध्यश्च वै कृष्ण: सर्वेषां वाञ्छितप्रद:।
जनो यत्सेवनान्मुक्त: पितृभि: कोटिभि: सह॥ ३ २॥

Lord Kṛṣṇa happens to be the, main deity of this *mantra* who fulfils all the desires and by adoring whom one redeems crores of his generations.

हरिमन्त्रं गृहीत्वा च हरिसेवां करोति य:।
भारते जन्म सफलं स्वात्मन: स करोति च॥ ३ ३॥
उद्धृत्य कोटिपुरुषान्वैकुण्ठं याति निश्चितम्।
श्रीकृष्णपार्षदो भूत्वा सुखं तत्रैव मोदते॥ ३ ३॥

Whosoever recites the *mantra* of the lord in the land of Bhārata, his life meets with success. He also redeems crores of his generations and ultimately achieves Vaikuṇṭha where he serves

as a courtier of lord Kṛṣṇa and spent his life conformably.

सहोदरान्स्वभृत्यांश्चस्वबन्धून्सहचारिणः।
स्वस्त्रियश्च समुद्धृत्य भक्तो याति हरेः पदम्॥३४॥
तस्माद्गृहाण गिरिजे हरेर्मन्त्रं सुदुर्लभम्।
जप मन्त्रं व्रते तत्र पितृणां मुक्तिकारणम्॥३५॥
इत्युक्त्वा शंकरो देवो गत्वा गिरिजया सह।
शीघ्रं च जाह्नवीतीरं हरेर्मन्त्रं मनोहरम्॥३६॥
तस्यै ददौ च संप्रीत्या कवचं स्तोत्रसंयुतम्।
पूजाविधाननियमं कथयामास तां मुने॥३७॥

Such a person after redeeming his brothers, servants, associates and the ladies of the household, proceeds to the house of the lord. O Pārvatī, therefore, you accept the *mantra* of the lord which is difficult to get and which redeems the manes; thereafter, lord Śiva went to the bank of Gaṅgā together with Pārvatī and imparted the knowledge of the sacred *mantra* of the lord of Pārvatī. O sage, he also explained to her the *kavaca, stotra* and method of adoration to her.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे
नारदनारायणसंवादे तृतीयोऽध्यायः॥३॥

अथ चतुर्थोऽध्याय:

Chapter 4

The Performing of Puṇyaka Vrata

नारायण उवाच

श्रुत्वा व्रतविधानं च दुर्गा संहृष्टमानसा।

सर्वं व्रतविधानं च संप्रष्टुमुपचक्रमे॥ १॥

Nārāyaṇa said - After listening to the method of performing the *Puṇyaka-vrata,* the mind of Durgā was delighted; she therefore enquired about the performing of the *vrata.*

पार्वत्युवाच

सर्वं व्रतविधानं मां वद वेदविदां वर।

हे नाथ करुणासिन्धो दीनबन्धो परात्पर॥ २॥

कानि व्रतोपयुक्तानि द्रव्याणि च फलानि च।

समयंनियमं सभक्ष्यं च विधानं तत्फलं प्रभो॥ ३॥

देहि मह्यं विनीतायै नियुक्तं सत्पुरोहितम्।

पुष्पोपहारान्विप्रांश्च द्रव्याहरणकिंकरान्॥ ४॥

Pārvatī said - O best of the gods, O lord, O ocean of compassion, O beloved of the down-trodden, you are beyond everything and therefore, you kindly tell me what materials are required for this *vrata* and what is the reward, what is the time for it, the regulations, the eatables, the method and reward thereof? O lord, you also tell me about the best of the priests, the Brāhmaṇas who adore with flowers and servants who collect the material.

अन्यानि चोपयुक्तानि मयाऽज्ञातानि यानि च।

सन्नियोजय तत्सर्वं स्त्रीणां स्वामी च सर्वद:॥ ५॥

What else is required for this *vrata,* I am not aware of it. You kindly arrange for everything because the husband has to provide everything for the wife.

पिता कौमारकाले च सदा पालनकारक:।

भर्त्ता मध्ये सुत: शेषे त्रिधाऽवस्था सुयोषिताम्॥ ६॥

During childhood, the woman is protected by the father, during youth the husband protects her and during old age, the son protects her. Therefore, there are three stages of a chaste woman.

तातोऽशोक: प्राणतुल्यां दत्त्वा सत्स्वामिने सुताम्।

स्वामी निवृत्तिमाप्नोति संन्यस्य स्वसुते प्रियाम्॥ ७॥

The father gives away in marriage his daughter to the best of the husbands and feels satisfied thereafter and the husband feels satisfied after entrusting his wife to the care of the son.

बन्धुत्रययुता या स्त्री सा च भाग्यवती परा।

किञ्चिद्विहीना मध्या च सर्वहीनाऽधमा भुवि॥ ८॥

एतेषां च समीपस्था प्रशंस्या सा जगत्त्रये।

निन्दितान्येषु संन्यस्ता सर्वमेतच्छ्रुतौ श्रुतम्॥ ९॥

Thus a woman who deals with three types of these relatives is considered to be quite fortunate; the one who is with some deficiency, is

considered to be mediocre and the one who is deprived of all the three is considered to be the degraded of all. Such a woman who remains with these relatives is considered to be the best everywhere. Such a woman, the care of whom is entrusted to anyone else earns denouncement. This is all prescribed in the Vedas.

सर्वात्मा भगवांस्त्वं च सर्वसाक्षी च सर्ववित्।
देहि मह्यं पुत्रवरं स्वात्मनिर्वृतिहेतुकम्॥ १०॥

You are the soul of all, the lord, the witness for all and you know everyone; therefore you kindly tell me everything to enable to me to achieve the best son.

स्वात्मबोधानुमानेन महात्मनि निवेदितम्।
सर्वान्तराभिप्रायज्ञं भवन्तं बोधयामि किम्॥ ११॥

I have spoken out to you, O great lord, everything and you are the one who knows the mind of everyone; what else can I speak to you?

इत्युक्त्वा पार्वती प्रीत्या पपात स्वामिनः पदे।
कृपासिन्धुश्च भगवान्प्रवक्तुमुपचक्रमे॥ १२॥

Thus speaking Pārvatī at once fell at the feet of the lord. Thereafter, lord Śiva started speaking to Pārvatī.

श्रीमहादेव उवाच

शृणु देवि प्रवक्ष्यामि विधानं नियमं फलम्।
फलानि चैव द्रव्याणि व्रतयोग्यानि च॥ १३॥

Mahādeva said - O goddess I am going to speak out to you the method for performing the *vrata*, its regulation, the reward and the things which are eatables and those who are prohibited from consumption for this *vrata*. You listen to it.

विप्राणां शतकं शुद्धं फलपुष्पोपहारकम्।
किंकराणां च शतकं द्रव्याहरणकारकम्॥ १४॥

A hundred Brāhmaṇas are needed for the collection of flowers and fruits and another hundred servants are required for bringing up other materials.

दासीनां शतकं लक्षं नियुक्तं च पुरोहितम्।
सर्वव्रतविधानज्ञं वेदवेदान्तपारगम्॥ १५॥

प्रवरं हरिभक्तानां सर्वज्ञं ज्ञानिनां वरम्।
सनत्कुमारं मत्तुल्यं गृहाण व्रतहेतवे॥ १६॥

A crore of female slaves are required and the priest should be such as should be well-versed in the bringing of the material and well-versed in the Vedic and post-Vedic literature and should be the best of the devotees of lord Viṣṇu and the foremost of the intellectuals. Therefore for performing *vrata* you request Sanatkumāra to function as a priest.

देवि शुद्धे च काले च परं नियमपूर्वकम्।
माघशुक्लत्रयोदश्यां व्रतारम्भः शुभः प्रिये॥ १७॥

O goddess, O beloved, during the auspicious time you start this *vrata* in a proper manner. The bright thirteenth day of Māgha shall be the most auspicious time.

गात्रं सुनिर्मलं कृत्वा शिरस्संस्कारपूर्वकम्।
उपोष्य पूर्वदिवसे वस्त्रं संशोध्य यत्नतः॥ १८॥
अरुणोदयवेलायां तल्पादुत्थाय सुव्रती।
मुखप्रक्षालनं कृत्वा स्नात्वा वै निर्मले जले॥ १९॥
आजम्य यत्नपूतो हि हरिस्मरणपूर्वकम्।
दत्त्वार्घ्यं हरये भक्त्या गृहमागत्य सत्वरम्॥ २०॥
धौते च वाससी धृत्वा ह्युपविश्यासने शुचौ।
आचम्य तिलकं धृत्वा समाप्य स्वाह्निकं पुनः॥ २१॥
घटं संस्थाप्य विधिवत्स्वस्तिवाचनपूर्वकम्।
पुरोहितस्य वरणं पुरः कृत्वा प्रयत्नतः॥ २२॥
सङ्कल्प्य वेदविहितं व्रतमेतत्समाचरेत्।
व्रते द्रव्याणि नित्यानि चोपचारास्तु षोडश।
देयानि नित्यं देवेशि कृष्णाय परमात्मने॥ २३॥
आसनं स्वागतं पाद्यमर्घ्यमाचमनीयकम्।
स्नानीयं मधुपर्कं च वस्त्राण्याभरणानि च॥ २४॥
सुगन्धिपुष्पधूपं च दीपनैवेद्यचन्दनम्।
यज्ञसूत्रं च ताम्बूलं कर्पूरादिसुवासितम्॥ २५॥

After taking a bath including washing the hair of the head, one should clad oneself in clean garments and then resort to fasting, the next day, in the early morning one should get up from the bed and brush the teeth, should take a bath with

clean water performing *Ācamana* and with great effort recite the name of Hari and offer *arghya* to lord Kṛṣṇa and proceed to his abode. One should clad oneself in two clean garments and be seated on the sacred seat. One should complete the daily routine taking *Ācamana* (sipping of water), the application of sandal-paste and performing all other routines. Thereafter by making an effort, the priest should be selected who should consecrate the vase reciting the *svasti-mantra*. Thereafter, taking a *saṁkalpa* according to the provisions of the Vedas, one should complete the vrata. One should make all the sixteen offerings daily, while performing *pūjā*. O goddess, these articles are offered to lord Kṛṣṇa daily which include the seat, welcome *pādya, arghya, ācamana*, breathing, *madhuparka*, clothes, ornaments, fragrant flowers, essence, lamp, *naivedya*, sandal-paste, *yajñopavīta*, camphor and fragrant betel.

द्रव्याण्येतानि पूजायाश्चाङ्गरूपाणि सुन्दरि।
देवि किञ्चिद्विहीनेन चाङ्गहानिः प्रजायते॥ २६॥

O beautiful one, all these articles are a part of the *pūjā*. O goddess, in case of any deficiency in the offerings, the performer is likely to lose her limbs.

अंगहीनं च यत्कर्म चाङ्गहीनो यथा नरः।
अंगहीने च कार्ये च फलहानिः प्रजायते॥ २७॥
अष्टोत्तरशतं पुष्पं पारिजातस्य विष्णवे।
देयं प्रतिदिनं दुर्गे स्वात्मनो रूपहेतवे॥ २८॥

And the person is deprived of limbs with deficient performance. A deficient performance also results in the loss of merit. O Durgā, a hundred and eight *Pārijāta* flowers are required to be offered to lord Kṛṣṇa daily.

श्वेतचम्पकपुष्पाणां लक्षमक्षतमीप्सितमम्।
प्रदेयं हरये भक्त्या वर्णसौन्दर्यहेतवे॥ २९॥
सहस्रपत्रपद्मानामक्षतं लक्षकं तथा।
भक्त्या देयं च हरये मुखसौन्दर्यहेतवे॥ ३०॥
अमूल्यरत्नरचितं दर्पणानां सहस्रकम्।
देयं नारायणायैव नेत्रयोर्दीप्तिहेतवे॥ ३१॥

And in order to increase the beauty, the white jasmine flowers are required to be offered besides a lakh of unbroken rice with devotion to lord Kṛṣṇa, in order to increase the beauty of the face; a lotus with hundred petals and a lakh of unbroken flowers should be offered to the lord with devotion for the increase of the glory of the eyes. A lakh of mirrors made of invaluable gems should be offered of Nārāyaṇa.

नीलोत्पलानां लक्षं च देयं कृष्णाय भक्तितः।
व्रताङ्गभूतं देवेशि चक्षुषो रूपपहेतवे॥ ३२॥

O goddess, for the increase in the beauty of the eyes, lord Kṛṣṇa should be offered a lakh of blue lotus flowers with devotion which form part of the *vrata*.

हिमालयोद्भवं लक्षं रुचिरं श्वेतचामरम्।
प्रदेयं केशवायैव केशसौन्दर्य्यहेतवे॥ ३३॥

For adding to the beauty of the hair on the head, a lakh of fly-whisks which are produced in the Himālaya should be offered to lord Keśava.

अमूल्यरत्नरचितं पुटकानां सहस्रकम्।
प्रदेयं गोपिकेशाय नासासौन्दर्यहेतवे॥ ३४॥

For increasing the beauty of the nose, a lotus and beautiful boxes made of invaluable gems should be presented to Kṛṣṇa the lord of the gopīs.

बन्धूकपुष्पलक्षं च देयं राधेश्वराय च।
सौम्यौष्ठाधरयोश्चैवं वर्णसौन्दर्यहेतवे॥ ३५॥

To increase the beauty of the lips, a lakh of Bandhūka[1] flowers should be offered to Kṛṣṇa, the lord of Rādhā.

मुक्ताफलानां लक्षं च दन्तसौन्दर्यहेतवे।
देयं गोलोकनाथाय शैलजे भक्तिपूर्वकम्॥ ३६॥

O daughter of the mountain, for increase in the beauty of the teeth, lakh of pearls should be offered to the lord of the *Goloka* with devotion.

रत्नगेन्दुकलक्षं च गण्डसौन्दर्य्यहेतवे।
महेश्वराय दातव्यं व्रते शैलेन्द्रकन्यके॥ ३७॥

O daughter of the mountain, in order to increase the beauty of the cheeks, a lakh of balls

1. Pentapeter Phoenicea

made of gems should be offered to Maheśvara with devotion.

रत्नपाशकलक्षं च देयं ब्रह्मेश्वराय च।
ओष्ठाध:स्थलरूपाय व्रती प्राणेशि भक्तित:॥३८॥
कर्णभूषणलक्षं च रत्नसारविनिर्मितम्।
देयं सर्वेश्वरायैव कर्णसौन्दर्यहेतवे॥३९॥

O lady of my life, for the increase of the beauty of the lower part of the lips, a lakh of gem-studded ornaments should be offered to lord Kṛṣṇa with devotion; for increasing the beauty of ears, a lakh of ear ornaments should be given away in charity by the devotees to the lord of all.

माध्वीककलशानां च लक्षं रत्नविनिर्मितम्।
देयं विश्वेश्वरायैव स्वरसौन्दर्यहेतवे॥४०॥

For increasing the beauty of the voice, a lakh of *kalaśas* filled with *bassia letifolia* should be offered to the lord of the universe.

सुधापूर्णं च कुम्भानां सहस्रं रत्नविनिर्मितम्।
देयं कृष्णाय देवेशि वाक्यसौन्दर्यहेतवे॥४१॥

O goddess, for the increase in the beauty of speech a thousand pitchers filled with nectar should be offered to lord Kṛṣṇa, with devotion.

रत्नप्रदीपलक्षं च गोपवेषविधायिने।
देयं किशोरवेषाय दृष्टिसौन्दर्यहेतवे॥४२॥

For increase in the beauty of the eyes, a lakh of lamps made of gems should be offered to the Bālamukunda form of lord Kṛṣṇa.

धत्तूरकुसुमाकारं रत्नपात्रसहस्रकम्।
देयं गोरक्षकायैव बलसौन्दर्यहेतवे॥४३॥
सद्रत्नसाररचितं पद्मनालसहस्रकम्।
देयं चण्डकपालय बाहुसौन्दर्यहेतवे॥४४॥

To increase the beauty of the throat, a vase studded with a thousand gems, resembling the thorn-apple should be offered to lord who is the protector of the cows; for protecting the beauty of the arms a thousand lotuses with stalks should be offered to Caṇḍakapāla.

लक्षं च रक्तपद्मानां करसौन्दर्यहेतवे।
देयं गोपांगनेशाय नारायणि हरिव्रते॥४५॥

O Nārāyaṇī, for increase in the beauty of the hands a lakh of red lotuses should be offered to the lord of the Gopīs with devotion.

अंगुलीयकलक्षं च रत्नसारविनिर्मितम्।
अंगुलीनां च रूपार्थं देयं देवेश्वराय च॥४६॥

To increase the beauty of the fingers, a lakh of finger rings studded with gems should be offered to Deveśvara.

मणीन्द्रसारलक्षं च श्वेतवर्णं मनोहरम्।
देयं मुनीन्द्रनाथाय नखसौन्दर्यहेतवे॥४७॥

For the increase of the beauty of the nails the best of gems of white colour should be offered numbering a lakh of them to Munīndranātha.

सद्रत्नसारहाराणां लक्षं चातिमनोहरम्।
देयं मदनमोहाय वक्ष:सौन्दर्यहेतवे॥४८॥

In order to increase the beauty of the chest, a lakh of beautiful garlands studded with gems should be offered to Madanamohana.

सुपक्व श्रीफलानां च लक्षं च सुमनोहरम्।
देयं सिद्धेन्द्रनाथाय स्तनसौन्दर्यहेतवे॥४९॥

For increasing the beauty of the breasts a lakh of ripe wood apples should be offered to lord Śiva.

सद्रत्नवर्तुलाकारपत्रलक्षं मनोहरम्।
देयं पद्मालयेशाय देहसौन्दर्यहेतवे॥५०॥

For increase in the beauty of the body, a lakh of golden sheet studded with gems should be offered to lord Viṣṇu, with devotion.

सद्रत्नसाररचितं नाभीनां च सहस्रकम्।
प्रदेयं पद्मनाभाय नाभिसौन्दर्यहेतवे॥५१॥
सद्रत्नसाररचितं रथचक्रसहस्रकम्।
नितम्बसौन्दर्य्यार्थं च देयं चक्रपाणये॥५२॥

For increasing the beauty of the navel, a thousand of navels made of the best of gold and studded with gems should be offered to Padmanābha. For increasing the beauty of the pelvic region, a thousand of *Ratha-cakras* made of the best of gems should be offered to lord Cakrapāṇi.

सुवर्णरम्भास्तम्भानां लक्षं च सुमनोरहम्।
प्रदेयं श्रीनिवासाय श्रोणिसौन्दर्यहेतवे॥ ५३॥

For the increase in the beauty of the thighs a lakh of trunks of the banyana trees, made of gold should be offered to lord Śrīnivāsa.

शतपत्रस्थलाब्जानां लक्षमलानमक्षतम्।
प्रदेयं पद्मनेत्राय पादसौन्दर्यहेतवे॥ ५४॥

For increasing the beauty of the teeth, a lakh of spotless and unbroken lotuses should be offered to Kamala-nayana.

सुवर्णरचितानां च खञ्जनानां सहस्रकम्।
गतिसौन्दर्य्यहेत्वर्थं देयं लक्ष्मीश्वराय च॥ ५५॥

For increase in the grace, a lakh of fire-flies made of gold should be offered to the lord of Lakṣmī.

राजहंससहस्रं च गजेन्द्राणां सहस्रकम्।
सुवर्णरचितं देयं हरये गतिहेतवे॥ ५६॥

For preserving the speech, a thousand geese made of gold and a thousand elephants, made of gold should be offered to lord Gajendra.

सुवर्णच्छत्रलक्षं च देयं नारायणाय च।
विचित्रं रत्नसारेण मूर्धसौन्दर्यहेतवे॥ ५७॥
मालतीनां च कुसुममक्षतं लक्ष्मीश्वरि।
देयं वृन्दावनेशाय हास्यसौन्दर्यहेतवे॥ ५८॥

In order to increase the beauty of the head a thousand umbrellas made of gold and studded with gems should be offered to Nārāyaṇa, O goddess, to preserve the beauty in the smiling, a lakh of jasmine flowers and a lakh of unbroken *Mālatī* flowers should be offered to the lord of Vṛndāvana.•

अमूल्यरत्नलक्षं च देयं नारायणाय वै।
सुव्रते व्रतपूणार्थं शीलसौन्दर्यहेतवे॥ ५९॥

O chaste lady, for the increase of the beauty of the character and for the successful completion of the *vrata*, a lakh of valuable gems, should be offered to Nārāyaṇa.

स्वच्छस्फटिकसङ्काशं मणीन्द्रश्रेष्ठलक्षकम्।
देयं मुनीन्द्रनाथाय मन:सौन्दर्यहेतवे॥ ६०॥
प्रवालसारसंकाशं मणिसारसहस्रकम्।
देयं कृष्णाय भक्त्या च प्रियरागविवृद्धये॥ ६१॥

For the increase in the beauty of the mind, a lakh of crystal gems should be offered to lord Kṛṣṇa.

माणिक्यसारलक्षं च देयं कृष्णाय यत्नत:।
जन्मन: कोटिपर्यन्तं स्वामिसौभाग्यहेतवे॥ ६२॥
कूष्माण्डं नारिकेलं च जम्बीरं श्रीफलं तथा।
फलान्येतानि देयानि हरये पुत्रहेतवे॥ ६३॥

In order to preserve the chastity of the lady and for the long life of her husband, a lakh of rubies should be offered to lord Kṛṣṇa with the desire of having a son; a melon, a coconut citron and wood apple should also be offered to the lord.

रत्नेन्द्रसारलक्षं च देयं कृष्णाय यत्नत:।
असंख्यजन्मपर्यन्तं स्वामिनो धनवृद्धये॥ ६४॥
वाद्यं नानाप्रकारं च कांस्यतालादिकं परम्।
व्रते सम्पत्तिवृद्ध्यर्थं श्रीहरिं श्रावयेद्व्रती॥ ६५॥

For the increase of the fortune of the husband in innumerable births, a lakh of the best of the gems should be offered to lord Kṛṣṇa; at the time of completion of the *vrata*, the devotee should arrange for a musical concert in honour of lord Hari.

पायसं पिष्टकं सर्पि:शर्करात्तं मनोहरम्।
प्रदेयं हरये भक्त्या स्वामिनो भोगवृद्धये॥ ६६॥

Offering the delicious eatables made of *ghee* and sugar, besides the *payasam* and stuff made of a mixture should be offered to the lord.

सुगन्धिपुष्पमालानां लक्षमक्षतमीप्सितम्।
प्रदेयं हरये भक्त्या हरिभक्तिविवृद्धये॥ ६७॥

For the increase in the devotion of the lord, the garland of a lakh of flowers should be offered with devotion to the lord.

नैवेद्यानि च देयानि स्वादूनि मधुराणि च।
श्रीकृष्णप्रीतिप्राप्त्यर्थं दुर्गे नानाविधानि च॥ ६८॥

O Durgā, in order to achieve the grace of lord Kṛṣṇa, several types of delicious and sweet preparations may be offered as *naivedya*.

नानाविधानि पुष्पाणि तुलसीसंयुतानि च।
श्रीकृष्णप्रीतये भक्त्या व्रते देयानि सुव्रते॥६९॥

O chaste lady, in order to attract the grace of lord Kṛṣṇa, one should offer the Tulasī leaves and several other flowers with devotion.

ब्राह्मणानां सहस्रं च प्रत्यहं भोजयेद्व्रती।
स्वात्मनः सस्यवृद्ध्यर्थं व्रते जन्मनि जन्मनि॥७०॥

In order to increase the prosperity in several coming births, a thousand Brāhmaṇas should be offered food daily.

पुष्पाञ्जलिशतं देयं नित्यं पूर्णं च पूजने।
प्रणामशतकं देवि कर्तव्यं भक्तिवृद्धये॥७१॥

O goddess, for the completion of this *vrata*, a hundred offerings of flowers should be made daily with devotion offering at the same time salutations, daily.

षण्मासांश्च हविष्यान्नं मासान्पञ्च फलादिकम्।
हविः पक्षं जलं पक्षं व्रते भक्षेच्च सुव्रते॥७२॥

The person who performs this *vrata* should live on the left-over of the food of the sacrifice or on fruits for five months. The left-over of *Hari* for a fortnight and for a fortnight one should live on consuming water alone.

रत्नप्रदीपशतकं वह्निं दद्याद्दिवानिशम्।
रात्रौ कुशासनं कृत्वा नित्यं जागरणं व्रते॥७३॥

During the performing of the *vrata*, a hundred lamps of gems should be lighted and one should sleep on the bed of *kuśa*-grass during the night and always remain awake.

ज्ञानवृद्धिर्जागरणे सुबुद्धिर्मूलभोजने।
लोभमोहकामक्रोधभयशोकविवादकम्॥७४॥
स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम्।
संकल्पोऽध्यवसायश्च क्रियानिर्वृत्तिरित्यपि॥७५॥
स्वप्नमैथुनकं त्याज्यं व्रतिना व्रतशुद्धये।
कलहश्च परित्याज्यो व्रते क्रीडाविवृद्धये॥७६॥
सम्पूर्णे च व्रते देवि प्रतिष्ठा तदनन्तरम्।
त्रिशतं वै षष्ट्यधिकं रत्नकं वस्त्रसंयुतम्॥७७॥
सभोज्यं सोपवीतं च सोपहारं ददात्वयम्।
त्रिशतं वै षष्ट्यधिकसहस्रं विप्रभोजनम्॥७८॥
त्रिशतं वै षष्ट्यधिकं सहस्रं तिलहोमकम्।
त्रिशतं वै षष्ट्यधिकं सहस्रं स्वर्णमेव च॥७९॥
देया व्रतसमाप्तौ च दक्षिणा विधिबोधिता।
अन्यां समाप्तिदिवसे कथयिष्यामि दक्षिणाम्॥८०॥

By remaining awake in *Jāgaraṇa*, there is increase in intelligence and by consuming fruits and roots, one develops noble wisdom. During this time, one should get oneself free from greed, illusion, passions, anger, fear, grief and unnecessary discussion. O goddess, for keeping chastity during this *Puṇyaka-vrata*, the worshipper should detract his attention from voluptuous thoughts, recitations, sports, gazing at something, secret talk, resolve for getting something, efforts for getting something, conjugal pleasures and various types of love-sports besides quarrelling should be discarded. At the completion of the vrata one should perform the ceremony of establishing it. One should collect three hundred and sixty blankets, clothes, food, *yajñopavīta* and presents should be given away in charity, one should feed three hundred and sixty Brāhmaṇas. One should make the offering of three hundred and sixty sea-same seeds and should also offer three hundred and sixty gold coins in *dakṣiṇā*. This has been ordained by Brahmā. O goddess, on the day of the completion of the *vrata* an other *dakṣiṇā* has to be given which I am going to tell you.

एतद्व्रतफलं देवि दृढा भक्तिर्हरौ भवेत्।
हरितुल्यो भवेत्पुत्रो विख्यातो भुवनत्रये।
सौन्दर्यं स्वामिसौभग्यमैश्वर्यं विपुलं धनम्॥८०॥
सर्ववाञ्छितसिद्धीनां बीजं जन्मनि जन्मनि।
इत्येवं कथितं देवि व्रतं कुरु महेश्वरि॥८१॥
पुत्रस्ते भविता साध्वीत्युक्त्वा स विरराम ह॥८२॥

Thus after completing this *vrata* one gets the reward of achieving immense devotion to the lord. One also gets a noble son who is well known in the three worlds and he attains enough of beauty and she gets fortune for the husband and enormous riches. In every birth she achieves

all the desired riches. O Maheśvarī, O goddess, thus I have spoken to you everything about the *vrata* and you better accomplish it. O Sādhavī, you will surely get a son. Thus speaking Śiva kept quiet.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे नारदनारायणसंवादे पुण्यकव्रतविधानं नाम चतुर्थोऽध्याय:॥४॥

अथ पञ्चमोऽध्याय:

Chapter 5

The glory of Puṇyaka Vrata

नारायण उवाच

श्रुत्वा व्रतविधाने च दुर्गा संहृष्टमानसा।

पुन: पप्रच्छ कान्तं सा दिव्यां व्रतकथां शुभाम्॥ १॥

Nārāyaṇa said - After listening to the method of performing the *Puṇyaka-vrata*, the mind of goddess Durgā was fully delighted. Thereafter, she enquired about the sacred *vrata* from lord Śiva.

श्रीपार्वत्युवाच

किमद्भुतं व्रतं नाथ विधानफलमस्य च।

अधिकां तत्कथां ब्रूहि व्रतं केन प्रकाशितम्॥ २॥

Pārvatī said - O lord, this is an astonishing type of *vrata*. You kindly tell me the way of performing it, its result, its story and who started it.

श्रीमहादेव उवाच

शतरूपा मनो: पत्नी पुत्रदु:खेन दु:खिता।

ब्रह्मण: स्थानमागत्य सा ब्रह्माणमुवाच ह॥ ३॥

Mahādeva said - Once Śatarūpā the wife of Manu, felt concerned because of the non-availability of a son. She was desirous of the same and she went to Brahmā and said.

शतरूपोवाच

ब्रह्मन्केन प्रकारेण बन्ध्यायाश्च सुतो भवेत्।

तन्मे ब्रूहि जगद्धात: सृष्टिकारणकारण॥ ४॥

Śatarūpā said - O Brāhmaṇa, you are the creator of the universe and the cause of the creation of the same. Therefore, you kindly tell me, how a barren woman can achieve a son.

तज्जन्म निष्फलं ब्रह्मन्नैश्वर्यं धनमेव च।

किंचिन्न शोभते गेहे विना पुत्रेण पुत्रिणाम्॥ ५॥

Because, O Brāhmaṇa, the household in which there is no son, the life of the house-holder is of no consequence besides the riches and the fortune. The house is devoid of glory.

तपोदानोद्भवं पुण्यं जन्मांतरसुखावहम्।

सुखदो मोक्षद: प्रीतिदाता पुत्रश्च पुत्रिणाम्॥ ६॥

The merit earned by performing *tapas* and charity is useful in the other worlds and the son provides pleasure to the parents besides salvation.

पुत्री पुत्रमुखं दृष्ट्वा चाश्वमेधशतोद्भवम्।

फलं पुन्नामनरकत्राणहेतुं लभेद्ध्रुवम्॥ ७॥

पुत्रोत्पत्तेरुपायं वै वद मां तापसंयुताम्।

तदा भद्रं न चेद्भर्त्रा सह यास्यामि काननम्॥ ८॥

A person having a son earns the merit of performing the *Aśvamedha* sacrifice because his son protects him from falling in the hell named *Puṁ*. Therefore you kindly tell me, whose mind is filled with grief, a remedy for begetting a son or otherwise I shall retire to the forest with my husband.

गृहाण राज्यमैश्वर्यं धनं पृथ्वीं प्रजावहाम्।

किमेतेनावयोस्तात विना पुत्रैरपुत्रिणो:॥ ९॥

You take away our kingdom, fortune, riches and the land filled with people because, O father, in case we remain childless then what could we do with all these.

अपुत्रिणो मुखं द्रष्टुं विद्वान्नोत्सहतेऽशिवम्।

मुखं दर्शयितुं लज्जां समवाप्नोत्यपुत्रक:॥ १०॥

The intellectual people do not want to see the face of a childless person, who is considered inauspicious and the one having no son also feels shy of facing others.

अथवा गरलं भुक्त्वा प्रवेक्ष्यामि हुताशनम्।
अपुत्रपौत्रमशिवं गृहं स्यात्स्त्रीविहीनकम्।। ११।।

Or otherwise, I shall jump into the fire flame by consuming poison, because a household without sons, grandsons and housewife is considered to be inauspicious.

इत्येवमुक्त्वा सा साक्षाद्ब्रह्मणोऽग्रे रुरोद ह।
कृपानिधिश्च तां दृष्ट्वा प्रवक्तुमुपचक्रमे।। १२।।

Thus speaking, she started crying before Brahmā. Thereafter the merciful Brahmā spoke looking at her.

ब्रह्मोवाच

श्रृणु वत्से प्रवक्ष्यामि पुत्रोपायं सुखावहम्।
सर्वैश्वर्यादिबीजं च सर्ववाञ्छाप्रदं शुभम्।। १३।।

Brahmā said - O daughter, I will tell you the pleasant way of begetting a son, which is quite auspicious, bestows riches and fulfils all the desires.

माघशुक्लत्रयोदश्यां व्रतमेतत्सुपुण्यकम्।।
कर्तव्यं शुद्धकाले च कृष्णमाराध्य सर्वदम्।। १४।।

There is a *vrata* called *Supuṇyaka* which is performed on the bright thirteenth day of the moon in the month of Māgha. This *vrata* should be performed with devotion in the auspicious time for lord Kṛṣṇa who fulfils all the wishes.

संवत्सरं च कर्तव्यं सर्वविघ्नविनाशनम्।
द्रव्याणि वेदैरुक्तानि व्रते देयानि सुव्रते।। १५।।
व्रतं च काण्वशाखोक्तं सर्ववाञ्छितसिद्धिदम्।
कृत्वा पुत्रं लभ शुभे विष्णुतुल्यपराक्रमम्।। १६।।

O lady, this *vrata* is the destroyer of all the obstructions and has to be completed in one full year. For that purpose, one should give away in charity all the things that are prescribed in the Vedas. O chaste lady, thus according to Kāṇvaśākhā, all the wishes are fulfilled by performing this *vrata* and with the completion of this *vrata* one gets a valorous son with the grace of lord Viṣṇu.

ब्रह्मणश्च वचः श्रुत्वा सा कृत्वा व्रतमुत्तमम्।
प्रियव्रतोत्तानपादौ लेभे पुत्रौ मनोहरौ।। १७।।
व्रतं कृत्वा देवहूतिर्लेभे सिद्धेश्वरं सुतम्।
नारायणांशं कपिलं पुण्यकं पुण्यदं शुभम्।। १८।।

On hearing the words of Brahmā she performed that *vrata* as a result of which she got two sons named Priyavrata and Uttānpāda. By performing the same auspicious *Puṇyaka-vrata*, Devahūti begot a son named Kapila who possessed the rays of Īśvara and Nārāyaṇa.

अरुन्धतीदं कृत्वा तु लेभे शक्तिसुतं शुभा।
शक्तिकान्ता व्रतं कृत्वा सुतं लेभे पराशरम्।। १९।।

Arundhatī on the other hand got a son named *śakti*, after performing this *vrata* and the wife of *śakti* after performing this *vrata* achieved Parāśara as her son.

अदितिश्च व्रतं कृत्वा लेभे वामनकं सुतम्।
शची जयन्तं पुत्रं च लेभे कृत्वेदमीश्वरी।। २०।।

By performing this *vrata*, Aditi got a son who happened to be the dwarf incarnation and Indrāṇī, the goddess of all the gods, achieved a son named Jayanta by performing this *vrata*.

उत्तानपादपत्नीदं कृत्वा लेभे ध्रुवं सुतम्।
कुबेरजाया कृत्वेदं लेभे च नलकूबरम्।। २१।।
सूर्य्यपत्नी मनुं लेभे कृत्वेदं व्रतमुत्तमम्।
अत्रिपत्नी सुतं चन्द्रं लेभे कृत्वेदमुत्तमम्।। २२।।

The wife of Uttānapāda got a son named Dhruva after performing this *vrata* and the wife of Kubera got two sons named Nala-Kūbara. Sañjñā, the wife of Atri got a son named Candramā.

लेभे चांगिरसः पत्नी कृत्वेदं व्रतमुत्तमम्।
बृहस्पतिं सुरगुरुं पुत्रमस्य प्रभावतः।। २३।।
भृगोर्भार्या व्रतं कृत्वा लेभे दैत्यगुरुं सुतम्।
शुक्रं नारायणांशं च सर्वतेजस्विना वरम्।। २४।।

The wife of Aṅgirā then got a son named Bṛhaspati who happened to be the priest of the gods. The wife of Bhṛgu got a son named Śukra who happens to be the priest of the demons, who was born from the rays of Nārāyana and was quite illustrious.

इत्येवं कथितं देवि व्रतानां व्रतमुत्तमम्।
त्वमेवं कुरु कल्याणि हिमालयसुते शुभे॥ २५॥
साध्यं राजेन्द्रपत्नीनां देवीनां च सुखावहम्।
व्रतमेतन्महासाध्वि साध्वीनां प्राणत: प्रियम्॥ २६॥

O goddess, I have, therefore, narrated to you the details about the best of the *vratas*. Therefore, O chaste lady, O daughter of Himālaya, O auspicious one, you also perform this *vrata*. O great ascetic, the chief queens can perform this *vrata*. It provides pleasure to the goddesses and is liked by the chaste ladies better then their lives.

व्रतस्यास्य प्रभावेण स्वयं गोपाङ्गनेश्वर:।
ईश्वर: सर्वभूतानां तव पुत्रो भविष्यति॥ २७॥

Because of the influence of this *vrata*, Kṛṣṇa happens to be the lord of cowherds beside being lord of all the *bhūtas* and will be your son also.

इत्युक्त्वा शंकरस्तत्र विरराम च नारद।
व्रतं चकार सा देवी प्रहृष्टा शङ्कराज्ञया॥ २८॥

O Nārada, thus speaking Śiva kept quiet. Thereafter the goddess accepting the command of Śiva performed this *vrata*.

इत्येवं कथितं सर्वं किं भूय: श्रोतुमिच्छसि।
सुखदं मोक्षदं सारं गणेशजनिकारणम्॥ २९॥

Thus I have spoken everything to you which provides pleasure, salvation and is the cause for the birth of Gaṇeśa; what else do you want to listen to from me.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे नारदनारायण संवादे पुण्यकव्रतकथनं नाम पञ्चमोऽध्याय:॥ ५॥

अथ षष्ठोऽध्याय:

Chapter 6

Permission for performing Puṇyaka Vrata

शौनक उवाच

नारायणवच: श्रुत्वा नारदो हृष्टमानस:।

किं पप्रच्छ पुन: साधो तन्मे ब्रूहि तपोधन॥ १॥

सूत उवाच

नारायणवच: श्रुत्वा नारदो हृष्टमानस:।

व्रतारम्भविधानं च संप्रष्टुमुपचक्रमे॥ २॥

Śaunaka said - O sage, O mendicant, on hearing the words of Nārāyaṇa, Nārada felt delightful and enquired about the performing of the *vrata*.

कृतं केन प्रकारेण व्रतमेतच्छुभावहम्।

तन्मे ब्रूहि मुनिश्रेष्ठ पार्वत्या भर्तुराज्ञया॥ ३॥

Nārada said - O best of the sages accepting the command of the husband, how did Pārvatī perform the *vrata*, you kindly tell me.

ललाभ जन्म भूतेश: कृते सुव्रतया व्रते।

ब्रह्मन्केन प्रकारेण तन्न: शंसितुमर्हसि॥ ४॥

O Brāhmaṇa after completion of the *vrata* by Pārvatī how could Kṛṣṇa be born out of her womb you kindly tell me.

नारायण उवाच

कथयित्वा कथां दिव्यां विधानं च व्रतस्य च।

स्वयं विधाता तपसां जगाम तपसे शिव:॥ ५॥

हरेराराधनव्यग्रो मूर्त्तिभेदधरो हरि:।

हरिभावनशीलश्च हरिध्यानपरायण:॥ ६॥

परमानन्दपूर्णश्च ज्ञानानन्द: सनातन:।

दिवानिशं न जानाति हरिमन्त्रं बहि: स्मरन्॥ ७॥

प्रहृष्टमनसा देवी पार्वती भर्तुराज्ञया।

किङ्करान्प्रेरयामास विप्रांश्च व्रतहेतवे॥ ८॥

Nārāyaṇa said - Śiva the creator of the *tapas* himself narrated the divine story about this *vrata* and the method of performing the same, after which he left the place, because he always remained anxious about performing the *tapas* of the lord. By taking to the form of the lord, he becomes Hari, he remains always engrossed in the devotion of Hari and as such he always adores Hari. He is blissful, all knowledgeable and eternal. By remaining engrossed in the reciting of the name of Hari, he becomes unmindful of day and night with the command of the husband. Pārvatī performed this *vrata* with a

pleasant mind and she inspired her attendants and Brāhmaṇas for the purpose.

आनीय सर्वद्रव्याणि व्रते योग्यानि यानि च।

व्रतं कर्तुं समारेभे शुभदा सा शुभे क्षणे॥ ९॥

सनत्कुमारो भगवानाजगाम विधेः सुतः।

मूर्त्तिमांस्तेजसां राशिः प्रज्वलन्ब्रह्मतेजसा॥ १०॥

ब्रह्माजगाम हृष्टश्च ब्रह्मलोकात्सभार्यकः।

अतित्रस्तो हि भगवानाजगाम महेश्वरः॥ ११॥

Pārvatī who always bestows fortunes summoned all the essentials for performing the *vrata* and started the same in an auspicious time.

Sanatkumāra, the son of Brahmā, arrived there, who was shining with the divine lustre.

Brahmā also delightfully arrived there with his wife and the great lord also arrived there.

विष्णुः क्षीरोदशायी च सलक्ष्मीकश्चतुर्भुजः।

भगवाञ्जगतां पाता शास्ता भर्ता सपार्षदः॥ १२॥

वनमालाधरः श्यामो भूषितो रत्नभूषणैः।

तथा सम्भृतसम्भारो रत्नयानेन नारद॥ १३॥

The four-armed lord Viṣṇu who dwells in the ocean of milk also arrived there. He is the preserver of the universe and controls it. He arrived there with his courtiers and Lakṣmī mounted on a plane. He was wearing a garland of forest flowers having the complexion of dark clouds, adorned with all the gem-studded ornaments and had all the materials with him.

सनकश्च सनन्दश्च कपिलश्च सनातनः।

आसुरिश्च क्रतुर्हंसे वोढुः पञ्चशिखोऽरुणिः॥ १४॥

यतिश्च सुमतिश्चैव वसिष्ठश्च सहानुगः।

पुलहश्च पुलस्त्यश्चाप्यत्रिश्च भृगुरंगिराः॥ १५॥

अगस्त्यश्च प्रचेताश्च दुर्वासाश्चयवनस्तथा।

मरीचिः कश्यपः कण्वो जरत्कारुश्च गौतमः॥ १६॥

बृहस्पतिरुतथ्यश्च संवर्तः सौभरिस्तथा।

जाबालिर्जमदग्निश्च जैगीषव्यश्च देवलः॥ १७॥

गोकामुखो वक्ररथः पारिभद्रः पराशरः।

विश्वामित्रो वामदेव ऋष्यशृंगो विभाण्डकः॥ १८॥

मार्कण्डेयो मृकण्डुश्च पुष्करो लोमशस्तथा।

कौत्सो वत्सश्च दक्षश्च बालाग्निरघमर्षणः॥ १९॥

कात्यायनः कणादश्च पाणिनिः शाकटायनः।

शंकुरापिशलिश्चैव शाकल्यः शङ्ख एव च॥ २०॥

O Nārada, thereafter, Sanaka, Sananda, Kapila, Sanātana, Āsuri Kratu, Haṅsa, Voḍhu, Pañcaśikha, Aruṇi, Yati, Sumati, Vasiṣṭha with his disciples, Pulaha, Pulastya, Atri, Bhṛgu, Aṅgirā, Agastya, Pracetā, Durvāsā, Cyavana, Marīci, Kaśyapa, Kaṇva, Jaratkāru, Gautama, Bṛhaspati, Utathya, Saṁvarta, Saubhri, Jābāli, Jamadagni, Jaigīṣavya, Devala, Gokāmukha, Vakraratha, Pāribhadra, Parāśara, Viśvāmitra, Vāmadeva, Ṛṣyaśṛṅga, Vibhāṇḍaka, Mārkaṇḍeya, Mṛkuṇḍu, Puṣkara, Lomaśa, Kautsa, Vatsa, Dakṣa, Bālāgni, Aghamarṣaṇa, Kātyāyana, Kaṇāda, Pāṇini, Śākaṭāyana, Śaṅku, Āpiśali, Sākalya and Śaṁkha also arrived there.

एते चान्ये च बहवः सशिष्या मुनयो मुने।

आवां च धर्मपुत्रौ च नरनारायणौ समौ॥ २१॥

O sage, besides the above several other sages also arrived there together with their disciples. Both myself and the son of Dharma besides Nara-Nārāyaṇa also arrived there.

दिक्पालाश्च तथा देवा यक्षगन्धर्वकिन्नराः।

आजग्मुः पर्वताः सर्वे सगणाः पार्वतीव्रते॥ २२॥

In addition to the above the Dikpālas, the gods, the Yakṣas, Gandharvas, Kinnaras and all the mountains also arrived there to participate in the *vrata* of Pārvatī.

हिमालयः शैलराजः सापत्यश्च सभार्यकः।

सगणः सानुगश्चैव रत्नभूषणभूषितः॥ २३॥

तथा सम्भृतसम्भारो नानाद्रव्यसमन्वितः।

मणिमाणिक्यरत्नानि व्रते योग्यानि यानि च॥ २४॥

नानाप्रकारवस्तूनि जगत्यां दुर्लभानि च।

लक्षं च गजरत्नानामश्वरत्नं त्रिलक्षकम्॥ २५॥

दशलक्षं गवां रत्नं शतलक्षं सुवर्णकम्।

रुचकानां हीरकाणां स्पर्शानां च तथैव च॥ २६॥

मुक्तानां च चतुर्लक्षं कौस्तुभानां सहस्रकम्।

सुस्वादुनानाद्रव्याणां लक्षभाराणि कौतुकी।

अनन्तरत्नप्रभव आजगाम सुताव्रते॥ २७॥

Himālaya the king of the mountains arrived there together with his wife and children, adorned with all the ornaments and also carried various types of material like valuables, gems, rubies, jewels and several other things required for the *vrata* including a lakh of elephants, three lakhs of the best of horses, ten lakhs of cows, a hundred lakhs of gems and an equal number of gold, gold coins, gems, touch stones four lakhs of pearls, a thousand *kaustubha*-gems, besides delicious eatables which were a lakh in number. Thus Himālaya, carrying all the gems with him arrived there to participate in the *vrata* of his daughter.

ब्राह्मणा मनवः सिद्धा नागा विद्याधरास्तथा।
संन्यासिनो भिक्षुकाश्च बन्दिनः पार्वतीव्रते॥ २८॥

In the *vrata* of Pārvatī many of the Brāhmaṇas, sages, *siddhas*, Nāgas, Vidyādharas, recluses, beggars and bards also arrived.

विद्याधरी नर्तकी च नर्तकोऽप्सरसां गणाः।
नानाविद्या वाद्यभाण्डा आजग्मुः शिवमन्दिरम्॥ २९॥

Vidyādharīs, the female dancers, the male dancers, Apsarās and the persons who played on musical instruments, also arrived there.

कैलासराजमार्गं च चन्दनेन सुसंस्कृतम्।
आम्रपल्लवसूत्राढ्यं कदलीस्तम्भशोभितम्॥ ३०॥
दूर्वाधान्यफलैः पर्णलाजपुष्पैर्विभूषितम्।
निमित्तं पद्मरागेण ददृशुस्ते गणा मुदा॥ ३१॥

At that point of time the kings way of Kailāsa was decorated with sandal trees, mango leaves, tied in cords, trunks of the banana trees, *Dūrvā*-grass, fried paddy, leaves and flowers, besides other scented materials. The invitees witnessed the same with interest.

उच्चैः सिंहासनेष्वेते पूजिताः शङ्करेण च।
कैलासवासिनः सर्वे परमानन्दसंयुक्ताः॥ ३२॥

Śiva himself adored everyone and lodged them on high pedestals. All the dwellers of Kailāsa were filled with ecstasy.

दानाध्यक्षः शुनासीरः कुबेरः कोशरक्षकः।
आदेष्टा च स्वयं सूर्यः परिवेष्टा जलाधिपः॥ ३३॥
दध्नां नद्यः सहस्राणि दुग्धानां च तथैव च।
सहस्राणि घृतानां च गुडानां च शतानि च॥ ३४॥
माध्वीकानां सहस्राणि तैलानां च शतानि च।
लक्षाणि चैव तक्राणां बभूवुः पार्वतीव्रते॥ ३५॥

In the *vrata*, Indra acted as the lord of charity, Kubera acted as the lord of riches, Sūrya issued all the commands, Varuṇa served the materials. There were a thousand streams of curd, a thousand of streams of milk and *ghee*, a hundred streams of raw-sugar (*guḍa*), a thousand streams of beverages, a hundred streams of butter milk.

पीयूषाणां च कुम्भानि शतलक्षाणि नारद।
मिष्टान्नानां शर्कराणां बभूवुर्लक्षराशयः।
यवगोधूमचूर्णानां घृताक्तानां च नारद॥ ३६॥
स्वस्तिकानां च पूर्णानां बभूवुर्लक्षराशयः।
गुडसंस्कृतलाजानां बभूवुः कोटिराशयः॥ ३७॥

O Nārada a hundred lakhs of vases of nectar, sweets and sugar were stored in a lakh of heaps. O Nārada, the flour of wheat and barley was also collected in the same quantity. A lakh of fried sweets, soaked in *ghee* and a lakh of balls of fried paddy mixed with *guḍa* were made available.

शालीनां पृथुकानां च राशीनां दशकोटयः।
वरतण्डुलराशीनां मुने संख्या न विद्यते॥ ३८॥

There were ten crores of the preparation of fried rice. And the number of the rice preparations was beyond counting.

स्वर्णरौप्यप्रवालानां मणीनां च महामुने।
बभूवुः पर्वतास्तत्र कैलासे पार्वती व्रते॥ ३९॥
पायसं पिष्टकं चैव शाल्यन्नं सुमनोहरम्।
चकार लक्ष्मीः पाकं च व्यञ्जनं घृतसंस्कृतम्॥ ४०॥

O great sage, in the *vrata* of Pārvatī, there were mountains of gold, silver and gems, all the sweet preparation including *pāyasam*, cooked rice and other vegetables were prepared by Lakṣ mī herself.

बुभुजे देवर्षिगणैः शिवो नारायणेन च।
बभूवुर्लक्षविप्राश्च परिवेषणकारकाः॥४१॥

Lord Nārāyaṇa was taking his food together with Śiva and all the gods, a lakh of Brāhmaṇas were engaged in serving the food.

ताम्बूलं च ददौ तेभ्यः कर्पूरादिसुवासितम्।
रत्नसिंहासनस्थेभ्यो विप्रलक्षाः सुदक्षकाः॥४२॥

A lakh of clever Brāhmaṇas were offering betels to the invitees who were seated on their seats gracefully.

रत्नसिंहासनस्थं च विष्णु क्षीरोदशायिनम्।
सेव्यमानं पार्षदैश्च सस्मितैः श्वेतचामरैः॥४३॥
ऋषिभिः स्तूयमानं च सिद्धैर्देवगणैस्तथा।
विद्याधरीणां नृत्यानि पश्यन्तं सस्मितं मुदा॥४४॥
गन्धर्वाणां च संगीतं श्रुतवन्तं मनोहरम्।
पप्रच्छ शङ्करो ब्रह्मन्ब्रह्मेशं प्रीतिपूर्वकम्॥४५॥
ब्रह्मणा प्रेरितो युक्तं व्रतं कर्तव्यमीप्सितम्।
देवर्षिगणपूर्णायां सभायां संपुटाञ्जलिः॥४६॥

O Brāhmaṇa, lord Viṣṇu, the dweller of the ocean of milk, was seated on the gem-studded lion-throne. The courtiers were moving the white fly-whisks on the lord. The sages and *siddhas* besides the gods were reciting the prayers, the blissful lord wore a serene smile on his face while the Vidyādharīs kept on dancing accompanied by music. At that point of time Śiva at the instance of Brahmā who was about to complete the *vrata*, asked Viṣṇu in the court, which was killed by gods and the sages.

श्रीमहादेव उवाच

मदीयं वचनं नाथ श्रीनिवास शृणु प्रभो।
तपस्स्वरूपं तपसां कर्मणां च फलप्रद॥४७॥

Mahādeva said - O lord, O Śrīnivāsa, you are the form of *tapas* and also the one who bestows the result of the *tapas*. You kindly listen to my prayer.

व्रतानां जपयज्ञानां पूजानां सर्वपूजित।
सर्वेषां बीजरूपेण वाञ्छाकल्पतरो हरे॥४८॥
सुपुण्यं च व्रतं कर्तुं ब्रह्मन्निच्छति पार्वती।
पुत्रार्थिनी सा शोकार्ता हृदयेन विदूयता॥४९॥

O lord, you are most adorable among the *japam, yajñas* and adorations. O Hari, you are a wish-fulfilling tree and the form of see for all. O Brāhmaṇa, Pārvatī is desirous of a son and as such she intends to perform a *Puṇyaka-vrata* with her heart filled with grief.

रतिभंगे कृते देवैर्व्यर्थवीर्यशुचार्दिता।
प्रबोधिता मया साध्वी विविधैर्वचनामृतैः॥५०॥

The semen of Śiva had been destroyed because of the disturbance caused by the gods. She was very much worried. Thereafter, I spoke many nectar-like sweet words to the chaste lady and pacified her.

सत्पुत्रं स्वामिसौभाग्यं सुव्रता याचते व्रते।
ताभ्यां विना न सन्तुष्टा स्वप्राणांस्त्यक्तुमिच्छति॥५१॥

In this *vrata* she is desirous of having a son besides seeking for welfare of her husband. She cannot be happy without either of them. She is prepared to lay down her life.

पुरा त्यक्त्वा स्वदेहं च पितृयज्ञे च मानिनी।
मन्निन्दया हिमवति पुनर्जन्म ललाभ सा॥५२॥

In earlier times, the proud lady ended her life in the *yajña* of her father because of my denouncement there and she was reborn in the house of Himālaya.

सर्वं जानासि वृत्तान्तं सर्वज्ञं त्वां वदामि किम्।
दीनां तां वद तत्त्वज्ञ परिणामशुभप्रदाम्॥५३॥

O well-versed in the *tattvas*, you are all knowledgeable and are aware of all the stories; what can I speak to you? You let me know your command. You kindly speak out your command which will result in our welfare.

दुर्निवार्यश्च सर्वेश स्त्रीस्वभावश्च चापलः।
दुस्त्याज्यं योगिभिः सिद्धैरस्माभिश्च तपस्विभिः॥५४॥
जितेन्द्रियैर्जितक्रोधैः स्त्रीरूपं मोहकारणम्।
सर्वमायाकरण्डं च कामवर्धनकारणम्॥५५॥
ब्रह्मास्त्रं कामदेवस्य दुर्भेद्यं जयकारणम्।

सुनिर्मितं च विधिनां सर्वाद्यं विधिपूर्वकम्।५६॥

Because, O lord, of all the people, the nature of ladies is quite unstable and the mind of the ladies cannot be read properly by yogīs, *siddhas*, *Tapasvīs,* who have controlled their senses and anger. A woman is a cause of illusion and a bundle of passions.

Brahmā had in earlier times created her to establish victory over Kāmadeva.

मोक्षद्वारकपाटं च हरिभक्तिनिरोधनम्।

संसारबन्धनस्तम्भरज्जुरूपमकृन्तनम्॥५७॥

वैराग्यनाशबीजं च शश्वद्रागविवर्धनम्।

पत्तनं साहसानां च दोषाणामालयं सदा॥५८॥

अप्रत्ययानां क्षेत्रं च स्वयं कपटमूर्त्तिमत्।

अहङ्काराश्रयं शश्वद्विषकुम्भं सुधामुखम्॥५९॥

सर्वैरसाध्यमानं च दुराराध्यं च सर्वदा।

स्वकार्यसाध्याचाराढ्यं कलहांकुरकरणम्॥६०॥

She happens to be the door to *mokṣa*, an obstruction in the adoration of the lord, a cord binding one to the worldly bondage, the destroyer of *Vairāgya*, who increases the illusion always, the dwelling place for the courageous people, the one in whom all the ills reside, the field of deceitfulness, all deceitful, the refuge of arrogance. Her life is a vase of nectar with poison plastered on the neck of it. She is beyond the reach of everybody, beyond adoration, well-versed in establishing their own purpose and the seed for quarrel.

सर्वं निवेदितं ब्रह्मन्कर्तव्यं वक्तुमर्हसि।

कार्यं सर्वं परामर्शे परिणामसुखावहम्॥६१॥

O Brāhmaṇa, I have spoken everything; now you kindly do something to accomplish my task, speaking the words which may be practical and result in pleasure.

श्रीनारायण उवाच

इत्येवमुक्त्वा भगवान्निरीक्ष्य ब्रह्मणो मुखम्।

विरराम सभामध्ये स्तुत्वा च कमलापतिम्॥६२॥

शङ्करस्य वचः श्रुत्वा प्रहस्य जगदीश्वरः।

हितं च नीतिवचनं प्रवक्तुमुपचक्रमे॥६३॥

Nārāyaṇa said - Śiva after thus speaking looked at the face of Brahmā and praying in favour of lord Viṣṇu he kept quiet. On hearing the words of Śiva, lord Jagadīśvara smiled for a moment and spoke the words which were quite beneficial and appropriate.

श्रीविष्णुरुवाच

सुपुण्यकव्रतं सारं सतीसन्तानहेतवे।

स्वामिसौभाग्यबीजं च पत्नी ते कर्तुमिच्छति॥६४॥

Viṣṇu said - Your chaste wife intends to perform the *Supuṇyaka-vrata* for begetting a son who should be the essence of all.

सर्वासाध्यं दुराराध्यं सर्वकामफलप्रदम।

सुखदं सुखसारं च मोक्षदं पार्वतीश्वर॥६५॥

O lord of Pārvatī, this *vrata* is very difficult to accomplish and could be performed with great trouble and devotion. It bestows the results of all the desires, is quite pleasant and is the essence of all the pleasures and bestows salvation.

सर्वेश्वरो व्रतपरो व्रताराध्यो गुणात्परः।

गोलोकनाथो भगवान्पूर्णब्रह्म सनातनः॥६६॥

आत्मा साक्षिस्वरूपश्च ज्योतीरूपः सनातनः।

निराश्रयश्च निर्लिप्तो निरूपाधिर्निरामयः॥६७॥

भक्तप्राणश्च भक्तेशो भक्तानुग्रहकारकः।

दुराराध्यो हि योऽन्येषां भक्तानामतिसाधकः॥६८॥

भक्त्यधीनो हि भगवान्सर्वसिद्धो हि निष्कलः।

ते यस्य च कलाः पुंसो ब्रह्मविष्णुमहेश्वराः॥६९॥

महान्विराड्यदंशश्च निर्लिप्तेः प्रकृतेः परः।

अव्ययो निग्रहश्चोग्रो भक्तानुग्रहविग्रहः॥७०॥

उग्रग्रहो ग्रहाणां च ग्रहनिग्रहकारकः।

त्रिकोटिजन्ममध्ये च न साध्यो भवता विना॥७१॥

लब्ध्वा हि भारते जन्म हरिभक्तिं लभेन्नरः।

सेवनं क्षुद्रदेवानां कृत्वा सप्तसु जन्मसु॥

सूर्यमन्त्रमवाप्नोति केवलं स तदाशिषा॥७२॥

Śrī Kṛṣṇa is the lord of all, devoted to *vratas* and is adorable true *vratas*, beyond *guṇas,* is lord of *Goloka*, complete Brāhmaṇa, everlasting, the

great soul, witness of all, the form of flame, eternal, without any source, uninvolved, devoid of any degrees, spotless, life of the devotees, lord of the devotees and the one who always remains merciful towards the devotees. The things which are difficult to achieve by others, they can easily be achieved by his devotees. The lord is always controlled by his devotees. He accomplishes all the desires and is spotless. Brahmā, Viṣṇu and Śiva happen to be the rays of the same lord. Mahāvirāṭ too happens to be his ray. He is uninvolved, beyond Prakṛti, indestructible, all watchful, terrific, takes to any form to protect his devotees; he is the terrific of all the planets and controls them also. He cannot meet with success without you in three crores of births.

सूर्यमन्त्रं समाराध्य त्रिषु जन्मसु भारते।
प्राप्नोति शैवं मन्त्रं च सर्वदं मानवो मुदा।।७३।।
संसेव्य परया भक्त्या त्वामेवं सप्तजन्मसु।
प्राप्नोति मायामन्त्रं च त्वत्पादाब्जप्रसादत:।।७४।।
शतजन्मसु चाराध्य मायां नारायणीं पराम्।
नारायणकलां सेव्यां समवाप्नोति मानव:।।७५।।

One achieves the devotion of the lord by taking birth in the sacred land of Bhārata. By adoring small gods and getting their blessing one achieves the *mantra* of Sūrya. After adoring *Sūrya-mantra* for three births he achieves for the first time the *mantra* of lord Śiva. After serving at your feet for seven births and adoring you, he achieves the *māyā-mantra* by the grace of your lotus-like feet. Thereafter he adores the Nārāyaṇī-māyā.

कलां निषेव्य वर्षेऽत्र पुण्यक्षेत्रे सुदुर्लभे।
कृष्णभक्तिमवाप्नोति भक्तसंसर्गहैतुकीम्।।७६।।

In this sacred land of Bhārata which is difficult to get, by serving the ray of Nārāyaṇa, he achieves the devotion of lord Kṛṣṇa which is achieved only by coming into contact with his devotees.

संप्राप्य भक्तिं निष्पक्वां भ्रामं भ्रामं च भारते।
प्राप्नोति परिपक्वां च भक्तिं भक्तनिषेवया।।७७
तदा भक्तप्रसादेन देवानामाशिषा शिव।
श्रीकृष्णमन्त्रं प्राप्नोति निर्वाणफलदं परम्।।७८।।
कृष्णव्रतं कृष्णमन्त्रं सर्वकामफलप्रदम्।
कृष्णतुल्यो भवेद्भक्तश्चिरं कृष्णनिषेवया।।७९।।

Achieving the upright devotion he moves around in the company of the devotees of the lord and gets maturity. O Śiva at that point of time with the grace of the devotees and the gods, he achieves salvation by receiving the *Kṛṣṇa-mantra*.

महति प्रलये पात: सर्वेषां वै सुनिश्चितम्।
न पात: कृष्णभक्तानां साधूनामविनाशिनाम्।।८०।।

The *vrata* of Kṛṣṇa as well as his *mantra* always bestows welfare. After serving the lord for a long time, he becomes like Kṛṣṇa himself.

अविनाशिनि गोलोके मोदन्ते कृष्णकिंकरा:।
हसन्ति ते सुनिश्चिन्ता देवान्ब्रह्मादिकाञ्छिव।।८१।।

During the time of dissolution, all the people vanish but those who are devotees of lord Kṛṣṇa they become eternal and do not face destruction.

त्वं संहर्ता च सर्वेषां न भक्तानां महेश्वर।
माया मोहयते सर्वान्भक्तान्न कृपया मम।।८२।।

O Śiva in this everlasting *Goloka* the attendants of lord Kṛṣṇa always remain blissful and getting reassured they laugh at the gods like Brahmā and others.

माया नारायणी माता सर्वेषां कृष्णभक्तिदा।
न कृष्णभक्तिं प्राप्नोति विना मायानिषेवणम्।।८३।।

O Maheśvara, you destroy all except the devotees of the lord; the illusion can influence everyone but by my grace it does not influence my devotees.

सा च नारायणी माया मूलप्रकृतिरीश्वरी।
कृष्णप्रिया कृष्णभक्तिदा कृष्णतुल्याविनाशिनी।।८४।।

The Nārāyaṇī illusion happens to be the mother of all and by serving the illusion one cannot achieve the devotion of lord Kṛṣṇa.

सा च तेजस्स्वरूपा च स्वेच्छाविग्रहधारिणी।
आविर्भूता च देवानां तेजसासुरनिग्रहे।।८५।।

The same illusion of Nārāyaṇa is given the name of *Mūlaprakṛti*. Īśvarī who is the beloved of lord Kṛṣṇa, is devoted to him and is eternal like him.

निहत्य दैत्यसंघांश्च दक्षपत्न्यां च भारते।

लेभे दक्षस्तपसा जन्म चानेकजन्मनः॥८६॥

She is the form of *tejas* and takes to human form at will; she was born of the *tejas* of gods at the time of the war with the demons.

त्यक्त्वा देहं पितुर्यज्ञे सा सती तव निन्दया।

जगाम देवी गोलोकं कृष्णशक्तिः सनातनी॥८७॥

After killing the demons, she was born in the house of Dakṣa who had performed great *tapas* for several births and she appeared as his daughter from his wife.

गृहीत्वा विग्रहं तस्या गुणरूपाश्रयं परम्।

भ्रामं भ्रामं भारते त्वं विषण्णोऽभूः पुरा हर॥८८॥

Thereafter the chaste lady listened to the denouncement of her husband in the *yajña* of her father and ended her life. She then, as the eternal source of lord Kṛṣṇa, went back to *Goloka*.

प्रबोधितो मया त्वं च श्रीशैलेषु सरित्तटे।

ललाभ जन्म सा शैलकान्तायामचिरेण च॥८९॥

O Śiva, you got upset and carrying the dead body of Satī on your shoulders wandered over the earth.

करोतु पुण्यकं साध्वी सुव्रता सुव्रतं शिवा।

राजसूयसहस्राणां पुण्यं शंकर पुण्यके॥९०॥

Thereafter on the Śrīśaila mountain, I made you realise your worth on the bank of the river. Then after a short time the goddess was reborn as the daughter of Himālaya from his wife Menā.

राजसूयसहस्राणां व्रते यत्र धनव्ययः।

न साध्यं सर्वसाध्वीनां व्रतमेत त्रिलोचन॥९१॥

Therefore, O Śiva, the chaste lady and noble hearted Pārvatī should surely perform the *Puṇyaka-vrata* because after performing the same, one gets the merit of performing a thousand *Rājasūya-yajñas*.

स्वयं भूतेशनाथस्त्वं पुण्यकस्य प्रभावतः।

पार्वतीगर्भजातश्च वरः पुत्रो भविष्यति॥९२॥

O three-eyed Śiva, for performing a *vrata* if one has to spend wealth equivalent to performing of a thousand *Rājasūya-yajñas*, the performing of such a *vrata* will be beyond the reach of all chaste women.

स्वयं देवगणानां स यस्मादीशः कृपानिधिः।

गणेश इति विख्यातो भविष्यति जगत्त्रये॥९३॥

With the influence of the *Puṇyaka-vrata*, lord Kṛṣṇa will be born as your son from the womb of Pārvatī.

यस्य स्मरणमात्रेण विघ्ननाशो भवेद्ध्रुवम्।

जगतां हेतुनानेन विघ्ननिघ्नाभिधो विभुः॥९४॥

नानाविधानि द्रव्याणि यस्माद्देयानि पुण्यके।

भुक्त्वा लम्बोदरत्वं च तेन लम्बोदरःस्मृतः॥९५॥

O merciful one, since you yourself are the lord of Vaiṣṇavas he will be known by the name of Gaṇeśa in the three worlds, by remembering whom all the obstructions will disappear. He will, therefore, be called Vighneśvara in the universe.

शनिदृष्ट्या शिरश्छेदाद्गजवक्त्रेण योजितः।

गजाननः शिशुस्तेन सर्वेषां सर्वसिद्धिदः॥९६॥

In this *Puṇyaka-vrata* many things will have to be given in charity and because of consuming the same, he will be known as Lambodara.

दन्तभङ्गः परशुना परशुरामस्य वै यतः।

हेतुना तेन विख्यातश्चैकदन्ताभिधः शिशुः॥९७॥

पूज्यश्च सर्वदेवानामस्माकं जगतां विभुः।

सर्वाग्रे पूजनं तस्य भविता मद्वरेण वै॥९८॥

At the glance of Śani his head will be severed and the head of an elephant will be planted on the trunk and as such he will be known as Gajānana (elephant faced). One of his tusks will be cut-off by Paraśurāma and as such he will be known as Ekadanta (possessing one tusk only).

पूजासु सर्वदेवानामग्रे संपूज्य तं जनः।

पूजाफलमवाप्नोति निर्विघ्नेन वृथान्यथा॥९९॥

गणेशं च दिनेशं च विष्णु शम्भुं हुताशनम्।
दुर्गामेतान्सन्निषेव्य पूजयेद्देवतान्तरम्॥ १०० ॥
गणेशपूजने विघ्नं निर्मूलं जगतां भवेत्।
निर्व्याधिः सूर्यपूजायां शुचिः श्रीविष्णुपूजने॥ १०१॥

He will be adored by all the gods and the universe and because of my blessings he will be adored first of all. At the time of adoring the gods he will be adored first and whosoever does so he will be successful, otherwise he will have to face failure. Therefore after adoring Dineśa, Gaṇeśa, Viṣṇu, Śiva, Agni and Durgā, all other gods should be adored thereafter.

मोक्षश्च पापनाशश्च यशश्चैश्वर्यमुत्तमम्।
तत्त्वज्ञानं सुतत्त्वानां बीजं शंकूरपूजनात्॥ १०२॥
स्वबुद्धिशुद्धिजननं कीर्तितं वह्निपूजनम्।
विधिसंस्कृतवह्नेस्तु पूजातो ज्ञानतो मृतिः॥ १०३॥

By adoring Gaṇeśa all the obstructions of the universe disappear. By adoring Sūrya one is freed from ailment, by adoring Viṣṇu one gets purified and by adoring Śiva one gets *mokṣa* and all his sins vanish. He achieves the best of glory, riches, divine knowledge and the seeds of beautiful *tattvas*.

दाता भोक्ता च भवति शंकराग्निनिषेवणात्।
हरिभक्तिपदं चैव परं दुर्गार्चनं शिवम्॥ १०४॥

It is treated that by adoring the lord Agni, the mind is purified. By adoring Agni properly, one achieves one's blissful end.

विपरीतं त्रिजगतामेतेषां पूजनं विना।
एवं क्रमो महादेव कल्पे कल्पेऽस्ति निश्चितम्॥ १०५॥

By adoring Śiva and Agni a person becomes the giver of alms and enjoys pleasures and the blissful adoration of Durgā bestows the worship of the lord.

एते शश्वद्विद्यमाना नित्याः सृष्टिपरायणाः।
आविर्भावतिरोभावौ चैतेषामीश्वरेच्छया॥ १०६॥

In all the three worlds performing any *pūjā* without the adoration of these gods will be of no consequence. O Mahādeva such a practice had been in vogue in all the *kalpas*.

इत्युक्त्वा श्रीहरस्तत्र विरराम सभातले।
प्रहृष्टा देवता विप्राः पार्वत्या सह शंकरः॥ १०७॥

They are the gods of the earth and always remain present on earth. They appear at the command of the lord and thereafter they disappear.

Thus speaking in the court, lord Hari kept quiet and listening to the discourse of lord Viṣṇu, all the gods, Brāhmaṇas, Śiva and Pārvatī felt happy.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपति खण्डे
नारदनारायणसंवादे व्रताज्ञाग्रहमं नाम षष्ठोऽध्यायः॥ ६॥

अथ सप्तमोऽध्यायः

Chapter 7

The Procedure for performing *vrata* by Pārvatī and the *stotra* of Śrī Kṛṣṇa

नारायण उवाच

हरेराज्ञां समादाय हरः संहृष्टमानसः।
उवाच पार्वतीं प्रीत्या हरिसंलापमङ्गलम्॥ १॥

Nārāyaṇa said - Lord Śiva bowed at the command of the lord and all the welfare ceremony was explained by him to Pārvatī.

शिवाज्ञां च समादाय शिवा संहृष्टमानसा।
वाद्यं च वादयामास मगंलं मंगलव्रते॥ २॥

Pārvatī accepting the command of lord Śiva, felt delighted and started the playing of welfare music, starting the *vrata* for prosperity.

सुस्नाता सुदती शुद्धा बिभ्रती धौतवाससी।
संस्थाप्य रत्नकलशं शुक्लधान्योपरि स्थिरम्॥ ३॥
आम्रपल्लवसंयुक्तं फलाक्षतसुशोभितम्।
चन्दनागुरुकस्तूरीकुंकुमेन विराजितम्॥ ४॥

Pārvatī, having beautiful teeth, took a bath purifying herself, clad herself in beautiful garments and consecrated the pitcher of gems filled with water on the fried paddy which contained mango leaves, fruits, unbroken rice, sandal-paste, *aguru, kastūrī* and vermilion.

रत्नासनस्था रत्नाढ्या रत्नोद्भवसुता सती।
रत्नसिंहासनस्थांश्च संपूज्य मुनिपुंगवान्॥५॥
रत्नसिंहासनस्थं च संपूज्य सुपुरोहितम्।
चन्दनागुरुकस्तूरीरत्नभूषणभूषितम्॥६॥
संस्थाप्य पुरतो भक्त्या दिक्पालान्रत्नभूषितान्।
देवान्नरांश्च नागांश्च समर्च्य विधिबोधितम्॥७॥

Pārvatī who was born in Himālaya in a bed of gems and jewels, adorning herself with gems, took her seat on the gem-studded seat; thereafter all the sages were made to sit on the gem-studded lion-thrones and were adored. The priest was also seated on the gem-studded lion-throne and offered sandal-paste, *aguru, kastūrī*, gem-studded ornaments and was offered adoration. The *dikpālas* were then consecrated on the gem-studded throne with devotion and all the gods, the humans and the Nāgas were gracefully adored.

समर्च्य परया भक्त्या ब्रह्मविष्णुमहेश्वरान्।
चन्दनागुरुकस्तूरीकुङ्कुमेन विराजितान्॥८॥

Thereafter with devotion Brahmā, Viṣṇu and Śiva, offered sandal-paste, *aguru, kastūrī* and vermilion.

वह्निशुद्धैस्सुवस्त्रैश्च सद्रत्नैर्भूषणैस्तथा।
पूजाद्रव्यैश्च विविधैः पूजितान्पुण्यके मुने॥९॥
समारेभे व्रतं देवी स्वस्तिवाचनपूर्वकम्।
आवाह्याभीष्टदेवं तं श्रीकृष्णं मंगले घटे॥१०॥
भक्त्या ददौ क्रमेणैव चोपचारांस्तु षोडश।
यानि व्रते विधेयानि देयानि विविधानि च॥११॥

O sage, thus the purified garments having the lustre of fire, the gem-studded ornaments and several types of articles for worship were offered; thereafter for establishing the *vrata*, the *Svastivācana* was recited. Lord Kṛṣṇa was invoked in the pitcher with the mind filled with devotion. Sixteen types of offering were made, while adoring the god. Whatever articles were required to be given in the adoration, were made available in abundance.

प्रददौ तानि सर्वाणि प्रत्येकं फलदानि च।
व्रतोक्तमुपहारं च दुर्लभं भुवनत्रये॥१२॥
तच्च सर्वं ददौ भक्त्या सुव्रते सुव्रता सती।
दत्त्वा द्रव्याणि सर्वाणि वेदमन्त्रेण सा सती॥१३॥
होमं च कारयामास त्रिलक्षं तिलसर्पिषा।
ब्राह्मणान्भोजयामास पूजयित्वाऽतिथींस्तथा॥१४॥
भोजयामास सा देवी सुव्रते सुव्रता सती।
प्रत्यहं सविधानं च चक्रे सा पूर्णवत्सरम्॥१५॥

The chaste Pārvatī made all the valuable presents available in the three worlds and offered them with devotion to all of them. All the articles were given away in charity; thereafter Pārvatī at the reciting of the Vedic hymns poured the offerings of sea-same and *ghee* which counted three lakhs in number. During the performing of the noble *vrata*, the chaste Pārvatī offered food to the Brāhmaṇas and other guests after adoring them; thus she continued the *vrata* for a complete one year.

समाप्तिदिवसे विप्रस्तमुवाच पुरोहितः।
सुव्रते सुव्रते मह्यं देहि त्वं पतिदक्षिणाम्॥१६॥

At the end of *pūjā*, the priest said to her, "O chaste lady, you give me your husband as *dakṣ iṇā* as a result of my performing the *vrata*."

इति तद्वचनं श्रुत्वा विलप्य सुरसंसदि।
मूर्च्छां प्राप महामाया माया मोहितचेतसा॥१७॥

Listening to these words of the priest, Pārvatī started wailing; thereafter Pārvatī who is the great illusion by herself, got infatuated with the illusion and fainted.

तां च ते मूर्च्छितां दृष्ट्वा प्रहस्य मुनिपुंगवाः।
शङ्करं प्रेषयामास ब्रह्मा विष्णुश्च नारद॥१८॥

O Nārada, finding her fainted there, the chief of the sages and Viṣṇu and Śiva smilingly sent Brahmā to him.

संप्रार्थितः सभासद्भिः शिवां बोधयितुं तदा।
शिवः समुद्यमं चक्रे प्रवक्तुं वदतां वरः॥१९॥

At that point of time all the people started persuading Śiva to bring Pārvatī back to her senses. Thereafter Śiva the best of the narrators, tried to convince Pārvatī.

श्रीमहादेव उवाच

उत्तिष्ठ भद्रे भद्रं ते भविष्यति न संशयः।
साम्प्रतं चेतनं कृत्वा मदीयं वचनं शृणु॥२०॥

Mahādeva said - "O noble one, you get up, you will surely meet with prosperity. You revive your consciousness and listen to my words."

शिवः शिवां तामित्युक्त्वा शुष्ककण्ठौष्ठतालुकाम्।
वक्षसि स्थापयामास कारयामास चेतनाम्॥२१॥

After thus speaking Śiva lifted up Pārvatī whose throat, lips and palate had dried up, embraced her and tried to revive her consciousness.

हितं सत्यं मितं सर्वं परिणामसुखावहम्।
यशस्करं च फलदं प्रवक्तुमुपचक्रमे॥२२॥

He started speaking beneficial, truthful, short but pleasant and glorious words to Pārvatī.

शृणु देवि प्रवक्ष्यामि यद्वेदेन निरूपितम्।
सर्वसम्मतमिष्टं च धर्मार्थं धर्मसंसदि॥२३॥

He said: "O goddess I am speaking to you the words that have been told to me in this connection by Dharma in the assembly, which are acceptable to all and which are according to Dharma; you please listen to them."

सर्वेषां कर्मणा देवि सारभूता च दक्षिणा।
यशोदा फलदा नित्यं धर्मिष्ठे धर्मकर्मणि॥२४॥

O goddess, *dakṣiṇā* is the essence of all the ceremonies and its bestows noble results for all the deeds.

दैवं वा पैतृकं वाऽपि नित्यं नैमित्तिकं प्रिये।
यत्कर्म दक्षिणाहीनं तत्सर्वं निष्फलं भवेत॥२५॥
दाता च कर्मणा तेन कालसूत्रं व्रजेद्ध्रुवम्।
अथान्ते दैन्यमाप्नोति शत्रुणा परिपीडितः॥२६॥
दक्षिणा विप्रमुद्दिश्य तत्कालं तु न दीयते।
तन्मुहूर्ते व्यतीते तु दक्षिणा द्विगुणा भवते॥२७॥
चतुर्गुणा दिनातीते पक्षे शतगुणा भवेत्।
मासे पञ्चशताघ्ना स्यात्षण्मासे तच्चतुर्गुणा॥२८॥
संवत्सरे व्यतीते तु कर्म तन्निष्फलं भवेत्।
दाता च नरकं याति यावद्वर्षसहस्रकम्॥२९॥
पुत्रपौत्रधनैश्वर्य्यं क्षयमाप्नोति पातकात्।
धर्मो नष्टो भवेत्तस्य धर्महीने च कर्मणि॥३०॥

O dear one, all the deeds performed by the gods and the manes without the offering of *dakṣ iṇā* become infructuous and because of that, the performer is thrown into the *kālasūtra* hell and thereafter he is tortured by his enemies in miserable conditions. Therefore, in case the Brāhmaṇa is not given the *dakṣiṇā*, then after the expiry of the *muhūrta,* the amount of *dakṣiṇā* is sure to be doubled. After the expiry of a day, it is escalated to four times and with the expiry of a fortnight it gets multiplied to a hundred times; with the expiry of a fortnight it multiplies to five hundred times. After expiry of six months it further multiplies to four times and after expiry of a year, the whole performance becomes of no consequence and the devotees fall into to the hell wherein he remains for a hundred years and because of that sin, he is deprived of sons, grandsons and wealth. His *dharma* is destroyed because of his performance without *dharmas*.

श्रीविष्णुरुवाच

रक्ष स्वधर्मं धर्मिष्ठे धर्मज्ञे धर्मकर्मणि।
सर्वेषां च भवेद्रक्षा स्वधर्मपरिपालने॥३१॥

Viṣṇu said - O religious lady, in this religious performance you save your *dharma* because by following one's own *dharma* everyone is protected.

ब्रह्मोवाच

यश्च केन निमित्तेन न धर्मं परिरक्षति।
धर्मे नष्टे च धर्मज्ञे तस्य कर्ता विनश्यति॥३२॥

Brahmā said - O religious-minded lady, the one who does not follow his *dharma* due to any reason, such a performer gets destroyed together with his *dharma*.

धर्म उवाच

मां रक्ष यत्नतः साध्वि प्रदाय पतिदक्षिणाम्।
मयि स्थिते महासाध्वि सर्वं भद्रं भविष्यति॥३३॥

Dharma said - O chaste lady, you protect me by offering your husband in *dakṣiṇā*. O great lady everything will be well done when I am there.

देवा ऊचुः

धर्मं रक्ष महासाध्वि कुरु पूर्णं व्रतं सति।

वयं तव व्रते पूर्णे कुर्मस्त्वां पूर्णमानसाम्॥ ३४॥

The gods said- O great religious lady, protect the *dharma* and complete your *vrata*. With the successful completion of your *vrata* we shall all feel successful.

मुनय ऊचुः

कृत्वा साध्वि पूर्णहोमं देहि विप्राय दक्षिणाम्।

स्थितेष्वस्मासु धर्मज्ञे किमभद्रं भविष्यति॥ ३५॥

The sages said- O chaste lady, after completing the *yajña* you give away *dakṣiṇā* to Brāhmaṇa. How can you meet with a misery on the earth when we are there.

सनत्कुमार उवाच

शिवे शिवं देहि मह्यं न चेद्व्रतफलं त्यज।

सुचिरं संचितस्यापि स्वात्मनस्तपसः फलम्॥ ३६॥

Sanatkumāra said - O Śivā, you entrust lord Śiva to me otherwise be prepared to loose the merits of all the good deeds performed by you since long.

कर्मण्यदक्षिणे साध्वि यागस्याहं तु तत्फलम्।

प्राप्स्यामि यजमानस्य संपूर्णं कर्मणः फलम्॥ ३७॥

O religious lady, in case the *yajña* remains without *dakṣiṇā,* it becomes infructuous and the good result of the performing of the *yajña* will be available to me and not to you.

पार्वत्यु वाच

किं कर्मणा मे देवेशाः किं मे दक्षिणया मुने।

किं पुत्रेण च धर्मेण यत्र भर्ता च दक्षिणा॥ ३८॥

Pārvatī said - O lord of the gods, O sage, what do I care for *karma* or *dharma*. What shall I do with the son and *dharma* when my husband is going out of my hands in *dakṣiṇā*.

वृक्षार्चने फलं किं वै यदि भूमिर्न चार्च्यते।

गते च कारणे कार्यं कुतः सस्यं कुतः फलम्॥ ३९॥

In case the earth is not worshipped, what is the use of worshipping a tree; when the cause is not there how can you expect the result.

प्राणास्त्यक्ताः स्वेच्छया चेद्देहे स्यात्किं प्रयोजनम्।

दृष्टिशक्तिविहीनेन चक्षुषां किं प्रोयजनम्॥ ४०॥

If the life departs willingly then what is the use of the body. After losing the eye sight, what is the use of the eyes?

शतपुत्रसमः स्वामी साध्वीनां च सुरेश्वराः।

यदि भर्ता व्रते देयः किं व्रतेन सुतेन वा॥ ४१॥

O gods, for a chaste lady, the husband is better than a hundred sons. In case the husband is given away in *vrata* then what is the use of *vrata* and the son?

भर्तुर्वशश्च तनयः केवलं भर्तृमूलकः।

यत्र मूलं भवेद्भ्रष्टं तद्वाणिज्यं च निष्फलम्॥ ४२॥

A son happens to be a part of the husband who happens to be the cause of the same when the principal money is lost then the entire business is of no consequence.

श्रीविष्णुरुवाच

पुत्रादपि परः स्वामी धर्मश्च स्वामिनः परः।

नष्टे धर्मे च धर्मिष्ठे स्वामिना किं सुतेन वा॥ ४३॥

Viṣṇu said - No doubt the husband is more important then the son but *dharma* is above husband but when the *dharma* is lodged what is the use of the husband and the son.

ब्रह्मोवाच

स्वामिनश्च परो धर्मो धर्मात्सत्यं च सुव्रते।

सत्यं संकल्पितं कर्म न तु भ्रष्टं कुरु व्रतम्॥ ४४॥

Brahmā said - O chaste lady, *dharma* is above the husband and truthfulness is above *dharma,* you had started this *vrata* based on truthfulness and therefore don't desecrate it.

पार्वत्युवाच

निरूपितश्च वेदेषु स्वशब्दो धनवाचकः।

तद्यस्यास्तीति स स्वामी वेदज्ञ शृणु मद्वचः॥ ४५॥

तस्य दाता सदा स्वामी न च स्वं स्वामितां लभेत्।
अहोऽव्यवस्था भवतां वेदज्ञानामबोधत:॥४६॥

Pārvatī said - O lord of the gods, you listen to my words. The words *Sva* is used to stand for riches in the Vedas and as such the one who possesses the same becomes the lord; therefore the one who gives away riches in charity is always called a *Svāmī* but the lordship cannot be earned with the riches. Therefore I am afraid of your discussion which is beyond the provisions of the Vedas though you are all well-versed in the Vedic literature. I feel really surprised at the same.

धर्म उवाच

पत्नी विनाऽन्यं स्वं साध्वि स्वामिनं दातुमक्षमा।
दम्पती ध्रुवमेकाङ्गौ द्वयोर्दाने द्वकौ समौ॥४७॥

Dharma said - O chaste lady, a woman is unable to give away her husband in preference to the riches because both husband and wife are considered to be one, therefore both are equal in charity.

पार्वत्युवाच

पिता ददाति जामात्रे स च गृह्णाति तत्सुताम्।
न श्रुतं विपरीतं च श्रुतौ श्रुतिपरायणा:॥४८॥

Pārvatī said - O sages well-versed in the scriptures, a father gives away in charity to his son-in-law and he accepts his daughter; nothing has been heard in the Vedas against the same.

देवा ऊचु:

बुद्धिस्वरूपा त्वं दुर्गे बुद्धिमन्तो वयं त्वया।
वेदज्ञे वेदवादेषु के वा त्वां जेतुमीश्वरा:॥४९॥
निरूपिता पुण्यके तु व्रते स्वामी च दक्षिणा।
श्रुतौ श्रुतो य: स धर्मो विपरीतो ह्यधर्मक:॥५०॥

The gods said - O Durgā, O well-versed in the Vedas, you are the form of intelligence and we are intelligent because of you; therefore who can be competent enough to defeat you in the discussion on the Vedas? Therefore, whatever has been provided in the Vedas is *dharma* and whatever is against it is *adharma*.

पार्वत्युवाच

केवलं वेदमाश्रित्य क: करोति विनिर्णयम्।
बलवाँल्लौकिको वेदाल्लोकाचारं च कस्त्यजेत्॥५१॥
वेदे प्रकृतिपुंसोश्च गरीयान्पुरुषो ध्रुवम्।
निबोधत सुरा: प्राज्ञा बालाहं कथयामि किम्॥५२॥

Pārvatī said - Who can decide on the basis of the Vedas, because the worldly practices have greater application than the Vedas; therefore who is competent enough to discard them? In the Vedas Puruṣa has been considered to be superior when compared to Prakṛti and Puruṣa, O learned gods, you listen to what a girl like me has to speak?

बृहस्पतिरुवाच

न पुमासं विना सृष्टिर्न साध्वि प्रकृतिं विना।
श्रीकृष्णश्च द्वयो: स्रष्टा समौ प्रकृतिपुरुषौ॥५३॥

Bṛhaspati said - O chaste lady, there can be no creation without Puruṣa or Prakṛti. Lord Kṛṣṇa happens to be the creator of both Puruṣa and Prakṛti which are equal to him.

पार्वत्युवाच

सर्वस्रष्टा च य: कृष्ण: सोंऽशेन सगुण: पुमान्।
पुमान्गरीयान्प्रकृतेस्तथैव न ततश्च सा॥५४॥

Pārvatī said - Lord Kṛṣṇa who happens to be the creator of all becomes Puruṣa by one of his rays. Therefore Puruṣa is considered to be better then Prakṛti and similarly Prakṛti cannot be better than Puruṣa.

एतस्मिन्नन्तरे देवा मुनयस्तत्र संसदि।
रत्नेन्द्रसाररचितमाकाशे ददृशू रथम्॥५५॥
पार्षदैस्संपरिवृतं युतं श्यामैश्चतुर्भुजै:।
वनमाला परिवृतै रत्नभूषणभूषितै:॥५६॥

In the meantime the gods and the sages spotted a gem-studded chariot in the sky in which the dark complexioned lord Viṣṇu wearing a garland of forest flowers and gem-studded ornaments having four arms was surrounded by courtiers. Nārāyaṇa descended from that chariot and delightfully reached the court.

अवरुह्य मुदा यानादाजगाम सभातलम्।
तुष्टुवुस्तं सुरेन्द्रास्ते देव वैकुण्ठवासिनम्॥५७॥
शंखचक्रगदापद्मधरमीशं चतुर्भुजम्।
लक्ष्मीसरस्वतीकान्तं शान्तं तं सुमनोहरम्॥५८॥
सुखदृश्यमभक्तानामदृश्यं कोटिजन्मभिः।
कोटिकन्दर्पलावण्यं कोटिचन्द्रसमप्रभम्॥५९॥
अमूल्यरत्नरचितचारुभूषणभूषितम्।
सेव्यं ब्रह्मादिदेवैश्च सेवकैः सततं स्तुतम्॥६०॥

All the gods started offering prayers to the lord of Vaikuṇṭha who was holding śaṁkha, cakra and gadā in his four hands. He was the lord of all having four arms and the husband of Lakṣmī and Sarasvatī, peaceful in nature, quite pleasant, pleasant to look at, who could not be seen by the sinners in crores of births, more beautiful than the crores of gods of love, having the lustre of crores of moons adorned with beautiful ornaments, served by Brahmā and other gods and for whom the attendants were offering prayers.

तद्भासा संपरिच्छन्नैर्वेष्टितं च सुरर्षिभिः।
वासयामास तं ते च रत्नसिंहासने वरे॥६१॥
तं प्रणेमुश्च शिरसा ब्रह्मशक्तिशिवादयः।
सम्पुटाञ्जलयः सर्वे पुलकाङ्काश्रुलोचनाः॥६२॥
सस्मितस्तांश्च पप्रच्छ सर्वं मधुरया गिरा।
प्रबोधितः सुबोधज्ञः प्रवक्तुमुपचक्रमे॥६३॥

His lustre pervaded everywhere. Thereafter Brahmā, *śakti* and Śiva made him occupy the gem-studded lion-throne, who bowed before him in reverence at the same time. All were feeling emotional with their eyes wet with tears. Thereafter, the lord speaking sweet words asked about those who were present there. After coming to know of the facts, the lord started speaking.

श्रीनारायण उवाच

सह बुद्ध्या बुद्धिमन्तो न वक्तुमुचितं सुराः।
सर्वे शक्त्या यया विश्वे शक्तिमन्तो हि जीविनः॥६४॥
ब्रह्मादितृणपर्यन्तं सर्वं प्राकृतिकं जगत्।
सत्यं सत्यं विना मां च मया शक्तिः प्रकाशिता॥६५॥

Nārāyaṇa said - It is not proper for the intelligent people to enter into a discussion with Pārvatī, who herself is the form of intelligence because all the people in the universe are alike or possessed prowess by her grace; that is why everything from Brahmā to the straw is considered to be perishable; this is the truth and the total truth that I have lighted *śakti* without Puruṣa.

आविर्भूता च सा मत्तः सृष्टौ देवी मदिच्छया।
तिरोहिता च सा शेषे सृष्टिसंहरणे मयि॥६६॥

In the universe she has appeared with my desire and from me and after the dissolution of the universe she merges in me.

प्रकृतिः सृष्टिकर्त्री च सर्वेषां जननी परा।
मम तुल्या च मन्माया तेन नारायणी स्मृता॥६७॥

Prakṛti, because of the creation, is also considered to be the mother of all, my illusion; therefore it is like me and that is why she is called Nārāyaṇī.

सुचिरं तपसा तप्तं शुम्भना ध्यायता च माम्.
तेन तस्मै मया दत्ता तपसां फलरूपिणी॥६८॥

By adoring me Śiva performs *tapas* for a long time. As a result of the *tapas* I entrusted her care to him.

व्रतं च लोकशिक्षार्थमस्या न स्वार्थमेव च।
स्वयं व्रतानां तपसां फलदात्री जगत्त्रये॥६९॥

The *supuṇyaka-vrata* was properly finished by her and there was no selfish motive in the same because the reward of the *vratas* of all the three worlds is given by her alone.

मायया मोहिताः सर्वे किमस्या वास्तवं व्रतम्।
साध्यमस्य व्रतफलं कल्पे कल्पे पुनः पुनः॥७०॥

All of you have been influenced by illusion, otherwise, what is the form of her real *vrata*? In each and every *kalpa* she receives the reward of the same *vrata*.

सुरेश्वरा मदंशाश्च ब्रह्मशक्तिमहेश्वराः।
कला कलांशरूपाश्च जीविनश्च सुरादयः॥७१॥

O Brahmā, the lord of the gods, both *śakti* and Śiva happen to be my rays; and the gods and other creatures are all small parts of my rays.

मृदा विना घटं कर्तुं कुलालश्च यथाक्षम:।
विना स्वर्णं स्वर्णकार: कुण्डलं कर्तुमक्षम:॥७२॥
विना शक्त्या तथाऽहं च स्वसृष्टिं कर्तुमक्षम:।
शक्तिप्रधाना सृष्टिश्च सर्वदर्शनसम्मता:॥७३॥

As the potter is unable to make a pot without the clay and the goldsmith is unable to make ornament or *kuṇḍalas* without the gold, similarly without *śakti*, I am unable to resort to creation. *śakti* is predominant in the universe; this is the opinion of all the scriptures.

अहमात्मा हि निर्लिप्तोऽदृश्य: साक्षी च देहिनाम्।
देहा: प्राकृतिका: सर्वे नश्वरा पाञ्चभौतिका:॥७४॥
अहं नित्य: शरीरी च भानुविग्रहविग्रह:.
सर्वाधारा सा प्रकृति: सर्वात्माहं जगत्सु च॥७५॥

I am the soul pervading in all the creatures of the universe but am unattached and invisible, all the bodies comprise of nature and lustre of the sun. I am the base of everyone in the universe, I am the soul of all.

अहमात्मा मनो ब्रह्मा ज्ञानरूपो महेश्वर:।
पञ्च प्राणा: स्वयं विष्णुर्बुद्धि: प्रकृतिरीश्वरी॥७६॥
मेधा निद्रादयश्चैता: सर्वाश्च प्रकृते: कला:।
सा च शैलेन्द्रकन्यैषा त्विति वेदे निरूपितम्॥७७॥

I am the soul, Brahmā is my mind, Śiva is my intelligence and Viṣṇu represents the five *prāṇas*. The Īśvarī, Prakṛti is the form of intelligence. Besides sleep and intelligence are the rays of Prakṛti. The same Prakṛti happens to be the daughter of Himālaya. This has been ordained in the Vedas.

अहं गोलोकनाथश्च वैकुण्ठेश: सनातन:।
गोपीगोपै: परिवृतस्तत्रैव द्विभुज: स्वयम्।
चतुर्भुजोऽत्र देवेशो लक्ष्मीश: पार्षदैर्वृत:॥७८॥

I am the lord of *Goloka* and Vaikuṇṭha. I am eternal and getting surrounded by the cowherds and cowherdesses, I appear with two arms. With my four arms, I represent the lord of the gods and Lakṣmī, surrounded by my courtiers.

ऊर्ध्वं परश्च वैकुण्ठात्पञ्चाशत्कोटियोजनात्।
ममाश्रयश्च गोलोके यत्राहं गोपिकापति:॥७९॥
व्रताराध्यस्स द्विभुज: स च तत्फलदायक:
यद्रूपं चिन्तयेद्यो हि तच्च तत्फलदायक:॥८०॥

My abode is in *Goloka* which is situated fifty crores of *yajñas* above Vaikuṇṭha. I conduct myself there as the lord of the cowherdesses, a great god of the *vratas* with two arms and bestow the reward of the vratas, the one who remembers me in many forms, I bestow a similar reward to him.

व्रतं पूर्णं कुरु शिवे शिवं दत्त्वा च दक्षिणाम्।
पुन: समुचितं मूल्यं दत्त्वा नाथं ग्रहीष्यसि॥८१॥

Therefore, O Śivā, by giving away Śiva in *dakṣiṇā*, you complete your *vrata* and after buying him in return with a suitable price you can get him back.

विष्णुदेहा यथा गावो विष्णुदेहस्तथा शिव:।
द्विजाय दत्त्वा गोमूल्यं गृहाण स्वामिनं शुभे॥८२॥

Because, O beautiful one, as the cows are the body of Viṣṇu, similarly Śiva happens to the body of Viṣṇu. Therefore paying a suitable price you can get back your husband.

यज्ञपत्नीं यथा दातुं क्षम: स्वामी सदैव तु।
तथा सा स्वामिनं दातुमीश्वरीति श्रुतेर्मतम्॥८३॥

As the performer is unable to give away *dakṣiṇā*, similarly she is unable to give away to the lord in charity; this has been ordained in the Vedas.

इत्युक्त्वा स सभामध्ये तत्रैवान्तरधीयत।
हृष्टास्ते सा च संहृष्टा दक्षिणां दातुमुद्यता॥८४॥

Thus speaking, lord Viṣṇu disappeared from the court. All the gods felt delighted at the words of Viṣṇu; Pārvatī felt extremely satisfied and got herself ready for giving away *dakṣiṇā*.

कृत्वा शिवा पूर्णहोमं सा शिवं दक्षिणां ददौ।
स्वस्तीत्युक्त्वा च जग्राह कुमारो देवसंसदि॥८५॥

In the court of the gods, Pārvatī after making the final offerings, gave away Śiva in *dakṣiṇā* and kumāra accepted him uttering *svasti*.

उवाच दुर्गा संत्रस्ता शुष्ककण्ठौष्ठतालुका।
कृत्वाञ्जलिपुटा विप्रं हृदयेन विदूयता॥८६॥

At that point of time her throat, lips and palate dried up and she felt extremely grieved at heart and expressing her grief she said.

पार्वत्युवाच

गोमूल्यं मत्पतिसममिति वेदे निरूपितम्।
गवां लक्षं प्रयच्छामि देहि मत्स्वामिनं द्विज॥८७॥

Pārvatī said - O Brāhmaṇa, the price of a cow is equivalent to that of my husband, this has been ordained in the Vedas; therefore I am giving you in return a lakh of cows and you kindly give me back my husband.

तदा दास्यामि विप्रेभ्यो दानानि विविधानि च।
आत्महीनो हि देहश्च कर्म किं कर्तुमीश्वरः॥८८॥

Thereafter I shall give away various types of riches in charity to the Brāhmaṇas, otherwise a body without a soul is unable to perform.

सनत्कुमार उवाच

गवां लक्षेण मे देवि वल्गुना किं प्रयोजनम्।
दत्तस्यामूल्यरत्नस्य गवां प्रत्यर्पणेन च॥८९॥

Sanatkumāra said - O goddess, I am not in need of a lakh cows, the invaluable gem given in charity cannot be returned in the form of cows.

स्वस्य स्वयं दाता लोकः सर्वो जगत्त्रये।
कर्तुरेवेप्सितं कर्म भवेत्किं वा परेच्छया॥९०॥

In all the three worlds the people give away their own wealth in charity and the people who do so, do not achieve merit at the instance of others.

दिगम्बरं पुरः कृत्वा भ्रमिष्यामि जगत्त्रयम्।
बालकानां बालिकानां समूहस्तिमकारणम्॥९१॥

I shall roam about in the entire world placing lord Śiva without robes, a head of me. All the children will jeer at him.

इत्युक्त्वा ब्रह्मणः पुत्रो गृहीत्वा शङ्करं मुने।
सन्निधौ वासयामास तेजस्वी देवसंसदि॥९२॥

O sage, the illustrious Sanatkumāra the son of Brahmā made Śiva to sit beside him after uttering these words.

दृष्ट्वा शिवं गृह्यमाणं कुमारेण च पार्वती।
समुद्यता तनुं त्यक्तुं शुष्ककण्ठौष्ठतालुका॥९३॥

Pārvatī on the other hand holding Śiva, looking at Kumāra resolved to her life. Her throat, lips and palate dried up.

विचिन्त्य मनसा साध्वीत्येवमेव दुरत्ययम्।
न दृष्टोऽभीष्टदेवश्च न च प्राप्तं फलं व्रते॥९४॥

The chaste lady thought in her mind as to how difficult this *vrata* had been. She could neither meet lord Kṛṣṇa nor could she achieve the reward for the same.

एतस्मिन्नन्तरे देवाः पार्वतीसहितास्तदा।
सद्यो ददृशुराकाशे तेजसां निकरं परम्॥९५॥
कोटिसूर्यप्रभोर्ध्वं च प्रज्वलन्तं दिशो दश।
कैलासशैलं पुरतः सर्वदेवादिभिर्युतम्॥९६॥
सर्वाश्रयं गणाच्छन्नं विस्तीर्णं मण्डालाकृतिम्।
तच्च दृष्ट्वा भगवतस्तुष्टुवुस्ते क्रमेण च॥९७॥

In the meantime she spotted a ball of lustre in the sky together with the gods. It was emitting the lustre of crores of suns and illumining in all the directions. It had all the gods in it and stood opposite to mount Kailāsa. I was the refuge of everyone, infatuated with the *gaṇas*, quite vast and circular in shape. Witnessing the form of the lord, the gods started offering prayers.

विष्णुरुवाच

ब्रह्माण्डानि च सर्वाणि यल्लोमविवरेषु च।
सोऽयं ते षोडशांशश्च के वयं यो महाविराट्॥९८॥

Viṣṇu said - The one in whose hair-pits the globes reside, the same Mahāvirāṭ is the sixteenth part of your body; how can we calculate about it.

ब्रह्मोवाच

वेदोपयुक्तं दृश्यं यत्प्रत्यक्षं द्रष्टुमीश्वर।

स्तोतुं तद्वर्णितुमहं शक्तः किं स्तौमि तत्परः॥९९॥

Brahmā said - O lord, the visible scene which is described in the Vedas is difficult to be defined and the one who is beyond the same how can prayers be offered to him.

श्रीमहादेव उवाच

ज्ञानाधिष्ठातृदेवोऽहं स्तौमि ज्ञानपरं च किम्।

सर्वानिर्वचनीयं तं त्वां च स्वेच्छामयं विभुम्॥१००॥

Mahādeva said- I am the lord of intelligence but the one who is beyond intelligence, beyond description, the one who moves at will can hardly be described.

धर्म उवाच

अदृश्यमवतारेषु यद्दृश्यं सर्वजन्तुभिः।

किं स्तौमि तेजोरूपं तद्भक्तानुग्रहविग्रहम्॥१०१॥

Dharma said - The invisible one, who can be seen by everyone after his incarnation on earth, the same form of lustre can hardly be eulogised who takes to definite form for the sake of the devotees.

देवा उचुः

के वयं त्वत्कलांशाश्च किं वा त्वां स्तोतुमीश्वराः।

स्तोतुं न शक्ता वेदा यं न च शक्ता सरस्वती॥१०२॥

The gods said - The one who is beyond the prayer of Vedas and Sarasvatī; we can hardly be competent enough to eulogise him.

मुनयः ऊचुः

वेदान्पठित्वा विद्वांसो वयं किं वेदकारणम्।

स्तोतुमीशा न वाणी च त्वां वाङ्मनसयोः परम्॥१०३॥

The sages said - The one who is the cause of the Vedas, is beyond description and even Sarasvatī is unable to pray him; how can we eulogise him, simply by reciting of the Vedas.

सरस्वत्युवाच

वागधिष्ठातृदेवी मां वदन्ते वेदवादिनः।

किञ्चिन्न शक्ता त्वां स्तोतुमहो वाङ्मनसोः परम्॥१०४॥

Sarasvatī said - Though the people well-versed in the Vedas describe me as the supreme goddess of speech, yet still I am unable to offer any prayer to you, because you are beyond the mind and the speech.

सावित्र्युवाच

वेदप्रसूरहं नाथ सृष्टा त्वत्कलया पुरा।

किं स्तौमि स्त्रीस्वभावेन सर्वकारणकारणम्॥१०५॥

Sāvitrī said - O lord, no doubt I am the creator of the Vedas but I was created by your ray in the earlier times, but having the nature of a female, how can I eulogise you who happens to be the cause of all the causes.

लक्ष्मीरुवाच

त्वदंशविष्णुकान्ताहं जगत्पोषणकारिणी।

किं स्तौमि त्वत्कलासृष्टा जगतां बीजकारणम्॥१०६॥

Lakṣmī said - I have been born out of your own rays and I am beloved of lord Viṣṇu. I preserve the entire universe but I was born out of your own rays, therefore to eulogise you is beyond me, because you are the cause of the seed of the universe.

हिमालय उवाच

हसन्ति सन्तो मां नाथ कर्मणा स्थावरं परम्।

स्तोतुं समुद्यतः क्षुद्रः किं स्तौमि स्तोतुमक्षमः॥१०७॥

Himālaya said - O lord, the sages laugh at me because of my being stationary; I am the degraded one. I am ready to eulogise but find myself unable to do so.

क्रमेण सर्वे तं स्तुत्वा देवा विररमुर्मुने।

देव्यश्च मुनयः सर्वे पार्वती स्तोतुमुद्यता॥१०८॥

धौतवस्त्रा जटाभारं बिभ्रती सुव्रता व्रते।

प्रेरिता परमात्मानं व्रताराध्यं शिवेन च॥१०९॥

ज्वलदग्निशिखारूपा तेजोमूर्त्तिमती सती।

तपसां फलदा माता जगतां सर्वकर्मणाम्॥११०॥

O sage, when all the gods and goddesses kept quiet after eulogising, Pārvatī got up to offer prayers who was clad in the sanctified garments of the *vratas*. She was holding the locks of hair on the head which were quite sanctified. She was

about to offer her prayer to lord Kṛṣṇa who was considered to be the great lord Śiva himself. She was the form of burning flames and lustre. She was the chaste lady and the one who bestowed the reward of all the good deeds besides being the mother of the universe.

पार्वत्युवाच

कृष्ण जानासि मां भद्र नाहं त्वां ज्ञातुमीश्वरी।
के वा जानन्ति वेदज्ञा वेदा वा वेदकारका:॥ १११॥

Pārvatī said - O lord Kṛṣṇa you know me well but I am unable to understand you; even those well-versed in the Vedas are not aware of your true form.

त्वदंशास्त्वां न जानन्ति कथं ज्ञास्यन्ति ते कला:।
त्वं चापि तत्त्वं जानासि किमन्ये ज्ञातुमीश्वरा:॥ ११२॥

When you are unknown to your own race how can anyone else know about you; you are well aware of the *tattvas* but can others also know about them?

सूक्ष्मात्सूक्ष्मतमोऽव्यक्त: स्थूलात्स्थूलतमो महान्।
विश्वस्त्वं विश्वरूपश्च विश्वबीज: सनातन:॥ ११३॥

You are smaller than the smallest, invisible, greater than the greatest, you are the universe and the form of the universe, seed of the universe and eternal.

कार्यं त्वं कारणं त्वं च कारणानां च कारणम्।
तेजस्स्वरूपो भगवान्निर्विकारो निराश्रय:॥ ११४॥
निर्लिप्तो निर्गुण: साक्षी स्वात्माराम: परात्पर:।
प्रकृतीशो विराडबीज विराड्रूपस्त्वमेव च॥ ११५॥
सगुणस्त्वं प्राकृतिक: कलया सृष्टिहेतवे।
प्रकृतिस्त्वं पुमांस्त्वं च त्वदन्यो न क्व चिद्भवेत्॥ ११६॥
जीवस्त्वं साक्षिणो भोगी स्वात्मन: प्रतिबिम्बकम्।
कर्म त्वं कर्मबीजं त्वं कर्मणां फलदायक:॥ ११७॥
ध्यायन्ति योगिनस्तेजस्त्वदीयमशरीरि यत्।
केचिच्चतुर्भुजं शान्तं लक्ष्मीकान्तं मनोहरम्॥ ११८॥
वैष्णवाश्चैव साकारं कमनीयं मनोहरम्।
शङ्खचक्रगदापद्मधरं पीताम्बरं परम्॥ ११९॥

You are the form of action, the cause of the action, cause of the causes, illustrious, the lord, spotless, without refuge, unattached, invisible, witness, cause of Virāṭ and the form of Virāṭ; you create the universe with the help of Prakṛti. You are Prakṛti yourself and also the Puruṣa because there is nothing else beyond you; you are the life, witness of all the actions, reflection of your own soul, you are action as well as the seed of action and the one who provides reward of one's action, all the yogīs meditate upon the lustre of your body; some people meditate upon the four armed Viṣṇu who is peaceful, the lord of Lakṣmī and quite pleasant to look at, the Vaiṣṇavas conceived him as visible, charming, fine, holding a *śaṁkha, cakra, gadā* and *padma* in his four hands and clad in yellow lower garments; they adore such a lord.

द्विभुजं कमनीयं च किशोरं श्यामसुन्दरम्।
शान्तं गोपाङ्गनाकान्तं रत्नभूषणभूषितम्॥ १२०॥
एवं तेजस्विनं भक्ता: सेवन्ते सन्ततं मुदा।
ध्यायन्ति योगिनो यत्तत्कुतस्तेजस्विनं विना॥ १२१॥

The devotees also adore the lord having two arms, who is quite beautiful, of tender age, having a dark complexion, quite peaceful, the lord of the cowherdesses, adorned with gem-studded ornaments. The yogīs on the other hand meditate upon the same lord who is illustrious.

तत्तेजो बिभ्रतां देव देवानां तेजसा पुरा।
आविर्भूता सुराणां च वधाय ब्रह्मणा स्तुता॥ १२२॥
नित्या तेजस्स्वरूपाहं धृत्वा वै विग्रह विभो।
स्त्रीरूपं कमनीयं तं विधाय समुपस्थिता॥ १२३॥

O god, you hold the same lustre and appeared at the prayer of Brahmā in earlier times for the killing of the demons. O beautiful one, I am eternal as well as the form of lustre; I appeared there as a beautiful damsel.

मायया तव मायाऽहं मोहयित्वासुरान्पुरा
निहत्य सर्वाञ्छैलेन्द्रमगमं तं हिमालयम्॥ १२४॥

Thereafter the one, who happens to be your illusion influenced the demons with my illusion and then went back to Himālaya.

ततोऽहं संस्तुता देवैस्तारकाक्षेण पीडितैः।
अभवं दक्षजायायां शिवस्त्री भवजन्मनि॥ १२५॥

The gods getting terrified from Tārakāsura eulogised you; thereafter I became the daughter of Dakṣa and then became the wife of Śiva.

त्यक्त्वा देहं दक्षयज्ञे शिवाऽहं शिवनिन्दया।
अभवं शैलजायायां शैलाधीशस्य कर्मणा।१२६॥

I am Śivā therefore hearing the denouncement of Śiva in the *yajña* of Dakṣa I ended my life and took birth from the womb of Menā when Himālaya the lord of the mountains became my father.

अनेकतपसा प्राप्तः शिवश्चात्रापि जन्मनि।
पाणिं जग्राह मे योगी प्रार्थितो ब्रह्मणा विभुः॥ १२७॥

In this birth also Śiva in the form of a Brāhmaṇa performed many a *tapas* at the instance of Brahmā; he accepted my hand and I became his wife.

शृङ्गारजं च तत्तेजो नालभं देवमायया.
स्तौमि त्वामेव तेनेश पुत्रदुःखेन दुःखिता॥ १२८॥

But O lord, getting deprived of his illusion I could not receive his semen. Therefore getting pained at heart I eulogised you.

व्रते भवद्विधं पुत्रं लब्धुमिच्छामि साम्प्रतम्।
देवेन विहिता वेदे सांगे स्वस्वामिदक्षिणा॥ १२९॥

In this *vrata* I intended to achieve a son like you. And the gods took away my husband in the form of *dakṣiṇā*.

श्रुत्वा सर्वं कृपासिन्धो कृपां मे कर्तुमर्हसि।
इत्युक्त्वा पार्वती तत्र विरराम च नारद॥ १३०॥

Therefore, O ocean of mercy, you kindly be merciful towards me hearing the tale of my sufferings." O Nārada, after thus speaking Pārvatī kept quiet.

भारते पार्वतीस्तोत्रं यः शृणोति सुसंयतः।
सत्पुत्रं लभते नूनं विष्णुतुल्यपराक्रमम्॥ १३१॥

The one who listens with devotion to this *stotra* of Pārvatī, will beget a son as powerful as Viṣṇu himself.

संवत्सरं हविष्याशी हरिमभ्यर्च्य भक्तितः।
सुपुण्यकव्रतफलं लभते नात्र संशयः॥ १३२॥

After consuming the food leftover after the *yajña* and adoring lord Śiva with devotion, a person surely gets the reward of the *Puṇyaka-vrata*. There is no doubt about it.

विष्णुस्तोत्रमिदं ब्रह्मन्सर्वसम्पत्तिवर्धनम्।
सुखदं मोक्षदं सारं स्वामिसौभाग्यवर्धनम्॥ १३३॥
सर्वसौन्दर्यबीजं च यशोराशिविवर्धनम्।
हरिभक्तिप्रदं तत्त्वज्ञानबुद्धिसुखप्रदम्॥ १३४॥

O Brāhmaṇa, this *stotra* of Kṛṣṇa increases all the riches, besides bestowing pleasure and *mokṣ a*, the form of essence, increases the fortune of the husband, the cause of all the beauties, increases the glory and devotion to Hari, the best of intelligence and pleasures.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे
नारदनारायणसंवादे पुण्यकव्रते पतिदाने पार्वतीकृतं
श्रीकृष्णस्तोत्रकथनं नाम सप्तमोऽध्यायः॥७॥

अथाष्टमोऽध्याय:

Chapter 8

The birth of Gaṇeśa

नारायण उवाच

पार्वत्या: स्तवनं श्रुत्वा श्रीकृष्ण: करुणानिधि:।
स्वरूपं दर्शयामास सर्वादृश्यं सुदुर्लभम्॥ १॥

Nārāyaṇa said - On hearing the prayer of Pārvatī, Kṛṣṇa the ocean of mercy appeared before her, who is invisible for all and difficult to get.

स्तुत्वा देवी व्रतपरा कृष्णसंलग्नमानसा।
ददर्श तेजसां मध्ये स्वरूपं सर्वमोहनम्॥ २॥
सद्रत्नसाररचिते हीरकेण परिष्कृते।
युक्ते माणिक्यमालाभी रत्नपूर्णे मनोरमे॥ ३॥
पीतांशुकं वह्निशुद्धं वरं वंशकरं परम्।
वनमालागलं श्यामं रत्नभूषणभूषितम्॥ ४॥
किशोरवयसं चित्रवेषं वै चन्दनांकितम्।

चारुस्मितास्यमीड्यं तच्छारदेन्दुविनिन्दकम्॥५॥
मालतीमाल्यसंयुक्तं केकिपिच्छावचूडकम्।
गोपांगनापरिवृतं राधावक्षस्स्थलोज्ज्वलम्॥६॥
कोटिकन्दर्पलावण्यलीलाधाम मनोहरम्।
अतीव हृष्टं सर्वेष्टं भक्तानुग्रहकारकम्॥७॥

Goddess Pārvatī visualised the form of Kṛṣṇa in her mind devoted toward him, in the form of the lustre which was quite surprising. He was wearing a garland studded with jewels, a beautiful garland of rubies, the yellow garments purified by fire, the best of all and bestower of progeny; his throat was adorned with the garland of forest flowers, had a dark complexion, was adorned with ornaments, was clad in garments studded with gems, was of tender age, was clad in astonishing costumes decorated with sandal-paste, a beautiful serene smile on the face, putting to shame the lustre of the moon of the winter season, wearing a garland of jasmine flowers, placing the feather of a peacock on the head, surrounded by the cowherdesses, illumining by embracing Rādhā, lowering the glory of crores of gods of love, quite pleasant to look at, joyful and the one who bestowed the grace on the devotees.

दृष्ट्वा रूपं रूपवती पुत्रं तदनुरूपकम्।
मनसा वरयामास वरं संप्राप्य तत्क्षणम्॥८॥
वरं दत्त्वा वरेशस्तु यद्यन्मनसि वाञ्छितम्।
दत्त्वाभीष्टं सुरेभ्यश्च तत्तेजोऽन्तरधीयत॥९॥

At the sight of the lord, the beautiful goddess Pārvatī desired in her mind to have a son like him. She was granted the boon at the same time, Kṛṣṇa the lord of bestower of boons, was the form of lustre fulfilling the desire of all the gods and than disappeared from the same place.

कुमारं बोधयित्वा तु देवादेव्यै दिगम्बरम्।
ददुर्निरुपमं तत्र प्रहृष्टायै कृपान्विताः॥१०॥
ब्राह्मणेभ्यो ददौ दुर्गा रत्नानि विविधानि च।
सुवर्णानि च भिक्षुभ्यो बन्दिभ्यो विश्ववन्दिता॥११॥
ब्राह्मणान्भोजयामास देवान्वै पर्वतांस्तथा।
शंकरं पूजयामास चोपहारैरनुत्तमैः॥१२॥

The gods then convinced Sanatkumāra who was all merciful and returned Śiva and Pārvatī. Thereafter Durgā, the adorable wife of the lord of the universe, distributed gems among the Brāhmaṇas besides gold to the beggars and the bards. She served the presents and adored lord Śiva.

दुन्दुभिं वादयामास कारयामास मंगलम्।
सगीतं गापयामास हरिसम्बन्धि सुन्दरम्॥१३॥
व्रतं समाप्य सा दुर्गा दत्त्वा दानानि सस्मिता।
सर्वांश्च भोजयित्वा तु बुभुजे स्वामिना सह॥१४॥
ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
क्रमात्प्रदाय सर्वेभ्यो बुभुजे तेन कौतुकात्॥१५॥

The drums were beaten; the welfare songs were sung and arrangements for the devotional music were made in honour of the lord. Thus completing the *vrata* and giving away valuables in charity, Durgā served food to all with a serene smile on her face. Thereafter, she also took food herself together with Śiva.

She also served the fragrant betels with camphor to all and also herself took the same.

पयःफेननिभां शय्यां रम्यां सद्रत्नमञ्चके।
पुष्पचन्दनसंयुक्तां कस्तूरीकुंकुमान्विताम्।
रहसि स्वामिना सार्धं सुष्वाप परमेश्वरी॥१६॥

Thereafter, the supreme goddess reclined on the beautiful bed made of gems with a bed-sheet of pure white colour, quite charming, filled with flowers and sandal-paste, *kastūrī* and *kuṁkuma*, she retired to bed with Śiva.

कैलासस्यैकदेशे च रम्ये चन्दनकानने।
सुगन्धिकुसुमाढ्येन वायुना सुरभीकृते॥१७॥
भ्रमरध्वनिसंयुक्ते पुंस्कोकिलरुताश्रये।
व्यहार्षीत्सा सुरसिका तत्र तेन सहाम्बिका॥१८॥

At that point of time in a part of Kailāsa in the beautiful forest of sandal-wood, filled with fragrant flowers and a fragrant breeze, in which the hissing sound of black-wasps was being

echoed and was the only place for the cuckoo to issue its sweet notes. Ambikā went to the forest with Śiva.

रेत:पतनकाले च स विष्णुर्विष्णुमायया।
विधाय विप्ररूपं तदाजगाम रतेर्गृहम्॥ १९॥

But at the time of the falling of the semen he was influenced by Viṣṇu who reached there in the form of a Brāhmaṇa at the gate of the pleasure house.

जटावन्तं विना तैलं कुचैलं भिक्षुकं मुने।
अतीवशुक्लदशनं तृष्णया परिपीडितम्॥ २०॥

O sage, the beggar had the form of a Brāhmaṇa who had dishevelled hair on the head with torn clothes, white teeth and was upset with thirst.

अतीव कृशगात्रं च बिभ्रत्तिलकमुज्ज्वलम्।
बहुकाकुस्वरं दीनं दैन्यात्कुत्सितमूर्त्तिमत्॥ २१॥
आजुहाव महादेवमतिवृद्धोऽन्नयाचक:।
दण्डावलम्बनं कृत्वा रतिद्वारेऽतिदुर्बल:॥ २२॥

The lean and thin fellow had applied the shining *tilaka* on the head and spoke in a grief-stricken tone. He appeared in quite a miserable condition. He was desirous of food and was quite weak and old and was moving with the help of a staff. He accordingly reached the door of pleasure house and he called for lord Mahādeva.

ब्राह्मण उवाच

किं करोषि महादेव रक्ष मां शरणागतम्।
सप्तरात्रिव्रतेऽतीते पारणाकांक्षिणं क्षुधा॥ २३॥

Brāhmaṇa said - O Mahādeva, what are you doing? You protect a person like me who has come to take refuge under you. I am hungry after performing *vrata* for seven nights and feel quite disturbed. I went to have food.

किं करोषि महादेव हे तात करुणानिधे।
पश्य वृद्धं जराग्रस्तं तृषया परिपीडितम्॥ २४॥

O Mahādeva, O lord, O ocean of mercy, what are you doing? I am quite old and thirsty because of being quite weak. You better look an old person like me.

मातरुत्तिष्ठ मेऽन्नं त्वं प्रयच्छाद्य शिवं जलम्।
अनन्तरत्नोद्भवजे रक्ष मां शरणागतम्॥ २५॥

O mother, get up and give me the water of welfare besides food. O daughter of Himālaya, the abode of immense jewels, I have come to take refuge under you. You better protect me.

मातर्मातर्जगन्मातरेहिमानाहं स्थितो बहि:।
सीदामि तृषया कस्मात्स्थितायामात्ममातरि॥ २६॥

O mother of the universe, come here, I am not out of the universe, I am suffering from lack of food and water inspite of my mother remaining there."

इति काकुस्वरं श्रुत्वा शिवस्योत्तिष्ठतो मुने।
पपात वीर्यं शय्यायां न योनौ प्रकृतेस्तदा॥ २७॥

O sage thus after hearing the grief-stricken words, Śiva got up and his semen fell on the bed instead of in the womb of Durgā.

उत्तस्थौ पार्वती त्रस्ता सूक्ष्मवस्त्रं पिधाय च।
आजगाम बहिर्द्वारं पार्वत्या सह शंकर:॥ २८॥

Thereafter the terrified Pārvatī also clad herself in fine garments and accompanied Śiva up to the door.

ददर्श ब्राह्मणं दीनं जरया परिपीडितम्।
वृद्धं लुलितगात्रं च बिभ्रतं दण्डमानतम्॥ २९॥
तपस्विनमशान्तं च शुष्ककण्ठौष्ठतालुकम्।
कुर्वन्तं परया भक्त्या प्रणामं स्तवनं तयो:॥ ३०॥
श्रुत्वा तद्वचनं तत्र नीलकण्ठ: सुधोपमम्।
उवाच परया प्रीत्या प्रसन्नस्तं प्रहस्य च॥ ३१॥

Śiva looked at the Brāhmaṇa who was quite poor, old and disturbed. His body was trembling. He was an ascetic disturbed and could walk bending his back with the help of the staff. His throat, neck and tongue were dried up and inspite of that he was bowing in reverence with great devotion offering prayers.

The blue throated Śiva, listening to his nectar-like words, spoke to him smilingly.

शंकर उवाच

गृहं ते कुत्र विप्रर्षे वद वेदविदां वर।

किन्नाम भवत: क्षिप्रं ज्ञातुमिच्छामि साम्प्रतम्॥ ३२॥

Śiva said - O Brāhmaṇa, O best of those well-versed in the Vedas, where do you live? What is your name? You tell me.

पार्वत्युवाच

आगतोऽसि कुतो विप्र मम भाग्यादुपस्थित:।

अद्य मे सफलं जन्म ब्राह्मणो मद्गृहेऽतिथि:॥ ३३॥

Pārvatī said - O Brāhmaṇa, you have arrived here because of my fortune. Where from have you arrived, my life has been successful today, a Brāhmaṇa has arrived here as a guest.

अतिथि: पूजितो येन त्रिजगत्तेन पूजितम्।

तत्रैवाधिष्ठिता देवा ब्राह्मणा गुरवो द्विज॥ ३४॥

O Brāhmaṇa, the one who adores the guest he himself adores in the three worlds, the gods, Brāhmaṇas and the teachers at the same place.

तीर्थान्यतिथिपादेषु शश्वत्तिष्ठन्ति।

तत्पादधौततोयेन मिश्रितानि लभेद्गृही॥ ३५॥

The sacred places reside in the feet of the guest, a householder by washing his feet achieves the merit of receiving the water of holy places.

स स्नात: सर्वतीर्थेषु सर्वयज्ञेषु दीक्षित:।

अतिथि: पूजितो येन स्वात्मशक्त्या यथोचितम्॥ ३६॥

Therefore, the one who adores the guest, according to his own competence, gets the merit of bathing in all the holy places and receives the *dīkṣā* of all the *yajñas*.

महादानानि सर्वाणि कृतानि तेन भूतले।

अतिथि: पूजितो येन भारते भक्तिपूर्वकम्॥ ३७॥

He is taken to have performed all the great charities on earth. The one who adores the guest with devotion,

नानाप्रकारपुण्यानि वेदोक्तानि च यानि वै।

अन्ये चातिथिसेवाया: कलां नार्हन्ति षोडशीम्॥ ३८॥

All the merits described in the Vedas do not compare even one sixteenth part of the merit of adoring the guest.

अपूजितोऽतिथिर्यस्य भवनाद्विनिवर्तते।

पितृदेवाग्नय: पश्चाद्गुरवो यान्त्यपूजिता:॥ ३९॥

यानि कानि च पापानि ब्रह्महत्यादिकानि च।

तानि सर्वाणि लभते नाभ्यर्च्यातिथिमीप्सितम्॥ ४०॥

Therefore if a guest goes away from a house without adoration, his manes, gods, Agni and even teacher meet with disrespect and leave that place.

He who does not adore the desired guest, attracts the sin of *Brahmahatyā*.

ब्राह्मण उवाच

जानासि वेदान्वेदज्ञे वेदोक्तं कुरु पूजनम्।

क्षुत्तृड्भ्यां पीडितो मातर्वचनं च श्रुतौ श्रुतम्॥ ४१॥

व्याधियुक्तो निराहारो यदा वानशनव्रती।

मनोरथेनोपहारं भोक्तुमिच्छति मानव:॥ ४२॥

Brāhmaṇa said - O well-versed in the Vedas, you are well aware of the Vedic practices; therefore you perform the *pūjā* as prescribed in the Vedas. O mother, I am suffering because of hunger and thirst. I have heard in the Vedas that the one who suffers from ailment, is hungry or resorts to fasting, decides to have things of his own liking.

पार्वत्युवाच

भोक्तुमिच्छसि किं विप्र त्रैलोक्ये च सुदुर्लभम्।

दास्यामि भोक्तुं त्वामद्य मज्जन्म सफलं कुरु॥ ४३॥

Pārvatī said - O Brāhmaṇa, what would you like to eat? I will serve you anything which is difficult to get in the three worlds. I can serve you the same food. Let my life meet with success.

ब्राह्मण उवाच

व्रते सुव्रतया सर्वमुपहारं समाहृतम्.

नानाविधं मिष्टमिष्टं भोक्तुं श्रुत्वा समागत:॥ ४४॥

Brāhmaṇa said - O chaste lady, I have heard that for performing the *vrata* you have collected

all types of the best of food. I have therefore arrived here to consume various types of sweets.

सुव्रते तव पुत्रोऽहमग्रे मां पूजयिष्यसि।

दत्त्वा मिष्टानि वस्तूनि त्रैलोक्ये दुर्लभानि च॥४५॥

O chaste lady, I am like your son, you adore me after giving away the sweets which are difficult to get in the three worlds.

ताता: पञ्चविधा: प्रोक्ता मातरो विविधा: स्मृता:।

पुत्र: पञ्चविध: साध्वि कथितो वेदवादिभि:॥४६॥

O ascetic lady, there are five types of fathers described in the scriptures and the number of mothers is innumerable . The sons however, are of five types. This has been ordained in the Vedas

विद्यादातान्नदाता च भयत्राता च जन्मद:।

कन्यादाता च वेदोक्ता नराणां पितर: स्मृता:॥४७॥

The one who imparts knowledge, the giver of food, the one who protects others from danger, the one who gives birth and the one who gives away the daughter are the five types of fathers described in the Vedas.

गुरुपत्नी गर्भधात्री स्तनदात्री पितु: स्वसा।

स्वसा मातु: सपत्नी च पुत्रभार्यान्नदायिका॥४८॥

The list of mothers includes the wife of the teacher, the one who carries a child in the womb, the one who feeds with breast milk her child, the sister of the father, the sister of the mother, the step-mother, the wife of the son and the one who gives away food are called to be the mothers in the universe.

भृत्य: शिष्यश्च पोष्यश्च वीर्य्यज: शरणागत:।

धर्मपुत्राश्च चत्वारो वीर्य्यजो धनभागिति॥४९॥

क्षुत्तृडभ्या पीडितो मातर्वृद्धोऽहं शरणागत:।

साम्प्रतं तव बन्ध्याया अनाथ: पुत्र एव च॥५०॥

There are five types of sons described in the scriptures which include the servant, the pupil, one who is brought up or adopted and the one who is born of one's own semen and the one who arrives to take refuge. Out of these, four are as called *Dharma-putras* and the one who is born of one's own semen, he inherits the property and riches. O mother, I am suffering from hunger and thirst, am quite old and have come to take refuge with you. Currently, I am an orphan son of a barren lady like you.

पिष्टकं परमान्नं च सुपक्क ानि फलानि च।

नानाविधानि पिष्टानि कालदेशोद्भवानि च॥५१॥

पक्क ान्नं स्वस्तिकं क्षीरमिक्षुमिक्षुविकारजम्।

घृतं दधि च शाल्यन्नं घृतपक्कं च व्यञ्जनम्॥५२॥

लड्डुकानि तिलानां च मिष्टान्नै: सगुडानि च।

ममाज्ञातानि वस्तूनि सुधया तुल्यकानि च॥५३॥

ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।

चलं सुनिर्म्मलं स्वादु द्रव्याण्येतानि वासितम्॥५४॥

द्रव्याणि यानि भुक्त्या मे चारु लम्बोदरं भवेत्।

अनन्तरत्नोद्भवजे तानि मह्यं प्रदास्यसि॥५५॥

You give me the fried round flour cakes, *pāyasam*, ripe fruit, many stuffs made of flour, stuffs made according to the time and the place, ripe cereals, *svastika*, milk, juice of sugar-cane and the stuffs made of it, besides *ghee*, curd boiled rice, the stuffs made or fried in *ghee*, the balls of sea-same, sweets of *guḍa* and all other stuffs which are unknown to me besides the sweets which are delicious like nectar and fragrant like camphor, in addition to the best of betels and spotless, clean and tasteful water. O daughter of the mountain, you make all these things available to me by eating which I should become a person with protruding belly.

स्वामी ते त्रिजगत्कर्ता प्रदाता सर्वसम्पदाम्।

महालक्ष्मीस्वरूपा त्वं सर्वैश्वर्य्यप्रदायिनी॥५६॥

Your husband happens to be the lord of the three worlds and the creator of the three worlds, bestower of all the riches and you are yourself Mahālakṣmī who can bestow all the fortunes.

रत्नसिंहासनं रम्यममूल्यं रत्नभूषणम्।

वह्निशुद्धांशुकं चारु प्रदास्यसि सुदुर्लभम्॥५७॥

सुदुर्लभं हरेर्मन्त्रं हरौ भक्तिं दृढा सति।

हरिप्रिया हरे: शक्तिस्त्वमेव सर्वदा स्थिता॥५८॥

You bestow on me the firm devotion of the lord Hari together with a beautiful gem-studded lion-throne, ornaments studded with gems and invaluable garments purified by fire, the *mantra* of the god which is difficult to get, because you are the beloved of the lord and always remain there as his *śakti*.

ज्ञानं मृत्युञ्जयं नाम दातृशक्ति सुखप्रदाम्।
सर्वसिद्धं च किं मातरदेयं स्वसुताय च॥५९॥
मनः सुनिर्मलं कृत्वा धर्मे तपसि सन्ततम्.
श्रेष्ठो सर्वं करिष्यामि न कामे जन्महेतुके॥६०॥

You also give me the knowledge of overcoming death because you are the one who provides pleasure and all the *siddhis*. O mother, you can give everything to your son. O best of the ladies, I shall devote myself to *dharma* and *tapas* purifying my mind but I shall never enslave myself with worldly desires.

स्वकामात्कुरुते कर्म कर्मणो भोग एव च।
भोगौ शुभाशुभौ ज्ञेयौ तौ हेतू सुखदुःखयोः॥६१॥

One performs one's deeds according to his desire and also has to face the result of the same. One has to face the reward of his deeds which are good as well as bad and result in pleasure and pain.

दुःखं न कस्माद्भवति सुखं वा जगदम्बिके।
सर्वं स्वकर्मणो भोगस्तेन तद्विरतो बुधः॥६२॥

O goddess, one neither gets pain from anyone nor pleasure. Whatever one has to face is the result of one's own deeds, therefore the learned people always remain unconcerned with the desire.

कर्म निर्मूलयन्त्येव सन्तो हि सततं मुदा।
हरिभावनबुद्ध्या तत्तपसा भक्तसङ्गतः॥६३॥

One who adores the lord with his utmost intelligence and *tapas*, gets pleased after coming into contact with the devotees of the lord which ultimately results in removing all the *karmas*.

इन्द्रियद्रव्यसंयोगसुखं विध्वंसनावधि।
हरिसंलापरूपं च सुखं तत्सर्वकालिकम्॥६४॥

Because the pleasure derived out of the combination of the pleasure of the organs of senses is short lived and the pleasure of the reciting of the name of the lord always remains present at all the times.

हरिस्मरणशीलानां नायुर्याति सतां सती।
न तेषामीश्वरः कालो न च मृत्युञ्जयो ध्रुवम्॥६५॥

O chaste lady, the life of those who recite the name of the lord never gets wasted, the time cannot overpower them nor can lord Śiva do so.

चिरं जीवन्ति ते भक्ता भारते चिरजीविनः।
सर्वसिद्धिं च विज्ञाय स्वच्छन्दं सर्वगामिनः॥६६॥

In the land of Bhārata, the devotees of the lord always have a long life and they achieved all the success and move about in all the places independently.

जातिस्मरा हरेर्भक्ता जानते कोटिजन्मनः।
कथयन्ति कथां जन्म लभन्ते स्वेच्छया मुदा॥६७॥

The devotees of the lord preserve the memory in earlier births; therefore they are well aware of the happening of crores of births who continue narrating these stories and they are reborn pleasantly according to their own wishes.

परं पुनन्ति ते पूतास्तीर्थानि स्वीयलीलया।
पुण्यक्षेत्रेऽत्र सेवायै परार्थं च भ्रमन्ति ते॥६८॥

They are always pure at heart and by their performance they purify even the sacred places where they go on roaming about to serve others.

वैष्णवानां पदस्पर्शात्सद्यः पूता वसुन्धरा।
कालं गोदेहमात्रं तु तीर्थे यत्र वसन्ति ते॥६९॥
गुरोरास्याद्विष्णुमन्त्रः श्रुतौ यस्य प्रविशति॥
तं वैष्णवं तीर्थपूतं प्रवदन्ति पुराविदः॥७०॥

In a sacred place where the Vaiṣṇavas stay up to the evening, the land gets purified with the very touch of their feet because a person in whose ear the *mantra* of lord Viṣṇu enters from the mouth of the teacher, the people well-versed in the ancient scriptures consider him to be as sacred as a holy place.

पुरुषाणां शतं पूर्वमुद्धरन्ति शतं परम्।
लीलया भारते भक्त्या सोदरान्मातरं तथा॥७१॥
मातामहानां पुरुषान्दश पूर्वान्दशापरान्।
मातुः प्रसूमुद्धरन्ति दारुणाद्यमताडनात्॥७२॥

The devotees in the land of Bhārata redeemed a hundred generations of their ancestors and a hundred coming generations without much effort. Similarly the brothers, the mother, maternal grandfather and ancestors, of ten generations are redeemed together with the ten generations of the maternal grand mother.

भक्तदर्शनमाश्लेषं मानवाः प्राप्नुवन्ति ये।
ते याताः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षिताः॥७३॥
न लिप्ताः पातकैर्भक्ताः सन्ततं हरिमानसाः।
यथाऽग्नयः सर्वभक्ष्या यथा द्रव्येषु वायवः॥७४॥

Those of the people who had an audience with the devotees or embraced them, earn the merit of all the holy places and receive *dīkṣā* of all the *yajñas*. The devotees who always remain engrossed in the devotion of the lord and never get involved in any of the sins which are like fire which consumes everything but the wind remain unaffected by it.

त्रिकोटिजन्मनामन्ते प्राप्नोति जन्म मानवम्।
प्राप्नोति भक्तसंगं स मानुषे कोटिजन्मतः॥७५॥
भक्तसङ्गाद्भवेद्भक्तेरङ्कुरो जीविनः सती।
अभक्तदर्शनादेव स च प्राप्नोति शुष्कताम्॥७६॥

One gets the human birth after three crores of births and after having crores of births, a human being comes across the company of the devotees. O chaste lady, by coming across the devotees, the seed of devotion is sprouted which dries up at the sight of unbelievers.

पुनः प्रफुल्लतां याति वैष्णवालापमात्रतः।
अंकुरश्चाविनाशी च वर्धते प्रतिजन्मनि॥७७॥

But it blossoms again after conversation with Vaiṣṇavas because only such of the sprouting remains intact and grows in every birth.

तत्तरोर्वर्द्धमानस्य हरिदास्यं फलं सति।
परिणामे भक्तिपाके पार्षदश्च भवेद्धरेः॥७८॥
महति प्रलये नाशो न भवेत्तस्य निश्चितम्।
सर्वसृष्टेश्च संहारे ब्रह्मलोकस्य वेधसः॥७९॥

O chaste lady, when this tree grows up a person achieves the slavehood of the lord and thereafter when the devotion is placed on firm footings, he becomes the courtier of the lord. Then such a person survives at the time of great dissolution when even Brahmā and the entire globe vanishes. This is definite.

तस्मान्नारायणे भक्तिं देहि मामम्बिके सदा।
न भवेद्विष्णुभक्तिश्च विष्णुमाये त्वया विना॥८०॥

O mother, therefore you bestow on earth always the devotion of the lord. O illusion of Viṣṇu, without your grace one cannot achieve the devotion of the lord.

द्व्रतं लोकशिक्षार्थं तत्रपस्तव पूजनम्।
सर्वेषां फलदात्री त्वं नित्यरूपा सनातनी॥८१॥

People adore you or perform your *tapas, vrata* or *pūjā* for the sake of education, because you are the one who bestows the reward on all the people. Besides, you are everlasting and eternal.

गणेशरूपः श्रीकृष्णः कल्पे कल्पे तवात्मजः।
त्वत्क्रोडमागतः क्षिप्रमित्युक्त्वाऽन्तरधीयत॥८२॥
कृत्वान्तर्धानमीशश्च बालरूपं विधाय सः।
जगाम पार्वतीतल्पं मन्दिराभ्यन्तरस्थितम्॥८३॥
तल्पस्थे शिववीर्ये च मिश्रितः स बभूव ह।
ददर्श गेहशिखरं प्रसूते बालके यथा॥८४॥

In every *kalpa* lord Kṛṣṇa happens to be your son in the form of Gaṇeśa and he is shortly coming in your lap. Thus speaking the Brāhmaṇa disappeared from the scene. After disappearing from the scene the lord changed himself into the form of a child and he entered the bed of Pārvatī and was soaked in the semen of Śiva and he started looking like a just born infant and started looking at the peak of the palace.

शुद्धचम्पकवर्णाभः कोटिचन्द्रसमप्रभः।
सुखदृश्यः सर्वजनैश्चक्षूरश्मिविवर्द्धकः॥८५॥

अतीव सुन्दरतनुः कामदेवविमोहनः।
मुखं निरुपमं बिभ्रच्छारदेन्दुविनिन्दकम्॥८६॥
सुन्दरे लोचने बिभ्रच्चारुपद्मविनिन्दके।
ओष्ठाधरपुटं बिभ्रत्पक्व बिम्बविनिन्दकम्॥८७॥
कपालं च कपोलं च परमं सुमनोहरम्।
नासाग्रं रुचिरं बिभ्रद्वीन्द्रचञ्चुविनिन्दकम्॥८८॥
त्रैलोक्ये वै निरुपमं सर्वांग बिभ्रदुत्तमम्।
शयानः शयने रम्ये प्रेरयन्हस्तपादकम्॥८९॥

He had the complexion of pure jasmine flower, the lustre of crores of moons, pleasant to look at by all, the one who increases the eye-sight, having extremely beautiful body which could put even the god of love in fallacy and had the face of the shining moon of the winter season. Both his eyes were beautiful and could put the lotus to shame. His beautiful lips could put the ripe wood-apple to shame; he had quite charming cheeks and his head and his nose could put the beak of the parrot to shame. Thus he was having beautiful limbs and was moving his hands and feet on the bed.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणेशखण्डे
नारदनारायणसंवादे गणेशोत्पत्तिवर्णनं नामाष्टमोऽध्यायः॥८॥

अथ नवमोऽध्याय:

Chapter 9

Sight of child Gaṇeśa

नारायण उवाच

हरौ तिरोहिते शर्वाणी दुर्गा शंकरस्तदा।
ब्राह्मणान्वेषणं कृत्वा बभ्राम परितो मुने॥ १॥

Nārāyaṇa said - O sage, after the disappearance of the lord from the scene, both Durgā and Śiva went in search of the Brāhmaṇa in all directions.

पार्वत्युउवाच

अये विप्रेन्द्रातिवृद्ध क्व गतोऽसि क्षुधातुर:।
हे तात दर्शनं देहि प्राणान्वै रक्ष मे विभो॥ २॥

शिव शीघ्रं समुत्तिष्ठ ब्राह्मणान्वेषणं कुरु।
क्षणमुन्मनसोरेष गत: प्रत्यक्षमावयो:॥ ३॥

अगृहीत्वा गृहात्पूजां गृहिणोऽतिथिरीश्वर:।
यदि याति क्षुधार्तश्च तस्य किं जीवनं वृथा॥ ४॥

Pārvatī said - O extremely old Brāhmaṇa, you were quite hungry; where have you gone? O father, O illustrious one, you appear before me and save my life. O Śiva, get up at once and search for the Brāhmaṇa. He appeared before us for a moment only. O lord, the householder from whose house a hungry and thirsty guest goes away without adoration, the life of the same house-holder becomes of no consequence.

पितरस्तत्र गृह्णन्ति पिण्डदानं च तर्पणम्।
तस्याहुतिं न गृह्णाति वह्नि: पुष्पं जलं सुरा:॥ ५॥

Because the manes do not accept the offering the *piṇḍas* and offerings made in fire from his hands. The gods also do not accept the flower and water offered from his hand.

हव्यं पुष्पं जलं द्रव्यमशुचेश्च सुरासमम्।
अमेध्यसदृश: पिण्ड: स्पर्शनं पुण्यनाशनम्॥ ६॥

एतस्मिन्नन्तरे तत्र वाग् बभूवाशरीरिणी।
कैवल्ययुक्ता सा दुर्गा तां शुश्राव शुचातुरा॥ ७॥

शान्ता भव जगन्मातस्स्वसुतं पश्य मन्दिरे।
कृष्णं गोलोकनाथं तं परिपूर्णतमं परम्॥ ८॥

He performing of *yajña* offering of flowers, water and other articles become impure beside the *piṇḍas*. The merits vanish with the touch of such a person. In the meantime a divine voice was heard from the sky when Durgā was feeling immensely grieved. It said, "O mother of the universe, be peaceful." You go to your son who is the lord of *Goloka* and is the form of lord Kṛṣṇa completely and who happens to be the best of the humans.

सुपुण्यकव्रततरो: फलरूपं सनातनम्।
यत्तेजो योगिन: शश्वद्धयायन्ति सन्ततं मुदा॥ ९॥

He happens to be the result of the *Supuṇyaka-vrata* performed by you and whom the great

yogīs meditate upon always with a pleasant mind.

ध्यायन्ति वैष्णवा देवा ब्रह्मविष्णुशिवादय:।

यस्य पूज्यस्य सर्वाग्रे कल्पे कल्पे च पूजनम्॥ १०॥

He is the one who is adored first by the gods like Brahmā, Viṣṇu, Śiva and Vaiṣṇava gods in every *kalpa*.

यस्य स्मरणमात्रेण सर्वविघ्नो विनश्यति।

पुण्यराशिस्वरूपं च स्वसुतं पश्य मन्दिरे॥ ११॥

कल्पे कल्पे ध्यायसि यं ज्योतिरूपं सनातनम्।

पश्य त्वं मुक्तिदं पुत्रं भक्तानुग्रहविग्रहम्॥ १२॥

With the mere reciting of whose names all the obstructions disappear. You go to your abode and find your virtuous son, who has taken to the human form, showing his grace on the devotees.

तव वाञ्छापूर्णबीजं तप:कल्पतरो: फलम्।

सुन्दरं स्वसुतं पश्य कोटिकन्दर्पनिन्दकम्॥ १३॥

He is the seed for the fulfilling of your desire and is the fruit of the *kalpavṛkṣa* as a result of your *tapas*. You look at the beautiful son who surpasses the beauty of the crores of the gods of love.

नायं विप्र: क्षुधार्तश्च विप्ररूपी जनार्दन:।

किं वा विलापं कुरुषे क्व वा वृद्ध: क्व चातिथि:

सरस्वती त्वेवमुक्त्वा विरराम च नारद॥ १४॥

He was not a hungry or a thirsty Brāhmaṇa but was lord Janārdana turned as a Brāhmaṇa. Therefore why are you lamenting? Where is the old man and where is the guest?" O Nārada, thus speaking the eternal voice was over.

त्रस्ता श्रुत्वाकाशवाणीं जगाम स्वालयं सती।

ददर्श बालं पर्य्यङ्के शयानं सस्मितं मुदा॥ १५॥

पश्यन्तं गेहशिखरं शतचन्द्रसमप्रभम्।

स्वप्रभापटलेनैव द्योतयन्तं महीतलम्॥ १६॥

The terrified goddess Durgā listening to the divine voice from the sky rushed to her house and saw an infant placed on her bed, wearing a smile on his face. He was looking at the vase at the top of the house and was having the lustre of hundreds of moons. He was illuminating the earth with his lustre.

कुर्वन्तं भ्रमणं तल्पे पश्यन्तं स्वेच्छया मुदा।

उमेति शब्दं कुर्वन्तं रुदन्तं तं स्तनार्थिनम्॥ १७॥

He was rolling over the bed delightfully and was looking everywhere at will. He then started crying for sucking milk.

दृष्ट्वा तदद्भुतं रूपं त्रस्ता शंकरसन्निधिम्।

गत्वा सोवाच गिरिशं सर्वमङ्गलमङ्गला॥ १८॥

While crying, he uttered the word *Umā*. Gaurī who bestows welfare to all, saw the infant with astonishing beauty and went to lord Śiva and then spoke to him.

पार्वत्युवाच

गृहमागच्छ सर्वेश तपसां फलदायकम्।

कल्पे कल्पे ध्यायसि यं तं पश्यागत्य मन्दिरम्॥ १९॥

Pārvatī said - O lord of all, you come home and find the one who bestows the reward of the *tapas* in all the *kalpas* and find him there.

शीघ्रं पुत्रमुखं पश्य पुण्यबीजं महोत्सवम्।

पुन्नामनरकत्राणकारणं भवतारणम्॥ २०॥

Soon you will see the face of your son, who is the cause of merit, the great festival and protects from the hell named *Puṁnāma*; he is the one who can redeem us from the ocean of the universe.

स्नानं च सर्वतीर्थेषु सर्वयज्ञेषु दीक्षणम्।

पुत्रसंदर्शनस्यास्य कलां नार्हति षोडशीम्॥ २१॥

The merit one earns by taking a bath in all the holy places of *dīkṣā* for all the *yajñas*, will not compare even the one sixteenth ray of the glory of the son.

सर्वदानेन यत्पुण्यं क्ष्माप्रदक्षिणतश्च यत्।

पुत्रदर्शनपुण्यस्य कलां नार्हति षोडशीम्॥ २२॥

The merit one earns by giving away everything in charity or by taking a bath in all the holy places does not compare even the sixteenth part of the merit earned by looking at the face of a son.

सर्वैस्तपोभिर्यत्पुण्यं यदेवानशनैर्व्रतैः।

सत्पुत्रोद्भवपुण्यस्य कलां नार्हति षोडशीम्॥२३॥

The merit one earns by performing all the *tapas, vratas* and fasting does not compare with the merit one earns by looking at the face of a son.

यद्विप्रभोजनैः पुण्यं यदेव सुरसेवनैः।

सत्पुत्रप्राप्तिपुण्यस्य कलां नार्हति षोडशीम्॥२४॥

पार्वत्या वचनं श्रुत्वा शिवः संहृष्टमानसः।

आजगाम स्वभवनं क्षिप्रं वै कान्तया सह॥२५॥

ददर्श तल्पे स्वसुतं तप्तकाञ्चनसन्निभम्।

हृदयस्थं च यद्रूपं तदेवातिमनोहरम्॥२६॥

The merit one earns by feeding the Brāhmaṇa and serving the gods does not compare even the sixteenth part of the merit one earns by looking at the face of the son. Śiva felt delighted and thereafter he went to the inner apartment with his wife and found the child having a fair complexion like gold who was quite pleasant to look at.

दुर्गा तल्पात्समादाय कृत्वा वक्षसि तं सुतम्

चुचुम्बानन्दजलधौ निमग्ना सेत्युवाच तम्॥२७॥

संप्राप्यामूल्यरत्नं त्वां पूर्णमेव सनातनम्।

यथा मनो दरिद्रस्य सहसा प्राप्य सद्धनम्॥२८॥

Goddess Durgā lifted up the son from the bed and took him in her arms. She was filled with ecstasy and kissed him. Thereafter she said, "As a mind of pauper is delighted at the sudden receiving of immense riches, similarly I have achieved a gem like you." You are completely eternal.

कान्ते सुचिरमायाते प्रोषिते योषितो यथा।

मानसं परिपूर्णं च बभूव च तथा मम॥२९॥

As a wife derives pleasure after the arrival of her husband from some other country after staying there, similarly my mind has been delighted.

सुचिरं गतमायान्तमेकपुत्रा यथा सुतम्।

दृष्ट्वा तुष्टा यथा वत्स तथाहमपि साम्प्रतम्॥३०॥

सद्रत्नं सुचिरं भ्रष्टं प्राप्य दृष्टो यथा जनः।

अनावृष्टौ सुवृष्टिं च संप्राप्याहं तथा सुतम्॥३१॥

As a mother feels delighted on the arrival of her son after a long time, similarly I feel immensely happy; as one gets suddenly the gem which was lost long back or a rainfall after a prolonged drought delights the people, similarly I have been delighted at the arrival of the son.

यथा सुचिरमन्धानां स्थितानां च निराश्रये।

चक्षुस्सुनिर्मलं प्राप्य मनः पूर्णं तथैव मे॥३२॥

The pleasure a blind man obtains when he gets back his eye-sight, the same type of pleasure I have got by getting the son.

दुस्तरे सागरे घोरे पतितस्य च संकटे।

अनौकस्य प्राप्य नौकां मनः पूर्णं तथा मम॥३३॥

As a man who is thrown into the difficult ocean without a support or a boat and during the time of misery if one gets a boat, the pleasure he derives can be compared with that of my pleasure.

तृष्णया शुष्ककण्ठानां सुचिराच्च सुशीतलम्।

सुवासितं जलं प्राप्य मनः पूर्णं तथा मम॥३४॥

A person whose throat is dried up due to thirst for long and he is delighted suddenly on receiving the cool and fragrant water, his mind is thus filled with pleasure, similarly my mind is feeling pleased.

दावाग्निपतितानां च स्थितानां च निराश्रये।

निरग्निमाश्रयं प्राप्य मनः पूर्णं तथा मम॥३५॥

A person who is surrounded by a forest fire all round and is suddenly rescued, the pleasure he derives in such an eventuality is comparable to my present pleasure.

चिरं बुभुक्षितानां च व्रतोपोषणकारिणाम्॥

सदन्नं पुरतो दृष्ट्वा मनः०॥३६॥

A person who suffers because of performing *vrata* for a long time and remains without food and water but finds the delicious food before him is pleased, similarly my mind is also feeling pleasure.

इत्युक्त्वा पार्वती तत्र कोडे कृत्वा स्वबालकम्।
प्रीत्या स्तनं ददौ तस्मै परमानन्दमानसा॥ ३७॥
क्रोडे चकार भगवान्बालकं हृष्टमानसः।
चुचुम्ब गण्डे वेदोक्तं युयुजे चाशिषं मुदा॥ ३८॥

Thus speaking Pārvatī carrying the child in her lap, fed him from her breasts. Thereafter Śiva too held the child in his lap and delightfully kissed him, blessing him at the same time according to the Vedic rites.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपति खण्डे नारदनारायणसंवादे बालगणेशदर्शनं नाम नवमोऽध्यायः॥ ९॥

अथ दशमोऽध्यायः

Chapter 10

Festivity at the Birth of Gaṇeśa

नारायण उवाच

तौ दम्पती बहिर्गत्वा पुत्रमङ्गलहेतवे।

विविधानि च रत्नानि द्विजेभ्यो ददतुर्मुदा॥ १॥

Nārāyaṇa said - The divine couple came at the door and distributed several gems to the Brāhmaṇas in charity.

बन्दिभ्यो भिक्षुकेभ्यश्च दानानि विविधानि च।

नानाविधानि वाद्यानि वादयामास शङ्करः॥ २॥

हिमालयश्च रत्नानां ददौ लक्षं द्विजातये।

सहस्रं च गजेन्द्राणामश्वानां च त्रिलक्षकम्॥ ३॥

दशलक्षं गवां चैव पञ्चलक्षं सुवर्णकम्।

मुक्तामाणिक्यरत्नानि मणिश्रेष्ठानि यानि च॥ ४॥

अन्यान्यपि च दानानि वस्त्राण्याभरणानि च।

सर्वाण्यमूल्यरत्नानि क्षीरोदोत्पत्तिकानि च॥ ५॥

ब्राह्मणेभ्यो ददौ विष्णुः कौस्तुभं कौतुकान्वितः।

ब्रह्मा विशिष्टदानानि विप्राणां वाञ्छितानि च।

सुदुर्लभानि सृष्टौ च ब्राह्मणेभ्यो ददौ मुदा॥ ६॥

For the welfare of the child, the bards and beggars were also given various types of riches in charity. Śiva then made several musical instruments to be played upon. Himālaya distributed a lakh of gems in charity besides hundreds of elephants, three lakhs of horses, ten lakhs of gold coins, besides jewels, rubies, gems and several other precious stones, in addition to beautiful garments, ornaments, gems recovered from the ocean of milk and several other articles in charity. Viṣṇu on the other hand playfully gave away the *kaustubha* gem to the Brāhmaṇas. Brahmā on the other hand getting pleased gave away in charity to the Brāhmaṇas their desired things, which were difficult to get in the universe.

धर्मः सूर्य्यश्च शक्रश्च देवाश्च मुनयस्तथा।

गन्धर्वाः पर्वता ददुर्दानं क्रमेण च॥ ७॥

Thus Dharma, Sūrya and Indra besides other gods, the sages, Gandharvas, the mountains and the goddesses also have given away in charities to the Brāhmaṇas.

तापसानां सहस्राणि रुचकानां शतानि च।

शतानि गन्धसाराणां मणीन्द्राणां च नारद॥ ८॥

माणिक्यानां सहस्राणि रत्नानां च शतानि च।

शतानि कौस्तुभानां च हीरकाणां शतानि च॥

हरिद्वर्णमणीन्द्राणां सहस्राणि मुदान्विताः॥ ९॥

गवां रत्नानि लक्षाणि गजरत्नसहस्रकम्।

अमूल्यान्यश्वरत्नानि श्वेतवर्णानि कौतुकात्॥ १०॥

शतलक्षं सुवर्णानां वह्निशुद्धांशुकानि च।

ब्रह्मणेभ्यो ददौ ब्रह्मा तत्र क्षीरोदधिर्मुदा॥ ११॥

हारं चामूल्यरत्नानां त्रिषु लोकेषु दुर्लभम्।

अतीव निर्मलं सारं सूर्यभानुविनिन्दकम्॥ १२॥

परिष्कृतं च माणिक्यैर्हीरकैश्च विराजितम्।

रम्यं कौस्तुभमध्यस्थं ददौ देवी सरस्वती॥ १३॥

त्रैलोक्यसारं हारं च सद्रत्नगणनिर्मितम्।

भूषणानि च सर्वाणि सा सावित्री ददौ मुदा॥ १४॥

Brahmā also gave away in charity thousands of jewels, a hundred gems, a hundred *kaustubha* gems, a hundred rubies, a thousand sapphires, a lakh of cows, a lakh of gems, a thousand elephants of the best quality, the invaluable white horses, a hundred lakhs of gold coins and the

garments sanctified by the fire. The ocean gave away the garland of gems which was difficult to get in the three worlds, spotless, solid ornaments which put the ray of the sun to shame and were studded with gem and jewels having the *kaustubha* gem in the centre. The goddess Sarasvatī gave away in charity the garland which was the essence of the universe and was made of the best of gems. Sāvitrī gave away all the ornaments.

लक्षं सुवर्णलोष्टानां धनानि विविधानि च।
शतान्यमूल्यरत्नानां कुबेरश्च ददौ मुदा।। १५।।

Kubera delightfully gave away a lakh of gold coins besides several riches and invaluable gems in charity.

दादानि दत्त्वा विप्रेभ्यस्ते सर्वे ददृशुः शिशुम्।
परमानन्दसंयुक्ताः शिवपुत्रोत्सवे मुने।। १६।।

O sage, in the festivity of the birth of the son of Śiva, all the gods were filled with delight and had a look at the child.

भारं वोढुमशक्ताश्च ब्राह्मणा बन्दिनस्तथा।
स्थायं स्थायं च गच्छन्तो धनानि पथि कातराः।। १७।।

At that point of time the Brāhmaṇas and the bards were walking quite slowly because of the heavy load of charities carried by them.

कथयन्ति कथाः सर्वे विश्रान्ताः पूर्वदायिनाम्।
वृद्धाः शृणवन्ति मुदिता युवानो भिक्षुका मुने।। १८।।

O sage, those people while taking rest were also talking about the earlier people who gave away charities and all the old, the young and the beggars were listening to them attentively.

विष्णुः प्रमुदितस्तत्र वादयामास दुन्दुभिम्।
संगीतं गापयामास कारयामास नर्तनम्।। १९।।
वेदांश्च पाठयामास पुराणानि च नारद।
मुनीन्द्रानानयामास पूजयामास तान्मुदा।। २०।।
आशिषं दापयामास कारयामास मङ्गलम्।
सार्धं देवैश्च देवीभिर्ददौ तस्मै शुभाशिषः।। २१।।

O Nārada, Viṣṇu got delighted and he made the drums to be beaten, besides music and dance to continue. The Vedas and *Purāṇas* were recited, the *pūjās* were performed by inviting the sages and all the gods blessed the child. Thereafter the gods and the goddesses also offered their blessings to the child.

विष्णुरुवाच

शिवेन तुल्यं ज्ञानं ते परमायुश्च बालक।
पराक्रमे मया तुल्यः सर्वसिद्धीश्वरो भव।। २२।।

Viṣṇu said - O child, you may acquire knowledge like Śiva and have a long life. You should have the prowess like me and you should be lord of all success.

ब्रह्मोवाच

यशसा ते जगत्पूर्णं सर्वपूज्यो भवाचिरम्।
सर्वेषा पुरतः पूजा भवत्वतिसुदुर्लभा।। २३।।

Brahmā said - Your glory should spread over the entire universe. Soon you will be adorable by all and you will be adored first of all.

धर्म उवाच

मया तुल्यः सुधर्मिष्ठो भवान्भवतु दुर्लभः।
सर्वज्ञश्च दयायुक्तो हरिभक्तो हरेः समः।। २४।।

Dharma said - You will be quite a noble person like me besides becoming all knowledgeable, compassionate, devoted to Hari and like the lord.

महादेव उवाच

दाता भव मया तुल्यो हरिभक्तश्च बुद्धिमान्।
विद्यावान्पुण्यवाञ्छान्तो दान्तश्च प्राणवल्लभ।। २५।।

Mahādeva said - O son, you are dearer to me than my life. You should perform charities like me, be devoted to Hari, possess great intelligence and be an intellectual, meritorious, peaceful and subjugate your enemies.

लक्ष्मीरुवाच

मम स्थितिश्च गेहे ते देहे भवतु शाश्वती।
पतिव्रता मया तुल्या शान्ता कान्ता मनोहरा।। २६।।

सरस्वत्युवाच

मया तुल्या सुकविता धारणाशक्तिरेव च।
स्मृतिर्विवेचनाशक्तिर्भवत्वतितरां सुत॥ २७॥

Sarasvatī said - O son, you will be able to compose beautiful poetry like me with immense power of absorption, wisdom and power of discussion.

सावित्र्युवाच

वत्साहं वेदजननी वेदज्ञानी भवाचिरम्।
मन्मन्त्रजपशीलश्च प्रवरो वेदवादिनाम्॥ २८॥

Sāvitrī said - O son, I am the mother of the Vedas; you will soon become well-versed in all the Vedas. By nature, you will recite my *mantra* and you will be the best of all those well-versed in the Vedas.

हिमालय उवाच

श्रीकृष्णे ते मतिः शश्वद्भक्तिर्भवतु शाश्वती।
श्रीकृष्णतुल्यो गुणवान्भव कृष्णपरायणः॥ २९॥

Himālaya said - You should always remain devoted to lord Kṛṣṇa and you may achieve his eternal devotion. You will be virtuous like him and should always remain devoted to lord Kṛṣṇa.

मेनकोवाच

समुद्रतुल्यो गाम्भीर्य्ये कामतुल्यश्च रूपवान्।
श्रीयुक्तः श्रीपतिसमो धर्म्मे धर्मसमो भव॥ ३०॥

Menakā said - You will be as deep as the ocean, as beautiful as Kāma, the god of love, be illustrious like Viṣṇu and quite religious like Dharma.

वसुन्धरोवाच

क्षमाशीलो मया तुल्यः शरण्यः सर्वरत्नवान्।
निर्विघ्नो विघ्नघ्निश्च भव वत्स शुभाश्रयः॥ ३१॥

Vasundharā said - O son, you should be like me in forgiveness, protect the people who come to take refuge with you, should be adorned with all the gems, without obstructions and destroyer of all the obstructions representing welfare all the times.

पार्वत्युवाच

ताततुल्यमे महायोगी सिद्धः सिद्धिप्रदः शुभः।
मृत्युञ्जयश्च भगवान्भवत्वतिविशारदः॥ ३२॥
ऋषयो मुनयः सिद्धाः सर्वे युयुजुराशिषः।
ब्राह्मणा बन्दिनश्चैव युयुजुः सर्वमङ्गलम्॥ ३३॥

Pārvatī said - You will be a great yogī like your father, a *siddha*, a bestower of success, auspicious and full of fortune, over-power the death and quite intelligent. Thereafter the sages and the ascetics besides the *siddhas* variously blessed him. The Brāhmaṇas and the bards showered welfare on him.

सर्वं ते कथितं वत्स सर्वमङ्गलमङ्गलम्।
गणेशजन्मकथनं सर्वविघ्नविनाशनम्॥ ३४॥

O son, I have thus narrated to you the story of the birth of Gaṇeśa which is the welfare of all the welfare and removes all the obstructions.

इमं सुमंगलाध्यायं यः शृणोति सुसं यतः।
सर्वमंगलसंयुक्तः स भवेन्मंगलालयः॥ ३५॥

The one who listens to this chapter filled with welfare, is bestowed with all the welfare and always meets with welfare and delight.

अपुत्रो लभते पुत्रमधनो लभते धनम्।
कृपणो लभते सत्त्वं शश्वत्सम्पत्प्रदायि च॥ ३६॥
भार्य्यार्थी लभते भार्य्यां प्रजार्थी लभते प्रजाम्।
आरोग्यं लभते रोगी सौभाग्यं दुर्भगा लभेत्॥ ३७॥

A sonless person gets a son, a pauper gets the riches, a miser gets the *sattva* and the riches also. A person desirous to get a wife gets the same, the one who is desirous of people gets the people, the sick is relieved of all the ailments and an unfortunate person gets all the fortune.

भ्रष्टपुत्रं नष्टधनं प्रोषितं च प्रियं लभेत्।
शोकाविष्टः सदानन्दं लभते नात्र संशयः॥ ३८॥

Thus one gets back his lost son, lost property and the beloved who might have gone to some other country. The one whose mind is filled with grief is relieved of the same. There is no doubt about it.

यत्पुण्यं लभते मर्त्यो गणेशाख्यानकश्रुतौ।
तत्फलं लभते नूनमध्यायश्रवणान्मुने॥ ३९॥
अयं च मङ्गलाध्यायो यस्य गेहे च तिष्ठति।
सदा मङ्गलसंयुक्तः स भवेन्नात्र संशयः॥ ४०॥

O sage, the merit one gets by listening to the story of the birth of Gaṇeśa, the same merit is also achieved by listening to this chapter. Whosoever recites this chapter of welfare, he always meets with welfare; there is no doubt about it.

यात्राकाले च पुण्याहे यः शृणोति समाहितः।
सर्वाभीष्टं स लभते श्रीगणेशप्रसादतः॥ ४१॥

At the time of travelling and at an auspicious time whosoever listens to it attentively, he achieves the desired reward by the grace of lord Gaṇeśa.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणेशखण्डे नारदनारायणसंवादे गणेशोद्भवमंगलं नाम दशमोऽध्यायः॥ १०॥

अथैकादशोऽध्याय:

Chapter 11

Conversation between Saturn and Pārvatī

नारायण उवाच

हरिस्तमाशिषं कृत्वा रत्नसिंहासने वरे।

देवैश्च मुनिभिः सार्द्धमवसत्तत्र संसदि॥ १॥

दक्षिणे शंकरस्तस्य वामे ब्रह्मा प्रजापतिः।

पुरतो जगतां साक्षी धर्मो धर्मवतां वरः॥ २॥

तथा धर्मसमीपे च सूर्य्यः शक्रः कलानिधिः।

देवाश्च मुनयो ब्रह्मन्नूषुः शैलाः सुखासने॥ ३॥

Nārāyaṇa said - Lord Viṣṇu occupied the gem-studded lion-throne after offering his blessing to the child. Śiva took his seat to his right side and Brahmā was seated to his left. The religious Dharma also was present there. O Brāhmaṇa, Sūrya, Indra, the moon, the gods, the sages, the mountains were also seated close to him.

ननर्त नर्तकश्रेणी जगुर्गन्धर्वकिन्नराः।

श्रुतिसारं श्रुतिसुखं तुष्टुवुः श्रुतयो हरिम्॥ ४॥

एतस्मिन्नन्तरे तत्र द्रष्टुं शङ्करनन्दनम्।

आजगाम महायोगी सूर्यपुत्रः शनैश्चरः॥ ५॥

अत्यन्तनम्रवदन ईषन्मुद्रितलोचनः।

अन्तर्बहिः स्मरन्कृष्णं कृष्णैकगतमानसः॥ ६॥

The *apsarās* were dancing while the Gandharvas and Kinnaras started singing from the Vedas, eulogising lord Viṣṇu, which was quite pleasant for the ear. In the meantime at the sight of Gaṇeśa, the son of Sūrya also arrived there. He was looking downwards with half open eyes and was reciting the name of lord Kṛṣṇa outside as well as inside.

तपःफलाशी तेजस्वी ज्वलदग्निशिखोपमः।

अतीव सुन्दरः श्यामः पीताम्बरधरो वरः॥ ७॥

प्रणम्य विष्णुं ब्रह्माणं शिवं धर्मं रविं सुरान्।

मुनीन्द्रान्बालकं द्रष्टुं जगाम तदनुज्ञया॥ ८॥

He was quite illustrious who could enjoy the reward of the *tapas*, was like the burning flame and was clad in a beautiful yellow lower garment, he bowed in reverence to Viṣṇu, Brahmā, Śiva, Dharma, Sūrya and other gods and thereafter he went to have a look at the child.

प्रधानद्वारमासाद्य शिवतुल्यपराक्रमम्।

द्वाःस्थं वै शूलहस्तं च विशालाक्षमुवाच ह॥ ९॥

On reaching the main-gate Saturn spoke to the gate-keeper, who had broad eyes and was valorous like Śiva.

शनैश्चर उवाच

शिवाज्ञया शिशुं द्रष्टुं यामि शंकरकिंकर।

विष्णुप्रमुखदेवानां मुनीनामनुरोधतः॥ १०॥

Saturn said - O servant of Śiva, with the permission of Viṣṇu, Śiva and other gods, I am going to have a look at the child.

आज्ञां देहि च मां गन्तुं पार्वतीसन्निधिं बुध।

पुनर्यामि शिशुं दृष्ट्वा विषयासक्तमानसः॥ ११॥

Therefore, O intelligent one, you kindly permit me to go to Pārvatī. I shall come back

soon after looking at the child because my mind always remains engrossed in worldly affairs.

विशालाक्ष उवाच

आज्ञावहो न देवानां नाहं शंकरकिंकर।
मार्गं दातुं न शक्तोऽहं विना मन्मातुराज्ञया॥ १२॥

Viśālākṣa said - I am neither the servant of the gods nor am I the servant of Śiva. I will not permit you to get in without the permission of my mother.

इत्युक्त्वाभ्यन्तरभ्येत्य प्रेरितः स शिवाज्ञया।
ददौ मार्गं ग्रहेशाय विशालाक्षो मुदा ततः॥ १३॥

Thus speaking he entered the house of with the permission of Pārvatī; he admitted Viśālākṣa inside the chamber.

शनिरभ्यन्तरं गत्वा चानमन्नम्रकन्धरः।
रत्नसिंहासनस्थां च पार्वतीं सस्मितां मुदा॥ १४॥

Reaching inside he found Pārvatī moving her shoulders and smiling at the same time. He then bowed in reverence to her, who was seated on the gem-studded throne.

सखीभिः पञ्चभिः शश्वत्सेवितां श्वेतचामरैः।
सखीदत्तं च ताम्बूलमुपभुज्य सुवासितम्॥ १५॥
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम्।
पश्यन्तीं नर्तकीनृत्यं पुत्रं धृत्वा च वक्षसि॥ १६॥

Five of her maid-friends were swinging the white fly-whisks and serving Pārvatī. Pārvatī on her part was delightfully chewing the betel offered to her by her maid-friends. She was clad in garments purified by fire and adorned with all the ornaments. She held the child in her lap and was witnessing the dance by *apsarās*.

नतं सूर्य्यसुतं दृष्ट्वा दुर्गा संभाष्य सत्वरम्।
शुभाशिषं ददौ तस्मै पृष्ट्वा तन्मंगलं शुभम्॥ १७॥

Finding Saturn standing there, casting his gaze downwards, she blessed him and enquired of his welfare.

पार्वत्युवाच

कथमानम्रवक्रस्त्वं श्रोतुमिच्छामि साम्प्रतम्।
किं न पश्यसि मां साधो बालकं वा ग्रहेश्वर॥ १८॥

Pārvatī said - O noble person, O lord of the planets, why are you casting your eyes downwards? I would like to listen. Why don't you look at my son.

शनिरुवाच

सर्वे स्वकर्मणा साध्वि भुञ्जते तपसः फलम्।
शुभाशुभं च यत्कर्म कोटिकल्पैर्न लुप्यते॥ १९॥

Śani said - O chaste lady, all the people have to face the result of their deeds. Whatever good or bad deeds are done, they cannot be washed away even after completion of crores of *kalpas*.

कर्मणा जायते जन्तुर्ब्रह्मेन्द्रार्य्यममन्दिरे।
कर्मणा नरगेहेषु पश्वादिषु च कर्मणा॥ २०॥

The *Jīva* is born as Brahmā, Indra and Sūrya because of his deeds and also is reborn as an animal because of his deeds.

कर्मणा नरकं याति वैकुठ याति कर्मणा।
स्वकर्मणा च राजेन्द्रो भृत्यश्चापि स्वकर्मणा॥ २१॥

One achieves hell because of his deeds an also Vaikuṇṭha because of the same. He becomes the great king because of his own deeds and an ordinary servant because of his own deeds.

कर्मणा सुन्दरः शश्वद्व्याधियुक्तः स्वकर्मणा।
कर्मणा विषयी मातर्निर्लिप्तश्च स्वकर्मणा॥ २२॥

He is born beautiful because of his own deeds and he becomes sick the same way. O mother, because of his own deeds he indulges into vices and by his own deeds he becomes detached from the world.

कर्मणा धनवाँल्लोको दैन्ययुक्तः स्वकर्मणा।
कर्मणा सत्कुटुम्बी च कर्मणा बन्धुकण्टकः॥ २३॥

The people become rich because of their own deeds and because of their own deeds they become pauper and miserable. Because of the deeds one achieves high family and because of his own deeds one gets the brother who always indulges in pinpricks for him.

सुभार्यश्च सुपुत्रश्च सुखी शश्वत्स्वकर्मणा।

अपुत्रकश्च कुस्त्रीको निस्त्रीकश्च स्वकर्मणा॥ २४॥
इतिहासं चातिगोप्यं शृणु शङ्करवल्लभे।
अकथ्यं जननीपार्श्वे लज्जाजनककारणम्॥ २५॥

Because of his own deeds one gets the best wife and best son and he enjoys pleasure because of his own deeds. Because of his own deeds he remains without a son, gets a wicked wife or remains without a wife. O beloved of Śiva, I tell you a secret story. Because of it being shameful, it is not appropriate to be told to the mother.

आबाल्यात्कृष्णभक्तोहं कृष्णध्यानैकमानसः।
तपस्यासु रतश्शश्वद्विषयेऽपि रतः सदा॥ २६॥
पिता ददौ विवाहे तु कन्यां चित्ररथस्य च।
अतितेजस्विनी शश्वत्तपस्यासु रता सती॥ २७॥

In my childhood I was a great devotee of lord Kṛṣṇa and I was always devoted to him. I always recited his name and was also indulging in all types of vices. My father married me to the daughter of Citraratha but I was always devoted to *tapas*.

एकदा सा त्वृतुस्नाता सुवेषं स्वं विधाय च।
रत्नालङ्कारसंयुक्ता मुनिमानसमोहिनी॥ २८॥

Once after having a bath, after her period, she beautifully adorned herself. After adorning herself with all the ornaments, she became attractive and could attract the mind of the sages.

हरेः पादं ध्यायमानं मांमां पश्येत्युवाच ह।
मत्समीपं समागत्य सस्मिता लोललोचना॥ २९॥
शशाप मामपश्यन्तमृतुनाशाच्च कोपतः।
बाह्यज्ञानविहीनं च ध्यानसंलग्नमानसम्॥ ३०॥
न दृष्टाहं त्वया येन न कृतं ह्यृतुरक्षणम्।
त्वया दृष्टं च यद्वस्तु मूढ सर्वं विनश्यति॥ ३१॥

Wearing a serene smile on her face, she with an unstable gaze came to me and asked me to look at her. At that point of time my mind was engrossed in meditation and I was unaware of what was happening outside. Therefore instead of looking at her I kept on performing the *tapas*. At this neglect, she became annoyed and feeling that her bath after the period has become infructuous, she pronounced a curse on me, "O foolish fellow you have not cared to look at me at this moment and you have not obliged me; therefore wherever you cast your glance it would be destroyed."

अहं च विरतो ध्यानात्तोषयंस्तां तदा सतीम्।
शापं मोक्तुं न शक्ता सा पश्चात्तापमवाप ह॥ ३२॥

Thereafter, getting relieved of the meditation I satisfied the chaste lady but she was unable to relieve me of the curse. She, therefore, repented in her mind of the same.

तेन मातर्न पश्यामि किञ्चिद्वस्तु स्वचक्षुषा।
ततः प्रकृतिनम्रास्यः प्राणिहिंसाभयादहम्॥ ३३॥

O mother, because of this I cannot cast my gaze at anything and in order to save the creatures from destruction I always cast my glance downwards.

शनैश्चरवचः श्रुत्वा चाहसत्पार्वती मुने।
उच्चैः प्रहजसुः सर्वा नर्तकीकिन्नरीगणाः॥ ३४॥

O sage, on hearing the words of Saturn, Pārvatī laughed and all the damsels also followed suit.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे नारदनारायणसंवादे शनिपार्वतीसंवादे शनेरधोदृष्टौ कारणकथनं नामैकादशोऽध्यायः॥ ११॥

अथ द्वादशोऽध्याय:

Chapter 12

The severing of the head of Gaṇeśa and its replacement by Viṣṇu

नारायण उवाच

दुर्गा तद्वचनं श्रुत्वा सस्मार हरिमीश्वरम्।
ईश्वरेच्छावशीभूतं जगद्देवेत्युवाच ह॥ १॥

Nārāyaṇa said - On hearing the words of Saturn, she recited the name of the lord and said to him, "The entire universe moves according to the wishes of the lord more than the move of destiny."

सा च देवी दैववशा शनिं प्रोवाच कौतुकात्।
पश्य मां मच्छिशुमिति निषेकः केन वार्यते॥ २॥

Pārvatī playfully said to Saturn, you look at me and my child. Who can prevent the festivities of the birth.

पार्वत्या वचनं श्रुत्वा शनिर्मेने हृदा स्वयम्।
पश्यामि किं न पश्यामि पार्वतीसुतमित्यहो॥ ३॥
यदि बालो मया दृष्टस्तस्य विघ्नो भवेद्ध्रुवम्।
अन्यथा सुप्रशस्तं च पुरतः स्वात्मरक्षणम्॥ ४॥
इत्येवमुक्त्वा धर्मिष्ठो धर्मं कृत्वा तु साक्षिणम्।
बालं द्रष्टुं मनश्चक्रे न तु तन्मातरं शनिः॥ ५॥
विषण्णमानसः पूर्वं शुष्ककण्ठौष्ठतालुकः।
सव्यलोचनकोणेन ददर्श च शिशोर्मुखम्॥ ६॥

On hearing the words of Pārvatī, Saturn thought in his mind, he was in a fix whether to look at the son of Pārvatī or not because he thought in case he looked at the child there would be an obstruction and if he did not do, how could he protect himself?

Thus thinking Saturn decided to look at the child and not his mother. His mind was disturbed in the first instance and his throat, lips and palate got dried up. Therefore with the corner of the right eye he glanced at the child's face.

शनेश्च दृष्टिमात्रेण चिच्छिदे मस्तक मुने।
चक्षुर्निमीलयामास तस्थौ नम्राननः शनिः॥ ७॥

O sage, at the gaze of Saturn, the head of the child was cut-off and Saturn closed his eyes at once, looking downwards and stood there.

तस्थौ च पार्वतीक्रोडे तत्सर्वाङ्गं सलोहितम्।
विवेश मस्तकं कृष्णे गत्वा गोलोकमीप्सितम्॥ ८॥
मूर्च्छां संप्राप सा देवी विलप्य च भृशं मुहुः।
मृतेव च पृथिव्यां तु कृत्वा वक्षसि बालकम्॥ ९॥
विस्मितास्ते सुराः सर्वे चित्रपुत्तलिका यथा।
देव्यश्च शैला गन्धर्वाः सर्वे कैलासवासिनः॥ १०॥
तान्सर्वान्मूर्च्छितान्दृष्ट्वैवारुह्य गरुडं हरिः।
जगाम पुष्पभद्रां स चोत्तरस्यां दिशि स्थिताम्॥ ११॥

The head of the child who was lying in the lap of Pārvatī was severed and his body was soaked in blood. The severed head of the child went to *Goloka* and entered into the body of lord Kṛṣṇa. Pārvatī started lamenting and carrying the child in her lap she fainted and fell down on earth like dead. All the gods were surprised and were flabbergasted. They stood there like puppets. All the gods, the goddesses, the mountains, Gandharvas and all the dwellers of Kailāsa behaved similarly. Thereafter, finding all the people fainted Viṣṇu mounted on Garuḍa, went to the northern direction and reached the bank of Puṣpabhadrā river.

पुष्पभद्रानदीतीरे ह्यपश्यत्कानने स्थितम्।
गजेन्द्रं निद्रितं तत्र शयानं हस्तिनीयुतम्॥ १२॥
तथोदक्छिरसं रम्यं मूर्च्छितं सुरतश्रमात्।
परितः शावकान्कृत्वा परमानन्दमानसम्॥ १३॥
शीघ्रं सुदर्शनेनैव चिच्छिदे तच्छिरो मुदा।
स्थापयामास गरुडे रुधिराक्तं मनोहरम्॥ १४॥

Reaching the bank of Puṣpabhadrā river, he found an elephant enjoying the company of cow elephants. He was resting after enjoying the company of the cow elephants, placing his head toward the north. The elephant-calves surrounded him. Lord Viṣṇu delightfully cut-off his head by using *Sudarśana-cakra* which was soaked in blood and kept it over Garuḍa and was quite pleasant to look at.

गजच्छिन्नाङ्गविक्षेपात्प्रबोधं प्राप्य हस्तिनी।
शावकान्बोधयामास चाशुभं वदती तदा॥ १५॥
रुरोद शावकैः सार्द्धं सा विलप्य शुचातुरा।
तुष्टाव कमलाकान्तं शान्तं सस्मितमीश्वरम्॥ १६॥
शंखचक्रगदापद्मधरं पीताम्बरं परम्।
गुरुडस्थं जगत्कान्तं भ्रामयन्तं सुदर्शनम्॥ १७॥

With the severing of the head of the elephant, the cow elephants were awakened and getting panicky made the young elephants to wake up. Thereafter the cow elephants with their progeny offered prayer to lord Viṣṇu, the husband of

Kamalā, who was peaceful, wearing a smile on his face holding *śaṁkha, cakra, gadā* and *padma* in his four hands, clad in yellow garments, mounted on Garuḍa, who was the lord of the entire universe and was wielding the *Sudarśana-cakra*.

निषेकं खण्डितुं शक्तं निषेकजनकं विभुम्।
निषेकभोगदातारं भोगनिस्तारकारणम्॥ १८॥

She said, "You are competent to shatter the birth, the creator of the birth, glorious, bestower of pleasure, emanating from the birth and the one who relieves the people from the worldly pleasures, being the soul cause of the same."

प्रभुस्तत्स्तवनात्तुष्टस्तस्यै विप्र वरं ददौ।
मुण्डात्तुण्डं पृथक्कृत्य युयुजेऽन्यगजस्य च॥ १९॥
जीवयामास तं तत्र ब्रह्मज्ञानेन सर्ववित्।
सर्वांगे योजयामास गजस्य चरणाम्बुजम्॥ २०॥
त्वं जीवाकल्पपर्य्यन्तं परिवारैः समं गज।
इत्युक्त्वा च मनोयायी कैलासं ह्याजगाम सः॥ २१॥

O Brāhmaṇa, lord Viṣṇu got pleased with the prayer and getting satisfied granted a boon. He lifted the head of the elephant from the trunk. With the application of the divine knowledge, he brought back to the dead elephant life. The lord who is all knowledgeable, touched the body of the elephant with his lotus-like feet and said, "O elephant, you will remain alive with your family for a *kalpa*." Thus speaking lord Viṣṇu reached the peak of the mount Kailāsa.

आहृत्य पार्वतीहस्ताद्बालं कृत्वा स्ववक्षसि।
रुचिरं तच्छिरस्सम्यग्योजयामास बालके॥ २२॥

He took out the trunk of the child from the hand of Pārvatī, kept him in his lap and joined the elephant head with the trunk of the child.

ब्रह्मस्वरूपो भगवान्ब्रह्मज्ञानेन लीलया।
जीवयामास तं शीघ्रं हुंकारोच्चारणेन च॥ २३॥
पार्वतीं बोधयित्वा तु कृत्वा क्रोडे च तं शिशुम्।
बोधयामास तां कृष्ण आध्यात्मिकविबोधनैः॥ २४॥

The lord who has been the form of Brahman applying the divine knowledge uttered *huṁkāra* and brought the child back to life. Thereafter Kṛṣṇa after consoling Pārvatī variously placed the child in her lap and also imparted the divine knowledge to her.

विष्णुरुवाच

ब्रह्मादिकीटपर्य्यन्तं फलं भुङ्क्ते स्वकर्मणः।
जगद्बुद्धिस्वरूपासि त्वं न जानासि किं शिवे॥ २५॥
कल्पकोटिशतं भोगी जीविनां तत्स्वकर्मणा।
उपस्थितो भवेन्नित्यं प्रतियोनौ शुभाशुभः॥ २६॥

Viṣṇu said - All the creatures from Brahmā to the small insect have to face the result of their deeds and you happen to be the form of wisdom. Therefore, O Pārvatī, are you not aware of the fact that all the people have to face the result of their deeds for the crores of *kalpas* and because of the good and bad deeds, one has to take to various births always?

इन्द्रः स्वकर्मणा कीटयोनौ जन्म लभेत्सति।
कीटश्चापि भवेदिन्द्रः पूर्वकर्मफलेन वै॥ २७॥

Indra because of his deeds is also born as an insect and an insect also because of his good deeds could reach the position of an Indra.

सिंहोऽपि मक्षिकां हन्तुमक्षमः प्राक्तनं विना।
मशको हस्तिनं हन्तुं क्षमः स्वप्राक्तनेन च॥ २८॥

Even the lion is unable to kill a fly because of his deeds and a mosquito because of the result of his deed can even kill the elephant.

सुखं दुःखं भयं शोकमानन्दं कर्मणः फलम्।
सुकर्मणः सुखं हर्षमितरे पापकर्मणः॥ २९॥

Therefore, the pleasure, pain, fear, grief and joy are the result of one's own deeds. The good deeds result in pleasure and one has to suffer pain because of evil deeds.

इहैव कर्मणो भोगः परत्र च शुभाशुभैः।
कर्मोपार्जनयोग्यं च पुण्यक्षेत्रं च भारतम्॥ ३०॥

Because of the good or bad deeds, one has to face pleasure and pain in this world and also in the world beyond. Bhārata happens to be the sacred place for performing deeds.

Therefore, the pleasure, pain, fear, grief and joy are the result of one's own deeds. The good deeds result in pleasure and one has to suffer pain because of evil deeds.

इहैव कर्मणो भोग: परत्र च शुभाशुभै:।
कर्मोपार्जनयोग्यं च पुण्यक्षेत्रं च भारतम्।। ३०।।

Because of the good or bad deeds, one has to face pleasure and pain in this world and also in the world beyond. Bhārata happens to be the sacred place for performing deeds.

कर्मण: फलदाता च विधाता च विधेरपि।
मृत्योर्मृत्यु: कालकालो निषेकस्य निषेककृत्।। ३१।।
संहर्तुरपि संहर्ता पातु: पाता परात्पर:।
गोलोकनाथ: श्रीकृष्ण: परिपूर्णतम: स्वयम्।। ३२।।

The one who bestows the reward happens to be superior to Brahmā, death for the death and death for the time, origin for the origin or the originator, killer of the killer and protector of the protector, is lord Kṛṣṇa himself who is complete in himself, is lord of *Goloka* and also beyond that.

वयं यस्य कला: पुंसो ब्रह्मविष्णुमहेश्वरा:।
महाविराड्यदंशश्च यल्लोमविवरे जगत्।। ३३।।

Brahmā, Viṣṇu and Śiva beside myself are all his rays. Mahāvirāṭ is a part of him. The globes are enshrined in his hair-pits.

कलांशा: केऽपि तद्दुर्गे कलांशांशाश्च केचन।
चराचरं जगत्सर्वं तत्र तस्थौ विनायक:।। ३४।।
श्रीविष्णोर्वचनं श्रुत्वा परितुष्टा च पार्वती।
स्तनं ददौ च शिशवे तं प्रणम्य गदाधरम्।। ३५।।

O goddess Durgā, some people happen to be the rays of the same while others are parts of those rays. Thus this stable and unstable universe besides Vināyaka, is enshrined in him. On hearing the words of lord Kṛṣṇa, Pārvatī felt delighted. She then bowed in reverence before the lord and started suckling the child.

तुष्टाव पार्वती तुष्टा प्रेरिता शंकरेण च।
कृताञ्जलिपुटा भक्त्या विष्णुं तं कमलापतिम्।। ३६।।

आशिषं युयुजे विष्णु: शिशुं च शिशुमातरम्।
ददौ गले बालकस्य कौस्तुभं च स्वभूषणम्।। ३७।।

With the inspiration of lord Śiva, Pārvatī delightfully folded her hands with devotion and started offering prayer to lord Kṛṣṇa which pleased lord Viṣṇu who blessed the child with his mother and adorned the neck of the child with *kaustubha* gem.

ब्रह्मा ददौ स्वमुकुटं धर्मो वै रत्नभूषणम्।
क्रमेण देव्यो रत्नानि ददु: सर्वे यथोचितम्।। ३८।।

Similarly Brahmā offered his crown to him, Dharma offered gem-studded ornaments and the goddesses gave the child appropriate gems.

तुष्टाव तं महादेवश्चात्यन्तं हृष्टमानस:.
देवाश्च मुनय: शैला गन्धर्वा: सर्वयोषित:।। ३९।।

Thereafter lord Śiva feeling delighted eulogised the lord. Similarly the gods, the sages, mountains, Gandharvas and all the ladies offered prayers to him.

दृष्ट्वा शिव: शिवा चैव बालकं मृतजीवितम्.
ब्राह्मणेभ्यो ददौ तत्र कोटिरत्नानि नारद।। ४०।।

On Nārada finding the child of Śiva and Pārvatī alike, the Brāhmaṇas distributed crores of gems in charity.

अश्वानां च गजानां च सहस्राणि शतानि च।
बन्दिभ्य: प्रददौ तत्र बालके मृतजीविते।। ४१।।

On regaining life by the child, the bards were given away a thousand horses and a hundred elephants in charity.

हिमालयश्च संतुष्टो हृष्टा देवाश्च तत्र वै।
ददुर्दानानि विप्रेभ्यो बन्दिभ्य: सर्वयोषित:।। ४२।।

Himālaya getting pleased and satisfied beside the gods and their wives gave away many things in charity to the bards.

ब्राह्मणान्भोजयामास कारयामास मङ्गलम्।
वेदांश्च पाठयामास पुराणानि रमापति:।। ४३।।
शनिं संलज्जितं दृष्ट्वा पार्वती कोपशालिनी।
शशाप च सभामध्येऽप्यङ्गहीनो भवेति च।। ४४।।

Viṣṇu the lord of Yama finding the child regaining life fed the Brāhmaṇa and arranged for the recitation of the Vedas as well as the *Purāṇas*. Saturn was filled with shame and stood there motionless. At the sight of Saturn, Pārvatī was enraged and she pronounced a curse on him saying, "You become deformed."

दृष्ट्वा शप्तं शनिं सूर्य: कश्यपश्च यमस्तथा।

तेऽतिरुष्टा: समुत्तस्थुर्गामुका: शङ्करालयात्॥४५॥

Finding Saturn so cursed by Pārvatī, Sūrya, Kaśyapa and Yama felt annoyed and they resolved to leave the abode of Śiva at once.

रक्ताक्षास्ते रक्तमुखा: कोपप्रस्फुरिताधरा:।

तां धर्मं साक्षिणं कृत्वा विष्णुं संशप्तुमुद्यता:॥४६॥

Their eyes and faces became red in anger and the lips started fluttering. They intended to pronounce a curse on Pārvatī and Viṣṇu, reciting Dharma as witness.

ब्रह्मा तान्बोधयामास विष्णुना प्रेरित: सुरै:

रक्तास्यां पार्वतीं चैव कोपप्रस्फुरिताधराम्॥४७॥

Thereafter Brahmā at the instance of Viṣṇu and other gods tried to convince Sūrya and other gods, whose faces had turned red and their lips were fluttering.

ब्रह्माणमूचुस्ते तत्र क्रमेण समयोचितम्।

भीरवो देवता: सर्वे मुनय: पर्वतास्तथा॥४८॥

All of them then spoke appropriate words to Brahmā that all the gods, the sages and the mountains are timid.

कश्यप उवाच

दुर्दृष्टोऽयं प्राक्तनेन पत्नीशापेन सर्वदा.

बालं ददर्श यत्नेन तस्य वै मातुराज्ञया॥४९॥

Kaśyapa said - This Saturn has already achieved evil vision because of the curse from his wife but he cast a glance on the child at the instance of his mother.

सूर्य उवाच

तं धर्मं साक्षिणं कृत्वा सूनोर्वै मातुराज्ञया।

यत्पुत्रोऽतिप्रयत्नेन ह्यपश्यत्पार्वतीसुतम्॥५०॥

यथा निरपराधेन मत्पुत्रं सा शशाप ह।

तत्पुत्रस्यांगभंगश्च भविष्यति न संशय:॥५१॥

Sūrya said - He looked at the child making Dharma as witness and with the permission of his mother.

But still they have cursed my son inspite of his being innocent; therefore their son also will be deprived of a limb. There is no doubt about it.

यम उवाच

प्रदाय स्वयमाज्ञां च शशापेयं स्वयं कथम्।

वयं शपाम: कोऽधर्मो जिघांसोश्च विहिंसने॥५२॥

Yama said - When she herself permitted Saturn to look at the child then why did she pronounce a curse? In such a situation if he also pronounced a curse then what would be wrong in it? Because there is nothing wrong in killing the killer.

ब्रह्मोवाच

शशाप पार्वती रुष्टा स्त्रीस्वभावाच्च चापलात्।

सर्वेषां वचनेनैव क्षन्तुमर्हन्तु साधव:॥५३॥

Brahmā said - Pārvatī pronounced a curse getting irritated because of the female nature but the noble people are always merciful. Therefore all of you should forgive because of the insistence of all.

दुर्गे दत्त्वा त्वमाज्ञां च पुत्रदर्शनहेतवे।

कथं शपसि निर्दोषमतिथिं त्वद्गृहागतम्॥५४॥

Brahmā spoke to Durgā, "O Durgā, you had asked Saturn to have a look at the child then why are you pronouncing a curse on an innocent invitee?"

इत्युक्त्वा शनिमादाय बोधयित्वा च पार्वतीम्।

तां तं समर्पणं चक्रे शापमोचनहेतवे॥५५॥

बभूव पार्वती तुष्टा ब्रह्मणो वचनान्मुने।

शान्ता बभूवुस्ते तत्र दिनेशयमकश्यपा:॥५६॥

उवाच पार्वती तत्र सन्तुष्टा तं शनैश्चरम्।

Pārvatī said - O Saturn, with my blessing you will function as the lord of planets, beloved of the lord, have a long life and become Indra among the yogīs. The devotees of the lord Hari do not have to face any miseries from today onwards from you. You will have uninterrupted and deep devotion in the lord, my curse cannot be infructuous and therefore you will remain lame throughout your life.

इत्युक्त्वा पार्वती तुष्टा बालं धृत्वा च वक्षसि।
उवास योषितां मध्ये तस्मै दत्त्वा शुभाशिषः॥६०॥

Pārvatī feeling pleased, uttered these words and blessings to Saturn took the child in her lap and was seated among the ladies.

शनिर्जगाम देवानां समीपं हृष्टमानसः।
प्रणम्य भक्त्या तां ब्रह्मन्नम्बिकां जगदम्बिकाम्॥६१॥

O Brahman, Saturn also felt delighted and bowed before Pārvatī in reverence with devotion and went to the gods.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे नारदनारायण-
संवादे शनिकृतगणेशदर्शनतज्ञातगणेशशिरः-
पतनविष्णुकृतगणेशशिरोयोजनशनिशापादिकथनं नाम
द्वादशोऽध्यायः॥१२॥

अथ त्रयोदशोऽध्याय:

Chapter 13

The worship of Gaṇeśa, the Stuti and kavaca

नारायण उवाच

अथ विष्णु: शुभे काले देवैश्च मुनिभि: सह।
पूजयामास तं बालमुपहारैरनुत्तमै:॥ १॥
सर्वाग्रे तव पूजा च मया दत्ता सुरोत्तम।
सर्वपूज्यश्च योगीन्द्रो भव वत्सेत्युवाच तम्॥ २॥

Nārāyaṇa said - Lord Viṣṇu together with the other gods and the sages adored the child in an auspicious time and said, "O best of gods, I have adored you first of all, therefore, O son, you will be adorable by all and will attain the position of the lord of the yogīs."

वनमालां ददौ तस्मै ब्रह्मज्ञानं च मुक्तिदम्।
सर्वसिद्धिं प्रदायैव चकारात्मसमं हरि:॥ ३॥

The lord also bestowed on him a garland of forest flowers, the divine knowledge which results in salvation besides all the *siddhis*, declaring him to be equal to himself.

ददौ द्रव्याणि चारूणि चोपचारांश्च षोडश।
नामभि: स्तवनं चक्रे मुनिभिश्च समं सुरै:॥ ४॥
विघ्नेशश्च गणेशश्च हेरम्बश्च गजानन:।
लम्बोदरश्चैकदन्त: शूर्पकर्णो विनायक:॥ ५॥
एतान्यष्टौ च नामानि सर्वसिद्धिप्रदानि च।
आशिषं दापयामास चानयामास तान्मुनीन्॥ ६॥

He offered beautiful materials and the sixteen types of offerings. Thereafter, he along with the gods and the sages started eulogising him. He said, "O remover of obstacles, Gaṇeśa, Heramba, elephant faced, Lambodara, Ekdanta, Śūrpakarṇa and Vināyaka; there are your eight names which bestows success. He then summoned the sages and asked them to shower their blessing on him."

सिद्धासनं ददौ धर्मस्तस्मै ब्रह्मा कमण्डलुम्।
शङ्करो योगपट्टं च तत्त्वज्ञानं सुदुर्लभम्॥ ७॥

Dharma offered him a seat for success. Brahmā gave him *kamaṇḍalu*, Śiva gave him the divine garments besides the divine knowledge of *tattva* which is difficult to get.

रत्नसिंहासनं शक्र: सूर्य्यश्च मणिकुण्डले।
माणिक्यमालां चन्द्रश्च कुबेरश्च किरीटकम्॥ ८॥
वह्निशुद्धं च वसनं ददौ तस्मै हुताशन:।
रत्नच्छत्रं च वरुणो वायू रत्नांगुलीयकम्॥ ९॥
क्षीरोदोद्भवसद्रत्नरचितं वलयं वरम्।
मञ्जीरं चापि केयूरं ददौ पद्मालया मुने॥ १०॥

Indra gave him the gem-studded lion-throne, the sun gave him the ear-ornaments of gems, Candramā gave him the garland of pearls, Kubera gave him the *kirīṭa* crown, Agni gave him the garments purified by fire; Varuṇa gave him the umbrella of jewels, the wind god gave him gem-studded finger-rings. O sage, Lakṣmī

gave him the anklets and armlets which were produced from the ocean of milk.

कण्ठभूषां च सावित्रीभारती हारमुज्ज्वलम्।
क्रमेण सर्वदेवाश्च देव्यश्च यौतुकं ददुः॥ ११॥

Sāvitrī gave him a necklace, Bhāratī gave him the illumining garland. Thereafter, all the gods and goddesses gave him several presents.

मुनयः पर्वताश्चैव रत्नानि विविधानि च।
वसुन्धरा ददौ तस्मै वाहनाय च मूषकम्॥ १२॥

Pārvatī and other sages gave him several types of gems and the goddess earth gave him the rat to serve as his vehicle.

क्रमेण देवा देव्यश्च मुनयः पर्वतादयः।
गन्धर्वाः किन्नरा यक्षा मनवो मानवास्तथा॥ १३॥
नानाविधानि द्रव्याणि स्वादूनि मधुराणि च।
पूजां चक्रुश्च ते सर्वे क्रमाद्वै भक्तिपूर्वकम्॥ १४॥

All the gods, the goddesses, sages, mountains, Gandharvas, Kinnaras, Yakṣas, Manus and humans gave him several types of delicious and sweet presents with devotion.

पार्वती जगतां माता स्मेराननसरोरुहा।
रत्नसिंहासने पुत्रं वासयामास नारद॥ १५॥

O Nārada, wearing a serene smile on her lotus-like face, Pārvatī the mother of the universe placed her son on the gem-studded lion-throne.

सर्वतीर्थोदकै रत्नकलशावर्जितैः स्तुतैः।
स्नापयामास वेदोक्तमन्त्रेण मुनिभिः सह॥ १६॥
अग्निशुद्धे च वसने ददौ तस्मै सती मुदा।
गोदावर्युदकैः पाद्यमर्घ्यं गंगोदकेन च॥ १७॥
दूर्वाभिरक्षतपुष्पैश्चचन्दनेन समन्वितम्।
पुष्करोदकमानीय पुनराचमनीयकम्॥ १८॥
मधुपर्कं रत्नपात्रैरासवं शर्करान्वितम्।
स्नानीयं विष्णुतैलं च स्ववैद्याभ्यां विनिर्मितम्॥ १९॥
अमूल्यरत्नरचितचारुभूषाकदम्बकम्।

Thereafter all the sages bathed the child Gaṇeśa with the sacred water of all the sacred places, filled in the pitcher of gems and reciting hymns from the Vedas. Satī offered him the two garments sanctified by fire. Thereafter *pādya* was offered of the water of Godāvarī and the earth from the water of Gaṅgā besides *Dūrvā*-grass, rice, flower and sandal-paste were also offered. Sending for the sanctified water from Puṣkara, he was given *ācamana* and *Madhuparka* besides other beverages mixed with sugar were offered in the vases of gems. Aśvinīkumāra on his part prepared Viṣṇu oil for the purpose of his bathing.

पारिजातप्रसूनानामन्येषां शतकानि च॥ २०॥
मालतीचम्पकादीनां पुष्पाणि विविधानि च।
पूजार्हाणि च पत्राणि तुलसीसहितानि च॥ २१॥
चन्दनागुरुकस्तूरी कुंकुमानि च सादरम्।
रत्नप्रदीपनिकरं धूपं च परितो ददौ॥ २२॥
नैवेद्यं तत्प्रियं चैव तिललड्डुकपर्वतान्।
यवगोधूमचूर्णानां लड्डुकानां च पर्वतान्॥ २३॥
पक्क न्नानां पर्वताश्च सुस्वादुसुमनोहरान्।
पर्वतान्स्वस्तिकानां च सुस्वादुशर्करान्वितान्॥ २४॥
गुडाक्तानां च लाजानां पृथुकानां च पर्वतान्।
शाल्यन्नानां पिष्टकानां पर्वतान्व्यञ्जनैः सह॥ २५॥
पयोभृत्कलशानां च लक्षाणि प्रददौ मुदा।
लक्षाणि दधिपूर्णानां कलशानां च पूजने॥ २६॥
मधुभृत्कलशानां च त्रिलक्षाणि च सुन्दरी।
सर्पिस्सुवर्णकुम्भानां पंच लक्षाणि सादरम्॥ २७॥

Besides other ornaments studded with gems, a hundred flowers of *Pārijāta, Mālatī,*[1] *Campaka*[2] and other flowers for worship besides Tulasī[3] leaves, sandal-paste, *aguru, kastūrī* and vermilion were offered to him. Several of the ornaments made of jewels besides the essence of gems were offered by all. His loving *naivedya* and heaps of the sea-same balls and balls of wheat, flour in heaps, delicious and pleasant fried cereals in heaps and the delicious *svastika* sweet in heaps, the fried paddy mixed with *guḍa* in heaps, the heaps of fried paddy, the paddy

1. Jasmine Grandiflorum.
2. Michelia Champaca
3. Ocymum Album

cereals an the ground stuffs in heaps and a lakh of pitchers filled with milk, a lakh of pitchers filled with curd and three lakhs of pitchers filled with sweets were offered to him. In addition to this, five lakh golden pitchers filled with *ghee* were offered to him with reverence.

दाडिमानां श्रीफलानामसंख्यानि फलानि च।
खजूर्राणां कपित्थानां जम्बूनां विविधानि च॥२८॥
आम्राणां पनसानां च कदलीनां च नारद।
फलानि नारिकेलानामसंख्यानि ददौ मुदा॥२९॥
अन्यानि परिपक्व ानि कालदेशोद्भवानि च।
ददौ तानि महाभाग स्वादूनि मधुराणि च॥३०॥
स्वस्छं सुनिर्मलं चैव कर्पूरादिसुवासितम्।
गङ्गाजलं च पानार्थं पुनराचमनीयकम्॥३१॥

The pomegranate, wood-apple and several other fruits including palm, rose-apple, mango, jack-fruit, banana and coconut were given in large numbers. O Nārada, several other fruits were offered which were available according to the time and season and were quite delicious and sweet. All these were offered with delight. For the purpose of sipping, the sacred water of Gaṅgā.

ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
सुवर्णपात्रशतकं भक्ष्यपूर्णं च नारद॥३२॥
शैलेश्वरी शैलराज: शैलज:शैलराजज:।
शैलाराजप्रियामात्या: पुपूजु: शैलजात्मजम्॥३३॥

mixed with camphor was also given. O Nārada, the betels containing the fragrance of camphor and a hundred golden vases filled with delicious food were offered by Himālaya and his wife, his son and the courtiers to the goddess Pārvatī and her son.

ॐ श्रीं ह्रीं क्लीं गणेश्वराय ब्रह्मरूपाय चारवे।
सर्वसिद्धिप्रदेशाय विघ्नेशाय नमो नम:॥३४
इत्यनेनैव मन्त्रेण दत्त्वा द्रव्याणि भक्तित:।
सर्वे प्रमुदितास्तत्र ब्रह्मविष्णुशिवादय:॥३५॥
द्वात्रिंशदक्षरो मालामन्त्रोऽयं सर्वकामद:।
धर्मार्थकाममोक्षाणां फलद: सर्वसिद्धिद:॥३६॥

ओं श्रीं ह्रीं क्रीं गणेशाय ब्रह्मन् रूपाय चारवे सर्वसिद्धि प्रदेशाय विघ्नेशाय नमो नम:॥ by reciting this *mantra*, delightfully Brahmā, Viṣṇu and Śiva made their offerings with devotion to Gaṇeśa. This garland *mantra* of thirty two letters fulfils all the desires bestowing *dharma, artha, kāma* and *mokṣa* besides all the success.

पञ्चलक्षजपेनैव मन्त्रसिद्धिस्तु मन्त्रिण:।
मन्त्रसिद्धिर्भवेद्यस्य स च विष्णुश्च भारते॥३७॥

By reciting this *mantra* five lakhs of times, one meets with success and whosoever meets with such a success, is equated with Viṣṇu in the land of Bhārata.

विघ्नानि च पलायन्ते तन्नामस्मरणेन च।
महावाग्गमी महासिद्धि: सर्वसिद्धिसमन्वित:॥३८॥

By the mere reciting of his name, the obstructions disappear and he himself becomes a great orator, meets with great success and becomes *Mahāsiddha*.

वाक्यपतिर्गुरुतां याति तस्य साक्षात्सुनिश्चितम्।
महाकवीन्द्रो गुणवान्विदुषां च गुरोर्गुरु:॥३९॥

He surely becomes equivalent to Bṛhaspati, best of the poets, the teacher of the learned people and the teacher of teachers.

संपूज्यानेन मन्त्रेण देवा आनन्दसंप्लुता:।
नानाविधानि वाद्यानि वादयामासुरुत्सवे॥४०॥

The gods adoring Gaṇeśa with the reciting of the *mantra* were filled with ecstasy and played on several musical instruments.

ब्राह्मणान्भोजयामासु: कारयामासुरुत्सवम्।
ददुर्दानानि तेभ्यश्च बन्दिभ्यश्च विशेषत:॥४१॥

They distributed food to the Brāhmaṇas, enjoyed festivities and also distributed charity to the Brāhmaṇas and the bards.

नारायण उवाच

अथ विष्णु: सभामध्ये तं सम्पूज्य गणेश्वरम्।
तुष्टाव परया भक्त्या सर्वविघ्नविनाशकम्॥४२॥

Nārāyaṇa said - Thereafter lord Viṣṇu adored Gaṇeśa the lord of *gaṇas* in the presence of all the courtiers and started eulogising him.

विष्णुरुवाच

ईश त्वां स्तोतुमिच्छामि ब्रह्मज्योतिः सनातनम्।
नैव वर्णयितुं शक्तोऽस्म्यनुरूपमनीहकम्॥४३॥

Viṣṇu said - O lord, I intend to offer prayers to you. You happen to be the eternal flame and eternal also. Therefore I cannot spell out from glory because you are beyond desire.

प्रवरं सर्वदेवानां सिद्धानां योगिनां गुरुम्।
सर्वस्वरूपं सर्वेशं ज्ञानराशिस्वरूपिणम्॥४४॥
अव्यक्तमक्षरं नित्यं सत्यमात्मस्वरूपिणम्।
वायुतुल्यं च निर्लिप्तं चाक्षतं सर्वसाक्षिणम्॥४५॥
संसारार्णवपारे च मायापोते सुदुर्लभे.
कर्णधारस्वरूपं च भक्तानुग्रहकारकम्॥४६॥

You are the best of all the gods, teacher of all the *siddhas* and yogīs, the form of everything, the lord of everything, the ocean of knowledge, invisible, indestructible, eternal, truthful, form of self, unattached like the wind, the witness for all and the ship for crossing the ocean of the universe. Being a divine sailor, you bestow your compassion on your devotees.

वरं वरेण्य वरदं वरदानामपीश्वरम्।
सिद्धं सिद्धिस्वरूपं च सिद्धिदं सिद्धिसाधनम्॥४७॥
ध्यानातिरिक्तं ध्येयं च ध्यानासाध्यं च धार्मिकम्।
धर्मस्वरूपं धर्मज्ञं धर्माधर्मफलप्रदम्॥४८॥
बीजं संसारवृक्षाणामंकुरं च तदाश्रयम्।
स्त्रीपुंनपुंसकानां च रूपमेतदतीन्द्रियम्॥४९॥
सर्वाद्यमग्रपूज्यं च सर्वपूज्यं गुणार्णवम्।
स्वेच्छया सगुणं ब्रह्म निर्गुणं स्वेच्छया पुनः॥५०॥
स्वयं प्रकृतिरूपं च प्राकृतं प्रकृतेः परम्।
त्वां स्तोतुमक्षमोऽनन्तः सहस्रवदनैरपि॥५१॥

You are the best of all, bestower of the boons, the lord of boons and *siddha* besides the form of success, bestower of success, source of success, beyond comprehension, adorable, difficult for adoration, quite religious, form of *dharma,* well-versed in *dharma*, the one who bestows the reward of *dharma* and *adharma*, the seed of the tree of the universe, its branches and the sprouting of it, the women, the men and impotent, beyond the organ of the senses, the foremost of all, the foremost for adorable by all, virtuous, complete, Brāhmaṇa visible at will and Brāhmaṇa invisible at will. You yourself are the form of Prakṛti, you are Prakṛti and beyond Prakṛti. Therefore even Ananta is unable to recite your glory with a thousand of his mouths.

न क्षमः पञ्चवक्त्रश्च न क्षमश्चतुराननः।
सरस्वती न शक्ता च न शक्तोऽहं तव स्तुतौ॥५२॥
न शक्ताश्च चतुर्वेदाः के वा ते वेदवादिनः॥५३॥

Similarly Śiva with five faces, Brahmā with four faces, Sarasvatī and myself cannot recite your glory. Even the four Vedas are unable to do so, what to speak of those well-versed in the Vedas.

इत्येव स्तवनं कृत्वा मुनीशसुरसंसदि।
सुरेशश्च सुरैः सार्द्धं विरराम रमापतिः॥५४॥

Thus the lord of the gods, Viṣṇu the husband of Ramā, after offering prayers to Gaṇeśa with the gods and the sages kept quiet.

इदं विष्णुकृतं स्तोत्रं गणेशस्य च यः पठेत्
सायं प्रातश्च मध्याह्ने भक्तियुक्तः समाहित॥५५॥
तद्विघ्ननाशं कुरुते विघ्नेशः सततं मुने।
वर्धते सर्वकल्याणं कल्याणजनकःसदा॥५६॥
यात्राकाले पठित्वा यो याति तद्भक्तिपूर्वकम्।
तस्य सर्वाभीष्टसिद्धिर्भवत्येव न संशयः॥५७॥

O sage, whosoever recites the *stotra* of Gaṇeśa composed by Viṣṇu in the morning, noon and evening, all his obstructions vanish at the instance of lord Gaṇeśa. There is an all-round increase in the welfare of such a person and he always meets with prosperity. The one who recites the *stotra* with devotion during the journey, always meets with success. There is no doubt about it.

तेन दृष्टं च दुस्वप्नं सुस्वप्नमुपजायते।
कदापि न भवेत्तस्य ग्रहपीडा च दारुणा॥५८॥

The bad dreams witnessed by him turn into good dreams and he never suffers from pain in the household.

इदं विष्णुकृतं स्तोत्रं गणेशस्य च यः पठेत्
सायं प्रातश्च मध्याह्ने भक्तियुक्तः समाहितः॥५५॥
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भवेद्विनाशः शत्रूणां बन्धूनां च विवर्धनम्।
शश्वद्विघ्नविनाशश्च शश्वत्सम्पद्विवर्द्धनम्॥५९॥

The enemies are destroyed. There is always an increase in the good relations, the obstructions are always destroyed and there is an increase in wealth.

स्थिरा भवेद्गृहे लक्ष्मीः पुत्रपौत्रविवर्धनम्।
सर्वैश्वर्यमिह प्राप्य ह्यन्ते विष्णुपदं लभेत्॥६०॥

Fortune always prevails in the house and there is an increase in the sons and grandsons. Such a person enjoying all the pleasures in this world proceeds on to the abode of Viṣṇu.

फलं चापि च तीर्थानां यज्ञानां यद्भवेद्ध्रुवम्।
महतां सर्वदानानां तद्गणेशप्रसादतः॥६१॥

With the grace of Gaṇeśa he achieves the merit of visiting all the sacred places, performing of the *yajñas* and all the charities undoubtedly.

नारद उवाच

श्रुतं स्तोत्रं गणेशस्य पूजनं च मनोहरम्।
कवचं श्रोतुमिच्छामि साम्प्रतं भवतारणम्॥६२॥

Nārada said - We have listened to the *stotra* of Gaṇeśa and the method of his adoration. I would now like to listen to the *kavaca* of Gaṇeśa which redeems everyone from the ocean of the universe.

नारायण उवाच

पूजायां सुनिवृत्तायां सभामध्ये शनैश्चरः।
उवाच विष्णुं सर्वेषां तारकं जगतां गुरुम्॥६३॥

Nārāyaṇa said - After the completion of the worship, Saturn spoke to Viṣṇu, the teacher of the universe.

शनैश्चर उवाच

सर्वदुःखविनाशाय पापप्रशमनाय च।
कवचं विघ्ननिघ्नस्य वद वेदविदांवर॥६४॥

Saturn said - O best of those well-versed in the Vedas, you kindly enlighten us about the *kavaca* of Gaṇeśa which removes all the obstructions, removes pain and destroys sins.

बभूव नो विवादश्च शक्त्या वै मायया सह।
तद्विघ्नप्रशमार्थं च कवचं धारयाम्यहम्॥६५॥

I have already developed a controversy with the great goddess, therefore I intend to hold the *kavaca* of Gaṇeśa for the removal of obstructions.

श्रीविष्णुरुवाच

विनायकस्य कवचं त्रिषु लोकेषु दुर्लभम्।
सुगोप्यं च पुराणेषु दुर्लभं चाऽऽगमेषु च॥६६॥

Lord Viṣṇu said - The *kavaca* of the Vināyaka is difficult to get in the three worlds. It is quite secret in the Purāṇas and is difficult to get in the scriptures.

उक्तं कौथुमशाखायां सामवेदे मनोहरम्।
कवचं विघ्ननाथस्य सर्वविघ्नहरं परम्॥६७॥

The *kavaca* of Gaṇeśa which removes all the obstructions and is considered to be the best has been beautifully described in the kauthumī-śākhā in the *Sāmaveda*.

राज्यं देयं शिरो देयं प्राणा देयाश्च सूर्य्यज।
एवम्भूतं च कवचं न देयं प्राणसङ्कटे॥६८॥

O son of Sūrya, the entire kingdom can be given away, the head can be given away and even the life can be given away but the knowledge of such a *kavaca* cannot be imparted to anyone even when one's life is in danger.

आविर्भावस्तिरोभाव: स्वेच्छया यस्य मायया।
नित्योऽयमेकदन्तश्च कवचं चास्य वत्सक॥६९॥

O so, with the influence of whose illusion, one is relieved of everything, such a Gaṇeśa having only one tusk is eternal and this *kavaca* belongs to him.

पूजास्य नित्या स्तोत्रं च कल्पे कल्पेऽस्ति सन्ततम्।
अस्य वै जन्मन: पूर्वं मुनयश्च सिषेविरे॥७०॥

It is adored and eulogised always in such *kalpa* and even the sages adore it even before their birth.

यथा मदवतारेषु जन्मविग्रहधारणम्।
तथा गणेश्वरस्यापि जन्म शैलसुतोदरे॥७१॥

As I take to human form in every incarnation, similarly Gaṇeśa is born from the womb of Pārvatī.

यद्धृत्वा मुनय: सर्वे जीवन्मुक्ताश्च भारते।
निश्शङ्काश्च सुरा: सर्वे शत्रुपक्षविमर्दका:॥७२॥
कवचं बिभ्रतां मृत्युर्न भिया याति सन्निधिम्।
नायुर्व्ययो नाशुभं च ब्रह्माण्डे न पराजय:॥७३॥

In the land of Bhārata, the sages are freed from life after holding this *kavaca* and the gods fearlessly destroy their enemies. Those who wear this *kavaca*, the death does not approach them feeling panicky. His life is not spent uselessly and he does not meet with any misfortune or defeat in the universe.

दशलक्षजपेनैव सिद्धं तु कवचं भवेत्।
यो भवेत्सिद्धकवचो मृत्युं जेतुं स च क्षम:॥७४॥
सुसिद्धकवचो वाग्गमी चिरंजीवी महीतले।
सर्वत्र विजयी पूज्यो भवेद्ग्रहणमात्रत:॥७५॥

By reciting this *kavaca* ten lakhs of times, one meets with success and whosoever gets success in the *kavaca*, becomes competent even to overpower death. With the achieving of the success with this *kavaca*, a person becomes truthful, enjoys a long life and becomes victorious on earth. He gets adorable with the earring of *kavaca*.

मालामन्त्रमिमं पुण्यं कवचं मङ्गलं शुभम्।
बिभ्रतां सर्वपापानि प्रणश्यन्ति सुनिश्चितम्॥७६॥

With the reciting of *mūla-mantra* and with the holding of the auspicious *kavaca* all the sins of a person vanish.

भूतप्रेतपिशाचाश्च कूष्माण्डा ब्रह्मराक्षसा:।
डाकिनीयोगिनीयक्षवेताला भैरवादय:॥७७॥
बालग्रहा ग्रहाश्चैव क्षेत्रपालादयस्तथा।
वर्मण: शब्दमात्रेण पलायन्ते च भीरव:॥७८॥

The goblins, *pretas, Piśācas, Kūṣmāṇḍas, Brahmarākṣas, Ḍākinīs, Yoginīs, Yakṣa, Vetālas, Bhairavas, Bālagraha,* the planet, Kṣetra-pālas and all other evil spirits run away in panic.

आधयो व्याधयश्चैव शोकाश्चैव भयावहा:।
न यान्ति सन्निधिं तेषां गरुडस्य यथोरगा:॥७९॥

As thus snakes cannot approach Garuḍa, similarly fears, grief and pain do not approach such a person.

ऋजवे गुरुभक्ताय स्वशिष्याय प्रकाशयेत्।
खलाय परशिष्याय दत्त्वा मृत्युमवाप्नुयात्॥८०॥

Therefore the knowledge of this *kavaca* should be imparted to a devoted pupil by the teacher but should not be imparted to a wicked pupil because, by doing so, one attracts death.

संसारमोहकस्यास्य कवचस्य प्रजापति:।
ऋषिश्छन्दश्च बृहती देवो लम्बोदर: स्वयम्॥८१॥
धर्मार्थकाममोक्षेषु विनियोग: प्रकीर्तित:।
सर्वेषां कवचानां च सारभूतमिदं मुने॥८२॥

This is a *kavaca* which attracts the entire universe, has *Prajāpati* as the *Ṛṣi*, *Bṛhatī* as *chanda* (metre), Lambodara as the god and it

दन्तांश्च तालुकां जिह्वां पातु मे षोडशाक्षरः।
ॐ लं श्रीं लम्बोदरायेति स्वाहा गण्डं सदाऽवतु॥८६॥

ओं श्रीं लम्बोदराय स्वाहा this *mantra* should protect my cheeks.

ॐ क्लीं ह्रीं विघ्ननाशाय स्वाहा कर्णं सदावतु।
ॐ श्रीं गं गजाननायेति स्वाहा स्कन्धं सदावतु॥८७

ओं क्लीं ह्रीं विघ्ननाशाय स्वाहा this *mantra* should protect my ears. ओं श्रीं गं गजाननाय स्वाहा this *mantra* should protect my shoulders. ओं ह्रीं विनायकाय स्वाहा this *mantra* should protect my back. ओं क्लीं ह्रीं this *mantra* should protect my chest.

ॐ ह्रीं विना यकोयेति स्वाहा पृष्ठं सदावतु।
ॐ क्लीं ह्रीमिति कङ्कालं पातु वक्षःस्थलं परम्॥८८॥
करौ पादौ सदा पातु सर्वांगं विघ्ननाशकृत्।
प्राच्यां लम्बोदरः पातु चाग्नेय्यां विघ्ननायकः॥८९॥
दक्षिणे पातु विघ्नेशो नैर्ऋत्यां तु गजाननः।
पश्चिमे पार्वतीपुत्रो वायव्यां शंकरात्मजः॥९०॥
कृष्णस्यांशश्चोत्तरे च परिपूर्णतमस्य च।
ऐशान्यामेकदन्तश्च हेरम्बः पातु चोर्ध्वतः॥९१॥
अधो गणाधिपः पातु सर्वपूज्यश्च सर्वतः।
स्वप्ने जागरणे चैव पातु मां योगिनां गुरुः॥९२॥

The *mantra* which removes the obstructions should protect my hands, feet, aid all the limbs always. Lambodara should protect the eastern directions, Vighnanāyaka should protect the south-east, Vighneśa should protect the south-east and should be protected by Gajānana, the western direction should be protected by the son of Pārvatī, the north-western direction should be protected by the complete ray of Kṛṣṇa. The north-east direction should be protected by Ekdanta, the upper regions should be protected by Heramba and the lower direction should be protected by the leader of *gaṇas*. All the directions should be protected by one adorable by all and the position of sleeping or remaining awake should be protected by the teacher of the yogīs.

इति ते कथितं वत्स सर्वमन्त्रौघविग्रहम्।
संसारमोहनं नाम कवचं परमाद्भुतम्॥९३॥

O son, this is quite an astonishing *kavaca* which attracts the universe and I have told the same to you. This is the personification of all the *kavacas*.

श्रीकृष्णेन पुरा दत्तं गोलोके रासमण्डले।
वृन्दावने विनीताय मह्यं दिनकरात्मज॥९४॥
मया दत्तं च तुभ्यं च यस्मै कस्मै न दास्यसि।
परं वरं सर्वपूज्यं सर्वसंकटतारणम्॥९५॥

O son of Sūrya, in the earlier times, in the *Goloka* of lord Kṛṣṇa and the *Rāsamaṇḍala* in the Vṛndāvana, this *kavaca* was given to a humble person like me, the knowledge of which I have imparted to you today. Therefore don't part with the same to anyone. This is the best of all, adorable by all and protects one from all the miseries.

गुरुमभ्यर्च्य विधिवत्कवचं धारयेत्तु यः।
कण्ठे वा दक्षिणे बाहौ सोऽपि विष्णुर्न संशयः॥९६॥

After adoring the teacher in a proper manner, whosoever ties this *kavaca* on the right arm, becomes like Viṣṇu, there is no doubt about it.

अश्वमेधसहस्राणि वाजपेयशतानि च।
ग्रहेन्द्र कवचस्यास्य कलां नार्हन्ति षोडशीम्॥९७॥

O lord of the planets, the performing of a thousand *Aśvamedha* sacrifices and a hundred *Vājpeya-yajñas* cannot be compared with even the sixteenth ray of this *kavaca*.

इदं कवचमज्ञात्वा यो भजेच्छंकरात्मजम्।
शतलक्षप्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥९८॥

Whosoever adores Gaṇeśa without knowing about this *kavaca*, cannot achieve success even after reciting the same for a hundred lakh of time.

इति संसारमोहनं नाम कवचम्।

दत्त्वेदं सूर्य्यपुत्राय विरराम सुरेश्वरः।
परमानन्दसंयुक्ता देवास्तस्थुः समीपतः॥९९॥

The lord of the universe after imparting the knowledge of *kavaca* to Saturn, the son of Sūrya, the knowledge of this kavaca which could

influence the entire universe, kept quiet and the gods felt delighted.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे नारदनारयणसंवादे गणेशपूजास्तवकवचकथनं नाम त्रयोदशोऽध्याय:॥ १३॥

अथ चतुर्दशोऽध्याय:

Chapter 14

The birth of Kārttikeya

नारायण उवाच

देवास्तस्यां सभायां ते सर्वे संहृष्टमानसा:।
गन्धर्वा मुनय: शैला: पश्यन्त: सुमहोत्सवम्॥ १॥
एतस्मिन्नन्तरे दुर्गा स्मेराननसरोरुहा।
उवाच विष्णुं प्रणता देवेशं तत्र संसदि॥ २॥

Nārāyaṇa said - All the courtiers, the gods, the Gandharvas, the sages and the mountains, were watching the festivities gleefully. In the meantime the lotus-faced Durgā wearing a serene smile on her face addressing lord Viṣṇu, spoke to him quite sweet and humble words.

पार्वत्युवाच

त्वं पाता सर्वजगतां नाथ नाहं जगद्बहि:।
कथं मत्स्वामिनो वीर्यममोघं रक्षितं प्रभो॥ ३॥

Pārvatī said - O lord, you are the protector of the universe and I am not beyond it. Therefore, O lord, you kindly tell me the place were the semen of my lord has been preserved.

रतिभंगे कृते देवैर्ब्रह्मणा प्रेरितैस्त्वया।
भूमौ निपतितं वीर्यं केन देवेन वै हृतम्॥ ४॥
सर्वे देवास्त्वत्पुरतस्तदन्विष्यन्तु सादरम्।
अराजकं कथमिदं तिष्ठति त्वयि राजनि॥ ५॥

At your instance, the gods and Brahmā disturbed our love-sport, as a result of which the semen fell on the ground. I am not aware as to which of the gods took it. All the gods should search for it in your presence because this type of disturbance is not permissible in your kingdom.

पार्वतीवचनं श्रुत्वा प्रहस्य जगदीश्वर:।
उवाच देववर्गे च मुनिवर्गे च तिष्ठति॥ ६॥

On hearing the words of Pārvatī, the lord of the universe, thought for a moment and addressing the gods, spoke to them.

श्रीविष्णुरुवाच

देवा: शृणुत मद्वाक्यं पार्वतीवचनं श्रुतम्।
शिवस्यामोघवीर्यं यत्तत्पुरा केन निर्हृतम्॥ ७॥
सभामानयत क्षिप्रं न चेद्दण्डमिहार्हथ।
स किंराजा न शास्ता य: प्रजाबाध्यश्च पाक्षिक:॥ ८॥

Viṣṇu said. - O gods, you listen to my words. You have to listen to the words of Pārvatī. Who has usurped the semen of Śiva which cannot be rendered infructuous? The semen has to be presented in this court at once, otherwise, you will become entitled to the punishment because the one who does not rule properly the people are troubled or acts one sided, such a king is to be denounced.

विष्णोस्तद्वचनं श्रुत्वा समालोच्य परस्परम्।
ऊचु: सर्वे शिवावाक्यैस्त्रासिता: पुरतो हरे:॥ ९॥

O hearing the words of Viṣṇu, all the gods consulted among themselves and getting terrified with the words of Pārvatī, started speaking before lord Viṣṇu.

ब्रह्मोवाच

तद्वीर्यं निर्हृतं येन पुण्यभूमौ च भारते।
स वञ्चितो भवत्वत्र पुण्याहे पुण्यकर्मणि॥ १०॥

Brahmā said - Whosoever has stolen away your semen from the land of Bhārata, he will be deprived of the noble merits of the noble days.

महादेव उवाच

मद्वीर्यं निर्हृतं येन पुण्यभूमौ च भारते।
स वञ्चितो भवत्वत्र सेवने पूजने तव॥ ११॥

Mahādeva said - Whosoever has usurped my semen from the sacred land of Bhārata, will be deprived of your adoration.

यम उवाच

स वञ्चितो भवत्वत्र शरणागतरक्षणे।

एकादशीव्रते चैव तद्वीर्यं येन निर्हृतम्॥ १२॥

Yama said - The one who has stolen the semen will be deprived of the merit of providing protection to the one who takes refuge with him and the merit of the *vrata* of *Ekādaśī*.

इन्द्र उवाच

तद्वीर्यं निर्हृतं येन पापिनां पापमोचने।

भवत्वत्र यशो लुप्तं तत्पुण्यं कर्म संततम्॥ १३॥

Indra said - Whosoever has stolen the semen, he will be unable to remove the sinners from the sins. Besides the glory and merit will also disappear.

वरुण उवाच

भवत्वत्र कलौ जन्म वर्षे स्याद्भारते हरे।

शूद्रयाजकपत्न्याश्च गर्भे तद्येन निर्हृतम्॥ १४॥

Varuṇa said - O lord Hari, whosoever has stolen the semen, will be turned as the performer of *yajña* of a Śūdra in the age Kali and shall be born from the womb of a Śūdra woman.

कुबेर उवाच

न्यासहारी स भवतु विश्वासघ्नश्च मित्रहा।

सत्यघ्नश्च कृतघ्नश्च तद्वीर्यं येन निर्हृतम्॥ १५॥

Kubera said - The person who has stolen away the semen, will earn the sin of misappropriating the trust, will be known as the betrayer of the faith, the killer of the friend, killer of the truth and an ungrateful person.

ईशान उवाच

परद्रव्यापहारी च स भवत्वत्र भारते।

नरघाती गुरुद्रोही तद्वीर्यं येन निर्हृतम्॥ १६॥

Īśāna said - Whosoever has stolen away the semen, will be treated in the land of Bhārata as the one who steals away others' riches, the killer of human beings and the one who betrays his own teacher.

रुद्रा ऊचुः

ते मिथ्यावादिनः सन्तु भारते पारदारिकाः।

गुरुनिन्दारताः शश्वत्तद्वीर्यं यैश्च निर्हृतम्॥ १७॥

Rudra said - The one who has stolen the semen will be treated in the land of Bhārata as the one who speaks untruth, visiting others' wives, wicked and the one indulging in the denouncing of the teacher.

कामदेव उवाच

कृत्वा प्रतिज्ञां यो मूढो न संपालयते भ्रमात्।

भाजनं तस्य पापस्य स भवेद्येन तद्धृतम्॥ १८॥

Kāmadeva said - Whosoever has stolen the semen will be treated like the one who does not fulfil his words and will earn sin.

स्ववैंद्यावूचतुः

मातुःपितुर्गुरोश्चैव स्त्रीपुत्राणां च पोषणे।

भवेतां वञ्चितौ तौ च याभ्यां वीर्यं च तद्धृतम्॥ १९॥

Aśvinīkumāra said - Those who have stolen the semen will be deprived of maintaining their parents, father, teacher, woman and son.

सर्वे देवा ऊचुः

मिथ्यासाक्ष्यप्रदातारो भवन्त्वत्र च भारते।

अपुत्रिणो दरिद्राश्च यैश्च वीर्यं हि तद्धृतम्॥ २०॥

The gods said - Whosoever has usurped the semen, will earn the sin of giving false evidence and become a pauper.

देवपत्न्य ऊचुः

ता निन्दन्तु स्वभर्तारं गच्छन्तु परपुरुषम्।

सन्तु बुद्धिविहीनाश्च याभिर्वीर्यं हि तद्धृतम्॥ २१॥

The wives of the gods said - Those ladies who have usurped the semen, will be treated like those women who denouncing their husband, enjoy the company of other men and are deprived of wisdom.

देवानां वचनं श्रुत्वा देवीनां च हरिः स्वयम्।

कर्मणां साक्षिणं धर्मं सूर्यं चन्द्रं हुताशनम्॥ २२॥

पवनं पृथिवीं तोयं संध्ये रात्रिंदिवं मुने।
उवाच जगतां कर्ता पाता शास्ता जगत्त्रये॥ २३॥

O sage, on hearing the word of the gods and the goddesses, lord Viṣṇu the creator of the universe and lord of the three worlds besides being the protector, looked at Dharma who stands witness for all besides, Sūrya, Candramā, Agni, Vāyu, the earth, water, both the Sandhayās besides the day and the night.

विष्णुरुवाच

देवैर्न निर्हतं वीर्यं तदेतत्केन निर्हतम्।
तदमोघं भगवतो महेशस्य जगद्गुरोः॥ २४॥
यूयं च साक्षिणो विश्वे सततं सर्वकर्मणाम्।
युष्माभिर्निर्हतं किं वा किं भूतं वक्तुमर्हथ॥ २५॥

Viṣṇu said - In case the semen of lord Śiva had not been stolen by the gods then who else had done so. You happen to be the witness of all the deeds of earth. Therefore all of you have usurped the same or otherwise you tell me what happened to it.

ईश्वरस्य वचः श्रुत्वा सभायां कम्पिताश्च ते।
परस्परं समालोच्य क्रमेणोचुः पुरो हरेः॥ २६॥

At that point of time on hearing the words of the lord, all the people started trembling and after mutual consultation they spoke to the lord one by one.

धर्म उवाच

रतेरुत्तिष्ठतो वीर्यं पपात वसुधातले।
मया ज्ञातममोघं तच्छंकरस्य प्रकोपतः॥ २७॥

Dharma said - At that time of love-sport, when lord Śiva got up, his semen fell on the ground. This much is known to me.

क्षितिरुवाच

वीर्यं वोढुमशक्तोऽहं तद्वह्नौ न्यक्षिपं पुरा।
अतीव दुर्वहं ब्रह्मन्नबलां क्षन्तुमर्हसि॥ २८॥

Kṣiti said - O Brāhmaṇa, I had been unable to carry the terrific semen myself, therefore I had dropped the same in the fire. You therefore kindly forgive a helpless person like me.

अग्निरुवाच

वीर्यं वोढुमशक्तोऽहं न्यक्षिपं शरकानने।
दुर्बलस्य जगन्नाथ किं यशः किं च पौरुषम्॥ २९॥

Agni said - O lord of the universe I had been unable to carry the semen with me and I dropped it in the forest of canes because a weak person has no glory or strength.

वायुरुवाच

शरेषु पतितं वीर्यं सद्यो बालो बभूव ह।
अतीव सुन्दरो विष्णो स्वर्णरेखानदीतटे॥ ३०॥

Vāyu said - O Viṣṇu, the semen which fell in the forest of canes immediately turned into the form of a child who was extremely beautiful and went to the bank of the river Svarṇarekhā.

सूर्य उवाच

रुदन्तं बालकं दृष्ट्वाऽगममस्ताचलं प्रति।
प्रेरितः कालचक्रेण निशि संस्थातुमक्षमः॥ ३१॥

Sūrya said - I saw the child who was crying and went for setting in the region beyond Astācala. Influenced by *kālacakra* I could not stay during the night.

चन्द्र उवाच

रुदन्तं बालकं प्राप्य गृहीत्वा कृत्तिकागणः।
जगाम स्वालयं विष्णो गच्छन्बदरिकाश्रमात्॥ ३२॥

Candramā said - O lord Viṣṇu, Kṛttikās moving from Badrikāśrama found the crying child and took him to their abodes.

जलमुवाच

अमुं रुदन्तमानीय स्तनं दत्त्वा स्तनार्थिने।
वर्द्धयामासुरीशस्य तं ताः सूर्याधिकप्रभम्॥ ३३॥

The water said - The crying child was disturbed and was desirous of sucking milk. He possessed the lustre greater than the sun. Kṛttikās made the child suck the milk and brought him up.

जगाम स्वालयं विष्णो गच्छन्बदरिकाश्रमात्॥ ३२॥

Candramā said - O lord Viṣṇu, Kṛttikās moving from Badrikāśrama found the crying child and took him to their abodes.

जलमुवाच

अमुं रुदन्तमानीय स्तनं दत्त्वा स्तनार्थिने।

वर्द्धयामासुरीशस्य तं ता: सूर्याधिकप्रभम्॥ ३३॥

The water said - The crying child was disturbed and was desirous of sucking milk. He possessed the lustre greater than the sun. Kṛttikās made the child suck the milk and brought him up.

संध्ये ऊचतु:

अधुना कृत्तिकानां च षण्णां तत्पोष्यपुत्रक:।

तन्नाम चक्रुस्ता: प्रेम्णा कार्त्तिकेय इति स्वयम्॥ ३४॥

Both the Sandhāyas said - Currently the son is being brought up by the Kṛttikās and lovingly they have given him the name of Kārttikeya.

न चक्रुर्बालकं ताश्च लोचनानामगोचरम्।

प्राणेभ्योऽपि प्रेमपात्रं य: पोष्टा तस्य पुत्रक:॥ ३५॥

Rātri said - Those Kṛttikās never allow the child to disappear from their eyes for a moment. They love him more than their own lives. The son belongs to the one who brings him up.

दिनमुवाच

यानि यानि च वस्तूनि त्रैलोक्ये दुर्लभानि च।

प्रशंसितानि स्वादूनि भोजयामासुरेव तम्॥ ३६॥

The day said - The food stuffs which are difficult to get in the three worlds and which are quite delicious, are given to the child as food.

तेषां तद्वचनं श्रुत्वा संतुष्टो मधुसूदन:।

ते सर्वे हरिमित्यूचु: सभायां हृष्टमानसा:॥ ३७॥

पुत्रस्य वार्तां संप्राप्य पार्वती हृष्टमानसा।

कोटिरत्नानि विप्रेभ्यो ददौ बहुधनानि च॥ ३८॥

ददौ सर्वाणि विप्रभ्यो वासांसि विविधानि च॥ ३९॥

Thus with a delightful mind the people said to the lord. The lord on hearing them felt delighted. Coming to know about the news of the son, Pārvatī felt happy and she gave away the Brāhmaṇas again crores of gems and enormous riches. She gave away to Brāhmaṇas various types of clothes.

लक्ष्मी: सरस्वती मेना सावित्री सर्वयोषित:।

विष्णुश्च सर्वदेवाश्च ब्राह्मणेभ्यो ददुर्धनम्॥ ४०॥

Thereafter Lakṣmī, Sarasvatī, Menā, Sāvitrī and all the ladies accompanied by Viṣṇu distribute enormous charities on the occasion.

इति० श्रीब्रह्म० महा गणेशख० नारदना० कार्त्तिकेयजन्मकथनं नाम चतुर्दशोऽध्याय:॥ १४॥

पञ्चदशोऽध्यायः

Chapter 15

Conversation between Kārttikeya and Nandakeśvara

नारायण उवाच

पुत्रस्य वार्तां संप्राप्य पार्वत्या सह शंकरः।
प्रेरितो विष्णुना देवैर्मुनिभिः पर्वतैर्मुने॥ १॥
दूतान्प्रस्थापयामास महाबलपराक्रमान्।
वीरभद्रं विशालाक्षं शङ्कुकर्णं कबन्धकम्॥ २॥
नन्दीश्वरं महाकालं वज्रदन्तं भगन्दरम्।
गोधामुखं दधिमुखं ज्वलदग्निशिखोपमम्॥ ३॥
लक्षं च क्षत्रपालानां भूतानां च त्रिलक्षकम्।
वेतालानां चतुर्लक्षं यक्षाणां पञ्चलक्षकम्॥ ४॥
कूष्माण्डानां चतुर्लक्षं त्रिलक्षं ब्रह्मराक्षसाम्।
डाकिनीनां चतुर्लक्षं योगिनीनां त्रिलक्षकम्॥ ५॥

Nārāyaṇa said - O sage, on coming to know about the news of their son both Śiva and Pārvatī at the instance of lord Viṣṇu, the gods and the sages besides the mountains, deputed some valorous messengers for bringing the child. The messengers included Vīrabhadra, Viśālākṣa, Śaṅkukarṇa, Kabandhaka, Nandīśvara, Mahākāla, Vajradanta, Bhagandara, Godhāmukha, Dadhimukha, who was like burning flames, a lakh of Kṣetra-pālas, three

lakhs of *Bhūtas*, four lakhs of *vetālas*, five lakhs of Yakṣas, four lakhs of *kūṣmāṇḍas*, three lakhs of Brahmarākṣas, three lakhs of *Ḍākinīs* and three lakhs of *yoginis*.

रुद्रांश्च भैरवांश्चैव शिवतुल्यपराक्रमान्।
अन्यांश्च विकृताकारानसंख्यानपि नारद॥६॥

O Nārada, the Rudras who were as valorous as Śiva himself, the Bhairavas and valorous other *gaṇas* with deformed limbs also proceeded for the purpose.

ते सर्वे शिवदूताश्च नानाशस्त्रास्त्रपाणयः।
कृत्तिकानां च भवनं वेष्टयामासुरुज्ज्वलम्॥७॥

These messengers of Śiva holding weapons in their hands surrounded the palaces of Kṛttikās from all the four sides.

दृष्ट्वा तान्कृत्तिकाः सर्वा भयविह्वलमानसाः।
कार्तिकं कथयामासुर्ज्वलन्त ब्रह्मतेजसा॥८॥

Thereafter Kṛttikās felt disturbed at the sight of the messengers. They then addressed Kārttikeya who possessed the divine lustre.

कृत्तिका ऊचुः

वत्स सैन्यान्यसंख्यानि वेष्टयामासुरालयम्।
न जानीमो वयं कस्य करालानि च बालक॥९॥

Kṛttikās said - O son, O child, innumerable armies have surrounded our house from all the sides. We are not aware as to whom these armies belong?

कार्त्तिकेय उवाच

भयं त्यजत कल्याण्यो भयं किं वो मयि स्थिते।
दुर्निवार्यः कर्मपाको मातरः केन वार्यते॥१०॥

Kārttikeya said - O pleasant mother, don't be afraid, why should you be afraid when I am there? O mothers, who can prevent result of the evil deeds.

एतस्मिन्नन्तरे तत्र सेनानीर्नन्दिकेश्वरः।
पुरतः कार्तिकेयस्य तिष्ठंस्तासामुवाच ह॥११॥

At that point of time Nandīkeśvara who happened to be the commander of the armies spoke to Kārttikeya.

नन्दिकेश्वर उवाच

भ्रातः प्रवृतिं शृणु मे मातुश्चापि शुभावहम्।
प्रेषितस्य सुरेन्द्रस्य संहर्तुः शंकरस्य च॥१२॥
कैलासे सर्वदेवाश्च ब्रह्मविष्णुशिवादयः।
सभायां ते वसन्तश्च गणेशोत्सवमङ्गले॥१३॥
शैलेन्द्रकन्या तं विष्णुं जगतां परिपालकम्।
संबोध्य कथयामास तवान्वेषणकारणम्॥१४॥

Nandīkeśvara said - O brother, you listen to the pleasant message of the mother and also of lord Śiva, who has sent us here. Brahmā, Viṣṇu and Śiva besides other gods had collected at Kailāsa in order to celebrate the festivities for the birth of Gaṇeśa. At that very moment Pārvatī the daughter of Himālaya, the king of the mountains spoke to lord Viṣṇu who preserves the universe and desired the search for you to be made.

पप्रच्छ देवान्विष्णुस्तान्क्रमेणावाप्तिहेतवे।
प्रत्युत्तरं ददुस्ते तु प्रत्येकं च यथोचितम्॥१५॥

Thereafter lord Viṣṇu enquired from all the gods about your whereabouts and everyone gave the proper reply.

त्वमत्र कृत्तिकास्थाने कथयामासुरीश्वरम्।
सर्वे धर्मादयो देवा धर्माधर्मस्य साक्षिणः॥१६॥
सा बभूव रहः क्रीडा पार्वतीशिवयोः पुरा।
दृष्टस्य च सुरैः शंभोर्वीर्यं भूमौ पपात ह॥१७॥
भूमिस्तदक्षिपद्वह्नौ वह्निश्च शरकानने।
ततो लब्धः कृत्तिकाभिरभूमिर्गच्छ सांप्रतम्॥१८॥
तवाभिषेकं विष्णुश्च करिष्यति सुरैः सह।
शस्त्रं लब्ध्वाऽखिलं देव तारकं संहनिष्यसि॥१९॥
पुत्रस्त्वं विश्वसंहर्तुस्त्वां गोप्तुं न क्षमा इमाः।
नाग्निं गोप्तुं यथा शक्तः शुष्कवृक्षः स्वकोटरे॥२०॥

Dharma the witness of all and other gods told the lord that you are staying with Kṛttikās. In the earlier times Śiva and Pārvatī had united in seclusion as a result of which the semen of Śiva fell on earth in full view of canes. From the same place Kṛttikās picked you up; therefore now you get along with us. O god, all the gods and Viṣṇu

well, similarly by remaining in the house of Kṛttikās, you can never be graceful.

करोषि जगदालोकं नाच्छन्नोऽस्यङ्गतेजसा।
यथा सूर्यः कराच्छन्नो न भवेत्पुरुषस्य च॥ २२॥

You are illumining the entire universe with the lustre of your body but you cannot bear the glory of other gods at the same way as a person cannot withhold the sun in his palms.

विष्णुस्त्वं च जगद्व्यापी नासां व्याप्योऽसि शांभव।
यथा न केषां व्याप्यं च तत्सर्वं व्यापकं नभः॥ २३॥

O son of Śiva, you pervade the entire universe everywhere and cannot be concentrated at one place. Similarly you are not pervaded by these people.

योगीन्द्रो नानुलिप्तस्त्वं भोगी च परिपोषणे।
नैव लिप्तो यथात्मा च कर्मभोगेषु जीविनाम्॥ २४॥

You are the lord of the yogīs and you also freed the universe without involving yourself in the time, as the soul does not get involved in the deeds of the bodies.

विश्वाधारस्त्वमीशश्च नामृते संभवेत्स्थितिः।
सागरस्य यथा नद्यां सरितामाश्रयस्य च॥ २५॥

You are the base of the entire universe besides being its lord. As the ocean is the final resort for all the rivers and as such it cannot have the base in the river; therefore your position cannot remain stable here.

नहि सर्वेश्वरावासः संभवेत्कृत्तिकालये।
गरुडस्य यथा वासः क्षुद्रे च चटकोदरे॥ २६॥

As Garuḍa cannot be born out of the womb of a petty bird similarly the lord of the universe cannot stay in the house of Kṛttikās.

त्वां च देवा न जानन्ति भक्तानुग्रहविग्रहम्।
गुणानां तेजसां राशिं यथाऽऽत्मानमयोगिनः॥ २७॥

You' have taken to the human form for the sake of the devotees. You are the heap of the lustre and merits. The gods are unaware about your personality like the persons who is devoid of knowledge of the *yogas* is unaware about the soul.

त्वामनिर्वचनीयं च कथं जानन्ति कृत्तिकाः।
यथा परां हरेर्भक्तिमभक्ता मूढचेतसः॥ २८॥

You are inexplicable and Kṛttikās are not aware about your birth in the same way as the one who is devoid of devotion is not aware of the true devotion of the lord.

भ्रातर्यं यं न जानन्ति ते तं कुर्वन्त्यनादरम्।
नाद्रियन्ते यथा भेकास्त्वेकावासं च पङ्कजम्॥ २९॥

Therefore, O brother, the one who is not aware of the true identity of someone, he sometimes is sure to disrespect to him as the frog and the lotus live together but the frog does not show any respect to the letter.

कार्त्तिकेय उवाच

भ्रातः सर्वं विजानामि ज्ञानं त्रैकालिकं च यत्।
ज्ञानी त्वं का प्रशंसा ते यतो मृत्युंजयाश्रितः॥ ३०॥

Kārttikeya said - O brother, I possessed the complete knowledge of all the three times and you are also well-versed in the scriptures because of your association with Śiva who has over-powered the death. Therefore I cannot praise you.

कर्मणा जन्म येषां वा यासु यासु च योनिषु।
तासु ते निर्वृतिं भ्रातर्नाप्नुवन्ति च संततम्॥ ३१॥

O brother, whosoever is born in difficult type of creatures is unable to get relieved of the effects of the environment.

ये यत्र सन्ति सन्तो वा मूढा वा कर्मभोगतः।
तेऽपि तं बहु मन्यन्ते मोहिता विष्णुमायया॥ ३२॥

Because a noble person or the foolish person whosoever is born according to his deeds, is influenced by the illusion of Viṣṇu himself to be well-honoured in the same position.

सांप्रतं जगतां माता विष्णुमाया सनातनी।
सर्वाद्या विष्णुमाया च सर्वदा विष्णुमङ्गला॥ ३३॥
शैलेन्द्रपत्नी गर्भे सा चालभज्जन्म भारते।
दारुणं च तपस्तप्त्वा संप्रापच्छङ्करं पतिम्॥ ३४॥

Currently Pārvatī the mother of the universe who happens to be illusion of Viṣṇu, eternal, the form of all, who always provides welfare to all and is born from the womb of Menā the wife of Himālaya and has got Śiva as her husband after performing great *tapas*.

ब्रह्मादितृणपर्यन्तं सर्वं मिथ्यैव कृत्रिमम्।

सर्वे कृष्णोद्भवा: काले विलीनास्तत्र केवलम्॥३५॥

कल्पे कल्पे जगन्माता मे प्रतिजन्मनि।

यज्जन्ममायया बद्धो नित्य: सृष्टिविधावहम्॥३६॥

Everything right for a Brahmā to a straw of perishable and artificial, all are born out of lord Kṛṣṇa and ultimately merge in him. In every *kalpa Pārvatī* the mother of the universe also become my mother and at the time of creation influenced by illusion, I am born firm her.

प्रकृतेरुद्भवा: सर्वा जगत्यां सर्वयोषित:।

काश्चिदंशा: कला: काश्चित्कलांशांशेन काश्चन॥३७॥

All the ladies of the universe are born out of Prakṛti. This is the truth someone is the part of Prakṛti, someone is the part of the ray.

कृत्तिका ज्ञानवत्यश्च योगिन्य: प्रकृते:कला:।

स्तनैश्च संवर्द्धितोऽहमुपहारेण सन्ततम्॥३८॥

Kṛttikās who are well-versed in the yogic practices or the rays of Prakṛti they have brought me up by breast feeding me.

तासामहं पोष्यपुत्रो मदम्बा: पोषणादिमा:।

तस्याश्च प्रकृते: पुत्रो गतस्त्वत्स्वामिवीर्यत:॥३९॥

न गर्भजोऽहं शैलेंन्द्रकन्याया नन्दिकेश्वर।

सा च मे धर्मतो माता तथेमा सर्वसंमता:॥४०॥

स्तनदात्री गर्भधात्री भक्ष्यदात्री गुरुप्रिया।

अभीष्टदेवपत्नी च पितु: पत्नी च कन्यका:॥४१॥

सगर्भकन्या भगिनी पुत्रपत्नी प्रियाप्रसू:।

मातुर्माता पितुर्माता सोदरस्य प्रिया तथा॥४२॥

मातु: पितुश्च भगिनी मातुलानी तथैव च।

जनानां वेदविहिता मातर: षोडश स्मृता:॥४३॥

I am the competent son of all of them and they happen to be my mothers. No doubt I am born of the semen of your lord and as such I happen to be the son of mother Pārvatī as well but, O Nandikeśvara, I am not the son born out of the womb of Pārvatī. She is my mother religiously. Similarly Kṛttikās are also my mothers according to the acceptable tradition. According to the acceptable tradition the one who feeds a child out of her breast, the one who gives birth out of the womb, the one who feeds, wife of the teacher, wife of the family god, wife of the father, daughter, pregnant daughter, sister, wife of the son, mother of the wife, mother of the mother, mother of the father, wife of the brother, sisters of mother and father, maternal aunt, are the sixteen types of mothers prescribed in the Vedas.

इमाश्च सर्वसिद्धिज्ञा: परमैश्वर्यसंयुता:।

न क्षुद्रा ब्रह्मण: कन्यास्त्रिषु लोकेषु पूजिता:॥४४॥

Therefore, the one who is aware of all the *siddhis* and who is bestowed with all the riches besides the daughter of Brahmā cannot be considered as downgraded, that is why they are adored in all the three worlds.

विष्णुना प्रेरितस्त्वं च शंभो: पुत्रसमो महान्।

गच्छ यामि त्वया सार्धं द्रक्ष्यामि सुरसंचयम्॥४५॥

You are also like the great son of Śiva and have been deputed by lord Viṣṇu; therefore accompanying you I shall also have an audience with all the gods.

इति श्रीब्रह्म० महा० गणेशख० नारदना०
नन्दिकार्त्तिकेयसंवादो नाम पञ्चदशोऽध्याय:॥१५॥

षोडशोऽध्याय:

Chapter 16

The arrival of Kārttikeya

नारायण उवाच

इत्येवमुक्त्वा तं शीघ्रं बोधयित्वा च कृत्तिका:।
उवाच नीतियुक्तं च वचनं शंकरात्मज:॥१॥

Nārāyaṇa said - Kārttikeya the son of Śiva thus spoke to Nandiśvara, went to Kṛttikās and apprised them of the reality speaking the appropriate words.

कार्त्तिकेय उवाच

यास्यामि शंकरस्थानं द्रक्ष्यामि सुरसंचयम्।
मातरं बन्धुवर्गांश्चाप्याज्ञां मे दत्त मातर:॥२॥

Kārttikeya said - O mother, I am going to Śiva in order to meet the gods. I shall also meet my mother and other gods there. I, therefore, seek your kind permission to proceed.

दैवाधीनं जगत्सर्वं जन्म कर्म शुभावहम्।
संयोगश्च वियोगश्च न च दैवात्परं बलम्॥३॥

O mothers, don't be afraid of anything; the birth and death in this universe, the good and bad deeds, meeting and separation are all in the hands of destiny; therefore there is no other strength greater then the strength of the destiny.

कृष्णायत्तं च तद्दैवं स च दैवात्परस्तत:।
भजन्ति सततं सन्त: परमात्मानमीश्वरम्॥४॥

And the destiny changes according to the wishes of lord Kṛṣṇa who is beyond the destiny; that is why all the people adore him always.

दैवं वर्द्धयितुं शक्त: क्षयं कर्तुं स्वलीलया।
न दैवबद्धस्तद्भक्तश्चाविनाशीति निर्णय:॥५॥

With his own divine play he can increase the destiny and also destroy it. His devotee is controlled by destiny who remains indestructible. This is the resolve of everyone.

तस्माद्भजत गोविन्दं मोहं त्यजत दु:खदम्।
सुखदं मोक्षदं सारं जन्ममृत्युभयापहम्॥६॥
परमानन्दजननं मोहजालनिकृन्ततम्।
शश्वद्भजन्ति यत्सर्वे ब्रह्मविष्णुशिवादय:॥७॥

Therefore shedding all the painful grief recite the name of Govinda, who provides all the pleasures, *mokṣa* is essence of all, destroyer of birth, death and fear, all blissful and destroys the net of illusion, he is adored by Brahmā, Viṣṇu and Śiva always.

कोऽहं भवाब्धौ युष्माकं का वा यूयं ममाम्बिका:।
तत्कर्मस्रोतसां सर्वं पुञ्जीभूतं च फेनवत्॥८॥

In this universe, you just think what are you to me and what am I to you? All are like the bubble or the foam of water.

संश्लेषं वा वियोगं वा सर्वमीश्वरचिन्तया।
ब्रह्माण्डमीश्वराधीनं न स्वतन्त्रं विदुर्बुधा:॥९॥

The meeting and separation are in the hands of the lord. So much so that even the entire universe is in the hands of the lord. No one is independent. This has been ordained by the people of wisdom.

जलबुद्बुदवत्सर्वमनित्यं च जगत्त्रयम्।
मायामनित्ये कुर्वन्ति मायया मूढचेतस:॥१०॥
सन्तस्तत्र न लिप्यन्ते वायुवत्कृष्णचेतस:।
तस्मान्मोहं परित्यज्यं चाऽऽज्ञप्तिं दत्त मातर:॥११॥

All the three worlds are perishable like the bubble of water. In this perishable universe, the people who are infatuated with illusion actually work for the illusion of the noble people who are devoted to lord Kṛṣṇa and do not get involved in it like the wind which does not get involved in the body in anyway. Therefore, O mothers, leaving aside the false sense of attraction, you grant me the permission.

इत्येवमुक्त्वा ता नत्वा सार्द्धं शंकरपार्षदै:।
यात्रां चकार भगवान्मनसा श्रीहरिं स्मरन्॥१२॥

Thus reassuring them variously Kārttikeya offered his salutations and reciting the name of Hari in his mind, he started his journey together with the messengers of Śiva.

एतस्मिन्नन्तरे तत्र ददर्श रथमुत्तमम्।
विश्वकर्मकृतं रम्यं हीरकेण विराजितम्॥ १३॥
सद्रत्नसाररचितं माणिक्येन विराजितम्।
पारिजातप्रसूनानां मालाजालैश्च शोभितम्॥ १४॥

In the meantime a beautiful chariot appeared on the scene which was built by Viśvakarmā. It was quite beautiful studded with gems, jewels and rubies and adorned with the garland of *Pārijāta* flowers.

मणीन्द्रदर्पणः श्वेतचामरैरतिदीपितम्।
क्रीडार्हमन्दिरै रम्यैश्चित्रितैश्चित्रितं वरम्॥ १५॥

The beautiful gems served as mirrors in the chariot. It was illumining with white fly-whisks. There were various types of shining fly-whisks and dancing halls of astonishing types. It was thus the best of all.

शतचक्रं सुविस्तीर्णं मनोयायि मनोहरम्।
प्रस्थापितं च पार्वत्या वेष्टितं पार्षदैर्वरैः॥ १६॥

It was quite wide-spread and had a hundred wheels. It could move with the speed of the mind and was quite pleasant to look at. Pārvatī had sent it with several of her courtiers.

तमारुहन्तं यानं ता हृदयेन विदूयता।
सहसा चेतनां प्राप्य मुक्तकेश्यः शुचातुराः॥ १७॥

The heart of Kṛttikās felt painful when Kārttikeya mounted the chariot and they fainted. Suddenly on regaining consciousness, they dishevelled the hair and became upset.

दृष्ट्वा च स्वपुरः स्कन्दं स्तम्भिताश्चातिशोकतः।
उन्मत्ता इव तत्रैव वक्तुमारेभिरे भिया॥ १८॥

With their mind filled with grief they were completely upset. Kṛttikās looking at Skanda became hysterical and spoke in panic.

कृत्तिका ऊचुः

किं कुर्मः क्व च यास्यामो वयं वत्स त्वदाश्रयाः।
विहायास्मान्क्व यासि त्वं नायं धर्मस्तवाधुना॥ १९॥

Kṛttikās said - O son, we have been dependent on you; now where should we go and what should we do. Where are you going leaving us alone? It is not proper to become like this at the moment.

स्नेहेन वर्द्धितोऽस्माभिः पुत्रोऽस्माकं स्वधर्मतः।
नायं धर्मो मातृवर्गाननुरक्तः सुरस्त्यजेत्॥ २०॥

We have brought you up with great love and affection; you are our son according to *dharma*. This is not proper that a son getting stone-hearted should discard his mothers like this.

इत्युक्त्वा कृत्तिकाः सर्वा कृत्वा वक्षसि तं सुतम्।
पुनर्मूर्च्छामवापुस्ताः सुतविच्छेददारुणम्॥ २१॥
कुमारो बोधयित्वा ता अध्यात्मवचनेन वै।
ताभिश्च पार्षदैः सार्द्धमारुरोह रथं मुने॥ २२॥

Thus speaking Kṛttikās embraced their son and fainted because the separation from the son is quite painful. O sage, thereafter Kumāra imparted them the divine knowledge on *Adhyātma*. Thereafter he mounted the chariot together with his mothers.

पूर्णकुम्भं द्विजं वेश्यां शुक्लधान्यानि दर्पणम्।
दध्याज्यं मधु लाजांश्च पुष्पं दूर्वाक्षतान्सितान्॥ २३॥
वृषं गजेन्द्रं तुरगं ज्वलदग्निं सुवर्णकम्।
पूर्णं च परिपक्वानि फलानि विविधानि च॥ २४॥
पतिपुत्रवतीं नारीं प्रदीपं मणिमुत्तमम्।
मुक्तां प्रसूनमालां च सद्योमांसं च चन्दनम्॥ २५॥
ददर्शैतानि वस्तूनि मङ्गलानि पुरो मुने।
शृगालं नकुलं कुम्भं शवं वामे शुभावहम्॥ २६॥

O sage, during the time of the journey, they came across the things of welfare like a pitcher filled with water, a Brāhmaṇa, a prose, white paddy, mirror, curd, *ghee*, honey, fried paddy, flowers, *Dūrvā*, white rice, bull, elephant, horse, fire in flames, gold, ripe fruits, ladies having husbands and sons, lamp, best of gems, pearls, flower garland, fresh meat, sandal-paste and other things of prosperity. Similarly the jackal, the mangoose, the pitcher, the dead body were seen by them moving towards the left side which is considered to be quite auspicious.

राजहंसं मयूरं च खञ्जनं च शुकं पिकम्।
पारावतं शङ्खचिल्लं चक्रवाकं च मङ्गलम्॥ २७॥
कृष्णसारं च सुरभिं चमरीं श्वेतचामरम्।
धेनुं च वत्ससंयुक्तां पाताकां दक्षिणे शुभाम्॥ २८॥

They also found the geese, peacocks, wagtail bird, parrot, cuckoo, pigeon, śaṁkha, vulture, the sheldrake (cakavā), the black buck, Surabhī cow, spotted cow, white fly-whisks, cow with calf and banner moving to the right.

नानाप्रकारवाद्यं चाप्यश्रौषीन्मङ्गलध्वनिम्।
मनोहरं च संगीतं घण्टाशङ्खध्वनिं तथा॥ २९॥
दृष्ट्वा श्रुत्वा मङ्गलं स ह्यगमत्तातमन्दिरम्।
क्षणेनानन्दयुक्तश्च मनोयायिरथेन च॥ ३०॥

Many musical instruments played the welfare tunes, besides music of welfare. The sound of conch and the gong welcomed them. Kumāra then delightfully moved on with the chariot and with the speed of the mind to the palace of his father.

कुमारः प्राप्य कैलासं न्यग्रोधाक्षयमूलके।
क्षणं तस्थौ कृत्तिकाभिः पार्षदप्रवरैः सह॥ ३१॥

Reaching Kailāsa, Kārttikeya got down from the chariot together with Kṛttikās and the courtiers and in an instant they reached under the *Akṣyavaṭa*.

पार्वती मङ्गलं कृत्वा राजमार्गं मनोहरम्।
पद्मरागैरिन्द्रनीलैः संस्कृतं परितः पुरम्॥ ३२॥
रम्भास्तम्भसमूहैश्च पट्टसूत्रांशुकैस्तथा।
श्रीखण्डपल्लवैर्युक्तं पुर्णकुम्भैः सुशोभितम्॥ ३३॥
पूरणकुम्भजलैर्व्याप्तं सिक्तं चन्दनवारिभिः।
असंख्यरत्नदीपैश्च मणिराजैर्विराजितम्॥ ३४॥
नटनर्तकवेश्यानामुत्सवैः संकुलं सदा।
बन्दिभिर्विप्रवर्गैश्च दूर्वापुष्पकरैर्युतम्॥ ३५।
पतिपुत्रवतीभिश्च साध्वीभिश्च समन्वितम्।
लक्ष्मीं सरस्वतीं दुर्गां सावित्रीं तुलसीं रतिम्॥ ३६॥
अरुन्धतीमहल्यां च दितिं तारां मनोरमाम्।
अदितिं शतरूपां च शचीं संध्यां च रोहिणीम्॥ ३७॥
अनसूयां तथा स्वाहां संज्ञां वरुणकामिनीम्।
आकूतिं च प्रसूतिं च देवहूतिं च मेनकाम्॥ ३८॥
तामेकपाटालामेकपर्णां मैनाककामिनीम्।
वसुंधरां च मनसां पुरस्कृत्य समाययौ॥ ३९॥

Pārvatī had decorated the entire king's way with rubies, sapphire and several types of the *trunks of banana, silken garments*, pitchers filled with Śrīkhaṇḍa leaves and water mixed with sandal-paste besides several lamps. There were lots of festivities in the city besides the dancing by the male and female dancers and *apsarās*. The ladies whose husbands and sons were alive carried *Dūrvā*-grass and flowers together with Brāhmaṇas and the bards on the way. Pārvatī, Lakṣmī, Sarasvatī, Durgā, Sāvitrī, Rati, Arundhatī, Ahalyā, Diti, beautiful Tārā, Aditi, Śatarūpā, Indrāṇī, Sandhyā, Rohiṇī, Anusūyā, Svāhā, Sañjñā, Vāruṇī, Ākūti, Prasūti, Devahūti, Menakā, a part of Maināka, lady with a single costume, Vasundharā and Manasā reached there.

रम्भा तिलोत्तमा मेना घृताची मोहिनी शुभा।
उर्वशी रत्नमाला च सुशीला ललिता कला॥ ४०॥
कदम्बमाला सुरसा वनमाला च सुन्दरी।
एताश्चान्याश्च बहवो विप्रेन्द्राप्सरसां गणाः॥ ४१॥
संगीतनर्तनपराः सस्मिता वेषसंयुताः।
करतालकराः सर्वा जग्मुरानन्दपूर्वकम्॥ ४२॥

O Brāhmaṇa, Rambhā, Tilottamā, Menā, Ghṛtācī, the pleasant Mohinī, Urvaśī, Ratnamālā, Suśīlā, Lalitā, Kalā, Kadambamālā, Surasā, the beautiful Vanamālā and other beautiful *apsarās* clad in the best of garments started dancing wearing smiles on their faces. All the people holding *karatālas* in their hands playing on musical instruments were dancing, while moving forward.

देवाश्च मुनयः शैला गन्धर्वाः किन्नरास्तथा।
सर्वे ययुः प्रमुदिताः कुमारस्यानुमज्जने॥ ४३॥

All the gods, the sages, the mountains, Gandharvas and Kinnaras, were moving joyfully to welcome Kumāra.

नानाप्रकारवाद्यैश्च रुद्रैर्वा पार्षदैः सह।
भैरवैः क्षेत्रपालैश्च ययौ सार्धं महेश्वरः॥४४॥

Various types of musical instruments were played upon by Rudras, courtiers, Bhairavas, Kṣ etra-pālas while moving forward with Śiva.

अथ शक्तिधरो हृष्टो दृष्ट्वारात्पार्वतीं सदा।
अवरुह्य रथात्तूर्णं शिरसा प्रणनाम ह॥४५॥
तं पद्माप्रमुखं देवीगणं च मुनिकामिनीः।
शिवं च परया भक्त्या सर्वान्संभाष्य यत्नतः॥४६॥

Thereafter the valorous Kumāra felt delighted at finding Pārvatī approaching him. He got down from the chariot and bowed in respect to her, besides Lakṣmī and other goddesses and the wives of the sages. He bowed in reverence to lord Śiva and started talking to him.

कार्त्तिकेयं शिवा दृष्ट्वा क्रोडे कृत्वा चुचुम्ब च।
शंकरश्च सुराः शैला देव्यो वै शैलयोषितः॥४७॥
पार्वतीप्रमुखा देव्यस्तथा देवश्च शंकरः।
शैलाश्च मुनयः सर्वे ददुस्तस्मै शुभाशिषः॥४८॥

Finding Kārttikeya there, Pārvatī lifted him up in her lap and kissed him. At that point of time Śiva, the gods, the mountains, the goddesses, wives of the mountains, Pārvatī, prominent goddesses, gods, the sages showered their blessing on Kumāra.

कुमारः सगणैः सार्द्धमागत्य च शिवालयम्।
ददर्श तं समामध्ये विष्णुं क्षीरोदशायिनम्॥४९॥
रत्नसिंहासनस्थं च रत्नभूषणभूषितम्।
धर्मब्रह्मेन्द्रचन्द्रार्कवह्निवाय्वादिभिर्युतम्॥५०॥
ईषद्धास्यं प्रसन्नास्यं भक्तानुग्रहकारकम्।
स्तुतं मुनिन्द्रैर्देवेन्द्रैः सेवितं श्वेतचामरैः॥५१॥

Thereafter Kumāra reached the abode of lord Śiva together with the *gaṇas* and he found lord Viṣṇu the dweller of the ocean of milk, in the centre of the assembly hall, seated on a gem-studded lion-throne in *Sukhāsana*. He was surrounded by Dharma, Brahmā, Indra, the moon, the sun, the fire-god, the wind-god and others. He wore a serene smile on his face. He has been graceful to his devotees besides the best of the sages and the gods served as the fly-whisk bearers.

तं दृष्ट्वा जगतां नाथं भक्तिनम्रात्मकंधरः।
पुलकान्वितसर्वाङ्गः शिरसा प्रणनाम ह॥५२॥

Looking at Viṣṇu the lord of the universe, Kumāra bowed in reverence to him and he felt sensational in the body.

विधिं धर्मं च देवांश्च मुनीन्द्रांश्च मुदाऽन्वितान्।
प्रणनाम पृथक्तत्र प्राप तेभ्यः शुभाशिषः॥५३॥

Thereafter he offered salutation to Brahmā, Dharma, the gods and the sages and received their blessings individually.

पृथक्संभाष्य सर्वांश्चाप्युवास कनकासने।
ददौ धनानि विप्रेभ्यः पार्वत्या सह शंकरः॥५४॥

After individually talking to all of them, he took his seat. At that point of time both Śiva and Pārvatī distributed charities to the Brāhmaṇas.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० कार्त्तिकेयागमनं नाम षोडशोऽध्यायः॥१६॥

सप्तदशोऽध्यायः

Chapter 17

The Appointment of the Kārttikeya as the Army Commander

नारायण उवाच

अथ विष्णुर्जगत्कान्तो हृष्टः कृत्वा शुभेक्षणम्।
रत्नसिंहासने रम्ये वासयामास षण्मुखम्॥ १॥
नानाविधानि वाद्यानि कांस्यतालादिकानि च।
नानाविधानि यन्त्राणि वादयामास कौतुकात्॥ २॥
वेदमन्त्राभिषिक्तैश्च सर्वतीर्थोदपूर्णकैः।
सद्रत्नकुम्भशतकैः स्नापयामास तं मुदा॥ ३॥

Nārāyaṇa said - Viṣṇu the lord of the universe was then pleased and in an auspicious time made the six-faced Kārttikeya to occupy a gem-studded lion-throne playfully. Various types of musical instruments were played upon then. He

was made to bathe with the pitchers of gems filled with the water of various sacred places.

सद्रत्नसारखचितं किरीटं मङ्गलाङ्गदे।
अमूल्यरत्नखचितभूषणानि बहूनि च॥४॥
वह्निशुद्धांशुके दिव्ये क्षीरोदार्णवसंभवम्।
कौस्तुभं वनमालां च तस्मै चक्रं ददौ मुदा॥५॥

He was then adorned with the *kirīṭa* crown, pleasant armlets and several other ornaments and the garments sanctified by fire. He was also offered the *kaustubha* gems which emerged out of the ocean of milk, besides a garland of forest flowers and the *cakra*.

ब्रह्मा ददौ यज्ञसूत्रं वेदा वै वेदमातरम्।
संध्यामन्त्रं कृष्णमन्त्रं स्तोत्रं च कवचं हरेः॥६॥
कमण्डलुं च ब्रह्मास्त्रं विद्यां वै वैरिमर्दिनीम्।
धर्मो धर्ममतिं दिव्यां सर्वजीवे दयां ददौ॥७॥

Brahmā offered him *yajñopavīta*, Gāyatrī, the Vedas, *Sandhyā-mantra, Kṛṣṇa-mantra, stotra* of the lord, *kavaca, kamaṇḍalu, Brahmāstra* and the knowledge of destroying one's enemies. Dharma bestowed the religious wisdom on him and the sense of mercy to be merciful towards all creatures.

परं मृत्युंजयं ज्ञानं सर्वशास्त्रावबोधनम्।
शश्वत्सुखप्रदं तत्त्वज्ञानं च सुमनोहरम्॥८॥
योगतत्त्वं सिद्धितत्त्वं ब्रह्मज्ञानं सुदुर्लभम्।
शूलं पिनाकं परशुं शक्तिं पाशुपतं धनुः॥९॥
संहारास्त्रविनिक्षेपं तत्संहारं ददौ शिवः।
श्वेतच्छत्रं रत्नमालां ददौ तस्मै जलेश्वरः॥१०॥
गजेन्द्रं च हयेन्द्रं च सुधाकुम्भं सुधानिधिः।
मनोयायिरथं सूर्यः संनाहं च मनोरमम्॥११॥
यमदण्डं यमश्चैव महाशक्तिं हुताशनः।
नानाशस्त्राण्युपायानि सर्वे देवा ददुर्मुदा॥१२॥

Śiva imparted the divine knowledge of overcoming the death, knowledge of *tattvas* which always provided welfare besides *yogatattva, Siddhitattva* and the divine knowledge of Brāhmaṇa, which is difficult to get, a *śūla* (trident), a battle axe, *śakti*, Pāśupata-bow, knowledge of using the weapons of destruction. The lord of waters provided him with a white umbrella, a garland of gems, elephants and the best of horses; the moon, who is the lord the nectar gave him a pitcher filled with nectar, while the sun gave him the chariot which could move with the speed of the mind and a *kavaca*. Yama gave him the *Yamadaṇḍa*, Agni gave him the *mahāśakti* and other gods gave him many weapons.

कामशास्त्रं कामदेवो ददौ तस्मै मुदाऽन्वितः।
क्षीरोदोऽमूल्यरत्नानि विशिष्टे रत्ननूपुरे॥१३॥

Kāmadeva delightfully imparted to him the knowledge of Kāmaśāstra and also gave him the beautiful anklets which emerged from the ocean of milk.

सावित्री सिद्धिविद्यां च सर्वास्ताः कौतुकाद्दुः।
हिमालयो मयूरं च वाहनार्थं च मूकुटम्॥१४॥
लक्ष्मीश्च परमैश्वर्यं भारती हारमुत्तमम्।
पार्वती सस्मिता हृष्टा परमानन्दमानसा॥१५॥
महाविद्यां सुशीलां च विद्यां मेधां दयां स्मृतिम्।
बुद्धिं सुनिर्मलां शान्तिं तुष्टिं पुष्टिं क्षमां धृतिम्॥१६॥
सदृढां च हरौ भक्तिं हरिदास्य ददौ मुदा।
प्रजापतिर्देवसेनां रत्नभूषणभूषिताम्॥१७॥
सुविनीतां सुशीलां च सुन्दरीं सुमनोहराम्।
ददौ तस्मै वेदमन्त्रैर्विवाहविधिना स्वयम्॥१८॥
यां वदन्ति महाषष्ठीं पण्डिताः शिशुपालिकाम्।
अभिषिच्य कुमारं च सर्वे देवा ययुर्गृहम्॥१९॥

Sāvitrī imparted to him the knowledge of *Siddhividyā* and the other gods playfully imparted to him various types of knowledge. Himālaya gave him the peacock as a vehicle besides the crown; Lakṣmī gave him the great fortune and Sarasvatī gave him the best of fortune. Pārvatī wearing a serene smile on her face and quite blissfully imparted to him the knowledge of *Mahāvidyā*, Medhā, mercy, Smṛti and the spotless wisdom besides peace satisfaction, nourishment, forgiveness,

forbearance and devotion towards the lords. Prajāpati gave him Devasenā adorned with all the ornaments who was quite humble, good nature, pleasant and beautiful, while reciting the hymns from the Vedas performing all the rites for merits. The people of wisdom call her Mahāṣaṣṭhī who happens to be the goddess of children. Thus crowning Kumāra, the gods retired to their own respective abodes.

मुनयश्चैव गन्धर्वाः प्रणम्य जगदीश्वरान्।
नारायणं च ब्रह्माणं धर्मं तुष्टाव शंकरः॥२०॥
प्रणनाम हरिं तात धर्ममालिङ्ग्य नारद।
प्रीत्या ययौ च शैलेन्द्रः सगणः शंकरार्चितः॥२१॥
ये ये तत्रागताः सर्वे ययुरानन्दपूर्वकम्।
परमानन्दसंयुक्तो देव्या सह महेश्वरः॥२२॥
कालान्तरे च तान्सर्वान्पुनरानीय शंकरः।
पुष्टिं ददौ विवाहेन गणेशाय महात्मने॥२३॥

O Nārada, lord Śiva adored Nārāyaṇa, Dharma and Brahmā eulogising him at the same time. Thereafter, embracing Dharma he bowed in reverence to the lord. Thereafter, having been honoured by Śiva, the lord of the mountain, Himālaya gracefully retired to his abode. Thus all the people who had arrived there from different places dispersed joyfully. Thereafter Śiva was immensely pleased with Pārvatī. After sometime, Śiva invited them again and gave away Puṣṭi in marriage to Gaṇeśa.

सुताभ्यां सगणैः सार्धं पार्वती हृष्टमानसा।
सिषेवे स्वामिनः पादपद्मं सा सर्वकामदम्॥२४॥
इत्येव कथितं सर्वं कुमारस्याभिषेचनम्।
विवाहः पूजनं तस्य गणेशस्य विवाहकम्॥२५॥
पार्वतीपुत्रलाभश्च देवानां च समागमः।
का ते मनसि वाञ्छाऽस्ति किं भूयः श्रोतुमिच्छसि॥२६।

Thereafter, Pārvatī together with the *gaṇas* of Śiva delightfully started serving at the lotus-like feet of Śiva who fulfils all the desires. Thus I have narrated to you the story about the crowning of kumāra, his marriage and the adoration, in addition to the marriage of Gaṇeśa and his marriage together with the assembly of gods. Now what do you want to listen to from me, you tell me?

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
कुमारगणेशविवाहकुमाराभिषेककथनं नाम
सप्तदशोऽध्यायः॥१७॥।

अष्टादशोऽध्याय:

Chapter 18

Kaśyapa's curse on Śiva

नारद उवाच

नारायण महाभाग वेदवेदाङ्गपारग।
पृच्छामि त्वामहं किंचिदतिसंदेहवान्यत:॥ १॥

Nārada said - O Nārāyaṇa, O virtuous one, O best of those well-versed in the Vedas and post-Vedic literature, I want to ask you a question because *my mind* is filled with doubt.

सुतस्य त्रिदशेशस्य शंकरस्य महात्मन:।
विघ्ननिघ्नस्य यद्विघ्नमीश्वरस्य कथं प्रभो॥ २॥
परिपूर्णतम: श्रीमान्परमात्मा परात्पर:।
गोलोकनाथ: स्वांशेन पार्वतीतनय: स्वयम्॥ ३॥

O lord, how could Gaṇeśa who happens to be the destroyer of all the obstructions himself to face the obstruction when he himself happens to be the son of Śiva. He is lord on to himself and is like the all powerful lord Kṛṣṇa the great soul, eternal and lord of the *Goloka* and he himself became the son of Pārvatī from his own rays.

अहो भगवतस्तस्य मस्तकच्छेदनं विभो।
ग्रहदृष्ट्या ग्रहेशस्य कथं मे वक्तुमर्हसि॥ ४॥

O virtuous one, this is surprising that due to the movement of planet, even the head of the lord of the universe was severed. How could it happen you please tell me.

नारायण उवाच

सावधानं शृणु ब्रह्मन्नितिहासं पुरातनम्।
विघ्नेशस्य बभूवेदं विघ्नं च नारद॥ ५॥

Nārāyaṇa said - O Brāhmaṇa, O Nārada, I am going to tell you an ancient story as to how Gaṇeśa the lord of obstruction could meet with an obstruction himself. You please listen to me.

एकदा शंकर: सूर्यं जघान परमक्रुधा।
सुमालिमालिहन्तारं शूलेन भक्तवत्सल॥६।

Once Śiva in great anger killed Sūrya with the trident who had killed the demons named Mālī and Sumālī.

श्रीसूर्योऽमोघशूलेनाशनितुल्येन तेजसा।
जहौ स चेतनां सद्यो रथाच्च निपपात ह॥७॥

The trident was full of lustre like *vajra* and infallible. With the striking of the trident, the sun fell down from chariot and fainted.

ददर्श कश्यप: पुत्रं मृतमुत्तानलोचनम्।
कृत्वा वक्षसि तं शोकाद्विललाप भृशं मुहु:॥८॥

Kaśyapa then looked at his son (Sūrya) who fell like dead. He picked him up in his lap and started lamenting again and again.

हाहाकारं सुराश्चक्रुर्विलेपुर्भयकातरा:।
अन्धीभूतं जगत्सर्वं बभूव तमसावृतम्॥९॥
निष्प्रभं तनयं दृष्ट्वा चाशपत्कश्यप: शिवम्।
तपस्वी ब्रह्मण: पौत्र: प्रज्वलन्ब्रह्मतेजसा॥१०॥
मत्पुत्रस्य यथा वक्षश्छिन्नं शूलेन तेऽद्य वै।
त्वत्पुत्रस्य शिरश्छिन्नं भविष्यति न संशय:॥११॥

The gods also felt terrified and contributed to the grief of Kaśyapa. At that point of time the entire universe was plunged in darkness. Kaśyapa who happens to be the grandson of great *tapas* Brahmā and was illumining with divine lustre. Finding his son falling pronounced a curse on Śiva that the way in which you have killed my son similarly the head of your son will also be shattered. There is no doubt about it.

शिवश्च गलितक्रोध: क्षणेनैवाशुतोषक:।
ब्रह्मज्ञानेन तं सूर्यं जीवयामास तत्क्षणात्॥१२॥
ब्रह्मविष्णुमहेशानामंशश्च त्रिगुणात्मक:।
सूर्यश्च चेतनां प्राप्य समुत्तस्थौ पितु: पुर:॥१३॥

In a moment after being peaceful, Śiva got pleased and revived Sūrya back to life with his divine knowledge. Sūrya is said to have emerged from the rays of Brahmā, Viṣṇu and Śiva and is thus the form of the *Triguṇas*. On getting back his senses he sat down before his father.

ननाम पितरं भक्त्या शंकरं भक्तवत्सलम्।
विज्ञाय शंभो: शापं च कश्यपं स चुकोप ह॥१४॥

Sūrya then offered his devoted salutation to Śiva and was annoyed on coming to know of the curse pronounced by his father on Śiva.

विषयान्नैव जग्राह कोपनैवमुवाच ह।
विषयांश्च परित्यज्य भजे श्रीकृष्णमीश्वरम्॥१५॥
सर्वं तुच्छमनित्यं च नश्वरं चेश्वरं विना।
विहाय मङ्गलं सत्यं विद्वान्नेच्छेदमङ्गलम्॥१६॥

He then spoke to him in anger like this, "Discarding all this worldly pleasure I shall adore lord Kṛṣṇa because without the lord, everything else is of no consequence, which is perishable and short lived. The people with wisdom do not accept miseries discarding the welfare."

देवैश्च प्ररितो ब्रह्मा समागत्य ससंभ्रम:।
बोधयित्वा रविं तत्र युयोज विषयेष्वज:॥१७॥

At that very moment inspired by the gods, Brahmā reached there and enlightening Sūrya variously attracted him again to the worldly affairs.

तस्मै दत्त्वाशिष: शंभुर्ब्रह्मा च स्वालयं मुदा।
जगाम कश्यपश्चैव स्वराशिं रविरेव च॥१८॥

Thereafter Brahmā and Śiva blessed Sūrya variously and retired to their respective abodes. Sūrya also retired to his proper place.

अथ माली सुमाली च व्याधिग्रस्तौ बभूवतु:।
श्वित्रौ गलितसर्वाङ्गौ शक्तिहीनौ हतप्रभौ॥१९॥
तावुवाच स्वयं ब्रह्मा युवां चं भजतां रविम्।
सूर्यकोपेन गलितौ युवामेवं हतप्रभौ॥२०॥

Thereafter Mālī and Sumālī both suffered from ailment. They attracted the white leprosy and all

their limbs developed septic tendency. Thereafter they became lustreless and lost strength. Brahmā himself told them that they should better meditate upon Sūrya, because they have attracted leprosy because of the curse of Sūrya.

सूर्यस्य कवचं स्तोत्रं सर्वं पूजाविधिं विधिः।
जगाम कथयित्वा तौ ब्रह्मलोकं सनातनः॥ २१॥
ततस्तौ पुष्करं गत्वा सिषेवाते रविं मुने।
स्नात्वा त्रिकालं भक्त्या च जपन्तौ मन्त्रमुत्तमम्॥ २२॥
ततः सूर्याद्वरं प्राप्य निजरूपौ बभूवुः।
इत्येव कथितं सर्वं किं भूयः श्रोतुमिच्छसि॥ २३॥

Thereafter the eternal Brahmā gave them the *kavaca* of Sūrya, his *stotra* and enlighted them on the method of his adoration. Thereafter he went back to his abode. Both the demons then went to the *Puṣkara-kṣetra* and started adoring Sūrya with great devotion taking bath thrice a day. Thereafter getting a boon from Sūrya they were relieved of the ailment and the original glory. Thus I have narrated to you whatever was heard by me. What else do you want to listen to from me?

इति श्रीब्रह्म० महा० गणपतिख० नारदना० विघ्नेशविघ्नकथनं नामाष्टादशोऽध्यायः॥ १८॥

एकोनविंशोऽध्याय:

Chapter 19

नारद उवाच

किं स्तोत्रं कवचं नाथ ब्रह्मणा लोकसाक्षिणा।

दानवाभ्यां पुरा दत्तं सूर्यस्य परमात्मन:॥ १॥

Nārada said - O lord in the earlier times Brahmā who happens to be the witness of universe imparted to the demons the knowledge of the adoration of Sūrya and his *stotra* besides *kavaca*. You kindly give us the details of the same.

किं वा पूजाविधानं वा कं मन्त्रं व्याधिनाशनम्।

सर्वं चास्य महाभाग तन्मे त्वं वक्तुमर्हसि॥ २॥

O virtuous one, what is the method of his adoration and the *mantra* for the removal of ailment? You kindly tell me all this.

सूत उवाच

नारदस्य वच: श्रुत्वा भगवान्करुणानिधि:।

स्तोत्रं च कवचं मन्त्रमूचे तत्पूजनक्रमम्॥ ३॥

Sūta said - Listening to the words of the merciful Nārada, Nārāyaṇa started narrating to him the *stotra, kavaca* and *mantra* of Sūrya and the method of his adoration.

नारायण उवाच

शृणु नारद वक्ष्यामि सूर्यपूजाविधे: क्रमम्।

स्तोत्रं च कवचं सर्वं पापव्याधिविमोचकम्॥ ४॥

Nārāyaṇa said - O Nārada, I am going to tell you the method of adoration of Sūrya and his *stotra* which relieves one of all the sins, besides the *kavaca*. You listen to it.

सुमालिमालिनौ दैत्यौ व्याधिग्रस्तौ बभूवतु:।

विधिं सस्मरतु: स्तोतुं शिवमन्त्रप्रदायकम्॥ ५॥

When Mālī and Sumālī were suffering from an ailment, they adored Brahmā to receive the *Śiva-mantra* from him.

ब्रह्मा गत्वा च वैकुण्ठं पप्रच्छ कमलापतिम्।

शिवं तत्रैव संपश्यन्वसन्तं हरिसंनिधौ॥ ६॥

Thereafter Brahmā went to Vaikuṇṭha. On finding Śiva present there with Viṣṇu, he asked Viṣṇu the husband of Lakṣmī.

ब्रह्मोवाच

सुमालिमालिनौ दैत्यौ व्याधिग्रस्तौ बभूवतु:।

क उपायो वद हरे तयोर्व्याधिविनाशने॥ ७॥

Brahmā said - O Śiva, the demons named Mālī and Sumālī are suffering from some ailment. You kindly tell me some way out to relieve them of the ailment.

विष्णुरुवाच

कृत्वा सूर्यस्य सेवां च पुष्करे पूर्णवत्सरम्।

व्याधिहन्तुर्मदंशस्य तौ च मुक्तौ भविष्यत:॥ ८॥

Viṣṇu said - Sūrya is born out of my rays and whosoever adores him in the sacred land of Puṣ kara for one year, he gets relieved of all the ailment.

शंकर उवाच

सूर्यस्तोत्रं च कवचं मन्त्रं कल्पतरुं परम्।
देहि ताभ्यां जगत्कान्त व्याधिहन्तुर्महात्मनः॥ ९॥
आवां संपत्प्रदातारौ सर्वदाता हरिः स्वयम्।
व्याधिहन्ता दिनकरो यस्य यो विषयो विधे॥ १०॥

Śiva said - O lord of the universe, you kindly enlighten me on the *stotra, kavaca* and *mantra* of Sūrya which are like *kalpataru* and removes all the ailments. O Brahmā, both of us only bestow the riches but though everything is bestowed by Hari yet Sūrya alone can remove ailment. Because the one who is concerned with the particular subject, the relevant task is accomplished by him.

तयोरनुमतिं सं प्राप्य ययौ दैत्यगृहं विधिः।
तदा प्रणम्य तं दृष्ट्वा तस्मै ददतुरासनम्॥ ११॥

Thereafter, getting permission from both of them Brahmā went to the house of the demons who bowed in reverence to the god of creation offering him a seat.

तावुवाच स्वयं ब्रह्मा रोगग्रस्तौ दयानिधिः।
स्तब्धावाहाररहितौ पूयदुर्गन्धसंयतौ॥ १२॥

Brahmā the ocean of mercy himself went to them surprising them at the same time and found the demons suffering from some ailment with pus oozing out of their wounds creating a bad smell. And they were without food also.

ब्रह्मोवाच

गृहीत्वा कवचं स्तोत्रं मन्त्रं पूजाविधिक्रमम्।
गत्वा हि पुष्करं वत्सौ भजथः प्रणतौ रविम्॥ १३॥

Brahmā said - O sons, you accept this *kavaca, stotra, mantra* and the method of adoration of Sūrya. Thereafter you go to *Puṣkara-kṣetra* and adore the sun-god there offering salutations to him.

तावुचतुः

भजावः केन विधिना केन मन्त्रेण वा विधे।
किं स्तोत्रं कवचं किं वा तदावाभ्यां वदाधुना॥ १४॥

Both of them said, "You kindly let us know the method by which we should adore him and recite his *stotra*. What is the *stotra* and *kavaca*? You kindly tell us."

ब्रह्मोवाच

कृत्वा त्रिकालं स्नानं च मन्त्रेणानेन भास्करम्।
संसेव्य भास्करं भक्त्या नीरुजौ च भविष्यथः॥ १५॥
ॐ ह्रीं नमो भगवते सूर्याय परमात्मने।
स्वाहेत्यनेन मन्त्रेण सावधानं दिवाकरम्॥ १६॥
संपूज्य दत्त्वा भक्त्या वै चोपहारांस्तु षोडश
एवं संवत्सरं यावद्ध्रुवं मुक्तौ भविष्यथः॥ १७॥
अपूर्वं कवचं तस्य युवाभ्यां प्रददाम्यहम्।
यद्दत्तं गुरुणा पूर्वमिन्द्राय प्रीतिपूर्वकम्॥ १८॥

Brahmā said - "Proceeding to *Puṣkara-kṣetra,* you take a bath thrice a day and by reciting this *mantra* with devotion you will be freed from the ailments." ओं ह्रीं भगवते सूर्याय परमात्मने स्वाहा this *mantra* should be recited carefully with devotion and by giving away sixteen types of offerings you should adore the sun god. This adoration should continue for a year. You will surely be relieved of your ailment.

तत्सहस्रभगाङ्गाय शापेन गौतमस्य च।
अहल्याहरणेनैव पापयुक्ताय संकटे॥ १९॥

I am bestowing on you the knowledge of this *kavaca* the knowledge of which was lovingly imparted to Indra in earlier times.

बृहस्पतिरुवाच

इन्द्र शृणु प्रवक्ष्यामि कवचं परमाद्भुतम्।
यद्धृत्वा मुनयः पूता जीवनमुक्ताश्च भारते॥ २०॥
कवचं बिभ्रतो व्याधिर्न भियाऽऽयाति संनिधिम्।
यथा दृष्ट्वा वैनतेयं पलायन्ते भुजंगमाः॥ २१॥

At the time Indra developed in his body a thousand vaginas and Indra was infatuated with

the curse of the abduction of Ahalyā. At that time Bṛhaspati had imparted the knowledge of him.

Bṛhaspati said - O Indra I am going to enlighten you about the astonishing *kavaca* by bearing which the ascetics are freed from the cycle of birth and death.

शुद्धाय गुरुभक्ताय स्वशिष्याय प्रकाशयेत्।

खलाय परशिष्याय दत्त्वा मृत्युमवाप्नुयात्।।२२।।

As the serpent flees away at the sight of Garuḍa similarly all the ailments disappear from the body of the person who recites the *kavaca*.

जगद्विलक्षणस्यास्य कवचस्य प्रजापतिः।

ऋषिश्छन्दश्च गायत्री देवो दिनकरः स्वयम्।।२३।।

व्याधिप्रणाशे सौन्दर्ये विनियोगः प्रकीर्तितः।

Therefore the knowledge of the same should be imparted to a pure hearted pupil, devoted to the teacher, because if the knowledge of the same is imparted to a wicked person or an unintelligent pupil, one surely meets with his end. Prajāpati happens to be *Ṛṣi* of this astonishing *kavaca*, Gāyatrī is the metre, Sūrya is the god and achieving beauty.

सद्यो रोगहरं सारं सर्वपापप्रणाशनम्।।२४।।

ॐ क्लीं ह्रीं श्रीं श्रीसूर्याय स्वाहा मे पातु मस्तकम्।

अष्टादशाक्षरो मन्त्रः कपालं मे सदाऽवतु।।२५।।

ॐ ह्रीं ह्रीं श्रीं श्रीं सूर्याय स्वाहा मे पातु नासिकाम्।

चक्षुर्मे पातु सूर्यश्च तारकं च विकर्तनः।।२६।।

भास्करो मेऽधरं पातु दन्तान्दिनकरः सदा।

प्रचण्डः पातु गण्डं मे मार्तण्डः कर्णमेव च।।

मिहिरश्च सदा स्कन्धे जङ्घे पूषा सदाऽवतु।।२७।।

वक्षः पातु रविः शश्वन्नाभिं सूर्यः स्वयं सदा।

कङ्कालं मे सदा पातु सर्वदेवनमस्कृतः।।२८।।

कर्णौ पातु सदा ब्रध्नः पातु पादौ प्रभाकरः।

विभाकरो मे सर्वाङ्गं पातु सन्ततमीश्वरः।।२९।।

It relieves immediately of the ailments and also the sins. ओं क्लीं ह्रीं श्रीं श्री सूर्याय स्वाहा।। this *mantra* should protect my head, this eighteen letter *mantra* should protect my forehead. ओं ह्रीं ह्रीं श्रीं श्रीं सूर्याय स्वाहा।। this *mantra* should protect my nose. Sūrya should protect my eyes. *Vikarttana* should protect my lips. Dinakara should always protect my teeth. Pracaṇḍa should always protect my cheeks. Mārttaṇḍa should protect my ears. Mihira should protect both my shoulders and Pūṣā should protect both my thighs. Ravi should protect my chest, Sūrya himself should protect my navel, the god Sūrya should protect my chin. Brahmā should protect my ears, Prabhākara should protect my feet and Īśvara-Vibhākara should protect all my limbs always.

इति ते कथितं वत्स कवचं सुमनोहरम्।

जगद्विलक्षणं नाम त्रिजगत्सु सुदुर्लभम्।।३०।।

पुरा दत्तं च मनवे पुलस्त्येन तु पुष्करे।

मया दत्तं च तुभ्यं तद्यस्मै कस्मै न देहि भोः।।३१।।

व्याधितो मुच्यसे त्वं च कवचस्य प्रसादतः।

भवानरोगी श्रीमांश्च भविष्यति न संशयः।।३२।।

लक्षवर्षहविष्येण यत्फलं लभते नरः।

तत्फलं लभते नूनं कवचस्यास्य धारणात्।।३३।।

इदं कवचमज्ञात्वा यो मूढो भास्करं यजेत्।

दशलक्षप्रजप्तोऽपि मन्त्रसिद्धिर्न जायते।।३४।।

O son, thus I have narrated to you the details about the *kavaca* which is quite astonishing in the universe, quite pleasant and difficult to get in the three worlds. In the earlier times Pulastya had given this *kavaca* to Manu and I have given the same to you; but don't part with its knowledge to everyone. By the grace of this *kavaca*, you will be relieved of the ailment and get back all the fortune. There is no doubt about it. The merit one achieves by consuming *Haviṣya* (the left on the sacrifice), for a lakh of years, the same merit is achieved by one, by holding on to this *kavaca*.

If a foolish fellow worships Bhāskara without fully knowing about the *kavaca*, he cannot meet with success even after reciting the same for lakhs of times.

ब्रह्मोवाच

धृत्वेदं कवचं वत्सौ कृत्वा च स्तवनं रवेः।

युवां व्याधिविनिर्मुक्तौ निश्चितं तु भविष्यथः।।३५।।

स्तवनं सामवेदोक्तं सूर्यस्य व्याधिमोचनम्।
सर्वपापहरं सारं धनारोग्यकरं परम्॥३६॥

Brahmā said - O son, by holding on this *kavaca* and by offering prayers to the sun, you will surely be relieved of your ailment, this is the *stotra* which removes all the ailments and has been prescribed in the *Sāmaveda*. It relieves one of all the sins, is the essence of all and bestows riches by removing all the ailments.

ब्रह्मोवाच

तं ब्रह्म परमं धाम ज्योतीरूपं सनातनम्।
त्वामहं स्तोतुमिच्छामि भक्तानुग्रहकारकम्॥३७॥

Brahmā said - I intend to adore the eternal Brāhmaṇa who is full of lustre, is everlasting and always is merciful towards his devotees.

त्रैलोक्यलोचनं लोकनाथं पापविमोचनम्।
तपसां फलदातारं दु:खदं पापिनां सदा॥३८॥
कर्मानुरूपफलदं कर्मबीजं दयानिधिम्।
कर्मरूपं क्रियारूपमरूपं कर्मबीजकम्॥३९॥
ब्रह्मविष्णुमहेशानामंशं च त्रिगुणात्मकम्।
व्याधिदं व्याधिहन्तारं शोकमोहभयापहम्।
सुखदं मोक्षदं सारं भक्तिदं सर्वकामदम्॥४०॥
सर्वेश्वरं सर्वरूपं साक्षिणं सर्वकर्मणाम्।
प्रत्यक्षं सर्वलोकानामप्रत्यक्षं मनोहरम्॥४१॥
शश्वद्रसहरं पश्चाद्रसदं सर्वसिद्धिदम्।
सिद्धिस्वरूपं सिद्धेशं सिद्धानां परमं गुरुम्॥४२॥
स्तवराजमिदं प्रोक्तं गुह्याद्गुह्यतरं परम्।
त्रिसंध्यं य: पठेन्नित्यं व्याधिभ्य: प्रमुच्यते॥४३॥

He happens to be the eye of the three worlds, lord of the *lokas*, one who relieved one of all the sins, provides fruit of the *tapas* and is always troublesome for the sinners. He provides the reward according to one's own deeds, is all merciful, is the form of deeds, the form of actions, formless, Brāhmaṇa, the seed of all the actions, the rays of Viṣṇu and Śiva, the form of *triguṇas*, bestower of ailments and the remover of the ailments as well, the grief and the illusion besides the remover of the fear, bestower of pleasure and *mokṣa*, essence of all, the bestower of devotion, the one who fulfils all the desires, the lord of all, the form of everything, the witness of all the deeds, visible to all the people and invisible also, quite pleasant, the one who always extracts the essence, bestower of the essence, bestower of all success, the form of success, the lord of success and the teacher of all *siddhas*.

आन्ध्यं कुष्ठं च दारिद्र्यं रोग: शोको भयं कलि:।
तस्य नश्यति विश्वेश श्रीसूर्यकृपया ध्रुवम्॥४४॥

I have imparted the knowledge of this *stotra* which is quite secretive in nature; whosoever recites the same thrice a day, will be relieved all the ailments, grief, fear and ill-effect of Kali. All these disappear with the grace of the sun-god.

महाकुष्ठी च गलितो चक्षुर्हीनो महाव्रणी।
यक्ष्मग्रस्तो महाशूली नानाव्याधियुतोऽपि वा॥४५॥
मासं कृत्वा हविष्यान्नं श्रुत्वाऽतो मुच्यते ध्रुवम्।
स्नानं च सर्वतीर्थानां लभते नात्र संशय:॥४६॥

A person suffering from the terrific leprosy, septic ailments, blindness, wounds, consumption, stomach-ache and various other ailments can be relieved of the same if he consumes the left-over of the sacrificial food and listens to this *stotra*. He will also earn the merit of taking a bath in all the sacred places. There is no doubt about it.

पुष्करं गच्छतं शीघ्रं भास्करं भजतं सुतौ।
इत्येवमुक्त्वा स विधिर्जगाम स्वालयं मुदा॥४७॥
तौ निषेव्य दिनेशं तं नीरुजौ संबभूवतु:।
इत्येवं कथितं वत्स किं भूय: श्रोतुमिच्छसि॥४८॥
सर्वविघ्नहरं सारं विघ्नेशं विघ्ननाशनम्।
स्तोत्रेणानेन तं स्तुत्वा मुच्यते नात्र संशय:॥४९॥

Therefore, O sons, both of you should immediately proceed to Puṣkara and adore the sun-god." Thus speaking .Brahmā left for his abode with a mind full of delight. O son, thus both of them by adoring the sun-god were relieved of the ailment. I have narrated the story

to you, what more do you want to listen to from me? Sūrya happens to be the remover of all the obstructions, the essence of all and remover of all the ailments and obstructions. Whosoever adores him with this *stotra* is surely relieved of all the ailments.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० विघ्नकारणकथनं नामैकोनविंशोऽध्याय:॥ १९॥

विंशोऽध्यायः

Chapter 20

The Reason for the joining of the elephant head on the trunk of Gaṇeśa

नारद उवाच

हरेरंशसमुत्पन्नो हरितुल्यो भवान्धिया।
तेजसा विक्रमेणैव मत्प्रश्नं श्रोतुमर्हसि॥ १॥

Nārada said - You are the *Aṁśa* of the lord and are like him in wisdom, glory and prowess; therefore you kindly listen to my question.

विघ्ननिघ्नस्य यद्विघ्नं श्रुतं तत्परमाद्भुतम्।
तद्विघ्नकारणं चैव विश्वकारणवक्त्रतः॥ २।
अधुना श्रोतुमिच्छामि स्वात्मसंदेहभञ्जनम्।
त्रैलोक्यनाथतनये गजास्ययोजनार्थकम्॥ ३॥
स्थितेष्वन्येषु बहुषु जन्तुष्वब्जभुवः पते।
सुप्राणिनां सुरूपेषु नानारूपेषु रूपिणाम्॥ ४॥

I have listened to the astonishing story about the birth of Gaṇeśa and have also listened to the cause of the obstruction from the mouth of the lord. Why was the head of the elephant placed on the trunk of Gaṇeśa who happens be the son of the lord of the three worlds? Therefore for the removal of my doubt I want to know the reason for the same. O Brāhmaṇa, inspite of the heads of various types of other creatures and animals having been available in the universe, why was the head of an elephant alone fixed on the trunk of Gaṇeśa?

श्रीनारायण उवाच

गजास्ययोजनायाश्च कारणं शृणु नारद।
गोप्यं सर्वपुराणेषु वेदेषु च सुदुर्लभम्॥ ५॥

Nārāyaṇa said - O Nārada, there is a mystery behind the joining of the elephant with the trunk of Gaṇeśa which is difficult to be found in the Vedas and as well as Purāṇas but I shall tell you the same. You listen to him.

तारणं सर्वदु:खानां कारणं सर्वसंपदाम्।
हारणं विपदां चैव रहस्यं पापमोचनम्॥ ६॥
महालक्ष्म्याश्च चरितं सर्वमङ्गलमङ्गलम्।
सुखदं मोक्षदं चैव चतुर्वर्गफलप्रदम्॥ ७॥
शृणु तात प्रवक्ष्येऽहमितिहासं पुरातनम्।
रहस्यं पाद्मकल्पस्य पुरा तातमुखाच्छ्रुतम्॥ ८॥

It enables one to overcome all the miseries; bestows all the fortunes, removes all the troubles, is quite mysterious and removes all the sins. The story of Mahālakṣmī also bestows all the welfare, pleasure, *mokṣa* and bestows *dharma, artha, kāma* and *mokṣa* to all the people, I shall narrate to you an ancient story of the *Pādmakalpa* which is quite secretive, but was told to me by my father in the ancient time.

एकदैव महेन्द्रश्च पुष्पभद्रां नदीं ययौ।
महासंपन्मदोन्मत्तः कामी राजश्रियाऽन्वितः॥ ९॥
तत्तीरेऽतिरहःस्थाने पुष्पोद्याने मनोहरे।
अतीव दुर्गमेऽरण्ये सर्वजन्तुविवर्जिते॥ १०॥

Once Mahendra journeyed for the Puṣpabhadrā river. He was then intoxicated with the possession of Mahālakṣmī, having all the riches and was passionate.

भ्रमरध्वनिसंयुक्ते पुंस्कोकिलरुतश्रवे।
सुगन्धिपुष्पसंश्लिष्टवायुना सुरभीकृते॥ ११॥
ददर्श रम्भां तत्रैव चन्द्रलोकात्समागताम्।
सुरतश्रमविश्रान्तिकामुकीं कामकामुकीम्॥ १२॥

There was an orchard in the secluded place on the bank of that river which was quite beautiful and was located in the thick forest and was inaccessible to all the creatures. The hissing sound of the black-wasps and the sweet voice of the cuckoos was heard there. The orchard was

scented with the fragrant air of the flowers. He saw Rambhā there who had arrived from Candraloka in order to relieve herself from the fatigue of the love-sport and was passionate at the same time.

इच्छन्तीमीप्सितां क्रीडां गच्छन्तीं मदनाश्रमम्।
एकाकिनीमुन्मनस्कां मन्मथोद्गतमानसाम्॥ १३॥

For enjoying her desired love-sport, she was proceeding to the abode of the god of love. She was therefore moving along arrogantly, having a passionate mind.

सुश्रोणीं सुदतीं श्यामां बिम्बाधरसरोरुहाम्।
बृहन्नितम्बभारार्तां मत्तवारणगामिनीम्॥ १४॥

She had a developed body, beautiful lines of teeth and was appearing like a damsel of sixteen years. Her lips were like the blossomed lotus flower and was feeling uneasy in carrying the weight of her breasts. She was moving like an intoxicated elephant.

सस्मितास्यशरच्चन्द्रां सुकटाक्षं च बिभ्रतीम्।
बिभ्रतीं कबरीं रम्यां मालतीमाल्यशोभिताम्॥ १५॥
वह्निशुद्धांशुकधरां रत्नभूषणभूषिताम्।
कस्तूरीबिन्दुना सार्द्धं सिन्दूरं बिभ्रतीं मुदा॥ १६॥
नीलोत्पलदलश्यामकज्जलोज्ज्वललोचनाम्।
मणिकुण्डलयुग्माढ्यगण्डस्थलविराजिताम्॥ १७॥
अत्युन्नतं सुकठिनं पत्रराजिविराजितम्।
सुखदं रसिकानां च स्तनयुग्मं च बिभ्रतीम्॥ १८॥
सर्वसौभाग्यवेषाढ्यां सुभगां सुरतोत्सुकाम्।
प्राणाधिकां च देवानां स्वच्छां स्वच्छन्दगामिनीम्॥ १९।
वरामप्सरसां रम्यामतीव स्थिरयौवनाम्।
गुणरूपवतीं शान्तां मुनिमानसमोहिनीम्॥ २०॥
दृष्ट्वा तामतिवेषाढ्यां तत्कटाक्षेण पीडितः।
इन्द्रोऽतीन्द्रियचापल्यात्प्रवक्तुमुपचक्रमे॥ २१॥

Her face which wore a serene smile was resembling the full moon of the winter season, she cast her side glances sharply and had beautiful hair and was adorned with a beautiful garland of jasmine flowers. She was clad in beautiful costumes sanctified by fire and was wearing the gem-studded ornaments. Her forehead was adorned with a spot of *kastūrī* and vermilion; she had the eyes like the blue lotuses which were quite sharp and having a dark complexion. She was wearing *kuṇḍalas* studded with gems. She was having beautiful temples and her breasts were quite tough and well-built, which were quite attractive for those well-versed in the art of making love. Finding such a beauty there was surprising who was quite graceful and clad in the best of costumes. She was quite voluptuous, beloved of gods, neat and clean who moved at will, was the best of the *apsarās*, quite charming, possessing eternal youthfulness, bestowed with all the virtues, quite peaceful and could attract even the mind of the sages. Indra felt injured with her side glance and getting attracted towards her, he spoke with an unstable mind.

इन्द्र उवाच

क्व गच्छसि वरारोहे क्व गताऽसिमनोहरे।
मया दृष्टा हि सुचिरात्कल्याणि सुभगेऽधुना॥ २२॥

Indra said - O beautiful damsel, where are you going? O charming one, where are you going? O virtuous one, O damsel, I have come across you after a long time.

तवान्वेषणकर्ताऽहं श्रुत्वा वाचिकवक्त्रतः।
त्वय्यासक्तमनाश्चास्मि नान्यां वै गणयामि च॥ २३॥

I had been in search for you. I have learnt about you through my messengers. Therefore my mind has been attracted towards you and I am desirous of no one else, except you at the moment.

सुवासितजलार्थी यः किमिच्छेत्पङ्किलं जलम्।
पङ्कं नेच्छेच्चन्दनार्थी पङ्कजार्थी न चोत्पलम्॥ २४॥

Because the one who is desirous of scented clean water could never desire for the dirty water; similarly the one who is desirous of the sandal-paste does not desire for the mud. The one who is desirous of the lotus, doesn't desire for the mud.

सुधार्थी न सुरामिच्छेद्दुग्धार्थी नाऽऽविलं जलम्।

सुगन्धिपुष्पशायी यो ह्यस्त्रतल्पं न चेच्छति॥ २५॥

The one is desirous of nectar will never fall for the wine. The one who is desirous of milk will never accept the dirty water, the one who enjoys the flowery bed can never sleep on the bed of weapons.

स्वर्गी च नरकं नेच्छेत्सुभोगी दुष्टभोजनम्।
पण्डितै: सह संवासी नेच्छेत्स्त्रीसंनिधिं नर:॥
विहाय रत्नाभरणं कोऽपीच्छेल्लोहभूषणम्॥ २६॥
त्वां नाऽऽश्लिष्य महाविज्ञांको मूढो गन्तुमिच्छति।
विहाय गङ्गां को विज्ञो नदीमन्यां च वाञ्छति॥ २७॥
इन्द्रियैश्चेन्द्रियरतिं वर्द्धयन्तीं पदे पदे।
वरं प्रार्थयिताश्च प्राणिनश्च सुखार्थिन:॥ २८॥

Similarly one who is desirous of the heaven can never aspire for the hell, the one who consumes the best of food can never get interested in dirty food. The one who enjoys the company of the people of wisdom, never likes the company of the ladies. Who will prefer the ornaments of iron in preference to the ornaments of gold, who is the fool who would like to leave the place instead of embracing you? Because who is the fool who would aspire for any other river leaving the Gaṅgā. You increase the passion on every step in a person with your organs of senses."

इत्येवमुक्त्वा भगवानवरुह्य गजेश्वरात्।
कामयुक्तश्च पुरतस्तस्थौ तस्याश्च नारद॥ २९॥

O Nārada, thus speaking Indra got down from the elephant and stood before her with passionate intentions.

श्रुत्वा तद्वचनं रम्भा महाशृङ्गारलोलुपा।
जहासाऽऽनम्रवदना पुलकाञ्चितविग्रहा॥ ३०॥

Rambhā who was always desirous of great love-sport listening to the words of Indra, smiled for a moment and stood before him bowing her head. At that very moment she felt sensations in her body.

स्मेराननकटाक्षेण स्तनोर्वोर्दर्शनेन च।
नर्मोक्तिगर्भवाक्येन चाहरत्तस्य चेतनाम्॥ ३१॥
मितं सारं सुमधुरं सुस्निग्धं कोमलं प्रियम्।
पुरुषायत्तबीजं च प्रवक्तुमुपचक्रमे॥ ३२॥

Displaying her side glance, the breasts and the thighs, she attracted the mind of Indra towards her. She then spoke sweet words which were quite short and full of essence and were quite soft. By uttering such words she started speaking words just to overpower him.

रम्भोवाच

यास्यामि वाञ्छितं यत्र प्रश्नेन तव किं फलम्।
नाहं संतोषजननी धूर्तानां दुष्टमित्रता॥ ३३॥

Rambhā said - I shall go to the place wherever I have the desire to go. How are you concerned with it? I can never satisfy you because it is no use making friends with the wicked people.

यथा मधुकरो लोभात्सर्वपुष्पासवं लभेत्।
स्वादु यत्रातिरिक्तं स तत्र तिष्ठति संततम्॥ ३४॥

As the black-wasps extract nectar from all the flowers but stays at the place where he gets the best of the taste.

तथैव कामुकी लोके भ्रमेद्भ्रमरवत्सदा।
चाञ्चल्यात्स हि कास्वेव वायुवद्रसमाहरेत्॥ ३५॥

Similarly the passionate ladies also roam about like the black-wasps always. A person enjoys the company of several others due to his unstable mind like the wind god.

सुपुमानङ्गवत्स्त्रीणां यथा शाखाश्च शाखिषु।
कामुकी काकवल्लोल: फलं भुक्त्वा प्रयाति च॥ ३६॥

The men are also like the tender branches of the tree and are like the limbs of the damsel. The passionate lady is unstable like a crow. She enjoys the nectar and then departs at once.

स्वकार्यमुद्धरेद्यावत्तावद्वासप्रयोजनम्।
स्थिति: कार्यानुरोधेन यथा काष्ठे हुताशन:॥ ३७॥

Till such time the task is not established only she remains there. As the fire is enshrined in the wood, similarly she also remains at a place till such time her task is not established.

यावत्तडागे तोयानि तावद्यादांसि तेषु च।
शोषारम्भे च तोयानि (नां) यान्ति स्थानान्तरं पुनः॥३८॥

When the tank is filled with water the aquatic animals remain there till that time only and when the water starts drying up, all of them shift to other places.

त्वं देवानामीश्वरोऽसि कामिनीनां च वाञ्छितः।
पुमांसं रसिकं शश्वद्वाञ्छन्ति रसिकाः सुखात्॥३९॥
युवानं रसिकं शान्तं सुवेषं सुन्दरं प्रियम्।
गुणिनं धनिनं स्वच्छं कान्तमिच्छति कामिनी॥४०॥
दुःशीलं रोगिणं वृद्धं रतिशक्तिवियोजितम्।
अदातारमविज्ञं च नैव वाञ्छन्ति योषितः॥४१॥

You are the lord of the gods and are liked by the damsel. The passionate women are always desirous of the passionate men. The passionate women always like the young, passionate, peaceful, person clad in the best of garments, beautiful, loveable, virtuous, wealthy and the one who possesses a neat and clean personality. They never like the persons with a wicked nature, old ones, weak in love-sport, miser and foolish people.

कामूढा न च वाञ्छन्ति त्वामेवं गुणसागरम्।
तवाऽऽज्ञाकारिणीं दासीं गृहाणात्र यथा सुखम्॥४२॥

Therefore who would be the foolish lady to neglect so meritorious a person like you. I happen to be your slave, we shall always obey your command. You can make use of me as it pleases you.

इत्युक्त्वा सस्मिता सा च तं पपौ वक्रचक्षुषा।
कामाग्निदग्धा विगलल्ज्जा तस्थौ समीपतः॥४३॥

Thus speaking wearing a serene smile on the face and casting a side glance, she looked at Indra. At that point of time she was burning with passion and also becoming shameless. She therefore went before him.

ज्ञात्वा भावं स्मरार्तायाः स्मरशास्त्रविशारदः।
गृहीत्वा तां पुष्पतल्पे विजहार तया सह॥४४॥

Indra who was well-versed in the art of making love, well understanding her passionate sentiments held her and started enjoying her company on the bed of flowers.

चुचुम्ब रहसि प्रौढां नग्नां च सुभगां वराम्।
पक्वबिम्बाधरौष्ठीं च सुदत्या चुम्बितस्तया॥४५॥

It was a secluded place and the unrobed beautiful damsel having the lips like ripe wood-apple, beautiful teeth, kissed him.

नानाप्रकारशृङ्गारान्विपरीतादिकान्मुने।
चकार कामी तत्रैव शृङ्गारो मूर्तिमानिव॥४६॥

O sage, they enjoyed the conjugal pleasure variously and both of them appeared as the incarnations of love.

तौ कामाहितचित्तौ नो बुबुधाते दिवानिशम्।
अन्योन्यगतचित्तौ च कामार्तौ ज्ञानवर्जितौ॥४७॥
स च कृत्वा स्थले क्रीडां तया सह सुरेश्वरः।
ययौ जलविहारार्थं पुष्पभद्रानदीजलम्॥४८॥

They were deeply engrossed in the conjugal pleasures and they lost the sense of day and night. Infatuated with passions they had lost all the senses.

After enjoying the love-sport in the forest, Indra entered the river Puṣpabhadrā for water-sport.

स चकार जलक्रीडां तया सह मुदा क्षणम्।
जलात्स्थले स्थलात्तोये विजहार पुनः पुनः॥४९॥
एतस्मिन्नन्तरे तेन वर्त्मना मुनिपुंगवः।
सशिष्यो याति दुर्वासा वैकुण्ठाच्छंकरालयम्॥५०॥

He with great pleasure enjoyed the water-sport with her and then he came on to the bank of the river and again returned to the water enjoying the love-sport again and again.

In the meantime the sage Durvāsā arrived here who was moving from Vaikuṇṭha to Kailāsa.

तं च दृष्ट्वा मुनीन्द्रं च देवेन्द्रः स्तब्धमानसः।
ननामाऽऽगत्य सहसा ददौ तस्मै स चाऽऽशिषः॥५१॥
पारिजातप्रसूनं यद्दत्तं नारायणेन वै।
तच्च दत्तं महेन्द्राय मुनीन्द्रेण महात्मना॥५२॥

Finding the sage Durvāsā there, Indra was taken aback. He at once came and bowed to him

in reverence. The sage pronounced his blessings on Indra. The sage Durvāsā then handed over the *Pārijāta* flower to Indra which he had received from Nārāyaṇa.

दत्त्वा पुष्पं महाभागस्तमुवाच कृपानिधिः।
माहात्म्यं तस्य यत्किंचिदपूर्वं मुनिसत्तमः॥५३॥

O virtuous one, O merciful sage, after handing over the flower narrated its glory to Indra which was unprecedented.

दुर्वासा उवाच

सर्वविघ्नहरं पुष्पं नारायणनिवेदितम्।
मूर्ध्नीदं यस्य देवेन्द्र जयस्तस्यैव सर्वतः॥५४॥

Durvāsā said - O Davendra, this is the flower given by the lord which removes all the obstructions and the person on whose head it is placed, will be victorious all round.

पुरः पूजा च सर्वेषां देवानामग्रणीर्भवेत्।
तच्छायेव महालक्ष्मीर्न जहाति कदाऽपि तम्॥५५॥

He will be adored by the people first of all and will be the foremost of the gods. Mahālakṣmī will not part company from him and follow him like a shadow.

ज्ञानेन तेजसा बुद्ध्या विक्रमेण बलेन च।
सर्वदेवाधिकः श्रीमान्हरितुल्यपराक्रमः॥५६॥

He will equate himself with Viṣṇu in knowledge, lustre, wisdom, prowess. He will be more powerful than all the gods and will be valorous like Viṣṇu.

भक्त्या मूर्ध्नि न गृह्णाति योऽहंकारेण पामरः।
नैवेद्यं च हरेरेव स भ्रष्टश्रीः स्वाजातिभिः॥५७॥

The degraded person who will not honour this flower or place it on his head, his fall from his caste is imminent and he will be deprived of all fortunes.

इत्युक्त्वा शंकरांशश्च ह्यगमच्छंकरालयम्।
तत्स रम्भान्तिके तिष्ठन्निक्षेप गजमस्तके॥५८॥
तेन भ्रष्टश्रियं दृष्ट्वा सा जगाम सुरालयम्।
पुंश्चली योग्यमिच्छन्ती नापरं चञ्चलाऽधमा॥५९॥

Thus speaking Durvāsā went to the abode of Śiva. (Intoxicated with the presence of Rambhā with him), Indra threw away in arrogance, the garland of *Pārijāta* flowers on the head of an elephant, which at once relieved him of all the glories. Finding Indra in such a pitiable condition, Rambhā went back to the heaven because degraded women are unstable and are desirous of a person like her alone and not of anyone else.

देवराजं परित्यज्य गजराजो महाबली।
प्रविवेश महारण्यं तं निक्षिप्य स्वतेजसा॥६०॥
तत्रैव करिणीं प्राप्य मत्तः संबुभुजे बलात्।
सोऽतो बभूव वशगा योषिज्जातिः सुखार्थिनी॥६१॥
तयोर्बभूवापत्यानां निवहस्तत्र कानने।
हरिस्तन्मस्तकं छित्त्वा योजयामास बालके॥६२॥

The great elephant also left Indra and entered the forest and getting intoxicated he started enjoying the company of other cow elephants forcibly defeating other elephants. Being a female the cow elephant was overpowered by the elephant of Indra. He then produced many off-shoots from that cow-elephant. Lord Viṣṇu cut off the head of the same elephant and fixed it on the head of Gaṇeśa.

इत्येवं कथितं वत्स किं भूयः श्रोतुमिच्छसि।
गजास्ययोजनायाश्च कारणं पापनाशनम्॥६३॥

O son, I have narrated to you the story of fixing the elephant head which removes all the sins. What else do you want to listen to from me?

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
गणपतेर्गजास्ययोजनाहेतुकथनं नाम विंशोऽध्यायः॥२०॥

एकविंशोऽध्यायः

Chapter 21

Indra gets back Lakṣmī

नारद उवाच

ते देवा ब्रह्मशापेन निःश्रीकाः केन वा प्रभो।
बभूवुस्तद्रहस्यं च गोपनीयं सुदुर्लभम्॥ १॥
कथं वा प्रापुरेते तां कमलां जगतां प्रसूम्।

किं चकार महेन्द्रश्च तद्भवान्वक्तुमर्हसि॥ २॥

Nārada said - O lord tell me the reason why Indra and other gods lost their lustre and fortune. This is a secret knowledge and difficult to get, but you kindly be graceful to reveal the same to me. You may also kindly tell me as to how Indra got back Lakṣmī, the mother of the universe and what Indra did thereafter.

नारायण उवाच

गजेन्द्रेण पराभूतो रम्भया च सुमन्दधीः।

भ्रष्टश्रीदैन्ययुक्तश्च स जगामामरावतीम्॥ ३॥

Nārāyaṇa said- Indra the great god having been humiliated by Rambhā and the elephant, lost Lakṣmī and his condition became miserable. In that condition he went to Amarāvatī.

तां ददर्श निरानन्दो निरानन्दां पुरीं मुने।

दैन्यग्रस्तां बन्धुहीनां वैरिवर्गैः समाकुलाम्॥ ४॥

O sage, reaching there he found the city of Amarāvatī devoid of pleasure, filled with miseries, devoid of relatives and surrounded by the enemies.

इति श्रुत्वा दूतमुखाज्जगाम गुरुमन्दिरम्।

तेन देवगणैः सार्धं जगाम ब्रह्मणः सभाम्॥ ५॥

गत्वा ननाम तं शक्रः सुरैः सार्द्धं तथा गुरुः।

तुष्टाव वेदवाक्यैश्च स्तोत्रेणापि च संयतः॥ ६॥

Listening to these words from the mouth of the messengers Indra took him and reached the abode of Bṛhaspati. Accompanied by Bṛhaspati and others gods, Indra reached Brahmā. Indra and Bṛhaspati bowed in reverence before Brahmā with all the gods offering many prayers to him.

प्रवृत्तिं कथयामास वाक्पतिस्तं प्रजापतिम्।

श्रुत्वा ब्रह्मा नम्रवक्त्रः प्रवक्तुमुपचक्रमे॥ ७॥

Thereafter, Bṛhaspati narrated the entire story to Brahmā hearing which Brahmā lowered his head and said.

ब्रह्मोवाच

मत्प्रपौत्रोऽसि देवेन्द्र शश्वद्राजश्रिया ज्वलन्।

लक्ष्मीसमः शचीभर्ता परस्त्रीलोलुपः सदा॥ ८॥

Brahmā said - O Indra, you are my great grandson and you are always blessed by the royal fortune and you happen to be the husband of Śacī who is comparable to Lakṣmī but still you always fall for the wives of others.

गौतमस्याभिशापेन भगाङ्गः सुरसंसदि।

पुनर्लज्जाविहीनस्त्वं परस्त्रीरतिलोलुपः॥ ९॥

Because of the curse of Gautama in the court of the gods you had developed Vaginas on your entire body. Inspite of that you are shameless and are always desirous of enjoying the company of others' wives.

यः परस्त्रीषु निरतस्तस्य श्रीर्वा कुतो यशः।

स च निन्द्यः पापयुक्तः शश्वत्सर्वसभासु च॥ १०॥

The one who feels attracted towards the wives of others, is always deprived of fortune and glory. He is always considered a sinner and earns disgrace in all the assemblies.

नैवेद्यं श्रीहरेरेव दत्तं दुर्वाससा च ते।

गजमूर्ध्नि त्वया न्यस्तं रम्भयाऽऽहृतचेतसा॥ ११॥

Durvāsā had given you the garland of flowers as a gift of the lord which you threw away on the head of the elephant under the influence of Rambhā.

क्व सा रम्भा सर्वभोग्या क्वाधुना त्वं श्रिया हतः।

सर्वसौख्यप्रदात्री त्वां गता त्यक्त्वा क्षणेन सा॥ १२॥

वेश्या सश्रीकमिच्छन्ती निःश्रीकं न च चञ्चला।

नवं नवं प्रार्थयन्ती परिनिन्द्य पुरातनम्॥ १३॥

Now where is Rambhā who was enjoyed by all and where are you having lost all your fortunes. Rambhā who had pleased you for a moment left you in no time proceeding to some other place.

The wicked women are of unstable mind and they remain so always.

यद्गतं तद्गतं वत्स निष्पन्नं न निवर्तते।

भज नारायणं भक्त्या पद्मयाः प्राप्तिहेतवे॥ १४॥

इत्युक्त्वा तं जगत्स्रष्टा स्तोत्रं च कवचं ददौ।

नारायणस्य मन्त्रं च नारायणपरायणः॥ १५॥

O son, whatever has happened cannot be undone. Therefore for getting back Lakṣmī you adore Nārāyaṇa. Thus speaking, Brahmā the creator of the universe gave away to Indra the *stotra, kavaca* and *mantra* of the lord.

स तैः सार्धं च गुरुणा ह्यजपन्मन्त्रमिप्सितम्।
गृहीत्वा कवचं तेन पर्यष्टौत्पुष्करे हरिम्॥ १६।
वर्षमेकं निराहारो भारते पुण्यदे शुभे।
सिषेवे कमलाकान्तं कमलाप्राप्तिहेतवे॥ १७॥

The gods together with Bṛhaspati recited the *mantra* and held the *kavaca*. Indra going to the *Puṣkara-kṣetra* adored the gods and performed *tapas* at that sacred place for one full year remaining without food. He adored lord Nārāyaṇa for achieving Lakṣmī.

आविर्भूर्य तं हरिस्तस्मै वाञ्छितं च वरं ददौ।
लक्ष्मीस्तोत्रं च कवचं मन्त्रमैश्वर्यवर्द्धनम्॥ १८॥

Thereafter, the lord appeared before him and granted him his desired boon besides *Lakṣmī-strotra, kavaca* and the *mantra* which increased his fortune.

दत्त्वा जगाम वैकुण्ठमिन्द्रः क्षीरोदमेव च।
गृहीत्वा कवचं स्तुत्वा प्राप पद्मालयां मुने॥ १९॥

O sage, giving all these to Indra, the lord went back to Vaikuṇṭha. Indra went on the other hand to the ocean of milk, wore the *kavaca* on his person and offering prayers, he got back Lakṣmī also.

सुरेश्वरोऽरिं जित्वा वै ह्यलभच्चामरावतीम्।
प्रत्येकं च सुराः सर्वे स्वालयं प्रापुरीप्सितम्॥ २०॥

Indra then overpowered his enemies and got back Amarāvatī. He then restored all the gods to their respective places.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
शक्रलक्ष्मीप्राप्तिर्नामैकविंशोऽध्यायः॥ २१॥

अथ द्वाविंशोऽध्याय:

Chapter 22

The Stotra and kavaca of Lakṣmī

नारद उवाच

आविर्भूय हरिस्तस्मै किं स्तोत्रं ददौ।

महालक्ष्म्याश्च लक्ष्मीशस्तन्मे ब्रूहि तपोधन॥ १॥

Nārada said - O great *tapas*, what type of *stotra* and *kavaca* was given by Viṣṇu, the lord of Lakṣmī to Indra, you kindly tell me?

नारायण उवाच

पुष्करे च तपस्तप्त्वा विरराम सुरेश्वर:।

आविर्बभूव तत्रैव क्लिष्टं दृष्ट्वा हरि: स्वयम्॥ २॥

तमुवाच हृषीकेशो वरं वृणु यथेप्सितम्।

स च वव्रे वरं लक्ष्मीमीशस्तस्मै ददौ मुदा॥ ३॥

वरं दत्त्वा हृषीकेश: प्रवक्तुमुपचक्रमे।

हितं सत्यं च सारं च परिणामसुखावहम्॥ ४॥

Nārāyaṇa said- Indra was performing *tapas* for the lord at the *Puṣkara-kṣetra*. Finding him in a miserable condition the lord appeared before him. Lord Hṛṣīkeśa said to him, "You ask for a desired boon". He desired for Lakṣmī and the same was provided to him. After so giving him the lord Ṛṣikeśa asked him a question which was quite beneficial, truthful, essence of all and was to result in pleasure.

मधुसूदन उवाच

गृहाण कवचं शक्र सर्वदु:खविनाशनम्।

परमैश्वर्यजनकं सर्वशत्रुविमर्दनम्॥ ५॥

Madhusūdana said- O Indra, you receive this *kavaca* which removes all the miseries, bestows all the fortunes and destroys all the enemies.

ब्रह्मणे च पुरा दत्तं विष्टपे च जलप्लुते।

यद्धृत्वा जगतां श्रेष्ठ: सर्वैश्वर्ययुतो विधि:॥ ६॥

I imparted the knowledge of the same for the first time to Brahmā at the time of deluge, by holding with Brahmā, was bestowed with all the riches and became the best of all.

बभवुर्मनवः सर्वे सर्वैश्वर्ययुता यतः।
सर्वैश्वर्यप्रदस्यास्य कवचस्य ऋषिर्विधिः॥७॥
पङ्क्तिश्छन्दश्च सा देवी स्वयं पद्मालया वरा।
सिद्ध्यैश्वर्यसुखेष्वेव विनियोगः प्रकीर्तितः॥८॥
यद्धृत्वा कवचं लोकः सर्वत्र विजयी भवेत्।
मस्तकं पातु मे पद्मा कण्ठं पातु हरिप्रिया॥९॥
नासिकां पातु मे लक्ष्मीः कमला पातु लोचने।
केशान्केशवकान्ता च कपालं कमलालया॥१०॥
जगत्प्रसूर्गण्डयुग्मं स्कन्धं संपत्प्रदा सदा।
ॐ श्रीं कमलवासिन्यै स्वाहा पृष्ठं सदाऽवतु॥११॥
ॐ ह्रीं श्रीं पद्मालयायै स्वाहा वक्षः सदाऽवतु।
पातु श्रीर्मम कङ्कालं वाहुयुग्मं च ते नमः॥१२॥
ॐ ह्रीं श्रीं लक्ष्म्यै नमः पादौ पातु मे संततं चिरम्।
ॐ ह्रीं श्रीं नमः पद्मायै स्वाहा पातु नितम्बकम्॥१३॥

All the Manus were adored with all the fortunes, this *kavaca* which bestows all these fortunes has Brahmā as *Ṛṣi*, *Paṅkti* as the metre, Kamalā as the god and one has to take a resolve for achieving *siddhi*, fortune and pleasure. A person who holds this *kavaca* gets success everywhere. Padmā should protect my head, Haripriyā should protect my neck, Lakṣmī should protect my nose, Kamalā should protect both my eyes, Keśavakāntā should protect my skull, the lord of the universe should protect my temples, Sampatpradā should protect my shoulders. ओं श्री कमलवसिन्ये स्वाहा this *mantra* should protect my back. ओं ह्रीं श्रीं पद्मालया स्वाहा, this *mantra* should protect my chest and kaṁkāla should protect both my arms. I bow in reverence to you.

ॐ श्रीं महालक्ष्म्यै स्वाहा सर्वाङ्गंपातु मे सदा।
ॐ ह्रीं श्रीं क्लीं महालक्ष्म्यै स्वाहा मां पातु सर्वतः॥१४॥
इति ते कथितं वत्स सर्वसंपत्करं परम्।
सर्वैश्वर्यप्रदं नाम कवचं परमाद्भुतम्॥१५॥

ओं ह्रीं श्रीं लक्ष्म्यै नमः this *mantra* should protect my feet. ओं ह्रीं श्रीं क्लीं पद्मायै स्वाहा this *mantra* should protect my pelvic region. ओं श्रीं महालक्ष्मै स्वाहा this *mantra* should protect all my limbs. ओं ह्रीं श्रीं क्लीं महालक्ष्म्यै स्वाहा this *mantra* should protect me from all sides.

गुरुमभ्यर्च्य विधिवत्कवचं धारयेत्तु यः।
कण्ठे वा दक्षिणे बाहौ स सर्वविजयी भवेत्॥१६॥

O son, I have thus narrated to you the entire *kavaca* which bestows all the fortunes and wealth.

महालक्ष्मीर्गृहं तस्य न जहाति कदाचन।
तस्य च्छायेव सततं सा च जन्मनि जन्मनि॥१७॥
इदं कवचमज्ञात्वा भजेल्लक्ष्मीं स मन्दधीः।
शतलक्षप्रजापेऽपि न मन्त्रः सिद्धिदायकः॥१८॥

The one who holds this *kavaca* on the right arm adoring his teacher, is always successful everywhere. The goddess of riches and fortunes never leaves his home and follows him like a shadow in all his births but the foolish without being fully aware of the *kavaca* cannot meet with success even after reciting the same for a lakh of times.

नारायण उवाच

दत्त्वा तस्मै च कवचं मन्त्रं वै षोडशाक्षरम्।
संतुष्टश्च जगन्नाथो जगतां हितकारणम्॥१९॥
ॐ ह्रीं श्रीं क्लीं नमो महालक्ष्म्यै स्वाहा।
ददौ तस्मै च कृपया चेन्द्राय च महामुने॥२०॥
ध्यानं च सामवेदोक्तं गोपनीयं सुदुर्लभम्।
सिद्धैर्मुनीन्द्रैर्दुष्प्राप्यं ध्रुवं सिद्धिप्रदं शुभम्॥२१॥
श्वेतचम्पकवर्णाभां शतचन्द्रसमप्रभाम्।
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम्॥२२॥

Nārāyaṇa said - O sage, after giving this *mantra* and *kavaca* to Indra, the lord also gave him the sixteen letter *mantra* which protects the interest of the entire universe. With this *mantra*, he enlighted him on the *dhyānam* which is quite secret, difficult to get, beyond the riches of *siddhas* and sages and bestowed always the success.

ईषद्धास्यप्रसन्नास्यां भक्तानुग्रहकारिकाम्।
कस्तूरीबिन्दुमध्यस्थं सिन्दूरं भूषणं तथा॥२३॥

अमूल्यरत्नरचितकुण्डलोज्ज्वलभूषणम्।
बिभ्रती कबरीभारं मालतीमाल्यशोभितम्॥२४॥
सहस्रदलपद्मस्थां स्वस्थां च सुमनोहराम्।
शान्तां च श्रीहरेः कान्तां तां भजेज्जगतां प्रसूम्॥२५॥
ध्यानेनानेन देवेन्द्र ध्यात्वा लक्ष्मीं मनोहराम्।
भक्त्या संपूज्य तस्यै च चोपचारांस्तु षोडश॥२६॥
स्तुत्वाऽनेन स्तवेनैव वक्ष्यमाणेन वासव।
नत्वा सरं गृहीत्वा च लभिष्यसि च निर्वृतिम्॥२७॥

I adored the goddess who has the complexion of the white jasmine flower, the lustre of the moon, clad in garments sanctified by fire, adorned with gem-studded ornaments, wearing a serene smile on her face, the one who is graceful to all his devotees, seated on a thousand petalled lotus having sound health, is charming, peaceful, beloved of lord Hari and is the mother of the universe.

स्तवनं शृणु देवेन्द्र महालक्ष्म्याः सुखप्रदम्।
कथयामि सुगोप्यं च त्रिषु लोकेषु दुर्लभम्॥२८॥

O Devendra, with this *dhyānam* the pleasant Lakṣmī should be adored with devotion making offering of sixteen types and then worshipped. O Indra, by reciting of this *stotra* and the *stuti* you will get a boon and pleasure thereafter. O Devendra, I am telling you the *stotra* of Mahālakṣmī which bestows welfare, is quite secretive and is difficult to get. You please listen to it.

नारायण उवाच

देवित्वां स्तोतुमिच्छामि न क्षमाः स्तोतुमीश्वराः।
बुद्धेरगोचरां सूक्ष्मां तेजोरूपां सनातनीम्।
अत्यनिर्वचनीयां च को वा निर्वक्तुमीश्वरः॥२९॥
स्वेच्छामयीं निराकारां भक्तानुग्रहविग्रहाम्।
स्तौमि वाङ्मनसो पारां किंवाऽहं जगदम्बिके॥३०॥

Nārāyaṇa said - O goddess I intend to offer prayers to you though even the lord is unable to eulogise you, you are mysterious, the smallest of all, the form of lustre, everlasting and extremely inexplicable. Who can define you?

परां चतुर्णां वेदानां पारबीजं भवार्णवे।
सर्वसस्याधिदेवीं च सर्वासामपि संपदाम्॥३१॥
योगिनां चैव योगानां ज्ञानानां ज्ञानिनां तथा।
वेदानां वै वेदविदां जननीं वर्णयामि किम्॥३२॥

But, O mother of the universe, you move at will, are formless but take to human from for the welfare of the devotees. You are beyond mind and speech, therefore what type of prayer can I offer to you? You are beyond all the Vedas, you are the only cause of crossing the ocean of the universe, you are the goddess of all the riches and agricultural produce and the mother of the yogīs, *yoga* and knowledge, people well-versed in the knowledge of the Vedas. How can I destroy you?

यया विना जगत्सर्वमबीजं निष्फलं ध्रुवम्।
यथा स्तनंधयानां च विना मात्रा सुखं भवेत्॥३३॥

Without whom the entire universe becomes lifeless and without grace even an infant cannot get any pleasure without the mother.

प्रसीद जगतां माता रक्षास्मानतिकातरान्।
वयं त्वच्चरणाम्भोजे प्रपन्नाः शरणं गताः॥३४॥

You are the mother of the universe, be pleased with me. You protect the helpless people like me; we take refuge under your lotus-like feet.

नमः शक्तिस्वरूपायै जगन्मात्रे नमो नमः।
ज्ञानदायै बुद्धिदायै सर्वदायै नमो नमः॥३५॥

I bow in reverence again and again to the mother of the universe who happens to be foremost *śakti*; you bestow knowledge, wisdom and everything else. I bow in reverence to you.

हरिभक्तिप्रदायिन्यै मुक्तिदायै नमो नमः।
सर्वज्ञायै सर्वदायै महालक्ष्म्यै नमो नमः॥३६॥

You bestow the worship of the lord and salvation, I bow in reverence to you. You are all knowledgeable and are Mahālakṣmī who bestows everything. I bow in reverence to you again and again.

कुपुत्राः कुत्रचित्सन्ति न कुत्रापि कुमातरः।

कुत्र माता पुत्रदोषं तं विहाय च गच्छति॥३७॥

There can be an evil son but an evil mother is unheard of. Can the mother depart leaving aside a sinful son?

स्तनंधयेभ्य इव मे हे मातर्देहि दर्शनम्।
कृपां कुरु कृपासिन्धो त्वमस्मान्भक्तवत्सले॥३८॥

Therefore, O mother, like an infant you appear before me. O ocean of mercy, you always show your grace on the devotees. Be graceful towards us.

इत्येवं कथितं वत्स पद्मायाश्च शुभावहम्।
सुखदं मोक्षदं सारं शुभदं संपदः प्रदम्॥३९॥

O son, thus I have imparted you the knowledge of the pleasant *stotra* of *Padmā* which bestows pleasure, salvation and the essence of everything, is quite full of welfare. It grants welfare and riches.

इदं स्तोत्रं महापुण्यं पूजाकाले च यः पठेत्।
महालक्ष्मीर्गृहं तस्य न जहाति कदाचन॥४०॥

The one who recites the *stotra* at the time of adoration, the goddess Mahālakṣmī does not depart from that place.

इत्युक्त्वा श्रीहरिस्तं च तत्रैवान्तरधीयत।
देवो जगाम क्षीरोदं सुरैः सार्द्धं तदाज्ञया॥४१॥

Thus speaking, the lord disappeared from the scene and with his permission Indra and other gods proceeded to the ocean of milk.

इति श्रीब्रह्म० महा० गणपति० नारदना०
लक्ष्मीस्तवकवचपूजाकथनं नाम द्वाविंशोऽध्यायः॥२२॥

अथ त्रयोविंशोऽध्याय:

Chapter 23

The dwelling places of Lakṣmī

नारायण उवाच

इन्द्रश्च गुरुणा सार्द्धं सुरै: संहृष्टमानस:।
जगाम शीघ्रं पद्मायै तीरं क्षीरपयोनिधे:।।१।।
कवचं च गले बद्ध्वा सद्रत्नगुटिकान्वितम्।
मनसा स्तवनं दिव्यं स्मारं स्मारं पुन: पुन:।।२।।
ते सर्वे भक्तियुक्ताश्च तुष्टुवु: कमलालयाम्।
साश्रुनेत्राश्च दीनाश्च भक्तिनम्रात्मकंधरा:।।३।।

Nārāyaṇa said - Indra was immensely pleased and accompanied with the gods and Bṛhaspati, he went to the ocean of milk for getting back Lakṣmī and he had worn the *kavaca* placing it in a small casket, round his neck and he started reciting the divine *stotra* again and again in his mind.

सा तेषां स्तवनं श्रुत्वा सद्य: साक्षाद्बभूव ह।
सहस्रदलपद्मस्था शतचन्द्रसमप्रभा।।४।।

Similarly, all the people present there offered prayers to Lakṣmī with their minds filled with devotion and lowering their heads.

जगद्व्याप्तं सुप्रभया जगन्मात्रा यया मुने।
तानुवाच जगद्धात्री हितं सारं यथोचितम्।।५।।

Thereafter, hearing the prayer of the people, Lakṣmī appeared before them who was seated on a thousand petalled lotus having the lustre of hundreds of moons.

महालक्ष्मीरुवाच

वत्सा नेच्छामि वा गेहान्गन्तुं नैवं क्षमाऽधुना।
भ्रष्टान्दृष्ट्वा ब्रह्मशापाद्बिभेमि ब्रह्मशापत:।।६।।
प्राणा मे ब्राह्मणा: सर्वे शश्वत्पुत्राधिकं प्रिया:।
विप्रदत्तं च यत्किंचिदुपजीव्यं सदैव च।।७।।
विप्रा ब्रुवन्तु मां तुष्टा यास्यामि भवदाज्ञया।
न मे पूजां ध्रुवं कर्तुं क्षमास्ते च तपस्विन:।।८।।

O sage, her lustre pervaded the entire universe. The mother of the universe then spoke to the gods, these words which were beneficial and appropriate besides being the essence of her speech.

Mahālakṣmī said - O son, I do not want to go to you your place. I am unable to go to your abode at the moment because I am afraid of looking at the people who are cursed by the Brāhmaṇas who happen to be my life and are dearer to me than my sons. Therefore I depend upon whatever is given to me by the Brāhmaṇas.

गुरुभिर्ब्राह्मणैर्देवैर्भिक्षुभिर्वैष्णवैस्तथा।

यदभाव्यं भवेद्दैवात्ते शप्ताः सन्ति तैः सदा॥९॥

In case the Brāhmaṇas pleasantly ask me to go, only in that case can I go; otherwise they are unable to adore me even for a moment.

नारायणश्च भगवान्बिभेति ब्रह्मशापतः।

सर्वबीजं च भगवान्सर्वेशश्च सनातनः॥१०॥

On whomsoever misfortune appears it does so because of the move of destiny. He is thus cursed by his teachers, Brāhmaṇas, gods and ascetics.

एतस्मिन्नन्तरे ब्रह्मन्ब्राह्मणा हृष्टमानसाः।

आजग्मुः सस्मिताः सर्वे ज्वलन्तो ब्रह्मतेजसा॥११॥

Though lord Nārāyaṇa happens to be the cause of all the causes, the lord of all and is everlasting yet even he feels panicky because of the curse of the Brāhmaṇas.

अङ्गिराश्च प्रचेताश्च क्रतुश्च भृगुरेव च।

पुलहश्च पुलस्त्यश्च मरीचिश्चात्रिरेव च॥१२॥

O Brahman, at that point of time a group of delightful Brāhmaṇas arrived there, who were shining with divine lustre and wearing a serene smile on the faces.

सनकश्च सनन्दश्च तृतीयश्च सनातनः।

सनत्कुमारो भगवान्साक्षान्नारायणात्मकः॥१३॥

कपिलश्चासुरिश्चैव वोढुः पञ्चशिखस्तथा।

दुर्वासाः कश्यपोऽगस्त्यो गौतमः कण्व एव च॥१४॥

और्वः कात्यायनश्चैव कणादः पाणिनिस्तथा।

मार्कण्डेयो वसिष्ठो भगवान्स्वयम्॥१५॥

ब्राह्मणा विविधैर्द्रव्यैः पूजयामासुरीश्वरीम्।

देवाश्चारण्यनैवेद्यैरूपहारेण भक्तितः॥१६॥

They included Aṅgirā, Praceta, Kratu, Bhṛgu, Pulaha, Pulastya, Marīci, Atri, Sanaka, Sanandana, Sanātana, Sanatkumāra, Kapila the form of Nārāyaṇa, Āsūri, Voḍhu, Pañcaśikha, Durvāsā, Kaśyapa, Agastya, Gautama, Kaṇva, Aurva, Kātyāyana, Kaṇāda, Pāṇini, Mārkaṇḍeya, Lomaśa and Vasiṣṭha.

स्तुत्वा मुनीन्द्रास्तां भक्त्या चक्रुराराधनं मुदा।

आगच्छ देवभवनं मर्त्यं च जगदम्बिके॥१७॥

तेषां तद्वचनं श्रुत्वा तानुवाच जगत्प्रसूः।

परितुष्टा गामुकी च निर्भया ब्राह्मणाज्ञया॥१८॥

Thereafter all the Brāhmaṇas adored goddess Lakṣmī offering many presents. The gods in return offered presents and *naivedya* with devotion. The sages adored her with devotion and delightfully said, "O mother of the universe, you kindly be graceful to visit the houses of the gods and the humans." On hearing the words of the sages, Laksmī the mother of the universe with the permission of the Brāhmaṇas thought of coming on earth and said to Brāhmaṇas.

महालक्ष्मीरुवाच

गृहान्यास्यामि देवानां युष्माकं चाऽऽज्ञया द्विजाः।

येषां गेहं न गच्छामि शृणुध्वं भारतेषु च॥१९॥

Mahālakṣmī said - O Brāhmaṇas I am going to the abode of gods with your permission, but I am going to tell you the details about the people whom I shall not visit in the land of Bhārata. You please listen to me.

स्थिरां पुण्यवतां गेहे सुनीतिपथवेदिनाम्।

गृहस्थानां नृपाणां वा पुत्रवत्पालयामि तान्॥२०॥

I shall firmly reside in the houses of the meritorious people and those who move on the noble path and whether they are kings or householders. Living with them, I shall take care of them like a mother.

यं यं रुष्टो गुरुर्देवो माता तातश्च बान्धवाः।

आतिथिः पितृलोकश्च यामि तस्य न मन्दिरम्॥२१॥

But I shall not go to the places of the people with whom the teachers, the gods, the parents, the brothers, the guests and the manes, are not happy.

मिथ्यावादी च यः शश्वदनध्यायी च यः सदा।

सत्त्वहीनश्च दुःशीलो न गेहं तस्य याम्यहम्॥२२॥

Those who always speak falsehood, the one who does not study, is untruthful and is of wicked nature, I shall never visit the houses of such people.

सत्यहीनः स्थाप्यहारी मिथ्यासाक्ष्यप्रदायकः।
विश्वासघ्नः कृतघ्नो यो यामि तस्य न मन्दिरम्॥२३॥

Those who are not truthful, betray the trust, give false evidence, are betrayers of the faith and are ungrateful, I do not visit the places of such people.

चिन्ताग्रस्तो भयग्रस्तः शत्रुग्रस्तोऽतिपातकी।
ऋणग्रस्तोऽतिकृपणो न गेहं यामि पापिनाम्॥२४॥

Those who are extremely worried, panicky, surrounded by the enemies, extremely beautiful, debtors, extremely miserly. I do not visit the houses of such sinners.

दीक्षाहीनश्च शोकार्तो मन्दधीः स्त्रीजितः सदा।
न याम्यपि कदा गेहं पुंश्चल्याः पतिपुत्रयोः॥२५॥
पुंश्चल्यन्नमवीरान्नं यो भुङ्क्ते कामदः सदा।
शूद्रान्नभोजी तद्याजी तद्गेहं नैवयाम्यहम्॥२६॥
यो दुर्वाक्कलहाविष्टः कलिः शश्वद्यदालये।
स्त्री प्रधाना गृहे यस्य यामि तस्य न मन्दिरम्॥२७॥

Those who are devoid of *dīkṣā*, grief-stricken, foolish, defeated by woman, husbands or sons of wicked persons, I do not visit the houses of such people. Those who eat a food of the wicked woman, those who eat the food of a widow, having no son or husband, the one who eats the food of a Śūdra and the one who performed *yajña* of a Śūdra, I do not visit the houses of such people.

यत्र नास्ति हरेः पूजा तदीयगुणकीर्तनम्।
नोत्सुकस्तत्प्रशंसायां यामि तस्य न मन्दिरम्॥२८॥

The one who speaks harsh words, is quarrelsome and the house in which Kali always resides, the one which is dominated by a lady, I never visit such houses.

कन्यान्नवेदविक्रेता नरघाती च हिंसकः।
नरकागारसदृशं यामि तस्य न मन्दिरम् ॥२९॥

The places were there is no adoration of gods and no recitation of his name and no prayers are offered to the lord, I do not visit such houses.

मातरं पितरं भार्यां गुरुपत्नीं गुरोः सुताम्।
अनाथां भगिनीं कन्यामनन्याश्रयबान्धवान्॥३०॥
कार्पण्याद्यो न पुष्णाति संचयं कुरुते सदा।
तद्गेहान्नरकागारान्यामि तात्र मुनीश्वराः॥३१॥
दशनं वसनं यस्य समलं रूक्षमस्तकम्।
विकृतौ ग्रासहासौ च यामि तस्य न मन्दिरम्॥३२॥
मूत्रं पुरीषमुत्सृज्य यस्तत्पश्यति मन्दधीः।
यः शेते स्निग्धपादेन यामि तस्य न मन्दिरम् ॥३३॥

Those who sell away their daughters, food, Vedas, are killers of human beings, terrorists and such of the houses which are like hell, are never visited by me. O sages, the one who does not maintain properly his parents, teachers, daughter of the teachers and orphan sister or daughter or the relatives who are without any protection because of miserliness and is always engaged in collecting of wealth, such a house is never to be visited by me. Such of the people as have dirty teeth and clothes, dry heads, the one whose mouth get deformed at the time of speaking or laughing, I do not visit the place of such people.

अधौतपादशायी ये नग्नः शेतेऽतिनिद्रितः।
संध्याशायी दिवाशायी यामि तस्य न मन्दिरम् ॥३४॥

Such foolish people who live near the droppings of refuse and urine, the one who sleeps with wet feet, I do not visit the abodes of such people.

मूर्ध्नि तैलं पुरो दत्त्वा योऽन्यदङ्गमुपस्पृशेत्।
ददाति पश्चाद्गात्रे वा यामि तस्य न मन्दिरम् ॥३५॥

The one who sleeps without washing the feet or sleeps getting unrobed or the one who sleeps during the day time or the evening, I do not visit the houses of such people. The one who first applies oil on the head and then on the entire body, I do not visit the place of such people.

दत्त्वा तैलं मूर्ध्नि गात्रे विण्मूत्रं समुत्सृजेत्।
प्रणमेदाहरेत्पुष्पं यामि तस्य न मन्दिरम् ॥३६॥

Those who after applying oil on the body, drop refuse or ease themselves or bow in reverence or picks up flowers, I do not visit the houses of such people.

तृणं छिनत्ति नखरैर्नखरैर्विलिखेनमहीम्।
गात्रे पादे मलो यस्य यामि तस्य न मन्दिरम् ॥३७॥

The one who breaks the straw with nails and digs the earth with his nails, the one whose body and the feet always remain dirty, I do not visit the house of such people.

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं सुरस्य च।
यो हरेज्ज्ञानशीलश्च यामि तस्य न मन्दिरम् ॥३८॥
यत्कर्म दक्षिणाहीनं कुरुते मूढधीः शठः।
स पापी पुण्यहीनश्च यामि तस्य न मन्दिरम् ॥३९॥

The one who being all knowledgeable, usurps the property of others, the houses of such people are never visited by me. Such of the foolish persons who are wicked and perform sacrifice without offering *dakṣiṇā*, they are deprived of all the merits and I do not visit the houses of such sinful people.

मन्त्रविद्योपजीवी च ग्रामयाजी चिकित्सकः।
सुपकृद्देलश्चैव यामि तस्य न मन्दिरम् ॥४०॥

The one who lives on the application of the knowledge of *mantra*, the one who performs *yajña* from village to village, is the *vaidyas*, the store-keepers and temple priests, I never visit the houses of such people.

विवाहं धर्मकार्यं वा यो निहन्ति च कोपतः।
दिवा मैथुनकारी यो यामि तस्य न मन्दिरम् ॥४१॥

The one who destroys some religious ceremony including the performing of marriage in anger or the one who indulges in love-sport during the day time, I do not visit the places of such people.

इत्युक्त्वा सा महालक्ष्मीरन्तर्द्धानं जगाम ह।
ददौ दृष्टिं च देवानां गृहे मर्त्ये च नारद॥४२॥

O Nārada, thus speaking Mahālakṣmī disappeared from the scene and started gazing at the houses of the gods and the humans.

तां प्रणम्य सुराः सर्वे मुनयश्च मुदाऽन्विताः।
प्रजग्मुः स्वालयं शीघ्रं शत्रुत्यक्तं सुहृद्युतम्॥४३॥
नेदुर्दुन्दुभयः स्वर्गे बभूवुः पुष्पवृष्टयः।
प्रापुर्देवाः स्वराज्यं च निश्चलां कमलां मुने॥४४॥

All the gods, sages then bowed in reverence to her delightfully and went back to their respective abodes which had been relieved of the enemies and were filled with friends. O sage, the gods got back their kingdoms and the everlasting Lakṣmī. The drums were beaten in heaven and flowers were rained.

इत्येवं कथितं वत्स लक्ष्मीचरितमुत्तमम्।
सुखदं मोक्षदं सारं किं पुनः श्रोतुमिच्छसि॥४५॥

O son, thus I have narrated to you the noble story of goddess Lakṣmī who bestows all the pleasures and salvation and is the essence of all. What else do you want to listen to from me?

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
गणपतेर्गजास्यत्वकारणलक्ष्मीब्राह्मण-विरोधादिलक्ष्मीचिरत्रकथनं
नाम त्रयोविंशोऽध्यायः॥२३॥

चतुर्विंशोऽध्याय:

Chapter 24

The Reason for Gaṇeśa having a single tusk

नारद उवाच

नारायण महाभाग हरेरंशसमुद्भव।
सर्वं श्रुतं त्वत्प्रसादाद्गणेशचरितं शुभम्॥ १॥

Nārada said - O Nārāyaṇa, O virtuous one, you are born out of the *Aṁśa* of the lord; I have listened to the entire story by your grace, about Gaṇeśa.

दन्तद्वययुतं वक्त्रं गजराजस्य बालके।
विष्णुना योजितं ब्रह्मन्नेकदन्त: कथ शिशु:॥ २॥
कुतो गतोऽस्य दन्तोऽन्यस्तद्भवान्वक्तुमर्हति।
सर्वेश्वरस्त्वं सर्वज्ञ: कृपावान्भक्तवत्सल:॥ ३॥

O Brahman, the king of the elephant had two tusks which was fixed on the trunk of the child but how was the child left with only one tusk. Where did the other tusk disappear. You kindly tell me because you are the lord of all and are quite compassionate, besides being the beloved of the devotees and are all knowledgeable.

सूत उवाच

नारदस्य वचः श्रुत्वा स्मेराननसरोरुहः।
एकदन्तस्य चरितं प्रवक्तुमुपचक्रमे॥४॥

नारायण उवाच

शृणु नारद वक्ष्येऽहमितिहासं पुरातनम्।
एकदन्तस्य चरितं सर्वमङ्गलमङ्गलम्॥५॥

Sūta said - On hearing the words of Nārada, the lord smiled and started narrating the story about Gaṇeśa having a single tusk which is part of ancient history and provides welfare to all the welfare.

एकदा कार्त्तवीर्यश्च जगाम मृगयां मुने।
मृगान्निहत्य बहुलान्परिश्रान्तो बभूव सः॥६॥
निशामुखे दिनेऽतीते तत्र तस्थौ वने नृपः।
जमदग्न्याश्रमाभ्याशे चोपोष्यानीकसंयुतः॥७॥

O sage, once the king Kārtavīrya went for hunting in the forest and felt tired after hunting a number of deer. It was already the evening time and the king camped in the forest together with his army. Close by, there was a hermitage of sage Jamadagni. The king was quite unaware of the same and had to fast for the night.

प्रातः सरोवरे राजा स्नातः शुचिरलंकृतः।
दत्तात्रयेण दत्तं च ह्यजपद्भक्तितो मनुम्॥८॥

In the early morning, the king took a bath and getting purified, he adorned himself with ornaments and recited the *mantra* of Dattātreya with devotion.

मुनिर्ददर्श राजानं शुष्ककण्ठौष्ठतालुकम्।
प्रीत्याऽऽदरेण मृदुलं पप्रच्छ कुशलं मुनिः॥९॥
ननाम संभ्रमाद्राजा मुनिं सूर्यसमप्रभम्।
स च तस्मै ददौ प्रीत्या प्रणताय शुभाशिषः॥१०॥
वृत्तान्तं कथयामास राजा चानशनादिकम्।
संभ्रमेणैव मुनिना त्रस्तो राजा निमन्त्रितः॥११॥

Thereafter, the sage spotted the king and he felt panicky. His lips, throat and palate dried up. Lovingly with his tender voice, he enquired respectfully about the welfare of the king. The king bowed in reverence to the sage who was shining like the sun. The sage on his part offered blessings to the humble king. Thereafter the king narrated the story of his fasting during the night to the sage, hearing which the sage getting panicky invited the king for food in his hermitage.

विज्ञाप्य तं मुनिश्रेष्ठः प्रययौ स्वालयं मुदा।
एतद्वृत्तं कामधेनुं कथयामास भीतवत्॥१२॥

The sage lived in his hermitage and narrated the story feeling panicky to Kāmadhenu, the sacred cow.

उवाच सा मुनिं भीतं भयं किं ते मयि स्थिते।
जगद्भोजयितुं शक्तस्त्वं मया को नृपो मुने॥१३॥

She spoke to the panicky sage, "O sage, why should you be afraid of anything, when I am there." You are competent enough to serve food to the entire universe through me, what to speak of a king.

राजभोजनयोग्यार्हं यद्यद्द्रव्यं प्रयाचसे।
सर्वं तुभ्यं प्रदास्यामि त्रिषु लोकेष दुर्लभम्॥१४॥
सौवर्णानि च रौप्याणि पात्राणि विविधानि च।
भोजनर्हाण्यसंख्यानि पाकपात्राणि यानि च॥१५॥
शुद्धरत्नविकाराणि पानपात्राणि यानि च।
पात्राणि स्वादुपूर्णानि प्रददौ मुनये च सा॥१६॥
नानाविधानि स्वादूनि परिपक्वफलानि च।
पनसाम्रश्रीफलानि नारिकेलादिकानि च॥१७॥
राशीभूतान्यसंख्यानि स्वादुलड्डुकराशयः।
यवगोधूमचूर्णानां भक्ष्याणि विविधानि च॥१८॥
पक्वान्नानां पर्वतांश्च परमान्नस्य कन्दरान्।
दुग्धानां च घृतानां च नदीर्दध्नां ददौ मुदा॥१९॥
शर्कराणां तथा राशिं मोदकानां च पर्वतान्।
पृथुकानां सुशीलानां पर्वतान्प्रददौ मुदा॥२०॥
ताम्बूलं च ददौ पूर्णं कर्पूरादिसुवासितम्।
नृपयोग्यं कौतुकाच्च सुन्दरं वस्त्रभूषणम्॥२१॥
मुनिः संभृतसंभारो दत्त्वा द्रव्यं मनोहरम्।
भोजयामास राजानं ससैन्यमपि लीलया॥२२॥

यद्यत्सुदुर्लभं वस्तु परिपूर्णं नृपेश्वरः।
जगाम विस्मयं राजा दृष्ट्वा पात्राण्युवाच ह॥२३॥

Whatever food stuffs and royal delicious dishes will be desired, you shall be given by me. These will be made available, though they will be difficult to get in the three worlds. Several of the vases of gold and silver, innumerable cooking vases, the betel boxes made of pure gems and delicious food stuffs in the fruits including jack-fruit, mango, wood apple, coconut and delicious sweet balls in heaps, special preparation of wheat and barley flour, heaps of fried sweets, caves filled with sacred food, the milk, curd and *ghee* flowing in streams were given by the sacred cow. Besides the heaps of sugar, mountains of sweet balls, best of the preparation of paddy, were also given in heaps. The betels scented with camphor were also given. Thus the great sage served the king playfully with delicious food and drinks and also the beautiful garments, ornaments best of other precious material. Thus the food was served to the king.

राजोवाच

द्रव्याण्येतानि सचिव दुर्लभान्यश्रुतानि च।
ममासाध्यानि सहसा क्वऽऽगतान्यवलोकय॥२४॥

The king on the other hand got all the articles in abundance which were beyond the reach of ordinary people. The king felt surprised while looking at the vases.

The king said - O courtiers all these articles are not only beyond the reach of a man but are also unheard of. These are even beyond my reach. You find out how these have things suddenly appeared.

नृपाज्ञया च सचिवः सर्वं दृष्ट्वा मुनेर्गृहम्।
राजानं कथयामास वृत्तान्तं महदद्भुतम्॥२५॥

The courtier at the command of the king searched the entire cottage of the sage and told the king the astonishing news.

सचिव उवाच

दृष्टं सर्वं महाराज निबोध मुनिमन्दिरम्।
वह्निकुण्डं यज्ञकाष्ठशपुष्पफलान्वितम्॥२६॥

The courtier said - O lord, listen I have searched the entire hermitage and found the fire altars, the food for *yajñas*, *kuśa*-grass, flowers, fruits, the skins of black-buck, *sruvas* and many of the disciples of the sage, the fire altars filled with paddy and there is no trace of wealth anywhere.

कृष्णाचर्मस्रुवस्रुग्भिः शिष्यसंघैश्च संकुलम्।
तैजसाधारसस्यादिसर्वसंपद्विवर्जितम्॥२७॥
वृक्षचर्मपरीधाना दृष्टाः सर्वे जटाधराः।
गृहैकदेशे दृष्टा सा कपिलैका मनोहरा॥
चार्वङ्गी चन्द्रवर्णाभा रक्तपङ्कजलोचना॥२८॥
ज्वलन्ती तेजसा तत्र पूर्णचन्द्रसमप्रभा।

All the people are wearing the bark of trees. They are ascetics with matted locks of hair on their heads. On the one side of the hermitage, there is a sacred white cow having beautiful limbs, the glory of the moon, the eyes resembling the red lotus flowers and the lustre comparable with the full moon. She appears to be burning with her own lustre and she looks like Lakṣmī, the beloved of lord. She enshrines in her all the virtues and riches.

सर्वसंपद्गुणाधारा साक्षादिव हरिप्रिया॥२९॥
इत्येवं बोधितो राजा दुर्बुद्धिः सचिवाज्ञया।
मुनिं ययाचे तां धेनुं निबद्धः कालपाशतः॥३०॥
किं वा पुण्यं च का बुद्धि कः कालःसर्वतो बली।
पुण्यवान्बुद्धिमान्दैवाद्राजेन्द्रोऽयाचत द्विजम्॥३१॥
पुण्यात्प्रजायते कर्म पुण्यरूपं च भारते।
पापात्प्रजायते कर्म पापरूपं भयावहम्॥३२॥
पुण्यात्कृत्वा स्वर्गभोगं जन्म पुण्यस्थले नृणाम्।
पापाद्भुक्त्वा च नरकं कुत्सितं जन्म जीविनाम्॥३३॥

Thus the courtier told everything to the wicked king. Thereafter, the king under the influence of destiny demanded for the sacred cow, as the

move of destiny. The meritorious and wise king influenced by the move of destiny demanded the cow from the Brāhmaṇa. In the land of Bhārata, meritorious deeds emerge from merits alone and sins emerge from evil deeds. By performing good deeds a person achieves the heaven and is ultimately reborn in the sacred place of merit. Similarly the sinner has to suffer in the hell and has to be reborn as a degraded person.

जीविनां निष्कृतिर्नास्ति स्थिते कर्मणि नारद।
तेन कुर्वन्ति सन्तश्च संततं कर्मण: क्षयम्॥३४॥
सा विद्या तत्तपो ज्ञानं स गुरु: स च बान्धव:।
सा माता स पिता पुत्रस्तत्क्षयं कारयेत्तु य:॥३५॥
जीविनां दारुणो रोग: कर्मभोग: शुभाशुभ:।
भक्तिवैद्यस्तं निहन्ति कृष्णभक्तिरसायनात्॥३६॥
माया ददाति तां भक्तिं प्रतिजन्मनि सेविता।
परितुष्टा जगद्धात्री भक्तेभ्यो बुद्धिदायिनी॥३७॥
परा परमभक्ताय माया यस्मै ददाति च।
मायां तस्मै मोहयितुं न विवेकं कदाचन॥३८॥
मायाविमोहितो राजा मुनिमानीय यत्नत:।
उवाच विनयाद्भक्त्या कृताञ्जलिपुटो मुदा॥३९॥

O Nārada, the people can hardly have a change of rescue when they get entangled in the evil effects of their own actions. That is why the noble people always aspire for the destruction of the deeds. Because it is the same knowledge, it is the same *tapas*, it is the same wisdom, it is the same teacher, it is the same brother, the same parents and the same sons who really help in the destruction of the *karmas*. For humans it is the biggest ailment to face the result of good and bad deeds. Therefore the devotees using the medicine of adoration of Kṛṣṇa, try to destroy the deeds. After serving the gods in each birth, it is the goddess Durgā alone who bestows the devotion of the lord. She preserves the universe and getting pleased she bestows the noble wisdom to the devotees; she is the primeval illusion which over powers the devotees with her influence and cannot regain their senses. Therefore, the king having been influenced with the illusion went to the sage and spoke to him with folded hands, the humble words.

राजोवाच

देहि भिक्षां कल्पतरो कामधेनुं च कामदाम्।
मह्यं भक्ताय भक्तेश भक्तानुग्रहकारक॥४०॥

The king said - O wish fulfilling tree, you give away this Kāmadhenu in charity to me which fulfils all the desires. O lord of the devotees, I happen to be one of your devotees.

युष्मद्विधानां दातृणामदेयं नास्ति भारते।
दधीचिर्देवताभ्यश्च ददौ स्वास्थि पुरा श्रुतम्॥४१॥
भ्रूभङ्गलीलामात्रेण तपोराशे तपोधन।
समूहं कामधेनूनां स्रष्टुं शक्तोऽसि भारते॥४२॥

In the land of Bhārata nothing is beyond charity for a devotee like you because it is heard that the sage Dadhīci gave away his bones in the earlier times for the welfare of the gods. O best of the sages, you are the treasure of *tapas* and you are competent enough to create a herd of Kāmadhenu cows simply with the raising of your eye-brows.

मुनिरुवाच

अहो व्यतिक्रमं राजन्ब्रवीषि शठ वञ्चक।
दानं दास्यामि विप्रोऽहं क्षत्रियाय कथं नृप॥४३॥

The sage said - O king, this is just the reverse and you are talking like a wicked person or a cheat. O king, being a Brāhmaṇa, how can I give charity to a kṣatrīya.

कृष्णेन दत्ता गोलोके ब्रह्मणे परमात्मना।
कामधेनुरियं यज्ञे न देया प्राणत: प्रिया॥४४॥
ब्रह्मणा भृगवे दत्ता प्रियपुत्राय भूमिप।
मह्यं दत्ता च भृगुणा कपिला पैतृकी मम॥४५॥
गोलोकजा कामधेनुर्दुर्लभा भुवनत्रये।
लीलामात्रात्कथमहं कपिलां स्रष्टुमीश्वर:॥४६॥

Lord Kṛṣṇa gave away this Kāmadhenu in *Goloka* to Brahmā. Therefore it is not fit to be given away. O king, Brahmā gave her to his dear son named Bhṛgu and in turn the same sacred

cow was given to me by Bhṛgu. Therefore this cow happens to be my ancestral property. This Kāmadhenu who was born in *Goloka* is beyond the reach of anyone in the three worlds. Therefore, how can I create such a sacred cow playfully.

नाहं रे हालिको मूढ स्तुत्या नोत्थापितो बुधः।
क्षणेन भस्मसात्कर्तुं क्षमोऽहमतिथिं विना॥४७॥
गृहं गच्छ गृहं गच्छ मे कोपं नैव वर्द्धय।
पुत्रदारादिकं पश्य दैवबाधित पामर॥४८॥

O foolish king, I am not a farmer and the learned people never get influenced by flattery. Of course, have you not been my guest, I would have reduced you to ashes in a moment. Therefore, you get back home. I again emphasise that you get back home and don't ignite my anger. O degraded one, misfortune has overshadowed you. You should therefore get back to your house at once and see the face of your wife and son.

मुनेस्तद्वचनं श्रुत्वा चुकोप स नराधिपः।
नत्वा मुनिं सैन्यमध्यं प्रययौ विधिबाधितः॥४९॥

Hearing these words of the sage, the king at the turn of destiny, went back to his army, bowing at the feet of the sage.

गत्वा सैन्यसकाशं स कोपप्रस्फुरिताधरः।
किंकरान्प्रेषयामास धेनुमानयितुं बलात्॥५०॥

Reaching there, his lips started fluttering in anger. He, therefore, deputed his army-men to forcibly take away the cow from the hermitage.

कपिलासंनिधिं गत्वा रुरोद मुनिपुंगवः।
कथयामास वृत्तान्तं शोकेन हतचेतनः॥५१॥
रुदन्तं ब्राह्मणं दृष्ट्वा सुरभिस्तमुवाच ह।
साक्षाल्लक्ष्मीस्वरूपा सा भक्तानुग्रहकारिका॥५२॥

On the other hand Jamadagni, the sage, went to the cow and started crying before her narrating the entire story to her. Finding the Brāhmaṇa crying, the sacred cow Surabhi who was indeed the form of Lakṣmī herself said to the sage.

सुरभिरुवाच

इन्द्रो वा हालिको वाऽपि वस्तु स्वं दातुमीश्वरः।
शास्ता पालयिता दाता स्ववस्तूनां च संततम्॥५३॥
स्वेच्छया चेन्नृपेन्द्राय मां ददासि तपोधन।
तेन सार्द्धं गमिष्यामि स्वेच्छया च तवाऽऽज्ञया॥५४॥

Surabhi said- Whether he is Indra or a farmer, he has the right to give away his own things. Therefore he can control, preserve or give away his own things in charity. Therefore, O sage, in case you intend to willingly hand me over to the king, then in that case, bowing at your command I shall willingly go to the king.

अथवा न ददासि त्वं न गमिष्यामि ते गृहात्।
मत्तो दत्तेन सैन्येन दूरी कुरु नृपं द्विषम्॥५५॥

But in case you are not willing to give me to the king, I shall never leave your abode. Therefore, you drive away the king with the soldiers provided by me.

कथं रोदिषि सर्वज्ञ मायामोहितचेतनः।
संयोगश्च वियोगश्च कालसाध्यो न चाऽऽत्मनः॥५६॥
त्वं वा को मे तवाहं का संबन्धः कालयोजितः।
याददेव हि संबन्धो ममत्वं तावदेव हि॥५७॥

O all knowledgeable one, why are you crying? Your mind has been influenced by illusion because of the meeting with somebody and not within the competence of any individual. What are you to me and what am I to you? But your relationship with me has been established due to the time because the attachment remains till such time as the relationship is there.

मनो जानाति यद्द्रव्यमात्मीयं चेति केवलम्।
दुःखं च तस्य विच्छेदाद्यावत्स्वत्वं च तत्र वै॥५८॥

Whatever is known to the mind as its own and till such time as the mind accepts its ownership only up to that time he feels painful by its separation.

इत्युक्त्वा कामधेनुश्च सुषाव विविधानि च।
शस्त्राण्यस्त्राणि सैन्यानि सूर्यतुल्यप्रभाणि च॥५९॥

Thus speaking, the sacred cow Kāmadhenu created many soldiers equipped with various types of weapons.

निर्गताः कपिलावक्त्रात्त्रिकोट्यः खड्गधारिणाम्।
विनिःसृता नासिकायाः शूलिनः पञ्चकोटयः॥६०।
विनिःसृता लोचनाभ्यां शतकोटिधनुर्धराः।
कपालान्निःसृता वीरास्त्रिकोट्यो दण्डधारिणाम्॥६१॥
वक्षःस्थलान्निःसृताश्च त्रिकोट्यः शक्तिधारिणाम्।
शतकोट्यो गदाहस्ताः पृष्ठदेशाद्विनिर्गताः॥६२॥
विनिःसृताः पादतलाद्वाद्यभाण्डाः सहस्रशः।
जङ्घादेशान्निःसृताश्च त्रिकोट्यो राजपुत्रकाः॥६३॥
विनिर्गता गुह्यदेशात्त्रिकोटिम्लेच्छजातयः।
दत्त्वा सैन्यानि कपिला मुनये चाभयं ददौ॥६४॥
युद्धं कुर्वन्तु सैन्यानि त्वं न याहीत्युवाच ह।
मुनिः संभृतसंभारैर्हर्षयुक्तो बभूव ह॥६५॥
नृपेण प्रेरितो भृत्यो नृपं सर्वमुवाच ह।
कपिलासैन्यवृत्तान्तमात्मवर्गपराजयम्॥६६॥
तच्छ्रुत्वा नृपशार्दूलस्त्रस्तःकातरमानसः।
दूतान्संप्रेष्य सैन्यानि चाऽऽजहार स्वदेशतः॥६७॥

Thereafter, three crores of soldiers appeared from the mouth of Kapilā the cow, who were holding swords and shields, five crores of soldiers holding tridents, a hundred crores of soldiers from the eyes holding bow and arrow, three crores of soldiers, carrying staff and three crores of warriors holding *śaktis* and a hundred crores of warriors holding clubs. Thousands of drummers emerged from the soles of hoofs, besides three crores of Rājaputras from the thighs and from private parts and three crores of soldiers who were Mlecchas. Thus the sacred cow Kapilā handed over the entire army of soldiers to the sage and granted him full protection. She said these soldiers will go immediately and fight with the king's army. You do not have to go there. Thus getting protected with so great an army, the sage was delighted. The messengers of the king went back to him and conveyed the news of the army of Kapilā. On realising the possibility of his defeat, the king felt panicky and deputing his messengers he called for more army from his kingdom.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० एकदन्तत्वहेतुप्रश्नरप्रसङ्गे जगदग्निकार्तवीर्ययुद्धारम्भवर्णनं नाम चतुर्विंशोऽध्यायः॥२४॥

अथ पञ्चविंशोऽध्यायः

Chapter 25

Battle between Jamadagni and Kārtavīryārjuna

नारायण उवाच

हरिं स्मरन्कार्ततीर्यो हृदयेन विदूयता।

दूतं प्रस्थापयामास कुपितो मुनिसंनिधिम्॥ १॥

Nārāyaṇa said - The king Kārtavīrya was painful at heart and in anger he sent a messenger to the sage.

युद्धं देहि मुनिश्रेष्ठ किंवा धेनुं च वाञ्छिताम्।

मह्यं भृत्यायातिथये सुविचार्य यथोचितम्॥ २॥

He said, "O best of the sage, I am your servant and a guest, therefore you give me appropriately either the sacred cow or the battle, whatever you deem better."

दूतस्य वचनं श्रुत्वा जहास मुनिपुंगवः।

हितं सत्यं नीतिसारं सर्वं दूतमुवाच ह॥ ३॥

On hearing the words of the messengers, the sage laughed and spoke to the messenger, the words which were beneficial, truthful and quite appropriate.

मुनिरुवाच

दृष्टो नृपो निराहारः समानीतो मया गृहम्।

विविधं च यथाशक्त्या भोजितश्च यथोचितम्॥ ४॥

The sage said - Finding the king hungry I brought him to my abode and served him with food appropriately whatever was available with me.

कपिलां याचते राजा मम प्राणाधिकां बलात्।

तां दातुमक्षमो दूत युद्धं दास्यामि निश्चितम्॥ ५॥

O messengers, now the same king is demanding my sacred cow from me which is dearer to me than my life. I am therefore unable to part with her. I will fight now; this is my resolve.

मुनेस्तद्वचनं श्रुत्वा दूतः सर्वमुवाच ह।
नृपेन्द्रं च सभामध्ये संनाहैः संयुतं भिया॥६॥

On hearing the words of the sage, the messenger felt panicky at heart and spoke to the king whatever the sage had told him.

मुनिश्च कपिलामाह सांप्रतं किं करोम्यहम्।
कर्णधारं विना नौका तथा सैन्यं विना मया॥७॥

Thereafter, the sage spoke to the cow. "You tell me what I should do now, because the army is like a boat without a sailor."

कपिला च ददौ तस्मै शस्त्राणि विविधानि च।
युद्धशास्त्रोपदेशं च संधानं चौपयोगिकम्॥८॥

Kapilā then imparted the sage with the knowledge of the use of various types of weapons and arrows and other tricks of the battlefield.

जयो भवतु ते विप्र युद्धे जेष्यसि निश्चितम्।
तव मृत्युर्न भविता सत्यमस्त्रं विना मुने॥९॥
नृपेण सार्द्धं ते युद्धमयुक्तं ब्राह्मणस्य च।
दत्तात्रेयस्य शिष्येण व्यर्थं वै शक्तिधारिणा॥
इत्युक्त्वा कपिला ब्रह्मन्विरराम मनस्विनी॥१०॥
मुनिर्मनस्वी सैन्यं च सज्जीकृत्य ततो मुने।
गृहीत्वा सर्वसैन्यं च स जगाम रणाजिरम्॥११॥

She then said, "O Brāhmaṇa, you will surely be victorious in the battle-field." O sage, you are not supposed to die without the *Satyāstra*. A Brāhmaṇa is going to fight with a king who is the disciple of Dattātreya and is quite powerful, is quite valorous but useless. Thus speaking, O Brāhmaṇa, the sacred cow kept quiet.

Thereafter the sage kept the army ready and proceeded on to the battle-field.

राजा जगाम युद्धाय ननाम मुनिपुंगवम्।
उभयोः सैन्ययोर्युद्धं बभूव बहुदुष्करम्॥१२॥

The king also bowed in reverence to the sage Jamadagni reaching in the battle-field. Thereafter the battle between the two armies started.

राजसैन्यं जितं सर्वं कपिलासेनया बलात्।
विचित्रं च रथं राज्ञो बभञ्जे लीलया रणे॥१३॥
धनुश्चिच्छेद संनाहं सा सेना कापिली मुदा।
नृपेन्द्रः कापिलेयानि जेतुं सैन्यानि चाक्षमः॥१४॥
सैन्यान्वितं शस्त्रवृष्ट्या न्यस्तशस्त्रं चकार सा।
शरवृष्ट्या शस्त्रसृष्ट्या राजा मूर्च्छामवाप ह॥१५॥

The soldiers of Kapilā forcefully defeated the army of the king and the chariot of the king was also playfully broken. His *kavaca* was cut-off; the king was unable to be victorious over the army of Kapilā. By the showering of the weapons, the army was deprived of the arrows and the weapons.

किंचिच्छिष्टं बलं राज्ञः किंचिदेव पलायितम्।
मुनीन्द्रो मुर्च्छितं दृष्ट्वा नृपेन्द्रमतिथिं मुने॥१६॥
कृपानिधिश्च कृपया तत्सैन्यं संजहार च।
गत्वा सैन्यं विलीनं च कपिलायां च कृत्रिमम्॥१७॥

O sage, only a small number of the king's army could escape and some of the soldiers fled from the battle field. The merciful sage found the king fainted.

नृपाय मुनिना शीघ्रं दत्ताश्चरणरेणवः।
आशीर्वादं प्रदत्तं च जयोऽस्त्विति कृपालुना॥१८॥

Thereafter, the sage gave the king the dust of his feet besides the blessings, saying, "You will be victorious." Thus speaking he took away the water from the *Kamaṇḍalu* and brought him back to life.

कमण्डलुजलं प्रोक्ष्य जीवयामास तं नृपम्।
स राजा चेतनां प्राप्य समुत्थाय रणाजिरात्॥१९॥
मूर्ध्ना ननाम भक्त्या च मुनिश्रेष्ठं कृताञ्जलिः।
मुनिः शुभाशिषं दत्त्वा राजानं त्वालिलिङ्ग सः॥२०॥
पुनस्तं स्नापयित्वा च भोयामास यत्नतः।
नवनीत हि हृदय ब्राह्मणानां तु संततम्॥२१॥

On regaining consciousness, the king came out of the battle-field and spoke humble words,

folding his hands to the sage bowing in reverence to him at the same time. The sage blessed him variously and embraced the king. The king was then bathed and was served food. The mind of the Brāhmaṇas is always soft like butter.

अन्येषां क्षुरधाराभमसाध्यं दारुणं सदा।

उवाच तं मुनिश्रेष्ठो गृहं गच्छ धराधिप॥ २२॥

The mind of other people is always sharp like the edge of a blade, which is quite stiff and hard. Thereafter the sage said, "O king you go back to your abode."

राजोवाच

रणं देहि महाबाहो धेनुं किंवा मयेप्सिताम्॥ २३॥

The king said - "O great warrior I shall not return home; you kindly give me the battle or the cow desired by me."

इति श्री ब्रह्म० महा० गणपतिख० नारदना० जगदग्निकार्तवीर्यार्जुनयुद्धवर्णनं नाम पञ्चविंशोऽध्याय:॥ २५॥

अथ षड्विंशोऽध्यायः

Chapter 26

Ending of the battle by Brahmā

नारद उवाच

हरिं स्मरन्मुनिश्रेष्ठो वाक्यं श्रुत्वा च भूभृतः।
हितं सत्यं नीतिसारं प्रवक्तुमुपचक्रमे॥ १॥

Nārāyaṇa said - "On hearing the words of the king, the best of the sages started speaking to him, reminding himself of the name of the lord, which were quite beneficial, truthful and the full of essence."

मुनिरुवाच

गृहं गच्छ महाभाग रक्ष धर्मं सनातनम्।
सर्वसंपत्स्थिरा शश्वत्स्थिते धर्मे सुनिश्चितम्॥ २॥

The sage said - "O virtuous one, you go back to your house and protect your everlasting *dharma* because by falling from the *dharma*, the wisdom remains stable." This is certain.

त्वां च दृष्ट्वा निराहारं समानीय गृहं नृप।
तव पूजामकरवं यथाशक्ति विधानतः॥ ३॥
सांप्रतं मूर्च्छितं दृष्ट्वा पादरेणुं शुभाशिषम्।
अददां चेतयांचक्रे वक्तुमेवोचितं न च॥ ४॥

O king, finding you hungry I brought to you my abode and extended you all the honour appropriately. Currently also finding you fainted I blessed you pouring the dust of my feet over you, which brought you back to your senses. This is not appropriate to be talked."

नृपस्तद्वचनं श्रुत्वा प्रणम्य मुनिपुंगवम्।
रथमन्यं त्वारुरोह युद्धं देहित्युवाच ह॥ ५॥
मुनिः कृत्वा च संनाहं तं योद्धुमुपचक्रमे।
राजा तं युयुधे तत्र कोपेन हतचेतनः॥ ६॥
कपिलादत्तशस्त्रेण न्यस्तशस्त्रं चकार तम्।
कपिलादत्तया शक्त्या पुनर्मूर्च्छामवाप च॥ ७॥

On hearing the words of the sage the king bowed in reverence to the sage and mounting on the chariot, said, "You allow me to fight." Thereafter wearing the *kavaca*, the sage started fighting with him. The king on his part getting enraged fought a fierce battle. The sage on the other hand with the use of these weapons by the sacred cow, relieved the king of all the weapons. Thereafter, with the use of *śakti* provided by Kapilā, the king again fainted.

पुनश्च चेतनां प्राप्य राजा राजीवलोचनः।
मुनिना युयुधे तत्र कोपेन पुनरेव च॥ ८॥
आग्नेयं योजयामास समरे नृपपुंगवः।
मुनिर्निर्वापयामास वारुणेन च लीलया॥ ९॥
नृपेन्द्रो वारुणास्त्रं च चिक्षेप समरे मुनौ।
वायव्यास्त्रेण स मुनिः शमयामास लीलया॥ १०॥

Thereafter regaining consciousness, the king having the lotus-like eyes, fought a fierce battle with the sage; then the best of the king used the fire-arrow on the sage in the battle-field which was neutralised by the sage with the use of *Vāruṇāstra*.

The king on his part used in the battle-field the *Vāruṇāstra* quite playfully.

वायव्यास्त्रं नृपश्रेष्ठश्चिक्षेप समरे तदा।
गान्धर्वेण मुनिश्रेष्ठ: शमयामास तत्क्षणम्।। ११।।
नागास्त्रं च नृपश्रेष्ठश्चिक्षेप रणमूर्द्धनि।
गारुडेन मुनिश्रेष्ठो निजघान क्षणान्मुने।। १२।।

The king attacked the sage with *Vāyavyāstra* and the sage neutralised it with the use of *Gāndharvāstra*. The king used serpent-arrow on the sage in the battle-field and the sage in turn, in an instant, shot, a Garuḍa arrow destroying the weapons of the king.

माहेश्वरं महास्त्रं च शतसूर्यसमप्रभम्।
चिक्षेप नृपतिश्रेष्ठो द्योतयन्तं दिशो दश।। १३।।
वैष्णवास्त्रेण दिव्येन त्रिलोकव्यापकेन च।
मुनिर्निर्वापयामास बहुयत्नेन नारद।। १४।।

O Nārada, the king then shot *Māheśvarāstra* on the sage which was the terrific of all and emitted lustre like hundreds of suns illumining the entire universe. The sage on the other hand, neutralised the same with the use of divine *Vaiṣṇavāstra* which pervaded the three worlds.

मुनिर्नारायणास्त्र च चिक्षिपे मन्त्रपूर्वकम्।
शस्त्रं त्यक्त्वा महाराजो ननाम शरणं ययौ।। १५।।
ऊर्ध्वं च भ्रमणं कृत्वा क्षणं दीप्त्वा दिशो दश।
प्रलयाग्निसमं तत्र स्वयमन्तरधीयत।। १६।।

Thereafter, the sage attacked the king with *Nārāyaṇāstra* reciting the *mantra*. The king throwing away all the weapons, bowed in reverence to the same and took refuge under it. The weapon started roaming in all the directions in the universe emitting flames of fire like the fire of dissolution out of it.

जृम्भणास्त्र च स मुनिश्चिक्षेप रणमूर्धनि।
निद्रां प्रापत्तेन राजा सुष्वाप च मृतो यथा।। १७।।

The sage then used in the battle-field *Jṛmbhaṇāstra* as a result of which the king felt sleepy and he went to sleep as if dead.

दृष्ट्वा नृपं निद्रितं तं चार्द्धचन्द्रेण तत्क्षणम्।
चिच्छेद सारथिं यानं धनुर्बाणं मुनिस्तदा।। १८।।

Finding that the king was so sleeping, the sage used the crescent arrow which destroys the king's chariot, the charioteer, the bow and the arrows.

मुकुटं च क्षुरप्रेण च्छत्रं संनाहमेव च।
अस्त्रं तूणं वाजिगणं विविधेन च भूभृत:।। १९।।

As a result of the shooting of the arrow, the crown of the king, the *chatra*, the *kavaca* the weapons, the quiver and the horses also were cut-off.

मुनिस्तत्सचिवान्सर्वान्नागास्त्रेणैव लीलया।
निबध्य स्थापयामास प्रहस्य समरस्थले।। २०।।
मुनिस्तं बोधयामास सुमन्त्रेणैव लीलया।
निबद्धसर्वामात्यानां दर्शयामास भूमिपम्।। २१।।

Thereafter the sage with the use of *Nāgāstra* captured the king as well as his courtiers. Thereafter Sumantra brought back to the king to sense and showed him the captured courtiers.

दर्शयित्वा नृपं तांश्च मोचयामास तत्क्षणम्।
नृपेन्द्रमाशिषं कृत्वा गृहं गच्छेत्युवाच ह।। २२।।

Thereafter showing the same to the king he was freed. Blessing him, the sage said, "You go back home."

राजा कोपात्समुत्थाय शूलमुद्यम्य यत्नत:।
चिक्षेप तं मुनिश्रेष्ठं मुनि: शक्त्या जघान तम्।। २३।।

Getting enraged the king got up and attacked the sage with a trident which was destroyed by the sage with his *śakti*.

एतस्मिन्नन्तरे ब्रह्मा समागत्य रणस्थलम्।
सुप्रीतिं जनयामास सुनीत्या च परस्परम्।। २४।।

In the meantime Brahmā arrived there and extending nice advise to both of them, he developed love for each other in the mind of both of them.

मुनिर्ननाम ब्रह्माणं तुष्टाव च रणस्थले।
राजा नत्वा विधिं चर्षिं स्वपुरं प्रययौ तदा।। २५।।
मुनिर्ययौ स्वाश्रमं च स्वलोकं कमलोद्भव:।

इत्येवं कथितं किंचिदपरं कथयामि ते॥ २६॥

Getting satisfied in the battle-field, the sage bowed before the king. The king on the other hand bowed in reverence to Brahmā as well as the sage and went back to his kingdom while the sage reverted to his abode. Brahmā on the other hand also went back to his abode. I have spoken all this to you, what more do you want to listen to from me?

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
जमदग्निकार्तवीर्ययुद्धोपशमवर्णनं नाम षड्विंशोऽध्यायः॥ २६॥

अथ सप्तविंशोऽध्यायः

Chapter 27

Destruction of Jamadagni and Paraśurāma's resolve

नारायण उवाच

हरिं स्मृत्वा गृहं गत्वा राजा विस्मितमानसः।

आजगाम महारण्ये जमदग्न्याश्रमं पुनः॥ १॥

Nārāyaṇa said - The king reciting the name of the lord and getting surprised left for his abode. He once again arrived at the hermitage of Jamadagni.

रथानां च चतुर्लक्षं रथिनां दशलक्षकम्।

अश्वेन्द्राणां गजेन्द्राणां पदातीनामसंख्यकम्॥ २॥

He was accompanied by four lakhs of chariots, ten lakhs of soldiers mounted on chariots, one lakh big horses besides elephants, foot soldiers, the number of which could not be estimated.

राजेन्द्राणां सहस्रं च महाबलपराक्रमम्।

महासमृद्धियुक्तश्च त्रैलोक्यं जेतुमीश्वरः॥ ३॥

सर्वतो वेष्टयामास जमदग्न्याश्रमं मुने।

रथस्थो वर्मयुक्तश्च कार्तवीर्यार्जुनः स्वयम्॥ ४॥

There were a lakh of others kings who were great, valorous and strong. Thus the king arrived there with a well equipped army and could conquer the three worlds. He surrounded the hermitage of Jamadagni from all sides. Kārtavīryārjuna was mounted on a chariot wearing the *kavaca*.

सैन्यशब्दैर्वाद्यशब्दैर्महाकोलाहलैर्मुने।

जमदग्न्याश्रमस्थाश्च मूर्च्छामापुर्भयेन च॥ ५॥

O sage, with the sound produced from the playing of musical instruments and with the terrific sound of the movement of the troops all the people in the hermitage of Jamadagni fainted.

कुटीं प्रविश्य बलवान्गृहीत्वा कपिलां शुभाम्।

पुरं गन्तुं मनश्चक्रे दुर्बुद्धिरसदाशयः॥ ६॥

The valorous king entered the hermitage and caught hold of the Kapilā cow and the degraded king dragged her and thought of carrying her to his abode.

समुत्तस्थौ मुनिश्रेष्ठो गृहीत्वा सशरं धनुः।

एकाकी मुक्तगात्रश्च धेनुं नत्वा हरिं स्मरन्॥ ७॥

आश्रमस्थाञ्जनान्सर्वानाश्वास्य च यत्नतः।

आजगाम रणस्थानं निःशङ्को नृपतेः पुरः॥ ८॥

Thereafter, the dwellers of the hermitage of the sage took the bows and arrows in their hands, with naked bodies bowing at the feet of the cow, reciting the name of the lord, assuring variously, appeared before the king for a fight.

निर्ममे शरजालं च स मुनिर्मन्त्रपूर्वकम्।

आच्छादयत्स्वाश्रमं नैर्मानवं वर्मणा यथा॥ ९॥

The sage making great effort created a net of arrows and he covered his entire hermitage with the net of arrows as if a human being was wearing a *kavaca*.

अपरं शरजालं च निर्ममे पुनिपुंगवः।

तैरेवाऽऽवरणं चक्रे सर्वसैन्यं यथाक्रमम्॥ १०॥

The sage then created another net of arrows and surrounded the entire army of the king with the same.

मुनिना शरजालेन सर्वसैन्यं समावृतम्।

तानि सर्वाणि गुप्तानि यथा पत्राणि पञ्जरे॥ ११॥

Thus with the net of the arrows created by the sage, the entire royal army was imprisoned in it like a bird placed in a cage.

राजा दृष्ट्वा मुनिश्रेष्ठमवरुह्य रथात्पुरः।
सार्द्धं नृपेन्द्रैर्भक्त्या प्रणनाम कृताञ्जलिः॥ १२॥

Thereafter finding the army thus imprisoned there, the king got down from his chariot and with folded hands together with all other kings bowed in reverence to the sage.

नत्वाऽऽरुरोह यानं स मुनेः प्राप्य शुभाशिषः।
आरुह्य च नृपश्रेष्ठः स्वयानं हृष्टमानसः॥ १३॥
नृपैः सार्द्धं नृपश्रेष्ठश्चिक्षेप मुनिपुंगवे।
अस्त्रं शस्त्रं गदां शक्तिं जघान क्रीड्या मुनिः॥१४॥
मुनिश्चिक्षेप दिव्यास्त्रं चिच्छिदे लीलया नृपः।
शूलं चिक्षेप नृपतिस्तं जघान तदा मुनिः॥१५॥
अपरं शरजालं च निर्ममे मुनिपुङ्गवः।
शस्त्रौघैर्निवार्यैश्च खण्डं खण्डं चकार सः॥१६॥

The sage blessed them variously; thereafter the king was delighted and mounted his chariot. The king then together with all other kings started shooting arrows, clubs and *śaktis* but the sage destroyed all of them playfully. The sage also used his own weapons which were also shattered by the king who ultimately used the trident to attack the sage. The trident was destroyed by the sage and he created another net of arrows but the king with the use of his terrific weapons shattered the same.

निबद्धाः शरजालेन न च शक्ताः पलायितुम्।
जृम्भणास्त्रेण मुनिना ते च सर्वे विजृम्भिताः॥१७॥
हस्त्यश्वरथपादातसहितं सर्वसैन्यकम्।
राजानं निद्रितं दृष्ट्वा न जघान मुनीश्वरः॥१८॥
गृहीत्वा कपिलां हृष्टो रुदन्तीं शोकमूर्च्छिताम्।
बोधयित्वा पुरः कृत्वा स्वाश्रमं गन्तुमुद्यतः॥१९॥

Those who were captured in the net of arrows, could not escape anywhere. Thereafter, the sage with the use of *Jṛmbhaṇāstra*, made all the elephants, the horses, the foot soldiers and all other soldiers to be overpowered in a deep swoon. Finding the king asleep, the sage, did not kill him.

एतस्मिन्नन्तरे राजा चेतनां प्राप्य नारद।
निवारयामास मुनिं गृहीत्वा सशंरं धनुः॥२०॥

Delightfully he brought to senses the Kapilā cow who had fainted while weeping and taking her with him he returned to his *Āśrama*.

जगाम कपिला त्रस्ता स्वस्थानं च रणाजिरात्।
मुनिश्च तस्थौ निःशङ्को गृहीत्वा सशरं धनुः॥२१॥

In the meantime, the king recovered his senses, prevented the movement of the sage and the cow with the use of his arrows.

ब्रह्मास्त्रं च नृपश्रेष्ठः स चिक्षेप मुनौ तदा।
ब्रह्मस्त्रेण मुनीन्द्रस्य सद्यो निर्वाणतां गतम्॥२२॥

But inspite of the danger ahead he left the battle-field and went to his abode. The sage thereafter moved fearlessly towards his hermitage.

दिव्यास्त्रेण मुनिश्रेष्ठो नृपस्य सशरं धनुः।
रथं च सारथिं चैव विच्छिदे वर्म दुर्वहम्॥२३॥
अथ राजा महाक्रुद्धो ददर्श स्वसमीपतः।
दत्तेन दत्तां शक्तिं तामेकपूरुषघातिनीम्॥२४॥

The king then shot *Brahmāstra* on the sage which was neutralised by the sage with the use of his own *Brahmāstra*. The sage then with the use of divine weapons with him, neutralised all the weapons of the king including his bows and arrows, the chariot with charioteer and the horrible *kavaca* also.

जग्राह नत्वा दत्तं तं स नत्वा शक्तिमुल्बणाम्।
चूर्णयामास तत्रैव शतसूर्यसमप्रभाम्॥२५॥

This enraged the king who looked at the *śakti* which was lying close by and could surely destroy a human being and was bestowed by Dattātreya.

यत्तेजः सर्वदेवानां तेजो नारायणस्य च।
शंभोश्च ब्रह्मणश्चैव मायायाश्चैव नारद॥२६॥

The king mentally bowed in reverence to Dattātreya and then to the *śakti*. Thereafter the *śakti* which dazzled like hundreds of suns and started wielding the same in the battle-field.

तत्रैवाऽऽवाहयामास स योगी मन्त्रपूर्वकम्।
तेजसा द्योतयामास गगनं च दिशो दश॥२७॥

दृष्ट्वा क्षिपन्तीं तां देवा हाहाकारेण चुक्रुशुः।
आकाशस्थाश्च समरं पश्यन्तो दु:खिता हृदा॥ २८॥

O Nārada, the king invoked the lustre of all the gods, Nārāyaṇa, Śiva, Brahmā and the illusion reciting the *mantras* as a result of which, the lustre of the same was spread in all the ten directions.

चिक्षेप तां चूर्णयित्वा कार्तवीर्यार्जुन: स्वयम्।
सद्य: पपात सा शक्तिर्ज्वलन्ती मुनिवक्षसि॥ २९॥

Finding the king using that *śakti* on the sage, all the gods who had assembled there to witness the battle started crying in terror.

विदार्योरो मुने: शक्तिर्जगाम हरिसंनिधिम्।
दत्ताय हरिणा दत्ता शस्त्रास्त्रनिधये तदा॥ ३०॥

Kārtavīryārjuna had himself shot it wielding in the air. The *śakti* got ignited and struck at the chest of the sage.

मूर्च्छां संप्राप्य स मुनि: प्राणांस्तत्याज तत्क्षणम्।
तेजोऽम्बरे भ्रमित्वा च ब्रह्मलोकं जगाम ह॥ ३१॥

It pierced through the heart of the sage and then went to the lord which was given by the lord to Dattātreya.

युद्धे मुनिं मृतं दृष्ट्वा रुरोद कपिला मुहुः।
हे तात तातेत्युच्चार्य गोलोकं सा जगाम ह॥ ३२॥

The sage fainted instantaneously and the life departed out of his body. His lustre went to Brahmaloka while roaming in the air for some time.

सर्वं सा कथयामास गोलोके कृष्णमीश्वरम्।
रत्नसिंहासनस्थं तं गोपैर्गोपीभिरावृतम्॥ ३३॥

Finding the sage killed in the battle-field, the Kapilā cow started crying in the battle-field. She said, "O lord" and thus speaking she went to the *Goloka*.

कृष्णेन ब्रह्मणे दत्ता ब्रह्मणा भृगवे पुरा।
सा प्रीत्या पुष्करे ब्रह्मन्भृगुणा जमदग्नये॥ ३४॥

Reaching *Goloka* she narrated the entire story to lord Kṛṣṇa who was seated there, on the gem-studded lion-throne comfortably and was surrounded by the cow-herds and cowherdesses.

नत्वा च कामधेनूनां समूहं सा जगाम ह।
तदश्रुबिन्दुना मर्त्ये रत्नसंघो बभूव ह॥ ३५॥

O Brāhmaṇa, the cow was first of all given by lord Kṛṣṇa to Brahmā. Brahmā gave her to Bhṛgu and Bhṛgu lovingly gave her away to Jamadagni at Puṣkara.

अथ राजा तं निहत्य बोधयित्वा स्वसैन्यकम्।
प्रायश्चित्तं विनिर्वर्त्य जगाम स्वपुरं मुदा॥ ३६॥

Thereafter, she bowing in reverence to the group of Kāmadhenu cows left the place. With the tears dropping from her eyes pearls were formed on earth.

प्राणनाथं मृतं श्रुत्वा जगाम रेणुका सती।
मुनिं वक्षसि संस्थाप्य क्षणं मूर्च्छामवाप सा॥ ३७॥

The king after killing Jamadagni performed repentance with his soldiers and left for his place.

तत: सा चेतनां प्राप्य न रुरोद पतिव्रता।
एहि वत्स भृगो राम राम रामेत्यवाच ह॥ ३८॥

Finding his lord having been killed, the chaste Menakā arrived there taking the body in her lap, she fainted.

आजगाम भृगुस्तूर्णं क्षणाद्वै पुष्करादहो।
ननाम मातरं भक्त्या मनोयायी च योगवित्॥ ३९॥

On regaining consciousness the chaste lady, did not cry but reciting the name of Rāma and her husband started summoning Paraśurāma.

दृष्ट्वा रामो मृतं तातं शोकार्तां जननीं सतीम्।
आकर्ण्य रणवृत्तान्तं प्रयान्तीं कपिलां शुचा॥ ४०॥

Paraśurāma on the other hand who could move at the speed thought and was well-versed in the *yogas* arrived there from Puṣkara and he bowed in reverence to his mother.

विललाप भृशं तत्र हे तात जननीति च।
चितां चकार योगीन्द्रश्चन्दनैराज्यसंयुताम्॥ ४१॥
रेणुका राममादाय तूर्णं कृत्वा स्ववक्षसि।
चुचुम्ब गण्डे शिरसि रुरोदोच्चैर्भृशं मुने:॥ ४२॥

Paraśurāma then found his father having been killed, the mother filled with grief and the cow Kapilā having proceeded to *Goloka*. He also learnt about the news of the battle. He lamented again and again reciting the name of his father and mother. Thereafter he, who was the best of the yogīs prepared a pyre of a sandal-wood.

राम राम महाबाहो क्व यामि त्वां विहाय च।

वत्स वत्सेति कृत्वैवं विललाप भृशं मुहुः॥४३॥

Reṇukā on the other hand embraced Paraśurāma, kissed his cheeks and head. Thereafter she started crying aloud.

मत्प्राणाधिक हे वत्स मदीयं वचनं शृणु।

पित्रोः शेषक्रियां कृत्वा याया युद्धं न पुत्रक॥४४॥

She uttered, "O Rāma, where should I proceed leaving you." Thus speaking she went on lamenting again and again.

गृहे तिष्ठ सुखं वत्स तपस्यां कुरु शाश्वतीम्।

समरं नैव सुखदं दारुणैः क्षत्रियैः सह॥४५॥

मातुर्वचनमश्रुत्वा प्रतिज्ञां तां चकार ह।

त्रिःसप्तकृत्वो निर्भूपां करिष्यामि ध्रुवं महीम्॥४६॥

O son, you have been dearer to me than my life even. On son, you don't go to the battle-field after performing the last rites of your parents. O son, you remain in your abode comfortably and perform *tapas* but don't fight with terrific kṣ atrīyas because by doing so, the result becomes unpleasant."

कार्तवीर्यं हनिष्यामि लीलया क्षत्रियाधमम्।

पितृंश्च तर्पयिष्यामि क्षत्रियक्षतजैस्तथा॥४७॥

इत्युदीर्य्य पुरो मातुर्विललाप मुहुर्मुहुः।

हितं तथ्यं नीतिसारं बोधयामास मातरम्॥४८॥

राम उवाच

पितुः शासनहन्तारं पितुर्वधविधायकम्।

यो न हन्ति महामूढो रौरवं स व्रजेद्ध्रुवम्॥४९॥

Thus hearing the words of his mother, Paraśurāma took a vow that "I shall surely rid the earth of the kṣatrīyas twenty one times and I shall kill this degraded Kārtavīrya playfully." I shall then offer *tarpaṇa* to my ancestors with the blood of Kārtavīrya." Thus taking a vow before his mother, Paraśurāma again started lamenting. Thereafter he started speaking to his mother, the words which were prosperous, truthful and according to the scriptures.

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः।

क्षेत्रदारापहारी च पितृबन्धुविहिंसकः॥५०॥

Paraśurāma said - The one who disobeys the command of his father and does not kill the killer of the father, such a foolish fellow surely falls in the terrific hell.

सततं मन्दकारी च निन्दकः कटुजल्पकः।

एकादशैते पापिष्ठा वधार्हा वेदसंमताः॥५१॥

The one who ignites fire, administers poison or holds weapons or the one who snatches away the riches and the one who snatches away another fields and the wife, the one who kills the father and the brother, the one who is always lazy, the back-biter, the one who always speaks harsh words, such people are always treated to be sinners and according to the provision of the Vedas, they are fit to be killed.

द्विजानां द्रविणादानं स्थानान्निर्वासनं सति।

वपनं ताडनं चैव वधमाहुर्मनीषिणः॥५२॥

The one who snatches away the riches, drives away others' possessions, the shaving of the head or denouncement these are considered to be the death for the Brāhmaṇa.

एतस्मिन्नन्तरे तत्र चाऽऽजगाम भृगुः स्वयम्।

अतित्रस्तो मनस्वी च हृदयेन विदूयता॥५३॥

दृष्ट्वा तं रेणुकारामौ विनतौ संबभूवतुः।

स तावुवाच वेदोक्तं परलोकहिताय च॥५४॥

In the meantime the sage Bhṛgu himself arrived there and he started expressing his heart felt grief. Finding both Paraśurāma and Reṇukā in a melancholy mood he started speaking to them the words which was according to the Vedas and were beneficial even for the next world.

भृगुरुवाच

मद्वंशजातो ज्ञानी त्वं कथं विलपसे सुत।
जलबुद्बुदवत्सर्वं संसारे च चराचरम्॥५५॥

Bhṛgu said - O son, you are born in my race and are very well-read. Why are you lamenting? Because everything in the universe is perishable like the bubble of water.

सत्यसारं सत्यबीजं कृष्णं चिन्तय पुत्रक।
यद्गतं तद्गतं वत्स गतं नैवाऽऽगमिष्यति॥५६॥

O son, recite the name of lord Kṛṣṇa, who is the essence of truth and is quite truthful as well. O son, whosoever is gone is gone. The one who has gone can never come back.

यद्भवेत्तद्भवत्येव भविता यद्भविष्यति।
पूर्वार्जितं स्वीयकर्मफलं केन निवार्यते॥५७॥

Whatever is destined to happen, it happens always. Who can prevent one from facing the results of the deeds performed by him in earlier births?

भूतं भव्यं भविष्यं च यत्कृष्णेन निरूपितम्।
निरूपितं यत्तत्कर्म केन वत्स निवार्यते॥५८॥
मायाबीजं मायिनां च शरीरं पाञ्चभौतिकम्।
संकेतपूर्वकं नाम प्रात:स्वप्नसमं सुत॥५९॥

O son, whatever past, present and future is there, has been built preordained by lord Kṛṣṇa on the basis of the deeds which are destined to be performed; who can prevent them? O son this body of five elements is the seed of illusion which vanishes like the dream of the morning hours.

क्षुधा निद्रा दया शान्ति: क्षमा कान्त्यादयस्तथा।
यान्ति प्राणा मनो ज्ञानं प्रयाते परमात्मनि॥६०॥

With the departing of the soul from the body, hunger, sleep, mercy, glory, forgiveness and grace besides the wisdom of the mind also depart from the body.

बुद्धिश्च शक्तय: सर्वा राजेन्द्रमिव किंकरा:।
सर्वे तमनुगच्छन्ति तं कृष्णं भज यत्नत:॥६१॥

His wisdom and all his strength also leave the body like the servants of the king who always follow him. Therefore, you make an effort to recite the name of lord Kṛṣṇa,

के वा केषां च पितर: के वा केषां सुता: सुत।
कर्मभि: प्रेरिता: सर्वे भवाब्धौ दुस्तरे परम्॥६२॥

O son, who happens to be the father of whom and who happens to be the son of whom; all of them are influenced by their own deeds and are wandering here in the ocean of the universe.

ज्ञानिनो मा रुदन्त्येव मा रोदी: पुत्र सांप्रतम्।
रोदनाश्रुप्रपतनान्मृतानां नरकं ध्रुवम्॥६३॥

O son, the intellectuals do not lament like this. Therefore, you stop crying because the tears that fall with the crying drive the dead person to the hell.

संकेताख्योच्चारणेन यद्रुदन्ति च बान्धवा:।
शतवर्षं रुदित्वा तं प्राप्नुवन्ति न निश्चितम्॥६४॥
पार्थिवांशं च पृथिवी गृह्णात्यस्थित्वचादिकम्।
तोयांशं च तथा तोयं शून्यांशं गगनं तथा॥६५॥
वाय्वंशं च तथा वायुस्तेजस्तेजांशकं तथा।
सर्वे विलीना: सर्वेषु को वाऽऽयास्यति रोदनात्॥६६॥

By calling whose name the sages cry, they cannot get him back even when they cry for him. This is certain because the soul is part of the body. The skin and bones are consumed by the earth. Similarly a part of the body is consumed by the water, the void goes to the sky and the part of the wind merges into the wind and the part of lustre merges into the light.

नामश्रुतियश:कर्मकथामात्रावशेषित:।
वेदोक्तं चैव यत्कर्म कुरु तत्पारलौकिकम्॥६७॥

Thus everything merges into the five elements. Therefore no one would gain anything by lamenting. Thereafter, only the name his glory, his good deeds are remembered by the people after the death of a person. Therefore, you perform the last rights as prescribed in the Vedas.

स च बन्धु: स पुत्रश्च परलोकहिताय य:।

भृगोस्तद्वचनं श्रुत्वा शोकं तत्याज तत्क्षणम्।।
रेणुका च महासाध्वी तं वक्तुमुपचक्रमे।। ६८।।

Because the one who performs these rites for the welfare of the departed soul, he could be called the real relative." On hearing the words of Bhṛgu, the chaste Reṇukā shed all her grief and started speaking to him.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० जमदग्निसंहारपरशुरामप्रतिज्ञादिवर्णनं नाम सप्तविंशोऽध्याय:।। २७।।

अथाष्टाविंशोऽध्याय:

Chapter 28

The Departure of Bhṛgu to Brahmaloka

रेणुकोवाच

ब्रह्मन्ननुगमिष्यामि प्राणनाथस्य सांप्रतम्।
ऋतोश्चतुर्थदिवसे मृतोऽयं चाद्य मानद:॥ १॥
कर्तव्या का व्यवस्थाऽत्र वद वेदविदां वर।
त्वमागतो मे सहसा पुण्येन कतिजन्मनाम्॥ २॥

Reṇukā said - I shall follow the footsteps of my husband, but this is the fourth day of the period of my menses when my husband has been killed. O best of those well-versed in the Vedas, because of the merits of many of my earlier births, you have arrived here and you kindly tell me as to what I should do in my present condition.

भृगुरुवाच

अहो पुण्यवतो भर्तुरनुगच्छ महासति।
चतुर्थदिवसं शुद्धं स्वामिन: सर्वकर्मसु॥ ३॥
शुद्धा भर्तुश्चतुर्थेऽह्नि न शुद्धा दैवपित्र्ययो:।
दैवे कर्मणि पित्र्ये च पचमेऽह्नि विशुध्यति॥ ४॥

Bhṛgu said - O chaste lady, you follow the footsteps of your virtuous husband because on the fourth day of the period a woman gets purified in all respects and can perform all the deeds for the husband. But the woman gets purified on the fourth day for the husband and not for performing divine actions. For performing the tasks of the gods and the manes she is purified on the fifth day.

व्यालग्राही यथा व्यालं बिलादुद्धरते बलात्।
तद्वत्स्वामिनमादाय साध्वी स्वर्गं प्रयाति च॥ ५॥

As the snake-charmer catches the snake from the hole in the earth, similarly the wife carries the husband with her in the heaven.

मोदते स्वामिना सार्धं यावदिन्द्राश्चतुर्दश।
अत ऊर्ध्वं कर्मभोगं भुङ्क्ष्व साध्वि शुभाशुभम्॥ ६॥

O virtuous one, she remains there for the period is equivalent to the life of fourteen Indras. Therefore you also enjoy the result of your good or bad deeds.

स पुत्रो भक्तिदाता य: सा च स्त्री याऽनुगच्छति।
स बन्धुर्दानदाता य: स शिष्यो गुरुमर्चयेत्॥ ७॥

O daughter, only that son is virtuous who bestows the devotion of the lord and only that woman is virtuous who follows the footsteps of the husband. Only such of the brothers could be termed as true brothers who give away in charity. A true pupil always respects his brother.

सोऽभीष्टदेवो यो रक्षेत्स राजा पालयेत्प्रजा:।
स च स्वामी प्रियां धर्ममतिं दातुमिहेश्वर:॥ ८॥

Only he could be termed as the true family god who protects his devotees, only that king could be called a true king who maintains his people well. Only such a lord could be treated as a true lord who can make his wives devoted the *dharma*.

स गुरुर्धर्मदाता यो हरिभक्तिप्रदायक:।
एते प्रशंस्या वेदेषु पुराणेषु च निश्चितम्॥ ९॥

Only such of the teacher could be termed as true teacher who could bestow on his pupils the devotion of lord. This is because they have been praised accordingly in the Vedas and Purāṇas.

रेणुको वाच

गन्तुं स्वस्वामिना सार्धं का शक्ता भारते मुने।
का वाऽप्यशक्ता नारीषु तन्मे ब्रूहितपोधन॥ १०॥

Reṇukā said - O sage, O virtuous one, which are the ladies in the land of Bhārata who are competent to follow the footsteps of their husbands and those who are considered to be incompetent. You tell me.

भृगुरुवाच

बालापत्याश्च गर्भिण्यो ह्यदृष्टऋतवस्तथा।
रजस्वला च कुलटा गलितव्याधिसंयुता॥ ११॥
पतिसेवा विहीना या ह्यभक्ता कटुभाषिणी।
एता गच्छन्ति चेद्दैवान्न कान्तं प्राप्नुवन्ति ताः॥ १२॥
संस्कृताग्निं पुरो दत्त्वा चितासु शयितं पतिम्।
कान्तास्तमनुगच्छन्ति कान्ताश्चेत्प्राप्नुवन्ति ताः॥ १३॥

Bhṛgu said- The ladies having small children, those who are pregnant, the lady who has not started the menses, the lady in period, degraded woman, woman suffering from leprosy, the women who are averse to serving the husbands, undevoted women and the women with foul tongue are not considered to be suitable for following the footsteps of their husband. In case by the move of destiny, they do so, they cannot achieve for their husbands the desired goal. The one who pleasantly carries the body of the husband to the pyre and follows him, the one who is dear to the husband, she surely gets him the heaven.

अनुगच्छन्ति याः कान्तं तमेव प्राप्नुवन्ति ताः।
सार्द्धं कृत्वा पुण्यभोगं दिवि जन्मनि जन्मनि॥ १४॥
इयं ते कथिता साध्वि व्यवस्था गृहिणां ध्रुवम्।
तीर्थे ज्ञानमृतानां च वैष्णवानां गतिं शृणु॥ १५॥

Because such of the ladies who follow their husbands, they achieve them again and they get together again and again in their future births. O virtuous lady, I have narrated to you the position of the house-holder. Now I tell you the position of such of the Vaiṣṇavas as die in the sacred places. You listen to me.

या साध्वी वैष्णवं कान्तं यत्र यत्रानुगच्छन्ति।
प्रयाति स्वामिना सार्द्धं वैकुण्ठे हरिसंनिधिम्॥ १६॥

Wherever the husband of a chaste lady goes, she follows him. She ultimately reaches Vaikuṇṭ ha together with the husband.

विशेषे नास्ति भक्तानां तीर्थे वाऽन्यत्र नारद।
मरणेन फलं तुल्यं मुक्तानां कृष्णभाविनाम्॥ १७॥
तयोः पातो नास्ति तस्मान्महति प्रलये सति।
नारायणं तं भजेत पुमांस्त्री कमलालयाम्॥ १८॥

But, O Nārada, in the land of Bhārata there is nothing special if one dies at a sacred place because the devotees of lord Kṛṣṇa are always free from the death; therefore they earn the same merit by meeting with their end anywhere. They do not fall even at the time of dissolution. Therefore the husband and wife always adore Nārāyaṇa and Lakṣmī.

तीर्थे ज्ञानमृतश्चापि वैकुण्ठं याति निश्चितम्।
सभार्यो मोदते तत्र यावद्वै ब्रह्मणः शतम्॥ १९॥

If one dies at a sacred place possessing all the knowledge, he surely goes to Vaikuṇṭha and he remains there up to the life of Brahmā with pleasure."

इत्युक्त्वा रेणुकां तत्र जामदग्न्यमुवाच ह।
वेदोक्तं वचनं सर्वं स भृगुः समयोचितम्॥ २०॥

After thus speaking to Reṇukā, Bhṛgu also spoke to Paraśurāma the words which were appropriate to the time and also according to the Vedas.

एहि वत्स महाभाग त्यज शोकमङ्गलम्।
उत्तानं कुरु तातं च दक्षिणाशिरसं भृगो॥ २१॥
वस्त्रं यज्ञोपवीतं च नूतनं परिधापय।
अनश्रुनयनो भूत्वा संतिष्ठन्दक्षिणामुखः॥ २२॥

He said, "O Paraśurāma, O son, you come here. O virtuous one, you relieve yourself from the inauspicious grief and you place the body of your father on the pyre with the head towards the southern direction. You clad it in a new cloth and *yajñopavīta* but your tears would not fall while doing so. You also remain facing the south.

अरणीसंभवाग्निं च गृहाण प्रीतिपूर्वकम्।
पृथिव्यां यानि तीर्थानि सर्वेषां स्मरणं कुरु॥ २३॥
गयादीनि च तीर्थानि ये च पुण्याः शिलोच्चयाः।
कुरुक्षेत्रं च गङ्गां च यमुनां च सरिद्वराम्॥ २४॥

कौशिकीं चन्द्रभागां च सर्वपापप्रणाशिनीम्।
गण्डकीमथ काशीं च पनसां सरयूं तथा॥२५॥
पुष्पभद्रां च भद्रां च नर्मदां च सरस्वतीम्।
गोदावरीं च कावेरीं स्वर्णरेखां च पुष्करम्॥२६॥
रैवतं च वराहं च श्रीशैलं गन्धमादनम्।
हिमालयं च कैलासं सुमेरुं रत्नपर्वतम्॥२७॥
वाराणसीं प्रयागं च पुण्यं वृन्दावनं वनम्।
हरिद्वारं च बदरीं स्मारंस्मारे पुनः पुनः॥२८॥
चन्दनागुरुकस्तूरीसुगन्धिकुसुमं तथा।
प्रदाय वाससाऽऽच्छाद्य स्थापयैनं चितोपरि॥२९॥

You ignite the fire from the wood and remember all the sacred places of the earth which include Gayā and other sacred places like the sacred mountain, besides Kurukṣetra, Gaṅgā, Yamunā, the best of rivers, Kauśikī, Candrabhāgā which removes all the sins, Gaṇḍakī, Kāśī, Panasā, Sarayū, Puṣpabhadrā, Bhadrā, Narmadā, Sarasvatī, Godāvarī, Kāverī, Svarṇarekhā, Puṣkara, Raivata, Varāha, Śrīśaila, Gandhamādana, Himālaya, Kailāsa, Ratnaparvata, Sumeru, Vārāṇasī, Prayāga, the sacred Vṛndāvana, the Haridvāra and Badrikāśrama. You recite the name of the these again and again.

And fragrant flower on the fire covered the same with the cloth.

कर्णाक्षिनासिकास्ये त्वं शलाकां च हिरण्मयीम्।
कृत्वा निर्मन्थनं तात विप्रेभ्यो देहि सादरम्॥३०॥

O son, adoring your ears, eyes, nose and face with gold, you give it away to the Brāhmaṇa.

सतिलं ताम्रपात्रं च धेनुं च रजतं तथा।
सदक्षिणं सुवर्णं च दत्त्वाऽग्निं देह्यकातरः॥३१॥
ॐ कृत्वा दुष्कृतं कर्म जानता वाऽप्यजानता।
मृत्युकालवशं प्राप्य नरं पञ्चत्वमागतम्॥३२॥

The copper vase filled with sea-same seeds, the cows and silver, should be given in charity together with *dakṣiṇā* in gold. Thereafter, the fire should be lit in the pyre and you should speak out that knowingly or unknowingly, by performing good or bad deeds, the human has met with the death.

धर्माधर्मसमायुक्तं लोभमोहसमावृतम्।
दह सर्वाणि गात्राणि दिव्यांल्लोकान्स गच्छतु॥३३॥
इमं मन्त्रं पठित्वा तु तातं कृत्वा प्रदक्षिणम्।
मन्त्रेणानेन देह्यग्निं जनकाय हरिं स्मरन्॥३४॥

Thereafter you burn all the limbs of the body which are free from *dharma* or *adharma*, greed or desire which will enable it to proceed to the divine abode of the lord. By reciting a *mantra* you should circumambulate the pyre and by reciting the *mantra* you perform all the last rites.

ॐ अस्मत्कुले त्वं जातोऽसि त्वदीयो जायतां पुनः।
असौ स्वर्गाय लोकाय स्वाहेति वद सांप्रतम्॥३५॥

Reciting ओं you must think that you can be reborn in this race once again. You again recite the word *svāhā* and desire for the proceeding of the soul to the region of heaven.

अग्निं देहि शिरःस्थाने हे भृगो भ्रातृभिः सह।
तच्चकार भृगुः सर्वं सगोत्रैराज्ञया भृगोः॥३६॥
अथ पुत्रं रेणुका सा कृत्वा तत्र स्ववक्षसि।
उवाच किंचिद्वचनं परिणामसुखावहम्॥३७॥

O son of Bhṛgu, you ignite the fire towards the head of the body together with your brothers." Thus with the command of Bhṛgu he performed the last rites with his kith and kin.

Thereafter Reṇukā embracing her son Paraśurāma spoke to him the pleasant words.

अविरोधो भवाब्धौ च सर्वमङ्गलमङ्गलम्।
विरोधो नाशबीजं च सर्वोपद्रवकारणम्॥३८॥

"The best form of prosperity in the universe is not to come into conflict with anyone. The conflict is the cause of destruction and upheavals.

अकर्तव्यो विरोधो वै दारुणैः क्षत्रियैः सह।
प्रतिज्ञा चैषा कर्तव्या मदीयं वचनं शृणु॥३९॥

Therefore you do not pick up controversy with the Kṣatriyas. And for this you give me your solemn words. You listen to my few other words.

आलोच्य ब्रह्मणा सार्धं भृगुणा दिव्यमन्त्रिणा।

यथोचितं च कर्तव्यं सद्भिरालोचनं शुभम्॥ ४०॥

Consulting Brahmā and your divine courtier Bhṛgu, you act according to their advice because it is always good to consult the noble people."

इत्युक्त्वा तं परित्यज्य कान्तं कृत्वा स्ववक्षसि।

सा सुष्वाप चितायां च पश्यन्ती तं हरिस्मृतिः॥ ४१॥

Thus speaking she left Paraśurāma and taking the body of her husband in her lap. She entered the funeral pyre

वह्निं ददौ चितायां च प्र रामो भ्रातृभिः सह।

भ्रातृभिः पितृशिष्यैश्च सार्द्धं स विललाप च॥ ४२॥

Thereafter Paraśurāma together with his brother ignited the fire in the pyre. He then started lamenting with his brothers and the pupils of his father.

राम रामेति रामेति वाक्यमुच्चार्य सा सतीं।

पुरस्ताज्जामदग्न्यस्य भस्मीभूता बभूव सा॥ ४३॥

भर्तुर्नाम समाकर्ण्य तत्राऽऽजग्मुर्हरेश्चराः।

रथस्थाः श्यामवर्णाश्च सर्वे चारुचतुर्भुजाः॥ ४४॥

शङ्खचक्रगदापद्मधारिणो वनमालिनः।

किरीटिनः कुण्डलिनः पीतकौशेयवाससः॥ ४५॥

रथे कृत्वा रेणुकां तां गत्वा ते ब्रह्मणः पदम्।

जमदग्निं समादाय प्रजग्मुर्हरिसंनिधिम्॥ ४६॥

The chaste Reṇukā reciting the name of Rāma was reduced to ashes. On hearing the name of their lord, the messengers arrived there at once who were of dark complexion having four arms and holding *śaṁkha, cakra, gadā* and *padma* in the four hands wearing a long garland of forest flowers round the neck and the *kirīṭa* on the head and *kuṇḍalas* in the ears. They were clad in lower yellow garment.

Those messengers carried Reṇukā and Jamadagni to the heaven before the lord.

तौ दम्पती च वैकुण्ठे तस्थतुर्हरिसंनिधौ।

कृत्वा दास्यं हरेः शश्वत्सर्वमङ्गलमङ्गलम्॥ ४७॥

Thus the divine couple arrived in the Vaikuṇṭ ha and started serving the lord as his slaves with devotion.

अथ रामो ब्राह्मणैश्च भृगुणा सह नारद।

पित्रोः शेषक्रियां कृत्वा ब्राह्मणेभ्यो धनं ददौ॥ ४८॥

गोभूहिरण्यवासांसि दिव्यशय्यां मनोरमाम्।

सुवर्णाधारसहितां जलमन्नं च चन्दनम्॥ ४९॥

रत्नदीपं रौप्यशैलं सुवर्णासनमुत्तमम्।

सुवर्णाधारसहितं ताम्बूलं च सुवासितम्॥ ५०॥

छत्रं च पादुके चैव फलं माल्यं मनोहरम्।

फलं मूलादिकं चैव मिष्टान्नं च मनोहरम्॥

ब्राह्मणेभ्यो धनं दत्त्वा ब्रह्मलोकं जगाम सः॥ ५१॥

O Nārada, thereafter Paraśurāma accompanied by Bhṛgu and other Brāhmaṇas performed the last rites of his parents and gave away riches in charity to the Brāhmaṇas which included cows, land, gold, garments, beautiful beds, water, fruits, sandal-paste, lamp of gems, heaps of silver and gold, golden seat, fragrant betel, umbrella, sandals, rosary, roots and fruits and tasteful sweets. Thus giving away charities to the Brāhmaṇas, he left for Brahmaloka.

ददर्श ब्रह्मलोकं स शातकुम्भविनिर्मितम्।

स्वर्णप्राकारसंयुक्तं स्वर्णस्तम्भैर्विभूषितम्॥ ५२॥

Reaching there he saw Brahmaloka which was built in gold and was having the boundary wall of gold and pillars of gold.

ददर्श तत्र ब्रह्माणं ज्वलन्तं ब्रह्मतेजसा।

रत्नसिंहानस्थं च रत्नभूषणभूषितम्॥ ५३॥

He found Brahmā there possessing divine lustre and seated on a gem-studded lion-throne in a comfortable posture and adorned with gem-studded ornaments.

सिद्धेन्द्रैश्च मुनीन्द्रैश्च ऋषीन्द्रैः परिवेष्टितम्।

विद्याधरीणां नृत्यं च पश्यन्तं सस्मितं मुदा॥ ५४॥

He happens to be the best of the *siddhas*, sages, ascetics and was surrounded by them, wearing a serene smile on his face. He witnessed the dance of Vidyādhārīs.

संगीतमुपशृण्वन्तं गीयमानं च गायकैः।

चन्दनागुरुकस्तूरीकुङ्कुमेन विराजितम्॥ ५५॥

तपसां फलदातारं दातारं सर्वसंपदाम्।
धातारं सर्वजगतां कर्तारं चेश्वरं परम्॥५६॥
परिपूर्णतमं ब्रह्म जपन्तं कृष्णमीश्वरम्।
गुह्ययोगं प्रवोचन्तं पृच्छन्तं शिष्यमण्डलम्॥५७॥

He was listening to the singing accompanied by music. The fragrance of sandal-wood, *kastūrī*, saffron pervaded the place. He happened to be the one who granted the results of all the deeds and riches. He was the creator of the entire universe and its preserver as well. He was the supreme lord, complete in all respects, eternal Brahman and was reciting the name of lord Kṛṣ ṇa and was revealing the truth about the secret yogic practices when asked by his pupils to do so.

दृष्ट्वा तमव्ययं भक्त्या प्रणनाम् भृगुः पुरः।
उच्चैश्च रोदनं कृत्वा स्ववृत्तान्तमुवाच ह॥५८॥

Finding such a type of Brahman before him, Paraśurāma stood before him and bowed in reverence to him. Thereafter he started crying aloud and told him the cause of his mental agony.

भृगुरुवाच

ब्रह्मंस्त्वद्वंशजातोऽहं जमदग्निसुतो विधे।
पितामहस्त्वमस्माकं सर्वज्ञं कथयामि किम्॥५९॥

Bhṛgu said - "O Brāhmaṇa, I am born in your race and am the son of Jamadagni. You happen to be my grandfather and are well-aware of everything. What should I speak to you?

मृगयामागतं भूपं पिता मे चोपवासिनम्।
पारणां कारयामास कपिलादत्तवस्तुभिः॥६०॥

The king who was wandering in the forest feeling hungry having arrived there for hunting, was served with food by my father which emerged from the Kapilā cow. He was fed with that food.

स राजा कपिलालोभात्कार्तवीर्यार्जुनः स्वयम्।
घातयामास मत्तातमित्युक्त्वोच्चै रुरोद सः॥६१॥

Thereafter the king who happened to be none else than Kārtavīrya, tempted to snatch away Kapilā from my father and in greed for the cow, he killed my father." Thus speaking he started crying aloud.

निरुध्य वाष्पं च पुनरुवाच करुणानिधिः।
माता मेऽनुगता साध्वी मां विहाय जगद्गुरो॥६२॥

The merciful Paraśurāma some how controlled himself and stopped the flowing of tears and said to Brahmā, "O teacher of the universe, my mother has also left me and accompanied my father.

अधुनाऽहमनाथश्च त्वं मे माता पिता गुरुः।
कर्ता पालयिता दाता पाहि मां शरणागतम्॥६३॥
आगतोऽहं तव सभां प्रमातुर्मातुराज्ञया।
उपायेन जगन्नाथ मद्वैरिहननं कुरु॥६४॥

I am an orphan at the moment and therefore you are my father, mother and teacher. You are also the performer, the preserver and a man of charity. You, therefore, protect me since I have come to take refuge under you. I have come here in your court with the permission of my mother. O lord of the universe, you tell me the way out by which I should be able to take revenge.

स राजा स च धर्मिष्ठः स दयालुर्यशस्करः।
स पूज्यः स स्थिरश्रीश्च यो दीनं परिपालयेत्॥६५॥

Because the king who maintains the down-trodden can be considered as religious, merciful, glorious, respectable and the possessor of imperishable wealth.

धनिदीनौ समं दृष्ट्वा यः प्रजां न च पालयेत्।
तद्गेहाद्याति रुष्टा श्रीः स भवेद्भ्रष्टराज्यकः॥६६॥

Because the rich man who does not care for the down-trodden person, fortune getting annoyed leaves him and he falls from grace."

श्रुत्वा विप्रबटोर्वाक्यं करुणासागरो विधिः।
दत्त्वा शुभाशिषं तस्मै वासयामास वक्षसि॥६७॥

Brahmā, the ocean of mercy, on hearing the words of the Brāhmaṇa boy blessed him at the same time.

श्रुत्वा भृगोः प्रतिज्ञां च विस्मितश्चतुराननः।

अतीव दुष्करां घोरां बहुजीवविघातिनीम्॥६८॥

The four-faced Brahmā was astonished to know about the vow of Paraśurāma, which was quite terrific and could result in the killing of innumerable creatures.

कर्मणा तद्भेत्सर्वमिति कृत्वा तु मानसे।

उवाच जामदग्न्यं तं परिणामसुखावहम्॥६९॥

Everything happens according to one's own deeds. Thus thinking he started speaking to Jamadagni, the words which were quite pleasant in result.

ब्रह्मोवाच

प्रतिज्ञा दुष्करा वत्स बहुजीवविघातिनी।

सृष्टिरेषा भगवतः संभवेदीश्वरेच्छया॥७०॥

Brahmā said - O son, this is a very difficult vow of yours which will result in the killing of many creatures. The universe is created with the desire of the lord.

सृष्टिः सृष्टा मया पुत्र क्लेशेनैवेश्वराज्ञया।

सृश्टिलुप्तौ प्रति ते दारुणाऽकरुणा परा॥७१॥

O son, I have created this universe with great efforts at the command of the lord and your vow is quite horrible and cruel. The universe will be destroyed by it.

त्रिःसप्तकृत्वो निर्भूपां कर्तुमिच्छसि मेदिनीम्।

एकक्षत्रियदोषेण तज्जातिं हन्तुमिच्छसि॥७२॥

ब्रह्मक्षत्रियविट्छुद्रैर्नित्या सृष्टिश्चतुर्विधैः।

आविर्भूता तिरोभूता हरेरेव पुनः पुनः॥७३॥

You want to deprive the earth of the kings twenty-one times. You want to destroy the entire race of Kṣatriyas because of the sin of a single person. The universe created at the command of the lord includes Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras who always remain in the same status.

अन्यथा त्वत्प्रतिज्ञा च भविता प्राक्तनेन ते।

वह्वायासेन ते कार्यसिद्धिर्भवितुमर्हति॥७४॥

Because of your traditional beliefs, this vow of yours cannot materialise but you can be successful after making great efforts.

शिवलोकं गच्छ वत्स शंकरं शरणं व्रज।

पृथिव्यां बहवो भूपाः सन्ति शंकरकिंकराः॥७५॥

विनाऽऽज्ञया महेशस्य को वा तान्हन्तुमीश्वरः।

बिभ्रतः कवचं दिव्यं शक्तेर्वै शंकरस्य च॥७६॥

उपायं कुरु यत्नेन जयबीजं शुभावहम्।

उपायतः समारब्धाः सर्वे सिध्यन्तुपक्रमाः॥७७॥

श्रीकृष्णमन्त्रकवचग्रहणं कुरु शंकरात्।

दुर्लभं वैष्णवं तेजः शैवं शाक्तं विजेष्यति॥७८॥

Therefore, O son, you go to Śivaloka and take refuge under lord Śiva. There are several kings who are devoted to lord Śiva who always wear the *kavaca* of Śiva as well as Durgā and till such time as they wear those *kavacas* no one can kill them without the permission of lord Śiva. You must make great efforts to meet with success, because one could meet with success only by making sustained efforts. You try to receive from Śiva the *mantra* of Kṛṣṇa, his *kavaca* and the Vaiṣṇava glory which is difficult to get. With the application of the same, you will be able to overcome the *tejas* of Śiva as well as the *śakti*.

गुरुस्ते जगतां नाथः शिवो जन्मनि जन्मनि।

मन्त्रो मत्तो न युक्तस्ते यो युक्तः स भवेद्विधिः॥७९॥

Śiva, the lord of the universe, happens to be your teacher for many births, therefore, my *mantra* will be of no use to you. I have spoken to you whatever would be appropriate for you to do.

कर्मणा लभ्यते मन्त्रः कर्मणा लभ्यते गुरुः।

स्वयमेवोपतिष्ठन्ते ये येषां तेषु ते ध्रुवम्॥८०॥

Because one can get the *mantra* only because of his deeds and one can get a teacher with his deeds. Therefore everyone gets whatever belongs to him.

त्रैलोक्यविजयं नाम गृहीत्वा कवचं वरम्।

त्रिःसप्तकृत्वो निर्भूपां करिष्यसि महीं भृगो॥८१॥

O Bhṛgu, by receiving the best of *kavaca* named *Trailokyavijaya*, you can relieve the earth of the *Kṣatriyas* twenty one times.

दिव्यं पाशुपतं तुभ्यं दाता दास्यति शंकरः।
तेन दत्तेन शस्त्रेण क्षत्रसंघं विजेष्यसि॥८२॥

Lord Śiva can give you the *Pāśupata* weapon and you will be able to destroy Kṣatriyas with the use of his *mantra*.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० भृगोर्ब्रह्मलोकगमने ब्रह्मोक्तोपायवर्णनं नामाष्टाविंशोऽध्याय॥२८॥

अथैकोनत्रिंशोऽध्यायः
Chapter 29
The Arrival of Paraśurāma at Kailāsa

नारायण उवाच

ब्रह्मणो वचनं श्रुत्वा प्रणम्य च जगद्गुरुम्।
स्फीतस्तस्माद्वरं प्राप्य शिवलोकं जगाम सः॥ १॥

Nārāyaṇa said - On hearing the words of Brahmā, Paraśurāma bowed in reverence to him and after getting blessed by him, went to Śivaloka with great enthusiasm. This Śivaloka is located a lakh of *yojanas* above Brahmaloka.

लक्षयोजनमूर्ध्वं च ब्रह्मलोकाद्विलक्षणम्।
अनिर्वाच्यसुशोभाढ्यं वाय्वाधारं मनोहरम्॥ २॥
वैकुण्ठं दक्षिणे यस्य गौरीलोकश्च वामतः।
यदधो ध्रुवलोकश्च सर्वलोकात्परः स्मृतः॥ ३॥

This is more astonishing than the abode of Brahmā having glory which cannot be explained and is floating in the air besides being quite charming. Vaikuṇṭha is located to its north and the abode of Gaurī is located below. The region of the Dhruva is located still below it and it is beyond all the *lokas*.

तेषामूर्ध्वं च गोलोकः पञ्चाशत्कोटियोजनः।
अत ऊर्ध्वं न लोकश्च सर्वोपरि च स स्मृतः॥ ४॥

The *Goloka* is located at a distance of fifty crore *yojanas* and above that there are no other lokas. It is the topmost of all. This has been stated in the scriptures.

मनोयायी स योगीन्द्रः शिवलोकं ददर्श ह।
उपमानोपमेयाभ्यां रहितं महदद्भुतम्॥ ५॥
यागीन्द्राणां वरेण्यैश्च सिद्धविद्याविशारदैः।
कोटिकल्पतपः पूतैः पुण्यवद्भिर्निषेवितम्॥ ६॥

That Paraśurāma the best of the yogīs who could move with the speed thought reached there is an instance. Śivaloka which was incomparable, immensely astonishing and was the dwelling place of great yogīs, *siddhas*, for crores of *kalpas* was purified by the auspicious souls.

वेष्टितं कल्पवृक्षाणां समूहैर्वाञ्छितप्रदैः।
समूहैः कामधेनूनामसंख्यानां विराजितम्॥ ७॥
पारिजाततरूणां च वनराजिविराजितम्।
मधुलुब्धमधूप्राणां मधुरध्वनिमोहितम्॥ ८॥
नवपल्लवसंयुक्तं पुंस्कोकिलरुतश्रुतम्।
योगेन योगिनां सृष्टं स्वेच्छया शंकरेण च॥ ९॥
शिल्पिनां गुरुणा स्वप्ने न दृष्टं विश्वकर्मणा।
जन्तुभिर्वेष्टितं ब्रह्मन्योगदुष्टैर्निरामयैः॥ १०॥
सरोवरशतैर्दिव्यैः पद्मराजीविराजितैः।
पुष्पद्यानायुतैर्युक्तं सदा चातिसुशोभितम्॥ ११॥
मणीन्द्रसाररचितैः शोभितैर्मणिवेदिभिः।
राजमार्गशतैर्दिव्यैः सर्वतः परिभूषितम्॥ १२॥
मणीन्द्रसारनिर्माणशतकोटिगृहैर्युतम्।
नानाचित्रविचित्राढ्यैर्मणीन्द्रकलशोज्ज्वलैः॥ १३॥

It was surrounded by *kalpavṛkṣas* which fulfil the desires of all, besides innumerable herds of Kāmadhenu cows, innumerable forests of *Pārijāta* trees, infatuated with black-wasps always greedy for honey, filled with freest tree leaves and the sweet notes of cuckoos. It was built as per the desires of Śiva and the yogīs. Such a type of construction had not been witnessed to even by Viśvakarmā, the teacher of the architects. O Brāhmaṇa, Śivaloka was surrounded by yogīs and healthy wild animals.

तन्मध्यदेशे रम्ये च ददर्श शंकरालयम्।
मणीन्द्रसाररचितप्राकारं सुमनोहरम्॥ १४॥

There were hundreds of divine pools with lines of lotus flowers and orchards, which added to the beauty of the place.

अत्यूर्ध्वमम्बरस्पर्शि क्षीरनीरनिभं परम्।
षोडशद्वारसंयुक्तं शोभितं शतमन्दिरैः।। १५।।
अमूल्यरत्नरचितै रत्नसोपानभूषितैः।
रत्नस्तम्भकपाटैश्च हीरकेण परिष्कृतैः।। १६।।

There were many pedestals made of gems and the roads were also decorated with gems besides hundreds of dwelling places which were made of the best of precious gems and the astonishing type of decorated bases.

माणिक्यजालमालाभिः सद्रत्नकलशोज्ज्वलैः।
नानाविचित्रचित्रेण चित्रितैः सुमनोहरैः।। १७।।

He found the abode of lord Śiva surrounded by beautiful buildings which were surrounded by a beautiful boundary wall.

आलयस्य पुरस्तत्र सिंहद्वारं ददर्श सः।
रत्नेन्द्रसारखचितकपाटैश्च विराजितम्।। १८।।
शोभितं वेदिकाभिश्च बाह्याभ्यन्तरतः सदा।
रचिताभिः पद्मरागैर्महामरकतैर्गुहम्।। १९।।

It was quite high almost touching the sky, white in colour like milk and had sixteen entrance gates besides other buildings.

It had charming pillars and doors which were studded with gems.

नानाप्रकारचित्रेण चित्रितं सुमनोहरम्।
करालरूपावद्राक्षीद्द्वारपालौ भयंकरौ।। २०।।

There were beds of fine decorations with sapphire gems, best of gems and many types of beautiful paintings.

महाकरालदन्तास्यौ विकृतौ रक्तलोचनौ।
दग्धशैलप्रतीकाशौ महाबलपराक्रमौ।। २१।।
विभूतिभूषिताङ्गौ च व्याघ्रचर्माम्बरौ वरौ।
पिङ्गलाक्षौ विशालाक्षौ जटिलौ च त्रिलोचनौ।। २२।।
त्रिशूलपट्टिशधरौ ज्वलन्तौ ब्रह्मतेजसा।
तौ दृष्ट्वा मनसा भीतस्त्रस्तः किंचिदुवाच ह।। २३।।
विनयेन विनीतश्च दुर्विनीतौ महाबली।
आत्मनः सर्ववृत्तान्तं कथयामास तत्पुरः।। २४।।
विप्रस्य वचनं श्रुत्वा कृपायुक्तौ बभूवतुः।
गृहीत्वाऽऽज्ञां चरद्वारा शंकरस्य महात्मनः।। २५।।
प्रवेष्टुमाज्ञां ददतुरीश्वरानुचरौ वरौ।
भृगुस्तदाज्ञामादाय प्रविवेश हरिं स्मरन्।। २६।।

He found again the main gates in front of the palace, which had a gate in which the best of the gems were studded. He then saw the palace having the pedestal decorated with gems and precious stones besides beautiful paintings. He found two terrific looking gatekeepers guarding the gate. Their teeth were protruding, were terrific to look at, with red and deformed eyes. They looked like a burnt-out mountain, were quite valorous and great warriors. They had applied ashes on their bodies, were clad in tiger skins, having broad pinkish eyes, wearing matted locks of hair on the head, having three eyes and held a strident and a *paṭṭiśa* in their hands and appeared like burning fire flames. The sight of those gate-keepers frightened Paraśurāma but inspite of that he spoke to them.

प्रत्येकं षोडश द्वारो ददर्श सुमनोहराः।
द्वारपालैर्नियुक्ताश्च नानाचित्रविचित्रिताः।। २७।।

Becoming meek and humble, appearing miserable, he narrated the pathetic story before the gate-keepers.

दृष्ट्वा तां महदाश्चर्यादपश्यच्छूलिनःसभाम्।
नानासिद्धगणाकीर्णां महर्षिगणसेविताम्।। २८।।
पारिजातसुगन्धाढ्यवायुना सुरभीकृताम्।
ददर्श तत्र देवेशं शंकरं चन्द्रशेखरम्।। २९।।

On hearing the story of the Brāhmaṇa both of them felt pity and getting permission from lord Śiva, they allowed him to have an audience with the lord. At the command of the lord Paraśurāma reciting his name entered the chamber of Śiva.

त्रिशूलपट्टिशधरं व्याघ्रचर्माम्बरं परम्।
विभूतिभूषिताङ्गं तं नागयज्ञोपवीतिनम्।।
रत्नसिंहासनस्थं च रत्नभूषणभूषितम्।। ३०।।

Thus he crossed sixteen gates, all of which were quite charming to look at and were guarded by astonishing types of gate-keepers.

महाशिवं शिवकरं शिवबीजं शिवाश्रयम्।
आत्मारामं पूर्णकामं सूर्यकोटिसमप्रभम्॥ ३१॥
ईषद्धास्यं प्रसन्नास्यं भक्तानुग्रहकारकम्।
शश्वज्ज्योति: स्वरूपं च लोकानुग्रहविग्रहम्॥ ३२॥
धृतवन्तं जटाजालं वक्षकन्या समन्वितम्।
तपसां फलदातारं दातारं सर्वसंपदाम्॥ ३३॥

After witnessing all the gate-keepers he entered the court of lord Śiva which was surrounded by the *siddha* people and ascetics. The breeze carrying the fragrance of *Pārijāta* flowers pervaded the place. He found there Śiva, the lord of the gods, wearing a crescent on his head. He was holding a trident and *paṭṭiśa*, wore the skin of a tiger with all the limbs plastered with ashes, wearing the *yajñopavīta* of *nāgas* and was seated in *sukhāsana* on the gem-studded lion-throne, adorned with all the ornaments studded with gems.

शुद्धस्फटिकसंकाशं पञ्चवक्त्रं त्रिलोचनम्।
गुह्यं ब्रह्म प्रवोचन्तं शिष्येभ्यस्तत्त्वमुद्रया॥ ३४॥
स्तूयमानं च योगीन्द्रै: सिद्धेन्द्रै: परिसेवितम्।
पार्शदप्रवरै: शश्वत्सेवितं श्वेतचामरै:॥ ३५॥
ज्योतीरूपं च सर्वाद्यं श्रीकृष्णं प्रकृते: परम्।
ध्यायन्तं परमानन्दं पुलकाञ्चितविग्रहम्॥ ३६॥
सुस्वरं साश्रुनेत्रंतमुदूगायन्तं गुणार्णवम्।
भूतेन्द्रैर्वै रुद्रगणै:क्षेत्रपालैश्च वेष्टितम्॥ ३७॥
मूर्ध्ना ननाम परशुरामो दृष्ट्वा तमादरात्।
तद्वामे कार्तिकेयं च दक्षिणे च गणेश्वरम्॥ ३८॥
नन्दीश्वरं महाकालं वीरभद्रं च तत्पुर:।
अङ्के ददर्श कान्तां तां गौरीं शैलेन्द्रकन्यकाम्॥ ३९॥
ननाम सर्वान्मूर्ध्ना च भक्त्या च परया मुदा।
दृष्ट्वा हरं परं तोषात्स्तोतुं समुपचक्रमे॥ ४०॥
सगद्गदपदं दीन: साश्रुनेत्रोऽतिकातर:।
कृताञ्जलिपुट: शान्त: शोकार्त्त: शोकनाशनम्॥ ४१॥

परशुराम उवाच

ईश त्वां स्तोतुमिच्छामि सर्वथा सतोतुमक्षम:।
अक्षराक्षयबीजं च किंवा स्तौमि निरीहकम्॥ ४२॥
न योजनां कर्तुमीशो देवेशं स्तौमि मूढधी:।
वेदा न शक्ता यं स्तोतुं कस्त्वां स्तोतुमिहेश्वर:॥ ४३॥
वाग्बुद्धिमनसां दूरं सारात्सारं परात्परम्।
ज्ञानमात्रेण साध्यं च सिद्धं सिद्धैर्निषेवितम्॥ ४४॥

He bestowed welfare, the seed of prosperity, refuge of welfare, the great soul, the one who fulfils all the desires, having the lustre of crores of suns. Wearing a serene smile on his face, he was having a delightful face. He is the one who is always merciful towards his devotees, always having the form of flame and the one who takes to the human forms for the welfare of all, wearing matted locks of hair, accompanied by Gaurī. He is the result of *tapas* and bestower of all the riches, having the spotless complexion like a crystal gem, having five faces, three eyes and was imparting the divine knowledge to his pupils in *tattva* and the divine knowledge of Brāhmaṇa. He was adored by the yogīs, served the *siddhas* all round, served by the attendants with white fly-whisks, form of flame and reciting the name of blissful lord Kṛṣṇa, who is primeval and beyond Prakṛti, meditated upon by people as Mahāśiva, getting emotional. They were loudly reciting the name of the lord who happens to be oceans of virtues and the tears were flowing from their eyes. He was surrounded by *bhūtas*, Rudras and *kṣetra-pālas*. Thereafter Paraśurāma bowed in reverence to him; Kārtikeya appeared to his left, Gaṇeśa appeared to his right, while Nandīkeśvara, Mahākāla and Vīrbhadra were seated in front of him. Pārvatī the daughter of the king of mountains was seated in his lap. With his mind filled with devotion Paraśurāma offered his salutation to lord Śiva bowing his head. Finding Śiva there, Paraśurāma was satisfied and he started offering prayers to him. He was feeling miserable, his eyes were filled with tears and he stood there with folded hands. He then started reciting the glory of lord Śiva with a choked voice.

यमाकाशमिवाऽद्यन्तमध्यहीनं तथाऽव्ययम्।
विश्वतन्त्रमतन्त्रं च स्वतन्त्रं तन्त्रबीजकम्॥ ४५॥

Paraśurāma said - O lord, I intend to eulogise you but am unable to do so. What type of prayer can I offer to the one who is imperishable, eternal and without any desire?

ध्यानासाध्यं दुराराध्यमतिसाध्यं कृपानिधिम्।
त्राहि मां करुणासिन्धो दीनबन्धोऽतिदीनकम्॥४६॥

I cannot think about it but still I venture to do so being an utterly foolish person because the one whose glory is beyond the reach of the Vedas, then who else can recite your glory.

अद्य मे सफलं जन्म जीवितं च सुजीवितम्।
स्वप्नेऽप्यदृष्टं भक्तैश्चाधुना पश्यामि चक्षुषा॥४७॥

You are beyond speech, wisdom and the mind; you are the essence of the essence, beyond everything. You are the one who can be achieved only by divine knowledge. You are the *siddha* and are served by the *siddhas*.

शक्रादय: सुरगणा: कलया यस्य संभवा:।
चराचरा: कलांशेन तं नमामि महेश्वरम्॥४८॥
स्त्रीरूपं क्लीबरूपं च पौरुषं च बिभर्ति य:।
सर्वाधारं सर्वरूपं तं नमामि महेश्वरम्॥४९॥

You are without beginning, middle or end, like the sky, without destruction, *tantra* of the universe, beyond *tantra*, independent, the seed of *tantra*, difficult to achieve even by meditation, difficult to meditate upon and are most merciful. Therefore, O ocean of mercy, O lover of the down-trodden, I am in a miserable condition, therefore, you kindly protect me.

यं भास्करस्वरूपं च शशिरूपं हुताशनम्।
जलरूपं वायुरूपं तं नमामि महेश्वरम्॥५०॥

My life has been a successful today because the one who is beyond the reach of the devotees even in dream, him I am visualising with my own eyes.

अन्नतविश्वसृष्टीनां संहर्तारं भयंकरम्।
क्षणेन लीलामात्रेण तं नमामि महेश्वरम्॥५१॥

From whose race, the gods like Indra have emerged and all the movable and immovable things on earth are his reflection alone. I bow in reverence to such a type of Maheśvara.

I bow in reverence to Maheśvara who is having the form of a man, a woman, impotent, possessing great prowess and the base of all; I bow in reverence to Maheśvara.

इत्येवमुक्त्वा स भृगु: पपात चरणाम्बुजे।
आशिषं च ददौ तस्मै सुप्रसन्नो बभूव स:॥५२॥

The one who is the form of the sun, the moon, fire, water and the wind, I bow in reverence to the same Maheśvara.

जामदग्न्यकृतं स्तोत्रं य: पठेद्भक्तिसंयुत:।
सर्वपापविनिर्मुक्त: शिवलोकं स गच्छति॥५३॥

The one who can destroy the entire universe in an instant, I bow in reverence to the same Maheśvara.

Thus speaking Paraśurāma fell at the feet of Śiva who getting delighted blessed him.

Whosoever recites the *stotra* composed by Paraśurāma, he is relieved of all sins and he ultimately achieves Śivaloka.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० परशुरामस्य कैलाशगमनं नामैकोनत्रिंशोऽध्याय:॥२९॥

अथ त्रिंशोऽध्याय:

Chapter 30

Śiva gives away weapons to Paraśurāma

शंकर उवाच

कस्त्वं बटो कस्य पुत्र: वास: स्तवनं कथम्।
किं वा तेऽहं करिष्यामि वाञ्छितं वद सांप्रतम्॥ १॥

Śiva said - "O child, who are you, who is your father and where do you live? Why are you eulogising me? You express your desire to me.?

पार्वत्युवाच

शोकाकुलं त्वां पश्यामि विमनस्कं सुविस्मितम्।
वयसाऽतिशिशुं शान्तं गुणेन गुणिनां वरम्॥ २॥

Pārvatī said - "I find you filled with grief, sad and surprised, you resemble a child in age but because of your peaceful nature and other

virtues, you are comparable to the virtuous people."

भृगुरुवाच

जगदग्निसुतोऽहं च भृगुवंशसमुद्भवः।
रेणकाऽम्बा मे परशुरामोऽहं नामतः प्रभो॥ ३॥
क्रीणीहि मां दयासिन्धो विद्यापण्येन किंकरम्।
त्वामीश शरणापन्नं रक्ष मां दीनवत्सल॥ ४॥

Bhṛgu said - "O lord, I am the son of Jamadagni and am born in the race of Bhṛgu; the name of my mother is Reṇukā and my name is Paraśurāma. O lord of the universe, by imparting divine knowledge to me, you take me as your pupil. O lord, O uplifter of the down-trodden, I take refuge under you. Therefore, you protect me.

मृगयामागतं भूपं पिता मे चोपवासिनम्।
चकाराऽऽतिथ्यमानीय कपिलादत्तवस्तुभिः॥ ५॥
राजा तं कपिला लोभाद्घातयामास मन्दधीः।
कपिला तं मृतं दृष्ट्वा गोलोकं च जगाम सा॥ ६॥

Finding the king who had come for hunting, hungry, my father welcomed him as a guest and served him with food provided by the Kapilā cow. Thereafter, the foolish king became desirous of possessing the Kapilā cow and he killed my father. Kapilā on her part, finding my father dead, went back to *Goloka.*

माताऽनुगमनं चक्रे ह्यनाथोऽहं च सांप्रतम्।
त्वं मे पिता शिवा माता रक्ष मां पुत्रवत्प्रभो।७॥
मया कृता प्रतिज्ञा च शोकेनैवातिदुष्करा।
त्रिःसप्तकृत्वो निर्भूपां करिष्यामि महीमिति॥ ८॥
कार्तवीर्यं हनिष्यामि समरे तातघातकम्।
इत्येतत्परिपूर्णं मे भगवान्कर्तुमर्हति॥ ९॥

The mother also accompanied the father and I am an orphan at the moment. Therefore, O lord, you are my father at the moment and Pārvatī happens to be my mother. You protect me like your own son. With my mind filled with grief I have taken a difficult vow that I shall rid the earth of Kṣatriyas, twenty one times in the battle-field and shall also destroy Kārtavīrya who had killed my father.

O lord you, enable me to fulfil this vow."

ब्राह्मणस्य वचः श्रुत्वा दृष्ट्वा दुर्गामुखं हरः।
बभूवाऽऽनम्रवक्त्रश्च सा च शुष्कौष्ठतालुका॥ १०॥

On listening to the words of the Brāhmaṇa, Śiva looked at the face of Durgā and the palate of Pārvatī dried up.

पार्वत्युवाच

तपस्विन्विप्रपुत्र क्ष्मां निर्भूपां कर्तुमिच्छसि।
त्रिःसप्तकृत्वः कोपेन साहसस्ते महान्बटो॥ ११॥
हन्तुमिच्छसि निःशस्त्रः सहस्रार्जुनमीश्वरम्।
भ्रूभङ्गलीलया यस्य रावणस्य पराजयः॥ १२॥

Pārvatī said - "O *tapasvī,* because of your anger, you want to relieve the kings of the earth twenty one times. O ascetic this is a great courage of yours that you want to kill Sahasrārjuna without any weapon. He is the one by the side glance of whom even Rāvaṇa was defeated.

तस्मै प्रदत्तं दत्तेन श्रीहरेः कवचं बटो।
शक्तिरव्यर्थरूपा च यया ते हिंसितः पिता॥ १३॥
हरेर्मन्त्रं संस्तवनं ध्यायेत च दिवानिशम्।
को वा शक्नोति तं हन्तुं न पश्यामीह भूतले॥ १४॥

O ascetic, he has been provided with a *kavaca* of the lord by the Dattātreya and there is no let up in his prowess which never decreases because of which he has killed your father. He is the one who recites the name of the lord throughout day and night. Who can kill him on earth? I don't have any such person known to me.

अये विप्र गृहं गच्छ किं करिष्यति शंकरः।
अन्ये भूपाश्च मद्भृत्याः का भीस्तेषां मयि स्थिते॥ १५॥

O Brāhmaṇa, you get back to your home. What shall Śiva be able to do in this case, the rest of the kings are my devotees and why should they be afraid when I am there."

भद्रकाल्युवाच

अये विप्रबटो जाल्म निर्भूपां कर्तुमिच्छसि।
यथा हि वामनश्चन्द्र करेणाऽहर्तुमिच्छति॥ १६॥

Bhadrakālī said - "O Brāhmaṇa ascetic, you are foolish that you intend to deprive the earth of her rulers. It is like the one who is dwarf but intends to catch hold of the moon.

कृतयज्ञान्महापुण्यान्महाबलपराक्रमान्।
दिगम्बरसहायेन मद्भृत्यान्हन्तुमिच्छसि॥ १७॥

Do you intend to kill my devotees who are quite virtuous and have become meritorious with the help of Śiva."

स तयोर्वचनं श्रुत्वा रुरोदोच्चैश्च शोकत:।
सहसा पुरतस्तेषां प्राणांस्त्यक्तुं समुद्यत:॥ १८॥
विप्रस्य रोदनं श्रुत्वा शंकर: करुणानिधि:।
पश्यन्दुर्गां च कालीं च ज्ञात्वाऽऽशयमथो विभु:॥ १९॥
तयोरनुमतिं प्राप्य सर्वेशो भक्तवत्सल:।
जमदग्निसुतं सद्य: प्रवक्तुमुपचक्रमे॥ २०॥

Paraśurāma listening to the words of both of them started crying aloud and in their very presence he got ready to end his life. Hearing the cries of Paraśurāma the merciful lord Śiva looked at Kālī and Durgā both and with their permission, he started speaking to Paraśurāma.

शंकर उवाच

अद्यप्रभृति हे वत्स त्वं मे पुत्रसमो महान्।
दास्यामि मन्त्रं गुह्यं ते त्रिषु लोकेषु दुर्लभम्॥ २१॥

Śiva said - "O son, from today onwards you will be like my son and I shall bestow on you the inaccessible secret *mantra* of the three world.

एवंभूतं च कवचं दास्यामि परमाद्भुतम्।
लीलया मत्प्रसादेन कार्तवीर्यं हनिष्यसि॥ २२॥

I will also give you an astonishing *kavaca* with the use of which you will be able to kill Kārtavīrya.

त्रि:सप्तकृत्वो निर्भूपां करिष्यसि महीं द्विज।
जगत्ते यशसा पूर्णं भविष्यति न संशय:॥ २३॥
इत्युक्त्वा शंकरस्तस्मै ददौ मन्त्रं सुदुर्लभम्।
त्रैलोक्यविजयं नाम कवचं परमाद्भुतम्॥ २४॥
स्तवं पूजाविधानं च पुरश्चरणपूर्वकम्।
मन्त्रसिद्धेरनुष्ठानं यथावन्नियमक्रमम्॥ २५॥

O Brāhmaṇa, you will relieve the earth of the Kṣatriyas twenty one times and the glory of your prowess will be spread in the universe. There is no doubt about it." Thus speaking lord Śiva gave him the inaccessible *mantra* called *Trilokyavijaya* the astonishing *kavaca, stotra* and the method of adoration, besides *puraścaraṇa-mantra siddhi* and the relevant regulations to be followed for making the same a success.

सिद्धिस्थानं कालसंख्यां कथयामास नारद।
वेदवेदाङ्गादिकं च पाठयामास तत्क्षणम्॥ २६॥

O Nārada, he then told him the name and time of success. He imparted to him the knowledge of the Vedas.

नागपाशं पाशुपतं ब्रह्मास्त्रं च सुदुर्लभम्।
नारायणास्त्रमाग्नेयं वायव्यं वारुणं तथा॥ २७॥
गान्धर्वं गारुडं चैव जृम्भणास्त्रं तथैव च।
गदां शक्तिं च परशुं शूलमव्यर्थमुत्तमम्॥ २८॥

He also imparted to him the knowledge of *Nāgāstra, Pāśupata,* inaccessible *Brahmāstra, Nārāyaṇāstra*, the fire weapon, the wind weapon, the water weapon, *Gāndharvāstra Jṛmbhaṇāstra,* besides the use of *gadā, śakti, parśu* and the indestructible trident.

नानाप्रकारशस्त्रास्त्रं मन्त्रं विधिपूर्वकम्।
शास्त्रास्त्राणां च संहारं तूणी चाक्षयसायकौ।२९॥
आत्मरक्षणसन्धानं संग्रामविजयक्रमम्।
मायायुद्धं च विविधं हुंकारं मन्त्रपूर्वकम्॥ ३०॥
रक्षणं च स्वसैन्यानां परसैन्यविमर्दनम्।
नानाप्रकारमतुलमुपायं रणसंकटे॥
संहारे मोहिनीं विद्यां ददौ मृत्युहरां हर:॥ ३१॥

He also imparted the knowledge of the use of various types of weapons, *mantras*, the method of their use, the quivers and infallible arrows, the methods of protecting himself, for achieving success in the battle-field, many types of illusory

wars, uttering of *huṁkāra*, reciting of *mantras,* protection of his army and destruction of the enemy army, the method of protecting himself at the time of danger in the battle-field and the knowledge of over-coming death, besides the knowledge of illusion.

स्थित्वा चिरं गुरोर्वासे संर्वविद्यां विबोध्य सः।
तीर्थे कृत्वा मन्त्रसिद्धिं तांश्च नत्वा जगाम सः॥३२॥

Remaining with the teacher for a long time, he fully acquainted himself with the use of all the weapons achieving the entire knowledge. Thereafter, bowing in reverence to everyone, Parasurāma left the place.

इति श्रीब्रह्म० महा० गणपति० नारदना० परशुरामस्य
शिवदत्तास्त्रशस्त्रादिप्राप्तिवर्णनं नाम त्रिंशोऽध्याय:॥३०॥

अथैकत्रिंशोऽध्याय:

Chapter 31

The Giving of Śrī Kṛṣṇa kavaca to Paraśurāma

नारद उवाच

भगवञ्छ्रोतुमिच्छामि कं मन्त्रं भगवान्हर:।

कृपयाऽदात्परशुरामाय किं स्तोत्रं कवचं ददौ॥ १॥

को वाऽस्य मन्त्रस्याऽऽराध्य: किं फलं कवचस्य च।

स्तवनस्य फलं किं वा तद्भवान्वक्तुमर्हति॥ २॥

Nārada said - O lord, which one of the *mantra, stotra* and *kavaca* was given by the lord to Paraśurāma, who is prime god of the *kavaca*, what reward does that *kavaca* bestow on the devotee and what is the result of the *kavaca* you kindly let me know?"

नारायण उवाच

मन्त्राराध्यो हि भगवान्परिपूर्णतम: स्वयम्।

गोलोकनाथ: श्रीकृष्णो गोपगोपीश्वर: प्रभु:॥ ३॥

Nārāyaṇa said - Lord Kṛṣṇa who is complete in himself and is the lord of the *Goloka* besides the cowherds and cowherdesses, himself happens to be the prime god of the *kavaca*.

त्रैलोक्यविजयं नाम कवचं परमाद्भुतम्।

स्तवराजं महापुण्यं भूतियोगसमुद्भवम्॥ ४॥

मन्त्रकल्पतरुं नाम सर्वकामफलप्रदम्।

ददौ परशुरामाय रत्नपर्वतसंनिधौ॥ ५॥

स्वयंप्रभानदीतीरे पारिजातवनान्तरे।

आश्रमे देवलोकस्य माधवस्य च संनिधौ॥ ६॥

The extremely astonishing *kavaca* named *Trailokyavijaya* emerged with the combination of fortune and bestows great merit on one who recites it. Its *mantra* is *kalpataru* which fulfils all the desires. He gave it to Paraśurāma in the forest of *Pārijāta* of *Devaloka* near the Mādhavāśrama located on the bank of Svayaṁprabhā river.

महादेव उवाच

वत्साऽऽगच्छ महाभाग भृगुवंशसमुद्भव।

पुत्राधिकोऽसि प्रेम्णा मे कवचग्रहणं कुरु॥ ७॥

शृणु राम प्रवक्ष्यामि ब्रह्माण्डे परमाद्भुतम्।

त्रैलोक्यविजयं नाम श्रीकृष्णस्य जयावहम्॥ ८॥

श्रीकृष्णेन पुरा दत्तं गोलोके राधिकाश्रमे।

रासमण्डलमध्ये च मह्यं वृन्दावने वने।९॥

अतिगुह्यतरं तत्त्वं सर्वमन्त्रौधविग्रहम्।

पुण्यात्पुण्यतरं चैव परं स्नेहाद्वदामि ते॥ १०॥

Śiva said - O son, O virtuous one born in the race of Bhṛgu, you come here and receive this *kavaca*, you will be dearer and more loveable to me than my own son. O Paraśurāma, I am imparting to you the knowledge of the *kavaca* and *Trailokyavijaya* of Śrī Kṛṣṇa which is an astonishing one and provides victory in the universe. You listen to it. In the earlier times lord Kṛṣṇa imparted the knowledge of the same to me in *Goloka* in the *Rāsamaṇḍala* of Rādhikāśrama, located in the Vṛndāvana forest. This is the essence of all the *mantras* and is quite meritorious. I am speaking it out to you because of my love for you.

यद्धृत्वा पठनाद्देवी मूलप्रकृतिरीश्वरी।

शुम्भं निशुम्भं महिषं रक्तबीजं जघान ह॥ ११॥

यद्धृत्वाऽहं च जगतां संहर्ता सर्वतत्त्ववित्।
अवध्यं त्रिपुर पूर्वं दुरन्तमपि लीलया॥ १२॥

By bearing it by a person or by reciting it, the *Mūlaprakṛti* of the lord killed the demons like Śumbha, Niśumbha, Mahiṣāsura and Raktabīja. Possessing its knowledge I become aware of all the *Tattavas* and destroyed the entire universe. I had killed the terrific demon Tripurāsura in no time.

यद्धृत्वा पठनाद्ब्रह्मा ससृजे सृष्टिमुत्तमाम।
यद्धृत्वा भगवाञ्छेषो विधत्ते विश्वमेव च॥ १३॥

By holding it and reciting it Brahmā created the best of the universe and by holding and reciting it, Śeṣa bears the load of the entire universe.

यद्धृत्वा कूर्मराजश्च शेषं धत्ते हि लीलया।
यद्धृत्वा भगवान्वायुरविश्वाधारो विभुः स्वयम्॥ १४॥

By hearing it the tortoise playfully carries the load of Śeṣa. By bearing it, the wind-god pervades it in the universe.

यद्धृत्वा वरुणः सिद्धः कुबेरश्च धनेश्वरः।
यद्धृत्वा पठनादिन्द्रो देवानमधिपः स्वयम्॥ १५॥

By bearing it, Varuṇa became the *siddhas,* Kubera became the lord of riches and by holding and reciting it, Indra became the lord of god.

यद्धृत्वा भाति भुवने तेजोराशिः स्वयं रविः।
यद्धृत्वा पठनाच्चन्द्रो महाबलपराक्रमः॥ १६॥

By holding it Sūrya gained the lustre illumining the universe. By holding it, the moon became valorous and strong.

अगस्त्यः सागरान्सप्त यद्धृत्वा पठनात्पपौ।
चकार तेजसा जीर्णं दैत्यं वातापिसंज्ञकम्॥ १७॥

By holding it Agastya drank the water of the seven oceans. By its glory, he also consumed the demon named Vātāpī and destroyed him.

यद्धृत्वा पठनाद्देवी सर्वाधारा वसुंधरा।
यद्धृत्वा पठनात्पूता गङ्गा भुवनपावनी॥ १८॥

By holding and reciting it, the goddess earth became the base of everything. By holding and reciting it Gaṅgā was purified and she became the purifier of the universe.

यद्धृत्वा जगतां साक्षी धर्मो धर्मभृतां वरः।
सर्वविद्याधिदेवी सा यच्च धृत्वा सरस्वती॥ १९॥
यद्धृत्वा जगतां लक्ष्मीरत्नदात्री परात्परा।
यद्धृत्वा पठनाद्वेदान्सावित्री सा सुषाव च॥ २०॥
वेदाश्च धर्मवक्तारो यद्धृत्वा पठनाद्भृगो।
यद्धृत्वा पठनाच्छुद्धस्तेजस्वी हव्यवाहनः॥
सनत्कुमारो भगवान्यद्धृत्वा ज्ञानिनां वरः॥ २१॥

By holding it *dharma* became adorable by all the religious people and became the witness of the universe. By holding it, Sarasvatī became the bestower of gems and riches and became the better of the best. By bearing and reciting it, Sāvitrī created the Vedas which became the speakers for *dharma*. By bearing and reciting it, the fire-god became purified and glorious and by bearing it Sanatkumāra became the best of the intellectuals.

दातव्यं कृष्णभक्ताय साधवे च महात्मने।
शठाय परशिष्याय दत्त्वा मृत्युमवाप्नुयात्॥ २२॥
त्रैलोक्यविजयस्यास्य कवचस्य प्रजापतिः।
ऋषिश्छन्दश्च गायत्री देवी रासेश्वरः स्वयम्॥ २३॥
त्रैलोक्यविजयप्राप्तौ विनियोगः प्रकीर्तितः।
परात्परं च कवचं त्रिषु लोकेषु दुर्लभम्॥ २४॥
प्रणवो मे शिरः पातु श्रीकृष्णाय नमः सदा।
पायात्कपालं कृष्णाय स्वाहा पञ्चाक्षरः स्मृतः॥ २५॥

Therefore the knowledge of the same is imparted alone to the noble people and the devotees of lord Kṛṣṇa. Because by parting its knowledge to the wicked people one has to face death. Prajāpati happens to be the *Ṛṣi* of the *kavaca* named *Trailokyavijaya* and lord Kṛṣṇa happens to be its god. One has to take a resolve for getting victorious in the three worlds. This *kavaca* is beyond everything and is inaccessible in the three worlds. ओं कृष्णाय नमः, this *mantra* should protect my head and the five letter mantra कृष्णाय स्वाहा should protect my skull.

कृष्णेति पातु नेत्रे च कृष्ण स्वाहेति तारकम्।
हरये नम इत्येवं भ्रलतां पातु मे सदा॥२६॥

Kṛṣṇa should protect both my eyes, कृष्णाय स्वाहा should protect my eye-balls. हरये नमः should always protect my eye-brows.

ॐ गोविन्दाय स्वाहेति नासिकां पातु संततम्।
गोपालाय नमो गण्डौ पातु मे सर्वतः सदा॥२७॥

ओं गोविन्याय स्वाहा this *mantra* should protect my nose गोपालाय स्वाहा should always protect my cheeks.

ॐ नमो गोपाङ्गनेशाय कर्णौ पातु सदा मम।
ॐ कृष्णाय नमः शश्वत्पातु मेऽधरयुग्मकम्॥२८॥

ओं नमो गोपांगवेशाय should protect my ears and ओं कृष्णाय नमः should protect both my lips.

ॐ गोविन्दाय स्वाहेति दन्तौघं मे सदाऽवतु।
पातु कृष्णाय दन्ताधो दनतोर्ध्वं क्लीं सदाऽवतु॥२९॥

ओं गोविन्दाय स्वाहा should protect my teeth. कृष्णाय स्वाहा should protect my lower teeth and क्लीं should protect my upper teeth.

ॐ श्रीकृष्णाय स्वाहेति जिह्विकां पातु मे सदा।
रासेश्वराय स्वाहेति तालुकं पातु मे सदा॥३०॥

ओं श्री कृष्णाय स्वाहा should protect my tongue. रासेश्वसय स्वाहा should protect my palate.

राधेकेशाय स्वाहेति कण्ठं पातु सदा मम।
नमो गोपाङ्गनेशाय वक्षः पातु सदा मम॥३१॥

राधिकेश्वराय स्वाहा should protect my neck. नमो गोपांगनेशाय should protect my chest.

ॐ गोपेशाय स्वाहेति स्कन्धं पातु सदा मम।
नमः किशोरेवेषाय स्वाहा पृष्ठं सदाऽवतु॥३२॥

ओं गोपेशाय स्वाहा should protect my shoulders. ओं नमः किशोरवेवाय स्वाहा should protect my back.

उदरं पातु मे नित्यं मुकुन्दाय नमः सदा।
ॐ क्लीं कृष्णाय स्वाहेति करौ पातु सदा मम॥३३॥

मुकुन्दाय नमः should protect my belly. ओं ह्रीं क्लीं कृष्णाय स्वाहा should protect my hands.

ॐ विष्णवे नमो बाहुयुग्मं पातु सदा मम।
ॐ ह्रीं भगवते स्वाहा नखरं पातु मे सदा॥३४॥

ओं विष्णवे नमः should protect my arms. ओं ह्रीं भगवते स्वाहा should protect my nails.

ॐ नमो नारायणायेति नखरन्ध्रं सदाऽवतु।
ॐ श्रीं क्लीं पद्मनाभाय नाभिं पातु सदा मम॥३५॥

ओं नमो नारायणाय should protect the point of my nails. ओं श्रीं क्लीं पदननाभाय should protect my navel.

ॐ सर्वेशाय स्वाहेति कङ्कालं पातु मे सदा।
ॐ गोपीरमणाय स्वाहा नितम्बं पातु मे सदा॥३६॥

ओं सर्वेशाय स्वाहा should protect my bones. ओं गोपी रमणाय स्वाहा should protect my buttocks.

ॐ गोपीनां प्राणनाथाय पादौ पातु सदा मम॥३७।

ओं गोपीनां प्राणनाथाय should protect my feet.

ॐ केशवाय स्वाहेति मम केशान्सदाऽवतु।
नमः कृष्णाय स्वाहेति ब्रह्मरन्ध्रं सदाऽवतु॥३८॥

ओं केशवाय स्वाहा should protect my hair. नमः कृष्णाय स्वाहा should protect my *Brahmarandhra.*

ॐ माधवाय स्वाहेति मे लोमानि सदाऽवतु।
ॐ ह्रीं श्रीं रसिकेशाय स्वाहा सर्वं सदाऽवतु॥३९॥

ओं माधवाय स्वाहा should protect my hair-pits. ओं ह्रीं श्रीं रसिक अशाय स्वाहा should protect all.

परिपूर्णतमः कृष्णः प्राच्यां मां सर्वदाऽवतु।
स्वयं गोलोकनाथो मामाग्नेयां दिशि रक्षतु॥४०॥

The complete lord Kṛṣṇa should protect me from the eastern side; the lord of *Goloka* should protect me from the south-eastern side.

पूर्णब्रह्मस्वरूपश्च दक्षिणे मां सदाऽवतु।
नैर्ऋत्यां पातु मां कृष्णः पश्चिमे पातु मां हरिः॥४१॥

The form of *Pūrṇa Brahman* should protect me from the southern side and a south-east should be protected by lord Kṛṣṇa himself. The western-side should be protected by Hari.

गोविन्दः पातु मां शश्वद्वायव्यां दिशि नित्यशः।
उत्तरे मां सदा पातु रसिकानां शिरोमणिः॥४२॥

The north-east side should be protected by Govinda and the north-side should be protected by the lord of all the *gopīs.*

ऐशान्यां मां सदा पातु वृन्दावनविहारकृत्।

वृन्दावनीप्राणनाथः पातु मामूर्ध्वदेशतः॥४३॥

The north-east direction should be protected by the dweller of Vṛndāvana. The lord of Vṛndāvana should protect the upper region.

सदैव माधवः पातु बलिहारी महाबलः।

जले स्थले चान्तरिक्षे नृसिंहः पातु मां सदा॥४४॥

The immensely valorous Mādhava and Balihārī should always protect me. Nṛsiṁha should protect me in the water, on land and in the sky.

स्वप्ने जागरणे शश्वत्पातु मां माधवः सदा।

सर्वान्तरात्मा निर्लिप्तः पातु मां सर्वतो विभुः॥४५॥

He should protect me always whether sleeping or awake Vibhu the soul of everyone who is unattached should protect me from all sides.

इति ते कथितं वत्स सर्वमन्त्रौघविग्रहम्।

त्रैलोक्यविजयं नाम कवचं परमाद्भुतम्॥४६॥

O son, thus I have imparted to you the knowledge of the *kavaca* named *Trailokyavijaya* which happens to be the essence of all the mantras and is quite an astonishing one.

मया श्रुतं कृष्णवक्त्रात्प्रवक्तव्यं न कस्यचित्।

गुरुमभ्यर्च्य विधिवत्कवचं धारयेत्तु यः॥४७॥

कण्ठे वा दक्षिणे बाहौ सोऽपि विष्णुर्न संशयः।

स च भक्तो वसेद्यत्र लक्ष्मीर्वाणी वसेत्ततः॥४८॥

यदि स्यात्सिद्धकवचो जीवन्मुक्तो भवेत्तु सः।

निश्चितं कोटिवर्षाणां पूजायाः फलमाप्नुयात्॥४९॥

I heard this from the mouth of Śrī Kṛṣṇa himself. Therefore, you do not part with the knowledge of this to anyone, by adoring the teacher, whosoever bears this *kavaca* around the neck or around the arm, he is turned like Viṣṇu. There is no doubt about it. Whenever such a devotee recites, Lakṣmī and Sarasvatī also reside there. In case one achieves success with this *kavaca* then he is relieved of the cycle of birth and death and he earns the merit of performing *pūjā* for crores of years.

राजसूयसहस्राणि वाजपेयशतानि च।

अश्वमेधायुतान्येव नरमेधायुतानि च॥५०॥

महादानानि यान्येव प्रादक्षिण्यं भुवस्तथा।

त्रैलोक्यविजयस्यास्य कलां नार्हन्ति षोडशीम्॥५१॥

The merit one earns by performing a thousand *Rājasūya*, a hundred *Vājapeya*, ten thousand *Aśvamedha*, ten thousand *Naramedha, yajñas*, performing all the great charities, going round the entire universe, do not compare one sixteenth times of the merit of *Trailokyavijaya*.

व्रतोपवासनियमं स्वाध्यायाध्यनं तपः।

स्नानं च सर्वतीर्थेषु नास्यार्हति कलामपि॥५२॥

Even the *vratas*, fasting, austerities, studies, self-studies, performing of *tapas* and bathing at the sacred places, do not compare even with the smallest ray of the same.

सिद्धत्वममरत्वं च दासत्वं श्रीहरेरपि।

यदि स्यात्सिद्धकवचः सर्वं प्राप्नोति निश्चितम्॥५३॥

स भवेतसिद्धकवचो दशलक्षं जपेत्तु यः।

यो भवेत्सिद्धकवचः सर्वज्ञः स भवेद्ध्रुवम्॥५४॥

Whosoever meets with success with this *kavaca*, achieves the position of *siddhas* everlasting slavehood of lord Hari and all other pleasures of life.

The one who recites the same ten lakhs of times, he meets success with this *kavaca*.

इदं कवचमज्ञात्वा भजेत्कृष्णं सुमन्दधीः।

कोटिकल्पं प्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥५५॥

Whosoever adores the lord without being fully aware of the *kavaca*, such a foolish fellow cannot meet with success even after adoring it for crores of *kalpas*.

गृहीत्वा कवचं वत्स महीं निःक्षत्रियां कुरु।

त्रिःसप्तकृत्वो निःशङ्कः सदानन्दो हि लीलया॥५६॥

O son, by bearing this *kavaca*, you fearlessly move on earth and rid the earth of the Kṣatriyas twenty one times enjoying all the pleasures of life.

राजयं देयं शिरो देयं प्राणा देयाश्च पुत्रक।

एवं भूतं व कवचं न देयं प्राणसंकटे॥५७॥

O son, you might give away the kingdom, the head or even your own life but do not part with the knowledge of this *kavaca* even if your life is in danger.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० परशुरामाय श्रीकृष्णकवचप्रदानं नामैकत्रिंशोऽध्याय:॥ ३१॥

अथ द्वात्रिंशोऽध्याय:

Chapter 32

Stotra of adoration of the kavaca

भृगुरुवाच

संप्राप्तं कवचं नाथ शश्वत्सर्वाङ्गरक्षणम्।
सुखदं मोक्षदं सारं शत्रुसंहारकारणम्।। १।।
अधुना भगवन्मन्त्रं स्तोत्रं पूजाविधिं प्रभो।
देहि मह्यमनाथाय शरणागतपालक।। २।।

Bhṛgu said -O lord you have imparted the knowledge of the *kavaca* which protects the entire body, which provides pleasure, *mokṣa* and eatables to one to overcome the enemy. O lord, now you bestow the knowledge of the *mantra, stotra* and the method of adoration because I am an orphan and have come to take refuge with you.

महादेव उवाच

ॐ श्रीं नम: श्रीकृष्णाय परिपूर्णतमाय च।
स्वाहेत्यनेन मन्त्रेण भज गोपीश्वरं प्रभुम्।।३।।

Mahādeva said - ओं श्रीं नम: श्रीकृष्णाय परिपूर्णतमाय स्वाहा by reciting this *mantra* one should adore the lord of *gopīs*.

मन्त्रेषु मन्त्रराजोऽयं महान्सप्तदशाक्षर:।
सिद्धोऽयं पञ्चलक्षेण जपेन मुनिपुंगव।।४।।
तद्दशांशं च हवनं तद्दशांशाभिषेचनम्।
तर्पणं तद्दशांशं च तद्दशांशं च मार्जनम्।।५।।
सुवर्णानां च शतकं पुरश्चरणदक्षिणा।
मन्त्रसिद्धस्य पुंसश्च विश्व करतले मुने।।६।।
शक्त: पातुं समुद्रांश्च विश्वं संहर्तुमीश्वर:।
पाञ्चभौतिकदेहेन वैकुण्ठं गन्तुमीश्वर:।।७।।
तस्य संस्पर्शमात्रेण पदपङ्कजरेणुना।
पूतानि सर्वतीर्थानि सद्य: पूता वसुंधरा।।८।।
ध्यानं च सामवेदोक्तं शृणु मन्मुखतो मुने।
सर्वेश्वरस्य कृष्णस्य भक्तिमुक्तिप्रदायि च।।९।।

This is the *mantra* of seven letters and could be called as the king of *mantras*. O best of the sages, one meets with its success by reciting it five lakhs of times, a tenth part of the number used for performing home, a tenth for consecration and the tenth of it for sprinkling of water. A hundred gold coins should be given in *dakṣiṇā* for its completion. O sage, when one meets with success with this *mantra* he overpowers the universe and he attains strength even to destroy the entire universe; he also becomes entitled to reach Vaikuṇṭha with the human body comprising of the five elements and with the touch of the dust of the feet of a person, all the holy places of the earth get sanctified.

नवीनजलदश्यामं नीलेन्दीवरलोचनम्।
शरत्पार्वणचन्द्रास्यमीषद्धास्यं मनोहरम्।।१०।।

O sage, now you listen to the *dhyānam* of the lord Kṛṣṇa as prescribed in the *Sāmaveda* which provides the devotion of the lord as well as salvation from the universe.

कोटिकन्दर्पलावण्यं लीलाधाममनोहरम्।
रत्नसिंहासनस्थं तं रत्नभूषणभूषितम्।।११।।
चन्दनोक्षितसर्वाङ्गं पीताम्बरधरं वरम्।
वीक्ष्यमाणं च गोपीभि: सस्मिताभिश्च संततम्।।१२।।
प्रफुल्लमालतीमालावनमालाविभूषितम्।
दधतं कुन्दपुष्पाढ्यां चुडां चन्द्रकचर्चिताम्।।१३।।
प्रभां क्षिपन्तीं नभसश्चन्द्रतारान्वितस्य च।
रत्नभूषितसर्वाङ्गं राधावक्ष:स्थलस्थितम्।। १४।।
सिद्धेन्द्रैश्च मुनीन्द्रैश्च देवेन्द्रै: परिसेवितम्।
ब्रह्मविष्णुमहेशैश्च श्रुतिभिश्च स्तुतं भजे।। १५।।

The lord happens to possess the dark complexion of resembling a new cloud, both the eyes were like the blue lotus flowers, the face

like the full moon of the winter season, wearing a serene smile, having the beauty of crore of gods of love, possessing great illusion seated on a gem-studded lion-throne, adorned with gem-studded ornaments having all the limbs plastered with sandal-paste, wearing a yellow lower garment and serene smile on the face, having been gazed at by the cowherdesses, wearing the garland of jasmine flowers as well as the forest flowers, adorning his body with lotus flower putting to disgrace the glory of the moon and the stars, possessing great lustre, having all the limbs adorned with all the gems, declining over the breasts of Rādhā and surrounded by siddhas, ascetics and the gods including Brahmā, Viṣṇu and Śiva. I adore the lord who is placed in this position.

ध्यानेनानेन तं ध्यात्वा चोपचारांस्तु षोडश।

दत्त्वा भक्त्या च संपूज्य सर्वज्ञत्वं लभेत्पुमान्॥ १६॥

Thus one should adore the lord making sixteen types of offerings for that devotion while adoring him.

अर्घ्यं पाद्यं चाऽऽसनं च वसनं भूषणं तथा।

गामर्घ्यं मधुपर्कं च यज्ञसूत्रमनुत्तमम्॥ १७॥

धूपदीपौ च नैवेद्यं पुनराचमनीयकम्।

नानाप्रकारपुष्पाणि ताम्बूलं च सुवासितम्॥ १८॥

मनोहरं दिव्यतल्पं कस्तूर्यगुरुचन्दनैः।

भक्त्या भगवते देयं माल्यं पुष्पाञ्जलित्रयम्॥ १९॥

One should offer *arghya, pādya*, the seed, costumes, ornaments, *madhuparka*, *yajñopavīta*, essence, lamp, eatables and again water for sipping should be offered. Thereafter the flowers, the fragrant betel, should be offered with a divine bed. The garlands with three handfuls of flowers should be offered to the lord.

ततः षडङ्गं संपूज्य पश्चात्संपूजयेद्गणाम्।

श्रीदामानं सुदामानं वसुदामानमेव च॥ २०॥

हरिभानुं चन्द्रभानुं सूर्यभानुं सुभानुकम्।

पार्षदप्रवरान्सप्त पूजयेद्भक्तिभावतः॥ २१॥

Thereafter the adoration in six vases should be offered, besides the adoration of the *gaṇas*. Thereafter Sudāmā, Śrīdāmā, Vasudāmā, Haribhānu, Candrabhānu, Sūryabhānu and Subhānu, all the seven courtiers of the lord should be adored.

गोपीश्वरीं राधिकां च मूलप्रकृतिमीश्वरीम्।

कृष्णशक्तिं कृष्णपूज्यां पूजयेद्भक्तिपूर्वकम्॥ २२॥

Rādhikā the chief of the cowherdesses should be adored with devotion who happens to be the *Mūlaprakṛti*, Īśvarī, *śakti* of lord Kṛṣṇa and adorable by him.

गोपगोपीगणं शान्तं मां ब्रह्माणं च पार्वतीम्।

लक्ष्मीं सरस्वतीं पृथ्वीं सर्वदेवं सपार्षदम्॥ २३॥

देवषट्कं समभ्यर्च्य पुनः पञ्चोपचारतः।

पश्चादेवंक्रमेणैव श्रीकृष्णं पूजयेत्सुधीः॥ २४॥

Thereafter the cowherds, the cowherdesses, Brahmā with peaceful faces, Pārvatī, Lakṣmī, Sarasvatī, Pṛthvī and the six gods should be adored making five types of offerings. Thereafter lord Kṛṣṇa should also be adored like this.

गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्।

देवषट्कं समभ्यर्च्य चेष्टदेवं च पूजयेत्॥ २५॥

Thereafter Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva, Pārvatī, should also be adored together with the family god.

गणेशं विघ्ननाशाय व्याधिनाशाय भास्करम्।

आत्मनः शुद्धये वह्निं श्रीविष्णुं मुक्तिहेतवे॥ २६॥

ज्ञानाय शंकरं दुर्गां परमैश्वर्यहेतवे।

संपूजने फलमिदं विपरीतमपूजने॥ २७॥

Gaṇeśa the remover of the obstruction, Sūrya the remover of the ailment, Agni for purification, Viṣṇu for salvation, Śiva for receiving wisdom and Pārvatī should be adored for achieving the fortune. By adoring them all, one gets the appropriate results and the things get in the opposite direction if one does not do so.

ततः कृत्वा परीहारमिष्टदेवं च भक्तितः।

स्तोत्रं च सामवेदोक्तं पठेद्भक्त्या च तच्छृणु॥ २८॥

Thereafter the family gods should be adored with devotion and the *stotra* prescribed in the

Sāmaveda should be recited which is being told by me.

महादेव उवाच

परं ब्रह्म परं धाम परं ज्योति: सनातनम्।
निर्लिप्तं परमात्मानं नमाम्यखिलकारणम्॥ २९॥

Mahādeva said - You are the primeval Brāhmaṇa, enjoying the highest place, you are the eternal flame, ever-lasting, unattached, I bow in reverence to such a lord.

स्थूलात्स्थुलतमं देवं सूक्ष्मात्सुक्ष्मतमं परम्।
सर्वदृष्यमदृश्यं च स्वेच्छाचारं नमाम्यहम्॥ ३०॥

You are harder than the hardest, smaller than the smallest, visible as well as invisible and the great lord. I bow in reverence to you.

साकारं च निराकारं सगुणं निर्गुणं प्रभुम्।
सर्वाधारं च सर्वं च स्वेच्छारूपं नमाम्यहम्॥ ३१॥

You are having a form as well as formless, have all the merits and are without merit. You are the base of everything and the one who moves at will, I adore the lord like this.

अतीव कमनीयं च रूपं निरूपमं विभुम्।
करालरूपमत्यन्तं बिभ्रतं प्रणमाम्यहम्॥ ३२॥

You are most beautiful having an extremely charming body while being the terrific one and the one who pervades everywhere. I bow in reverence to you.

कर्मण: कर्मरूपं तं साक्षिणं सर्वकर्मणाम्।
फलं च फलदातारं सर्वरूपं नमाम्यहम्॥ ३३॥

You are the form of all the actions, the witness of all actions and bestower of the result of one's own actions. I therefore, bow in reverence to the one having all the forms.

स्रष्टा पाता च संहर्ता कलया मूर्तिभेदत:।
नानामूर्ति: कलांशेन य: पुमांस्तं नमाम्यहम्॥ ३४॥

You create, preserve and destroy the universe by your rays and with the same rays you take to many forms, I therefore bow in reverence to the divine Puruṣa.

स्वयं प्रकृतिरूपश्च मायया च स्वयं पुमान्।
तयो: पर: स्वयं शश्वत्तं नमामि परात्परम्॥ ३५।
स्त्रीपुंनपुंसकं रूपं या बिभर्ति स्वमायया।
स्वयं माया स्वयं मायी यो देवस्तं नमाम्यहम्॥ ३६॥

The one who himself is the form of Prakṛti and takes to the form of illusion, though he is beyond both of them. I bow in reverence to such a lord, the one who takes to the form of a woman, a man or impotent with his illusion, I bow in reverence to such a lord.

तारकं सर्वदु:खानां सर्वकारणकारणम्।
धारकं सर्वविश्वानां सर्वबीजं नमाम्यहम्॥ ३७॥

The one who relieves all of all the miseries, who happens to be the cause of all the causes, who maintains all the globes and is the form of the seed, I bow in reverence to him.

तेजस्विनां रविर्यो हि सर्वजातिषु वाडव:।
नक्षत्राणां च यश्चन्द्रस्तं नमामि जगत्प्रभुम्॥ ३८॥

Who is the sun among those possessing lustre, Brāhmaṇa among the castes, the moon among the constellations. I bow in reverence to such a lord of the universe.

रुद्राणां वैष्णवानां च ज्ञानिनां यो हि शंकर:।
नागानां यो हि शेषश्च तं नमामि जगत्पतिम्॥ ३९॥
प्रजापतीनां यो ब्रह्मा सिद्धानां कपिल: स्वयम्।
सनत्कुमारो मुनिषु तं नमामि जगद्गुरुम्॥ ४०॥

The one who happens to be Śiva, Rudra, Vaiṣṇava in the intellectuals and Śeṣa among the *Nāgas*, I bow in reverence to the lord of the universe, the one who is Brahmā among Prajāpatis, Kapila among the *siddha*, Sanatkumāra among the ascetics, I bow in reverence to the lord who happens to be the teacher of the universe.

देवानां यो हि विष्णुश्च देवीनां प्रकृति: स्वयम्।
स्वायंभुवो मनूनां यो मानवेषु च वैष्णव:॥
नारीणां शतरूपा च बहुरूपं नमाम्यहम्॥ ४१।

The one who is Viṣṇu among the gods, Prakṛti among the goddesses, Svāyambhuva among the

Manus, Vaiṣṇavas among the humans and Śatarūpā among the women, I bow in reverence to the lord who takes to many forms.

ऋतूनां यो वसन्तश्च मासानां मार्गशीर्षकः।
एकादशी तिथीनां च नमाम्यखिलरूपिणम्॥४२॥

The one who happens to be spring among the seasons, Mārgaśīrṣa among the months and *Ekādaśī* among the dates, I bow in reverence to the eternal form of the lord.

सागरः सरितां यश्च पर्वतानां हिमालयः।
वसुंधरा सहिष्णूनां तं सर्वं प्रणमाम्यहम्॥४३॥

The one who happens to be the ocean among the rivers, Himālayas among the mountains, the earth among those possessing patience, I bow in reverence to the one who pervades the universe.

पत्राणां तुलसीपत्रं दारुरूपेषु चन्दनम्।
वृक्षाणां कल्पवृक्षो यस्तं नमामि जगत्पतिम्॥४४॥

The one who is Tulasī leaf among the leaves, sandal-wood among the woods. *kalpavṛkṣa* among the trees, I bow in reverence to such a lord of the world.

पुष्पाणां पारिजातश्च सस्यानां धान्यमेव च।
अमृतं भक्ष्यवस्तूनां नानारूपं नमाम्यहम्॥४५॥

The one who happens to be the *Pārijāta* among the flowers, paddy among the cereals, the nectar among the eatables, I bow in reverence to the lord who takes to many forms.

ऐरावतो गजेन्द्राणां वैनतेयश्च पक्षिणाम्।
कामधेनुश्च धेनूनां सर्वरूपं नमाम्यहम्॥४६॥
तैजसानां सुवर्णं च धान्यानां यव एव च।
यः केसरी पशूनां च वररूपं नमाम्यहम्॥४७॥

The one who happens to be Airāvata among the elephants, Garuḍa among the birds, Kāmadhenu among the cows, I bow in reverence to the one who appears in all these forms. The one who happens to be gold among the articles possessing lustre, barley among the cereals, lion among the wild animals, I bow in reverence to him.

यक्षाणां च कुबेरो यो ग्रहाणां च बृहस्पतिः।
दिक्पालानां महेन्द्रश्च तं नमामि परं वरम्॥४८॥

The one who happens to be the Kubera among the yakṣas, Bṛhaspati among the planets and Mahendra among the *dikpālas*, I bow in reverence to the best of that form.

वेदसंघश्च शास्त्राणां पण्डितानां सरस्वती।
अक्षराणामकारो यस्तं प्रधानं नमाम्यहम्॥४९॥

The one who happens to be the Veda in the scriptures, Sarasvatī among the intellectuals, Oṁkāra among the letters, I bow in reverence to such a chief of the gods.

मन्त्राणां विष्णुमन्त्रश्च तीर्थानां जाह्नवी स्वयम्।
इन्द्रियाणां मनो यो हि सर्वश्रेष्ठं नमाम्यहम्॥५०॥

The one who happens to be *Viṣṇu-mantra* among the *mantras*, Gaṅgā among the sacred rivers and the mind among the organs of senses, I bow in reverence to the best of the gods.

सुदर्शनं च शस्त्राणां व्याधीनां वैष्णवो ज्वरः।
तेजसां ब्रह्मतेजश्च वरेण्यं तं नमाम्यहम्॥५१॥

The one who happens to be Sudarśana among the weapons, fever among the ailment, *Brahmateja* among the lustres, I bow in reverence to the same god.

बलं यो वै बलवतां मनो वै शीघ्रगामिनाम्।
कालः कलयतां यो हि तं नमामि विचक्षणम्॥५२॥

The one who happens to be the strength of the valorous people, the mind among those things which move and is the form of *Kāla* in counting, I bow in reverence to such an astonishing lord.

ज्ञानदाता गुरूणां च मातृरूपश्च बन्धुषु।
मित्रेषु जन्मदाता यस्तं सारं प्रणमाम्यहम्॥५३॥

The one who bestows knowledge among the teachers, mother among the relatives and the one who gives birth among the friends, the one who happens to be the essence of everyone, I bow in reverence to him.

शिल्पिनां विश्वकर्मा यः कामदेवश्च रूपिणाम्।
पतिव्रता च पत्नीनां नमस्यं तं नमाम्यहम्॥५४॥

The one who happens to be Viśvakarmā among architects, the god of love among the beautiful persons, a chaste lady among the women, such a lord is adorable and I bow in reverence to him.

प्रियेषु पुत्ररूपो या नृपरूपो नरेषु च।

शालग्रामश्च यन्त्राणां तं विशिष्टं तं नमाम्यहम्॥५५॥

The one who happens to be like the son of all the beloved, the king among the humans, *Śālagrāma* among the images, I bow in reverence to such a lord.

धर्मः कल्याणबीजानां वेदानां सामवेदकः।

धर्माणां सत्यरूपो यो विशिष्टं तं नमाम्यहम्॥५६॥

जले शैत्यस्वरूपो यो गन्धरूपश्च भूमिषु।

शब्दरूपश्च गगने तं प्रणम्यं नमाम्यहम्॥५७॥

The one who happens to be the form of *Dharma* of all the welfare seeds, *Sāmaveda* among the Vedas and truth among the *dharmas*, I bow in reverence to the same lord.

The one who is coolness of water, I bow in reverence to the lord who is adorable.

क्रतूनां राजसूयो यो गायत्री छन्दसां च यः।

गन्धर्वाणां चित्ररथस्तं गरिष्ठं नमाम्यहम्॥५८॥

क्षीरस्वरूपो गव्यानां पवित्राणां च पावकः।

पुण्यदानां च यः स्तोत्रं तं नमामि शुभप्रदम्॥५९॥

The one who happens to be *Rājasūya* among the *yajñas*, Gāyatrī among the metres, Citraratha among the Gandharvas, I bow in reverence to the great lord. The one who happens to be milk among the liquids, fire among the sanctified and happens to be the *stotra* among the sacred people, I bow in reverence to him.

तृणानां कुशरूपो यो व्याधिरूपश्च वैरिणाम्।

गुणानां शान्तरूपो यश्चित्ररूपं नमाम्यहम्॥६०॥

The one who happens to be enmity of the enemies, peaceful nature among the virtues, I bow in reverence to him.

तेजोरूपो ज्ञानरूपः सर्वरूपश्च यो महान्।

सर्वनिर्वचनीयं च तं नमामि स्वयं विभुम्॥६१॥

The one who is having the form of lustre, form of knowledge, form of all, is great and having an inexplicable form, I bow in reverence to the lord who pervades the universe.

सर्वाधारेषु यो वायुर्यथाऽऽत्मा नित्यरूपिणाम्।

आकाशो व्यापकानां यो व्यापकं तं नमाम्यहम्॥६२॥

वेदानिवर्चनीयं यं न स्तोतुं पण्डितः क्षमः।

यदनिर्वचनीयं च को वा तत्स्तोतुमीश्वरः॥६३॥

The one who happens to be the wind among the bases, the form of soul among those having eternal form and the sky among those who pervade everywhere, I bow in reverence to the omnipotent lord. The one who is beyond the comprehension of even the Vedas and the one who is inexplicable who can eulogise him.

वेदा न शक्ता यं स्तोतुं जडीभूता सरस्वती।

तं च वाङ्मनसोः पारं को विद्वान्स्तोतुमीश्वरः॥६४॥

The one who cannot be fully adored by even the Vedas and Sarasvatī also remains dumb folded before him, who can adore such a person who is beyond the mind and speech.

शुद्धतेजः स्वरूपं च भक्तानुग्रहविग्रहम्।

अतीव कमनीयं च श्यामरूपं नमाम्यहम्॥६५॥

I adore the lord who is spotless form of *tejas* takes to the human form for the sake of devotees is quite beautiful and of dark complexion, I adore such a lord.

द्विभुजं मुरलीवक्त्रं किशोरं सस्मितं मुदा।

शश्वद्गोपाङ्गनाभिश्च वक्ष्यमाणं नमाम्यहम्॥६६॥

The one who has two arms, holds fruit in his hand, is of tender age, wears a serene smile, is surrounded by the cowherdesses who look at him with side glances, I bow in reverence to him.

राधया दत्तताम्बूलं भुक्तवन्तं मनोहरम्।

रत्नसिंहानस्थं च तमीशं प्रणमाम्यहम्॥६७॥

The one who takes the pleasant betel offered by Rādhā seated on a gem-studded lion-throne, I adore such a lord.

रत्नभूषणभूषाढ्यं सेवितं श्वेतचामरैः।

पार्षदप्रवरैर्गोपकुमारैस्तं नमाम्यहम्॥६८॥

The one who is adorned with gem-studded ornaments, is surrounded by the best of courtiers and the cowherds who move the white fly-whisks on the lord. I bow in reverence to him.

वृन्दावनान्तरे रम्ये रासोल्लाससमुत्सुकम्।
रासमण्डलमध्यस्थं नमामि रसिकेश्वरम्॥६९॥

The one who is always anxious to enjoy the *Rāsalīlā* in *Rāsamaṇḍala* being the lord of Rādhā, I bow in reverence to him.

शतशृङ्गे महाशैले गोलोके रत्नपर्वते।
विरजापुलिने रम्ये प्रणमामि विहारिणम्॥७०॥

The one who strolls on the great mountain of gems resembling *Goloka* and the bank of Virajā river, I bow in reverence to him.

परिपूर्णतमं शान्तं राधाकान्तं मनोहरम्।
सत्यं ब्रह्मस्वरूपं च नित्यं कृष्णं नमाम्यहम्॥७१॥

The one who is complete in all respects, is peaceful, lord of Rādhā, pleasant to look at, truthful, the form of Brāhmaṇa, I bow in reverence to lord Kṛṣṇa.

श्रीकृष्णस्य स्तोत्रमिदं त्रिसंध्यं यः पठेन्नरः।
धर्मार्थकाममोक्षाणां स दाता भारते भवेत्॥७२॥

The one who recites this *stotra* of Kṛṣṇa thrice a day, becomes the bestower of *dharma, artha, kāma* and *mokṣa* in the land of Bhārata.

हरिदास्यं हरौ भक्तिं लभेत्स्तोत्रप्रसादतः।
इह लोके जगत्पूज्यो विष्णुतुल्यो भवेद्ध्रुवम्॥७३॥

By the grace of this *stotra* one achieves the devotion of the lord Hari as well as his slavehood. He is equated with Viṣṇu in this *loka* and is adored everywhere.

सर्वसिद्धेश्वरः शान्तोऽप्यन्ते याति हरेः पदम्।
तेजसा यशसा भाति यथा सूर्यो महीतले॥७४॥

He becomes the lord of all the *siddhas*, peaceful and ultimately achieves the abode of the lord. He equates himself with Sūrya in glory and shines on earth.

जीवन्मुक्तः कृष्णभक्तः स भवेन्नात्र संशयः।
अरोगी गुणवान्विद्वान्पुत्रवान्धनवान्सदा॥७५॥
षडभिज्ञो दशबलो मनोयायी भवेद्ध्रुवम्।
सर्वज्ञः सर्वदश्चैव स दाता सर्वसंपदाम्॥७६॥
कल्पवृक्षसमः शश्वद्भवेत्कृष्णप्रसादतः।
इत्येवं कथितं स्तोत्रं वत्स त्वं गच्छ पुष्करम्॥७७॥

Such a devotee of lord Kṛṣṇa is free from death. There is no doubt about it. He is relieved of all ailments, become virtuous, intelligent, possessing sons and riches, possesses all knowledge, prowess and moves with the speed of the mind. He becomes all knowledgeable, the giver of charities and riches and becomes like *kalpavṛkṣa* with the grace of lord Kṛṣṇa. O son, I have recited this *stotra* to you, now you move on to Puṣkara.

तत्र कृत्वा मन्त्रसिद्धिं पश्चात्प्राप्स्यसि वाञ्छितम्।
त्रिःसप्तकृत्वो निर्भूपां कुरु पृथ्वीं यथासुखम्।
ममाऽऽशिषा मुनिश्रेष्ठ श्रीकृष्णस्य प्रसादतः॥७८॥

After meeting success with the *mantra* you will achieve success in your desires. O best of the sages, with my blessings and the grace of lord Kṛṣṇa, you will relieve the earth of the Kṣ atriyas twenty one times.

इति श्री ब्रह्म० महा० गणपतिख० नारदना० स्तवप्रदानं नाम द्वात्रिंशोऽध्यायः॥३२॥

अथ त्रयस्त्रिंशोऽध्यायः

Chapter 33

नारायण उवाच

शिवं प्रणम्य स भृगुर्दुर्गां कालीं मुदाऽन्वितः।
गत्वा पुष्करतीर्थं मन्त्रसिद्धिं चकार ह॥ १॥
स बभूव निराहारो मासं भक्तिसमन्वितः।
ध्यायन्कृष्णपदाम्भोजं वायुरोधं चकार सः॥ २॥

Nārāyaṇa said - Bhṛgu bowed in reverence to Śiva, Durgā and Kālī. Thereafter he proceeded to Puṣkara-kṣetra and started reciting the *mantra*

there. With his devoted mind he performed a *tapas* without consuming anything for a month. He always devoted his mind at the lotus-like feet of lord Kṛṣṇa and ultimately he stopped inhaling even the air.

ददर्श चक्षुरुन्मील्य गगनं तेजसाऽऽवृतम्।
दिशो दश द्योतयन्तं समाच्छन्नदिवाकरम्॥ ३॥
तेजोमण्डलमध्यस्थं रत्नयानं ददर्श ह।
ददर्श तत्र पुरुषमत्यन्तं सुन्दरं वरम्॥ ४॥
ईषद्धास्यप्रसन्नास्यं भक्तानुग्रहकारकम्।
प्रणम्य दण्डवन्मूर्ध्ना वरं वव्रे तमीश्वरम्॥ ५॥
त्रिःसप्तकृत्वो निर्भूपां करिष्यामि महीमिति।
पादारविन्दे सुदृढां तां भक्तिमनपायिनीम्॥ ६॥
दास्यं सुदुर्लभं शश्वत्त्वत्पादाब्जे च देहि मे।
कृष्णस्तस्मै वरं दत्त्वा तत्रैवान्तरधीयत॥ ७॥

When he opened his eyes he found a fall of lustre in the sky which pervaded all the ten directions and even the sun. In that fall of lustre, he found a plane studded with gems, in which a beautiful person seated who was wearing a serene smile on his face, who was delightful and always showered his grace on his devotees. He prostrated before the lord lowering his head and prayed for a boon, "You bestow me strength enough to rid the earth of the Kṣatriyas twenty one times. I should always remain devoted to your lotus-like feet and should achieve your slavehood." Lord Kṛṣṇa granted him the boon and disappeared from the scene.

भृगुः प्रणम्य भवनं तज्जगाम परात्परम्।
पस्पन्द दक्षिणाङ्गं च परं मङ्गलसूचकम्॥ ८॥
वाञ्छाप्रतीतिजननं सुस्वप्नं च ददर्श ह।
मनः प्रसन्नं स्फीतं च तद्बभूव दिवानिशम्॥
संभाष्य स्वजनं सर्वं गृहे तस्थौ मुदाऽन्वितः॥ ९॥

Bhṛgu also bowing in reverence to the eternal lord went to his abode. His right limbs then started fluttering which was indicative of his achieving success. He also witnessed the dream which pointed out towards achieving success. Since then Paraśurāma always remained delighted in his mind. He narrated the entire story of his own people of the family and spent time delightfully.

स्वशिष्यान्पितृशिष्यांश्च भ्रातृवर्गांश्च बान्धवान्।
आनीयाऽऽनीय विविधान्मन्त्रांश्च स चकार ह॥ १०॥

Thereafter by collecting his own pupils, the pupils of his father, the brothers and other relatives, he started imparting to them the knowledge of the *mantras*.

पौर्वापर्यं स्ववृत्तान्तं तानेवोक्त्वा शुभक्षणे।
तैरेव सार्द्धं बलवान्बभूव गमनोन्मुखः॥ ११॥
ददर्श मङ्गलं रामः शुश्राव जयसूचकम्।
बुबुधे मनसा सर्वं स्वजयं वैरिसंक्षयम्॥ १२॥

At an auspicious moment all of them got ready to accompany Paraśurāma for waging the war. Paraśurāma at that point of time heard the sound of victory and welfare which reassured him and he thought, "I shall be victorious and the enemies will be destroyed."

यात्रा काले च पुरतः शुश्राव सहसा मुनिः।
हरिशब्दं सिंहशब्दं घण्टादुन्दुभिवादनम्॥ १३॥
आकाशवाणीसंगीतं जयस्ते भवितेति च।
नवेङ्गितं च कल्याणं मेघशब्दं जयावहम्॥ १४॥

At the time of starting on the journey, he suddenly listened to the sound of the moving of the horses, the blowing of conches, sounding of bells and big drums and also the divine voice from the sky saying, "You will be victorious." Many welfare signs became visible and thundering of the sound indicative of victory was also heard.

चकार यात्रां भगवाञ्छुत्वैवं विविधं शुभम्।
ददर्श पुरतो विप्रवह्निदैवज्ञभिक्षुकान्॥ १५॥
ज्वलत्प्रदीपं दधतीं पतिपुत्रवतीं सतीम्।
पुरो ददर्श स्मेरास्यां नानाभूषणभूषिताम्॥ १६॥

Lord Paraśurāma thus continued to hear the various types of welfare sounds and he ultimately started journey. At that point of time he found in front the Brāhmaṇas, fire, the astrologers, *Saṁnyāsī*, burning lamps held in

hands by chaste women whose husbands and sons were alive. These ladies wore a serene smile on the faces, were quite delightful and were adorned with several types of ornaments.

शिवं शिवां पूर्णकुम्भं चाषं च नकुलं तथा।
गच्छन्ददर्श रामश्च यात्रामङ्गलसूचकम्॥ १७॥

While performing the journey Paraśurāma found the jackals, she-jackals, filled vases, Nīlakaṇṭha, mangooses and other auspicious symbols.

कृष्णासारं गजं सिंहं तुरङ्गं गण्डकं द्विपम्।
चमरीं राजहंसं च चक्रवाकं शुकं पिकम्॥ १८॥
मयूरं खञ्जनं चैव शङ्खचिल्लं चकोरकम्।
पारावतं बलाकं च कारण्डं चातकं चटम्॥ १९॥
सौदामनीं शक्रचापं सूर्यं सूर्यप्रभां शुभाम्।
सद्योमांसं सजीवं च मत्स्यं शङ्खं सुवर्णकम्॥ २०॥
माणिक्यं रजतं मुक्तां मणीन्द्रं च प्रवालकम्।
दधि लाजाञ्छुक्लधान्यं शुक्लपुष्पं च कुङ्कुमम्॥ २१॥
पर्णं पताकां छत्रं च दर्पणं श्वेतचामरम्।
धेनुं वत्सप्रयुक्तां च रथस्थं भूमिपं तथा॥ २२॥
दुग्धमाज्यं तथा पूगममृतं पायसं तथा।
शालग्रामं पक्वफलं स्वस्तिकं शर्करां मधु॥ २३॥
मार्जारं च वृषेन्द्रं च मेषं पर्वतमूषिकम्।
मेघाच्छन्नस्य च रवेरुदयं चन्द्रमण्डलम्॥ २४॥
कस्तूरीं व्यजनं तोयं हरिद्रां तीर्थमृत्तिकाम्।
सिद्धार्थं सर्षपं दूर्वां विप्रबालं च बालिकाम्॥ २५॥
मृगं वेश्यां षट्पदं च कर्पूरं पीतवाससम्।
गोमूत्रं गोपुरीषं च गोधूलिं गोपदाङ्कितम्॥ २६॥
गोष्ठं गवां वर्त्म रम्यां गोशालां गोगतिं शुभाम्।
भूषणं देवमूर्तिं च ज्वलदग्निं महोत्सवम्॥ २७॥
ताम्रं च स्फटिकं वन्द्यं सिन्दूरं माल्यचन्दनम्।
गन्धं च हीरकं रत्नं ददर्श दक्षिणे शुभम्॥ २८॥

Again he found the black buck, elephant, lions, horses, gaṇḍaka, spotted cow, geese, ruddy birds, cuckoos, wagtail bird, *śaṁkhacilla* bird, partridge bird, pigeon, sky-lark, green pigeon, cuckoo, the sparrows, lightning, the rainbow, sun and sun rays, fresh meat, fish which were alike, *śaṁkha*, gold, jewels, silver, gems, coral, curd, fried paddy, white cereals, white flowers, saffron, palāśa, banners, umbrella, mirror, white fly-whisks, cow with calf, king mounted on the chariot, milk, *ghee*, betel-nut, nectar, *pāyasam*, *Śālagrāma*, ripe fruits, *svastika*, sugar, honey, cat, bull, sheep mountain-rat, the sun covered with clouds, disk of the moon, *kastūrī*, fan, water, turmeric, earth of the holy places, mustard seeds, Brāhmaṇa boy, *dūrvā*-grass, a girl child, deer, whore, black-wasps, camphor, yellow garment, urine of cow, cowdung, prints of cow's hoofs, rising dust of the evening, the abode of cow, their path-way, *gośālā*, the moving of the cows, ornaments, images of the gods, fire in flames, festivities, copper, crystal, adorable, rosary of vermilion, sandal-paste, fragrance, jewel and gem to his right.

सुगन्धिवायोराघ्राणं प्राप विप्राशिषं शुभाम्॥ २९॥
इत्येवं मङ्गलं ज्ञात्वा प्रययौ स मुदाऽन्वितः।
अस्तं गते दिनकरे नर्मदातीरसंनिधौ॥ ३०॥
तत्राक्षयवटं दिव्यं ददर्श सुमनोहरम्।
अत्यूर्ध्वं विस्तृतमतिपुण्याश्रमपदं परम्॥ ३१॥

Besides the fragrant breeze was blowing which was inhaled by him and the Brāhmaṇas blessed him.

Thus finding the auspicious time Paraśurāma delightfully started the journey, by sun-set he reached the bank of Narmadā and found the eternal banyan tree which was quite high and of gigantic proportions. He went close to the hermitage.

पौलस्त्यतपसः स्थानं सुगन्धिमरुदन्वितम्।
कार्तवीर्यार्जुनाभ्याशे तत्र तस्थौ गणैः सह॥ ३२॥
सुष्वाप पुष्पशय्यायां किंकरैः परिसेवितः।
निद्रां ययौ परिश्रान्तः परमानन्दसंयुतः॥ ३३॥

It happened to be the place for performing *tapas* by Pulastya. The fragrant breeze always blew there. Paraśurāma halted at a place close to the place of Kārtavīrya, he slept on the bed of

flowers and the attendants were serving him. Feeling fatigued, he went to sleep delightfully.

निशातीते च स भृगुश्चारु स्वप्नं ददर्श ह।
न चिन्तितं यन्मनसा वायुपित्तकफं विना॥३४॥

At the last leg of the night the witnessed a dream without the influence of *cough*, *vāyu* and *pitta* which was not thought over by anyone.

गजाश्वशैलप्रासादगोवृक्षफलितेषु च।
आरुह्यमाणमात्मानं रुदन्तं कृमिभक्षितम्॥३५॥
आरुह्यमाणमात्मानं नौकायां चन्दनोक्षितम्।
धृतवन्तं पुष्पमालां शोभितं पीतवाससा॥३६॥
विण्मूत्रोक्षितसर्वाङ्गं वसापूयसमन्वितम्।
वीणां वरां वादयन्तमात्मानं च ददर्श ह॥३७॥

In that dream he found the elephants, horses, mountains, palaces, cows and fruits, climbing on the tree with him. He found the tree being eaten away by crying insects. He found himself boarded on a boat and all his limbs were decorated with sandal-paste, flower garlands and he was clad in yellow garments. He found himself plastered with refuse, urine, fat and puss, playing on *vīṇā*.

विस्तीर्णपद्मपत्रैश्च स्वं ददर्श सरित्तटे।
दध्याज्यमधुसुंयुक्तं भुक्तवन्तं च पायसम्॥३८॥

He found curd having been placed on the wide-spread lotus leaves besides *ghee*, honey and the *pāyasam* being consumed by him. He also found himself chewing betel accepting blessing of the Brāhmaṇas; accepting fruits and flowers and burning lamps.

भुक्तवन्तं च ताम्बूलं लभन्तं ब्राह्मणाशिषम्।
फलपुष्पप्रदीपं च पश्यन्तं स्वं ददर्श ह॥३९॥
परिपक्वफलं क्षीरमुष्णान्नं शर्करान्वितम्।
स्वस्तिकं भुक्तवन्तं स्वं ददर्श च पुनः पुनः॥४०॥

He consumed ripe fruits, *pāyasam* with sugar and hard food besides *svastika*. He found himself in this condition again and again.

जलौकसा वृश्चिकेन मीनेन भुजगेन च।
भक्षितं भीतमात्मानं पलायन्तं ददर्श सः॥४१॥
ततो ददर्श चाऽऽत्मानं मण्डलं चन्द्रसूर्ययोः।
पतिपुत्रवतीं नारीं पश्यन्तं सस्मितं द्विजम्॥४२॥
सुवेषया कन्यकया सस्मितेन द्विजेन च।
ददर्श श्लिष्टमात्मानं तुष्टेन परितुष्टया॥४३॥

The leeches, scorpions, fish and snakes, were biting him and he found himself running in panic from them. Thereafter the same Brāhmaṇa, witnessed besides himself the sun, the moon and their regions, the ladies having their husbands and sons alive smiling serenely besides the smiling Brāhmaṇas, he also found well-dressed girls and the Brāhmaṇas who were smiling with satisfaction and embracing him.

फलितं पुष्पितं वृक्षं देवताप्रतिमां नृपम्।
गजस्थं च रथस्थं च पश्यन्तं स्वं ददर्श सः॥४४॥

He saw the trees blossoming with fruits and flowers, images of the gods, the king and the elephant and he found himself mounted on a chariot.

पीतवस्त्रपरिधानां रत्नालंकारभूषिताम्।
विशन्तीं ब्राह्मणीं गेहं पश्यन्तं स्वं ददर्श हः॥४५॥

Wearing yellow garment, adorned with ornaments of gems, he found a Brāhmaṇa lady coming before him.

शंख च स्फटिकं श्वेतंमालां मुक्तां च चन्दनम्।
सुवर्णं रजतं रत्नं पश्यन्तं स्वं ददर्श सः॥४६॥

He found himself looking at the conch, the crystal, white rosary, jewels, sandal-paste, gold, silver and the jewels.

गजं वृषं च सर्पं च श्वेतं च श्वेतचामरम्।
नीलोत्पलं दर्पणं च भार्गवो वै ददर्श सः॥४७॥

Bhārgava then also saw the elephant, the bull, the snake, the white fly-whisks, blue lotus and the mirror.

रथस्थं नवरत्नाढ्यं मालतीमाल्यभूषितम्।
रत्नसिंहासनस्थं स्वं भृगुः स्वप्नं ददर्श सः॥४८॥

Paraśurāma found himself seated on a gem-studded lion-throne in the dream, wearing fresh ornaments of gems, garlands of jasmine flowers.

पद्मश्रेणीं पूर्णकुम्भं दधिलाजान्घृतं मधु।
पर्णच्छत्रं छत्रिणं च भृगुः स्वप्ने ददर्श सः॥४९॥

He also found the line of lotuses, vases filled with water, curd, fried paddy, *ghee*, honey and an umbrella of leaves on his head.

बकपङ्क्तिं हंसपङ्क्तिं कन्यापङ्क्तिं व्रतान्विताम्।
पूजयन्तीं घटं शुभ्रं भृगुः स्वप्ने ददर्श सः॥५०॥

He found a line of skylarks, geese and the girls who had been performing *vratas*, adoring him holding *kalaśa* in their hands. Paraśurāma saw this dream.

मण्डपस्थं द्विजगणं पूजयन्तं हरं हरिम्।
जयोऽस्त्वित्युक्तवन्तं तं भृगुः स्वप्ने ददर्श सः॥५१॥

Adoring Śiva and Viṣṇu seated in *Maṇḍapa* the Brāhmaṇa spoke to him, "You will be victorious". This was the dream witnessed by him.

सुधावृष्टिं पर्णवृष्टिं फलवृष्टिं च शाश्वतीम्।
पुष्पचन्दनवृष्टिं च भृगुः स्वप्ने ददर्श सः॥५२॥

The rain of nectar and leaves besides fruits, flowers and sandal-paste was also witnessed by him.

सद्योमांसं जीवमत्स्यं मयूरं श्वेतखञ्जनम्।
सरोवरं च तीर्थानि भृगुः स्वप्ने ददर्श सः॥५३॥
पारावतं शुकं चाषं शङ्खं चिल्लं च चातकम्।
व्याघ्रं सिंहं च सुरभीं भृगुः स्वप्नं ददर्श सः॥५४॥

The fresh meat, the moving fish, the peacock, white partridge birds and the stream were witnessed by Paraśurāma in dream. He also saw the pigeons, parrots, Nīlakaṇṭha, white kite, tiger, lion and cow in the dream.

गोरोचनां हरिद्रां च शुक्लधान्याचलं वरम्।
ज्वलदग्निं तथा दूर्वां भृगुः स्वप्ने ददर्श सः॥५५॥

Bhṛgu also witnessed *Gorocana*, turmeric, fire in flames, heaps of rice and *Dūrvā*-grass was witnessed by him in the dream.

देवालयसमूहं च शिवलिङ्गं च पूजितम्।
अर्चितां मृण्मयीं शैवां भृगुः स्वप्ने ददर्श सः॥५६॥

He also found a group of temples, adorable Śivaliṅga, the image of Durgā made in clay which was being adored by him. These were all seen by Paraśurāma in the dream.

यवगोधूमचूर्णानां भक्ष्याणि विविधानि च।
भृगुर्ददर्श स्वप्ने च बुभुजे च पुनः पुनः॥५७॥
दिव्यवस्त्रपरिधानो रत्नभूषणभूषितः।
अगम्यागमनं स्वप्ने चकार भृगुनन्दनः॥५८॥
ददर्श नर्तकीं वेश्यां रुधिरं च सुरां पपौ।
रुधिरोक्षितसर्वाङ्गः स्वप्ने च भृगुनन्दनः॥५९॥

He also saw the many stuffs made of wheat and barley flour and other eatables, which he continued consuming in the dream. Paraśurāma the son of Bhṛgu found himself clad in divine garments adorned with gem-studded ornament and he also enjoyed the company of a prohibited lady. He also found a dancer, dancing in the dream and also enjoyed the blood and meat besides wine. He also found that his body was soaked in blood.

पक्षिणां पीतवर्णानां मानुषाणां च नारद।
मांसानि बुभुजे रामो हृष्टः स्वप्नेऽरुणोदये॥६०॥

O Nārada, Paraśurāma saw in the dream at the time of rising of the sun, a yellow bird and human flesh.

अकस्मान्निगडैर्बद्धं क्षतं शस्त्रेण स्वं पुनः।
दृष्ट्वा च बुबुधे प्रातः समुत्तस्थौ हरिं स्मरन्॥६१॥

He then found himself in fetters and suddenly wounded. Witnessing such a dream Paraśurāma got up in the early morning.

अतीव हृष्टः स्वप्नेन प्रातः कृत्यं चकार सः।
मनसा बुबुधे सर्वं विजेष्यामि रिपुं ध्रुवम्॥६२॥

Feeling delighted with the witnessing of the dreams, he completed the morning routine and he felt reassured in his mind that he would surely overcome the enemy.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
त्रयस्त्रिंशोऽध्यायः॥३३॥

अथ चतुस्त्रिंशोऽध्याय:

Chapter 34

Battle with Kārtavīrya

नारायण उवाच

स प्रातराह्निकं कृत्वा समालोच्य च तैः सह।

दूतं प्रस्थापयामास कार्तवीर्याश्रमं भृगु:॥ १॥

Nārāyaṇa said - After finishing the morning routine Paraśurāma summoned his people for consultation and sent a messenger to Kārtavīrya.

स दूत: शीघ्रमागत्य वसन्तं राजसंसदि।

वेष्टितं सचिवैः सार्द्धमुवाच नृपतीश्वरम्॥ २॥

The messengers went to Kārtavīrya who was surrounded by his courtiers and spoke to him.

रामदूत उवाच

नर्मदातीरसांनिध्ये न्यग्रोधाक्षयमूलके।

स भृगुर्भ्रातृभि: सार्धं त्वं तत्राऽऽगन्तुमर्हसि।३॥

युद्धं कुरु महाराज जातिभिर्ज्ञातिभि: सह।

त्रि:सप्तकृत्वो निर्भूपां करिष्यति महीमिति॥४॥

The messengers said - "O lord, Bhṛgu has arrived on the bank of river Narmadā and is currently resting under the banyan tree. Therefore, you go to him for a fight. He has resolved to rid the earth of the Kṣtriyas twenty one times."

इत्युक्त्वा रामदूतश्चाप्यगच्छद्रामसंनिधिम्।

राजा विधाय संनाहं समरं गन्तुमुद्यत:॥५॥

Thus speaking the messengers of Paraśurāma returned to his master, on the other hand the king adorned himself with *kavaca* and got ready to go to the battle field.

गच्छन्तं समरं दृष्ट्वा प्राणेशं सा मनोरमा।

तमेव वारयामास वासयामास संनिधौ॥६॥

Finding Kārtavīrya moving out for waging a war, his queen named Manoramā prevented him from going. She called him before herself and embraced him.

राजा मनोरमां दृष्ट्वा प्रसन्नवदनेक्षण:।

तामुवाच सभामध्ये वाक्यं मानसिकं मुने॥७॥

O sage, finding Manoramā there, the face of the king was delighted. He started speaking out his mind to her in the court itself.

कार्तवीर्यार्जुन उवाच

मामेवाह्वयते कान्ते जमदग्निसुतो महान्।

स तिष्ठन्नर्मदातीरे रणाय भ्रातृभि: सह॥८॥

Kārtavīrya said - O damsel, Paraśurāma, the son of Jamadagni is challenging me who has arrived at the bed of the river Narmadā together with all his brothers.

संप्राप्य शंकराच्छस्त्रं मन्त्रं च कवचं हरे:।

त्रि: सप्तकृत्वो निर्भूपां कर्तुमिच्छति मेदिनीम्॥९॥

By achieving the weapons, *mantra* and *kavaca* from Śiva he has resolved to rid the earth of the Kṣatriyas twenty one times.

आन्दोलयन्ति मे प्राणा मन: संक्षुभितं मुहु:।

शश्वत्सफुरति वामाङ्गं दृष्टं स्वप्नं शृणु प्रिये॥१०॥

Because of this, I fell panicky in my mind and my mind is disturbed; my left limbs are fluttering again and again. O dear one, I have seen a dream recently which I am going to speak out to you.

तैलाभ्यङ्गितमात्मानमपश्यं गर्दभोपरि।

ओण्ढपुष्पस्य माल्यं च बिभ्रतं रक्तचन्दनम्॥११॥

रक्तवस्त्रपरीधानं लोहालंकारभूषितम्।

क्रीडन्तं च हसन्तं च निर्वाणाङ्गारराशिना॥१२॥

I found myself soaked in oil, mounted on a donkey, wearing a garland of shoe flower, applying red sandal-paste on the body, wearing red garments and ornaments of iron. Besides I found myself playing on a heap of coal, playing and laughing at the same time.

भस्माच्छन्नां च पृथिवीं जपापुष्पान्वितां सति।

रहितं चन्द्रसूर्याभ्यां रक्तसंध्यान्वितं नभ:॥१३॥

Applying fire on my body wearing a garland of shoe flower, I found the sun and the moon

absent from the sky, while the evening was becoming red.

मुक्तकेशां च नृत्यन्तीं विधवां छिन्ननासिकाम्।
रक्तवस्त्रपरीधानामपश्यं चाट्टहासिनीम्।। १४।।

I found the ladies with dishevelled hair, whose noses were cut-off, wearing red garments and the widows laughing loudly.

सशरामग्निरहितां चितां भस्मसमन्विताम्।
भस्मवृष्टिमसृग्वृष्टिमग्निवृष्टिमपीश्वरि।। १५।।

O goddess, there were arrows without fire, the pyre was filled with ashes, the raining of ashes and the rain of blood and pyre.

पक्वतालफलाकीर्णां पृथिवीमस्थिसंयुताम्।
अपश्यं कर्परौघं च च्छिन्नकेशनखान्वितम्।। १६।।
पर्वतं लवणानां च राशीभूतं कपर्दकम्।
चूर्णानां चैव तैलानामदृशं कन्दरं निशि।। १७।।

I found goddess earth infatuated with *tāla* trees. The bones were spread over the surface of the earth, besides the skulls without hair and nails. I found the mountains of salt, heaps of small shells and caves filled with oil and powder, in the dream at night.

अदृशं पुष्पितं वृक्षमशोककरवीरयोः।
तालवृक्षं च फलितं तत्र चैव पतत्फलम्।। १८।।
स्वकरात्पूर्णकलशः पपात च बभञ्ज च।
इत्यपश्यं च गगनात्संपतच्चन्द्रमण्डलम्।। १९।।

I also found the trees of Aśoka, *Nerium, Odorum*, trees blossoming, the *tāla* trees laden with fruits and the fruits falling from the trees. The vase filled with water had fallen from my hand and had broken, which was witnessed by me. I also found the moon and the stars falling from the sky.

अपश्यमम्बरात्सूर्यमण्डलं संपतद्भुवि।
उल्कापातं धूमकेतुं ग्रहणं चन्द्रसूर्ययोः।। २०।।

I found the disk of the sun falling from the sky, the falling comets besides the eclipse of the sun and the moon.

विकृताकारपुरुषं विकटास्यं दिगम्बरम्।
आगच्छन्तं चाग्रतस्तमपश्यं च भयानकम्।। २१।।
बाला द्वादशवर्षीया वस्त्रभूषणभूषिता।
संरुष्टा याति मद्गेहादित्यपश्यमहं निशि।। २२।।

I found a person of gigantic proportion with a horrible look who was terribly hungry, naked and fearful in appearance approaching me. This is what I had seen in the dream. A twelve year old woman clad in all the garments adorned with all the ornaments left my place getting annoyed, such a dream had been witnessed by me during the night.

आज्ञां त्वं देहि राजेन्द्र त्वद्गेहाद्यामि काननम्।
वदसि त्वं मामिति च निश्यपश्यमहं शुचा।। २३।।

She was saying, "O king you permit me, I intend to leave your place and go to the forest. You tell me." Getting filled with grief I saw this dream during the night.

रुष्टो विप्रो मां शपते संन्यासी च तथा गुरुः।
भित्तौ पुत्तलिकाश्चित्रा नृत्यन्तीश्च ददर्श ह।। २४।।

The Brāhmaṇas, the ascetics and the teachers were also pronouncing curse on me getting annoyed. The figures painted on the walls were dancing. This is what I had seen.

चञ्चलानां च गृध्राणां काकानां निकरैः सदा।
पीडितं महिषाणां च स्वमपश्यमहं निशि।। २५।।

The unstable cows, vultures, clothes, herd of buffaloes were seen by me during the night.

पीडितं तैलयन्त्रेण भ्रामितं तैलकारिणा।
दिगम्बरान्पाशहस्तानपश्यमहमीश्वरि।। २६।।

O goddess, I found the oil-man moving the oil-mill and various naked men were approaching me holding sticks in their hands.

नृत्यन्ति गायकाः सर्वे गानं गायन्ति मे गृहे।
विवाहं परमानन्दमित्यपश्यमहं निशि।। २७।।

I found all the singers of my house dancing. Then I found a marriage being performed delightfully in my house.

रमणं कुर्वतो लोकान्केशाकेशि च कुर्वतः।
अदृशं समरं रात्रौ काकानां च शुनामपि॥ २८॥

The people were moving about holding the hair of one another. I also found crows and dogs during the night.

मोटकानि च पिण्डानि श्मशानं शवसंयुतम्।
रक्तवस्त्रं शुक्लवस्त्रमपश्यं निशि कामिनि॥ २९॥

O beautiful lady, I witness a pickaxe, *piṇḍa*, a dead body in the cremation ground, besides red and white garments.

कृष्णाम्बरा कृष्णवर्णा नग्ना वै मुक्तकेशिनी।
विधवा श्लिष्यति च मामपश्यं निशि शोभने॥ ३०॥

O beautiful one, I saw during the night a lady clad in black garments having a black complexion, appearing nude and having dishevelled hair. She was embracing me being a widow.

नापितो मुण्डते मुण्डं श्मश्रुश्रेणीं च मे प्रिये।
वक्षःस्थलं च नखरमित्यपश्यमहं निशि॥ ३१॥
पादुकाचर्मरज्जूनामपश्यं राशिमुल्बणम्।
चक्रं भ्रमन्तं भूमौ च कुलालस्येति सुन्दरि॥ ३२॥

O dear one, the barber was removing my beard and moustaches besides the hair of my chest and had the wounds of nails. O beautiful one, I found the potters wheel moving besides a string of leather in heaps.

वात्यया घूर्णमानं च शुष्कवृक्षं तमुत्थितम्।
पूर्णमानं कबन्धं वै चापश्यं निशि सुव्रते॥ ३३॥

O chaste lady, I found that with the movement of a strong wind, a fallen dry tree had stood erect and the trunk was moving without the head.

ग्रथितां मुण्डमालां च चू (घू) र्णमानां च वात्यया।
अतीव घोरदशनामप्यपश्यमहं वरे॥ ३४॥

O best of the lady, I found a well made garland of skulls which was moving with the terrific winds and whose tongue was protruding.

भूतप्रेता मुक्तकेशा वमन्तश्च हुताशनम्।
मां भीषयन्ति सततमित्यपश्यमहं निशि॥ ३५॥

During the night I also saw that the goblins with dishevelled hair were inhaling fire flames and were frightening me at same time.

दग्धजीवं दग्धवृक्षं व्याधिग्रस्तं नरं परम्।
अङ्गहीनं च वृषलमप्यपश्यमहं निशि॥ ३६॥

Burnt creatures, the burnt trees, the humans suffering from ailments besides the deformed Śūdra woman also appeared before one.

गेहपर्वतवृक्षाणां सहसा पततं परम्।
मुहुर्मुहुर्वज्रपातमप्यपश्यमहं निशि॥ ३७॥

I also saw during the night, the mountains, the houses and trees suddenly falling with the attack of *vajra* again and again.

कुक्कुराणां शृगालानां रोदनं च मुहुर्मुहुः।
गृहे गृहे च नियतमपश्यं सर्वतो निशि॥ ३८॥

I saw during the night, that in every house, the dogs and jackals were crying, while roaming about in all the directions.

अधः शिरस्तूर्ध्वपादं मुक्तकेशं दिगम्बरम्।
भूमौ भ्रमन्तं मच्छन्तं चाप्यपश्यमहं नरम्॥ ३९॥

I also saw during the night heads placed on earth and the legs held in the sky. They had dishevelled hair and were roaming about naked.

विकृताकारशब्दं च ग्रामादौ देवरोदनम्।
प्रातः श्रुत्वैवावबुद्धः क उपायो वदाधुना॥ ४०॥
नृपतेर्वचनं श्रुत्वा हृदयेन विदूयता।
सगद्गदं च रुदती तमुवाच नृपेश्वरम्॥ ४१॥

Finding the people crying in the villages and those having deformed bodies besides the cries of the gods, woke me up in the morning. You tell me what is the remedy for this at the moment."

On hearing the words of the king, Manoramā spoke in a choked voice.

मनोरमोवाच

हे नाथ रमणश्रेष्ठ श्रेष्ठ सर्वमहीभृताम्।
प्राणातिरेक प्राणेश शृणु वाक्यं शुभावहम्॥ ४२॥
नारायणांशो भगवाञ्जामगदग्न्यो महाबली।
सृष्टिसंहर्तुरीशस्य शिष्योऽयं जगतः प्रभोः॥ ४३॥

Manoramā said - O best of the kings, O lord, you are the best among the kings. You are dearer to me than my life and are the lord of my life; you listen to me my beneficial words. Lord Jamadagni is quite valorous and happens to be the *aṁśa* of Nārāyaṇa. He also happens to be the pupil of Śiva who is the destroyer of the universe.

त्रि:सप्तकृत्वो निर्भूपां करिष्यामि महीमिति।
प्रतिज्ञा यस्य रामस्य तेन सार्द्धं रणं त्यज॥४४॥

He has taken a resolve to rid the earth of Ks astriya twenty-one times. Therefore, you discard the idea of fighting against Paraśurāma.

पापिनं रावणं जित्वा शूरं त्वमपि मन्यसे।
स त्वया न जितो नाथ स्वपापेन पराजित:॥४५॥

You are considered to be a great warrior after defeating Rāvaṇa. In fact, O lord, you have not defeated him but he has been defeated because of his own sins.

यो न रक्षति धर्मं च तस्य को रक्षिता भुवि।
स नश्यति स्वयं मूढो जीवन्नपि मृतो हि स:॥४६॥

Because the one who does not protect *dharma*, who can protect him on the earth? Such a person is himself destroyed by his own actions and seems to be dead while still alive.

शुभाशुभस्य सततं साक्षी धर्मस्य कर्मण:।
आत्माराम: स्थित: स्वान्तो मूढस्त्वं नहि पश्यसि॥४७॥

The one who is a witness to the good and bad deeds, the religious deeds, the soul of everyone and resides in the hearts of everyone, you are unable to realise his worth because of your ignorance.

पुत्रदारादिकं यद्यत्सर्वैश्वर्यं सुधर्मिणाम्।
जलबुद्बुदवत्सर्वमनित्यं नश्वरं नृप॥४८॥
संसारं स्वप्नसदृशं मत्वा सन्तोऽत्र भारते।
ध्यायन्ति सततं धर्मं तप: कुर्वन्ति भक्तित:॥४९॥

O king, for the religious people, the son, the wife and all the pleasures are perishable like the bubbles of water; therefore the ascetics and noble persons considering the universe to be like a dream, always devote themselves to *dharma* and perform *tapas* with great devotion.

दत्तेन दत्तं यज्ज्ञानं तत्सर्वं विस्मृतं त्वया।
अस्ति चेद्विप्रहिंसायां कुबुद्धे त्वन्मन: कथम्॥५०॥
सुखार्थे मृगयां गत्वा तत्रोपोष्य द्विजाश्रमे।
भुक्त्वा मिष्टमपूर्वं च हतो विप्रो निरर्थकम्॥५१॥

You have forgotten the divine knowledge imparted to you by Dattātreya; otherwise how could you involve yourself in the killing of a Brāhmaṇa? You had gone for the sake of pleasure.

गुरुविप्रसुराणां च य: करोति पराभवम्।
अभीष्टदेवस्तं रुष्टो विपत्तिस्तस्य संनिधौ॥५२॥

The one who insults the teacher, the Brāhmaṇa and the gods, the gods get annoyed with him and he is approached by misfortune pretty fast.

स्मरणं कुरु राजेन्द्र दत्तात्रेयपदाम्बुजम्।
गुरौ भक्तिश्च सर्वेषां सर्वविघ्नविनाशिनी॥५३॥

O king, you remember the lotus-like feet of Dattātreya because of which the obstructions are removed by the reciting of the name of the teacher with devotion.

गुरुदेवं समभ्यर्च्य तं भृगुं शरणं व्रज।
विप्रे देवे प्रसन्ने च क्षत्रियाणां नहि क्षति:॥५४॥

Adoring the same teacher you take refuge with Bhṛgu. A Kṣatriya never meets with any harm when he adores the gods and the Brāhmaṇas.

विप्रस्य किंकरो भूपो वैश्यो भूपस्य भूमिप।
सर्वेषां किंकरा: शूद्रा ब्राह्मणस्य विशेषत:॥५५॥

O lord of the earth, the king happens to be the servant of the Brāhmaṇas, Vaiśya happens to be the servant of the king and the Śūdra happens to be the servant of everyone and more so of a Brāhmaṇa.

अयश: शरणं शश्वत्क्षत्रियस्य च क्षत्रिये।
महद्यशस्तच्छरणं गुरुदेवद्विजेषु च॥५६॥

By taking refuge with the Kṣatriya, he meets with disgrace but by taking refuge with the teacher, the gods and Brāhmaṇas, one achieves great glory.

ब्राह्मणं भज राजेन्द्र गरीयांसं सुरादपि।
ब्राह्मणे परितुष्टे च संतुष्टा: सर्वदेवता:॥५७॥

इत्येवमुक्त्वा राजेन्द्रं क्रोडे कृत्वा महासती।
मुहुर्मुहुर्मुखं दृष्ट्वा विललाप रुरोद च॥५८॥
क्षणं तिष्ठ महाराज पुनरेवमुवाच सा।
स्नानं कुरु महाराज भोजयिष्यामि वाञ्छितम्॥५९॥

O best of the kings, the Brāhmaṇas are considered to be better then the gods. Therefore, you serve them because at the pleasure of the Brāhmaṇas all the gods also get pleased. Thus the immensely chaste lady made the king to understand everything and took him in her lap. She then started crying looking at his face, she again said, "O lord, you wait for a while; have a bath I shall serve you the food of your liking.

चन्दनागुरुकस्तूरीकर्पूरैः कुङ्कुमैर्युतम्।
अनुलेपं करिष्यामि सर्वाङ्गे तव सुन्दर॥६०॥

O beautiful one, I shall adorn your body with sandal-paste, *aguru, kastūrī*, camphor, saffron.

क्षणं सिंहासने तिष्ठ क्षणं वक्षसि मे प्रभो।
सभायां पुष्परचिते तल्पे पश्यामि शोभनम्॥६१॥

O lord, you take your seat on the lion-throne for a moment and be seated on my breast for a moment. I would like to see you on the flowery bed in the court.

शतपुत्राधिकः प्रेम्णा सतीनां वै पतिर्नृप।
निरूपितो भगवता वेदेषु हरिणा स्वयम्॥६२॥

Because, O king, for the chaste ladies the husband is dearer to them than hundreds of their sons. This has been ordained by the lord himself in the Vedas.

मनोरमावचः श्रुत्वा राजा परमपण्डितः।
बोधयामास तां राज्ञीं ददौ प्रत्युत्तरं पुनः॥६३॥

On hearing the words of Manoramā the most intelligent king tried to convince the queen and said to her.

कार्तवीर्यार्जुन उवाच

शृणु कान्ते प्रवक्ष्यामि श्रुतं सर्वं त्वयेरितम्।
शोकार्तानां च वचनं न प्रशंस्यं सभासु च॥६४॥

Kārtavīrya said - O damsels, I have listened to all your words. The court does not take seriously the words of the people who are in grief.

सुखं दुःखं भयं शोकः कलहः प्रीतिरेव च।
कर्मभोगार्हकालेन सर्वं भवति सुन्दरि॥६५।
कालो ददाति राजत्वं कालो मृत्युं पुनर्भवम्।
कालः सृजति संसारं कालः संहरते पुनः॥६६॥

O beautiful one, the pleasure, the pain, fear, grief, quarrel and love, appear only according it is time above the time and to time alone that gives them their due importance. The time is death and rebirth. The time also creates the universe and also destroys it.

करोति पालनं कालः कालरूपी जनार्दनः।
कालस्य कालः श्रीकृष्णो विधातुर्विधिरेव च॥६७॥
संहर्तुर्वाऽपि संहर्ता पातुः पाता च कर्मकृत्।
स कर्मणां कर्मरूपी ददाति तपसां फलम्॥६८॥
कः केन हन्यते जन्तुः कर्मणा वै विना सति।
स्रष्टा सृजति सृष्टिं च संहर्ता संहरेत्पुनः॥६९॥
पाता पाति च भूतानि यस्याऽऽज्ञां परिपालयेत्।
यस्याऽऽज्ञया वाति वातः संततं भयविह्वलः॥७०॥
शश्वत्संचरते मृत्युः सूर्यस्तपति संततम्।
वर्षतीन्द्रो दहत्यग्निः कालो भ्रमति भीतवत्॥७१॥
तिष्ठन्ति स्थावराः सर्वे चरन्ति सततं चराः।
वृक्षाश्च पुष्पिताः काले फलिताः पल्लवान्विताः॥७२॥
शुष्यन्ति कालतः काले वर्धन्ते च तदाज्ञया।
आविर्भूता तिरोभूता सृष्टिरेव यदाज्ञया॥
तस्याऽज्ञया भवेत्सर्वं न किंचित्स्वेच्छया नृणाम्॥७३॥

The time preserves it and Janārdana himself is the form of time. Lord Kṛṣṇa happens to be the death for the time, the creator of the creator, the killer of the killer, the preserver of the preserver and the one who performs the deeds. He alone becoming the form of the deeds provides the result of all the deeds. O chaste lady, who can kill anyone without the influence of deeds, by his command the creator creates the universe, the destroyer destroys it and the preserver preserves the universe. By whose command the wind getting terrified, always blows and death prevails everywhere and the sun burns, the god of death goes on roaming about getting everyone terrified, all the immovable things remain static and the

movable things move on endlessly. The trees blossom with fruits and flowers and according to time they also dry up. They also grow up at the command of time, at the command of the time the universe appears and then disappears, the humans move according to the will of the time and nothing is possible on their own will.

नारायणांशो भगवाञ्जामदग्न्यो महाबलः।
त्रिः सप्तकृत्वो निर्भूपां करिष्यति महीमिति॥७४॥
प्रतिज्ञा विफला तस्य न भवेत्तु कदाचन।
निश्चितं तस्य वध्योऽहमिति जानामि सुव्रते॥७५॥

Lord Paraśurāma is the *aṁśa* of Nārāyaṇa and the great warrior, he has already taken a vow to rid the earth of the Kṣatriyas twenty-one times which cannot be otherwise. Therefore, O chaste lady, I am bound to meet my death at his hands and I am sure of this.

ज्ञात्वा सर्वं भविष्यं च शरणं यामि तत्कथम्।
प्रतिष्ठितानां चाकिर्तिर्मरणादतिरिच्यते॥७६॥

Being well aware of the future, how can I take refuge with him, because for the glorious people disgrace is worse than death.

इत्येवमुत्वा राजेन्द्रः समरं गन्तुमुद्यमः।
वाद्यं च वादयामास कारयामास मङ्गलम्॥७७॥

Thus speaking the king got ready for proceeding to the battle field. He started the playing of war-bands and also have the welfare song recited.

शतकोटिनृपाणां च राजेन्द्राणां त्रिलक्षकम्।
अक्षौहिणीनां शतकं महाबलपराक्रमम्॥७८॥
अश्वानां च गजानां च पदातीनां तथैव च।
असंख्यकं रथानां च गृहीत्वा गन्तुमुद्यतः॥७९॥
बभूव स्तिमिता साध्वी दृष्ट्वा तं गमनोन्मुखम्।
धृतवन्तं च सन्नाहमक्षयं सशरं धनुः॥८०॥

His army consisted of a hundred crore of kings, three lakhs of great kings accompanied by great warriors and hundred *Akṣauhiṇī* army including elephants, horses, foot soldiers and innumerable chariots. He intended to move on with the entire army. But in the meantime Manoramā wearing a smile on her face prevented him from moving forward and take away the infallible *kavaca*, the arrow and the bow.

क्रीडागारे क्षणं तस्थौ कृत्वा कान्तं स्ववक्षसि।
पश्यन्ती तन्मुखाम्भोजं चुचुम्ब च मुहुर्मुहुः॥८१॥

She took him to the pleasure house and embraced him, kissing his face again and again.

इति श्रीब्रह्म० महा० गणेशख० नारदना०
चतुस्त्रिंशोऽध्यायः॥३४॥

अथ पञ्चत्रिंशोऽध्याय:

Chapter 35

Śaṅkara kavaca

नारायण उवाच

मनोरमा प्राणनाथं क्षणं कृत्वा स्ववक्षसि।
भविष्य मनसा चक्रे यद्यत्स्वामिमुखाच्छ्रुतम्॥ १॥

Nārāyaṇa said - Manoramā embraced her husband for a moment and whatever she had heard from the mouth of her husband, she seriously considered its the meaning.

पुत्रांश्च पुरत: कृत्वा बान्धवांश्च स्वकिंकरान्।
सस्मार सा हरिपदं मेने सत्यं भवेन्मुने॥ २॥
योगेन भित्त्वा षट्चक्रं वायुं संस्थाप्य मूर्धनि।
ब्रह्मरन्ध्रस्थकमले सहस्रदलसंयुते॥ ३॥
स्वान्तमाकृष्य विषयाज्जलबुद्बुदसंनिभात्।
संस्थाप्य बध्वा ज्ञानेन लोलं ब्रह्मणि निष्कले॥ ४॥

O sage, thereafter she called for her relatives, sons and servants before her and considered the destiny's will which always prevails. She started reciting the name of the lord. With the yogic practices, she pierced through the *Ṣaṭ-cakra* and established the air in *Brahmāṇḍa*. Thereafter quick as a bubble of water she removed her mind from worldly pleasures and then concentrated her attention on the thousand pettaled lotus in *Brahmarandhra*. She then attracted the attention of her mind to the Brāhmaṇa and devoted her unstable mind to the divine knowledge making it stable.

द्विविधं कर्म संन्यस्य निर्मूलमपुनर्भवम्।
तत्र प्राणांश्च तत्याज न च प्राणाधिकं प्रियम्॥ ५॥

She then discarded three types of deeds in order to destroy completely the deeds as well as rebirth. She even ended her life without ending her relationship with her husband.

स राजा तां मृतां दृष्ट्वा विललाप रुरोद च।
संनाहं संपरित्यज्य कृत्वा वक्ष्यस्युवाच ताम्॥ ६॥

Finding her dead the king started lamenting and crying and throwing away the *kavaca*, he took her into his lap and said.

मनोरमे सुमत्तिष्ठ न यास्यामि रणाजिरम्।
सचेतना मां पश्येति विलपन्तं मुहुर्मुहुः॥७॥

The king said - "O Manoramā, get up I will not go to the battle-field now. You revive your senses and look at me." He thus kept on lamenting again and again.

मनोरमे समुत्तिष्ठ मया सार्द्धं गृहं व्रज।
न करिष्यामि समरं भृगुणा सह भामिनि॥ ८॥

Manoramā, you get up and accompany me. O damsel, I shall not fight against Bhṛgu now.

मनोरमे समुत्तिष्ठ श्रीशैलं व्रज सुन्दरि।
तत्र क्रीडां करिष्यामि त्वया सार्धं यथा पुरा॥ ९॥

O Manoramā, O beautiful one, get up and accompany me to the mountain peak and let me enjoy the love-sport with you there.

मनोरमे समुत्तिष्ठ व्रज गोदावरीं प्रिये।
जलक्रीडां करिष्यामि त्वया सार्धं यथा पुरा॥ १०॥
मनोरमे समुत्तिष्ठ नन्दनं व्रज सुन्दरि।
पुष्पभद्रानदीतीरे विहरिष्यामि निर्जने॥ ११॥

O Manoramā, dear one, you get up, go to Godāvarī and let us have the water-sport there as usual. O Manoramā, O beautiful one, you get up and let us go to Puṣpabhadrā river and visit a secluded place in your company.

मनोरमे समुत्तिष्ठ मलयं व्रज सुन्दरि।
त्वया सार्द्धं रमिष्येऽहं तत्र चन्दनकानने॥ १२॥

O Manoramā, O beautiful one, you get up and let us move to the Malaya mountain; let me enjoy your company in the forest of sandal-wood trees.

शीतेन गन्धयुक्तेन वायुना सुरभीकृते।
भ्रमरध्वनिसंयुक्ते पुंस्कोकिलरुतश्रिते॥ १३॥

The place is filled with fragrance and cool breeze and the place is reverberated with the hissing sound of the black-wasps and the sweet sound of the cuckoo.

चन्दनागुरुकस्तूरीकुकुंमालेपनं कुरु।
चन्दनोक्षितसर्वाङ्गं पश्य मां सस्मिते सति॥ १४॥

Reaching there you adorn my body with sandal-paste, *aguru, kastūrī*, saffron, smilingly and look at the limbs of my body delightfully.

सुधातुल्यं सुमधुरं वचनं रचय प्रिये।
कुटिलभ्रूविकारं च कथं न कुरुषेऽधुमा॥ १५॥

O dear one, you speak out sweet words like nectar, why are you not looking at me with side glances?"

नृपस्य रोदनं श्रुत्वा वाग्बभूवाशरीरिणी।
स्थिरो भव महाराज कुरुषे रोदनं कथम्॥ १६॥

Hearing the cries of the king there was a divine voice from the sky. "O king, be stable. Why are you crying?

त्वं महाज्ञानिनां श्रेष्ठो दत्तात्रेयप्रसादतः।
जलबुद्बुदवत्सर्वं संसारं पश्य शोभनम्॥ १७॥

By the grace of Dattātreya you are the best of intellectuals and treat this universe like a bubble of water.

कमलांशा च सा साध्वी जगाम कमलालयम्।
त्वमेव गच्छ वैकुण्ठं रणं कृत्वा रणाजिरे॥ १८॥

The chaste Kamalā was the *aṁśa* of Lakṣmī who has departed to her abode; you also proceed to the battle-field and achieve Vaikuṇṭha while fighting there."

इत्येवं वचनं श्रुत्वा जहौ शोकं नराधिपः।
ततश्चन्दनकाष्ठेन चितां दिव्यां चकार ह॥ १९॥
संस्काराग्निं कारयित्वा पुत्रद्वारा ददाह ताम्।
नानाविधानि रत्नानि ब्राह्मणेभ्यो ददौ मुदा॥ २०॥

Hearing this the king shed away the grief and arranged for a pyre of sandal-wood and made his son to perform the last rights of his mother and distributed charity to the Brāhmaṇas with delight.

नानाविधानि दानानि वस्त्राणि विविधानि च।
मनोरमायाः पुण्येन ब्राह्मणेभ्यो ददौ मुदा॥ २१॥

For the welfare of the departed soul of Manoramā, the king distributed several types of riches including clothes to the Brāhmaṇas with a delightful mind.

भुज्यतां भुज्यतां शश्वद्दीयतां दीयतामिति।
शब्दो बभूव सर्वत्र कार्तवीर्याश्रमे मुने॥ २२॥
कोषेषु स्वाधिकारेषु स्थितं यद्यद्धनं तदा।
मनोरमायाः पुण्येन ब्राह्मणेभ्यो ददौ मुदा॥ २३॥
राजा जगाम समरं हृदयेन विदूयता।
सार्द्धं सैन्यसमूहैश्च वाद्यभाण्डैरसंख्यकैः॥ २४॥

O sage, at that point of time the words of "consume more" or "bring more" were constantly heard. The king gave away in charity enormous riches whatever was available in his treasury. Thereafter, the king with a heavy heart accompanied by innumerable soldiers and war-bands moved towards the battle-field.

ददर्शामङ्गलं राजा पुरो वर्त्मनि वर्त्मनि।
ययौ तथाऽपि समरं नाऽऽजगाम गृहं पुनः॥ २५॥

While moving on the journey he met with many inauspicious signs but disregarding them he kept on his forward march and never returned home.

मुक्तकेशीं छिन्ननासां रुदतीं च दिगम्बराम्।
कृष्णवस्त्रपरीधानामपपरां विधवामपि॥ २६॥
मुखदुष्टां योनिदुष्टां व्याधियुक्तां च कुट्टिनीम्।
पतिपुत्रविहीनां च डाकिनीं पुंश्चली तथा॥ २७॥
कुम्भकारं तैलकारं व्याधं सर्पोपजीविनम्।
कुचैलमतिरूक्षाङ्गं नग्नं काषायवासिनम्॥ २८॥
वसाविक्रयिणं चैव कन्याविक्रयिणं तथा।
चितादग्धं शवं भस्म निर्वाणाङ्गारमेव च॥ २९॥
सर्पक्षतं नरं सर्पगोधां च शशकं विषम्।
श्राद्धपाकं च पिण्डं च मोटकं च तिलांस्तथा॥ ३०॥
देवलं वृषवाहं शूद्रश्राद्धान्नभोजिनम्।
शूद्रान्नपाचकं शूद्रयाजकं ग्रामयाजकम्॥ ३१॥
कुशपुत्तलिकां चैव शवदाहनकारिणम्।
शून्यकुम्भं भग्नकुम्भं तैलं लवणमस्थि च॥ ३२॥
कार्पासं कच्छपं चूर्णं कुक्कुरं शब्दकारिणम्।
दक्षिणे च सृगालं च कुर्वन्तं भैरवं रवम्॥ ३३॥
कपर्दकं च क्षौरं च छिन्नकेशं नखं मलम्।
कलहं च विलापं च तथा तत्कारिणं जन्म ॥ ३४॥
अमङ्गलं वदन्तं च रुदन्तं शोककारिणम्॥ ३५॥
मिथ्यासाक्ष्यप्रदातारं चौरं च नरघातिनम्।
पुंश्चलीपतिपुत्रौ च पुंश्चल्योदनभोजिनम्॥ ३६॥
देवतागुरुविप्राणां वस्तुवित्तापहारिणम्।
दत्तापहारिणं दस्युं हिंसकं सूचकं खलम्॥ ३७॥
पितृमातृविरक्तं च द्विजाश्वत्थविघातिनम्।
सत्यघ्नं च कृतघ्नं स्थाप्यस्याप्यपहारिणम्॥ ३८॥
विप्रमित्रद्रोहमेवं क्षतं विश्वासघातकम्।
गुरुदेवद्विजानां च निन्दकं स्वाङ्गघातकम्॥ ३९॥
जीवानां घातकं चैव स्वाङ्गहीनं च निर्दयम्।
व्रतोपवासहीनं च दीक्षाहीनं नपुंसकम्॥ ४०॥
गलितव्याधिगात्रं च काणं बधिरमेव च।
पुल्कसं छिन्नलिङ्गं च सुरामत्तं सुरां तथा॥ ४१॥
क्षिप्तं वमन्तं रुधिरं महिषं गर्दभं तथा।
मूत्रं पुरीषं श्लेष्माणं रूक्षिणं नृकपालिनम्॥ ४२॥
चण्डवातं रक्तवृष्टिं वाद्यं वै वृक्षपातनम्।
वृकं च सूकरं गृध्रं श्येनं कंकं च भल्लुकम्॥ ४३॥
पाशं च शुष्ककाष्ठं च वायसं गन्धकं तथा॥ ४४॥
प्रतिग्राहिब्राह्मणं च तन्त्रमन्त्रोपजीविनम्।
वैद्यं च रक्तपुष्पं चाप्यौषधं तुषमेव च॥ ४५॥
कुवार्तां मृतवार्तां च विप्रशापं च दारुणम्।
दुर्गन्धिवातं दुःशब्दं राजाऽपश्यत्सं वर्त्मनि॥ ४६॥

He met with a naked widow with dishevelled hair and a severed nose and crying. Besides the wicked-faced, the degraded and ailing *kuṭṭinī*, a woman without a child, *Ḍakinīs*, an unchaste woman, a potter, an oil-man, a hunter, a snake-charmer, a man with dirty clothes and a bright body which was naked besides the one wearing ascetic garments, a seller of fat, a seller or daughter, a fire in which a body was burning, ashes, coal, a human bitten by snakes, a lizard, a

rabbit, poison, food of *śrāddha, piṇḍa, moṭaka*, sesamum, a temple of Śūdra, a driver of bullocks, a performer of the *śrāddhas* of the Śūdras, a store-keeper of the Śūdras, a performer of the *yajña* of Śūdras, the one who performed *yajñas* from village to village, the one who burnt puppets in the cremation ground, an empty pitcher, a broken pitcher, oil, salt, bones, cotton, a tortoise, powder, barking dogs, a jackal howling on the right, small shells, a barber, nails, refuse, quarrelling people, lamenting people and the one who always spoke evil words, crying men, men in grief, men who always gave false evidence, a thief, a killer of humans, wicked women without husband and sons, the one who lived on the rice of a wicked woman, gods, teachers, the one who stole away the belongings of the Brāhmaṇas, the one who usurped the things given away in charity, decoits, a terrorist, a back biter, a wicked person, the one who neglected his parents, the killers of the Brāhmaṇa and the *pīpala* tree, a person who spoke falsehood, an ungrateful person, a usurper of the trust, the one who betrays Brāhmaṇas and the friends, an injured person, a betrayer of the faith, the one who denounces the teacher, gods and Brāhmaṇas, a destroyer of his own limbs, a killer of the creatures, deformed, cruel, the one deprived of the *vrata* and the *vow*, the one who did not give *dakṣiṇā*, impotent, suffering from leprosy, a one-eyed person, deaf, *cāṇḍāla*, the one whose male organs are cut-off, a drunkard, a seller of wine, the one vomiting blood, a he-buffalo, a donkey, urine, refuse, cough, a person with shaven head, a terrific wind, a rain of blood, a man falling from a tree, a hyena, a pig, a vulture, an eagle, a white-kite, a bear, a bamboo, dry wood, a crow, sulphuric acid, a Brāhmaṇa the giver of charity, the one who lived on *tantric* practices, a physician, red flowers, medicine, straw, bad news, news of death, a terrific curse of Brāhmaṇa, a wind with foul smell, a horrible wound, a wind - these were the evil signs met by with king on the way.

मनश्च कुत्सितं प्राणाः क्षुभिताश्च निरन्तरम्।
वामाङ्गस्पन्दनं देहजाड्य राज्ञो बभूव ह॥४७॥

All these made the mind of the king gloomy and he became upset, his body was fatigued and his left limbs started fluttering.

तथाऽपि राजा निःशंको ददर्श समराङ्गणम्।
सर्वसैन्यसमायुक्तः प्रविवेश रणाजिरम्॥४८॥

Inspite of all this, the king marched on towards the battle-field quite courageously. He entered the battle-field together with all his army.

अवरुह्य रथात्तूर्णं दृष्ट्वा च पुरतो भृगुम्।
ननाम दण्डवद्भूमौ राजेन्द्रैः सह भक्तितः॥४९॥

Finding Paraśurāma there, he descended from his chariot and he bowed in reverence to him together with all his sons.

आशिषं युयुजे रामः स्वर्गं याहीति वाञ्छितम्।
तेषां सह्यं तद्बभूवुर्दुर्लङ्घ्या ब्राह्मणाशिषः॥५०॥

Paraśurāma on his part blessed them saying, "You achieve your desired heaven." Thus the words of a Brāhmaṇa cannot be otherwise.

भृगुं प्रणम्य राजेन्द्रो राजेन्द्रैः सह तत्क्षणात्।
आरुरोह रथं तूर्णं नानायुधसमन्वितम्॥५१॥
नानाप्रकारवाद्यं च दुन्दुभिं मुरजादिकम्।
वादयामास सहसा ब्राह्मणेभ्यो ददौ धनम्॥५२॥

The king assisted by many of the princes bowed in reverence to the king and hurriedly mounted on the chariot and made the war-bands and other musical instruments to be played upon. He gave away charities to the Brāhmaṇas.

उवाच रामो राजेन्द्रं राजेन्द्राणां च संसदि।
हितं सत्यं नीतिसारं वाक्यं वेदविदां वरः॥५३॥

Thereafter, Paraśurāma addressing the king in the assembly of kings spoke the beneficial words which were filled with welfare, were truthful and appropriate.

परशुराम उवाच

श्रृणु राजेन्द्र धर्मिष्ठ चन्द्रवंशसमुद्भव।
विष्णोरंशस्य शिष्यस्त्वं दत्तात्रेयस्य धीमतः॥५४॥
स्वयं विद्वांश्च वेदांश्च श्रुत्वा वेदविदो मुखात्।
कथं दुर्बुद्धिरधुना सज्जनानां विहिंसना॥५५॥

Paraśurāma said - O king, you are quite a religious one; having been born in the solar race, you are *aṁś* of Viṣṇu and are the pupil of great intellectual Dattātreya. You have heard the recitation of the Vedas from the mouth of those who were well-versed in the Vedas but how did you achieve this thought to kill the noble people?

त्वं पूर्वमहनो लोभान्निरीहं ब्राह्मणं कथम्।
ब्राह्मणी शोकसंतप्ता भर्त्रा सार्द्धं गता सती॥५६॥

Why did you kill an ascetic Brāhmaṇa getting overwhelmed grief? As a result of which, the chaste lady went to the abode of her husband.

किं भविष्यति ते भूप परत्रैवानयोर्वधात्।
सर्वं मिथ्यैव संसारं पद्मपत्रे यथा जलम्॥५७॥
सत्कीर्तिश्चाथ दुष्कीर्तिः कथामात्रावशेषिता।
विडम्बना वा किमतो दुषकीर्तेश्च सतामहो॥५८॥

O king, what is the merit you could achieve by killing both of them? The entire universe is like the drops of water falling on a lotus leaf. In this universe a person meets only with grace and disgrace and the tales of his good and bad deeds are left behind. What is the use of earning disgrace by putting the noble people to disgrace?

क्व गता कपिलां त्वं क्व क्व विवादो मुनिः कुतः।
यत्कृतं विदुषा राज्ञा न कृतं हालिकेन तत्॥५९॥

Where has that Kapilā gone? Where is the remorse that developed because of that and where has the ascetic gone? Thus evidentially the deeds performed by a king cannot even be performed by the one who ploughs the field.

त्वामुपोषितमीशं हि दृष्ट्वा तातो हि धार्मिकः।
पारणां कारयामास दत्तं तस्य फलं त्वया॥६०॥

Finding you hungry my religious-minded father served you with food and you gave him the reward.

अधीतं विधिवद्दत्तं ब्राह्मणेभ्यो दिने दिने।
जगत्ते यशसा पूर्णमयशो वार्द्धके कथम्॥६१॥

You have yourself studied the Vedas, served food to the Brāhmaṇa daily, which earned you the glory assured in the Vedas but why did you earn this disgrace in your old age?

दाता बलिष्ठो धर्मिष्ठो यशस्वी पुण्यवान्सुधीः।
कार्तवीर्यार्जुनसमो न भूतो न भविष्यति॥६२॥
पुरातना वदन्तीति वन्दिनो धरणीतले।
यो विख्यातः पुराणेषु तस्य दुष्कीर्तिरीदृशी॥६३॥

Because no one could be as charitable, valorous, religious-minded, glorious, meritorious and intelligent as a king like Kārtavīrya in the past nor shall be in the future. These are the songs which the bards recite on the earth, the one who is well known is the Purāṇas, how could he meet with such a disgrace.

दुर्वाक्यं दुःसहं राजंस्तीक्ष्णास्त्रादपि जीविनाम्।
संकटेऽपि सतां वक्त्राद्दुरुक्तिर्न विनिर्गता॥६४॥

O king, the harsh words of a person are worse than the sharp-edged weapons but inspite of any danger the noble people never utter harsh words.

न ददामि दुरुक्तिं ते प्रकृतं कथयाम्यहम्।
उत्तरं देहि राजेन्द्र मह्यं राजेन्द्रसंसदि॥६५॥

I don't want to use harsh words against you, but I am only speaking with reference to the context. Therefore, O king, you give me the answer in your court.

सूर्यचन्द्रमनूनां च वंशजाः सन्ति संसदि।
सत्यं वद सभायां च शृण्वन्तु पितरः सुराः॥६६॥
शृण्वन्तु सर्वे राजेन्द्राः सदसद्वक्तुमीश्वराः।
पश्यन्तो हि समं सन्तः पाक्षिकं न वदन्ति च॥६७॥

Because the descendants of the solar, lunar and Manu's races are present here. you speak out the truth in this assembly to enable your manes and the gods to listen to the truth besides other kings; the noble people always look at all the people similarly."

इत्युक्त्वा रैणुकेयश्च विरराम रणस्थले।
राजा बृहस्पतिसमः प्रवक्तुमुपचक्रमे॥६८॥

Thus speaking Paraśurāma kept quiet in the battle-field. Thereafter the king started speaking like Bṛhaspati in the battle-field.

कार्तवीर्यार्जुन उवाच

शृणु राम हरेरंशो हरिभक्तो जितेन्द्रियः।

श्रुतो धर्मो मुखाद्येषां त्वं च तेषां गुरोर्गुरुः॥६९॥

Kārtavīrya said - O Paraśurāma you are the *aṁśa* of the lord besides being devoted to him and are the one who had controlled all his senses and the persons from whose mouth I have learnt about *dharmas*; you happen to be the teacher of the same teacher.

कर्मणा ब्राह्मणो जातः करोति ब्रह्मभावनाम्।

स्वधर्मनिरतः शुद्धस्तस्माद्ब्राह्मण उच्यते॥७०॥

The one who is born of the Brāhmaṇa, his mind is influenced by Brahman and he always gets devoted to the *dharma*. That is why he is called a Brāhmaṇa.

अन्तर्बहिश्च मननात्कुरुते कर्मनित्यशः।

मौनी शश्वद्वदेत्काले या यो वै स मुनिरुच्यते॥७१॥

The one who acts moving around and keeping mum and speaks only when it is necessary, he is called the *muni*.

स्वर्णे लोष्टे गृहेऽरण्ये पंके सुस्निग्धचन्दने।

समताभावना यस्य स योगी परिकीर्तितः॥७२॥

सर्वजीवेषु यो विष्णुं भावयेत्समताधिया।

हरौ करोति भक्तिं च हरिभक्तः स च स्मृतः॥७३॥

The one who has an equal feeling for gold, dust, house, forest, mud and sandal-paste, is called a yogī, the one who visualises Viṣṇu, equally in all the creatures and is always devoted to the lord, he is called a devotee.

तपो धनं ब्राह्मणानां तपः कल्पतरुर्यथा।

तपस्या कामधेनुश्च सततं तपसि स्पृहा॥७४।

ऐश्वर्यं क्षत्रियाणां च वाणिज्ये च तथा विशाम्।

शूद्राणां विप्रसेवैव स्पृहा वेदेष्वनिन्दिता॥७५॥

The Brāhmaṇas have only the *tapas* as their riches which serve them like *kalpavṛkṣa* and their *tapas* is like *Kāmadhenu*; therefore they always remain engaged in the *tapas*; the Brāhmaṇas are highly esteemed. The riches are the belongings of Kṣatriyas and the Vaiśyas always remain engaged in business while the Śūdras serve the Brāhmaṇa as well as the other people.

क्षत्रियाणां च तपसि स्पृहाऽतीवाप्रशंसिता।

ब्राह्मणानां विवादे च स्पृहाऽतीव विनिन्दिता॥७६॥

The Kṣatriyas are not so much devoted to performing *tapas* and if a Brāhmaṇa enters into any controversy he becomes deplorable.

रागी राजसिकं कार्यं कुरुते कर्मरागतः।

रागान्धो यो राजसिकस्तेन राजा प्रकीर्तितः॥७७॥

रागतः कामधेनुश्च मया वै याचिता मुने।

को दोष एक मे जातः क्षत्रियस्यानुरागिणः॥७८॥

The greedy person getting overcome by grief performs accordingly and involves himself in *Rajoguṇa*. He is, therefore, called a king. O sage, infatuated with greed I demanded *Kāmadhenu*, therefore what is the wrong if a Kṣatriya like me becomes greedy.

कुतः कस्य मुनेरस्ति कामधेनुस्त्वया विना।

स्पृहा रणे वा भोगे वा युष्माकं च व्यतिक्रमः॥७९॥

Except you, who else is the sage possessing *Kāmadhenu*, you have the opposite feeling about the battle-field and worldly pleasures?

त्रिंशदक्षौहिणीं सेनां राजेन्द्राणां त्रिकोटिकाम्।

निहत्याऽऽयान्तमेकं मां न हन्तुं सहनं मुने॥८०॥

O sage, how can one tolerate a person who kills three *akṣauhiṇī* army and three crores of kings.

आत्मानं हन्तुमायान्तमपि वेदाङ्गपारगम्।

न दोषो हनने तस्य न तेन ब्रह्महाऽभवम्॥८१॥

Even if a person well-versed in the Vedas comes to kill me, there is no harm in destroying him. Therefore I do not happen to be the killer of a Brāhmaṇa.

प्रायश्चित्तं हिंसकानां न वेदेषु निरूपितम्।

वधः समुचितस्तेषामित्याह कमलोद्भवः॥८२॥

पित्रा ते निहता भूपा महाबलपराक्रमाः।

इदानीं राजपुत्राश्च शिशवोऽत्र समागताः॥८३॥

त्रिःसप्तकृत्वो निर्भूपां कृत्स्नां कर्तुं महीमिति।

त्वया कृता प्रतिज्ञा या तस्यास्त्वं पालनं कुरु॥८४॥

Because the Vedas do not prescribe for any repentance for the killing of the one who comes

to kill you. It would be proper for anyone to kill such a person. This has been ordained by Brahmā. Your father has killed many of the valorous kings possessing great prowess. The princes, who have come to face you are only the sons of those kings.

Therefore, you fulfil your vow for ridding the earth of Kṣatriyas twenty one times.

क्षत्रियाणां रणो धर्मो रणे मृत्युर्न गर्हितः।
रणे स्पृहा ब्राह्मणानां लोके वेदे विडम्बना॥८५॥

Kṣatriyas, *dharmas* is to fight; therefore their death in the battle-field is not denounced. It is also a fallacy for the Brāhmaṇas to think of fighting which is neither accepted in the Vedas nor by the people.

तपोधनानां विप्राणां वाग्बलानां युगे युगे।
शान्तिःस्वस्त्ययनं कर्म विप्रधर्मो न संगरः॥८६॥

Therefore such of the ascetic Brāhmaṇas who are well-versed in the speech and the Vedas, have always to remain peaceful in all the *yugas*. They are devoted to the performing of the *dharma* of the Brāhmaṇa and do not take to fighting.

क्षत्रियाणां बलं युद्धं व्यापरश्च बलं विशाम्।
भिक्षाबलं भिक्षुकाणां शूद्राणां विप्रसेवनम्॥८७॥
हरौ भक्तिर्हरेर्दास्यं वैष्णवानां बलं हरिः।
हिंसा बलं खलानां च तपस्या च तपस्विनाम्॥८८॥
बलं वेषश्च वेश्यानां योषितां यौवनं बलम्।
बलं प्रतापो भूपानां बालानां रोदनं बलम्॥८९॥
सतां सत्यं बलं मिथ्या बलमेवासतां सदा।
अनुगानामनुगमः स्वल्पस्वानां च संचयः॥९०॥
विद्या बलं पण्डितानां धैर्यं साहसिनां बलम्।
शश्वत्कुकर्मशीलानां गाम्भीर्यं साहसं बलम्॥९१॥
धनं बलं च धनिनां शुचीनां च विशेषतः।
बलं विवेकः शान्तानां गुणिनां बलमेकता॥९२॥
गुणो बलं च गुणिनां चौराणां चौर्यमेव च।
प्रियवाक्यं च कापट्यमधर्मः पुंश्चलीबलम्॥९३॥
हिंसा च हिंस्रजन्तूनां सतीनां पतिसेवनम्।
वरशापौ सुराणां च शिष्याणां गुरुसेवनम्॥९४॥
बलं धर्मो गृहस्थानां भृत्यानां राजसेवनम्।
बलं स्तवः स्तावकानां ब्रह्म च ब्रह्मचारिणाम्॥९५॥
यतीनां च सदाचारो न्यासः संन्यासिनां बलम्।
पापं बलं पातकिनामशक्तानां हरिर्बलम्॥९६॥

The valour of the Kṣatriyas is in fighting, business is the strength of the Vaiśyas, the ascetic's strength is taking to the alms. The strength of the Śūdras lies less in the serving of the Brāhmaṇas and the devotees of the lord getting engaged in the adoration of Hari. The Vaiṣṇavas remain devoted to lord Viṣṇu and that is their strength. The wicked people remain engaged in terrific deeds, which happen to be their strength, the performing of *tapas* happens to be the strength of the ascetics; the wicked women have the strength as their self decoration. The ladies have the strength of youthfulness; the strength of the kings is their glory, the strength of the children is their cries, the strength of the noble people is truthfulness; the strength of the wicked people is falsehood, following in others' footsteps is the strength of the follower; the collecting of money is the strength of the poor; the learned people have the strength of courageous people; the riches happen to be the strength of the rich people as well as those who lead a purified life. Intelligence happens to be the strength of peaceful persons. The virtuous people have the strength of unity. Virtue is considered to be the strength of virtuous people. Theft is the strength of the thieves, deceitfulness happens to be the strength of the wicked people; boons happen to be the strength of the gods, besides the pronouncing of curses. Pupils have the strength in serving the teacher; house-holders have the strength of performing *dharma*, a servant's strength lies in serving the king; prayer happens to be the strength of those offering prayers, Brāhmaṇa happens to be the strength of the Brahmacārīs; the *yatis* have the strength of performing noble deeds, recluses have the strength of disowning everything, sinners have the strength of performing sins and people having no strength have the strength of belief in the lord.

पुण्यं बलं पुण्यवतां प्रजानां नृपतिर्बलम्।
फलं बलं च वृक्षाणां जलजानां जलं बलम्॥९७॥
जलं बलं च सस्यानां मत्स्यानां च जलं बलम्।
शान्तिर्बलं च भूपानां विप्राणां च विशेषतः॥९८॥

Noble people have the strength of merits; the strength of the people happens to be the king, the strength of the tree lies in its fruits, the aquatic creatures have their strength in water, the cereals have their strength in water, the fish have the strength in water. Peace happens to be the strength of the king as well as the Brāhmaṇa.

विप्रः शान्तो रणोद्योगी नैव दृष्टो न च श्रुतः।
स्थिते नारायणे देवे बभूवाद्य विपर्ययः॥९९॥

We have never come across a Brāhmaṇa who is desirous of all. All this happened when lord Nārāyaṇa was present.

इत्येवमुक्त्वा राजेन्द्रो विरराम रणाजिरे।
तस्य तद्वचनं श्रुत्वा सद्यस्तूष्णीं बभूव ह॥१००॥
रामस्य भ्रातरः सर्वे तीक्ष्णशस्त्रासिपाणयः।
आरेभिरे रणं कर्तुं महावीरास्तदाज्ञया॥१०१॥

Thus speaking in the battle-field, the king kept quiet and all other kings also kept quiet on hearing his words. Thereafter the valorous brothers of Paraśurāma started fighting holding in their hands sharp-edged weapons.

रणोन्मुखांश्च तान्दृष्ट्वा मत्स्यराजो महाबलः।
समारेभे रणं कर्तुं मङ्गलो मङ्गलालयः॥१०२॥
शरजालेन राजेन्द्रो वारयामास तानपि।
चिच्छिदुः शरजालं च जमदग्निसुतास्तदा॥१०३॥

The great and valorous king of the Matsya-country who happened to be the most prosperous of all the properties, got ready for a fight in the battle-field. The king stopped the flow of arrows from the opponents with the shooting of his own arrow. The sons of Jamadagni then cut-off the arrows of the king.

राजा चिक्षेप दिव्यास्त्रं शतसूर्यप्रभं मुने।
माहेश्वरेण मुनयश्चिच्छिदुश्चैव लीलया॥१०४॥

O sage, the king used a divine weapon which was shining like a hundred suns which was neutralised by the sages with the use of Māheśvara-weapon playfully.

दिव्यास्त्रेणैव मुनयश्चिच्छिदुः सशरं धनुः।
रथं च सारथिं चैव राज्ञः संनाहमेव च॥१०५॥
न्यस्तशस्त्रं नृपं दृष्ट्वा मुनयो हर्षविह्वलाः।
दधार शूलिनः शूलं मत्स्यराजजिघांसया॥१०६॥

Thereafter the sages, with the use of the divine weapons, cut-off the bow, the chariot, the charioteer and *kavaca* into pieces. Finding the king with weapons, the ascetics were delighted and they tried to use the weapons of Śiva to kill the king of Matsya.

शूलनिःक्षेपसमये वाग्बभूवाशरीरिणी।
शूलं त्यजत विप्रेन्द्राः शिवस्याव्यर्थमेव च॥१०७॥
शिवस्य कवचं दिव्यं दत्तं दुर्वाससा पुरा।
मत्स्यराजगलेऽस्त्येतत्सर्वावयवरक्षणम्॥१०८॥
प्राणानां च प्रदातारं कवचं याचतं नृपम्।
तदा निक्षिप्तशूलं च जघानं नृपतीश्वरम्॥१०९॥
तच्छूलं तं नृपं प्राप्य शतखण्डं गतं मुने।
श्रुत्वैवाकाशवाणीं च शृङ्गी संन्यासवेषकृत्॥११०॥
ययाचे कवचं भूपं जमदग्निसुतो महान्।
राजा ददौ च कवचं ब्रह्माण्डविजयं परम्॥१११॥

At the time when they were about to shoot the trident of Śiva there was a divine voice from the sky, "O best of the Brāhmaṇas this trident of Śiva never goes waste; therefore it should not be used now. The king was bestowed with a divine *kavaca* by the sage Durvāsā in earlier times which is worn by him round his neck and protects all his limbs. First of all you ask for the *kavaca* from the king, only then should the trident be used. O sage, those people had already used the trident. Therefore, reaching before the king the trident was reduced to a hundred of pieces. On hearing the words of the divine voice, Śṛṅgī an ascetic who happened to be the son of Jamadagni took to the form of an ascetic and went to the king begging for the *kavaca*. The king gladly gave away the *kavaca* to the Brāhmaṇa.

गृहीत्वा कवचं तच्च शूलेनैव जघान ह।
पपात मत्स्यराजश्च शतचन्द्रसमाननः॥

महाबलिष्ठो गुणावांश्चन्द्रवंशसमुद्भवः॥ ११२॥

Thereafter getting the *kavaca* he again shot the trident. The king was hurt with the same and he fell down to the ground. He possessed the glory of a hundred moons, besides great prowess. He was virtuous and was born in the solar race.

नारद उवाच

शिवस्य कवचं ब्रूहि मत्स्यराजेन यद्धृतम्।
नारायण महाभाग श्रोतुं कौतूहलं मम॥ ११३॥

Nārada said - O Nārāyaṇa, you kindly tell me the details about the *kavaca* of Śiva which was worn by the king of Matsya. I am quite anxious about it.

नारायण उवाच

कवचं शृणु विप्रेन्द्र शंकरस्य महात्मनः।
ब्रह्माण्डविजयं नाम सर्वावयवरक्षणम्॥ ११४॥
पुरा दुर्वाससा दत्तं मत्स्यराजाय धीमते।
दत्त्वा षडक्षरं मन्त्रं सर्वपापप्रणाशनम्॥ ११५॥

Nārāyaṇa said - O Brāhmaṇa, the *kavaca* of Śiva is known as *Brahmāṇḍavijaya* and always protects the limbs of the body. I am going to tell you about the same; you please listen to it. In the earlier times Durvāsā had imparted the knowledge of the same to Matsyarāja with the *mantra* of six letters which removes all sins.

स्थिते च कवचे देहे नास्ति मृत्युश्च जीविनाम्।
अस्त्रे शस्त्रे जले वह्नौ विद्धिश्चेन्नास्ति संशयः॥ ११६॥

When the *kavaca* is worn on the body, the death never approaches him, the weapons, water and fire cannot affect him adversely.

यद्धृत्वा पठनाद्बाणः शिवत्वं प्राप लीलया।
बभूव शिवतुल्यश्च यद्धृत्वा नन्दिकेश्वरः॥ ११७॥
वीरश्रेष्ठो वीरभद्रो साम्बोऽभूद्धारणाद्यतः।
त्रैलोक्यविजयी राजा हिरण्यकशिपुः स्वयम्॥ ११८॥

By wearing it and reciting it Bāṇāsura gained the knowledge of *Śivatva* and Nandīkeśvara became like Śiva himself. Sāmba became the best of the warriors and by wearing which Hiraṇyakaśipu became the lord of the three worlds.

हिरण्याक्षश्च विजयी चाभवद्धारणाद्धि सः।
यद्धृत्वा पठनात्सिद्धो दुर्वासा विश्वपूजितः॥ ११९॥

By holding which Hiraṇyākṣa was victorious and by reciting which Durvāsā and achieved success and was adored by the universe.

जैगीषव्यो महायोगी पठनाद्धारणाद्यतः।
यद्धृत्वा वामदेवश्च देवलः पवनः स्वयम्।
अगस्त्यश्च पुलस्त्यश्चाप्यभवद्विश्वपूजितः॥ १२०॥
ॐ नमः शिवायेति च मस्तकं मे सदाऽवतु।
ॐ नमः शिवायेति च स्वाहा भालं सदाऽवतु॥ १२१॥

While reciting and holding which Jaigīṣavya became a great ascetic besides Vāmadeva, Devala, the wind-god himself. Agastya and Pulastya became adorable through out the universe. 'ओ नमः शिवाय' should protect my head.

ॐ ह्रीं श्रीं क्लीं शिवायेति स्वाहा नेत्रे सदाऽवतु।
ॐ ह्रीं क्लीं हूं शिवायेति नमो मे पातु नासिकाम्॥ १२२॥

ओं ह्रीं श्रीं क्लीं शिवाय स्वाहा should protect both my eyes, ओं ह्रीं क्लीं हूँ शिवाय नमः should protect my nose.

ॐ नमः शिवाय शान्ताय स्वाहा कण्ठं सदाऽवतु।
ॐ ह्रीं श्रीं हूं संहारकर्त्रे स्वाहा कर्णौ सदाऽवतु॥ १२३॥

ओं नमः शिवाय शान्ताय स्वाहा should protect my throat. ओं ह्रीं श्रीं हूँ संहार कर्त्रे स्वाहा should protect both my ears.

ॐ ह्रीं श्रीं पञ्चवक्त्राय स्वाहा दन्तं सदाऽवतु।
ॐ ह्रीं महेशाय स्वाहा चाधरं पातु मे सदा॥ १२४॥

ओं ह्रीं श्रीं पञ्चवक्त्राय स्वाहा should protect my teeth. ओं ह्रीं महेशाय स्वाहा should protect my lips.

ॐ ह्रीं श्रीं क्लीं त्रिनेत्राय स्वाहा केशान्सदाऽवतु।
ॐ ह्रीं ऐं महादेवाय स्वाहा वक्षः सदाऽवतु॥ १२५॥

ओं ह्रीं श्रीं क्लीं त्रिनेत्राय स्वाहा should protect my hair. ओं ह्रीं ऐं महादेवाय स्वाहा should protect my chest.

ॐ ह्रीं श्रीं क्लीं मे रुद्राय स्वाहा नाभिं सदाऽवतु।
ॐ ह्रीं मैं श्रीमीश्वराय स्वाहा पृष्ठं सदाऽवतु॥ १२६॥

ओं ह्रीं श्रीं क्लीं रुद्राय स्वाहा should protect my navel.

ॐ ह्रीं क्लीं मृत्युंजयाय स्वाहा भ्रुवौ सदाऽवतु।
ॐ ह्रीं श्रींक्लीमीशानाय स्वाहा पार्श्वं सदाऽवतु॥ १२७॥

ओं ह्रीं क्रीं मृत्युञ्जयाय स्वाहा should protect my eye-brows. ओं ह्रीं श्रीं ह्रीं ईश्वराय स्वाहा should protect my back.

ॐ ह्रीमीश्वराय स्वाहा चोदरं पातु मे सदा।
ॐ श्रीं ह्रीं मृत्युंजयाय स्वाहा बाहू सदाऽवतु॥ १२८॥

ओं ह्रीं ईश्वराय स्वाहा should protect my belly. ओं श्रीं क्रीं मृत्युञ्जयाय स्वाहा should protect my arms.

ॐ ह्रीं श्रीं क्लीमीश्वराय स्वाहा पातु करौ मम।
ॐ महेश्वराय रुद्राय नितम्बं पातु मे सदा॥ १२९॥

ओं ह्रीं श्रीं क्रीं ईश्वराय स्वाहा should protect my hands. ओं महेश्वराय रुद्राय स्वाहा should protect my buttocks.

ॐ ह्रीं श्रीं भूतनाथाय स्वाहा पादौ सदाऽवतु।
सर्वेश्वराय सर्वाय स्वाहा पादौ सदाऽवतु॥ १३०॥

ओं ह्रीं श्रीं भूतनाथाय स्वाहा should protect both my feet. ओं सर्वेश्वराय सर्वाय स्वाहा should protect my feet.

प्राच्यां मां पातु भूतेश आग्नेय्यां पातु शंकरः।
दक्षिणे पातु मां रुद्रो नैर्ऋत्या स्थाणुरेव च॥ १३१॥

Bhūteśa should protect from the eastern side, Śaṅkara should protect the south-east direction, Rudra should protect the southern direction, Sthāṇu should protect the south-west direction.

पश्चिमे खण्डपरशुर्वायव्यां चन्द्रशेखरः।
उत्तरे गिरिशः पातु चैशान्यामीश्वरः स्वयम्॥ १३२॥

The west end direction should be protected by Khaṇḍaparaśu, the south-west direction should be protected by Candraśekhara, the northern direction should be protected by Girīśa, the north-east direction should protected by Īśvara.

ऊर्ध्वे मृडः सदा पातु चाधो मृत्युंजयः स्वयम्।
जलं स्थले चान्तरिक्षे स्वप्ने जागरणे सदा॥ १३३॥
पिनाकी पातु मां प्रीत्या भक्तं वै भक्तवत्सलः।
इति ते कथितं वत्स कवचं परमाद्भुतम्॥ १३४॥

Mṛḍa should protect the upper regions and Mṛtyuñjaya should protect the lower regions besides the water, the land, space, while sleeping or awake. A devotee like me should be protected by the Pināka-holder. O son, thus have I explained to you the astonishing type of *kavaca*.

दशलक्षजपेनैव सिद्धिर्भवति निश्चितम्।
यदि स्यात्सिद्धकवचो रुद्रतुल्यो भवेद्ध्रुवम्॥ १३५॥

The one who recites it ten lakhs of times, surely meets with its success. The one who meets with the success of this *kavaca*, becomes like Rudra himself.

तव स्नेहान्मयाऽऽख्यातं प्रवक्तव्यं न कस्यचित्।
कवचं काण्वशाखोक्तमतिगोप्यं सुदुर्लभम्॥ १३६॥

Because of my affection for you, I have explained this *kavaca* to you. It should not be revealed by you to anyone. This has been explained in the Kāṇvaśākhā and is quite secret and inaccessible.

अश्वमेधसहस्राणि राजसूयशतानि च।
सर्वाणि कवचस्यास्य कलां नार्हन्ति षोडशीम्॥ १३७॥

The merit of performing a thousand *Aśvamedha* sacrifices or a hundred *Rājasūya* sacrifices and all the *yajñas* cannot compare even to the one sixteenth of the ray of the merit of this *kavaca*.

कवचस्य प्रसादेन जीवन्मुक्तो भवेन्नरः।
सर्वज्ञः सर्वसिद्धेशो मनोयायी भवेद्ध्रुवम्॥ १३८॥

By the grace of this *kavaca*, the humans are freed from the circle of birth and death, become all knowledgeable and lords of all the success and fortune and attaining the spread of the mind.

इदं कवचमज्ञात्वा भजेद्यः शंकरप्रभुम्।
शतलक्षं प्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥ १३९॥

The one who practises this *kavaca* without proper knowledge cannot meet with success even after reciting it ten lakhs of times.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० शंकरकवचकथन नाम पञ्चत्रिंशोऽध्यायः॥ ३५॥

अथ षट्त्रिंशोऽध्यायः

Chapter 36

Description of the battle between Kārtavīrya and Bhṛgu

नारायण उवाच

मत्स्यराजे निपतिते राजा युद्धविशारदः।
राजेन्द्रान्प्रेषयामास युद्धशास्त्रविशारदान्।।१।।

बृहद्बलं सोमदत्तं विदर्भं मिथिलेश्वरम्।
निषधाधिपतिं चैव मगधाधिपतिं तथा॥ २॥
आययु: समरे योद्धुं जामदग्न्यं महारथा:।
त्रितयाक्षौहिणीभिश्च सेनाभि: सह नारद॥ ३॥

Nārāyaṇa said - O Nārada, after the killing of Matsyarāja, the king who was well-versed in the art of welfare and also the scripture on the subject deputed Bṛhadvala, Somadatta, Vidharbha, Mithileśvara, Niṣidheśvara and Magadheśvara, who were the great warriors. All these kings came forward to fight against Paraśurāma the son of Jamadagni.

रामस्य भ्रातर: सर्वे वीरास्तीक्ष्णास्त्रपाणय:।
वारयामासुरस्त्रैश्च तानेव रणमूर्द्धनि॥ ४॥
ते वीरा: शरजालेन दिव्यास्त्रेण प्रयत्नत:।
वारयामासुरेकैकं भ्रातृवर्गान्भृगोस्तथा॥ ५॥

Paraśurāma and all his brothers blocked their forward movement with the shooting of several arrows and weapons. The warriors too shot numerous arrows besides divine weapons. They also stopped the forward movement of the brother of Paraśurāma.

आययौ समरे शीघ्रं दृष्ट्वा तांश्च पराजितान्।
पिनाकहस्त: स भृगुर्ज्वलदग्निशोखोपम:॥ ६॥

Finding his brothers defeated Bhṛgu held the Pināka-bow which was emitting burning flames like fire and came forward in the battle-field.

चिक्षेप नागपाशं च जामदग्न्यो महाबल:।
चिच्छेद तं गारुडेन सोमदत्तो महाबल:॥ ७॥
भृगु: शंकरशूलेन सोमदत्तं जघान ह।
बृहद्बलं च गदया विदर्भं मुष्टिभिस्तथा॥ ८॥
मैथिलं मुद्गरेणैव शक्त्या वै नैषधं तथा।
मागधं चरणोद्घातैरस्त्रजालेन सैनिकान्॥ ९॥

Thereafter the valorous Paraśurāma used *Nāgapāśa* and the immensely valorous Somadatta neutralised it with the use of *Garuḍāstra*. Thereafter Bhṛgu using the trident of Śiva killed Bṛhadvala with a blow of the club, Vidharbha with fists, Mithilā, with *Mudgara* (huge club), Naiṣadha, with the use of *śakti*, Magadheśvara with kicks and all the army was destroyed with the use of weapons.

निहत्य निखिलान्भूपान्संहाराग्निसमो रणे।
दुद्राव कार्त्तवीर्यं च जामदग्न्यो महाबल:॥ १०॥

Paraśurāma the great warrior like the fire of dissolution moved forward and killing all the kings rushed towards Kārtavīrya.

दृष्ट्वा तं योद्धुमायान्तं राजानश्च महारथा:।
आययु: समरं कर्तुं कार्त्तवीर्यं निवार्य च॥ ११॥

The great kings finding Bhṛgu approaching them for a fight removing Kārtavīrya aside started this battle themselves.

कान्यकुब्जाश्च शतश: सौराष्ट्रा: शतशस्तथा।
राष्ट्रीया: शतशश्चैव वीरेन्द्रा: शतशस्तथा॥ १२॥
सौम्या वाङ्गाश्च शतशो महाराष्ट्रास्तथा दश।
तथा गुर्जरजातीया: कलिङ्गा: शतशस्तथा॥ १३॥

Out of them, a hundred belong to Kānyakubja, a hundred to Saurāṣṭra, a hundred to Rāṣṭrīya, a hundred valorous kings, a hundred noble kings, a hundred from king of Bengal, a thousand from Mahārāṣṭra, a hundred from Gujarata and others happened to be the kings of Kaliṅga.

कृत्वा ते शरजालं च भृगुंचिच्छिदुरेव तत्क्षणम्।
तं छित्वाऽभ्युत्थितो रामो नीहारमिव भास्कर:॥ १४॥

All of them created a net with shooting the arrow and covered Paraśurāma with it. Paraśurāma on his part cut-off all the arrows and emerged as if the sun emerges from a fog.

त्रिरात्रं युयुधे रामस्तै: सार्द्धं समराजिरे।
द्वादशाक्षौहिणीं सेनां तथा चिच्छेद पर्शुना॥ १५॥
रम्भास्तम्भसमूहं च यथा खड्गेन लीलया।
छित्त्वा सेनां भूपवर्गं जघान शिवशूलत:॥ १६॥

For three nights Paraśurāma continued the battle with those kings and he emerged victorious like the sun who emerges out of the sky. He cut off all the soldiers like the cutting of the trunk of a banana tree and after doing so, he killed all the kings with the use of the trident of Śiva.

सर्वस्तान्निहतान्दृष्ट्वा सूर्यवंशसमुद्भवः।
आजगाम सुचन्द्रश्च लक्षराजेन्द्रसंयुतः॥ १७॥

Finding them killed Sucandra who was born in the solar race came forward with a lakh of kings for a fight.

द्वादशाक्षौहिणीभिश्च सेनाभिः सह संयुगे।
कोपेनयुयुधे रामं सिंहं सिंहो यथा रणे॥ १८॥

The king was accompanied by twelve *akṣ auhiṇīs* of army. Paraśurāma fought there with great anger like a lion attacking other lions.

भृगुः शंकरशूलेन नृपलक्षं निहत्य च।
द्वादशाक्षौहिणीं सेनामहन्वै पर्शुना बली॥ १९॥

The valorous Bhṛgu then using the trident of Śiva killed the lakh of kings along with the twelve *akṣauhiṇīs* of army.

निहत्य सर्वाः सेनाश्च सुचन्द्रं युयुधे बली।
नागास्त्रं प्रेरयामास निहतं तं भृगुः स्वयम्॥ २०॥
नागपाशं च चिच्छिदे गारुडेन नृपेश्वरः।
जहास च भृगुं राजा समरे च पुनः पुनः॥ २१॥

After killing the army Paraśurāma started fighting with Sucandra. The valorous Bhṛgu shot the *Nāgāstra* at king Sucandra which was neutralised by the king with the use of *Garuḍāstra*. He then started attacking the son of Bhṛgu again and again.

भृगुर्नारायणास्त्रं च चिक्षेप रणमूर्धनि।
अस्तं ययौ तं निहन्तुं शतसूर्यसमप्रभम्।२२॥

Finding Sucandra behaving thus, Bhṛgu shot *Nārāyaṇāstra* having the lustre of hundreds of suns.

दृष्ट्वाऽस्त्रं नृपशार्दूलश्चावरुह्य रथात्क्षणात्।
न्यस्तशस्त्रः प्राणमच्च स्तुत्वा नारायणं शिवम्॥ २३॥

The lion among the kings, finding *Nārāyaṇāstra* approaching him, got down from his chariot and stood on the crown. He threw away all his weapons and bowed before it reciting the *mantras* of Śiva and Viṣṇu.

तमेव प्रणतं त्यक्त्वा ययौ नारायणान्तिकम्।
अस्त्रराजो भगवतो रामः संप्राप विस्मयम्॥ २४॥

Finding him going down, the *Nārāyaṇāstra* left the king and went back to Nārāyaṇa. This completely surprised Paraśurāma.

भृगुः शक्तिं च मुसलं तोकरं पट्टिशं तथा।
गदां पर्शुं च कोपेन चिक्षिपे तज्जिघांसया॥ २५॥
जग्राह काली तान्सर्वान्सुचन्द्रस्यन्दनस्थिता।
चिक्षेप शिवशूलं स नृपमाल्यं बभूव सः॥ २६॥

Thereafter Bhṛgu got enraged and shot for the killing of the king, *śakti, mūsala, tomara, paṭṭiśa*, club and battle-axe but Kālī who was lodged on the chariot of Sucandra, caught hold of all the weapons in her hand. Thereafter, Paraśurāma made use of the trident of Śiva, which reached the king and adorned his neck like a garland.

ददर्श पुरतो रामो भद्रकालीं जगत्प्रसूम्।
वहन्तीं मुण्डमालां च विकटास्यां भयंकरीम्॥ २७॥।

Thereafter, Paraśurāma spotted Kālī there, who was wearing the garland of skulls, having a terrific face and horrible appearance.

विहाय शस्त्रमस्त्रं च पिनाकं च भृगुस्तदा।
तुष्टाव तां महामायां भक्तिनम्रात्मकंधरः॥ २८॥

Bhṛgu on his part throwing away all the weapons including *Pināka*-bow stood in reverence to the goddess and started eulogising the goddess Mahāmāyā.

परशुराम उवाच

नमः शंकरकान्तायै सारायै ते नमो नमः।
नमो दुर्गतिनाशिन्यै मायायै ते नमो नमः॥ २९॥

Paraśurāma said - I bow in reverence to the wife of Śiva who is the essence of all; I bow in reverence to her again and again. She is the one who destroys misfortune and is known as Mahāmāyā, I bow in reverence to her.

नमो नमो जगद्धात्र्यै जगत्कर्त्र्यै नमो नमः।
नमोऽस्तु ते जगन्मात्रे कारणायै नमो नमः॥ ३०॥

She is the one who sustains the universe; I offer my salutation to her again and again. She is the creator of the universe. I bow in reverence to the mother of the universe and also the one who is the cause of the same, I bow in reverence to her.

प्रसीद जगतां मात: सृष्टिसंहारकारिणि।

त्वत्पादौ शरणं यामि प्रतिज्ञां सार्थिकां कुरु॥३१॥

O goddess, you are the destroyer of the universe and also its mother. Be pleased with me as I have come to take refuge under your feet; let me fulfil my vow.

त्वयि मे विमुखायाञ्च को मां रक्षितुमीश्वर:।

त्वं प्रसन्ना भव शुभे मां भक्ते भक्तवत्सले॥३२॥

In case you turn your face against me, no one on earth can save me. Therefore, O pleasant one, the bestower of grace on devotees, you be pleased with me.

युष्माभि: शिवलोके च मह्यं दत्तो वर: पुरा।

तं वरं सफलं कर्तुं त्वमर्हसि वरानने॥३३॥

O beautiful faced goddess, in earlier times, you had bestowed me with a boon in the presence of Śiva; you kindly make it a success.

रैणुकेयस्तवं श्रुत्वा प्रसन्नाऽभवदम्बिका।

मा भैरित्येवमुक्त्वा तु तत्रैवान्तरधीयत॥३४॥

एतद्भृगुकृतं स्तोत्रं भक्तियुक्तश्च य: पठेत्।

महाभयात्समुत्तीर्ण: स भवेदेव लीलया॥३५॥

Thereafter hearing the prayer of Paraśurāma, the son of Reṇukā, the goddess Ambikā was pleased. There was a divine voice from the sky which declared that the king should not be afraid of anyone. The goddess at the same time disappeared from the scene. Whosoever recites this stotra composed by Bhṛgu, will cross over all the dangers playfully.

स पूजितश्च त्रैलोक्ये तत्रैव विजयी भवेत्।

ज्ञातिश्रेष्ठो भवेच्चैव वैरिपक्षविमर्दक:॥३६॥

He will be adored in all the three *lokas* and shall become the best. He will be adored in all the three *lokas* and will be victorious. He would become the best of the intellectuals and shall destroy all his enemies.

एतस्मिन्नतरे ब्रह्मा भृगु धर्मभृतां वरम्।

आगत्य कथयामास रहस्यं राममेव च॥३७॥

In the meantime Brahmā arrived in front of the religious-minded Bhṛgu and revealed the secret to him.

ब्रह्मोवाच

शृणु राम महाभाग रहस्यं पूर्वमेव च।

सुचन्द्रजयहेतुं च प्रतिज्ञाफलमेव च॥३८॥

दशाक्षरी महाविद्या दत्ता दुर्वाससा पुरा।

सुचन्द्रायैव कवचं भद्रकाल्या सुदुर्लभम्॥३९॥

Brahmā said - "O virtuous one, O Paraśurāma, I am going to reveal a secret of the earlier times which can be helpful to you in becoming victorious over Sucandra. You please listen to me. In the earlier times, Sucandra was provided with a *kavaca* of ten letters of Durvāsā for the adoration of Mahāvidyā and Bhadrakālī.

कवचं भद्रकाल्याश्च देवानां च सुदुर्लभम्।

कवचं तद्गले यस्य सर्वशत्रुविमर्दकम्॥४०॥

अतीव पूज्यं शस्तं च त्रैलोक्यजयकारणम्।

तस्मिन्स्थिते च कवचे कस्त्वं जेतुमलं भुवि॥४१॥।

The *kavaca* of Bhadrakālī is beyond the reach of gods. It destroys all the enemies and is adorable in the three world. It could become the cause of conquering the three worlds. That *kavaca* has been tied around the neck of the king and till such time as the *kavaca* remains there, no one on earth can defeat the king.

भृगुर्गच्छतु भिक्षार्थं करोतु प्रार्थनां नृपम्।

सूर्यवंशोद्भवो राजा दाता परमधार्मिक:॥४२॥

Therefore, O Bhṛgu, you go and approach the king demanding for the *kavaca*. The king is born in the solar race and is quite religious minded and a giver of charities. He will give away the *kavaca* and the *mantra* besides other details on your demand.

प्राणांश्च कवचं मन्त्रं सर्वं दास्यति निश्चितम्॥४३॥

भृगु: संन्यासिवेषेण गतव राजान्तिकं मुने।

भिक्षां चकार मन्त्रं च कवचं परमाद्भुतम्॥४४॥

O sage, Bhṛgu then went to the king in the form of an ascetic and begged for the astonishing type of *kavaca* from the king.

राजा ददौ च तन्मन्त्रं कवचं परमादरात्।

तत: शंकरशूलेन तं जघान नृपं भृगु:॥४५॥

The king handed over gracefully the *mantra*

and the *kavaca* to Bhṛgu who ultimately killed the king with the use of the trident of Śiva.

इति श्रीब्रह्म०पु० गणपति० नारदना० भृगुकार्तवीर्ययुद्धवर्णनं नाम षट्त्रिंशोऽध्यायः॥ ३६॥

अथ सप्तत्रिंशोऽध्याय:

Chapter 37

Bhadrakālī kavaca

नारद उवाच

कवचं श्रोतुमिच्छामि तां च विद्यां दशाक्षरीम्।

नाथ त्वत्तो हि सर्वज्ञ भद्रकाल्याश्च सांप्रतम्॥ १॥

Nārada said - O lord and all knowledgeable one, I intend to learn about he *Bhadrakālī-kavaca* and the knowledge of ten letters known as *Daśākṣarī-vidyā*, you kindly tell me.

नारायण उवाच

शृणु नारद वक्ष्यामि महाविद्यां दशाक्षरीम्।

गोपनीयं च कवचं त्रिषु लोकेषु दुर्लभम्॥ २॥

Nārāyaṇa said - O Nārada, I am going to reveal the truth about the *Daśākṣarī-vidyā* and the secret *kavaca* which are inaccessible in the world. You please listen to me.

ॐ ह्रीं श्रीं क्लीं कालिकायै स्वाहेति च दशाक्षरीम्।

दुर्वासा हि ददौ राज्ञे पुष्करे सूर्यपर्वणि॥ ३॥

ओं ह्रीं श्रीं क्रीं कालिकायै स्वाहा this is called *Daśākṣ arī-vidyā*, the knowledge of which was imparted by Durvāsā to the king at the time of a solar eclipse.

दशलक्षजपेनैव मन्त्रसिद्धिः कृता पुरा।

पञ्चलक्षजपेनैव पठन्कवचमुत्तमम्॥ ४॥

By reciting it ten lakhs of times, he achieved success of this *mantra* in the earlier times. Thereafter reciting the same five lakhs of times, he met with success on the best of the *kavaca*.

बभूव सिद्धकवचोऽप्ययोध्यामाजगाम सः।

कृत्स्नां हि पृथिवीं जिग्ये कवचस्य प्रसादतः॥ ५॥

Achieving success at the *kavaca*, he came to Ayodhyā and with the influence of this *kavaca*, he became victorious over the entire universe.

नारद उवाच

श्रुता दशाक्षरी विद्या त्रिषु लोकेषु दुर्लभा।

अधुना श्रोतुमिच्छामि कवचं ब्रूहि मे प्रभो॥ ६॥

Nārada said - O lord, I have learnt about the inaccessible *Daśākṣarī-vidyā* but I would like to know about the *kavaca*; you kindly impart the knowledge of the same to me.

नारायण उवाच

शृणु वक्ष्यामि विप्रेन्द्र कवचं परमाद्भुतम्।

नारायणेन यद्दत्तं कृपया शूलिने पुरा॥ ७॥

Nārāyaṇa said - O best of the Brāhmaṇas, I am going to reveal to you the secret about the astonishing *kavaca*, the knowledge of which was bestowed gracefully by Nārāyaṇa to Śiva.

त्रिपुरस्य वधे घोरे शिवस्य विजयाय च।

तदेव शूलिना दत्तं पुरा दुर्वाससे मुने॥ ८॥

He overpowered Tripurāsura with the application of the same. The knowledge of the same was imparted by Śiva to Durvāsā in earlier times.

दुर्वाससा च यद्दत्तं सुचन्द्राय महात्मने।

अतिगुह्यतरं तत्त्वं सर्वमन्त्रौघविग्रहम्॥ ९॥

Durvāsā on his part imparted the knowledge of the same to Sucandra, which is extremely secret and is the form of all the *mantras* including the *tattvas*.

ॐ ह्रीं श्रीं क्लीं कालिकायै स्वाहा मे पातु मस्तकम्।

क्लीं कपालं सदा पातु ह्रीं ह्रीं ह्रीमिति लोचने॥ १०॥

ओं ह्रीं श्रीं क्रीं कालिकायै स्वाहा should protect my head. "क्रीं" should protect my forehead. ह्रीं ह्रीं ह्रीं should protect my eyes.

ॐ ह्रीं त्रिलोचने स्वाहा नासिकां मे सदाऽवतु।

क्लीं कालिके रक्ष स्वाहा दन्तान्सदाऽवतु॥ ११॥

ओं ह्रीं त्रिलोचने स्वाहा should protect my nose. क्रीं कालिके रक्ष रक्ष स्वाहा should protect my teeth.

क्लीं भद्रकालिके स्वाहा पातु मेऽधरयुग्मकम्।

ॐ ह्रीं ह्रीं क्लीं कालिकायै स्वाहा कण्ठं सदाऽवतु॥ १२॥

क्रीं भद्रकालिके स्वाहा should protect my lips. ओं ह्रीं ह्रीं क्रीं कालिकायै स्वाहा should protect my neck.

ॐ ह्रीं कालिकायै स्वाहा कर्णयुग्मं सदाऽवतु।

ॐ क्रीं क्रीं क्लीं काल्यै स्वाहा स्कन्धं पातु सदा मम।१३।।

ओं ह्रीं कालिकायै स्वाहा should always protect my shoulders.

ॐ क्रीं भद्रकाल्यै स्वाहा मम वक्षः सदाऽवतु।

ॐ क्लीं कालिकायै स्वाहा मम नाभिं सदाऽवतु।। १४।।

ओं क्रीं क्रीं क्लीं काल्यै स्वाहा should protect my chest. ओं क्रीं भद्रकाल्यै स्वाहा should protect my navel.

ॐ ह्रीं कालिकायै स्वाहा मम पृष्ठं सदाऽवतु।

रक्तबीजविनाशिन्यै स्वाहा हस्तौ सदाऽवतु।। १५।।

ओं ह्रीं कालिकायै स्वाहा should protect my back. रक्तबीज नाशिन्यै स्वाहा should protect my hands.

ॐ ह्रीं क्लीं मुण्डमालिन्यै स्वाहा पादौ सदाऽवतु।

ॐ ह्रीं चामुण्डायै स्वाहा सर्वाङ्गं मे सदाऽवतु।। १६।।

ओं ह्रीं क्लीं मुण्डमालिन्यै स्वाहा should protect my feet. ओं ह्रीं चामुण्डायै स्वाहा should protect all my limbs.

प्राच्यां पातु महाकाली चाग्नेय्यां रक्तदन्तिका।

दक्षिणे पातु चामुण्डा नैर्ऋत्यां पातु कालिका।। १७।।

श्यामा च वारुणे पातु वायव्यां पातु चण्डिका।

उत्तरे विकटास्या चाप्यैशान्यां साट्टहासिनी।। १८।।

Mahākālī should protect me from the northern side, the north-east side should be protected by Raktadantikā, the western side should be protected by Cāmuṇḍā, the south-east should be protected by Kālikā, the western side should be protected by Śyāmā, the southern-western side should be protected by Caṇḍikā, the northern side should be protected by the goddess with deformed face and north-east should be protected by the roaring goddess.

पातूर्ध्वं लोलजिह्वा सा मायाद्या पात्वधः सदा।

जले स्थले चान्तरिक्षे पातु विश्वप्रसूः सदा।। १९।।

The upper region should be protected by Lolajihvā, the lower region should be protected by Māyā. The region of water, earth and the sky should be protected by the mother of the universe.

इति ते कथितं वत्स सर्वमन्त्रौघविग्रहम्।

सर्वेषां कवचानां च सारभूतं परात्परम्।। २०।।

O son, I have therefore, revealed to you the truth about this *kavaca* which is the form of all the *mantras* and happens to be the essence of all the *kavacas*.

सप्तद्वीपेश्वरो राजा सुचन्द्रोऽस्य प्रसादतः।

कवचस्य प्रसादेन मान्धाता पृथिवीपतिः।। २१।।

प्रचेता लोमशश्चैव यतः सिद्धो बभूव ह।

यतो हि योगिनां श्रेष्ठः सौभरिः पिप्पलायनः।। २२।।

With the influence of the same *kavaca*, the king Sucandra has been ruling the seven continents. The sages like Pracetā and Lomaśa, met with success because of the same, besides Saubhari and Pippalāyana became the great yogīs.

यदि स्यात्सिद्धकवचः सर्वसिद्धेश्वरो भवेत्।

महादानानि सर्वाणि तपांस्येवं व्रतानि च।।

निश्चितं कवचस्यास्य कलां नार्हन्ति षोडशीम्।। २३।।

इदं कवचमज्ञात्वा भजेत्कालीं जगत्प्रसूम्।

शतलक्षं प्रजप्तोऽपि न मन्त्रः सिद्धिदायकः।। २४।।

The one who meets with success at this *kavaca* becomes the lord of the *siddhas*. All the great charities, *tapas* and *vratas* do not compare even with the one sixteenth part of this *kavaca*. The one who recites this *kavaca* without having a detailed knowledge about the same, does not meet with success in the world.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
भद्रकालीकवचनिरूपणं नाम सप्तत्रिंशोऽध्यायः।। ३७।।

अथाष्टत्रिंशोऽध्याय:

Chapter 38

Lakṣmī kavaca

नारायण उवाच

सुचन्द्रे पतिते ब्रह्मन्राजेन्द्राणां शिरोमणौ।
अगमत्पुष्कराक्षस्तु सेनात्र्यक्षौहिणीयुत:॥ १॥

Nārāyaṇa said - O Brāhmaṇa, after the king, Sucandra met with his end in the battle-field, Puṣ

karākṣa came forward in the battle-field for waging a war. He happened to be the best of the kings and was accompanied by three *akṣauhiṇī* armies.

सूर्यवंशोद्भवो राजा सुचन्द्रतनयो महान्।
महालक्ष्मीसेवकश्च लक्ष्मीवान्सूर्यसंनिभः॥ २॥

The king who belonged to the solar dynasty, happened to be the eldest son of Sucandra, adored Mahālakṣmī and had immense fortune and glory resembling the sun-rays.

महालक्ष्म्याश्च कवचं गले यस्य मनोहरम्।
परमैश्वर्यसंयुक्तस्त्रैलोक्यविजयी ततः॥ ३॥

The pleasant *kavaca* of Mahālakṣmī always adorned around his neck. He was lord of immense fortune and had conquered all the three worlds.

तं दृष्ट्वा भ्रातरः सर्वे रैणुकेयस्य धीमतः।
आययुः समरं कर्तुं नानाशस्त्रास्त्रपाणयः॥ ४॥
राजेन्द्रः शरजालेन च्छादयामास तांस्तथा।
चिच्छिदुः शरजालं च ते वीराश्चैव लीलया॥ ५॥

Finding him there, Paraśurāma's brothers came forward to fight with him holding several weapons in their hands and the prince covered all of them with his arrows and the great warrior also did not lag behind in destroying the net of the arrows.

चिच्छिदुः स्यन्दनं राज्ञस्ते वीराः पञ्चबाणतः।
सारथिं पञ्चबाणेन रथाश्वं दशबाणतः॥ ६॥
तद्धनुः सप्तबाणेन तूर्णं वै पञ्चबाणतः।
चिच्छिदुस्तद्भ्रातृवर्गान्विप्राः शंकरशूलतः॥ ७॥

Thereafter, those warriors shot five arrows at the king, killing his charioteer with five arrows, the charioteer and horses with ten arrows, the bow with seven arrows and the quiver with five arrows. With the use of the trident of Śiva, they destroyed all the brothers.

ते च त्र्यक्षौहिणीं सेनां निजघ्नुश्चापि लीलया।
हन्तुं नृपेन्द्रं ते वीराः शिवशूलं निचिक्षिपुः॥
गले बभूव तच्छूलं राज्ञः पुष्करमालिका॥ ८॥

The three *akṣuhiṇī* armies of the king were also playfully destroyed with the shooting of the arrow and the trident of Śiva, but the trident of Śiva touching the neck of the king became like a garland of flowers.

शक्तिं च परिघं चैव भृशुण्डीं मुद्गरं तथा।
गदां च चिक्षिपुर्विप्राः कोपेन ज्वलदग्नयः॥ ९॥

Thereafter, getting enraged like the burning fire-flame, the Brāhmaṇas shot *śaktis, parighas, bhuṣuṇḍis*, *mudgaras* and *gadās*.

तानि शस्त्राणि चूर्णानि क्ष्माभृतो देहयोगतः।
विस्मिता भ्रातरः भृगोरेव महामुने॥ १०॥

O great sage, with the very touch of the body of the king, all the weapons were reduced to pieces. This surprised immensely the brothers of Bhṛgu.

रथं धनुश्च शस्त्राणि चास्त्राणि विविधानि च।
सेनां प्रस्थापयामास कार्त्तवीर्यार्जुनः स्वयम्॥ ११॥

Thereafter Kārtavīrya himself deployed the army soldiers with chariots, bows and various types of other weapons.

राजा स्यन्दनमारुह्य पुष्कराक्षो महाबलः।
चकार शरजालं च महाघोरतरं मुने॥ १२॥

O sage, the great warrior king Puṣkarākṣa mounted on the chariot, immensely started showering arrows.

चिच्छिदुः शरजालं च ते वीराः शस्त्रपाणयः।
राजा प्रस्वापनेनैव निद्रितांस्तांश्चकार ह॥ १३॥

The warriors also faced them holding weapons in their hands, shooting arrows and destroyed the net of arrows. The king then cast a swoon on all of them and overpowered them with sleep.

भ्रातॄंश्च निद्रितान्दृष्ट्वा जामदग्न्यो महाबलः।
क्षतविक्षतसर्वाङ्गान्बोधयामास तत्त्वतः॥ १४॥
बोधयित्वा तान्निवार्य जगाम रणमूर्धनि।
चिक्षेप पर्शुं कोपेन शीघ्रं राजजिघांसया॥ १५॥
छित्त्वा राज्ञः किरीटं च पर्शुर्भूमौ पपात ह।
जग्राह परशुं शीघ्रं जामदग्न्यो महाबलः॥ १६॥

Thereafter Paraśurāma's brothers, who were the great warriors got wounded in the battle-field who were removed by him carefully from the battle-field. He therefore himself came forward holding a battle-axe in the hand. The hand of the king was cut-off who fell on the ground. Paraśurāma caught hold of it.

तदा शंकरशूलं च चिक्षिपे मन्त्रपूर्वकम्।

नृपस्य कुण्डलं छित्त्वा जगाम शिवसंनिधिम्॥ १७॥

Thereafter he used the trident of Śiva reciting the *mantra*, which cut off the *kuṇḍalas* of the king and went back to Śiva.

राजा निहन्तुं तं रामं शरजालं चकार ह।

चिच्छेद शरजालं च रैणुकेयश्च लीलया॥ १८॥

The king on the other hand shot arrows creating a net around Paraśurāma but Bhṛgu on his part shattered the same.

क्रमेण राजा नानास्त्रं चिक्षिपे मन्त्रपूर्वकम्।

तच्चिच्छेद क्रमेणैव भृगुः शस्त्रभृतां वरः॥ १९॥

The king however used many weapons which were destroyed by Paraśurāma the great archer.

भृगुश्चिक्षेप नानास्त्रं महासंधानपूर्वकम्।

तच्चिच्छेद महाराजः संधानेनैव लीलया॥ २०॥

रामश्चिक्षेप संधाय ब्रह्मास्त्रं मन्त्रपूर्वकम्।

राजा निर्वापणं चक्रे संधानेनैव लीलया॥ २१॥

Bhṛgu also used many types of weapons available with him, which were easily destroyed by the king, Paraśurāma then thought of attacking the king with *Brahmāstra* but the king on coming to know about the intention of Paraśurāma playfully destroyed the same.

सर्वाण्यस्त्राणि शास्त्राणि राम पाशुपतं विना।

चिक्षेप कोपविभ्रान्तो भूपश्चिच्छेद तानि च॥ २२॥

Thereafter Paraśurāma was enraged and he shot the *Pāśupata* arrow, besides several other weapons which were in turn neutralised by the king.

रामः स्नात्वा शिवं नत्वाऽऽददे पाशुपतं मुने।

नारायणश्च भगवानवोचद्विप्ररूपधृक्॥ २३॥

O sage, then Paraśurāma bowed in reverence to Śiva and held the Pāśupata weapons again. At that very moment Nārāyaṇa, taking to the form of a Brāhmaṇa came to him with a request.

वृद्धब्राह्मण उवाच

किं करोषि भृगो वत्स त्वमेव ज्ञानिनां वरः।

नरं हन्तुं पाशुपतं कोपात्किं क्षिपसि भ्रमात्॥ २४॥

विश्वं पाशुपतेनैव भवेद्भस्म च सेश्वरम्।

सर्वघ्नं स्याच्छस्त्रमिदं विना श्रीकृष्णमीश्वरम्॥ २५॥

The Brāhmaṇa said - O son, O Paraśurāma, you are best among the intellectuals. What is all this being done by you. You are using the great *Pāśupata* weapon just for the killing of the ordinary human. By doing so the entire universe would be reduced to ashes together with Śiva because everything else gets destroyed by its use except lord Kṛṣṇa.

अहो पाशुपतं जेतुं नालमेव सुदर्शनम्।

हरेः सुदर्शनं चैव सर्वास्त्रपरिमर्दकम्॥ २६॥

Not only this, in order to over-power *Pāśupata*, the *Sudarśana-cakra* of lord Kṛṣṇa will be of no consequence. It destroy all the weapons and the enemies.

खट्वाङ्गिनः पाशुपतं हरेरेव सुदर्शनम्।

एते प्रधाने सर्वेषामस्त्राणां च जगत्त्रये॥ २७॥

Therefore, the *Pāśupata* of Śiva and *Sudarśana-cakra* of lord Kṛṣṇa are believed to be the best of all the weapons.

त्यज पाशुपतं ब्रह्मन्मदीयं वचनं शृणु।

यथा जेष्यसि राजानं पुष्कराक्षं महाबलम्॥ २८॥

कार्त्तवीर्यमजेतारं यथा जेष्यसि सांप्रतम्।

श्रूयतां सावधानेन तत्सर्वं कथयामि ते॥ २९॥

Therefore, O Brāhmaṇa you place the *Pāśupata* weapon aside and listen to my words. I shall let you know the way to be victorious on Puṣakarākṣa. I am also going to tell you the way to become victorious over Kārtavīrya. You listen to me attentively.

महालक्ष्म्याश्च कवचं त्रिषु लोकेषु दुर्लभम्।

भक्त्या च पुष्कराक्षेण धृतं कण्ठे विधानतः॥ ३०॥

The king Puṣakarākṣa is wearing around his right arm the inaccessible *kavaca* of Mahālakṣmī.

परं दुर्गतिनाशिन्याः कवचं परमाद्भुतम्।
धृतं च दक्षिणे बाहौ पुष्कराक्षसुतेन च॥३१॥
कवचस्य प्रभावेण विश्वं जेतुं क्षमौ च तौ।
को जेता च त्रिभुवने देहे च कवचे स्थिते॥३२॥

The son of Puṣkarākṣa has also tied the *kavaca* of goddess Durgā around his right arm. With the influence of the *kavacas* both of them are competent enough to over-power the entire universe. Therefore till such time as the *kavacas* are worn by them, no one can defeat them.

अहं यास्यामि भिक्षार्थं संनिधाने तयोर्मुने।
करिष्यामि च तद्भिक्षां प्रतिज्ञासफलाय ते॥३३॥

O sage, I am therefore proceeding to both of them begging for the *kavacas* after which you will meet with success."

ब्राह्मणस्य वचः श्रुत्वा रामः संत्रस्तमानसः।
उवाच ब्राह्मणं वृद्धं हृदयेन विदूयता॥३४॥

On hearing the words of the Brāhmaṇa the mind of Paraśurāma felt panicky and with a painful heart, he spoke to the Brāhmaṇa.

परशुराम उवाच

न जानामि महाप्राज्ञ कस्त्वं ब्राह्मणरूपधृक्।
शीघ्रं च ब्रूहि मां मूढे तदा गच्छ नृपान्तिकम्॥३५॥

Paraśurāma said - O great intellectual, I am not aware, as to who you are and why you have appeared in the form of an old Brāhmaṇa. First of all you enlighten a foolish person like me on this and then proceed to the king."

जामदग्न्यवचः श्रुत्वा प्रहस्य ब्राह्मणः स्वयम्।
उक्त्वा चाहं विष्णुरिति ययौ भिक्षितुमीश्वरः॥३६॥

On hearing the words of Jamadagni, Brāhmaṇa smiled and said - "I am Viṣṇu." Thereafter the lord Viṣṇu went for begging alms.

गत्वा तयोः संनिधानं ययाचे कवचे च तौ।
ददतुस्तौ च कवचे विष्णवे विष्णुमायया॥
गृहीत्वा कवचे विष्णुर्वैकुण्ठं निर्जगाम सः॥३७॥

Approaching both of them he begged for the *kavacas*. Both of them influenced by the illusion of Viṣṇu handed over their respective *kavacas* to him and lord Viṣṇu went back to Viṣṇuloka carrying both of them with him.

नारद उवाच

महालक्ष्म्याश्च कवचं केन दत्तं महामुने।
पुष्कराक्षाय भूपाय श्रोतुं कौतुहलं मम॥३८॥
कवचं चापि दुर्गायाः पुष्कराक्षसुताय च।
दुर्लभं केन वादत्तं तद्भवान्वक्तुमर्हति॥३९॥

Nārada said - O great sage, who had bestowed the *kavaca* of Mahālakṣmī? I am anxious to know about it.

Who gave the invaluable *kavaca* of Durgā to Puṣkarākṣa? You tell me all this.

कवचं चापि किंभूतं तयोर्वा तस्य किं फलम्।
मन्त्रो तु किंप्रकारौ च तन्मे ब्रूहि जगद्गुरो॥४०॥

You kindly tell me, O teacher of the universe, all about both the *kavacas* and the relevant *mantras* and the result thereof.

नारायण उवाच

दत्तं सनत्कुमारेण पुष्कराक्षाय धीमते।
महालक्ष्म्याश्च कवचं मन्त्रश्चापि दशाक्षरः॥४१॥
स्तवनं चापि गोप्यं वै प्रोक्तं तच्चरितं च यत्।
ध्यानं च सामवेदोक्तं पूजां चैव मनोहराम्॥४२॥

Nārāyaṇa said - The *kavaca* of Mahālakṣmī has the ten letter *mantra*, secret *stotra*, her life story as brought out in the *Sāmaveda*, the *dhyānam* and the method of adoration which was revealed to Puṣkarākṣa by Sanatkumāra.

दुर्गायाश्चापि कवचं दत्तं दुर्वाससा पुरा।
स्तवनं चातिगोप्यं च मन्त्रश्चापि दशाक्षरः॥४३॥

In the earlier times the *Durgā-kavaca* was endowed by Durvāsā to the king and the secret *stotra* and the ten letter *mantra*.

पश्चाच्छ्रोष्यसि तत्सर्वं देव्याश्च परमाद्भुतम्।
महायुद्धसमारम्भे दत्तं प्रार्थनया च यत्॥४४॥

The extremely astonishing *kavaca* of the goddess Durgā shall be told to you later, which was handed over to the kings at the start of the great war.

महालक्ष्म्याश्च मन्त्रं च शृणु तं कथयामि ते।
ॐ श्रीं कमलवासिन्यै स्वाहेति परमाद्भुतम्॥४५॥

Currently I am revealing the *mantra* of Mahālakṣmī to you ओं कमलवासिन्यै स्वाहा. This is the best of the *mantras*.

ध्यानं च सामवेदोक्तं शृणु पूजाविधिं मुने।
दत्तं तस्मै कुमारेण पुष्कराक्षाय धीमते॥४६॥

O sage, the *dhyānam,* the method of adoration, whatever was revealed by Sanatkumāra to Puṣ karākṣa is being retold by me. You please listen to it.

सहस्रदलपद्मस्थां पद्मनाभप्रियां सतीम्।
पद्मालयां पद्मवक्त्रां पद्मपत्राभलोचनाम्॥४७॥
पद्मपुष्पप्रियां पद्मपुष्पतल्पाधिशायिनीम्।
पद्मिनीं पद्महस्तां च पद्ममालाविभूषिताम्॥४८॥
पद्मभूषणभूषाढ्यां पद्मशोभाविवर्द्धनीम्।
पद्माटवीं प्रपश्यन्तीं सस्मितां तां भजे मुदा॥४९॥

Mahālakṣmī, the beloved of lord Viṣṇu, is lodged on the lotus of a thousand petals. She is chaste, lotus-faced, having the eyes like lotus flowers and she is like the lotus flowers. She sleeps on the bed of lotus flowers and holds the lotus stalk in her hand. She wears garlands of lotus flowers and is also adorned with the ornaments of lotus flowers. She increases the glory of lotus flowers, looks at the forest of lotus flowers and she is the one who wears a serene smile on her face. I serve her with devotion.

चन्दनाष्टदले पद्मे पद्मपुष्पेण पूजयेत्।
गणं संपूज्यं दत्त्वा चैवापचारांश्च षोडश॥५०॥
ततः स्तुत्वा च प्रणमेत्साधको भक्तिपूर्वकम्।
कवचं श्रूयतां ब्रह्मन्सर्वसारं वदामि ते॥५१॥

One should write it on the lotus with ten petals and should adorn her with lotus flowers; her attendants should also be adored and the offerings of sixteen types should be made to her, after making prayers. Thereafter, the devotees should bow before her with devotion. (O Brāhmaṇa, now you listen from me about the essence of all the *kavacas* from me.

नारायण उवाच

शृणु विप्रेन्द्र पद्मायाः कवचं परमं शुभम्।
पद्मनाभेन यद्दत्तं ब्रह्मणे नाभिपद्मके॥५२॥
संप्राप्य कवचं ब्रह्म तत्पद्मे ससृजे जगत्।
पद्मालयाप्रसादेन सलक्ष्मीको बभूव सः॥५३॥

Nārāyaṇa said - O best of the Brāhmaṇa, this is the best *kavaca* of Lakṣmī which was bestowed by lord Padmanābha on Brahmā who emerged seated on a lotus from the navel of Viṣ ṇu. Brahmā after receiving the *kavaca* started the creation of the universe seated on the lotus and with the grace of Lakṣmī, he achieved all the riches.

पद्मालयावरं प्राप्य पाद्मश्च जगतां प्रभुः।
पाद्मेन पद्मकल्पे च कवचं परमाद्भुतम्॥५४॥
दत्तं सनत्कुमाराय प्रियपुत्राय धीमते।
कुमारेण च यद्दत्तं पुष्कराक्षाय नारद॥५५॥

After receiving a boon from Lakṣmī, Brahmā, the lord of the universe then imparted the knowledge of the *kavaca* to his intelligent son Sanatkumāra. O Nārada, the same *kavaca* was bestowed by Sanatkumāra to Puṣkarākṣa.

यद्धृत्वा पठनाद्ब्रह्मा सर्वसिद्धेश्वरो महान्।
परमैश्वर्यसंयुक्तः सर्वसंपत्समन्वितः॥५६॥

By wearing and reciting the same Brahmā became the great lord and was bestowed with all the fortunes and riches.

यद्धृत्वा च धनाध्यक्षः कुबेरश्च धनाधिपः।
स्वायंभुवो मनुः श्रीमान्पठनाद्धारणाद्यतः॥५७॥

By wearing this, Kubera became the lord of riches and wealth and by wearing this Manu became Svāyaṁbhuva.

प्रियव्रतोत्तानपादौ लक्ष्मीवन्तौ यतो मुने।
पृथुः पृथ्वीपतिः सद्यो ह्यभवद्धारणाद्यतः॥५८॥
कवचस्य प्रसादेन स्वयं दक्षः प्रजापतिः।
धर्मश्च कर्मणां साक्षी पाता यस्य प्रसादतः॥५९॥

O sage, by wearing this Priyavrata and Uttānapāda gained all the riches and the king Pṛthu became the king of his kingdom.

यद्धृत्वा दक्षिणे बाहौ विष्णुः क्षीरोदशायितः।
भक्त्या विधत्ते कण्ठे च शेषो नारायणांशकः॥६०॥

With the grace of this *kavaca* Dakṣa became Prajāpati. By the grace of this *kavaca, dharma* became the witness of all and by wearing it around the right arm, Viṣṇu became the dweller of the ocean of milk and with the grace of Nārāyaṇa, Śeṣa became devoted to the lord.

यद्धृत्वा वामनं लेभे कश्यपश्च प्रजापतिः।
सर्वदेवाधिपः श्रीमान्महेन्द्रो धारणाद्यतः॥६१॥
राजा मरुत्तो भगवानभवद्धारणाद्यतः।
त्रैलोक्याधिपतिः श्रीमान्नहुषो यस्य धारणात्॥६२॥

By wearing it, Kaśyapa became Prajāpati and achieved Vāmana as a son. Mahendra also became the lord of the gods with the same.

विश्वं विजिग्ये खटवाङ्गः पठनाद्धारणाद्यतः।
मुचुकुन्दो यतः श्रीमान्मान्धातृतनयो महान्॥६३॥

By wearing it Maruta became the lord; the great king Nahuṣa became the lord of the three worlds. By reciting it or wearing it, the king Khaṭ vāṅga conquered the entire universe and Mucukunda the son of king Māndhātā became the great lord.

सर्वसंपत्प्रदस्यास्य कवचस्य प्रजापतिः।
ऋषिश्छन्दश्च बृहती देवी पद्मालया स्वयम्॥६४॥
धर्मार्थकाममोक्षेषु विनियोगः प्रकीर्तितः।
पुण्यबीजं च महतां कवचं परमाद्भुतम्॥६५॥

The *kavaca* which bestows all the fortune and riches has Prajāpati as its *Ṛṣi, Bṛhatī* as the metre, Lakṣmī herself is the goddess and one should resolve to achieve *dharma, artha, kāma* and *mokṣa* with this mantra. This is quite an astonishing *kavaca* and is the sacred seed for becoming glorious.

ॐ ह्रीं कमलवासिन्यै स्वाहा मे पातु मस्तकम्।
ॐ श्रीं मे पातु कपालं च लोचने श्रीं श्रियै नमः॥६६॥

ओं ह्रीं कमलवासिन्यै स्वाहा should protect my forehead. श्रीं should protect my head. श्री श्रियै नमः should protect my eyes.

ॐ श्रीं श्रियै स्वाहेति च कर्णयुग्मं सदाऽवतु।
ॐ श्रीं क्लीं महालक्ष्म्यै स्वाहा मे पातु नासिकाम्॥६७॥

ओं श्रीं श्रियै स्वाहा should protect my ears. ओं श्रीं क्लीं महालक्ष्म्यै स्वाहा should protect my nose.

ॐ श्रीं पद्मालयायै च स्वाहा दन्तान्सदाऽवतु।
ॐ श्रीं कृष्णप्रियायै च दन्तरन्ध्रं सदाऽवतु॥६८॥

ओं श्रीं पदनालयाय स्वाहा should protect my teeth. ओं श्रीं कृष्ण प्रियायै नमः should protect nostrils.

ॐ श्रीं नारायणेशायै मम कण्ठं सदाऽवतु।
ॐ श्रीं केशवकान्तायै मम स्कन्धं सदाऽवतु॥६९॥

ओं श्रीं नारायणेशायै should protect my neck. ओं श्रीं केशव कान्हायै should protect my shoulders.

ॐ श्रीं पद्मनिवासिन्यै स्वाहा नाभिं सदाऽवतु।
ॐ ह्रीं श्रीं संसारमात्रे मम वक्षः सदाऽवतु॥७०॥

ओं श्रीं पदनवासिन्यै स्वाहा should protect my navel. ओं ह्रीं श्रीं संसारमात्रे should protect my chest.

ॐ श्री मों कृष्णाकान्तायै स्वाहा पृष्ठं सदाऽवतु।
ॐ ह्रीं श्रीं श्रियै स्वाहा च मम हस्तौ सदाऽवतु॥७१॥

ओं श्रीं कृष्ण कान्तायै स्वाहा should protect my back. ओं ह्रीं श्रीं श्रियै स्वाहा should protect my hands.

ॐ श्रीनिवासकान्तायै मम पादौ सदाऽवतु।
ॐ ह्रीं श्रीं श्रियै स्वाहा सर्वाङ्गं मे सदाऽवतु॥७२॥

ओं श्रीं निवासकान्तायै should protect my feet. ओं ह्रीं श्रीं श्रियै स्वाहा should protect all my limbs.

प्राच्यां पातु महालक्ष्मीराग्नेय्यां कमलालया।
पद्मा मां दक्षिणे पातु नैर्ऋत्यां श्रीहरिप्रिया॥७३॥
पद्मालया पश्चिमे मां वायव्यां पातु सा स्वयम्।
उत्तरे कमला पातु चैशान्यां सिन्धुकन्यका॥७४॥

The eastern direction should be protected by Mahālakṣmī, south-east by Kamalālayā, southern direction by Padmā, south-west by Haripriyā, western direction by Padmālayā, north-west should be protected by the goddess herself. The northern region should be protected by Kamalā, the north-east by Sindhu-kanyā.

नारायणी च पातूर्ध्वमधो विष्णुप्रियाऽवतु।
संततं सर्वतः पातु विष्णुप्राणाधिका मम॥७५॥

The upper region should be protected by Nārāyaṇī and the lower region by Viṣṇupriyā. Viṣṇuprānādhikā protects all directions.

इति ते कथितं वत्स सर्वमन्त्रौघविग्रहम्।
सर्वैश्वर्यप्रदं नाम कवचं परमाद्भुतम्॥७६॥

O son, thus I have explained to you the *kavaca* which bestows the fortune and is the best of all the *mantras,* being the astonishing one.

सुवर्णपर्वतं दत्त्वा मेरुतुल्यं द्विजातये।
यत्फलं लभते धर्मी कवचेन ततोऽधिकम्॥७७॥

The merit one gets by giving in charity heaps of gold measuring the Meru mountain will be of no consequence as compared to the merit one derives by reciting this *kavaca.*

गुरुमभ्यर्च्य विधिवत्कवचं धारयेत्तु यः।
कण्ठे वा दक्षिणे बाहौ स श्रीमान्प्रतिजन्मनि॥७८॥

One should wear this kavaca round the neck or around the right arm, adoring the teacher in a proper manner and by doing so one becomes lord of Lakṣmī in all one's births.

अस्ति लक्ष्मीगृहे तस्य निश्चला शतपूरुषम्।
देवेन्द्रैश्चासुरेन्द्रैश्च सोऽवध्यो निश्चितं भवेत्॥७९॥

The goddess of riches resides in his house up to hundred generations. He remains infallible from the gods and the demons.

स सर्वपुण्यवान्धीमान्सर्वयज्ञेषु दीक्षितः।
स स्नातः सर्वतीर्थेषु यस्येदं कवचं गले॥८०॥

The one who wears the *kavaca* around his neck always becomes virtuous, intelligent, a performer of all the *yajñas* and earns the merit of taking a bath in all the sacred places.

यस्मै कस्मै न दातव्यं लोभमोहभयैरपि।
गुरुभक्ताय शिष्याय शरण्याय प्रकाशयेत्॥८१॥

Therefore, it should not be parted with because of greed, passion and fear to anyone else. It should be given to a person who is devoted to his teacher and takes refuge under him.

इदं कवचमज्ञात्वा जपेल्लक्ष्मीं जगत्प्रसूम्।
कोटिसंख्यं प्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥८२॥

The one who adores Lakṣmī the mother of the universe, without knowing fully well about it, cannot succeed with this *mantra* even after reciting it crores of times.

इति श्रीब्रह्म० महा० गणपति० नारदना० श्रीलक्ष्मीकवचवर्णनं नामाष्टत्रिंशोऽध्यायः॥३८॥

अथैकोनचत्वारिंशोऽध्याय:

Chapter 39

Durgatināśinī kavaca

नारद उवाच

कवचं कथितं ब्रह्मन्पद्मायाश्च मनोहरम्।
परं दुर्गतिनाशिन्या: कवचं कथय प्रभौ॥ १॥

Nārada said - O lord, you have apprised me of the pleasant *kavaca* of goddess Padmā; now you kindly bestow the knowledge of the *kavaca* of Durgā who is known as Durgatināśinī.

पद्माक्षप्राणतुल्यं च जीवनं बलकारणम्।
कवचानां च यत्सारं दुर्गासेवनकारणम्॥ २॥

This was the life of king Padmākṣa, his strength and the essence of all the *kavaca*s. This *kavaca* happens to be the main source of the adoration Durgā.

नारायण उवाच

शृणु नारद वक्ष्यामि दुर्गाया: कवचं शुभम्।
श्रीकृष्णेनैव यद्दत्तं गोलोके ब्रह्मणे पुरा॥ ३॥

Nārāyaṇa said - O Nārada, I bestow the knowledge of the auspicious *kavaca* of Durgā, the knowledge of which was imparted in the *Goloka* by lord Kṛṣṇa to Brahmā in the earlier times.

ब्रह्मा त्रिपुरसंग्रामे शंकराय ददौ पुरा।
जघान त्रिपुरं रुद्रो यद्धृत्वा भक्तिपूर्वकम्॥ ४॥

At the time of the battle with Tripurāsura, Brahmā gave this *kavaca* to Śiva which was worn by him with devotion, as a result of which Tripura was killed by him.

हरो ददौ गौतमाय पद्माक्षाय च गौतम:।
यतो बभूव पद्माक्ष: सप्तद्वीपेश्वरो जयी॥ ५॥

Thereafter Śiva imparted its knowledge to Gautama and Gautama ultimately gave it to Padmākṣa, as a result of which the king became victorious over all the seven islands.

यद्धृत्वा पठनाद्ब्रह्मा ज्ञानवाञ्छक्तिमान्भुवि।
शिवो बभूव सर्वज्ञो योगिनां च गुरुर्यत:॥
शिवतुल्यो गौतमश्च बभूव मुनिसत्तम:॥ ६॥

By wearing and reciting this, Brahmā became adorable on earth besides becoming intellectual and valorous. Śiva became all knowledgeable besides being the teacher and Gautama the best of the sages became equal to Śiva.

ब्रह्माण्डविजयस्यास्य कवचस्य प्रजापति:।
ऋषिश्छन्दश्च गायत्री देवी दुर्गतिनाशिनी॥ ७॥
ब्रह्माण्डविजये चैव विनियोग: प्रकीर्त्तित:।
पुण्यतीर्थं च महतां कवचं परमाद्भुतम्॥ ८॥

This *kavaca* is known as the conqueror of the globe and Prajāpati happens to be the *Ṛṣi* of this *kavaca*, Gāyatrī is the metre, Durgatināśinī is the goddess and one should take a vow for this *kavaca* for conquering the universe. This is quite an astonishing *kavaca* and happens to be the sacred place for great people.

ओं ह्रीं दुर्गतिनाशिन्यै स्वाहा मु पातु मस्तकम्।
ओं ह्रीं मे पातु कपालं चाप्यो ह्रीं श्रीं पातु लोचने॥ ९॥

ओं ह्रीं दुर्गतिनाशिन्यै स्वाहा should protect my forehead. ओं ह्रीं should protect my head. ओं ह्रीं श्रीं should protect both my eyes.

पातु मे कर्णयुग्मं चाप्यो दुर्गायै नम: सदा।
ओं ह्रीं श्रीमिति नासां मे सदा पातु च सर्वत:॥ १०॥

ओं दुर्गायै नम: should protect my ears. ओं ह्रीं श्रीं should protect my nose from all the sides.

ह्रीं श्री ह्रू मिति दन्तांश्च पातु क्लीमोष्ठयुग्मकम्।
क्लीं क्लीं क्लीं पातु कण्ठं च दुर्गे रक्षतु गण्डके॥ ११॥

ह्रीं श्रीं ह्रूं should protect my teeth. क्लीं should protect both my lips. क्लीं क्लीं क्लीं should protect my throat. दुर्गे should protect my cheeks.

स्कन्धं महाकालि दुर्गे स्वाहा पातु निरन्तरम्।
वक्षो विपद्विनाशिन्यै स्वाहा मे पातु सर्वत:॥ १२॥

महाकालि दुर्गे स्वाहा should protect my shoulders. विपद्विनाशिन्यै स्वाहा should protect my chest from all sides.

दुर्गे दुर्गे रक्ष पार्श्वौ स्वाहा नाभिं सदाऽवतु।
दुर्गे दुर्गे देहि रक्षां पृष्ठं मे पातु सर्वत:॥ १३॥

दुर्गे दुर्गे रक्ष should protect my back. दुर्गे स्वाहा should protect my navel. दुर्गे दुर्गे देहि रक्षा should protect my back.

ओं ह्रीं दुर्गायै स्वाहा च हस्तौ पादौ सदाऽवतु।
ॐ ह्रीं दुर्गायै स्वाहा च सर्वाङ्गं मे सदाऽवतु॥ १४॥

ओं ह्रीं दुर्गायै स्वाहा should protect my hands and feet. ओं ह्रीं दुर्गायै स्वाहा should protect all my limbs.

प्राच्यां पातु महामाया चाऽऽग्नेय्यां पातु कालिका।
दक्षिणे दक्षकन्यां च नैर्ऋत्यां शिवसुन्दरी॥ १५॥
पश्चिमे पार्वती पातु वाराही वारुणे सदा।
कुबेरमाता कौबेर्यामैशान्यामीश्वरी सदा॥ १६॥

The goddess Mahāmāyā protects the eastern direction and Kālikā the south-eastern direction, Dakṣakanyā protects the southern direction, south-west is protected my Śivasundarī. The western direction is protected my Pārvatī, the north-west direction by Vārāhī. Northern direction is protected my the mother of Kubera, while Īśvarī protects the north-east.

ऊर्ध्वं नारायणी पातु त्वम्बिकाऽध: सदाऽवतु।
ज्ञानं ज्ञानप्रदा पातु स्वप्ने निद्रा सदाऽवतु॥ १७॥

The goddess Nārāyaṇī protects the upper region while the lower region is protected by Ambikā, who possesses all knowledge and bestows the same. She should protect when one is in sleep or awake.

इति ते कथितं वत्स सर्वमन्त्रौघविग्रहम्।
ब्रह्माण्डविजयं नाम कवचं परमाद्भुतम्॥ १८॥

O son, thus I have revealed to you the knowledge of the astonishing *Brahmāṇḍavijaya-kavaca* which is the essence of all the *kavacas*.

सुस्नात: सर्वतीर्थेषु सर्वयज्ञेषु यत्फलम्।
सर्वव्रतोपवासे च तत्फलं लभते नर:॥ १९॥

The merit one achieves by'having a bath at all the holy places, performing all the *yajñas, vratas*

besides fasting, the same merit is achieved by a person while adoring this *mantra*.

गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनैः।
कण्ठे वा दक्षिणे बाहौ कवचं धारयेत्तु यः॥२०॥
स च त्रैलोक्यविजयी सर्वशत्रुप्रमर्दकः॥।२१॥
इदं कवचमज्ञात्वा भजेद्दुर्गतिनाशिनीम्।
शतलक्षं प्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥२२॥

The one who gives away in charity various types of clothes, ornaments and sandal-paste, to his teacher and ties this *kavaca* on the right arm, becomes victorious over all the three worlds and all his enemies are destroyed; the one who adores the goddess Durgā without fully being aware of the *kavaca*, cannot be successful in his mission even after reciting it for a hundred lakhs of times.

कवचं कण्वशाखोक्तमुक्तं नारद सिद्धिदम्।
यस्मै कस्मै न दातव्यं गोपनीयं सदुर्लभम्॥२३॥

O Nārada, this *kavaca* which is revealed in the Kāṇvaśākhā of the *Sāmaveda* provides success and is quite secret in nature, besides being inaccessible. Therefore its knowledge could not be imparted to everyone.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
दुर्गतिनाशिनीकवचं नामैकोनचत्वारिंशोऽध्यायः॥३९॥

अथ चत्वारिंशोऽध्याय:

Chapter 40

Bhṛgu's departure for Kailāsa

नारायण उवाच

तं गृहीत्वा तदा विष्णौ वैकुण्ठं च गते सति।
सपुत्रं च सहस्राक्षं जघान भृगुनन्दन:॥ १॥
कृत्वा युद्धं तु सप्ताहं ब्रह्मास्त्रेण प्रयत्नत:।
राजा कवचहीनोऽपि सपुत्रश्च पपात ह॥ २॥
पतिते तु सहस्राक्षे कार्तवीर्यार्जुन: स्वयम्।
आजगाम महावीरो द्विलक्षाक्षौहिणीयुत:॥ ३॥

Nārāyaṇa said - When the *kavacas* were carried to Vaikuṇṭha by Viṣṇu, Paraśurāma the son of Bhṛgu then killed Sahasrākṣa. Having been deprived of the *kavaca*, the king continued to fight for a week with *Brahmāstra* but was destroyed with all his sons. At the fall of Sahasrākṣa, the valorous Kārttivīrya himself came foreword with two lakhs *akṣauhiṇī* army.

सुवर्णरथमारुह्य रत्नसारपरिच्छदम्।
नानास्त्रं परित: कृत्वा तस्थौ समरमूर्धनि॥ ४॥

He mounted on a golden chariot. He was clad in costumes studded with the best of gems and was surrounded by several of the weapons all round him. Thus having been assured protection from all the sides, he marched foreword in the battle-field.

समरे तं परशुरामो राजेन्द्रं च ददर्श ह।
रत्नालंकारभूषाढ्यै राजेन्द्राणां च कोटिभि:॥ ५॥
रत्नातपत्रभूषाढ्यं रत्नालंकारभूषितम्।
चन्दनोक्षितसर्वाङ्गं सस्मितं सुमनोहरम्॥ ६॥

Paraśurāma then saw the king in the battle-field, who was adorned with innumerable ornaments studded with gems and equated the glory of crores of Indras. He had a *chatra* of gems and was adorned with gem-studded ornaments. All his limbs were plastered with sandal-paste. He looked quite pleasant while smiling.

राजा दृष्ट्वा मुनीन्द्रं तमवरुह्य रथादहो।
प्रणम्य रथमारुह्य तस्थौ नृपगणै: सह॥ ७॥

Having a look at sage Paraśurāma, the king got down from the chariot and bowed down in reverence to him with all the kings. Thereafter, he went back to his chariot with the kings and took his seat there.

ददौ शुभाशिषं तस्मै रामश्च समयोचिताम्।
प्रोवाच च गतार्थं तं स्वर्गं गच्छेति सानुग:॥ ८॥

Paraśurāma blessed the king and spoke appropriate words which suited the time, "You proceed to heaven with your attendants."

उभयो: सेनयोर्युद्धमभवत्तत्र नारद।
पलायिता रामशिष्या भ्रातरश्च महाबला:॥

क्षतविक्षतसर्वाङ्गाः कार्तवीर्यप्रपीडिताः॥ ९॥

O Nārada, thereafter both the armies fought with each other in which the pupils and brothers of Paraśurāma were shattered by Kārtavīrya who fled away from the battle-field.

नृपस्य शरजालेन रामः शस्त्रभृतां वरः।

न ददर्श स्वसैन्यं च राजसैन्यं तथैव च॥ १०॥

With the shooting of innumerable arrows, Paraśurāma was unable to look at his army as well as the relatives.

चिक्षेप रामश्चाऽऽग्नेयं बभूवाग्निमयं रणे।

निर्वापयामास राजा वारुणेनैव लीलया॥ ११॥

Thereafter Paraśurāma shot the fire arrows in the battle-field, as a result of which, everything was in flames in the battle-field. The king on his part shot the Varuṇa-arrow, which extinguished the fire making the atmosphere peaceful.

चिक्षेप रामो गान्धर्वं शैलसर्पसमन्वितम्।

वायव्येन महाराजः प्रेरयामास लीलया॥ १२॥

Paraśurāma then shot *Gāndharvāstra* which emitted mountains and snakes which was neutralised by the king by shooting the wind arrow.

चिक्षेप रामो नागास्त्रं दुर्निवार्यं भयंकरम्।

गारुडेन महाराजः प्रेरयामास लीलया॥ १३॥

Paraśurāma then shot *Nāgāstra* which was quite terrific but the king neutralised it by shooting *Garuḍāstra* which destroyed the serpent without much effort.

माहेश्वरं च भगवांश्चिक्षेप भृगुनन्दनः।

निर्वापयामास राजा वैष्णवास्त्रेण लीलया॥ १४॥

Paraśurāma the son of Bhṛgu then used the weapon of Māheśvara which was neutralised by the king, by using the Vaiṣṇava weapon.

ब्रह्मास्त्रं चिक्षिपे रामो नृपनाशाय नारद।

ब्रह्मास्त्रेण च शान्तं तत्प्राणनिर्वापणं रणे॥ १५॥

O Nārada, thereafter Paraśurāma used *Brahmāstra* for the destruction of the king. The king also used the same type of *Brahmāstra* neutralising the one shot by Paraśurāma.

दत्तदत्तं च यच्छूलमव्यर्थं मन्त्रपूर्वकम्।

जग्राह राजा परशुरामनाशाय संयुगे॥ १६॥

The king at that point of time shot the trident bestowed to him by Dattātreya for killing his enemy which was always successful in its mission.

शूलं ददर्श रामश्च शतसूर्यसमप्रभम्।

प्रलयाग्निशिखोद्रिक्तं दुर्निवार्यं सुरैरपि॥ १७॥

पपात शूलं समरे रामस्योपरि नारद।

मूर्च्छामवाप स भृगुः पपात च हरिं स्मरन्॥ १८॥

Paraśurāma then saw the trident emitting lustre of crores of suns which was extremely glorious and emitted fire like the fire of dissolution. Even the gods were unable to face it.

O Nārada, the trident fell over Paraśurāma as a result of which he fell down fainted.

पतिते तु तदा रामे सर्वे देवा भयाकुलाः।

आजग्मुः समरं तत्र ब्रह्मविष्णुमहेश्वराः॥ १९॥

With the fall of Paraśurāma, all the gods became restive. At that point of time Brahmā, Viṣṇu and Śiva also arrived in the battle-field.

शंकरश्च महाज्ञानी महाज्ञानेन लीलया।

ब्राह्मणं जीवयामास तूर्णं नारायणाज्ञया॥ २०॥

At the instance of Nārāyaṇa the valorous Śiva brought back the Brāhmaṇa to life with this illusion.

भृगुश्च चेतनां प्राप्य ददर्श पुरतः सुरान्।

प्रणनाम परं भक्त्या लज्जानम्रात्मकंधरः॥ २१॥

After regaining consciousness Bhṛgu found all the three gods before him and he bowed in reverence to them.

राजा दृष्ट्वा सुरेशांश्च भक्तिनम्रात्मकंधरः।

प्रणम्य शिरसा मूर्ध्ना तुष्टाव च सुरेश्वरान्॥ २२॥

Finding them there, the king bowed his head in devotion and offered his salutation to all of them, besides eulogising them.

तत्राऽऽजगाम भगवान्दत्तात्रेयो रणस्थलम्।

शिष्यरक्षानिमित्तेन कृपालुर्भक्तवत्सलः॥ २३॥

भृगुः पाशुपतास्त्रं च सोऽग्रहीत्कोपसंयुतः।

दत्तदत्तेन दृष्टेन बभूव स्तम्भितो भृगुः॥ २४॥

In the meantime lord Dattātreya also reached in the battle-field for the protection of his devotee. Thereafter Paraśurāma getting enraged shot the *Pāśupata* weapon but at the same time Bhṛgu was surprised at the sight of Dattātreya.

ददर्श स्तम्भितो रामो राजानं रणमूर्धनि।
नानापार्षदयुक्तेन कृष्णेनाऽऽरक्षितं रणे॥ २५॥

Inspite of getting surprised Paraśurāma looked at the king in the battle-field, who was protected in the battle-field by lord Kṛṣṇa and many of his courtiers.

सुदर्शनं प्रज्ज्वलन्तं भ्रमणं कुर्वता सदा।
सस्मितेन स्तुतेनैव ब्रह्मविष्णुमहेश्वरैः॥ २६॥

Lord Kṛṣṇa was protecting him wielding his *Sudarśana-cakra*. All the gods including Brahmā, Viṣṇu and Śiva were offering prayers to him smilingly.

गोपालशतयुक्तेन गोपवेषविधारिणा।
नवीजलदाभेन वंशीहस्तेन गायता॥ २७॥

He was surrounded by hundreds of cowherds and was clad in the costumes of cowherds, possessing the complexion of new clouds and holding a flute in his hand. Lord Kṛṣṇa was playing on the flute.

एतस्मिन्नन्तरे तत्र वाग्बभूवाशरीरिणी।
दत्तेन दत्तं कवचं कृष्णस्य परमात्मनः॥ २८॥
राज्ञोऽस्ति दक्षिणे बाहौ सद्रत्नगुटिकान्वितम्।
गृहीतकवचे शंभौ भिक्षया योगिनां गुरौ॥ २९॥
तदा हन्तुं नृपं शक्तो भृगुश्चेति च नारद।
श्रुत्वाऽशरीरिणीं वाणीं शंकरो द्विजरूपधृक्॥ ३०॥
भिक्षां कृत्वा तु कवचमानीय च नृपस्य च।
शंभुना भृगवे दत्तं कृष्णस्य कवचं च यत्॥ ३१॥

In the meantime a divine voice from the sky was heard that the king possessed the *kavaca* of Kṛṣṇa which was handed over to him by Dattātreya and he was wearing it in the casket of gem bound over the right arm. Therefore Śiva the teacher of the yogīs should bet it from him. Paraśurāma would be able to kill the king only thereafter. O Nārada on hearing this divine voice, Śiva took to the form of a Brāhmaṇa and went to the king and begged for the *kavaca* of Kṛṣṇa which he had received from the lord and gave it ultimately to Bhṛgu.

एतस्मिन्नन्तरे देवा जग्मुः स्वस्थानमुत्तमम्।
प्रत्युवाचापि परशुरामो वै समरे नृपम्॥ ३२॥

Thereafter the gods dispersed to their respective abodes and then Paraśurāma again said to the king.

परशुराम उवाच

राजेन्द्रोत्तिष्ठं समरं कुरु साहसपूर्वकम्।
कालभेदे जयो नृणां कालभेदे पराजयः॥ ३३॥

Paraśurāma said - "O Indra among the kings, get up and fight with me quite courageously. The humans face victory or defeat according to the time.

अधीतं विधिवद्दत्तं कृत्स्ना पृथ्वी सुशासिता।
सम्यककृतश्च संग्रामो त्वयाऽहं मूर्च्छितोऽधुना॥ ३४॥

Because I have carefully studied myself the scriptures and also made my pupils do so, I have ruled the entire universe pretty well and have fought also pretty well but you made me fainted.

जिताः सर्वे च राजेन्द्रा लीलया रावणो जितः।
जितोऽहं दत्तशूलेन शम्भुना जीवितः पुनः॥ ३५॥

You also playfully became victorious indulging the Brāhmaṇas but still I have been defeated with the trident given to you by Dattātreya. Śiva then arrived and brought me back to life."

रामस्य वचनं श्रुत्वा राजा परमधार्म्मिकः॥
मूर्ध्ना प्रणम्य तं भक्त्या यथार्थोक्तिमुवाच ह॥ ३६॥

On hearing the words of Paraśurāma, the religious minded king bowed to him with devotion and spoke to him the appropriate words.

राजोवाच

किमधीतं तथा दत्तं का वा पृथ्वी सुशासिता।
हताः कतिविधा भूपा मादृशा धरणीतले॥ ३७॥

The king said - What have you studied? What have you given away in charity? Which is the earth ruled by you and how many of the kings like me have been killed by you?

बुद्धिस्तेजो विक्रमश्च विविधा रणमन्त्रणा।
श्रीरैश्वर्यं तथा ज्ञानं दानशक्तिश्च लौकिकम्॥ ३८॥
आचारो विनयो विद्या प्रतिष्ठा परमं तपः।
सर्वं मनोरमासङ्गे गतमेव मम प्रभो॥ ३९॥

O lord, my wisdom, glory, prowess, various types of battle art, wealth, fortune, knowledge, capacity for giving charity, universal glory, conduct, discipline, knowledge, position, great *tapas* and everything has been lost with Manoramā.

सा च स्त्री प्राणतुल्या मे साध्वी पद्मांशसंभवा।
यज्ञेषु पत्नी मातेव स्नेहे क्रीडति सङ्गिनी॥ ४०॥
आबाल्यात्सङ्गिनी शश्वच्छयने भोजने रणे।
तां विना प्राणहीनोऽहं विषहीनो यथोरगः॥ ४१।

She was dearer to me than my life, quite chaste and was born out of the *aṁśa* of Kamalā. The wife in the *yajñas* becomes affectionate like mothers and at the time of love sports she becomes a good companion besides sleeping, taking food, in the battle-field and in childhood she always remains with him. Therefore without her I have become a serpent without poison.

त्वया न दृष्टं युद्धं मे पुरेयं शोचना स्थिता।
द्वितीया शोचना विप्र हतोऽहं ब्राह्मणेन च॥ ४२॥

O Brāhmaṇa you had never seen me fight earlier, this is my first grief and my second grief is that I am being defeated by a Brāhmaṇa.

काले सिंहः सृगालं च सृगालः सिंहमेव च।
काले व्याघ्रं हन्ति मृगो गजेन्द्रं हरिणस्तथा॥ ४३॥

Though according to the times a lion kills a jackal and a jackal kills a lion. At certain times, a stag kills a tiger and a buck kills an elephant.

महिषं मक्षिका काले गरुडं च तथो रगः।
किंकरः स्तौति राजेन्द्रं काले राजा च किंकरम्॥ ४४॥

At times a fly kills a he-buffalo and similarly a snake kills a Garuḍa. Ordinarily the king is adored by his servants but at times the king has also to adore the servant.

इन्द्रं च मानवः काले काले ब्रह्मा मरिष्यति।
तिरोभूत्वा सा प्रकृतिः काले श्रीकृष्णविग्रहे॥ ४५॥

At times a human kills Indra and in due course of time Brahmā also has to meet with his death; at times Prakṛti also gets merged into the body of lord Kṛṣṇa.

मरिष्यन्ति सुराः सर्वे त्रिलोकस्थाश्चराचराः।
सर्वे काले लयं यान्ति कालो हि दुरतिक्रमः॥ ४६॥

All the gods will have to meet with their end, all the movable and immovable riches of the world have to meet with their end in due course of time. Therefore the time is indeed horrible and cannot be averted.

कालस्य कालः श्रीकृष्णः स्रष्टुः स्रष्टा यथेच्छया।
संहर्ता चैव संहर्तुः पातुः पाता परात्परः॥ ४७॥

But lord Kṛṣṇa by his own sweet will is the death for the lord of death, is the creator of the creators, destroyer of the destroyers and preserver of the preservers besides being beyond all of them.

महास्थूलात्स्थूलतमः सूक्ष्मात्सूक्ष्मतमः कृशः।
परमाणुपरः कालकालः स्यात्कालभेदकः॥ ४८॥

He is harder than the hardest, smaller than the smallest, lifeless, extremely small, death for the god of death and creates difference in time.

यस्य लोमानि विश्वानि स पुमांश्च महाविराट्।
तेजसां षोडशांशश्च कृष्णस्य परमात्मनः॥ ४९॥

There are innumerable globes which happen to project only one sixteenth of the *tejas* of lord Kṛṣṇa.

ततः क्षुद्रविराड्जातः सर्वेषां कारणं परम्।
यः स्रष्टा च स्वयं ब्रह्मा यन्नाभिलोद्भवः॥ ५०॥
नाभेः कमलदण्डस्य योऽन्तं न प्राप यत्नतः।
भ्रमणाल्लक्षवर्षं च ततः स्वस्थानसंस्थितः॥ ५१॥

The pure Virāṭ emerged from him who is the cause of all in the universe. Brahmā himself who is the creator of the universe emerged out of his navel but inspite of making strenuous efforts Brahmā couldn't find the end of the lotus stalk.

He wandered for a lakh of years in search of it and ultimately returned to his original place.

तपश्चक्रे ततस्तत्र लक्षवर्षं च वायुभुक्।
ततो ददर्श गोलोकं श्रीकृष्णं च सपार्षदम्॥५२॥

Thereafter inhaling air he performed *tapas* for a lakh of years and ultimately he achieved *Goloka* and had an audience with lord Kṛṣṇa.

गोपगोपीपरिवृतं द्विभुजं मुरलीधरम्।
रत्नसिंहासनस्थं च राधावक्षःस्थलस्थितम्॥५३॥
दृष्ट्वाऽनुज्ञां गृहीत्वा च प्रणम्य च पुनः पुनः।
ईश्वरेच्छां च विज्ञाय स्रष्टुं सृष्टिं मनो दधे॥५४॥

Brahmā then found lord Kṛṣṇa resting his head on the breasts of Rādhā, seated over a gem-studded lion-throne, having two arms and surrounded by cowherds and cowherdesses. He offered salutations to him again and again. He getting permission from the lord and knowing his mind, started creating the universe.

यः शिवः सृष्टिसंहर्ता स च स्रष्टुर्ललाटजः।
विष्णुः पाता क्षुद्रविराट्श्वेतद्वीपनिवासकृत्॥५५॥

Śiva who destroyed the universe appeared from the head of Brahmā and Viṣṇu who resides in the *Śveta-dvīpa* is known as small Virāṭ.

सृष्टिकारणभूताश्च ब्रह्मविष्णुमहेश्वराः।
सन्ति विश्वेषु सर्वेषु श्रीकृष्णस्य कलोद्भवाः॥५६॥

Brahmā, Viṣṇu and Śiva who emerged from the rays of lord Kṛṣṇa happens to be the cause of the creation of universe.

तेऽपि देवाः प्राकृतिकाः प्राकृतश्च महाविराट्।
सर्वप्रसूतिः प्रकृतिः श्रीकृष्णः प्रकृते परः॥५७॥
न शक्तः परमेशोऽपि तां शक्तिं प्रकृतिं विना।
सृष्टिं विधातुं मायेशो न सृष्टिर्मायया विना॥५८॥

All the gods have emerged from Prakṛti; even Parameśvara is unable to resort to creation without the strength of Prakṛti. He happens to be the lord of illusion and no creation is possible without him.

सा च कृष्णे तिरोभूत्वा सृष्टिसंहारकारके।
साऽऽविर्भूता सृष्टिकाले सा च नित्या महेश्वरी॥५९॥

Lord Kṛṣṇa who is the creator of the universe absorbs Prakṛti ultimately in his body at the time of dissolution. At the time of recreation, she emerges again. The same goddess Prakṛti is eternal.

कुलालश्च कटं कर्तुं यथाऽशक्तो मृदं विना।
स्वर्णं विना स्वर्णकारः कुण्डलं कर्तुमक्षमः॥६०॥

As a potter is unable to make a pot without clay or a gold-smith can never make ornaments without gold, similarly there can be no creation *without illusion.*

सा च शक्तिः सृष्टिकाले पञ्चधा चेश्वरेच्छया।
राधा पद्मा च सावित्री दुर्गा देवी सरस्वती॥६१॥

The Prakṛti who is the form of *śakti* with the will of the lord, turned herself as Rādhā, Padmā, Sāvitrī, Durgā, Sarasvatī. She is divided into these five forms.

प्राणाधिष्ठातृदेवी या कृष्णस्य परमात्मनः।
प्राणाधिकप्रियतमा सा राधा परिकीर्त्तिता॥६२॥

She is called Rādhā because, she is dearer to lord Kṛṣṇa than his life and is quite dear to him.

ऐश्वर्याधिष्ठातृदेवी सर्वमङ्गलकारिणी।
परमानन्दरूपा च सा लक्ष्मीः परिकीर्त्तिता॥६३॥

She is the goddess of fortune and bestows all the welfare and is blissful, as a result of which, she is called Lakṣmī.

विद्याधिष्ठातृदेवी या परमेशस्य दुर्लभा।
या माता वेदशास्त्राणां सा सावित्री प्रकीर्तिता॥६४॥

The one who is the great goddess of knowledge and the strength of the lord, beside being the creator of the Vedas, is known as Sāvitrī.

बुद्ध्यधिष्ठातृदेवी या सर्वशक्तिस्वरूपिणी।
सर्वज्ञानात्मिका सर्वा सा दुर्गा दुर्गनाशिनी॥६५॥

The one who is the goddess of wisdom and prowess, possessing all the knowledge and the form of all, besides being destroyer of the misfortune, is known as Durgā.

वागधिष्ठातृदेवी या शास्त्रज्ञानप्रदा सदा।
कृष्णकण्ठोद्भवा सा स्याद्या च देवी सरस्वती॥६६॥

The goddess who controls the speech and bestows the wisdom in the scriptures, has been born out of the throat of lord Kṛṣṇa and is known as Sarasvatī.

पञ्चधाऽऽदौ स्वयं देवी मूलप्रकृतिरीश्वरी।

ततः सृष्टिक्रमेणैव बहुधा कलया च सा॥६७॥

The great goddess also known as *Mūlaprakṛti* is divided into five forms and thereafter in the process of creation, she appears in many forms.

योषितः प्रकृतेरंशाः पुमांसः पुरुषस्य च।

मायया सृष्टिकाले च तद्विना न भवेद्भवः॥६८॥

Therefore all the ladies of the universe are born out of the *aṁśa* of Prakṛti and the men are born out of the *aṁśa* of Puruṣa because during the time of creation without Māyā no creation is possible.

सृष्टिश्च प्रतिविश्वेषु ब्रह्मन्ब्रह्मोद्भवा सदा।

पाता विष्णुश्च संहर्ता शिवः शश्वच्छिवप्रदः॥६९॥

O Brahmā in every globe, Brahmā happens to be the creator of the universe while Viṣṇu remains the preserver and Śiva always becomes the destroyer.

दत्तदत्तं ज्ञानमिदं राम मह्यं च पुष्करे।

दीक्षाकाले च माघ्यां च मुनिप्रवरसंनिधौ॥७०॥

O Paraśurāma, this knowledge was bestowed on me by Dattātreya at Puṣkara on the full moon day of the month of Māgha.

इत्युक्त्वा कार्त्तवीर्यश्च रामं नत्वा च सस्मितः।

आरुरोह रथं शीघ्रं गृहीत्वा सशरं धनुः॥७१॥

Thus speaking to Paraśurāma, Kārttivīrya offered salutations to him and holding his bow and arrow, at once mounted the chariot.

रामस्ततो राजसैन्यं ब्रह्मास्त्रेण जघान ह।

नृपं पाशुपतेनैव लीलया श्रीहरिं स्मरन्॥७२॥

Soon thereafter, Paraśurāma with the use of *Brahmāstra* destroyed the army of the king and reciting the name of Śrīhari in his mind killed the king with the use of *Pāśupatāstra*.

एवं त्रिःसप्तकृत्वश्च क्रमेण च वसुंधराम्।

रामश्चकार निर्भूपां लीलया च शिवं स्मरन्॥७३॥

Thus Paraśurāma reciting the name of Śiva rid the earth of the Kṣatriyas twenty one times quite easily.

गर्भस्थं मातुरङ्कस्थं शिशुं वृद्धं च मध्यमम्।

जघान क्षत्रियं रामः प्रतिज्ञापालनाय वै॥७४॥

For the fulfilment of his vow he killed even the infants being carried by the mothers in their wombs, besides the old as well as the young Kṣatriyas.

कार्तवीर्यश्च गोलोकं त्वगमत्कृष्णसंनिधिम्।

जगाम परशुरामश्च स्वालयं श्रीहरिं स्मरन्॥७५॥

After his death Kārttivīrya reached *Goloka* and met lord Kṛṣṇa there. Paraśurāma on the other hand continued reciting the name of Hari and left the place.

त्रिःसप्तकृत्वो निर्भूपां महीं दृष्ट्वा महेश्वरः।

पर्शुना रमणं दृष्ट्वा परशुरामं चकार तम्॥७६॥

Maheśvara ridding the earth of Kṣatriyas twenty one times and because of his holding the battle-axe on his shoulders, he came to be known by the name of Paraśurāma subsequently.

देवाश्च मुनयो देव्यः सिद्धगन्धर्वकिन्नराः।

सर्वे चक्रुः पुष्पवृष्टिं राममूर्ध्नि च नारद॥७७॥

स्वर्गे दुन्दुभयो नेदुर्हर्षशब्दो बभूव ह।

यशसा चैव परशुरामस्याऽऽपूरितं जगत्॥७८॥

O Nārada, the gods, the sages, goddesses and *siddhas*, Gandharvas and Kinnaras, showered flowers on Paraśurāma. The musical instruments were played upon including the *Dundubhīs* in the heaven, the gods felt immensely delighted. The glory of Paraśurāma was spread all over the universe.

ब्रह्मा भृगुश्च शुक्रश्च वाल्मीकिश्च्यवनस्तथा।

जमदग्निर्ब्रह्मलोकादाजगाम प्रहर्षितः॥७९॥

Thereafter Brahmā, Bhṛgu, Śukra, Vālmīki, Cyavana and Jamadagni delightfully went to *Goloka*.

पुलकाञ्चितसर्वाङ्गाः सानन्दाश्रुसमन्विताः।

दूर्वापुष्पकराः सर्वे कुर्वन्तो मङ्गलाशिषः॥८०॥

All the people were feeling emotional and tears were coming out of their eyes gleefully. They were offering blessings to him holding

Dūrvā-grass and the flowers in their hands, uttering the words of blessing and welfare.

प्रणनाम च तान्रामो दण्डवत्पतितो भुवि।
क्रोडे चकार ब्रह्माऽऽदौ क्रमात्तातेति संवदन्॥८१॥
तमुवाचाथ परशुरामं ब्रह्मा जगद्गुरुः।
वेदसारं नीतियुतं परिणामसुखावहम्॥८२॥

Finding them there, Paraśurāma prostrated on the ground and also expressed his reverence for them. He was carried by Brahmā in his lap and expressed his delight. Brahmā the teacher of the Vedas then spoke to him the appropriate words which bestowed pleasure.

ब्रह्मोवाच

शृणु राम प्रवक्ष्यामि सर्वसंपत्करं परम्।
काण्वशाखोक्तवचनं सत्यं वै सर्वसंमतम्॥८३॥
पूज्यानामेव सर्वेषामिष्टः पूज्यतमः परः।
जनको जन्मदानाच्च पालनाच्च पिता स्मृतः॥८४॥

Brahmā said - O Paraśurāma, I am going to speak to you the words which are quite appropriate, bestow all the fortunes, are the best, truthful and respected by all. You please listen to them. The family god happens to be the most adorable one of all the gods. Someone is termed as the father who happens to be the cause of one's birth and another is known as the father because he brings up a child.

गरीयाञ्जन्मदातुश्च सोऽन्नदाता पिता मुने।
विनाऽन्नं नश्वरो देहो न नित्यं पितुरुद्भवः॥८५॥

O sage, the father who brings up the child is considered to be better than the one who becomes the cause of the birth because without food the body perishes. It is not enough to be born from a father.

तयोः शतगुणं माता पूज्या मान्या च वन्दिता।
गर्भधारणपोषाभ्यां सैव प्रोक्ता गरीयसी॥८६॥

Out of these the mother happens to be a hundred times more adorable. Because of her holding the child in the womb and by bringing up the child, she is considered to be the best.

तेभ्यः शतगुणं पूज्योऽभीष्टदेवः श्रुतौ श्रुतः।
ज्ञानविद्यामन्त्रदाताऽभीष्टदेवात्परो गुरुः॥८७॥

Out of these the gods are a hundred times more adorable. *This has been ordained* by the Vedas. The teacher who imparts wisdom, knowledge and *mantra* is better than the family gods.

गुरुवद्गुरुपुत्रश्च गुरुपत्नी ततोऽधिका।
देवे रुष्टे गुरू रक्षेद् गुरौ रुष्टे न कश्चन॥८८॥
गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः।
गुरुरेव परं ब्रह्म ब्राह्मणेभ्यः प्रियः परः॥८९॥

The son of the teacher who happens to be like the teacher is also adorable and the wife of the *teacher is much more adorable* because when the gods get annoyed the teacher protects a person and when the teacher is annoyed no one can protect him. A *Guru* happens to be Brahmā, Viṣṇu and Śiva besides being Parabrahman and is dearer than Brāhmaṇa.

गुरुर्ज्ञानं ददात्येव ज्ञानं च हरिभक्तिदम्।
हरिभक्तिप्रदाता यः को वा बन्धुस्ततः परः॥९०॥

A *Guru* imparts wisdom and knowledge, himself for the lord. The one who bestows the devotion of the lord, no other relative can equate him.

अज्ञानतिमिराच्छन्नो ज्ञानदीपं यतो लभेत्।
लब्ध्वा च निर्मलं पश्येत्को वा बन्धुस्ततः परः॥९१॥
गुरुदत्तं सुमन्त्रं च जप्त्वा ज्ञानं ततो लभेत्।
सर्वज्ञात्वाच्च सिद्धिं च को वा बन्धुस्ततोऽधिकः॥९२॥

A person who is engrossed in darkness, attains the light of wisdom from the teacher and ultimately attains wisdom and success in many fields. Therefore no one could be a relative better than the teacher.

सुखं जयति सर्वत्र विद्यया गुरुदत्तया।
यया पूज्योऽपि जगति को वा बन्धुस्ततोऽधिकः॥९३॥

The knowledge imparted by the teacher makes one to achieve success in various fields pleasantly. He is adored in the universe. The same knowledge, therefore, could be a better relative than the teacher.

विद्यान्धो वा धनान्धो वा यो मूढो न यजेद्गुरुम्।
ब्रह्महत्यादिकं पापं लभते नात्र संशयः॥९४॥

A foolish person getting intoxicated with knowledge and riches does not adore his teacher and he therefore earns the sin of *Brahmahatyā*. There is no doubt about it.

दरिद्रं पतितं क्षुद्रं नरबुद्ध्या भजेद्गुरुम्।
तीर्थस्नातोऽपि न शुचिर्नाधिकारी च कर्मसु॥९५॥

The person who serves the *Guru* inspite of his being a pauper, the degraded one as an ordinary person, his taking bath at the sacred places cannot purify him nor can he become entitled to the performing of noble deeds.

अभीष्टदेवः श्रीकृष्णो गुरुस्ते शंकरः स्वयम्।
शरणं गच्छ हे पुत्र देवपूज्यतमं गुरुम्॥९६॥

Lord Kṛṣṇa happens to be your family god and Śiva happens to be your teacher. Therefore, O son, you go to take refuge under your respectable teacher who is more adorable than other gods.

त्रिः सप्तकृत्वो निर्भूपा त्वया पृथ्वी कृता यतः।
प्राप्ता त्वया हरेर्भक्तिस्तं शिवं शरणं व्रज॥९७॥

By his grace you have been able to rid the earth of the Kṣatriyas, twenty one times, because of whom you have achieved the devotion of the lord, you go and take refuge under the same lord Śiva.

शिवां च शिवरूपं च शिवदं शिवकारणम्।
शिवाराध्यं शिवं शान्तं गुरुं त्वं शरणं व्रज॥९८॥

You go and take refuge under lord Śiva who happens to be the lord of Pārvatī, is quite blissful, bestower of bliss and the cause of welfare besides being adored by Pārvatī.

गोलोकनाथो भगवानंशेन शिवरूपधृक्।
य इष्टदेवः स गुरुस्तमेव शरणं व्रज॥९९॥

Śrī Kṛṣṇa the lord of *Goloka* takes to the form of Śiva with his *aṁśa*. The family god happens to be the teacher, therefore, you go and take refuge under him.

आत्मा कृष्णः शिवो ज्ञानं मनोऽहं सर्वजीविषु।
प्राणा विष्णुः सा प्रकृतिः सर्व शक्तियुता सुत॥१००॥

O son, lord Kṛṣṇa happens to be the soul of everyone; Śiva happens to be the store of knowledge; I myself am the mind; Viṣṇu is the life and Prakṛti appears as the strength in everyone.

ज्ञानदं ज्ञानरूपं च ज्ञानबीजं सनातनम्।
मृत्युंजयं कालकालं तं गुरुं शरणं व्रज॥१०१॥
ब्रह्मज्योतिस्वरूपं तं भक्तानुग्रहविग्रहम्।
शरणं व्रज सर्वज्ञं भगवन्तं सनातनम्॥१०२॥
प्रकृतिर्लक्षवर्षं च तपस्तप्त्वा यमीश्वरम्।
कान्तं प्रियपतिं लेभे तं गुरुं शरणं व्रज॥१०३॥

He happens to be bestower of knowledge, the form of knowledge, the seed of knowledge, eternal, the one who has conquered death and is death for the death. You, therefore, take refuge under him. He takes to many forms inspite of his being the form of Brāhmaṇa, in order to shower his grace on his devotees. He is all knowledgeable, eternal and as such you go and take refuge under him. Prakṛti (Pārvatī) achieved him in the form of husband after performing *tapas* for a lakh of years. You go and take refuge under the teacher like this.

इत्युक्त्वा मुनिभिः सार्द्धं जगाम कमलोद्भवः।
रामश्च गन्तुं कैलासं मनश्चक्रे च नारद॥१०४॥

O Nārada, thus speaking Brahmā accompanied by the sages and Paraśurāma resolved to proceed to Kailāsa.

इति श्रीब्रह्म० महा० गणपति० नारदना० भृगोः
कैलासगमनोपदेशो नाम चत्वारिंशोऽध्यायः॥४०॥

अथैकचत्वारिंशोऽध्यायः

Chapter 41

The Description of Kailāsa

नारायण उवाच

हरेश्च कवचं धृत्वा कृत्वा निःक्षत्रियां महीम्।
रामो जगाम कैलासं नमस्कर्तुं शिवं गुरुम्॥ १॥
गुरुपत्नीं शिवामम्बां द्रष्टुं गुरुसुतौ च तौ।
गुणैर्नारायणसमौ कार्तिकेयगणेश्वरौ॥ २॥

Nārāyaṇa said - Paraśurāma wore the *kavaca* and rid the earth of Kṣatriyas. Thereafter he went to Śiva, his teacher for offering salutations to him, besides Pārvatī the wife of his teacher. He went to Kailāsa and also met Kārttikeya and Gaṇeśa, the sons of the teacher, who were like Nārāyaṇa himself in virtues.

मनोयायी महात्मा स भृगुः संप्राप्य तत्क्षणम्।
ददर्श नगरं रम्यमतीव सुमनोहरम्॥ ३॥
शुद्धस्फटिकसंकाशैर्मणिभिः सुमनोहरैः।
सुवर्णभूमिसदृशै राजमार्गैर्विराजितम्॥ ४॥
सिन्दूरारुणवर्णैश्च वेष्टितं मणिवेदिभिः।
संयुक्तं मुक्तानिकरैः पूरितं मणिमण्डपैः॥ ५॥
यक्षाणामालयैर्दिव्यैः संयुक्तं शतकोटिभिः।
कपाटस्तम्भसोपानैः शोभितैर्मणिनिर्मितैः॥ ६॥

Paraśurāma the son of Bhṛgu who could travel with the speed of thought, at once reached Kailāsa and found the beautiful city which was shinning like transparent crystal gems and had the roads shining like gold. It was decorated with many *maṇḍapas* studded with rubies, pearls and valuables gems. It had a hundred crores of divine houses of the Yakṣas. Those houses had the doors of gems and the pillars and steps were also decorated with gems.

सुवर्णकलशैर्दिव्यै राजतैः श्वेतचामरैः।
रत्नकाञ्चनपूर्णैश्च यक्षेन्द्रगणवेष्टितैः॥ ७॥
रत्नभूषणभूषाढ्यैर्दर्पितैः सुन्दरीगणैः।
बालिकाभिर्बालकैश्च चित्रपुत्तलिकाकरैः॥ ८॥
क्रीडद्भिः सस्मितैः शश्वत्स्वच्छन्दं च विराजितैः।
पारिजातद्रुमगणैः स्वर्णदीतीरनीरजैः॥ ९॥
आकीर्णं पुष्पजालैश्च पुष्पितैश्च सुगन्धिभिः।
कल्पवृक्षाश्रितैः सिद्धैः कामधेनुपुरस्कृतैः॥ १०॥
सिद्धविद्यासु निपुणैः पुण्यवद्भिर्निषेवितम्।
त्रिलक्षयोजनोच्छ्रायैर्वटवृक्षैरथाक्षयैः॥ ११॥
शतयोजनविस्तीर्णैः शतस्कन्धसमन्वितैः।
असंख्यशाखानिकरैरसंख्यफलसंयुतैः॥ १२॥
नानापक्षिगणाकीर्णैः सुमनोहरशब्दितैः।
कम्पितैः शीतवातेन मण्डितं च सुगन्धिना॥ १३॥
पुष्पोद्यानसहस्रेण सरसां च शतेन च।
सिद्धेन्द्रालयलक्षैश्च मणिरत्नविकारजैः॥ १४॥

It had the divine *kalaśas* made of gold and silver beside the white fly-whisks. It had heaps of gem and gold. The Yakṣas were adorned with heaps of ornaments studded with gems. The same was the condition with beautiful Yakṣīs. The children were carrying small dolls in their hands and played with them happily. There were trees of *Pārijāta* flowers on the bank of the divine river Gaṅgā, bunches of fragrant flowers were found everywhere. The *siddhas* were resting under the shades of *kalpavṛkṣas*. There were many of Kāmadhenu cows and the people well-versed in divine knowledge. There was an eternal banyan tree having a height of three lakhs of *yojanas* and was spread in an area of a hundred *yojanas*. It had a hundred trunks, innumerable branches and was filled with many fruits. It created quite a pleasant sound and provided abode to innumerable birds. The fragrant cool breeze made the leaves to move. The city had a thousand orchards, a hundred streams and a lakh of abodes of *siddhas* which were built with gems and jewels.

रामश्च दृष्ट्वा नगरमतिसंहृष्टमानसः।
ददर्श पुरतो रम्यं श्रीयुक्तं शंकरालयम्॥ १५॥
सुवर्णमूल्यशतकैर्मणिभिः स्वर्णवर्णकैः।
खचितं रत्नसारैश्च रचितं विश्वकर्मणा॥ १६॥

Witnessing the city of such a great devotee, the mind of Paraśurāma felt delighted; thereafter he found the abode of lord Śiva which was quite graceful and filled with all the riches.

It was built by Viśvakarmā using gold and gems.

त्रिपञ्चयोजनोच्छ्रायं चतुर्योजनविस्तृतम्।
चतुरस्रं चतुष्कोणं प्राकारं सुमनोहरम्॥ १७॥

It had the height of fifteen *yojanas* and the width of four *yojanas* besides being square and quite charming to look at, having been surrounded by beautiful boundary walls.

द्वारं रत्नकपाटेन नानाचित्रान्वितेन च।
मणीन्द्रवेदिभिर्युक्तं मणिस्तम्भविराजितैः॥ १८॥

There were several types of paintings and the doors were made of gems. Its pillars and pedestals were decorated with jewels.

तद्दक्षिणे वृषेन्द्रं च वामे सिंहं च नारद।
नन्दीश्वरं महाकालं पिङ्गलाक्षं भयंकरम्॥ १९॥
विशालाक्षं च बाणं च विरूपाक्षं महाबलम्।
विकटाक्षं भास्कराक्षं रक्ताक्षं विकटोदरम्॥ २०॥
संहारभैरवं कालभैरवं च भयंकरम्।
रुरुभैरवमीशाभं महाभैरवमेव च॥ २१॥
कृष्णाङ्गभैरवं चैव क्रोधभैरवमुल्बणम्।
कपालभैरवं चैव रुद्रभैरवमेव च॥ २२॥

O Nārada, Nandī was lodged to Śiva's right. To the left were lodged the lion the lord of Nandī, Mahākāla, the terrific Piṅgalākṣa, Viśālākṣa, Bāṇa; then the valorous Virūpākṣa, Vikaṭākṣa, Bhāskarākṣa then Raktākṣa, Vikaṭ odara, Saṁhārabhairava, the terrific Kālabhairava, Rurubhairava, Īśābha, Mahābhairava, Kṛṣṇāṅgabhairava, Krodha-bhairava, Ulbaṇa, Kapālabhairava and Rudrabhairava.

सिद्धेन्द्रादीन्रुद्रगणान्विद्याधरसुगुह्यकान।
भूतान्प्रेतान्पिशाचांश्च कूष्माण्डान्ब्रह्मराक्षसान्॥ २३॥
बेतालान्दानवांश्चैव योगीन्द्रांश्च जटाधरान्।
यक्षान्किंपुरुषांश्चैव किन्नरांश्च ददर्श ह॥ २४॥

Thereafter Rudras like Siddhendra, the Rudras, Vidyādharas, Guhyakas, the goblins, the Pretas, Piśācas then Kūṣmāṇḍas, Brahmarākṣas, Vetālas, Dānavas then, the ones having matted locks of hair on the heads, the yogīs, the Yakṣas, Kiṁpuruṣas and Kinnaras.

तान्दृष्ट्वा नन्दिकेशाज्ञां गृहीत्वा भृगुनन्दनः।
तान्संभाष्याभ्यन्तरं च जगामाऽऽनन्दसंप्लुतः॥ २५॥

After looking at them Paraśurāma the son of Bhṛgu, getting permission from Nandikeśvara entered the premises delightfully talking to others.

रत्नेन्द्रसारखचितं ददर्श शतमन्दिरम्।
अमूल्यरत्नकलशैर्ज्वलद्भिश्च विराजितम्॥ २६॥
अमूल्यरत्नरचितैर्मुक्तानिर्मलदर्पणैः।
हीरसारविकारैश्च कपाटैश्च विराजितम्॥ २७॥
गोरोचनाभिर्मणिभिर्युतं स्तम्भसहस्रकैः।
मणिसारविकारैश्च सोपानैः परिशोभितम्॥ २८॥
ददर्शाभ्यन्तरं द्वारं नानाचित्रैश्च चित्रितम्।
माणिक्यमुक्ताग्रथितैर्मालाजालैर्विराजितम्॥ २९॥

He found several of the temples there which were studded with the essence of the gems and had innumerable vases made of gems there were several mirrors which were made of gems and jewels. The doors were also decorated with gems and jewels. Besides there were hundreds of pillars which were decorated with *Gorocana* and jewels, beside the steps which were similarly decorated. He then found the inner-gate which had beautiful paintings, painted on it, besides the strings of pearls and gems hanging on the same.

ददर्श कार्तिकेयं च वामे दक्षे गणेश्वरम्।
वीरभद्रं महाकायं शिवतुल्यपराक्रमम्॥ ३०॥

He found Kārttikeya seated to the left and the Nandikeśvara of gigantic size seated to the right besides Vīrabhadra who was as valorous as Śiva himself.

प्रधानपार्षदगणान्क्षेत्रपालांश्च नारद।
रत्नसिंहासनस्थांश्च रत्नभूषणभूषितान्॥ ३१॥

O Nārada, he found many of the courtiers and kṣetrapālas who were all seated on the gem-studded lion-thrones and were adored with gem-studded ornaments.

तान्संभाष्य भृगुः शीघ्रं महाबलपराक्रमः।
पर्शुहस्तः स परशुरामो गन्तुं समुद्यतः॥ ३२॥

Holding the battle-axe in his hand, the immensely valorous Paraśurāma got ready to go to them for a talk.

गच्छन्तं तं गणेशश्च क्षणं तिष्ठेत्युवाच ह।
निद्रितो निद्रया युक्तो महादेवोऽधुनेति च॥ ३३॥

Finding him entering the palace of Śiva, Gaṇeśa said, "You stop for a while." Lord Śiva is sleeping at the moment.

ईश्वराज्ञां गृहीत्वाऽहमत्राऽऽगत्य क्षणान्तरे।
त्वया सार्द्धं गमिष्यामि भ्रातस्तिष्ठात्र साम्प्रतम्॥ ३४॥

O brother, I shall jut now go to him and get his permission in a moment. Thereafter, I shall accompany you to him."

गणेशवाक्यं परशुरामश्रुत्वा महाबलः।
बृहस्पतिसमो वक्ता प्रवक्तुमुपचक्रमे॥ ३५॥

On hearing the words of Gaṇeśa, Paraśurāma who was speaker a like Bṛhaspati started speaking to him.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे नारदनारायणसंवादे कैलासवर्णनं नामैकचत्वारिंशत्तमोऽध्याय:॥ ४१॥

अथ द्वाचत्वारिंशोऽध्यायः

Chapter 42

A Discussion between Paraśurāma and Gaṇapati

परशुराम उवाच

यास्माम्यन्तःपुरं भ्रातः प्रणामं कर्तुमीश्वरम्।
प्रणम्य मातरं भक्त्या यास्यामि त्वरितं गृहम्।। १।।

Paraśurāma said - O brother, with my mind filled with devotion, I am entering into the inner apartment to offer my salutation to mother Pārvatī and lord Śiva. Thereafter, I shall return in no time.

त्रिःसप्तकृत्वो निर्भूपां कृत्वा पृथ्वीं च लीलया।
कार्त्तवीर्य्यः सुचन्द्रश्च हतो यस्य प्रसादतः।। २।।
नानाविद्या यतो लब्धा नानाशास्त्रं सुदुर्लभम्।
तं गुरुं जगतां नाथं द्रष्टुमिच्छामि साम्प्रतम्।। ३।।
सगुणं निर्गुणं चैव भक्तानुग्रहविग्रहम्।
सत्यं सत्यस्वरूपं च ब्रह्मज्योतिः सनातनम्।। ४।।
स्वेच्छामयं दयासिन्धुं दीनबन्धुं मुनीश्वरम्।
आत्मारामं पूर्णकामं व्यक्ताव्यक्तं परात्परम्।। ५।।
परापराणां स्रष्टारं पुरुहूतं पुरुस्कृतम्।
पुराणं परमात्मानमीशानं त्वादिमव्ययम्।। ६।।
सर्वमङ्गलमाङ्गल्यं सर्वमंगलकारणम्।
सर्वमङ्गलदं शान्तं सर्वैश्वर्य्यप्रदं वरम्।। ७।।
आशुतोषं प्रसन्नास्यं शरणागतवत्सलम्।
भक्ताभयप्रदं भक्तवत्सलं समदर्शनम्।। ८।।

Because by their grace I rid the earth of the Kṣatriyas twenty one times, besides killing the great kings like Kārtavīrya and Sucandra and from whom I achieved the divine knowledge and the inaccessible weapons, I want to have an audience with such a great lord of the universe, who happens to be my teacher as well. He is visible as well as invisible, besides being the one who takes to the definite form for the sake of his devotees, truthful, Brāhmaṇa, the eternal flame, ever-lasting, truthful, the one who moves at will, ocean of mercy, the one who provides welfare to the down-trodden, the great ascetic, the one who always roams about with the soul, the one who fulfils the wishes of all, who is visible as well as invisible, beyond everyone, who creates the universe, adored and eulogised by many, the form of Purāṇa, the great soul, Īśāna, the eternal form, indestructible, welfare of all the welfare, the one who bestows prosperity, the peaceful one, the one who provides with all the fortune, the best of all, the one who gets pleased quickly, the one having a smiling face, the one who loves the people who take refuge under him, the one who provides protection to his devotees, the lover of the devotees, the one who looks at all with a compassionate glance.

इत्थं परशुरामोऽस्थादुक्त्वा गणपतेः पुरः।
वाचा मधुरया तत्र समुवाच गणेश्वरः।। ९।।

After thus speaking Paraśurāma stood before Gaṇapati. Thereafter Gaṇapati the leader of the *gaṇas* started speaking to Paraśurāma in a sweet voice.

गणेश्वर उवाच

क्षणं तिष्ठ क्षणं शृणु भ्रातरिदं वचः।
रहःस्थलस्थितो नैव द्रष्टव्यः स्त्रीयुतः पुमान्।। १०।।

Gaṇeśvara said - O brother, you kindly wait for a moment and listen to me. One should not look at a man and a woman when they are alone.

स्त्रीसंयुक्तं च पुरुषं यः पश्यति नराधमः।
करोति रसभङ्गं वा कालसूत्रं व्रजेद्ध्रुवम्॥ ११॥

Because only a degraded person looks at the couple engaged in love-sports or disturbs their pleasure. The one who does so surely has to fall in the hell named *kālasūtra*.

तत्र तिष्ठति पापीयान्यावच्चन्द्रदिवाकरौ।
विशेषतश्च पितरं गुरुं भूपतिं द्विज॥ १२॥
रहः सुरतसंसक्तं नहि पश्येद्विचक्षणः।
कामतः कोपतो वाऽपि यः पश्येत्सुरतोन्मुखम्॥ १३॥
स्त्रीविच्छेदो भवेत्तस्य ध्रुवं सप्तसु जन्मसु।
श्रोणींवक्षस्थलं वक्त्रं यः पश्यति परस्त्रियः।
कामतोऽपि विमूढश्च सोऽन्धो भवति निश्चितम्॥ १४॥

O Brāhmaṇa such a sinner has to remain in hell as long as the sun and the moon last. Particularly the people with wisdom should not look at the father, the teacher, the king and the Brāhmaṇa engaged in conjugal pleasures in lonely places, because the one who is infatuated with passion or anger looks at the people engaged in conjugal pleasure, such a person has to face separation from his wife for seven births. The one who castes a voluptuous eye at others' wives, her breasts, the pelvic region or the face, such a great fool surely becomes blind.

गणेशस्य वचः श्रुत्वा प्रहस्य भृगुनन्दनः।
तमुवाच महाकोपान्निष्ठुरं वचनं मुने॥ १५॥

O sage, on hearing the words of Gaṇeśa Paraśurāma got enraged. He then smiled and uttered harsh words in anger.

परशुराम उवाच

अहो श्रुतं किं वचनमपूर्वं नीतिसंयुतम्।
इदमेवमहो नैवं श्रुतमीश्वरवक्त्रतः॥ १६॥

Paraśurāma said - I have heard today the most appropriate and the unprecedented word because I had never heard such words from the mouth of the lord.

श्रुतं श्रुतौ वाक्यमिदं कामिनां च विकारिणाम्।
निर्विकारस्य च शिशोर्न दोषः कश्चिदेव हि॥१७॥

Because such punishment has been prescribed for the passionate persons or those with a deformed mind have not been heard of in the Vedas. This has been heard by me that the child having a spotless mind does not attract any sin. Therefore, O brother, I am entering the inner apartment. O child, what can you do. Don't stop me from moving forward.

यास्याम्यन्तःपुरं भ्रातस्तव किं तिष्ठ बालक।
यथादृष्टं करिष्यामि मत्कार्य्यं समयोचितम्॥१८॥
तवैव तातो माता चेत्येवं नैव निरूपितम्।
जगतां पितरौ तौ च पार्वतीपरमेश्वरौ॥१९॥
पार्वती स्त्री पुमाञ्छम्भुरिति कैर्न निरूपितः।
सर्वरूपः शङ्करश्च सर्वरूपा च पार्वती॥२०॥
गुणीतीतस्यका क्रीडा तद्भंगो वा कुतो विभो।
क्रीडा लज्जा भीतिभङ्गो ग्राम्यस्यैव न चेशितुः॥२१॥
स्तनन्धयं च मां दृष्ट्वा पित्रोर्लज्जा कुतो भवेत्।
लज्जायाश्च कुतो लज्जा लज्जेशस्य च सा कुतः॥२२॥

I am reaching the place. I shall act according to the prevailing situation. They are not your parents alone, because those Pārvatī and Parameśvara happen to be the parents of the universe. It is never believed that Pārvatī is the woman and Śiva is the man. Śiva has the universal form and the same is the case with Pārvatī. O virtuous one, the one who is beyond virtues, how can he indulge in the love-sport and how could the same be disturbed. The love-sport, shame and fear, are meant for ordinary people and not for the lord.

लज्जा लज्जां किमाप्नोति तापं किं वा हुताशनः।
शीतं शैत्यमहोभ्रातर्निदाघो दाहमेव च॥२३॥
भीतेर्भीतिमवाप्नोति मृत्योर्मृत्युर्बिभेति किम्।
कुतो ज्वरो ज्वरं हन्ति व्याधिं व्याधिश्च जीर्यति॥२४॥

How can the parent keep shy by looking at an infant who feeds on the breasts. Will the lord of same, can attract the shame. Can the shame achieve the shame or can the fire achieve the warmth. O brother, can the cold get the cold, can the fire get the burning sensation, can the fear get the fear or can the death face the death? In fact

can the fever destroy the fever; can the ailment destroy the ailments.

संहर्त्तारं नापि संहर्तुं कालः कालाद्बिभेति किम्।
स्रष्टारं सृजते स्रष्टा पाता किं पाति ते मते॥२५॥

Can the killer be afraid of the killer and can the god of death be afraid of death? Can the creator according the your opinion, create the creator and can the preserver preserve the preserver?

क्षुत्क्षुधं समवाप्नोति तृष्णां प्रयाति किम्।
निद्रा निद्रां च शोभां श्रीः शान्तिः शांति च ते मते॥२६॥
पुष्टिः पुष्टिं किमाप्नोति तुष्टिस्तुष्टिं क्षमा क्षमाम्।
आत्मनः परमात्माऽस्ति शक्तिः शक्त्या बिभेति किम्॥२७
कामक्रोधौ लोभमोहौ स्वात्मनैते न बाधिताः।
दया न बद्धा दयया नेच्छा बद्धेच्छया प्रभो॥२८॥

Can the hunger satisfy the hunger and the lust satisfy the lust? According to your opinion can the sleep get the sleep, the glory get the glory, the satisfaction get the satisfaction, can the pleasure get the pleasure and the mercy get the mercy and can the soul be afraid of the great soul or can the strength be afraid of the strength?

ज्ञानबुद्ध्योः को विकारो जरां नो बाधते जरा।
चिन्ता न चिन्तया ग्रस्ता चक्षुश्चक्षुर्न पश्यति॥२९॥

O lord, the lust, the anger, the passion and the grief cannot be destroyed by themselves, the mercy cannot be connected with mercy nor the can the passion be linked with passion.

हर्षो मुदं किं प्राप्नोति शोकं शोको न बाधते।
का विपत्तिर्विपत्तेश्च सम्पत्तिः सम्पदः कुतः॥३०॥

Can the divine intelligence develop any blemish? The old age cannot be destroyed by the old age, the worries cannot be removed by worries; one eye cannot look at the other eye.

मेधाया धारणाशक्तिः स्मृतेर्वा स्मरणं कुतः।
न दग्धः स्वप्रतापेन विवस्वानिति सम्मतः॥३१॥

Can the pleasure get pleased and cannot the grief destroy the grief, cannot the misfortune remove the misfortune and cannot the fortune attract fortune.

विपरीतमतो भ्रातस्त्वयैवाऽऽचरितोऽधुना।
न श्रुतोऽयं गुरुमुखान्न दृष्टो न श्रुतौ श्रुतः॥३२॥

The memory cannot remember the memory and the son can never be destroyed with his own deeds. This is believed by everyone.

इत्युक्त्वा चापि परशुरामशश्वत्प्रहस्य सः।
शीघ्रं गन्तुं मनश्चक्रे तद्गृहाभ्यन्तरं मुदा॥३३॥
तच्च रामवचः श्रुत्वा जितक्रोधो गणेश्वरः।
शुद्धसत्त्वस्वरूपश्च प्रहस्य तमुवाच ह॥३४॥

O brother, currently you have conducted yourself in opposite directions. I have heard this neither from the mouth of my teacher nor is it provided in the Vedas. Thus speaking Paraśurāma continued laughing and tried to forcibly enter the house.

गणपतिरुवाच

अज्ञानतिमिराच्छन्नो ज्ञानं प्राप्नोति तद्विदः।
पितुर्भ्रातुर्मुखाज्ज्ञानं दुर्लभं भाग्यवाँल्लभेत॥३५॥
श्रुतं ज्ञानं विशिष्टं च ज्ञानिनामपि दुर्लभम्।
किञ्चिन्मे त्वं मन्दबुद्धेः शृणु भ्रातर्निवेदनम्॥३६॥

Listening to the words of Paraśurāma, Gaṇeśa overcoming his anger and maintaining the peaceful form, kept on smiling and said, "A person who is infatuated with darkness and is devoid of the knowledge can achieve wisdom from the one who possesses the same but the inaccessible knowledge comes only from the mouth of the father and the brother.

यो निर्गुणः स निर्लिप्तः शक्तिभिर्नहि संयुतः।
सिसृक्षुराश्रितःशक्त्या निर्गुणः सगुणो भवेत्॥३७॥

O brother, I have heard about the inaccessible knowledge which is meant for the intellectuals only. Therefore you kindly listen to a few words of an unwise person like me.

यावन्ति च शरीराणि भोगार्हाणि महामुने।
प्रकृतानि च सर्वाणि विना श्रीकृष्णविग्रहम्॥३८॥

He who is *Nirguṇa*, does not involve himself and does not remain with *śakti*. The creator has to remain dependent on *śakti*. Therefore sometimes, the formless appears in a definite form.

ध्यायन्ति योगिनस्तं च शुद्धज्योतिः स्वरूपिणम्।
हस्तपादादिरहितं निर्गुणं प्रकृतेः परम्॥३९॥

O great sage, barring the body of lord Kṛṣṇa all other bodies have to enjoy all the pleasures or displeasures of life and that is quite natural.

वैष्णवास्तं नमस्यन्ति भक्तानुग्रहकारकम्।
कुतो बभूव तज्ज्योतिरहो तेजस्विना विना॥४०॥

Because of that the yogīs meditate upon the formless form of the lord which is spotless, illumining without hand and feet and is beyond Prakṛti.

ज्योतिरभ्यन्तरे नित्यं शरीरं श्यामसुन्दरम्।
द्विभुजं मुरलीहस्तं सस्मितं पीतवाससम्॥४१॥

The one who bestows his grace on his devotees is called Viṣṇu and people adore him, because there could be no flame without the *tejas*.

अतीवामूल्यसद्रत्नभूषणैश्च विभूषितम्।
ज्योतिरभ्यन्तरे मूर्तिं पश्यन्ति कृपया विभोः॥४२॥
तदा दास्ये नियुक्तास्ते भवन्त्येवेश्वरेच्छया।
योगस्तपो वा दास्यस्य कलां नार्हन्ति षोडशीम्॥४३॥

The beautiful dark-complexioned body always remains inside the flame which is always beautiful and eternal. He has two arms and holds a flute in his hands, wears a serene smile on his face and *pītāmbara* as the lower garment and is adorned with valuable gem-studded ornaments. The yogīs conceive him as all-pervading and visualise this form of the lord in the eternal flame.

यदा सृष्ट्युन्मुखः कृष्णः ससृजे प्रकृतिं मुदा।
तद्योनौ ह्यर्पितं वीर्य्यं वीर्य्याड्डिम्भो बभूव ह॥४४॥

They engage themselves with the grace of the lord for his slavehood. All the yogic practices and the *tapas* do not equate to one-sixteenth part to the slavehood of the lord.

दिव्येन लक्षवर्षेण गर्भाड्डिम्भो विनिर्गतः।
तदा बभूव निश्श्वासस्ततो वायुर्बभूव ह॥४५॥
निश्श्वासेन समं भ्रातर्मुखबिन्दुर्विनिर्गतः।
ततो बभूव सहसा जलराशिर्हरेः पुरः॥४६॥

Whenever lord Kṛṣṇa desired for creation, he delightfully created Prakṛti and implanted the semen in her womb. The semen created an egg which remained in the womb of Prakṛti for a lakh of years and ultimately it came out. Then, there was a deep sigh and the wind was created.

तज्जले च स्थितो डिम्भो दिव्यवर्षाणि लक्षकम्।
ततो बभूव सहसा विश्वाधारो महाविराट्॥४७॥

O brother, with the deep sigh a drop emerged from the mouth as a result of which the water appeared in the very presence of the lord.

यावन्ति गात्रलोमानि तस्य सन्ति महात्मनः।
ब्रह्माण्डानि च तावन्ति विद्यमानानि निश्चितम्॥४८॥

The egg was consigned into the water for a lakh of years and Mahāvirāṭ suddenly emerged out of the same becoming the base of the universe.

तत्रैव प्रतिविध्यण्डे ब्रह्मविष्णुमहेश्वराः।
देवा नराश्च मुनयो विद्यमानाश्चराचराः॥४९॥

All the hair-pits on the body of Virāṭ and a globe remain enshrined in each one of his hair-pits.

महाविराडाश्रयश्च सर्वस्य च जनस्य च।
निश्श्वासवायुर्भगवान्बभूव श्रीहरेर्मुने॥५०॥
महाविष्णुश्च कलया ततः क्षुद्रविराडभूत्।
तन्नाभिकमले ब्रह्मा शंकरस्तल्ललाटजः॥५१॥
विष्णुस्तदंशः पाता यः श्वेतद्वीपनिवासकृत्।
एवं ते प्रतिविध्यण्डे ब्रह्मविष्णुमहेश्वराः॥५२॥
स्वयं च स्वांशकलया नानामूर्त्तिधरो हरिः।
तदाऽभवच्च सगुणः सर्वशक्तियुतस्तदा॥५३॥
कथं लज्जादिरहितः स च स्वेच्छामयो महान्।
सर्वदा सर्वभोगार्हः सर्वशक्तिसमन्वितः॥५४॥

In every globe, Brahmā, Viṣṇu and Śiva besides the gods, the sages and moveable and immovable creatures always exist. Mahāvirāṭ happens to be the refuge of everyone. O sage, with the inhaling of air, the wind was turned into the god and by one of the rays Mahāviṣṇu was

created. From him the small Virāṭ (Viṣṇu) emerged from whose navel Brahmā emerged and from Brahmā's forehead emerged Śiva. Viṣṇu was born out of the *aṁśa* of Rāma who dwells in the *Śveta-dvīpa* and is the protector of the universe. Therefore, in each and every globe Brahmā, Viṣṇu and Śiva always reside. The lord himself appeared in various forms because of his own rays when he turns himself into a definite shape. Thereafter, he was called omnipotent, possessing all the virtues with definite forms because he moves at will being a great lord and how could he be freed from the same? He is all-powerful and therefore he can indulge in all the worldly pleasures.

लज्जा नास्त्येव लज्जायामतोऽयं सर्वसम्मतः।

या च लज्जावती देवी तस्या लज्जा कुतो गता॥५५॥

सर्वशक्तिमती दुर्गा प्रकृत्या सा च शैलजा।

तस्या लज्जादयः सन्ति सर्वदा सर्वसम्मताः॥५६॥

Though one does not feel shy because of the same, it is well-known that the goddess who is full of shyness disappears. Goddess Durgā is all-powerful but currently she is born out of Himālaya. She was the form of Prakṛti and as such the shyness is always enshrined in her. It is quite well-known.

पञ्चधा प्रकृतिर्या च श्रीकृष्णस्य बभूव ह।

राधा पद्मा च सावित्री दुर्गा देवी सरस्वती॥५७॥

प्राणाधिष्ठातृदेवी या कृष्णस्य परमात्मनः।

प्राणाधिका प्रिया सा च राधाऽऽस्ते तस्य वक्षसि॥५८॥

The Prakṛti of lord Kṛṣṇa is known in five forms as Rādhā, Padmā, Sāvitrī, Durgā and Sarasvatī. Out of these five, Rādhā happens to be the dearest beloved of lord Kṛṣṇa who always resides in his heart.

विद्याधिष्ठातृदेवी या सावित्री ब्रह्मणः प्रिया।

लक्ष्मीर्नारायणस्यैव सर्वसम्पत्स्वरूपिणी॥५९॥

सरस्वती द्विधा भूत्वा कृष्णस्य मुखनिर्गता।

सावित्री ब्रह्मणः कान्ता स्वयं नारायणस्य च॥६०॥

The great goddess of learning known as Sāvitrī became the spouse of Brahmā and Lakṣmī the goddess of all the riches became the spouse of Nārāyaṇa. Sarasvatī after emerging out of the mouth of lord Kṛṣṇa was divided into two forms, one of them was known as Sāvitrī and became the spouse of Brahmā while Sarasvatī became the beloved of Nārāyaṇa.

बुद्ध्यधिष्ठातृदेवी या ज्ञानसूः शक्तिसंयुता।

सा दुर्गा शूलिनः कान्ता तस्या लज्जा कुतो गता॥६१॥

The goddess of wisdom and the strength was known as Durgā who became the spouse of Śiva. Therefore, where shall the shyness of these goddesses disappear.

प्रकृतिः पञ्चधा भ्रातर्गोलोके च बभूव ह।

इमाः प्रधानाः कलया बभूवुर्नैकधा यतः॥६२॥

O brother, Prakṛti took to these five forms in *Goloka* itself and they are well-known in the universe and they appeared again and again.

विप्रेन्द्र नित्यं वैकुण्ठं ब्रह्माण्डात्परमुच्यते।

अविनाशि स्थलं शश्वल्लये प्राकृतिके ध्रुवम्॥६३॥

O best of the Brāhmaṇas, the eternal Vaikuṇṭ ha is the best place in the globe, it remains intact even during the time of dissolution.

तत्र नारायणो देवः कृष्णार्द्धांशश्चतुर्भुजः।

वनमाली पीतवासाः शक्त्या वै पद्मया सह॥६४॥

स्वयं कृष्णश्च गोलोके द्विभुजः श्यामसुन्दरः।

सस्मितो मुरलीहस्तो राधावक्षःस्थलस्थितः॥६५॥

Viṣṇu resides in Vaikuṇṭha as a part of lord Kṛṣṇa having four arms wearing a garland of forest flowers and a yellow lower garment. The dark-complexioned lord Kṛṣṇa having two arms remains in *Goloka* and plays on the flute wearing a serene smile on his face, living in the heart of Rādhā.

शश्वद्गोगोपगोपीभिः संयुक्तो गोपरूपधृत्।

परिपूर्णतमः श्रीमान्निर्गुणः प्रकृतेः परः॥६६॥

स्वेच्छामयः स्वतन्त्रस्तु परमानन्दरूपधृक्।

सुराः कलोद्भवा यस्य षोडशांशो महाविराट्॥६७॥

He is always surrounded by cowherds and cowherdesses appearing in the form of a cowherd. He is complete in all respects, full of fortune, formless, beyond Prakṛti, moves at will, independent and blissful. All the gods appear

from his rays and Mahāvirāṭ happens to be the one-sixteenth part of his rays.

यतो भवन्ति विश्वानि स्थूलसूक्ष्मादिकानि च।

पुनस्तत्र प्रलीयन्त एवमेव मुहुर्मुहुः॥६८॥

The stout and the small are all born from him and they ultimately merge in him. This process is repeated again and again.

गोलोक ऊर्ध्ववैकुण्ठात्पञ्चाशत्कोटियोजनः।

नास्ति लोकस्तदूर्ध्वं च नास्ति कृष्णात्परः प्रभुः॥६९॥

The *Goloka* is located at a distance of five crores *yojana* above Vaikuṇṭha and above that, there is no other *loka*. There is no other lord greater than lord Kṛṣṇa.

इदं श्रुतं शम्भुवक्त्रान्मया ते कथितं द्विज।

क्षणं तिष्ठाधुना भ्रातरीश्वरः सुरतोन्मुखः॥७०॥

O Brāhmaṇa I had heard the whole of it from the mouth of lord Śiva which I have told you about. Therefore, O brother, you please wait here for a moment because both Śiva and Pārvatī are currently engaged in conjugal pleasures.

इति श्रीब्रह्मवैवर्त्ते महापुराणे गणपतिखण्डे नारदनारयणसंवादे गणेशपरशुरामसंवादो नाम द्विचत्वारिंशोऽध्याय:॥४२॥

अथ त्रिचत्वारिंशोऽध्यायः

Chapter 43

The Breaking of the trunk of Gaṇeśa

नारायण उवाच

गणेशवचनं श्रुत्वा स तदा रागतः सुधीः।
पर्शुहस्तस्स वै रामो निर्भयो गन्तुमुद्यतः॥ १॥
गणेश्वरस्तदा दृष्ट्वा शीघ्रमुत्थाय यत्नतः।
वारयामास संप्रीत्या चकार विनयं पुनः॥ २॥

Nārāyaṇa said - On hearing the words of Gaṇeśa, the wise Paraśurāma holding the battle-axe in his hand tried to force his entry into the house. Finding Paraśurāma so behaving, Gaṇeśa got up at once and making great effort tried to stop Paraśurāma, making several requests.

रामस्तं प्रेरयामास हुं कृत्वा तु पुनः पुनः।
बभूव च ततस्तत्र वाग्युद्धं हस्तकर्षजैः॥ ३॥
पर्शुनिक्षेपणं कर्तुं मनश्चक्रे भृगुस्तदा।
हाहा कृत्वा कार्त्तिकेयो बोधयामास संसदि॥ ४॥
अव्यर्थमस्त्रं हे भ्रातर्गुरुपुत्रे कथं क्षिपेः।
गुरुवद्गुरुपुत्रं च मा भवान्हन्तुमर्हति॥ ५॥

But Paraśurāma challenged him again and again, as a result of which a controversy developed besides the scuffle between the two. Bhṛgu at that point of time intended to attack Gaṇeśa with battle-axe which created panic in the court. Thereafter Kārttikeya said, "O brother, why are you attacking with this infallible weapon on the son of the teacher. The son of the teacher cannot be killed like the teacher himself.

पर्शुं क्षिपन्तं कुपितं रक्तपद्मदलेक्षणम्।
गणेशो रोधयामास निवर्त्तस्वेत्युवाच तम्॥ ६॥
पुनर्गणेशं रामश्च प्रेरयामास कोपतः।
पपात पुरतो वेगान्मानहीनो गजाननः॥ ७॥

Wielding the battle-axe Paraśurāma was enraged and his eyes became red like the red-lotus. Inspite of that, Gaṇeśa stopped him and said, "You better return." But Paraśurāma getting enraged challenged Gaṇeśa again. Finding thus humiliated Brāhmaṇa rushed forward and stood before Paraśurāma.

गजाननः समुत्थाय धर्मं कृत्वा तु सक्षिणम्।
पुनस्तं बोधयामास जितक्रोधः शिवात्मजः॥ ८॥
निवर्तस्व निवर्तस्वेत्युच्चार्य्य च पुनः पुनः।
प्रवेशने ते का शक्तिरीश्वराज्ञां विना प्रभो॥ ९॥

Gaṇeśa became attentive citing *dharma* as the witness. Gaṇeśa who had over-powered his anger, again tried to convince Paraśurāma again and again and said, "O lord you go back." Without the permission of the lord you don't have the strength to enter the inner apartment.

मम भ्राता त्वमतिथिर्विद्यासम्बन्धतो ध्रुवम्।
ईश्वरप्रियशिष्यश्च सोढं वै तेन हेतुना॥ १०॥

You are my brother in relation to the bestowing of knowledge to you Śiva. You are a guest and are the dear pupil of the lord. Therefore, I am tolerating all your misbehaviour.

नह्यहं कार्त्तवीर्य्यश्च भूपास्ते क्षुद्रजन्तवः।
अतो विप्र न जानासि मां च विश्वेश्वरात्मजम्॥ ११॥

O Brāhmaṇa, I am neither Kārtavīrya nor any petty king, killed by you in the battle-field. Evidently you are not aware of the birth of the son of the lord.

क्षणं तिष्ठ निवर्त्तस्व समये ब्राह्मणातिथे।
क्षणान्तरे त्वया सार्द्धं यास्यामीश्वरसन्निधिम्॥ १२॥

O Brāhmaṇa you are a guest, you wait for a while; go back and I shall accompany you to Śiva in a moment.

नारायण उवाच

हेरम्बवचनं श्रुत्वा प्रजहास पुनः पुनः।
पर्शुं क्षेप्तुं मनश्चक्रे प्रणम्य हरिशंकरौ॥ १३॥

Nārāyaṇa said - On hearing the words of Gaṇeśa, Bhṛgu laughed at him again and again and bowing before Hari and Śiva in his mind he resolved to make use of the battle-axe.

पर्शुं क्षिपन्तं कोपेन तं च रामं गजाननः।
दृष्ट्वा मुमूर्षुं देवेशो धर्मं कृत्वा तु साक्षिणम्॥ १४॥
योगेन वर्द्धयामास शुण्डां तां कोटियोजनाम्।
योगीन्द्रस्तत्र संतिष्ठन्भ्रामयित्वा पुनः पुनः॥ १५॥
शतधा वेष्टयित्वा तु भ्रामयित्वा तु तत्र वै।
ऊर्ध्वमुत्तोल्य वेगेन क्षुद्राहिं गरुडो यथा॥ १६॥
सप्तद्वीपांश्च शैलांश्च मेरुं चाखिलसागरान्।
क्षणेन दर्शयामास रामं योगपराहतम्॥ १७॥

Gaṇeśa realised that Paraśurāma intends to attack him with battle-axe. Therefore citing *dharma* as his witness, he extended his trunk to crores of *yojanas* in length and encircling Paraśurāma, he lifted him up like Garuḍa lifting a serpent. Thus entwining Paraśurāma in his trunk, he removed Paraśurāma around all the seven continents, the mountains, Meru and all the oceans in a moment.

हस्तपादाद्यनाथं तं जडं सर्वाङ्गकम्पितम्।
पुनस्तं भ्रामयामास दर्पितं दर्पनाशनः॥ १८॥

Thereafter, Gaṇeśa who destroys the arrogance, making Paraśurāma helpless in feet as well as arm, all his limbs started trembling and Gaṇeśa again took him round and round the globe.

भूर्लोकं च भुवर्लोकं स्वर्लोकं च सुरेश्वरः।
जनोलोकं तपोलोकं दर्शयामास लीलया॥ १९॥
पुनस्तत्र भ्रामयित्वा ब्रह्माण्डादूर्ध्वमुत्तमम्।
सत्यलोकं ब्रह्मलोकं ध्रुवलोकं च तत्परम्॥ २०॥
गौरीलोकं शंभुलोकं दर्शयामास नारद।
दर्शयित्वा तु विध्यण्डं स ययौ सप्तसागरान्॥ २१॥

Thereafter Gaṇeśa carried Paraśurāma round the earth, *Bhūloka, Bhuvarloka, Svarloka, Janoloka* and *Tapoloka*, playfully. After taking him round these places, then he carried him to *Satyaloka, Brahmaloka, Dhruvaloka, Gaurīloka* and *Śivaloka*. Thereafter showing him round the globe he took him round all the oceans.

पुनरुद्गिरणं चक्रे सनक्रमकरोदकम्।
तत्र तं पातयामास गम्भीरे सागरोदके॥ २२॥

He then threw out all the aquatic animals like crocodiles and others and threw him in the oceanic water.

मुमूर्षुं तं संतरन्तं पुनर्जग्राह लीलया।
पुनस्तत्र भ्रामयित्वा ब्रह्माण्डादूर्ध्वमप्यमुम्॥ २३॥
वैकुण्ठं दर्शयामास सलक्ष्मीकं जनार्दनम्॥ २४॥

Paraśurāma started floating in the oceanic water, where he was about to die but he again picked him up from there and moving him round and round, the globe, he lifted him up to Vaikuṇṭ ha and produced him before lord Viṣṇu and Lakṣmī.

क्षणं तत्र भ्रामयित्वा योगीन्द्रो योगमायया।
पुनः करं च योगेन वर्धयामास लीलया॥ २५॥
गोलोकं दर्शयामास विरजां च नदीश्वरीम्।
वृन्दावनं शृङ्गशतं शैलेन्द्रं रासमण्डलम्॥ २६॥
गोपीगोपादिभिः सार्द्धं श्रीकृष्णं श्यामसुन्दरम्।
द्विभुजं मुरलीहस्तं सस्मितं सुमनोहरम्॥ २७॥
रत्नसिंहासनस्थं च रत्नभूषणभूषितम्।
तेजसा कोटिसूर्याभं राधावक्षःस्थलस्थितम्॥ २८॥

Thus Gaṇeśa, the lord of the yogīs with the

application of illusion extending his trunk carried him to *Goloka*, where the river Virajā was flowing. He then carried him through Vṛndāvana, Himālaya having a hundred peaks, *Rāsamaṇḍala* and produced him before lord Kṛṣṇa surrounded by the cowherds and cowherdesses. He was having two arms and holding a flute in his hands, wearing a serene smile on the face. He was seated on a gem-studded lion-throne and was adorned with all the ornaments, bearing the lustre of crores of suns, resting his head on the breasts of Rādhā.

एवं कृष्णं दर्शयित्वा प्रणमय्य पुनः पुनः।
क्षणेन लम्बमानं च भ्रामयित्वा पुनः पुनः॥२९॥
दृष्ट्वा कृष्णं चेष्टदेवं सर्वपापप्रणाशनम्।
भ्रूणहत्यादिकं पापं भृगोर्दूरं चकार ह॥३०॥

Having an audience with lord Kṛṣṇa he bowed in reverence to him again and again and then he extended his trunk. Taking Paraśurāma round and round he produced him before lord Kṛṣṇa, as a result of which Paraśurāma was relieved of all the sins committed by him, because an audience with the lord destroys all the sins.

न भवेद्यातना नष्टा विना भोगेन पापजा।
स्वल्पां च बुभुजे रामो गताऽन्या कृष्णदर्शनात्॥३१॥
क्षणेन चेतनां प्राप्य भुवि वेगात्पपात ह।
बभूव दूरीभूतं च गणेशस्तम्भनं भृगोः॥३२॥

The result that emerged from sin can never be destroyed without facing the same. Paraśurāma had already faced the result of some of his misdeeds and the result of the remaining sins vanished with the audience with lord Kṛṣṇa. He, therefore, regained consciousness in a moment and at once he reached the earth and was relieved of the miseries caused to him by Gaṇeśa.

सस्मार कवचं स्तोत्रं गुरुदत्तं सुदुर्लभम्।
अभीष्टदेवं श्रीकृष्णं गुरुं शंभुं जगद्गुरुम्॥३३॥

Thereafter, Paraśurāma adored the inaccessible *kavaca* bestowed to him by his teacher, besides the *stotra* of lord Kṛṣṇa reciting the name of lord Śiva who happens to be the teacher of the universe.

चिक्षेप पर्शुमव्यर्थं शिवतुल्यं च तेजसा।
ग्रीष्ममध्याह्नमार्तण्डप्रभाशतगुणं मुने॥३४॥

O sage, thereafter he thought of using the infallible battle-axe which was like Śiva and dazzling like the shine of the mid-day sun of the summer season.

पितुरव्यर्थमस्त्रं च दृष्ट्वा गणपतिः स्वयम्।
जग्राह वामदन्तेन नास्त्रं व्यर्थं चकार ह॥३५॥

Gaṇapati on his part witnessed the weapon which was granted by Śiva himself to Paraśurāma and face the attack on the left tusks. He did not make it infractuous.

निपात्य पर्शुर्वेगेन च्छित्वा दन्तं समूलकम्।
जगाम रामहस्तं च महादेवबलेन च॥३६॥

The battle-axe shot by Paraśurāma severed the left tusk of Gaṇapati with the force of Mahādeva and again went back to Paraśurāma.

हाहेति शब्दमाकाशे देवाश्चक्रुर्महाभिया।
वीरभ्रद: कार्तिकेय: क्षेत्रपालाश्च पार्षदाः॥३७॥

Finding this the gods in the sky, Vīrabhadra, Kārttikeya and other attendants of Śiva beside Kṣetra-pālas felt panicky.

पपात भूमौ दन्तश्च सरक्तः शब्दयंस्तदा।
पपात गैरिकायुक्तो यथा स्फटिकपर्वतः॥३८॥

Like the mountain of crystal of red ochre, the tusk soaked in blood making a thundering sound fell on the ground.

शब्देन महता विप्र चकम्पे पृथिवी भिया।
कैलासस्था जनाः सर्वे मूर्च्छामापुः क्षणं भिया॥३९॥

O dear one the deafening sound created by its fall made the earth to shake and the dwellers of Kailāsa fainted with panic in a moment.

निद्रा बभञ्ज तत्काले निद्रेशस्य जगत्प्रभोः।
आजगाम बहिः शंभुः पार्वत्या सह संभ्रमात्॥४०॥

Thereafter Śiva, the lord of the universe woke up with Pārvatī and came out of the chamber.

पुरो ददर्श हेरम्बं लोहितास्यं क्षतेन तम्।
भग्नदन्तं जितक्रोधं सस्मितं लज्जितं मुने॥४१॥

O sage, they saw Gaṇeśa with a broken tusk,

he had already over-come the anger and was smiling with shyness.

पप्रच्छ पार्वती शीघ्रं स्कन्दं किमिति पुत्रक।
स च तां कथयामास वार्तां पौर्वापरीं भिया॥४२॥
चुकोप दुर्गा कृपया रुरोद च मुहुर्मुहुः।
उवाच शंभोः पुरतः पुत्रं कृत्वा स्ववक्षसि॥४३॥

Pārvatī at once asked Skanda, "O son what was happened?" He narrated the entire story to Pārvatī. At that point of time Durgā was enraged and she started crying again and again feeling merciful carrying her son in her lap.

संबोध्य शंभुं शोकेन भिया विनयपूर्वकम्।
उवाच प्रणता साध्वी प्रणतार्तिहरं पतिम्॥४४॥

Because of grief and fear she addressed lord Śiva. The chaste lady meekly spoke to her husband who always removed the miseries of his devotees.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० गणेशदन्तभङ्गकारणवर्णनं नात त्रिचत्वारिंशोऽध्यायः॥४३॥

अथ चतुश्चत्वारिंशोऽध्यायः

Chapter 44

The Stotra of Gaṇeśa

पार्वत्युवाच

सर्वे जानन्ति जगति दुर्गां शंकरकिंकरीम्।
अपेक्षारहिता दासी तस्या वै जीवनं वृथा॥ १॥
ईश्वरस्य समाः सर्वास्तृणपर्वतजातयः।
दासीपुत्रस्य शिष्यस्य दोषः कस्येति च प्रभो॥ २॥
विचारं कर्तुमुचितं त्वं च धर्मविदां वरः।
वीरभद्रः कार्तिकेयः पार्षदाः सन्ति साक्षिणः॥ ३॥
साक्ष्ये मिथ्यां को वदेद्वा द्वावेषां भ्रातरौ समौ।
साक्ष्ये समे शत्रुमित्रे सतां धर्मनिरूपणे॥ ४॥

Pārvatī said - Everyone in the universe knows that Durgā happens to be the slave of Śiva but when the slave has no importance in the household of the lord, the same becomes of no consequence. O lord, in the abode of Śiva all the creatures from a straw to the mountain are treated equally. Then who is at fault? My son or your devotee? You are the best in those well-versed in the *dharma;* therefore, you kindly think over it. Vīrabhadra, Kārttikeya and all other courtiers are witnesses to the event, though both Gaṇeśa and Kārttikeya are brothers but who can speak falsehood at the time of giving witness, because at the time of giving evidence according to *dharma* both friends and foes are considered to be equal.

साक्षी सभायां यत्साक्ष्यं जानन्नप्यन्यथा वदेत्।
कामतः क्रोधतो वाऽपि लोभेन च भयेन च॥ ५॥
स याति कुम्भीपाकं च निपात्य शतपूरुषम्।
तैश्च सार्द्धं वसेत्तत्र यावच्चन्द्रदिवाकरौ॥ ६॥

In the court, if a witness knowingly, influenced by passion, anger and fear, gives false evidence, he is driven to the *kumbhīpāka* hell with his hundred generations and has to remain there till the life of the sun and moon lasts.

अहं विबोधितुं शक्ता यन्निर्णेत्री द्वयोपरि।
तथाऽपि तव साक्षात्तु ममाऽऽज्ञा निन्दिता श्रुतौ॥ ७॥

Though I am unable to take a decision on both of them, still it will not be proper for me to do so when you are there, because in these circumstances any opinion of mine will be deplorable in the Vedas.

किंकराणां प्रभा कुत्र नृपे वसति संसदि।
उदिते भास्करे पृथ्व्यां खद्योतो हि यथा प्रभो॥ ८॥

O lord, when the king is present in the court, all the courtiers appear like fire-flies before the sun.

सुचिरं तपसा प्राप्तं त्वदीयं चरणाम्बुजम्।
परित्यागभयेनैव संततं भीतया मया॥ ९॥
यत्किंचित्कोपशोकाभ्याकमुक्तं मोहेन तत्परम्।
तत्क्षमस्व जगन्नाथ पुत्रस्नेहाच्च दारुणात्॥ १०॥
त्वया यदि परित्यक्ता तदा पुत्रेण तेन किम्।
साध्व्या सद्वंशजायाश्च शतपुत्राधिकः पतिः॥ ११॥

I have achieved the grace of your feet after performing *tapas* for a long time. I am, therefore, always apprehensive, lest I might be disowned. Therefore, O lord of the universe, whatever I have spoken in anger or out of affection of my

son, you kindly forgive me for the same. Because in case you disown me, then what shall I do with the sons. Because for the chaste lady the husband is more important than hundreds of sons.

असद्वंशप्रसूता या दु:शीला ज्ञानवर्जिता।
स्वामिनं मन्यते नासौ पित्रोर्दोषेण कुत्सिता॥१२॥

The ladies born in the low caste or those who are wicked and unwise, do not show due respect to the husband because of the defect in their approach because of their parents.

कुत्सितं पतितं मूढं दरिद्रं रोगिणं जडम्।
कुलजा विष्णुतुल्यं च कान्तं पश्यति संततम्॥१३॥
हुताशनो वा सूर्यो वा सर्वतेजस्विनां वर:।
पतिव्रतातेजसश्च कलां नार्हति षोडशीम्॥१४॥

The denounce, the fallen, foolish, poor, those suffering from ailment or the deaf and dumb husband who is always considered by a chaste lady like Viṣṇu. Therefore, fire and even the sun cannot compare with the one-sixteenth ray of the chaste lady.

महादानानि पुण्यानि व्रतान्यनशनानि च।
तपांसि पतिसेवाया: कलां नार्हन्ति षोडशीम्॥१५॥

All the great charities, merits, *vratas* and fasting or the performing of *tapas* cannot be compared with the sixteenth part of the lady serving her husband with devotion.

पुत्रो वाऽपि पिता वाऽपि बान्धवोऽथ सहोदर:।
योषितां कुलजातानां न कश्चित्स्वामिन: सम:॥१६॥

For the chaste lady, the son, father, brother and real brother cannot be equated with the husband.

इत्युक्त्वा स्वामिनं दुर्गा ददर्श पुरतो भृगुम्।
शंभो: पदाब्जं सेवन्तं निर्भयं तमुवाच ह॥१७॥

Thus speaking to the lord, Durgā looked at Bhṛgu who was serving at the lotus-like feet of lord Śiva and was fearless. She said to him.

पार्वत्युवाच

अये राम महाभाग ब्रह्मवंश्योऽसि पण्डित:।
पुत्रोऽसि जगदग्नेश्च शिष्योऽस्य योगिनां गुरो:॥१८॥

Pārvatī said - O lord Paraśurāma, you are born in a Brāhmaṇa family and are quite well-read. You are the son of Jamadagni and are the pupil of the teacher of the yogīs.

माता ते रेणुका साध्वी पंद्माशा सत्कुलोद्भवा।
मातामहो वैष्णवश्च मातुलश्च ततोऽधिक:॥१९॥

Reṇukā happens to be your mother who was quite a chaste lady born out of the *aṁśa* of Kamalā (Lakṣmī), your maternal grandfather was a great Vaiṣṇava and your maternal uncle happens to be superior to him in devotion.

त्वं च रेणुकभूपस्य मनुवंशोद्भवस्य च।
दौहित्रो मातुल: साधु: शूरो विष्णुपदाश्रय:॥२०॥

You are the son of the daughter of Reṇukā of the Manu family, your maternal uncle is quite a noble person besides being valorous and always remains devoted to the feet of lord Viṣṇu.

कस्य दोषेण दुर्द्धर्षस्त्वं न जानेऽप्यशुद्धधी:।
येषां दोषैर्जनो दुष्टस्तमृते शुद्धमानस:॥२१॥

I am unable to understand the cause of your losing wisdom in such a way. The blame by which one becomes wicked and without that blame one gets purified (has to be taken into account).

अमोघं प्राप्य पर्शुं च गुरुं च करुणानिधे:।
परीक्षां क्षत्रिये कृत्वा बभूवास्य सुते पुन:॥२२॥

After receiving the infallible battle-axe from the teacher who happens to be extremely merciful, you used the same initially on the Kṣatriyas and now you have used it on the son of the teacher.

गुरवे दक्षिणादानमुचितं च श्रुतौ श्रुतम्।
भग्नो दन्तस्तत्सुतस्य छिन्धि मस्तकमप्यहो॥२३॥
गणेश्वरं रणे जित्वा स्थितश्चेदावयो: पुर:।
स त्वं लब्ध्वाऽऽशिषो लोके पूजितोऽभूर्जगत्त्रये॥२४॥

Giving such a type of *dakṣiṇā* the teacher has been well rewarded by you. Presently you have only cut off the tusk of the son of the teacher, now you serve his head also. After defeating Gaṇeśvara in the battle-field you will present

yourself in the world as victorious and will also earn blessings from us.

पर्शुनाऽमोघवीर्येण शंकरस्य वरेण च।

हन्तुं शक्तः सृगालश्च सिंहं शार्दूलमाखुभुक्॥ २५॥

You are not aware that by getting the infallible weapons from Śiva like the battle-axe and receiving a boon from him, a jackal can kill a lion and a mouse can kill even a tiger.

त्वद्विधं लक्षकोटिं च हन्तुं शक्तो गणेश्वरः।

जितेन्द्रियाणां प्रवरो नहि हन्ति च मक्षिकाम्॥ २६॥

Gaṇeśa is competent to kill lakhs and crores of persons like you but the one who has over-powered his organs of senses, will never try to kill even a fly.

तेजसा कृष्णतुल्योऽयं कृष्णांशश्च गणेश्वरः।

देवाश्चान्ये कृष्णकलाः पूजाऽस्य पुरतस्ततः॥ २७॥

The leader of the *gaṇas* is compared with lord Kṛṣṇa in lustre and happens to be his *aṁśa* alone. All other gods happen to be his rays. That is why he is adored first of all.

व्रतप्रभावतः प्राप्तः शंकरस्य वरेण च।

शोकेनातिकठोरेण नहि संपद्विनाऽऽपदम्॥ २८॥

With the influence of *vrata*, the boon of Śiva and after performing great *tapas* I had achieved him as my husband because no one can achieve pleasure without pain.

इत्युक्त्वा पार्वती रोषात्तं रामं शप्तुमुद्यता।

रामः सस्मार तं कृष्णं प्रणम्य मनसा गुरुम्॥ २९॥

Thus speaking, Pārvatī got ready to pronounce a curse on Paraśurāma suffering from mental agony. Finding this, Paraśurāma feeling panicky at heart, started reciting the name of the lord Kṛṣṇa in his mind, bowing before the teacher in reverence.

एतस्मिन्नन्तरे दुर्गा ददर्श पुरतो द्विजम्।

अतीव वामनं बालं सूर्यकोटिसमप्रभम्॥ ३०॥

शुक्लदन्तं शुक्लवस्त्रं शुक्लयज्ञोपवीतिनम्।

दण्डिनं छत्रिणं चैव सुप्रभं तिलकोज्ज्वलम्॥ ३१॥

दधतं तुलसीमालां सस्मितं सुमनोहरम्।

रत्नकेयूरवलयं रत्नमालाविभूषितम्॥ ३२॥

रत्ननूपुरपादं च सद्रत्नमुकुटोज्ज्वलम्।

रत्नकुण्डलयुग्माढ्यगण्डस्थलविराजितम्॥ ३३॥

In the meantime Durgā saw a dwarfish boy coming to her having the lustre of crores of suns, having white teeth, clad in white garment and *yajñopavīta*, holding a staff and an umbrella in his hands. His forehead was painted with bright *Tilakam* and he wore the rosary of Tulasī. He had a serene smile on his face and looked quite pleasant. He was adorned with armlets of gems besides wristlets and the rosary of gems, he had anklets of gems and his feet were quite charming. He was wearing a beautiful crown on his head and gem-studded *kuṇḍalas* appeared in his ears.

स्थिरमुद्रां दर्शयन्तं भक्तं वामकरणे च।

दक्षिणेऽभयमुद्रां च भक्तेशं भक्तवत्सलम्॥ ३४॥

He displayed *Sthira-mudrā* with his left hand and *Abhaya-mudrā* with his right hand to his devotees. He happens to be the lord of his devotees.

बालिकाबालकगणैर्नगरैः सस्मितैर्युतम्।

कैलासवासिभिः सर्वैरावृद्धैरीक्षितं मुदा॥ ३५॥

Wearing a serene smile on his face, he was surrounded by the boys and girls of the town. All the dwellers of Kailāsa, a group of young and old stared at him.

तं दृष्ट्वा संभ्रमाच्छम्भुः सभृत्यः सहपुत्रकः।

मूर्ध्ना भक्त्या प्राणमच्च दुर्गा च दण्डवद्भुवि॥ ३६॥

आशिषं प्रददौ बालः सर्वेभ्यो वाञ्छितप्रदाम्।

तं दृष्ट्वा बालकाः सर्वे महाश्चर्यं ययुर्भिया॥ ३७॥

At the sight of the lord, Śiva at once offered his salutation to him with devotion, together with his attendants and sons. Durgā also prostrated before him; thereafter the boy blessed all those present there for the fulfilment of their desires. All the children of the town left the place looking at the boy with surprise.

दत्त्वा तस्मै शिवो भक्त्या तूपचारांस्तु षोडश।

पूजां चकार श्रुत्युक्तां परिपूर्णतमस्य च॥ ३८॥

तुष्टाव काण्वशाखोक्तस्तोत्रेण नतकंधरः।

पुलकाङ्कितसर्वाङ्गो भगवन्तं सनातनम्॥३९॥

रत्नसिंहासनस्थं च प्रावोचच्छंकरः स्वयम्।

अतीव तेजसाऽत्यन्तं प्रच्छन्नाकृतिमेव च॥४०॥

Lord Śiva then adored the boy with his mind filled with devotion making sixteen types of offerings to him. Getting emotional, he adored him lowering his head before him, offering prayer to him at the same time.

Thereafter lord Śiva seated on the gem-studded lion-throne spoke to the boy who possessed immense lustre.

शंकर उवाच

आस्मारामेशु कुशलप्रश्नोऽतीव विडम्बनम्।

ते शश्वत्कुशलाधाराः कुशलाः कुशलप्रदाः॥४१॥

Śiva said - It is just a fallacy to ask about the welfare of those who always roam about in the soul because they are themselves the base of the welfare, the form of the welfare and the bestowers of the welfare.

अद्य मे सफलं जन्म जीवितं च सुजीवितम्।

प्राप्तस्त्वमतिथिर्ब्रह्मन्कृष्णसेवाफलोदयात्॥४२॥

परिपूर्णतमः कृष्णो लोकनिस्तारहेतवे।

पुण्यक्षेत्रे हि कलया भारते च कृपानिधिः॥४३॥

O Brāhmaṇa, my birth has met with success today. My life has become glorious because of your arrival here with the grace of lord Kṛṣṇa. You are complete in all respects, besides being the abode of lord Kṛṣṇa.

अतिथिः पूजितो येन पूजिताः सर्वदेवताः।

अतिथिर्यस्य संतुष्टस्तस्य तुष्टो हरः स्वयम्॥४४॥

The one who adores the guest, the gods get pleased with him. When the guest is pleased even the god is pleased.

स्नानेन सर्वतीर्थेषु सर्वदानेन सत्फलम्।

सर्वव्रतोपवासने सर्वयज्ञेषु दीक्षया॥४५॥

सर्वैस्तपोभिर्विविधैर्नित्यैर्नैमित्तिकादिभिः।

तदेवातिथिसेवायाः कलां नार्हति षोडशीम्॥४६॥

The merit earned by taking a bath in all the holy places, performing all the charities, performing all the *vratas* and *yajñas* and performing all other religious ceremonies and the *tapas*, do not compare with one sixteenth part of serving a guest.

अतिथिर्यस्य भग्नाशो याति रुष्टश्च मन्दिरात्।

कोटिजन्मार्जितं पुण्यं तस्य नश्यति निश्चितम्॥४७॥

If a guest returns disappointed from a householder, the merit earned by him during crores of births in the past, is destroyed.

स्त्रीगोघ्नश्च कृतघ्नश्च ब्रह्मघ्नो गुरुतल्पगः।

पितृमातृगुरूणां च निन्दको नरघातकः॥४८॥

संध्याहीनो स्वघाती च सत्यघ्नो हरिनिन्दकः।

ब्रह्मस्वस्थाप्यहारी च मिथ्यासाक्ष्यप्रदायकः॥४९॥

मित्रद्रोही कृतघ्नश्च वृषवाहश्च सूपकृत्।

शवदाही ग्रामयाजी ब्राह्मणो वृषलीपतिः॥५०॥

शूद्रश्राद्धान्नभोजी च शूद्रश्राद्धेषु भोजकः।

कन्याविक्रयकारी च श्रीहरेर्नामविक्रयी॥५१॥

लाक्षामांसतिलानां च लवणस्य तिलस्य च।

विक्रेता ब्राह्मणश्चैव तुरगाणां गवां तथा॥५२॥

एकादशीकृष्णसेवाहीनो विप्रश्च भारते।

एते महापातकिनस्त्रिषु लोकेषु निन्दिताः॥५३॥

The one who kills his wife and the cow, the ungrateful person, the killer of a Brāhmaṇa, the one enjoying the company of the wife of the teacher, one who denounces his father, mother and teacher, killer of human beings, the one who is deprived of the *sandhyā-vandanā*, the one who commits suicide, the killer of truthfulness, the denouncer of lord Hari, the killer of Brāhmaṇas, the thief of wealth, the one who gives false evidence, the one who betrays his friend, the ungrateful one, the one who loads the bulls, the store-keeper, the one who burns the dead bodies, the one who performs *pūjā* from village to village, the Brāhmaṇa husband of a wicked woman, the one who performs *śrāddha* of the Śūdras and takes food with them, the seller of daughters, the seller of the name of god, of wax, meat, sea-same and salt, the one who sells away

the cows and horses, the Brāhmaṇa who does not perform *Ekādaśī vrata* and the one who is deprived of the devotion of lord Kṛṣṇa are considered to be great sinners in the universe and are therefore denounced everywhere.

कालसूत्रे च नरके पतन्ति ब्रह्मणां शतम्।

एतेभ्योऽप्यधमः सोऽपि यश्चातिथिपराङ्मुखः॥५४॥

All of them fall into the *kālasūtra* hell and remain there up to the age of Brahmā. The position of those who make the guest to return disappointed is much verse.

नारायण उवाच

शंकरस्य वचः श्रुत्वा संतुष्टः श्रीहरिः स्वयम्।

मेघगम्भीरया वाचा तमुवाच जगत्पतिः॥५५॥

Nārāyaṇa said - On hearing the words of Śiva, the lord was pleased and thereafter, the lord of the universe spoke thundering like the clouds.

विष्णुरुवाच

श्वेतद्वीपादागतोऽहं ज्ञात्वा कोलाहलं च वः।

अस्य रामस्य रक्षार्थं कृष्णभक्तस्य सांप्रतम्॥५६॥

Viṣṇu said - Listening to the uproar, I have arrived here from *Śveta-dvīpa* in order to protect Paraśurāma the devotee of lord Kṛṣṇa.

नैतेषां कृष्णभक्तानामशुभं विद्यते क्वचित्।

रक्षामि तांश्चक्रहस्तो गुरुमन्यं विना शिव॥५७॥

O Śiva, the one who is devoted to lord Kṛṣṇa has never to face miseries anywhere, I protect him always holding a disk in my hand, barring the one who betrays his teacher.

नाहं पाता गुरौ रुष्टे बलवद्गुरुहेलनम्।

तत्परः पातकी नास्ति सेवाहीनो गुरोश्च यः॥५८॥

Because I cannot protect a person who annoys his own teacher, the denouncing of the teacher is a terrific sin. There is no other greater sinner than the one who neglects the adoration of the teacher.

मान्यः पूज्यश्च सर्वेभ्यः सर्वेषां जनको भवेत्।

अहो यस्य प्रसादेन सर्वान्पश्यति मानवः॥५९॥

By his grace a human is in a position to look at everything, he is adorable by all and respectable by all.

जनको जन्मदानाच्च रक्षाणाच्च पिता नृणाम्।

ततो विस्तारकरणात्कलया स प्रजापतिः॥६०॥

पितुः शतगुणं माता पोषणाद्गर्भधारणात्।

वन्द्या पूज्या च मान्या च प्रसूः स्याद्वै वसुंधरा॥६१॥

One becomes the father because of giving birth to a human being or becomes the father because of feeding the child and with the expansion is called Prajāpati. The mother is a hundred times more adorable than the father because she carries the child in her womb and feeds it. She is more adorable and respectable. Not only this, she happens to be the form of the earth.

मातुः शतगुणं वन्द्यः पूज्यो मान्योऽन्नदायकः।

यद्विना नश्वरो देहो विष्णुश्च कलयाऽन्नदः॥६२॥

The giver of food is a hundred times more adorable and respectable than the mother because the body perishes without food, the giver of food actually is considered to be the form of lord Viṣṇu.

अन्नदातुः शतगुणोऽभीष्टदेवः परः स्मृतः।

गुरुस्तस्माच्छतगुणो विद्यामन्त्रप्रदायकः॥६३॥

The family god is more adorable than the giver of food and the teacher is a hundred times more adorable than the family god who bestows knowledge and *mantra*.

अज्ञानतिमिराच्छन्नं ज्ञानदीपेन चक्षुषा।

यः सर्वार्थं दर्शयति तत्परो नैव बान्धवः॥६४॥

A teacher provides the knowledge of lamp to a person who roams in the darkness of ignorance and makes him realise the truth; therefore there is no other brother greater than him.

गुरुदत्तेन मन्त्रेण तपसेष्टसुखं लभेत्।

सर्वज्ञत्वं सर्वसिद्धिं तत्परो नैव बान्धवः॥६५॥

After adoring with the *mantra* provided by the *guru*, a person achieves the desired pleasure, becomes all knowledgeable and achieves all success; there are, therefore, no other relatives greater than the teacher.

सर्वं जयति सर्वत्र विद्यया गुरुदत्तया।
तस्मात्पूज्यो हि जगति को वा बन्धुस्ततोऽधिकः॥६६॥

A person becomes victorious with the use of arms from the knowledge achieved by him from his teacher, therefore, there are no other relatives more respectable than the teacher in the universe.

विद्यान्धो वा धनान्धो वा यो मूढो न भजेद्गुरुम्।
ब्रह्महत्यादिभिः पापैः स लिप्तो नात्र संशयः॥६७॥

Therefore, blinded with knowledge or riches, if a foolish fellow does not serve the teacher, he earns the sin of *Brahmahatyā*. There is no doubt about it.

दरिद्रं पतितं क्षुद्रं नरबुद्ध्याचरेद्गुरुम्।
तीर्थस्नातोऽपि न शुचिर्नाधिकारी च कर्मसु॥६८॥

Therefore if a person adores a teacher who has become a pauper, has fallen or becomes degraded, he cannot be purified even after taking baths in all the sacred places nor does he get entitled to performing all the religious ceremonies.

पितरं मातरं भार्यां गुरुपत्नीं गुरुं परम्।
यो न पुष्णाति कापट्यात्स महापातकी शिव॥६९॥
गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः।
गुरुरेव परं ब्रह्म गुरुर्भास्कररूपकः॥७०॥
गुरुश्चन्द्रस्तथेन्द्रश्च वायुश्च वरुणोऽनलः।
सर्वरूपो हि भगवान्परमात्मा स्वयं गुरुः॥७१॥

O Śiva, he who does not maintain his own father, mother, wife, teacher, deceitfully, earns a very great sin. Because the teacher happens to be Brahmā, Viṣṇu and Śiva besides being the eternal Brāhmaṇa and the form of Sūrya. *Guru* also is the form of the moon, Indra the wind-god, Varuṇa and Agni. The teacher happens to be the form of everything and the great soul.

नास्ति वेदात्परं शास्त्रं नहि कृष्णात्परः सुरः।
नास्ति गङ्गासमं तीर्थं न पुष्पं तुलसीदलात्॥७२॥
नास्ति क्षमावती भूमेः पुत्रान्नास्त्यपरः प्रियः।
न च दैवात्परा शक्तिर्नैकादश्याः परं व्रतम्॥७३॥
शालग्रामात्परो यन्त्रो न क्षेत्रं भारतात्परम्।
परं पुण्यस्थलानां च पुण्यं वृन्दावनं यथा॥७४॥

There is no other scripture greater than the Vedas and no other god greater than lord Kṛṣṇa. There is no other holy place greater than the Gaṅgā. There is no other leaf greater than the Tulasī leaf. There is no other greater in forgiveness than the earth and there is on one else dearer than the son. There is no other strength greater than the destiny and no other *vrata* greater than *Ekādaśī*. There is no other *yantra* greater than *Śālagrāma* and there is no other place more sacred than the land of Bhārata and out of other sacred places, there is no other place more auspicious than Vṛndāvana.

मोक्षदानां यथा काशी वैष्णवानां यथा शिवः।
न पार्वत्याः पराः साध्वी न गणेशात्परो वशी॥७५॥

There is no other place providing redemption better than Kāśī and among the Vaiṣṇavas, there is no other devotee better than Śiva himself. There is no chaste lady better than Pārvatī on earth and there is no other god more self-controlled than Gaṇeśa.

न च विद्यासमो बन्धुर्नास्ति कश्चिद्गुरोः परः।
विद्यादातुः पुत्रदारौ तत्समौ नात्र संशयः॥७६॥
गुरुस्त्रियां च पुत्रे चाप्यभवद्रामहेलनम्।
परं संमार्जनं कर्तुमागतोऽहं तवाऽऽलयम्॥७७॥

There is no relative greater than the learnings and there is no well-wisher greater than the teacher, the wife of the teacher and the teacher's sons are also comparable with the same. There is no doubt about it. Paraśurāma has insulted the wife and the son of the teacher, I have arrived here in order to remove the same.

नारायण उवाच

इत्येवमुक्त्वा शंभुं च दुर्गां संबोध्य नारद।
उवाच भगवांस्तत्र सत्यसारं परं वचः॥७८॥

Nārāyaṇa said - O Nārada, thus speaking addressing Śiva and Durgā, the lord spoke truthful and the best of the words.

विष्णुरुवाच

श्रृणु देवि प्रवक्ष्यामि मदीयं वचनं शुभम्।
नीतियुक्तं वेदसारं परिणामसुखावहम्॥७९॥

Viṣṇu said - O goddess, I am speaking to you so auspicious words which are quite appropriate and are the essence of the Vedas and would be pleasant in result.

यथा ते गजवक्त्रश्च कार्तिकेयश्च पार्वति।
तथा परशुरामश्च भार्गवो नात्र संशयः॥८०॥
नास्त्येषु स्नेहभेदश्च तव वा शंकरस्य च।
विचार्य सर्वं सर्वज्ञे कुरु मातर्यथोचितम्॥८१॥

O Pārvatī, as you had the sons like Gaṇeśa and Kārttikeya, similar is the case with Paraśurāma, there is no doubt about it. O all knowledgeable mother, you do not have any difference in the love for him, nor does Śiva has so. Therefore you think over it and do whatever you consider best.

पुत्रेण सार्द्धं पुत्रस्य विवादो दैवदोषतः।
दैवं हन्तुं को हि शक्तो दैवं च बलवत्तरम्॥८२॥

If there has been a controversy between the two sons, it has developed due to the move of the destiny. Who can avert the mover of the destiny which is all powerful?

पुत्राभिधानं वेदेषु पश्य वत्से वरानने।
एकदन्त इति ख्यातं सर्वदेवनमस्कृतम्॥८३॥
पुत्रनामाष्टकं स्तोत्रं सामवेदोक्तमीश्वरि।
श्रृणुष्वावहितं मातः सर्वविघ्नहरं परम्॥८४॥

O daughter, O damsel, you search in the Vedas and you will find that your son is known with the epithet of Ekadanta (single tusk). He is well known with the same epithet; therefore, O goddess, O mother, you kindly listen to the stotra of Gaṇeśa which has been inscribed in the *Sāmaveda*.

विष्णुरुवाच

गणेशमेकदन्तं च हेरम्बं विघ्ननायकम्।
लम्बोदरं शूर्पकर्णं गजवक्त्रं गुहाग्रजम्॥८५॥

Viṣṇu said - He is known in the *Sāmaveda* as Gaṇeśa, Ekadanta, Heramba, Vighnanāyaka, Lambodara, Śūrpakarṇa (the one having the ears like winnowing basket), Gajānana, Guhāgraja. These are the eight names given in the scriptures.

अष्टाख्यार्थं च पुत्रस्य श्रृणु मातर्हरप्रिये।
स्तोत्राणां सारभूतं च सर्वविघ्नहरं परम्॥८६॥

O beloved of loved Śiva, O mother, you listen from me to the meaning of the eight names of Gaṇeśa which happen to be the gist of the *stotra* and remove all obstructions.

ज्ञानार्थवाचको गश्च णश्च निर्वाणवाचकः।
तयोरीशं परं ब्रह्म गणेशं प्रणमाम्यहम्॥८७॥

ग stands for knowledge, ण stands for redemption. The one who is the lord of both of them is known as Gaṇeśa. I bow in reverence to him.

एकशब्दः प्रधानार्थो दन्तश्च बलवाचकः।
बलं प्रधानं सर्वस्मादेकदन्तं नमाम्यहम्॥८८॥

एक stands for principal, दन्त stands for strength. Therefore the one who is the foremost of the valorous persons is known as Ekadanta, I bow in reverence to him.

दीनार्थवाचको हेश्च रम्बः पालकवाचकः।
पालकं दीनलोकानां हेरम्बं प्रणमाम्यहम्॥८९॥
विपतिवाचको विघ्नो नायकः खण्डनार्थकः।
विपत्खण्डनकारं तं प्रणमे विघ्ननायकम्॥९०॥

हे stands for the poor and रम्ब stands for protector, therefore the one who protects the poor in the universe, is known as Heramba. विघ्न stands for obstruction or misfortune and नायक stands for the one who removes it. Therefore the one who removes misfortunes is known as Vighnanāyaka and I adore him.

विष्णुदत्तैश्च नैवेद्यैर्यस्य लम्बं पुरोदरम्।
पित्रा दत्तैश्च विविधैर्वन्दे लम्बोदरं च तम्॥९१॥

The one whose belly became protruding because of the excessive eating of the food provided by lord Viṣṇu or his own father, is known by the name of Lambodara. I bow in reverence to him.

शूर्पाकारौ च यत्कर्णौ विघ्नवारणकारकौ।
संपद्दौ ज्ञानरूपौ च शूर्पकर्णं नमाम्यहम्॥९२॥

The one whose ears are as large as the winnowing baskets for the removal of obstructions, he has been designated as Śūrpakarṇa and also bestows riches and learning. I bow in reverence to the god.

विष्णुप्रसादं मुनिना दत्तं यन्मुर्ध्नि पुष्पकम्।
तद्गजेन्द्रमुखं कान्तं गजवक्त्रं नमाम्यहम्॥ १३॥

The one on whose head the garland of Viṣṇu was placed by Indra, I bow in reverence to the same Gajendara having the face of an elephant.

गुहस्याग्रे च जातोऽयमाविर्भूतो हरालये।
वन्दे गुहाग्रजं देवं सर्वदेवाग्रपूजितम्॥ १४॥

He was born in the house of Śiva earlier than Skanda. Therefore he is known as the elder brother of Skanda and I adore him as such.

एतन्नामाष्टकं दुर्गे नानाशक्तियुतं परम्।
एतन्नामाष्टकं स्तोत्रं नानार्थसहितं शुभम्॥ १५॥

O Durgā, these eight verses comprise of many *śaktis* and different meanings and is a devotional *stotra* for Gaṇeśa.

त्रिसंध्यं यः पठेन्नित्यं स सुखी सर्वतो जयी।
ततो विघ्नाः पलायन्ते वैनतेयाद्यथोरगाः॥ १६॥

The one who recites this *stotra* thrice a day, enjoys all the worldly pleasures and becomes victorious in the universe like Garuḍa who always overcomes the serpents.

गणेश्वरप्रसादेन महाज्ञानी भवेद्ध्रुवम्।
पुत्रार्थी लभते पुत्रं भार्यार्थी कुशलां स्त्रियम्॥ १७॥

With the grace of Gaṇeśvara he attains all knowledge and learning, the person desirous of a son gets the son, a person desirous of a wife gets a virtuous wife.

महाजडः कवीन्द्रश्च विद्यावांश्च भवेद्ध्रुवम्।
पुत्र त्वं पश्य वेदे च तथा कोपं च नो कुरु॥ १८॥

The immensely foolish person becomes a great poet and achieves all the learnings; therefore, O daughter, you look into the Vedas and shed away your anger.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० गणेशस्तोत्रकथनं नाम चतुश्चत्वारिंशोऽध्यायः॥ ४४॥

अथ पञ्चचत्वारिंशोऽध्यायः

Chapter 45

Prayers to Durgā by Paraśurāma

नारायण उवाच

पार्वतीं बोधयित्वा तु विष्णु नाममुवाच ह।
हितं सत्यं नीतिसारं परिणामसुखावहम्॥ १॥

Nārāyaṇa said - Thus making Pārvatī understand the reality, Viṣṇu spoke to Paraśurāma the words which were beneficial, truthful, appropriate and could result in pleasure, ultimately.

विष्णुरुवाच

रामत्वमधुना सत्यमपराधी श्रुतेर्मते।
कोपात्कृत्वा दन्तभङ्गं गणेशस्य स्थिते शिवे॥ २॥

Viṣṇu said - O Paraśurāma, according to the Vedas, you are truly a culprit because inspite of Śiva remaining present on the scene you have broken the tusk of Gaṇeśa.

स्तोत्रेणैव मयोक्तेन स्तुत्वा गणपतिं परम्।
काण्वशाखोक्तविधिना स्तुहि दुर्गां जगत्प्रसूम्॥ ३॥

Therefore, you recite the prayer according to Kāṇvaśākhā in favour of Gaṇapati and Durgā, the mother of the universe.

श्रीकृष्णस्य परा शक्तिर्बुद्धिरूपा जगत्प्रभोः।
अस्यां च तव रुष्टायां हता बुद्धिर्भविष्यति॥ ४॥

Because she happens to be the extreme intelligence of lord Kṛṣṇa and in case of her getting annoyed with you, you will be deprived of all your wisdom.

सर्वशक्तिस्वरूपेयमनया शक्तिमज्जगत्।
अनया शक्तिमान्कृष्णो निर्गुणः प्रकृतेः परः॥ ५॥

She is all powerful and represents the strength of the universe; even lord Kṛṣṇa becomes powerful because of her strength alone.

सृष्टिं कर्तुं न शक्तश्च ब्रह्मा शक्त्याऽनया विना।
वयमस्यां प्रसूताश्च ब्रह्मविष्णुमहेश्वराः॥ ६॥

Even Brahmā is unable to resort to his creation without her strength. All of us including Brahmā, Viṣṇu and Śiva have emerged out of her.

सुरसंघेऽसुरग्रस्ते काले घोरतरे द्विज।
तेजस्सु सर्वदेवानामिविर्भूता पुरा सती॥७॥

O Brāhmaṇa, at the time when the gods were over-powered by the demons, she emerged out of the *tejas* of all the gods.

कृष्णाज्ञयाऽसुरान्हत्वा दत्त्वा तेभ्य: पदं तत:।
दक्षपत्न्यां जनिं लेभे दक्षस्य तपसा पुरा॥८॥

She destroyed the demons at the command of lord Kṛṣṇa and restored the gods to their original status. Because of the *tapas* of Dakṣa, she was born as his daughter from his wife.

भार्या भूत्वा शंकरस्य पुन: पत्युश्च निन्दया।
देहं त्यक्त्वा शैलपत्न्यां जनिं लेभे पुरा सती॥९॥

She became the spouse of Śiva and because of the denouncement of her husband, she ended her body born out of Dakṣa. Thereafter she was born of the wife of Himālaya.

शंकरस्तपसा लब्धो योगीन्द्राणां गुरोर्गुरु:।
लब्धो गणपति: पुत्र: कृष्णांश: कृष्णसेवया॥१०॥

She then performed *tapas* for a long time and achieved Śiva, the teacher of the great teachers as her husband and after serving Śiva, she achieved Gaṇapati as her son who happens to be the *aṁśa* of Kṛṣṇa.

यं ध्यायस्येव नित्यं किं तं न जानासि बालक।
स एव भगवान्कृष्णश्चांशेन गिरिजासुत:॥११॥

O child, the one who is always adored by you, are you not aware of her? The same lord Kṛṣṇa has appeared as the son of Girijā.

कृताञ्जलिर्नतो भूत्वा स्तुहि दुर्गां शिवप्रियाम्।
शिवां शिवप्रदां शैवा शिवबीजां शिवेश्वरीम्॥१२॥
शिवाया: स्तोत्रराजेन पुरा शूलिकृतेन वै।
त्रिपुरस्य वधे घोरे ब्रह्मणा प्रेरितेन च॥१३॥

Therefore you offer prayers to Durgā, the beloved of Śiva, meekly with folded hands. Śivā is the bestower of welfare, devoted to Śiva, the form of the seed of Śiva and the goddess of Śiva, you adore Pārvatī by reciting the *stotra* composed by Śiva which was composed by him at the time of the killing of Tripura under the influence of Brahmā.

इत्युक्त्वा श्रीपदं शीघ्रं जगाम श्रीनिकेतनम्।
गते हरौ हरिं स्मृत्वा रामस्तां स्तोतुमुद्यत:॥१४॥
स्तोत्रेण विष्णुदत्तेन सर्वविघ्नहरेण च।
धर्मार्थकाममोक्षाणां कारणेन च नारद॥१५॥

O Nārada, thus speaking that dwarfish boy at once left for Viṣṇuloka. After the departure of the lord, reciting the name of the lord, Paraśurāma started offering prayers to Pārvatī which were given to him by Viṣṇu and could remove all obstructions and was the cause of *dharma, artha, kāma* and *mokṣa*.

कृताञ्जलिपुटो भूत्वा स्नात्वा गङ्गोदके शुभे।
गुरुं प्रणम्य भक्तेशं धृत्वा धौते च वाससी॥१६॥
आचम्य नत्वा मूर्ध्ना तां भक्तिनम्रात्मकंधर:।
पुलकाञ्चितसर्वाङ्गश्चानन्दाश्रुसमन्वित:॥१७॥

After taking a bath with the auspicious water of the Gaṅgā and bowing his head, he offered salutation to the teacher of the gods and then clad himself in two washed clothes and performing *ācamana*, he bowed in reverence getting emotional and his eyes were filled with tears. He prostrated before him and started adoring the goddess.

परशुराम उवाच

श्रीकृष्णस्य च गोलोके परिपूर्णतमस्य च।
आविर्भूता विग्रहत: पुरा सृष्ट्युन्मुखसय च॥१८॥

Paraśurāma said - In the earlier times, in the *Goloka* when he was emerging out of body of lord Kṛṣṇa at the time of creation you appeared on earth.

सूर्यकोटिप्रभायुक्ता वस्त्रालंकारभूषिता।
वह्निशुद्धांशुकाधाना सस्मिता सुमनोहरा॥१९॥
नवयौवनसंपन्ना सिन्दूरारुण्यशोभिता।
ललितं कबरीभारं मालतीमाल्यमण्डितम्॥२०॥

You have the lustre of crores of suns and are adorned with the best of ornaments and costumes. You are clad in the garments purified by the fire and wear a serene smile on your face; you are quite pleasant, youthful and decorated with vermilion. You are wearing the garland of

jasmine flowers and you wear a beautiful hair-do on the head.

अहोऽनिर्वचनीया त्वं चारुमूर्तिं च बिभ्रती।
मोक्षप्रदा मुमुक्षूणां महाविष्णुर्विधिः स्वयम्॥ २१॥
मुमोह क्षणमात्रेण दृष्ट्वा त्वां सर्वमोहिनीम्।
बालैः संभूय सहसा सस्मिताधाविता पुरा॥ २२॥
सद्भिः ख्याता तेन राधा मूलप्रकृतिरीश्वरी।
कृष्णास्तां सहसा भीतो वीर्याधानं चकार ह॥ २३॥

You have a beautiful figure, which is adorable. You provide salvation to the truth seekers. Your immense beauty attracts lord Mahāviṣṇu and Brahmā in an instant. At that point of time you start running with the children wearing a smile on your face. That is why the noble people achieve you in the form of Rādhā, though you happen to be the supreme goddess and *Mūlaprakṛti*. Lord Kṛṣṇa too getting afraid planted his seed in your womb.

ततो डिम्भं महाज्जज्ञे ततो जातो महान्विराट्।
यस्यैव लोमकूपेषु ब्रह्माण्डान्यखिलानि च॥ २४॥

As a result of this a great egg emerged out of your body and Mahāvirāṭ was born out of it in whose hair-pits the innumerable globes are enshrined.

राधारतिक्रमेणैव तन्निःश्वासो बभूव ह।
स निःश्वासो महावायुः स विराड् विश्वधारकः॥ २५॥

Lord Kṛṣṇa while enjoying the dance with Rādhā took a deep sigh which resulted in the creation of the great wind and also Virāṭ which became the base of the universe.

भयघर्मजलेनैव पुप्लुवे विश्वगोलकम्।
स विराड्विश्वनिलयो जलराशिर्बभूव ह॥ २६॥

At that point of time out of sweat of the Virāṭ, the water emerged. Ultimately the same Virāṭ was converted into the vast expanse of water.

ततस्त्वं पञ्चधा भूय पञ्च मूर्तीश्च बिभ्रती।
प्रणाधिष्ठातृमूर्तिर्या कृष्णस्य परमात्मनः॥ २७॥
कृष्णप्राणाधिकां राधां तां वदन्ति पुराविदः।
वेदाधिष्ठातृमूर्तिर्या वेदशास्त्रप्रसूरपि॥ २८॥
तां सावित्रीं शुद्धरूपां प्रवदन्ति मनीषिणः।
ऐश्वर्याधिष्ठातृमूर्तिः शान्तिस्त्वं शान्तरूपिणी॥ २९॥
लक्ष्मीं वदन्ति सन्तस्तां शुद्धां सत्वस्वरूपिणीम्।
रागाधिष्ठातृदेवी या शुक्लमूर्तिः सतां प्रसूः॥ ३०॥
सरस्वतीं तां शास्त्रज्ञां शास्त्रज्ञाः प्रवदन्त्यहो।
बुद्धिर्विद्या सर्वशक्तेर्या मूर्तिरधिदेवता॥ ३१॥
सर्वमङ्गलदा सन्तो वदन्ति सर्वमङ्गलाम्।
सर्वमङ्गलमङ्गया सर्वमङ्गलरूपिणी॥ ३२॥

Thereafter you emerged in five forms. The one who happens to be the beloved and life-like of lord Kṛṣṇa and is dearer to him than his own life, is called Rādhā by the ancient people. The one who is the great goddess of the Vedas and the creator of the Vedas, such an intellectual and auspicious goddess is known as Sāvitrī. Being the goddess of all the fortunes and riches, you are quite peaceful in nature and because of that nature you are called Lakṣmī, the goddess who is white in complexion, is the mother of the noble people; being the goddess of learning she is called Sarasvatī. The one who is the goddess of intelligence and learning, besides being the strength of the universe and who also provides prosperity to all is called Sarvamaṅgalā. You bestow all the welfare and are the cause for welfare being the form of prosperity.

सर्वमङ्गलबीजस्य शिवस्य निलयेऽधुना।
शिवे शिवास्वरूपा त्वं लक्ष्मीर्नारायणान्तिके॥ ३३॥
सरस्वती च सावित्री वेदसूर्ब्रह्मणः प्रिया।
राधा रासेश्वरस्यैव परिपूरणतमस्य च॥ ३४॥
परमानन्दरूपस्य परमानन्दरूपिणी।
त्वत्कलांशांशकलया देवानामपि योषितः॥ ३५॥

Pleasantly you are the seed of all the prosperity in the universe, you are in fact the spouse of Śiva known as Pārvatī and you happen to be Lakṣmī with Nārāyaṇa and with Brahmā you happen to be Sarasvatī and Sāvitrī the mother of the Vedas. You happen to be Rādhā of Kṛṣṇa who is complete in all respects, blissful and bestower of the bliss. All the wives of the gods emerged out of your rays alone.

त्वं विद्या योषितः सर्वाः सर्वेषां बीजरूपिणी।
छाया सूर्यस्य चन्द्रस्य रोहिणी सर्वमोहिनी॥३६॥
शची शक्रस्य कामस्य कामिनी रतिरीश्वरी।
वरुणानी जलेशस्य वायोः स्त्री प्राणवल्लभा॥३७॥

You are the goddess of learning and the seed for all the ladies. You happen to be the shadow of the sun and Rohiṇī for the moon who attracts everyone. You happen to be Indrāṇī of Indra, Rati of Kāmadeva, Varuṇānī of Varuṇa, the beloved of the wind-god.

वह्नेः प्रिया हि स्वाहा च कुबेरस्य च सुन्दरी।
यमस्य तु सुशीला च नैर्ऋतस्य च कैटभी॥३८॥
ऐशानी स्याच्छशिकला शतरूपा मनोः प्रिया।
देवहूतिः कर्दमस्य वसिष्ठस्याप्यरुन्धती॥३९॥
लोपामुद्राऽप्यगस्त्यस्य देवमाताऽदितिस्तथा।
अहल्या गौतमस्यापि सर्वाधारा वसुंधरा॥४०॥
गङ्गा च तुलसी चापि पृथिव्यां या सरिद्वरा।
एताः सर्वाश्च या ह्यन्या सर्वास्त्वत्कलयाऽम्बिके॥४१॥

You happen to be Svāhā, the beloved of Agni, Sundarī of Kubera, Suśīlā of Yama, Kaiṭabī of Nairiṛta, Śaśikalā of Śaṅkara, dear Śatarūpa of Manu, Devahūti of Kardama, Arundhatī of Vasiṣṭha, Lopamudrā of Agastya, Aditi the mother of gods, Ahalyā the Gautama besides being Vasundharā the best of all. O Ambikā, all the sacred rivers like Gaṅgā and Tulasī have emerged from your rays, together with other rivers.

गृहलक्ष्मीर्गृहे नृणां राजलक्ष्मीश्च राजसु।
तपस्विनां तपस्या त्वं गायत्री ब्राह्मणस्य च॥४२॥
सतां सत्त्वस्वरूपा त्वमसतां कलहाङ्कुरा।
ज्योतिरूपा निर्गुणस्य शक्तिस्त्वं समुणस्य च॥४३॥
सूर्ये प्रभास्वरूपा त्वं दाहिका च हुताशने।
जले शैत्यस्वरूपा च शोभारूपा निशाकरे।४४॥
त्वं भूमौ गन्धरूपा चाप्याकाशे शब्दरूपिणी।
क्षुत्पिपासादयस्त्वं च जीविनां सर्वशक्तयः॥४५॥

You are the Gṛhalakṣmī of the house-holder, Rājalakṣmī of the kings, the meditation of the *tapasvīs*, Gāyatrī of Brāhmaṇas, truthfulness of the noble people, quarrelsomeness of the wicked people, the flames of *Nirguṇa*, the strength of *Saguṇa*, the lustre of the sun, the power of burning of the fire, coolness in water, glory in the moon, fragrance in the earth, the sound in the sky, hunger and thirst among the teachers, you happen to be thus the strength of all.

सर्वबीजस्वरूपा त्वं संसारे साररूपिणी।
स्मृतिर्मेधा च बुद्धिर्वा ज्ञानशक्तिर्विपश्चिताम्॥४६॥

You happen to be the form of the seed in the universe, the memory of the wild people besides being intelligence and the divine knowledge.

कृष्णेन विद्या या दत्ता सर्वज्ञानप्रसूः शुभा।
शूलिने कृपया सा त्वं यया मृत्युञ्जयः शिवः॥४७॥

Lord Kṛṣṇa imparted the divine knowledge to Śiva, as a result of which the latter became victorious over the death. You respect the same.

सृष्टिपालनसंहारशक्तयस्त्रिविधाश्च याः।
ब्रह्मविष्णुमहेशानां सा त्वमेव नमोऽस्तु ते॥४८॥

You happen to be the strength of Brahmā, Viṣṇu and Śiva for creation, preservation and destruction. I bow in reverence to you.

मधुकैटभभीत्या च त्रस्तो धाता प्रकम्पितः।
स्तुत्वा मुक्तश्च यां देवीं तां मूर्ध्ना प्रणमाम्यहम्॥४९॥

Brahmā was terrified because of the demons Madhu and Kaiṭabha. He started trembling and it is the goddess who relieved him of the danger and the one who was offered prayer by him, you happen to be the same. I offer my salutation to you.

मधुकैटभयोर्युद्धे त्राताऽसो विष्णुरीश्वरीम्।
बभूव शक्तिमान्स्तुत्वा तां दुर्गां प्रणमाम्यहम् ॥५०॥

The goddess for whom lord Viṣṇu prayed at the time of danger from Madhukaiṭabha, you happen to be the same, I offer my salutations to you.

त्रिपुरस्य महायुद्धे सरथे पतिते शिवे।
यां तुष्टुवुः सुराः सर्वे तां दुर्गां प्रणमाम्यहम् ॥५१॥
विष्णुना वृषरूपेण स्वयं शंभुः समुत्थितः।

जघान त्रिपुरं स्तुत्वा तां दुर्गां प्रणमाम्यहम् ॥५२॥

The goddess who is adored by the gods after the chariot of Śiva fell at the time of the war with Tripura, I offer my salutation to the same goddess, Viṣṇu himself turned into the form of a bull and lifted up Śiva. Thereafter Śiva offered prayers to the goddess and killed Tripura, I offer my salutation to the same goddess.

यदाज्ञया वाति वातः सूर्यस्तपति संततम्।
वर्षतीन्द्रो दहत्यग्निस्तां दुर्गां प्रणमाम्यहम् ॥५३॥
यदाज्ञया हि कालश्च शश्वद्भ्रमति वेगतः।
मृत्युश्चरति जन्तूनां तां दुर्गां प्रणमाम्यहम् ॥५४॥
स्रष्टा सृजति सृष्टिं च पाता पाति यदाज्ञया।
संहर्ता संहरेत्काले तां दुर्गां प्रणमाम्यहम् ॥५५॥

With your command the wind blows, the sun always burns, Indra pours the rain and the fire burns, I offer my salutation to the same Durgā. At the command of whom Kāla, the god of death, always roams about, I offer my salutation to the same Durgā. At your command the creator creates the universe, Viṣṇu preserves it and Śiva destroys it, I offer my salutation to the same goddess Durgā.

ज्योतिःस्वरूपो भगवाञ्छ्रीकृष्णो निर्गुणः स्वयम्।
यया विना न शक्तश्च सृष्टिं कर्तुं नमामि ताम्॥५६॥

Lord Kṛṣṇa, is the form of the flame and is invisible but he is unable to resort to the creation without the goddess. I, therefore, bow in reverence to the same goddess.

रक्ष रक्ष जगन्मातरपराधं क्षमस्व मे।
शिशूनामपराधेन कुतो माता हि कुप्यति॥५७॥

O mother of the universe, protect me and forgive me my sins. The mother never gets annoyed in case the children commit mischief.

इत्युक्त्वा परशुरामश्च नत्वा तां च रुरोद ह।
तुष्टा दुर्गा संभ्रमेण चाभयं च वरं ददौ॥५८॥

Thus speaking and bowing in reverence to the goddess, Paraśurāma started crying. The goddess Durgā was instantaneously pleased with him and granted him the boon.

She said, "O son you will be eternal. O son be composed and by the grace of all you will be victorious always in future.

अमरो भव हे पुत्र वत्स सुस्थिरतां व्रज।
शर्वप्रसादात्सर्वत्र जयोऽस्तु तव संततम्॥५९॥
सर्वान्तरात्मा भगवांस्तुष्टः स्यात्संततं हरिः।
भक्तिर्भवतु ते कृष्णे शिवदे च शिवे गुरौ॥६०॥

Let the universal lord be pleased with you always and you remain devoted to lord Kṛṣṇa and lord Śiva who happens to be the bestower of welfare and your teacher.

इष्टदेवे गुरौ यस्य भक्तिर्भवति शाश्वती।
तं हन्तुं न हि शक्ता वा रुष्टा वा सर्वदेवताः॥६१॥

Because to the one who is devoted to his teacher and the family god, no one can do any harm.

श्रीकृष्णस्य च भक्तस्त्वं शिष्यो वै शंकरस्य च।
गुरुपत्नीं स्तौषि यस्मात्कस्त्वां हन्तुमिहेश्वरः॥६२॥

Becoming the devotee of lord Kṛṣṇa and the pupil of Śiva, you are adoring the wife of the teacher, therefore who on earth can dare to kill you?

अहो न कृष्णभक्तानामशुभं विद्यते क्वचित्।
अन्यदेवेषु ये भक्ता न भक्ता वा निरङ्कुशाः॥६३॥

The devotees of lord never have to face any unpleasantness. Those who are attached to other gods, are either not devoted to me or are independent.

चन्द्रमा बलवांस्तुष्टो येषां भाग्यवतां भृगो।
तेषां तारागणा रुष्टाः किं कुर्वन्ति च दुर्बलाः॥६४॥

O son of Bhṛgu, the fortunate people with whom the moon gets pleased but the stars get annoyed, then what harm can the weak starts bring on him?

यस्मै तुष्टः पालयति नरदेवो महान्सुखी।
तस्य किंवा करिष्यन्ति रुष्टा भृत्याश्च दुर्बलाः॥६५॥

The one who is protected by the king wholeheartedly, enjoys the pleasure always. Even if the servants get annoyed with him they cannot do any harm to him.

इत्युक्त्वा पार्वती तुष्टा दत्त्वा रामाय चाशिषम्।
जगामान्तः पुरं तूर्णं हर्षशब्दो बभूव ह॥६६॥

Thus speaking Pārvatī delightfully blessed Paraśurāma and retired to her inner apartment. Thereafter, there was rejoicing everywhere.

स्तोत्रं वै कण्वशाखोक्तं पूजाकाले च यः पठेत्।
यात्राकाले तथा प्रातर्वाञ्छितार्थं लभेद्ध्रुवम्॥६७॥

This happens to be the prayer from the Kāṇvaśākhā and whosoever recites the same at the time of *pūjā*, at the time of journey or daily in the morning, surely gets his desires fulfilled.

पुत्रार्थी लभते पुत्रं कन्यार्थी कन्यकां लभेत्।
विद्यार्थी लभते विद्यां प्रजार्थी चाऽप्नुयात्प्रजाः।
भ्रष्टराज्यो लभेद्राज्यं नष्टवित्तो धनं लभेत्॥६८॥
यस्य रुष्टो गुरुर्देवो राजा वा बान्धवोऽथवा।
तस्मै तुष्टश्च वरदः स्तोत्रराजप्रसादतः॥६९॥
दस्युग्रस्तः फणिग्रस्तः शत्रुग्रस्तो भयानकः।
व्याधिग्रस्तो भवेन्मुक्तः स्तोत्रस्मरणमात्रतः॥७०॥
राजद्वारे श्मशाने च कारागारे च बन्धने।
जलराशौ निमग्नश्च मुक्तस्तत्स्मृतिमात्रतः॥७१॥
स्वामिभेदे पुत्रभेदे मित्रभेदे च दारुणे।
स्तोत्रस्मरणमात्रेण वाञ्छितार्थं लभेद्ध्रुवम्॥७२॥
कृत्वा हविष्यं वर्षं च स्तोत्रराजं श्रृणोति या।
भक्त्या दुर्गां च संपूज्य महावन्ध्या प्रसूयते॥७३॥
लभते सा दिव्यपुत्रं ज्ञानिनं चिरजीविनम्।
असौभाग्या च सौभाग्यं षण्मासश्रवणाल्लभेत्॥७४॥

The one who is desirous of a son will get a son, the one who is desirous of a daughter will get a daughter, the one who is desirous of learning will get learning, the one who is desirous of the people will get the people, the one who has lost his kingdom will get it back and the one who has lost his riches will get them back, the one, with whom the teacher, the king or the relatives get annoyed, he will make them all pleased with the reciting of the *stotra*. The one who is surrounded by thieves, bitten by a snake, surrounded by the enemies suffering from terrific disease, will get himself relieved with the reciting of the *stotra*. One gets freed from the royal court, the cremation ground, prison and fetters, besides the deep waters. All the desires of a person are fulfilled with the reciting of this *stotra*, inspite of opposition from the husband, son or the friends, such of the ladies who consuming the left-over of the *yajña* for a year and recite this *stotra* regularly or listens to it, performing the *pūjā* of Durgā, they inspite of being completely barren get a child. She gets a well-read and a divine son having long life.

नवमासं काकवन्ध्या मृतवत्सा च भक्तितः
स्तोत्रराजं या श्रृणोति सा पुत्रं लभते ध्रुवम्॥७५॥

The one who listens to it for six months, earns all the fortunes by the grace of Durgā. The one who is totally barren and the one who gives birth to dead infants, gets a son if she recites the *stotra* or listens to it, for nine months.

कन्यामाता पुत्रहीना पञ्चमासं श्रृणोति या।
घटे संपूज्य दर्गां च सा पुत्रं लभते ध्रुवम्॥७६॥

The one who listens to the best of the *stotra* surely achieves the son, the woman who gives birth only to daughters or the one having no son at all, if she listens to this *stotra* for five months and performs *pūjā* of Durgā consecrating the vase, she surely achieves a son.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
परशुरामकृतदुर्गास्तोत्रं नाम पञ्चचत्वारिंशोऽध्यायः॥४५॥

अथ षट्चत्वारिंशोऽध्याय:

Chapter 46

Conversation between Gaṇeśa and Tulasī

नारायण उवाच

स्तुत्वा तां परशुरामोऽसौ हर्षसंफुल्लमानस:।
स्तोत्रेण हरिणोक्तेन स तुष्टाव गणाधिपम्।। १।।

Nārada said - Paraśurāma adored Pārvatī delightfully and thereafter he also adored Gaṇeśa by reciting this *stotra* provided to him by the lord.

पूजां चकार भक्त्या च नैवेद्यैर्विविधैरपि।
धूपैर्दीपैश्च गन्धैश्च पुष्पैश्च तुलसीं विना॥ २॥

He also offered various types of eatables with devotion including essence, lamp, fragrance and flowers.

संपूज्य भ्रातरं भक्त्या स रामः शंकराज्ञया।
गुरुपत्नीं गुरुं नत्वा गमनं कर्तुमुद्यतः॥ ३॥

With the permission of Śiva, Paraśurāma adored Pārvatī and Gaṇeśa besides Śiva, his teacher and went back to his abode.

नारद उवाच

पूजां भगवतश्चक्रे रामो गणपतेर्यदा।
नैवेद्यैर्विविधैः पुष्पैस्तुलसीं च विना कथम्॥ ४॥
तुलसी सर्वपुष्पाणां मान्या धन्या मनोहरा।
कथं पूतां सारभूतां न गृह्णाति गणेश्वरः॥ ५॥

Nārada said - Paraśurāma offered *pūjā* to Gaṇeśa with all the eatables, flowers, etc., but how could his adoration be accepted without the Tulasī leaves because of all the flowers, Tulasī is considered to be the best; then why Tulasī leaves are not acceptable by Gaṇeśa?

नारायण उवाच

शृणु नारद वक्ष्येऽहमितिहासं पुरातनम्।
ब्रह्मकल्पस्य वृत्तान्तं निगूढं च मनोहरम्॥ ६॥

Nārāyaṇa said - O Nārada, I am going to tell you an ancient story which is contained as an ancient secret. You listen to it.

एकदा तुलसी देवी प्रोद्भिन्ननवयौवना।
तीर्थं भ्रमन्ती तपसा नारायणपरायणा॥ ७॥
ददर्श गङ्गातीरे सा गणेशं यौवनान्वितम्।
अतीव सुन्दरं शुद्धं सस्मितं पीतवाससम्॥ ८॥

Once Tulasī in her youthful age, performing *tapas* and reciting the name of Nārāyaṇa was visiting holy places. Thereafter the youthful Gaṇeśa spotted her on the bank of the Gaṅgā. He was quite beautiful, having a spotless mind, wearing a serene smile on his face and was clad in a yellow lower garment.

चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्।
ध्यायन्तं कृष्णपादाब्जं जन्ममृत्युजरापहम्॥ ९॥

All his limbs were plastered with sandal-paste and he was wearing gem-studded ornaments on his body and devoted his mind to the lotus-like feet of lord Kṛṣṇa, who happens to be the remover of birth, death and old age.

जितेन्द्रियाणां प्रवरं योगीन्द्राणां गुरोर्गुरुम्।
सुरूपहार्यं निष्कामं सकामा तमुवाच ह॥ १०॥

He happens to be the best of those who had controlled the organs of senses, a great yogī, teacher of the teachers but the passionate Tulasī looked at him and said.

तुलस्युवाच

अहो ध्यायसि किं देव शान्तरूप गजानन।
कथं लम्बोदरो देहो गजवक्त्रं कथं तव॥ ११॥

Tulasī said - O elephant-faced god, whom are you adoring with a peaceful mind? How could you achieve the big belly and the face of an elephant?

एकदन्तः कथं वक्त्रे वदामुत्र च कारणम्।
त्यज ध्यानं महाभाग सायंकाल उपस्थितः॥ १२॥

O virtuous one, why are you having only one tusk on your face, you tell me the reason for it? It is getting evening time and you stop performing *dhyānam*.

इत्युक्त्वा तुलसी देवी प्रजहास पुनः पुनः।
परं चेतसि दग्धा सा कामबाणैः सुदारुणैः॥ १३॥

Thus speaking the goddess Tulasī was laughing again and again but she was burning in passion from inside.

गणेशस्य प्रधानाङ्गे दत्त्वा किंचिज्जलं मुने।
जघान तर्जन्यग्रेण निष्पन्दं कृष्णमानसम्॥ १४॥

Then she dropped some water on Gaṇeśa and pushed him with the tip of her forefinger. Gaṇeśa was engrossed in the devotion of lord Kṛṣṇa.

बभूव ध्यानभग्नं च तस्य नारद चेतनम्।
दुःखं च ध्यानभेदेन तद्विच्छेदो हि शोकदः॥ १५॥

O Nārada, this disturbed his meditation and he felt painful because being disturbed in one's meditation is quite painful.

ध्यानं त्यक्त्वा हरिं स्मृत्वा चापश्यत्कामिनीं पुरः।
नवयौवनसंपन्नां सस्मितां कामपीडिताम्॥ १६॥

Having been disturbed in meditation on Hari, he opened his eyes and found a beautiful damsel standing before him who was quite youthful and was smiling besides being infatuated with passion.

लम्बोदरश्च तां दृष्ट्वा परं विनयपूर्वकम्।
उवाच सस्मितः शान्तः शान्तां कामातुरां वशी॥ १७॥

Lord Gaṇeśa who had controlled his senses smilingly and with a peaceful mind spoke looking at her, who was filled with passion.

गणेश्वर उवाच

का त्वं वत्से कस्य कन्या मातर्मां ब्रूहि किं शुभे।
पापदोऽशुभदः शश्वद्ध्यानभङ्गस्तपस्विनाम्॥ १८॥
कृष्णः करोतु कल्याणं हन्तु विघ्नं कृपानिधिः।
तद्ध्यानभङ्गजाद्दोषान्नशुभं स्यात्तु ते शुभे॥ १९॥

Gaṇeśvara said - O damsel, who are you? Who is your father? O mother, O auspicious one, you tell me. It is sinful to disturb a person performing the *tapas* which results in evil. O virtuous one, let lord Kṛṣṇa bestow welfare on you and also remove all obstructions. Let you be free of the sin of disturbing my meditation.

गणेशवचनं श्रुत्वा तमुवाच स्मरातुरा।
सस्मितं सकटाक्षं च देवं मधुरया गिरा॥ २०॥

On hearing the words of Gaṇeśa, the passionate Tulasī laughed and casting side-glances she spoke in a sweet voice.

तुलस्युवाच

धर्मात्मजस्य कन्याऽहमप्रौढा च तपस्विनी।
तपस्या मे स्वामिनोऽर्थे त्वं स्वामी भव मे प्रभो॥ २१॥

Tulasī said - "O lord, I am the daughter of Dharmaputra. I am youthful and am an ascetic, I am performing *tapas* for achieving a husband; therefore you be my husband."

तुलसीवचनं श्रुत्वा गणेशः श्रीहरिं स्मरन्।
तामुवाच महाप्राज्ञः प्राज्ञीं मधुरया गिरा॥ २२॥

On hearing the words of Tulasī, the intelligent Gaṇeśa while reciting the name of the lord spoke to the intelligent damsel.

गणेश उवाच

हे मातर्नास्ति मे वाञ्छा घोरे दारपरिग्रहे।
दारग्रहो ही दुःखाय न सुखाय कदाचन॥ २३॥

Gaṇeśa said - O mother, it is terrible for me to accept a spouse. I am, therefore not interested in the same. After marriage no one gets pleasure but one is sure to get pain.

हरिभक्तेर्व्यवायश्च तपस्यानाशकारकः।
मोक्षद्वारकपाटश्च भवबन्धनपाशकः॥ २४॥

By doing so one's devotion towards the lord is interrupted and the *tapas* is disturbed. The door to salvation is closed and a person gets entangled in the worldly fetters.

गर्भवासकरः शश्वतत्वज्ञाननिकृन्तकः।
संशयानां समारम्भो यस्त्याज्यो वृषलैरपि॥ २५॥
गेहोऽहंकरणानां च सर्वमायाकरण्डकम्।
साहसानां समूहश्च दोषाणां च विशेषतः॥ २६॥

One has to face pregnancy and ultimate loss of the knowledge of *tattvas* resulting in an increase of doubts. Therefore even the Śūdras should not indulge themselves in the same. This is a store-house of pride and a box of illusion. It is a bundle of courage and a heap of sins.

निवर्त्तस्व महाभागे पश्यान्यं कामुकं पतिम्।
कामुकेनैव कामुक्याः संगमो गुणवान्भवेत्॥ २७॥

Therefore, O virtuous one, you return and search for another passionate husband. Because only a passionate one can be the husband of a passionate lady and their union is always beneficial."

इत्येवं वचनं श्रुत्वा कोपात्सा तं शशाप ह।
दारास्ते भविताऽसाध्वी गणेश्वर न संशयः॥ २८॥
इत्याकर्ण्य सुरश्रेष्ठस्तां शशाप शिवात्मजः।

देवि त्वमसुरग्रस्ता भविष्यसि न संशयः॥२९॥

On hearing these words she pronounced a curse on him saying, "O Gaṇeśvara, you will get a wicked woman, there is no doubt about it." On hearing this Gaṇeśa also pronounced a curse on her saying, "goddess, you will be over-powered by a demon. There is no doubt about it.

तत्पश्चान्महतां शापाद्वृक्षस्त्वं भवितेति च।

महातपस्वीत्युक्त्वा तां विरराम च नारद॥३०॥

शापं श्रुत्वा तु तुलसी सा रुरोद पुनः पुनः।

तुष्टाव च सुरश्रेष्ठं स प्रसन्न उवाच ताम्॥३१॥

Thereafter with the curse of elders you will have to be turned into the form of a tree." Thus speaking the immensely intelligent Gaṇeśa kept quiet. On hearing the curse Tulasī weeping again and again, started offering prayer to lord Gaṇeśa. Lord Gaṇeśa was pleased with her and said.

गणेश्वर उवाच

पुष्पाणां सारभूता त्वं भविष्यसि मनोरमे।

कलांशेन महाभागे स्वयं नारायणप्रिया॥३२॥

Gaṇeśvara said - O pleasant one, you will be the best of flowers known as Tulasī. O virtuous one, because of the rays of lord Viṣṇu, you will become the beloved of Nārāyaṇa.

प्रिया त्वं सर्वदेवानां श्रीकृष्णस्य विशेषतः।

पूता विमुक्तिदा नृणां मया भोग्या न नित्यशः॥३३॥

You will be loved by all and particularly you would be beloved of lord Kṛṣṇa; you will always remain auspicious and shall bestow salvation on the people but I shall never accept your leaves.

इत्युक्त्वा तां सुरश्रेष्ठो जगाम तपसे पुनः।

हरेराराधनव्यग्रो बदरीसंनिधिं ययौ॥३४॥

जगाम तुलसीदेवी हृदयेन विदूयता।

निराहारा तपश्चक्रे पुष्करे लक्षवर्षकम्॥३५॥

Lord Gaṇeśa thus speaking and because of his devotion towards the lord, went to Badrikāśrama. Tulasī on the other hand feeling painful at heart went to the Puṣkara-kṣetra. She performed *tapas* therefore a lakh of years without consuming anything.

पश्चान्मुनीन्द्रशापेन गणेशस्य च नारद।

सा प्रिया शङ्खचूडस्य बभूव सुचिरं मुने॥३६॥

ततः शंकरशूलेन स ममारासुरेश्वरः।

सा कलांशेन वृक्षत्वं ययौ नारायणप्रिया॥३७॥

O Nārada, O sage, because of the curse of Gaṇeśa, the best of the sages, Tulasī remained the wife of Saṁkhacūḍa for a long time. Thereafter, Saṁkhacūḍa was killed with the trident of Śiva. Tulasī became devoted to Nārāyaṇa and after due course of time she was turned into a tree.

कथितश्चेतिहासस्ते श्रुतो धर्ममुखात्पुरा।

मोक्षप्रदश्च सारश्च पुराणेन प्रकीर्तितः॥३८॥

I have heard this from the mouth of Dharma, the story which I have narrated to you and is well known in the Purāṇas, which provides salvation.

ततः परशुरामोऽसौ जगाम तपसे वनम्।

प्रणम्य शंकरं दुर्गां संपूज्य च गणेश्वरम्॥३९॥

Thereafter, Paraśurāma adoring Gaṇeśa, Śiva and Durgā offered his adoration to them and performed *tapas*.

पूजितो वन्दितः सर्वैः सुरेन्द्रमुनिपुंगवैः।

पार्वतीशिवसांनिध्ये सुखं तस्थौ गणेश्वरः॥४०॥

Gaṇeśa also having been adored by the gods and the sages started living with Pārvatī and Śiva comfortably.

इदं गणपतेः खण्डं यः शृणोति समाहितः।

स राजसूययज्ञस्य फलमाप्नोति निश्चितम्॥४१॥

अपुत्रो लभते पुत्रं श्रीगणेशप्रसादतः।

धीरं वीरं च धनिनं गुणिनं चिरजीविनम्॥४२॥

यशस्विनं पुत्रिणं च विद्वांसं सुकवीश्वरम्।

जितेन्द्रियाणां प्रवरं दातारं सर्वसंपदाम्॥४३॥

सुशीलं च सदाचारं प्रशंस्यं वैष्णवं लभेत्।

अहिंसकं दयालुं च तत्त्वज्ञानविशारदम्॥४४॥

Thus, he who listens to the Gaṇapati Khaṇḍa attentively, surely achieves the merit of performing the *Rājasūya-yajña*. With the grace of Gaṇeśa, the one having on son, gets a son,

who is always valorous, patient, rich, virtuous, having a long life and glorious, intelligent, a poet and the best of those who control their sense organs. He gets immense riches, gives immense riches in charity, is quite noble, praise-worthy, is a Vaiṣṇava, merciful and possesses the knowledge of *tattvas*.

भक्त्या गणेशं संपूज्य वस्त्रालंकारचन्दनैः।
श्रुत्वा गणपतेः खण्डं महाबन्ध्या प्रसूयते॥४५॥
मृतवत्सा काकबन्ध्या ब्रह्मन्पुत्रं लभेद्ध्रुवम्।
अदूष्यदूषणपरा शुद्धा चैव लभेत्सुतम्॥४६॥

Adoring Gaṇeśa offering with devotion, the garment and ornaments one should listen to the Gaṇapati Khaṇḍa and whosoever does so, even the totally barren one gets a son. O Brāhmaṇa, the lady who gives birth to dead children or is totally barren gets a son. The lady who blames other ladies with unblemished character is relieved of his sin and gets a son.

संपूर्णं ब्रह्मवैवर्तं श्रुत्वा यल्लभते फलम्।
तत्फलं लभते मर्त्यः श्रुत्वेदं खण्डमुत्तमम्॥४७॥

The merit one earns by listening to the entire *Brahmavaivarta Purāṇa*, the same merit is achieved by a person by listening to the Gaṇapati-khaṇḍa.

वाञ्छां कृत्वा तु मनसि शृणोति परमास्थितः।
तस्मै ददाति सर्वेष्टं सुरश्रेष्ठो गणेश्वरः॥४८॥
श्रुत्वा गणपतेः खण्डं विघ्ननाशाय यत्नतः।
स्वर्णयज्ञोपवीतं च श्वेतच्छत्रं च माल्यकम्॥४९॥
प्रदीयते वाचकाय स्वस्तिकं तिललड्डुकान्।
परिपक्वफलान्येव देशकलोद्भ्वानि च॥५०॥

The one who listens to the same keeping some desires in his mind, is bestowed with the fulfilment of the desires by lord Gaṇeśa. On listening to the Gaṇapati Khaṇḍa one should give away in charity the *yajñopavīta* of gold, a white umbrella, a rosary, sea-same, sweet balls and the fruits of the season. The one who recites the same for the removal of obstruction (his obstructions will be removed).

इति श्रीब्रह्मवैवर्ते महापुराणे गणपतिखण्डे नारदनारायणसंवादे परशुरामागमनै-तत्खण्डश्रवणफलवर्णनं नाम षट्चत्वारिंशोऽध्यायः॥४६॥

समाप्तमिदं श्रीब्रह्मवैवर्तपुराणस्य तृतीयं महागणपतिखण्डम्

*****

ॐ तत्सद्ब्रह्मणे नमः.

श्रीमद्द्वैपायनमुनिप्रणीतं

ब्रह्मवैवर्तपुराणे चतुर्थ श्रीकृष्णजन्मखण्डम्

Brahamavaivarta Purāṇa

Śrīkṛṣṇa-janma-Khaṇḍam

अथ प्रथमोऽध्याय:

Chapter - 1

The praise for Viṣṇu and Vaiṣṇavas

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥ १॥

Offering salutation to Nārāyaṇa and Nara the best of the humans, the goddess Sarasvatī and Vyāsa, one should thereafter recite the Jaya Purāṇa.

नारद उवाच

श्रुतं प्रथमतो ब्रह्मन्ब्रह्मखण्डं मनोहरम्।
ब्रह्माणो वदनाम्भोजात्परमाद्भुतमेव च॥ २॥
ततस्तद्वचनात्तूर्णं समागत्य तवान्तिकम्।
श्रुतं प्रकृतिखण्डं च सुधाखण्डात्परं वरम्॥ ३॥
ततो गणपतेः खण्डमखण्डभवखण्डनम्।
न मे तृप्तं मनो लोलं विशिष्टं श्रोतुमिच्छति॥ ४॥
श्रीकृष्णजन्मखण्डं च जन्मादेः खण्डनं नृणाम्।
प्रदीपं सर्वतत्त्वानां कर्मघ्नं हरिभक्तिदम्॥ ५॥
सद्यो वैराग्यजननं भवरोगनिकृन्तनम्।
कारणं मुक्तिबीजानां भवाब्धेस्तारणं परम्॥ ६॥
कर्मोपभोगरोगाणां खण्डने च रसायनम्।
श्रीकृष्णचरणाम्भोजप्राप्तिसोपानकारणम्॥ ७॥
जीवनं वैष्णवानां च जगतां पावनं परम्।
वद विस्तार्य मां भक्तं शिष्यं च शरणागतम्॥ ८॥
केन वा प्रार्थितः कृष्ण आजगाम महीतलम्।
सर्वांशैरेक एवेश परिपूर्णतमः स्वयम्॥ ९॥

Nārada said- O Brahman, I have seen listened to the astonishing story of Brahma-khaṇḍa from the mouth of Brahmā, thereafter with his permission I went to him and also listened to the Prakṛti-khaṇḍa which was nectar-like sweet and thereafter I listened to the Gaṇapati Khaṇḍa which removes the cycle of birth and death for humans. But my unstable mind has not been satisfied. I therefore. intend to listen to some special type of story relating to the birth of Kṛṣṇa in the form of Kṛṣṇa Janma-khaṇḍa. Therefore you please narrate the same to me. It removes the cycle of birth and death among the humans and bestows salvation and the devotion of the gods. It is instrumental in developed attachment and also removes the disease of involvement in the worldly pleasures. It is the seed of redemption, is like a boat in the ocean of the universe, removes the ailments of several births after bearing the result of the same, serving at the form of the medicine. It serves as the step for the achievement of lotus-like feet of lord Kṛṣṇa and is the purifier of the entire universe. I happen to be your pupil having taken refuge with you. Therefore, you narrate the same to me quite extensively. At whose request did lord Kṛṣṇa appear or earth in all the *aṁśas*.

केन वा प्रार्थितः कृष्ण कुत्रवाऽऽविर्बभूव ह।
वसुदेवोऽस्य जनकः को वा का वा च देवकी॥ १०॥

In which *yuga* did he appear and for what reason and at which place on earth? Who was Vasudeva his father and Devakī his mother?.

वद कस्य कुले जन्म पायया सुविडम्बनम्।
किं चकार समागत्य केन रूपेण वा हरिः॥ ११॥

In whose rays was he born with this illusion? And what were the deeds performed by him in which form.

जगाम गोकुलं कंसभयेन सूतिकागृहात्।
कथं कंसात्कीटतुल्याद्भयेशस्य भयं मुने॥ १२॥

O sage, (it is leant) that being afraid of Kaṁsa, he disappeared from the labour room and was carried to Gokula but Kaṁsa happen to be like a small insect for him and he could appear in a dangerous form then was he afraid of Kaṁsa?

हरिर्वा गोपवेषेण गोकुले किं चकार ह।
कुतो गोपाङ्गनासार्धं विजहार जगत्पतिः॥ १३॥

The lord of the universe, arriving in *Goloka* what type of deeds were performed by him in the form of a cowherds? Where did he perform the divine dance with the cowherdesses?

का वा गोपाङ्गना के वा गोपाला बालरूपिणः।
का वा यशोदा को नन्दः किं वा पुण्यं चकार ह॥ १४॥
कथं राधा पुण्यवती देवी गोलोकवासिनी।
व्रजे वा व्रजकन्या सा बभूव प्रेयसी हरेः॥ १५॥

Who were the cowherdesses? Who was the child Gopāla? Who were Nanda and Yaśodā? What merit did they earn as a result of which the lord was born as their son? Why was the virtuous Rādhā, the dweller of the *Goloka* descended in Vraja and became the beloved of Kṛṣṇa?.

कथं गोप्यो दुराराध्यं संप्रापुरीश्वरं परम्।
कथं ताश्च परित्यज्य जगाम मथुरां पुनः॥ १६॥

How could the cowherdesses achieve the lord who is difficult to get even with devotion, as their spouse. Why did the lord leave *Goloka* and went to Mathurā?

भारावतरणं कृत्वा किं विधाय जगाम सः।
कथयस्व महाभाग पुण्यश्रवणकीर्तन॥ १७॥

O Brahman, you have listened to auspicious words and also recited them; therefore, O virtuous one, you kindly tell me that the lord who had actually incarnated on earth to rid her of the burden of the evil people, what did he actually do.

सुदुर्लभां हरिकथां तरणिं भवसागरे।
निषेकभोगनिगडक्लेशच्छेदनकर्तनीम्॥ १८॥
पापेन्धनानां दहने ज्वलदग्निशिखामिव
पुंसां श्रुतवतां कोटिजन्मकिल्विषनाशिनीम्॥ १९॥
मुक्तिं कर्णसुधारम्यां शोकसागरनाशिनीम्।
मह्यं भक्ताय शिष्याय ज्ञानं देहि कृपानिधे॥ २०॥

The auspicious story of the lord is quite inaccessible and serves as a boat to cross the ocean of the universe including the flatters of the deeds and removal of the pain. It serve as a burning wood for the sins and also destroys like fire many of the sins performed in the earlier births. It serves like nectar for the ear and relieves one of all the pain. O merciful one, you kindly enlighten a devotee like me who happens to be your pupil as well as.

तपोजपमहादानात्पृथिव्यां तीर्थदर्शनात्।
श्रुतिपाठादनशनद्व्रताद्देवार्चनादपि॥ २१॥
दीक्षायाः सर्वयज्ञेषु यत्फलं लभते नरः।
षोडशीं ज्ञानदानस्य कलां नार्हति तत्फलम्॥ २२॥

Because one earns merit by performing *tapas*, recitation of the name of the lord, performing great charity, visiting of the holy places on earth, listening to the recitation of the Vedas, fasting, *vrata*, adoration of the gods and performing of various *yajñas*; all these do not compare even one sixteenth part the listening to the glory of the lord.

पित्राऽहं प्रेषितो ज्ञानादानाय तव सन्निधिम्।
सुधासमुद्रं संप्राप्य को वाऽन्यत्पातुमिच्छति॥ २३॥

My father has asked me to seek the divine knowledge from you. After reaching the ocean of nectar who will seek the ordinary water.

नारायण उवाच

मया ज्ञातोऽसि धन्यस्त्वं पुण्यराशिः सुमूर्तिमान्।
करोषि भ्रमणं लोकान्पावितुं कुलपावन॥ २४॥

Śrī Nārāyaṇa said- O purifier of the race, you are quite graceful, meritorious and quite an intelligent one. I am do realise this for purifying the universe you move around here and there on earth.

जनानां हृदयं सद्यः सुव्यक्तं वचनेन वै।
शिष्ये कलत्रे कन्यायां दौहित्रे बान्धवेऽपि च॥ २५॥
पुत्रे पौत्रे च वचसि प्रतापे चाऽऽपदि स्त्रियाम्।
वृद्धौ वैरिणि विद्यायां ज्ञायते हृदयं नृणाम्॥ २६॥

With the speaking of a few words, the mind of a person becomes clear. One know the mind through the pupil, the wife, the daughter, the son of the daughter brother, son, grandson, speaking, influenced wife, misery, elevation, enemy and learnings.

जीवन्मुक्तोऽसि पूतस्त्वं शुद्धभक्तो गदाभृतः।
पुनासि पादरजसा सर्वाधारां वसुंधराम्॥ २७॥

You are free from birth and death, are quite spotless and are the devout follower of lord Viṣ ṇu, the holder of *gadā*. You are purifying this earth with the dust of your feet.

पुनासि लोकान्सर्वांश्च स्वीयविग्रहदर्शनात्।
सुमङ्गलां हरिकथां तेन त्वं श्रोतुमिच्छसि॥ २८॥

You remove all the miseries the people by appearing before them. Because of this you are getting interested in listening to the story of the lord which provides prosperity.

यत्र कृष्णकथाः सन्ति तत्रैव सर्वदेवताः।
ऋषयो मुनयश्चैव तीर्थानि निकिलानि च॥ २९॥

Whosoever listens to the story of lord Kṛṣṇa or recites it all the gods, sages, ascetics and all the holy places reside there.

कथाः श्रुत्वा कथान्ते ते यान्ति सन्तो निरापदम्।
भवन्ति तानि तीर्थानि येषु कृष्णकथाः शुभाः॥ ३०॥
सद्यः कृष्णकथावक्ता स्वस्य पुंसां शतं शतम्।
समुद्धृत्या श्रुतवतां पुनाति निखिलं कुलम्॥ ३१॥

After listening to the sacred story of the lord and after his completion, the noble people achieve the infallible place of the lord. Wherever the story of lord Kṛṣṇa is recited the place is turned as the sacred one. The one who recites the story of lord Kṛṣṇa he redeems a hundred generations.

प्रष्टा तु प्रश्नमात्रेण पुनाति कुलमात्मनः।
श्रोता श्रवणमात्रेण स्वकुलं स्वस्वबान्धवान्॥ ३२॥
शतजन्मतपःपूतो जन्मेदं भारते लभेत्।
करोति जन्म सफलं श्रुत्वा हरिकथामृतम्॥ ३३॥

The one who puts a question about the same purifies his race with the putting of the question and the listener purifies his entire race together with the brothers and other relatives. After performing *tapas* for a hundred births one is born in the land of Bhārata to enable him to be successful in his births after listening to the story of the lord.

अर्चनं वन्दनं मन्त्रजपः सेवनमेव च।
स्मरणं कीर्तनं शश्वद्गुणश्रवणमीप्सितम्॥ ३४॥
निवेदनं तस्य दास्यं नवधाभक्तिलक्षणम्।
करोति जन्म सफलं कृत्वैतानि च नारद॥ ३५॥

Performing the adoration of the lord and the reciting of his *mantra*, performing *pūjā* reciting of his name always, performing *kirtana*, listening to his virtues with complete surrender serving as a slave or performing the nine types of adoration of the lord. O Nārada, performing all these acts, a person becomes successful in life.

न च विघ्नो भवेत्तस्य परमायुर्न नश्यति।
न याति तत्पुरः कालो वैनतेयमिवोरगः॥ ३६॥

Such a person never has to face obstructions and his life span never gets waisted and the god of death gets terrified from him like the serpent getting testified from Garuḍa.

न जहाति समीपं च क्षणं तस्य हरिः स्वयम्।
उपतिष्ठन्ति तूर्णं तमणिमादिकसिद्धयः॥ ३७॥

The lord never leaves him alone and all the *siddhis* like *aṇimā* and others, automatically reach him.

सुदर्शनं भ्रमत्येव तस्य पार्श्वे दिवानिशम्।
कृष्णाज्ञया च रक्षार्थं को वा किं कर्तुमीश्वरः॥ ३८॥

At the command of the lord, his *Sudarśana-cakra* always hovers round his devotees and as such no one can do any harm toys.

न यान्ति तत्समीपं च स्वप्नेऽपि यमकिंकराः।

ज्वलदग्निं यथा दृष्ट्वा शलभा न व्रजन्ति तम्॥ ३९॥
व्याधयो विपद: शोका विघ्नाश्च न प्रयान्ति तम्।
न याति तत्समीपं च मृत्युर्मृत्युभयान्मुने॥ ४०॥

As the fire-flies do not approach the place were the fire bums in flame, similarly the messengers of Yama never approach such a person even in dream. O sage, the diseases, misfortune, grief, obstructions never approach. him and because of the fear of destruction even the death avoids him.

ऋषयो मुनय: सिद्धा: संतुष्टा: सर्वदेवता:।
स च सर्वत्र नि:शङ्क: सुखी कृष्णप्रसादत:॥ ४१॥

The sages, the ascetics, *siddhas* and the gods remain always pleased with him. Because of the grace of lord Kṛṣṇa, he moves about fearlessly with comfort.

तव कृष्णकथायां च रतिरात्यन्तिकी सदा।
जनकस्य स्वभावो हि जन्ये तिष्ठति निश्चितम्॥ ४२॥

You have always been far attracted to the listening of story of lord Kṛṣṇa. Truly the nature of the father is inherited by son.

विप्रेन्द्र का प्रशंसेय जन्म ते ब्रह्ममानसे।
यस्य यत्र कुले जन्म तन्मतिस्तादृशी भवेत्॥ ४३॥

O Indra among the Brāhmaṇas, how shall I praise you, you are mind-born son of Brahma. The race from which one is born, he inherits the intelligence of similar type.

पिता विधाता जगत: कृष्णपादाब्जसेवया।
नित्यं करोति य: शश्वन्नवधाभक्तिलक्षणम्॥ ४४॥

Your father became the creator of the universe by the grace of lotus-like feet of lord Kṛṣṇa and he always remains devoted his lotus-like feet.

रति: कृष्णकथायां च यस्याश्रुपुलकोद्गम:।
मनो निमग्नं तत्रैव स भक्त: कथितो बुधै:॥ ४५॥

The intelligent people call only such a person as the true devotee of lord Kṛṣṇa who remains attracted towards the listening to the story of lord Kṛṣṇa with tears flowing from his eyes in emotion and he remains engrossed in the same position always.

पुत्रदारादिकं सर्वं जानाति श्रीहरेरिति।
आत्मना मनसा वाचा स भक्त: कथितो बुधै:॥ ४६॥

He treats with action, thought and behaviour, his son, wife and the entire family as having blessed by the lord. Such a person is considered to be a true devotee of the lord.

निर्जने तीर्थसंपर्के नि:सङ्गा ये मुदाऽन्विता:।
ध्यायन्ते चरणाम्भोजं श्रीहरेस्ते च वैष्णवा:॥ ४७॥

The one who devote himself at the lotus-like feet of lord Kṛṣṇa at the lonely places as well as the sacred places, he is called the true Vaiṣṇava.

दयाऽस्ति सर्वजीवेषु सर्वं कृष्णमयं जगत्।
यो जानाति महाज्ञानी स भक्तो वैष्णवो मत:॥ ४८॥

Those who are merciful on all the creatures, visualise the entire universe like Kṛṣṇa himself. Such great intellectuals are known as a Vaiṣṇava devotee of the lord.

शश्वद्ये नाम गायन्ति गुणं मन्त्रं जपन्ति च।
कुर्वन्ति श्रवणं गाथा वदन्ति तेऽतिवैष्णवा:॥ ४९॥
लब्धानीष्टानि वस्तूनि प्रदातुं हरये मुदा।
तूर्णं यस्य मनो हृष्टं स भक्तो ज्ञानिनां वर:॥ ५०॥

One who recites the name of the lord besides his virtues, reciting of the *mantras* performing *japam* and listens to the sacred story of the lord, he is indeed considered as great Vaiṣṇava. The one who offers the things desired by him to the lord with pleasure, such a devotee is considered to be best of the intellectuals.

यन्मनो हरिपादाब्जे स्वप्ने ज्ञाने दिवानिशम्।
पूर्वकर्मोपभोगं च बहिर्भुङ्क्ते स वैष्णव:॥ ५१॥

The one whose mind is always engrossed in the lotus-like feet of the lord throughout the day and night whether in sleeps or awake and who places the reward of the deeds performed by him in earlier births outwardly in an attached manner, he is called the true Vaiṣṇava.

गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे विशत्ययम्।
तं वैष्णवं महापूतं प्रवदन्ति मनीषिण:॥ ५२॥

The one in whose ear the *mantra* of the lord enters through mouth of his preceptor, he is called the great Vaiṣṇava.

पूर्वान्सप्त परान्सप्त सप्त मातामहादिकान्।

सोदरानुद्धरेद्भवतः स्वप्रसूं च प्रसूप्रसूम्॥५३॥

He redeems the earlier as well as the future seven generations of his parents and the maternal parents beside the relatives, the mother and mother of the maternal grandmother.

कलत्रं कन्यकां बन्धुं शिष्यं दौहित्रमात्मनः।

किंकरान्किंकरीश्चैवमुद्धरेद्वैष्णवः सदा॥५४॥

Such a Vaiṣṇavas redeems his wife, the daughter, brothers, pupils, son of the daughter beside the male and female servants.

सदा वाञ्छन्ति तीर्थानि वैष्णवस्पर्शदर्शने।

पापिदत्तानि पापानि तेषां नश्यन्ति सङ्गतः॥५५॥

All the holy places remain anxious in order to have a look at the true Vaiṣṇavas and with their contact all the sins of the sinners of those places get vanished.

गोदोहनक्षणं यावद्यत्र तिष्ठन्ति वैष्णवाः।

तत्र सर्वाणि सन्ति तावन्महीतले॥५६॥

At which ever place a Vaiṣṇava remains up to the time of the milking of the cows all the holy places reached that place.

ध्रुवं तत्र मृतः पापी मुक्तो याति हरेः पदम्।

तथैव ज्ञानगङ्गायामन्ते कृष्णस्मृतौ यथा॥५७॥

The people who die at such places are redeemed instantaneously and proceed to the abode of the lord, in the same way as a person at the time of death recites the name of the lord Kṛṣ ṇa or a person reciting the name of the Gaṅgā, meets with his death and achieves the abode of the lord.

तुलसीकानने गोष्ठे श्रीकृष्णमन्दिरे पदे।

वृन्दारण्ये हरिद्वारे तीर्थेष्वन्येषु वा यथा॥५८॥

The forest of Tulasī plants, abodes of the cows, the temples of lord Kṛṣṇa, Vṛndāvana, Haridvara and other sacred places are considered to be quite auspicious and whose dies at such places surely reaches the abode of the lord.

पापानि पापिनां यान्ति तीर्थस्नानावगाहनात्।

तेषा पापानि नश्यन्ति वैष्णवस्पर्शवायुना॥५९॥

न हि स्थातुं शक्नुवन्ति पापान्येव कृतानि च।

ज्वलदग्नौ यथा क्षिप्रं शुष्काणि हि तृणानि च॥६०॥

The sinners are relieved of the sins after taking a bath at the sacred places. Their sins vanish with the touching of the air with the bodies of the Vaiṣ ṇava. The sins cannot sustain like the dry leaves, are sure to bum in the fire flames.

भक्तं वर्त्मनि गच्छन्तं ये येपश्यन्ति मानवाः।

सप्तजन्मार्जिताघानि तेषां नश्यन्ति निश्चितम्॥६१॥

Such of the people who have a look at the devotees walking on the road, the sins accumulated by them in the past seven births get destroyed with the casting of the glance at the devotee of the lord.

ये निन्दन्ति हृषीकेशं तद्भक्तं पुण्यरूपिणम्।

शतजन्मार्जितं पुण्यं तेषां नश्यति निश्चितम्॥६२॥

Such of the people who denounce the meritorious devotees of the lord, the merits earned by them during the past hundred births get destroyed.

ते पच्यन्ते महाघोरे कुम्भीपाके भयानके।

भक्षिताः कीटसंघेन यावच्चन्द्रदिवाकरौ॥६३॥

Ultimately they fall into the terrific *kumbhīpāka* hell and remain there till the time of the sun and the moon and the insects eat them up.

तस्य दर्शनमात्रेण पुण्यं नश्यति निश्चितम्।

गङ्गां स्नात्वा रविं नत्वा तदा विद्वान्विशुध्यति॥६४॥

All the merits disappear at the sight of such people, such a person is purified after bowing in reverence to the sun taking bath in the Gaṅgā.

वैष्णवस्पर्शमात्रेण मुक्तो भवति पातकी।

तस्या पापानि हन्त्येव स्वान्तःस्थो मधुसूदनः॥६५॥

इत्येवं कथितो विप्र विष्णुवैष्णवयोर्गुणः।

अधुना श्रीहरेर्जन्म निबोध कथयाम ते॥६६॥

But the sinner is purified at the very sight of a Vaiṣṇava because such a Vaiṣṇava is always

devoted to lord Madhusūdana and all his sins get destroyed. O Brahman, a thus I have narrated to you the virtues of Viṣṇu and Vaiṣṇavas now I am going to speak to you about the birth of lord Hari which you please listen.

इति श्रीब्रह्मवैवर्त महापुराण श्रीकृष्णजन्मखण्ड नारदनारायण विष्णुवैष्णवयोर्गुणप्रशंसाप्रस्तावर्णनं नाम प्रथमोऽध्याय:॥ १॥

अथ द्वितीयोऽध्याय:

Chapter - 2

The cowherds Virajā turns to the form of river

नारायण उवाच

येन वा प्रार्थित: कृष्णा आजगाम महीतलम्।
यं यं विधाय भूमौ स जगाम स्वालयं विभु:॥ १॥
भारावतरणोपायं दुष्टानां च वधोद्यमम्।
सर्वं ते कथयिष्यामि सुविचार्य विधानत:॥ २॥

Nārāyaṇa said- I shall narrate to you at whose prayer lord Kṛṣṇa incarnated on earthy the deeds performed by him in the universe, the efforts made by him to relieve the earth of her burden, besides killing of the wicked people.

अधुना गोपवेषं च गोकुलागमनं हरे:।
राधा गोपालिका येन निबोध कथयामि ते॥ ३॥

The arrival of lord Kṛṣṇa in the form of a cowherds in *Goloka* and the reason for incarnation Rādhā as a cowherds, is going to narrated by me, You please listen to it.

शङ्खचूडवधं पूर्वं संक्षेपात्कथितं श्रुतम्।
अधुना तत्सुविस्तार्यं निबोध कथयामि ते॥ ४॥

I had briefly spoken to you about the killing of Śaṁkhacūḍa, I am now narrating the same story in considerable details. You please listen to it.

श्रीदाम्न: कलहश्चैव बभूव राधया सह।
श्रीदामा शङ्खचूडश्च शापात्तस्या बभूव ह॥ ५॥

Once the cowherd named Śrīdāmā quarrelled with Rādhā as a result of which the latter had to be born as Śaṁkhacūḍa on earth.

राधां शशाप श्रीदामा याहि योनिं च मानवीम।
व्रजे व्रजाङ्गना भूत्वा विचरस्व महीतले॥ ६॥

Śrīdāmā also pronounced a curse on Rādhā to be born as a human being and to remain Vraja as a female roaming about in that place.

भीता श्रीदामशापात्सा श्रीकृष्णं समुवाच ह।
गोपीरूपा भविष्यामि श्रीदामा मां शशाप ह॥ ७॥
कमुपायं करिष्यामि वद मां भयभञ्जन।
त्वया विना कथमं धरिष्यामि स्वजीवनम्॥ ८॥

Thereafter with the curse of Śrīdāmā, Rādhā was afraid who spoke to Kṛṣṇa, "O lord, I shall have to be born as a cowherds because of the curse of Śrīdāmā, you tell me the remedy for the same, because without you how can I be reborn."

क्षणेन मे युगशतं कालं नाथ त्वया विना।
चक्षुर्निमेषविरहाद्भवेद्दग्धं मनो मम॥ ९॥
शरत्पार्वणचन्द्राभं सुधापूर्णाननं तव.
नाथ चक्षुश्चकोराभ्यां पिबाम्यहमहर्निशम्॥ १०॥
त्वमात्मा मे मन: प्राणां देहमात्रं वहाम्यहम्।
दृष्टिशक्तिश्च चक्षुस्त्वं जीवनं परमं धनम्॥ ११॥

O lord, without you a moment will be spent by me like *yugas*. Even separation from you of the twinkling of an eye disturbed me immensely. I actually consume the nectar-like the full moon of the winter season representing your glory, day and night like the partridge bird. You are toy soul and my life though I move about with this body. Therefore you happen to be my eye-sight, my eyes and the treasure of my life.

स्वप्ने ज्ञाने त्वयि मन: स्मरामि त्वत्पदाम्बुजम्।
तव दास्यं विना नाथ न जीवामि क्षणं विभो॥ १२॥

I always adore you while sleeping or awake and always meditate upon your lotus-like feet. O lord, O virtuous one, I cannot remain alive even for a moment without serving you.

कृष्णास्तद्वचनं श्रुत्वा बोधयामास सुन्दरीम्।
वक्षमि प्रेयसीं कृत्वा चकार निर्भयां च ताम्॥ १३॥
महीतलं गमिष्यामि वाराले च वरानने।
त्वया सार्धं भूगमनं जन्म तेऽपि निरूपितम्॥ १४॥

On listening to the words of Rādhā, lord Kṛṣṇa to convince her. He embraced his beloved and reassured her variously saying, O beautiful faced one, in the *Vārāha-kalpa*. I shall walk on the surface of the earth and you will also be born with me at that time.

व्रजं गत्वा व्रजे देवि विहरिष्यामि कानने।

मम प्राणाधिका त्वं च भयं किं ते मयि स्थिते॥ १५॥

O goddess, we shall be born in Vraja and roam about in the forest, you are dearer to me than my life therefore why do you get afraid when I am there.

तामित्युक्त्वा हरिस्तत्र विरराम जगत्पतिः।

अतो हेतोर्जगन्नाथो जगाम नन्दगोकुलम्॥ १६॥

Kṛṣṇa, the lord of the universe; kept quiet after thus speaking. Because of this the lord of the universe went to Gokula.

किं वा तस्य भयं कंसाद्भयान्तकारकस्य च।

मायाभयच्छलेनैव जगाम राधिकान्तिकम्॥ १७॥

विजहार तया सार्धं गोपवेषं विधाय सः।

सह गोपाङ्गनाभिश्च प्रतिज्ञापालनाय च॥ १८॥

The lord who removes the fears of others, how could he be afraid of Kaṁsa? Displaying his illusory fear he went to Rādhā and for the fulfilment of this words the performed the divine dance with Rādhā and other cowherdesses.

ब्रह्मणा प्रार्थितः कृष्णः समागत्य महीतलम्।

भारावतरणं कृत्वा जगाम स्वालयं विभुः॥ १९॥

At the request of Brahmā, lord Kṛṣṇa incarnated on earth and relieved her of the burden and then went back too his abode.

नारद उवाच

श्रीदाम्नः कलहश्चैवं कथं वा राधया सह।

संक्षेपात्कथितं पूर्वं संव्यस्य कथयाधुना॥ २०॥

Nārada said- Earlier you had mentioned about the dispute of Rādhā and Śrīdāmā briefly but currently you speak out to me the same in detail.

नारायण उवाच

एकदा साधया सार्धं गोलोके श्रीहरिः स्वयम्।

विजहार महारण्ये निर्जने रासमण्डले॥ २१॥

Śrī Nārāyaṇa said- Once lord Kṛṣṇa was roaming about in the secluded place in *Rāsamaṇḍala* of *Goloka*.

राधिका सुखसंभोगाद्बुबुधे न स्वकं परम्।

कृत्वा विहारं श्रीकृष्णस्तामपृष्ट्वा विहाय च॥ २२॥

गोपिकां विरजामन्यां शृङ्गारार्थं जगाम ह।

वृन्दारण्ये च विरजा सुभगा राधिकासमा॥ २३॥

Engrossed in the love sport with Rādhā, he was filled with illusion; that is why after performing of the love-sport, he left Rādhā and was engaged in the same play with a cowherds named Virajā. She happened to be as beautiful as Rādhā herself and lived in Vṛndāvana.

तस्या वयस्याः सुन्दर्यो गोपीनां शतकोटयः।

कृष्णप्राणाधिका गोपी धन्या मान्या च योषिताम्॥ २४॥

रत्नसिंहासनस्था सा ददर्श हरिमन्तिके।

ददर्श श्रीहरिस्तां च शरच्चन्द्रनिभाननाम्॥ २५॥

She had a hundred crores of beautiful cowherdesses as female friends. She happened to be dearer to Kṛṣṇa than his own life. She was seated on the gem-studded lion-throne and found lord Kṛṣṇa approaching her, who looked at her face which was shining like the full moon of the winter season.

मनोहरां सस्मितां च पश्यन्तीं वक्रचक्षुषा।

सदा षोडशवर्षीयां प्रोद्भिन्नवयौवनाम्॥ २६॥

रत्नालंकारशोभाढ्यां भूषितां शुक्लवाससा।

पुलकाङ्कितसर्वाङ्गी कामबाणप्रपीडिताम्॥ २७॥

दृष्ट्वा तां श्रीहरिस्तूर्णं विजहार तया सह।

पुष्पतल्पे महारण्ये निर्जने रत्नमण्डपे॥ २८॥

She was smiling and casting side glance and was of tender age of sixteen, quite truthful, adorned in all the beautiful ornaments, wearing white garments. He was feeling emotion and passionate at the same time. Looking at her lord Kṛṣṇa enjoyed conjugal pleasures with her on the flowery bed in the secluded orchard.

मूर्च्छामवाप विरजा कृष्णशृङ्गारकौतुकात्।

कृत्वा वक्षसि प्राणेशं कोटिकन्दर्पसंनिभम्॥ २९॥

तया सक्तं श्रीहरिं च रत्नमण्डपसंस्थितम्।
दृष्ट्वा च राधिकाल्यश्च चक्रुस्तां च निवेदनम्॥३०॥
तासां च वचनं श्रुत्वा सुष्वाप च चुकोप ह।
भृशं रुरोद सा देवी रक्तपङ्कजलोचना॥३१॥
ता उवाच महादेवीं मां तं दर्शयितुं क्षमा:।
यदि सत्यं ब्रूत यूयं मया सार्धं प्रयच्छत॥३२॥
करिष्यामि फलं गोप्या: कृष्णस्य च यथोचितम्।
को रक्षिताऽद्य तस्याश्च मयि शास्ति प्रकुर्वति॥३३॥

She enraged Kṛṣṇa who appeared beautiful like crores of gods of love and enjoyed his company variously getting ultimately fainted. The lord however remained with her in the gem-studded *maṇḍapa*. The female friends of Rādhikā looked at this performance of lord Kṛṣṇa and reported the same to Rādhikā, On hearing the words of the female friends, Rādhikā was enraged and she started crying and her eyes were turned like the red lotus flowers. The great goddess then spoke to her female friends. In case you are telling me the truth then get along with me and show me the place, shall punish the cowherds together with lord Kṛṣṇa appropriately. I shall see who protects them from my ray.

शीघ्रमानयताल्यश्च तया सार्धं हरिं प्रियम्।
अन्तर्वक्रं सस्मितं च विषकुम्भं सुधामुखम्॥३४॥
मदाश्रयं समागन्तुं यूयं दासं न दास्यथ।
तमेव मण्डपं रम्यं यात संरक्षतेश्वरम्॥३५॥

O friend, you bring before me the cowherds and Kṛṣṇa here who happens to be wicked from with in but as a smiling race, filled with poison but coated with nectar. A few people will not be able to bring him here therefore let us move to the beautiful *maṇḍapa* and protect him.

राधिकावचनं श्रुत्वा काश्चिद्गोप्यो भयान्विता:।
ता: सर्वा: संपुटाञ्जल्यो भक्तिनम्रात्मकंधरा:॥३६॥
तामूचु: पुरत: स्थित्वा सर्वा एव प्रियां सतीम्॥३७॥

On hearing the words of Rādhikā all the female friends get terrified thereafter all of them appeared before her with folded hands and meekly standing said to Rādhikā.

आल्य ऊचु:

वयं तं दर्शयिष्यामो विरजासहितं विभुम्।
तासां च वचनं श्रुत्वा रथमारुह्य सुन्दरी।
जगाम सार्धं गोपीभिस्त्रिषष्टिशतकोटिभि:॥३८॥
रत्नेन्द्रसाररचितं कोटिसूर्यसमप्रभम्।
मणीन्द्रसाररचितं कलशानां त्रिकोटिभि:॥३९॥
राजितं चित्रराजीभिर्वैजयन्तीविराजितम्।
लक्षचक्रसमायुक्तं मनोयायि मनोहरम्॥४०॥
मणिसारविकारैश्च कोटिस्तम्भै: सुशोभितम्।
नानाचित्रविचित्रैश्च सहितै: सुमनोहरै:॥४१॥
सिन्दूराकारमणिभिर्मध्यदेशे विभूषितै:।
रत्नकृत्रिमसिंहैश्च रथचक्रोर्ध्वसंस्थितै:॥४२॥
चतुर्लक्षपरिमितैश्चित्रघण्टासमन्वितै:।
चित्रपुत्तलिशोभाढ्यैर्विचित्रैश्च विराजितम्॥४३॥
रतिमन्दिरलक्षैश्च रत्नसारविनिर्मितै:।
मणिसारकपाटैश्च शोभितैश्चित्रवाजिभि:॥४४॥
मणीन्द्रसारकलशै: शेखराज्ज्वलितैर्युतम्।
भोगद्रव्यसमायुक्तं वेषद्रव्यसमन्वितम्॥४५॥
शोभितं रत्नशय्याभी रत्नपाञ्चघटान्वितम्।
हरिन्मणीनां वेदीनां समूहेन समन्वितम्॥४६॥

The female friends said- we will show you no doubt Virajā and lord Kṛṣṇa, On listening to their words, the beautiful Rādhā mounted the chariots with sixty three hundred million cowherdesses and departed from that place. The chariot was studded with the best of gems and was shining like crores of suns emitting the lustre. It was built with the best of jewels and had three crores of *kalaśas* decorating it. It had lines of paintings and the banner and a lakh of wheels, it could move with great speed, looked quite charming and had crores of pillars studded with gems, various types of arts were displayed in the same. It was quite pleasant. It was studded with rubies and on the wheels there were artificial lions decorating. There were four lakhs of paintings including those of Citraghaṇṭā and the other dolls, it had beautiful horses which looked like the paintings and the doors were studded with

gems, besides several pleasure houses and the *kalaśas* with shining peaks. There were several materials and cosmetics, the bed of gems, vases of jewels and the stools made of different types of gems and jewels.

कुङ्कुमाभमणीनां च सोपानकोटिभिर्युतम्।
स्यमन्तकै: कोस्तुभैश्च रुचकै: प्रवरैस्तथा॥४७॥
पद्मकृत्रिमकोटीनां शतकैश्च सुशोभितम्।
चित्रकाननवापीभिर्विविष्टाभिर्विराजितम्॥४८॥
रत्नेन्द्रसाररचितकलशोज्ज्वलशेखरम्।
शतयोजनमूर्ध्वं च दशयोजनविस्तृतम्॥४९॥

There were several steps studded with rubies and shining like saffron and other gems including the artificial lotuses, from the astonishing type of forests, steps-wells besides the pitches made of gem. It was a hundred *yojanas* in height and was ten *yojanas* in width.

पारिजातप्रसूनानां मालाकोटिविराजितम्।
कुन्दानां करवीराणां यूथिकानां तथैव च॥५०॥
सुचारुचम्पकानां च नागेशानां मनोहरै:।
मल्लिकानां मालतीनां माधवीनां सुगन्धिनाम्॥५१॥
कदम्बानां च मालानां कदम्बैश्च विराजितम्।
सहस्रदलपद्मानां मालाभिश्च विराजितम्॥५२॥
चित्रपुष्पोद्यानसर:काननैश्च विभूषितम्।
सर्वेषां स्यन्दनानां च श्रेष्ठं वायुवहं परम्॥५३॥

It had crores of garlands of *Pārijāta* flowers besides other flowers like Jasmine, *Campā*, *Nāgakeśara*, *Mallikā*, *Mālatī* and fragrant *Mādhavī* besides *kadamba*. There were garlands of thousand pettaled lotus flowery, several orchards, stream, tanks and forest. It was the best of all the chariots and could move with the speed of the wind.

तत्सूक्ष्मवस्त्रसाराणां वरैराच्छादितं परम्।
रत्नदर्पणलक्षाणां शतकैश्च समन्वितम्॥५४॥
श्वेतचामरकोटीभिर्वज्रमुष्टिभिरन्वितम्।
चन्दनागुरुकस्तूरीकुङ्कुमद्रवचर्चितै:॥५५॥
पारिजातप्रसूनानां कोटितल्पविराजितम्।
कोटिघण्टासमायुक्तं पताकाकोटिभिर्युतम्॥५६॥
रत्नशय्याकोटिभिश्च चित्रवस्त्रपरिच्छदै:।
चन्दनाक्तैश्चम्पकानां कुङ्कुमैश्च विचित्रितै:॥५७॥
पुष्पोपधानसंयुक्तै: शृङ्गारार्हाभिरन्वितम्।
अदृश्यैरश्रुतैर्द्रव्यै: सुन्दरैश्च विभूषितम्॥५८॥
एवंभूताद्रथात्तूर्णमवरुह्य हरिप्रिया।
जगाम सहसा देवी तं रत्नमण्डपं मुने॥५९॥

It was covered with the best of fine garments and had a hundred lakh mirrors of gems, a crores of fly-whisks with handles of precious stones. There were sandal-paste, *aguru*, *kastūrī* and saffron besides crores of flowers of *Pārijāta* spread on the beds besides crores of bells, banners beds made of gems and strings of pearls and flowers besides the pillows, it had several articles of cosmetics placed in abundance, some of which were never heard of even. O sage, thus descending quickly from the chariot, Rādhā the beloved of lord Kṛṣṇa, at once reached the gem-studded *maṇḍapa*.

द्वारे नियुक्तं ददृशे द्वारपालं मनोहरम्।
लक्षगोपै: परिवृतं स्मेराननसरोरुहम्॥६०॥
गोपं श्रीदामनामानं श्रीकृष्णप्रियकिंकरम्।
तमुवाच रुषा देवी रक्तपङ्कजलोचना॥६१॥
गच्छ दूरं गच्छ दूरं रतिलम्पटकिंकर।
कीदृशीं मत्परां कान्तां द्रक्ष्यामि त्वत्प्रभोरहम्॥६२॥

She saw there a beautiful gate-keeper surrounded by a lakh of cowherds and had a smiling face. He happened to be Śrīdāmā, the best of the servants of Śrī Kṛṣṇa. He found Rādhā burning in anger and her eyes setting red like red-lotus flowers. She said to him, "O servant of a passionate lord, you remove yourself from this place to enable me to have a look at the beloved of your lord who is important then me."

राधिकावचनं श्रुत्वा नि:शङ्क: पुरत: स्थित:।
तामेव न ददौ गन्तुं वेत्रपाणिर्महाबल:॥६३॥
तूर्णं च राधिकाल्यश्च श्रीदामानं सकिंकरम्।
बलेन प्रेरयामासु: कोपेन स्फुरिताधरा:॥६४॥

On hearing the words of Rādhikā, holding a cane in his hand, he prevented Rādhikā from entering the pleasure orchard. He stood there fearlessly. Thereafter, the female friends of Rādhikā forcibly removed the servant of Kṛṣṇa from that place. At that point of time the lips of all the cowherdesses were fluttering.

श्रुत्वा कोलाहलं शब्दं गोपिकानां हरिः स्वयम्।
ज्ञात्वा च कोपितां राधामन्तर्धानं चकार ह॥६५॥
विरजा राधिकाशब्दादन्तर्धानं हरेरपि।
दृष्ट्वा राधां भयार्ता सा जहौ प्राणांश्च योगतः॥६६॥

On hearing the of the cowherdesses and finding Rādhā in great anger, the lord disappear from the scene. Virajā too listened, to the enrage words of Rādhā and finding Kṛṣṇa having been disappeared ended her life with the application of yogic practices.

सद्यस्तत्र सरिद्रूपं तच्छरीरं बभूव ह।
व्याप्तं च वर्तुलाकारं तया गोलोकमेव च॥६७॥
कोटियोजनविस्तीर्णं प्रस्थेऽतिनिम्नमेव च।
दैर्घ्ये दशगुणं चारु नानारत्नाकरं परम्॥६८॥

Thereafter her body was converted into a stream which flowed around *Goloka*. It was the crores of *yojanas* and width quite deep and In length it was ten times more. It possesses various gems and was quite beautiful.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० नारदना०
विरजानदप्रस्ताववर्णनं नाम द्वितीयोऽध्यायः॥२॥

अथ तृतीयोऽध्याय:

Chapter - 3

Pronounce of mutual curse between Rādhā and Śrīdāmā

नारायण उवाच

राधा रतिगृहं गत्वा न ददर्श हरिं मुने।
विरजां च सरिद्रूपां दृष्ट्वा गेहं जगाम सा॥१॥

Śrī Nārāyaṇa said- O sage, on her entry into the pleasure chamber Rādhikā could not find the lord and finding Virajā having been turned into the form of a stream she returned to her abode.

श्रीकृष्णो विरजां दृष्ट्वा सरिद्रूपां प्रियां सतीम्।
उच्चै रुरोद विरजातीरे नीरमनोहरे॥२॥
ममान्तिकं समागच्छ प्रेयसीनां परे वरे।
त्वया विनाऽहं सुभगे कथं जीवामि सुन्दरि॥३॥

Thereafter lord Kṛṣṇa finding that his beloved having been turned into a stream, he started crying seated on its bank and said, "O best of the beloved, you come to me immediately, O virtuous lady, O beautiful one, how shall I be able to remain alive without you"?.

नद्यधिष्ठात्रि देवि त्वं भव मूर्तिमती सती।
ममाऽऽशिषा रूपवती सुन्दरी योषितां वरा॥४॥
पूर्वरूपाच्च सौभाग्यादिदानीं सुभगा भव।
पुरातनं शरीरं ते सरिद्रूपमभूत्सति॥५॥
जलादुत्थाया चाऽऽगच्छ विधाय तनुमुत्तमाम्।
अष्टौ सिद्धीर्मया दत्ता: सुरसुन्दरि सत्वरम्॥६॥

You become the best of the streams on earth. O beautiful one, with my boon you become a beautiful damsel. As a matter of luck you be more beautiful then your original figure because your earlier body has been turned into the stream. Therefore with a beautiful body you emerge out of the water of the stream. O beautiful one, with that and in view I have bestowed upon you all the *siddhis* (success.

कृष्णाज्ञया च विरजा विधाय तनुमुत्तमाम्।
आजगाम हरेरग्रे साक्षाद्राधेव सुन्दरी॥७॥

Thereafter with the permission of lord Kṛṣṇa, Virajā emerged as Rādhā herself and stood before Kṛṣṇa.

पीतवस्त्रपरीधाना स्मेराननसरोरुहा।
पश्यन्तं प्राणनाथं च पश्यन्ती वक्रचक्षुषा॥८॥

Wearing a yellow lower garment and a serene smile on her face, the lotus faced damsel stood before Kṛṣṇa and started looking at him with side-glances.

नितम्बश्रोणिभारार्ता पीतोन्नतपयोधरा।
मानिनी मानिनीनां च गजेन्द्रमन्दगामिनी॥९॥

सुन्दरी सुन्दरीणां च धन्या मान्या च योषिताम्।
चारुचम्पकवर्णाभा पक्वबिम्बाधरा वरा॥ १०॥
पक्वदाडिमबीजाभदन्तपङ्क्तिमनोहरा।
शरत्पार्वणचन्द्रास्या फुल्लेन्दीवरलोचना॥ ११॥
कस्तूरीबिन्दुना सार्धं सिन्दूरबिन्दुभूषिता।
चारूपत्रकशोभाढ्या सुचारुकबरीयुता॥ १२॥
रत्नकुण्डलगण्डस्था भूषिता रत्नमालया।
गजमौक्तिकनासाग्रा मुक्ताहारविराजिता॥ १३॥
रत्नकंकणकेयूरचारुशङ्खकरोज्ज्वला।
किंकिणीजालशब्दाढ्या रत्नमञ्जीररञ्जिता॥ १४॥

She was carrying the weight of the heavy pelvic region besides the developed round breasts. She walked like a cow-elephant. She was a best of the beautiful ladies and most virtuous one, she had the complexion of beautiful *campaka* flower and her lips were resembling the ripe wood-apples. Her teeth were beautifully arrange like the pomegranate. Her face was having the lustre of the full moon of the winter season and her eyes were like blossoming lotus flower. She had a red spot of *kastūrī* on her forehead and she had beautiful hair on the head which was designed in an attractive manner. She wore the ear ornaments studded with gems beside the rosary of jewels. She wore a jewel in the nose and the necklace of jewels adorned her neck. She wore the armlets and wristlets of gems besides the ornaments of conch. The anklets worn by her produced the dazzling sound.

तां च रूपवतीं दृष्ट्वा प्रेमोद्रेकाज्जगत्पतिः।
चकाराऽऽलिङ्गनं तूर्णं चुचुम्ब च मुहुर्मुहुः॥ १५॥

Finding the beautiful damsel there, the lord of the universe embraced her lovingly and kissing her at the same time.

नानाप्रकारश्रृङ्गारं विपरीतादिकं विभुः।
रहसि प्रेयसीं प्राप्य चकार च पुनः पुनः॥ १६॥
विरजा सा रजोयुक्ता धृत्वा वीर्यममोघकम्।
सद्यो बभूव तत्रैव धन्या गर्भवती सती॥ १७॥

The lord enjoyed her company in a secluded place and also enjoyed the conjugal pleasure with her again and again. Thereafter the chaste Virajā bore the semen of the lord and was impregnated.

दधार गर्भमीशस्य दिव्यं वर्षशतं च सा।
ततः सुषाव तत्रैव पुत्रान्सप्त मनोहरान्॥ १८॥

She bore the divine semen of the lord for a hundred year and thereafter she gave birth to seven sons.

माता सा सप्तपुत्राणां श्रीकृष्णस्य प्रिया सती।
तस्थौ तत्र सुखासीना सार्धं पुत्रैश्च सप्तभिः॥ १९॥

Then the beloved of lord Kṛṣṇa became the mother of seven sons and she started dwelling there with her sons.

एकदा हरिणा सार्धं वृन्दारण्ये च निर्जने।
विजहार पुनः साध्वी श्रृङ्गारासक्तमानसा॥ २०॥
एतस्मिन्नन्तरे तत्र मातुः क्रोडं जगाम ह।
कनिष्ठपुत्रस्तस्याश्च भ्रातृभिः पीडितो भिया॥ २१॥

Getting attracted towards the make-up she again wandered with the lord in the secluded Vṛndāvana. At that very moment the youngest son rushed towards her getting afraid from his brothers and sat in her lap.

भीतं स्वतनयं दृष्ट्वा तत्याज तां कृपानिधिः।
क्रोडे चकार बालं सा कृष्णो राधागृहं ययौ॥ २२॥
प्रबोध्य बालं सा साध्वी न ददर्शान्तिके प्रियम्।
विललाप भृशं तत्र श्रृङ्गारातृप्तमानसा॥ २३॥

The merciful lord finding a son looking fearful disowned Virajā. She picked up the child in her lap and lord Kṛṣṇa retired to the abode of Rādhā, after consoling the child and pacifying him Virajā again came to the spot but could not find his beloved Kṛṣṇa there remaining dissatisfied in the conjugal pleasure, she started crying.

शशाप स्वसुतं कोपाल्लवणोदो भविष्यसि।
कदाऽपिते जलं केचिन्न खादिष्यन्तित जीविनः॥ २४॥

She then cursed her small son. You become the ocean of saline water as a result of which no one would be able to drink your water.

शशाप बालान्सर्वांश्च यान्तु मूढा महीतलम्।
गच्छध्वं च महीं मूढ जम्बुद्वीपं मनोहरम्॥ २५॥

स्थितिर्नैकत्र युष्माकं भविष्यति पृथक्पृथक्।
द्वीपे द्वीपे स्थितिं कृत्वा तिष्ठन्तु सुखिनः सदा॥२६॥
द्वीपस्थाभिर्नदीभिश्च सह क्रीडन्तु निर्जने।
कनिष्ठो मातृशापाच्च लवणोदो बभूव ह॥२७॥

She then cursed her other sons also saying, "All of you should proceed to the earth, on reaching the present Jambūdvīpa, you cannot remain at one place, you remain in seven continents separately and live there quite comfortably you will remain in the secluded place and shall enjoy ,ourself in the waters of the rivers of the respective continents." Thus the youngest son of Virajā became the ocean of saline water because of the curse pronounced on him by his mother.

कनिष्ठः कथयामास मातृशापं च बालकान्।
आजग्मुर्दु:खिताः सर्वे मातृस्थानं च बालकाः॥२८॥
श्रुत्वा विवरणं सर्वे प्रजग्मुर्धरणीतलम्।
प्रणम्य चरणं मातुर्भक्तिनम्रात्ममूर्तयः॥२९॥

Thereafter the youngest son came to his brothers and apprised them about the curse of their mother. All of them felt painful and came to the mother and all of them bowed in reverence to her in devotion and started moving towards the earth.

सप्तद्वीपसमुद्राश्च सप्त तस्थुर्विभागशः।
कनिष्ठाद्वृद्धपर्यन्तं द्विगुणं द्विगुणं मुने॥३०॥
लवणेक्षुसुरासर्पिर्दधिदुग्धजलार्णवाः।
एतेषां च जलं पृथ्व्यां सस्यार्थं च भविष्यति॥३१॥

O sage, thus all of them were lodged in the seven continents surrounded by seven oceans. Thus the area of each one of them was doubled. All of them became the oceans of saline juice of sugar-cane, wine, *ghee*, curd, milk and water. The waters of these oceans would be particularly use for the crops on the earth.

व्याप्ताः समुद्राः सप्तैव सप्तद्वीपां वसुन्धराम्।
रुरुदुर्बालकाः सर्वे मातृभ्रातृशुचाऽन्विताः॥३२॥

All the seven oceans covered the earth having seven continents thereafter all of them started crying getting separated from the brothers and the mother. Virajā on the other hand getting separated from her husband as well as her sons started crying and she ultimately got fainted.

रुरोद च भृशं साध्वी पुत्रविच्छेदकातरा।
मूर्च्छामवाप शोकेन पुत्राणां भर्तुरेव च॥३३॥
तां शोकसागरे मग्नां विज्ञाय राधिकापतिः।
आजगाम पुनस्तस्याः स्मेराननसरोरुहः॥३४॥

Finding her so grief-stricken lord Kṛṣṇa the beloved of Rādhikā arrived at that place wearing a smile, on his face.

दृष्ट्वा हरिं सा तत्याज शोकं रोदनमेव च।
आनन्दसागरे मग्ना दृष्ट्वा कान्तं बभूव ह॥३५॥
चकार श्रीहरिं क्रोडे विजहार स्मरातुरा।
तां च पुत्रपरित्यक्तां हरिस्तुष्टो बभूव ह॥३६॥

Finding her lord there she stopped crying and also shed away the grief. She was engrossed in the ocean of bliss, because of her getting passionate she held the lord in embrace. The lord on his part felt delighted over Virajā who had been deprived of her sons.

वरं तस्यै ददौ प्रीत्या प्रसन्नवदनेक्षणः।
कान्ते नित्यं तव स्थानमागमिष्यामि निश्चितम्॥३७॥
यथा राधा तत्समा त्वं भविष्यसि प्रिया मम।
पुत्रान्द्रक्ष्यसि नित्यं त्वं मद्वरस्य प्रसादतः॥३८॥

Lord Kṛṣṇa then expressing pleasure from his face and eyes delightfully spoke to her, "O damsel, I shall surely visit your place daily withou fall." You are equally dear to me like Rādhā and with my blessings you will always have a look at your sons.

इत्युक्तवन्तं श्रीकृष्णं वसन्तं विरजान्तिके।
दृष्ट्वा राधावयस्याश्च कथयामासुरीश्वरीम्॥३९॥
श्रुत्वा रुरोष सा देवी सुष्वाप क्रोधमन्दिरे।
एतस्मिन्नन्तरे कृष्णो जगाम राधिकान्तिकम्॥४०॥
स तस्थौ राधिकाद्वारे श्रीदाम्ना सह नारद।
रासेश्वरी हरिं दृष्ट्वा रुष्टोवाच प्रियं पुरः॥४१॥
मत्तो बहुतराःकान्ता गोलोके सन्ति ते हरे।

याहि तासां संनिधानं मया ते किं प्रयोजनम्॥४२॥

When lord Kṛṣṇa was so speaking to Virajā, the female friends of Rādhā again went to her and informed her about the union of Kṛṣṇa and Virajā. Rādhā was immensely enraged and, went to chamber of anger burning with rage. In the meantime lord Kṛṣṇa also carried before Rādhā. O Nārada, Śrī Kṛṣṇa was standing at the door of Rādhikā with Śrīdāmā, Rādhā the goddess of divine dance finding them there started speaking in anger, "O lord Hari, you have many of the damsels in the *Goloka* who are dear to you like me." Therefore, you go to them, you will no more be concerned with me.

विरजा प्रेयसी कान्ता सरिद्रूपा बभूव ह।

देहं त्यक्त्वा मम भयात्तथाऽपि याहि तां प्रति॥४३॥

तत्तीरे मन्दिरं कृत्वा तिष्ठ तिष्ठ च याहि ताम्।

नदी बभूव सा त्वं च नदो भवितुमर्हसि॥४४॥

नदस्य नद्या सार्धं च सङ्गमो गुणवान्भवेत्।

स्वजातौ परमा प्रीतिः शयने भोजने सुखात्॥४५॥

Your beloved Virajā getting afraid of me turned herself into the stream and is quite dear to you because you still to sit her. It would have been better if you had constructed a temple beside her abode and remain, there with her. Or in case of her becoming a stream you also become a river because the confluence of the rivers with streams is always beneficial and at the time of going to bed or eating with the like minded people, the develops love.

देवचूडामणेः क्रीडा नद्या सार्धमहो बत।

महाजनः स्मेरुमुखः श्रुत्वा सद्यो भविष्यति॥४६॥

Alas, you are enjoying love-sports with a stream being the lord of all the gods, on hearing this the noble people will laugh at you.

ये त्वां वदन्ति सर्वेशं ते किं जानन्ति तत्त्वतः।

भगवान्सर्वभूतात्मा नदीं संभोक्तुमिच्छति॥४७॥

Do all the people who claimed to you be their lord, will truly adore you now? Because becoming the soul of all the creatures the lord intends to enjoy the conjugal pleasure with the stream.

इत्युक्त्वा राधिका देवी विरराम रुषाऽन्विता।

नोत्तस्थौ भूमिशयनाद्गोपीलक्षसमन्विता॥४८॥

काश्चिच्चामरहस्ताश्च काश्चित्सूक्ष्मांशुकाम्बराः।

काश्चित्ताम्बूलहस्ताश्च काश्चिन्मालाकरा वराः॥४९॥

वासितोदकराः काश्चित्काश्चित्पद्मकरावराः।

काश्चित्सिन्दूरहस्ताश्च पानहस्ताश्चकाश्चन॥५०॥

रत्नालंकारहस्ताश्चकाश्चित्कज्जलवाहिकाः।

वेणुवीणाकराःकाश्चित्काश्चित्कङ्कतिकाकराः॥५१॥

Thus speaking Rādhikā kept quiet. Because of her being in rage, he fell down on the ground and did not get up. She was surrounded by a lakh of her female friends and the attendants, some of them started moving the fly-whisks, some of them were holding the fine cloth in their hand, some of them were offering the betels or the rosary, scented water, lotus, vermilion, beverages, gem-studded ornaments collyrium for the eyes while some of them held flute and *vīṇā* or the combs in their hand.

काश्चिदावीरहस्ताश्च यन्त्रहस्ताश्च काश्चन।

सुगन्धितैलहस्ताश्च काश्चन प्रमदोत्तमाः॥५२॥

करतालकराः काश्चिद्गेन्दुहस्ताश्च काश्चन।

काश्चिन्मृदङ्गमुरजमुरलीतानकारिकाः॥५३॥

संगीतनिपुणाः काश्चित्काश्चिन्नर्तनतत्पराः।

क्रीडावस्तुकराः काश्चिन्मधुहस्ताश्च काश्चन॥५४॥

सुधापात्रकराः काश्चिदङ्घ्रिपीठकराः पराः।

वेषवस्तुकराः काश्चित्काश्चिच्चरणसेविकाः॥५५॥

Some of them held colours, *yantras*, cosmetics and scented oil; some of them held *karatālas* in their hands while others held the balls, some of them held double drums while others could play on the flute. Some of them were well-versed in playing flute, dance and music while others were well-versed in dancing, some of them held honey, nectar vase, pedestal and special articles. Some of them were serving at the feet.

पुटाञ्जलिकराः काश्चिदत्काश्चित्स्तुतिपरा वराः।

एवं कतिविधाः सन्ति राधिकापुरतो मुने॥५६॥.

बहिर्देशस्थिता: काश्चित्कोटिश: कोटिश: सदा।

काश्चिद्द्वारनियुक्ताश्च वयस्या वेत्रधारिका:॥५७॥

कृष्णमभ्यन्तरं गन्तुं न ददुर्द्वारसंस्थिता:।

पुर:स्थितं तं प्राणेशं राधा पुनरुवाच सा॥

नानुरूपमत्यकथ्यमयोग्यमतिकर्कशम्॥५८॥

Crores of slaves were standing at the main gates while some of them held the canes in their hands and were of comparable age serving as a door keepers. All those gate-keepers prevented Kṛṣṇa from getting in. Finding lord Kṛṣṇa there Rādhā again starts speaking harsh words which were not proper and should not have been spoken being in proper.

राधिकोवाच

हे कृष्ण विरजाकान्त गच्छ मत्पुरतो हरे।

कथं दुनोषि मां लोल रतिचौरातिलम्पट॥५९॥

शीघ्रं पद्मावतीं गच्छ रत्नमालां मनोरमाम्।

अथवा वनमालां वा रूपेणाप्रतिमां व्रज॥६०॥

Rādhikā said- O Kṛṣṇa, O lord of Virajā, you leave this place and get out of sight, O Hari, you are unstable and the thief of love-sport, you are quite a degraded one. Why do you want to tease me? You immediately proceed to Padmāvatī, Manoramā, Ratnamālā or immensely beautiful Vanamālā.

हे नदीकान्त देवेश देवानां च गुरोर्गुरो।

मया ज्ञातोऽसि भद्रं ते गच्छ गच्छ ममाऽऽश्रमात्॥६१॥

O lord of the steam, O lord of the gods, O teacher of the gods, I have known you fully well. Therefore it will be in your interest to leave this place.

शश्वत्ते मानुषाणां च व्यवहारस्य लम्पट।

लभतां मानुषीं योनिं गोलोकाद्व्रज भारतम्॥६२॥

हे सुशीले हे पद्मावति माधवि।

निवार्यतां च धूर्तोऽयं किमस्यात्र प्रयोजनम्॥६३॥

Because you had been always behaving like a degraded person. Therefore you leave this *Goloka* at once. And dwell on earth as a human being. O Suśīlā, O Śaśikalā, O Padmāvatī, O Mādhavī, you remove this cheat from here. What has he to do here?.

राधिकावचनं श्रुत्वा तमूचुर्गोपिका हरिम्।

हितं तथ्यं च विनयं सारं यत्समयोचितम्॥६४॥

काश्चिदूचिरिति हरे गच्छ स्थानान्तरं क्षणम्।

राधाकोपापनयने ह्यागमिष्यामहे वयम्॥६५॥

On hearing the words of Rādhikā, the slave cowherdesses spoke to Kṛṣṇa, the words which were beneficial truthful, meek and were quite appropriate, suiting the occasion. Some of them said, "O Hari you move to some other place for sometime and after the anger of Rādhikā is subsided, we shall come to bring you back."

काश्चिदूचुरिति प्रीत्या क्षणं गच्छ गृहान्तरम्।

त्वयैव वर्धिता राधा त्वां विना कं च वक्ष्यति॥६६॥

Some one said lovingly, you move to some other place for a moment because Rādhā's anger has risen to extreme heights because of you. Therefore to whom shall she speak out her mind.

काश्चिदूचुरिति प्रेम्णा राधिकायां हरिं मुने।

क्षणं वृन्दावनं गच्छ मानापनयनावधि॥६७॥

काश्चिदित्यूचुरीशं च परिहासपरं वच:।

मानापनयनं भक्त्या मानिन्या: कुरु कामुक॥६८॥

O sage, some of the slave girls said to the lord, fill such time Rādhā is brought round you better go to Vṛndāvana. Some of the cowherdesses spoke jokingly to the lord, "O great lover, you better remove the anger of Rādhā with devotion.".

काश्चनोचुरितीशं तं याहि जायान्तरं तव।

लोलुपस्य कथं नाथ करिष्यामो यथोचितम्॥६९॥

Some of them said, you better go to the other damsel. O lord, how shall be able to welcome a greedy person.

काश्चनोचुरिति हरिं सस्मितं पुरत: स्थितम्।

गत्वा समीपमुत्थाय मानापनयनं कुरु॥७०॥

Some of them said smilingly to the lord. You better go to her and lifting her up, you remove her pride.

काश्चनोचुरिति प्राणनाथं गोप्यो दुरक्षरम्।
कः क्षमः सांप्रतं द्रष्टुं राधिकामुखपंकजम्॥७१॥
काश्चनोचुरिति विभुं व्रज स्थानान्तरं हरे।
कोपापनयने काले पुनरागमनं तव॥७२॥

Some of them spoke to the lord quite harsh words, "Who would be competent enough to look at the lotus-like face of the queen." Some of them said to the lord, "O Hari, you go to some other place for a moment and you come back again when her anger subsides.".

काश्चनोचुरितीदं तं प्रगल्भाः प्रमदोत्तमाः।
वयं त्वां वारयिष्यामो न चेद्याहि गृहान्तरम्॥७३॥
काश्चिन्निवारयामासुर्माधवं प्रमदोत्तमाः।
स्मितवक्त्रं च सर्वेशं स्वस्थमक्रोधमीश्वरम्॥७४॥

Thereafter some out-spoken cowherdesses spoke to the lord, we shall stop your entry into the chamber otherwise you go to your place. Some of the indiscreet cowherdesses removed the lord from that place and did not allow to move forward but the lord regained peaceful without anger, wearing a smile on his face and moved from that place.

गोपीभिर्वार्यमाणे च जगत्कारणकारणे।
सद्यश्चुकोप श्रीदामा हरौ गेहान्तरं गते॥७५॥
कोपादुवाच श्रीदामा राधिकां परमेश्वरीम्।
रक्तपद्मेक्षणां रुष्टां रक्तपंकजलोचनाम्॥७६॥

When the cowherdesses did not allow the lord to enter the chamber of Rādhā, lord Kṛṣṇa went to another palace but Śrīdāmā was immensely enraged. He went to Rādhikā and spoke to her, though she was immensely angry and her eyes had become red like the red lotus flowers.

श्रीदामोवाच

कथं वदसि मातस्त्वं कटुवाक्यं मदीश्वरम्।
विचारणां विना देवि करोषि भर्त्सनं वृथा॥७७॥

Śrīdāmā said- O mother, why have you addressed my lord with such harsh-words. O goddess, you have scolded him unthoughtfully without any reason.

ब्रह्मानन्तेशदेवेशं जगत्कारणकारणम्।
वाणीपद्मालयामायाप्रकृतीशं च निर्गुणम्॥७८॥
स्वात्मारामं पूर्णकामं करोषि त्वं विडम्बनम्।
देवीनां प्रवरा त्वं च निबोध यस्य सेवया॥७९॥
यस्य पादार्चनेनैव सर्वेषामीश्वरी परा।
तन्न जानासि कल्याणि किमहं वक्तुमीश्वरः॥८०॥

The one who is the lord of Brahmā, eternal Śiva and the gods and happens to be the cause of all the causes and is served by the goddess of speech, Lakṣmī, Māyā and Prakṛti, the one who is *Nirguṇa* and always remains with the soul, why do you show such a disrespect to the lord who fulfils the desires of all. He is the one by serving whom you will become the best of the goddesses and by serving at whose feet you have become the great goddess. O goddess of welfare are, you not fully aware of him. Can I at any time be able to recite his glory.

भ्रूभङ्गलीलया कृष्णःस्रष्टुं शक्तश्च त्वद्विधाः।
कोटिशः कोटिशो देव्यस्तं न जानासि निर्गुणम्॥८१॥

With his side-glance lord Kṛṣṇa can create crores of beautiful damsels comparable to your beauty. Are you aware of his personality.

वैकुण्ठे श्रीहरेरस्य चरणाम्बुजमार्जनम्।
करोति केशैः शश्वच्छ्रीः सेवनं भक्तिपूर्वकम्॥८२॥
सरस्वती च स्तवनैः कर्णपीयूषसुन्दरैः।
सततं स्तौति यं भक्त्या न जानासि तमीश्वरम्॥८३॥

Lakṣmī the goddess of fortune rinses the feet of the lord with her hair and serves him with the utmost devotion. Sarasvatī adore him offering prayers which have soothing effect on the ears like a nectary, are you not aware of such a lord.

भीता च प्रकृतिर्माया सर्वेषां बीजरूपिणी।
सततं स्तौति यं भक्त्या तं न जानासि मानिनि॥८४॥

Prakṛti who happens to be the seed of all, always praise him with devotion. Proud damsel are you not fully aware of him.

स्तुवन्ति सततं वेदा महिम्नः षोडशीं कलाम्।
कदाऽपि न विजानन्ति तं न जानासि भामिनि॥८५॥

वक्त्रैश्चतुर्भिर्यं ब्रह्मा वेदानां जनको विभुः।
स्तौति सेवां च कुरुते चरणाम्बुजमीश्वरि॥८६॥
शंकरः पञ्चभिर्वक्त्रैः स्तौति यं योगिनां गुरुः।
साश्रुपूर्णः सपुलकः सेवते चरणाम्बुजम्॥८७॥
शेषः सहस्रवदनैः परमात्मानमीस्वरम्।
सततं स्तौति यं भक्त्या सेवते चरणाम्बुजम्॥८८॥
धर्मः पाता च सर्वेषां साक्षी च जगतां पतिः।
भक्त्या च चरणाम्भोजं सेवते सततं मुदा॥८९॥
श्वेतद्वीपनिवासी यः पाता विष्णुः स्वयं विभुः।
तस्यांशश्च तथा यं यं धार्यतेऽप्यक्षरं परम्॥९०॥
सुरासुरमुनीन्द्राश्च मनवो मानवा बुधाः।
सेवन्ते न हि पश्यन्ति स्वप्नेऽपि चरणाम्बुजम्॥९१॥
क्षिप्रं रोषं परित्यज्य भज पादाम्बुजं हरेः।
भ्रूभङ्गलीलामात्रेण सृष्टिसंहर्तुरेव च॥९२॥

All the Vedas recite the glory of the sixteenth, part of the lord but are unable to know about his reality. O damsel, are you not aware of him. O goddess, Brahmā, the creator of the Vedas go on reciting his glory with all the four mouths and serve at his lotus-like feet. Śiva the lord of *yogīs* with his five mouths always recites his glory and also serves at his lotus-like feet and with his mind filled with emotion he serves as his lotus-like feet. Śeṣa recited his glory with thousands of his moths with devotion and also served at his lotus-like feet. Dharma protects all besides being the witness of all he also serve at his feet being the lord of all. Viṣṇu the resident of Śveta-dvīpa who is all-pervading happens to be an *aṁśa* of the lord and has taken to the eternal form. All the gods, demons, sages, ascetics, intellectuals and humans continuously serve at his lotus-like feet but are unable to visualise him even in dream, you must serve at the lotus-like feet of lord Hari shedding away your anger because he can reduce the earth to ashes with a simple side-glance.

निमेषमात्रादस्यैव ब्रह्मणः पतनं भवेत्।
यस्यैकदिवसेऽप्यष्टाविंशतीन्द्राः पतन्त्यपि॥९३॥
एवमष्टोत्तरशतमायुर्यस्य जगद्विधेः।
त्वं वा काऽन्याश्च वा राधे मदीश्वरवशेऽखिलम्॥९४॥

With the twinkling of an eye of the lord, Brahmā vanishes and with the spending of single day of the lord twenty eight Indras disappear. O Rādhā, he is the one having the age of hundred and eight years, the entire universe and the goddesses are being controlled by the same lord.

श्रीदाम्नो वचनं श्रुत्वा केवलं कटुमुज्ज्वलम्।
सद्यश्च कोप सा ब्रह्मन्नुत्थाय समुवास ह॥९५॥
रासेश्वरी बहिर्गत्वा तमुवाचह निष्ठुरम्।
स्फुरदोष्ठी मुक्तकेशी रक्ताम्भोरुहलोचना॥९६॥

O Brahman, on hearing the words of Śrīdāmā which were quite harsh, Rādhā the beloved of lord was immensely enraged. At that point of time burning with rage her lips were uttering, the hair was dishevelled, the eyes became red like red lotus dower. She then came out and spoke very harsh-words.

राधिकोवाच

रे रे जाल्म महामूढ श्रृणु लम्पटकिंकर।
त्वं च जानासि सर्वार्थं न जानामि त्वदीश्वरम्॥९७॥
त्वदीश्वरश्च श्रीकृष्णो न ह्यस्माकं व्रजाधम।
जानामि जनकं स्तौषि सदा निन्दसि मातरम्॥९८॥

Rādhikā said- O degraded one, a food and servant of a thief, listen to me. You are well aware of everything I am not aware of your lord. O degraded one, lord Kṛṣṇa happens to be your lord alone and not of we people. Therefore, you get lost from here I am quite well-aware that you always praise your father and denounce your mother.

यथाऽसुराश्च त्रिदशा नित्यं निन्दन्ति संततम्।
तथा निन्दसि मां मूढ तस्मात्त्वमसुरो भव॥९९॥
गोप व्रजाऽऽसुरीं योनिं गोलोकाद्य बहिर्भव।
मयाऽद्य शप्तो मूढस्त्वं कस्त्वां रक्षितुमीश्वरः॥१००॥
रासेश्वरी तमित्युक्त्वा सुष्वाप विरराम च।
वयस्याः सेवयामासुश्चामरै रत्नमुष्टिभिः॥१०१॥

O foolish one, as the demons always denounce the gods similarly you have always been denouncing me. You will therefore, become a

demon. O cowherd, you will fall from *Goloka* and will be born as a demon on earth. O foolish one, I have pronounced a curse on you. I shall see who comes to your rescue, Thus sneaking Rādhā, the goddess of the divine dance kept quiet and when she went to sleep her female friends started moving the fly-whisks with the handles decorated with gems.

श्रुत्वा च वचनं तस्याः कोपेन स्फुरिताधरः।
शशाप तां च श्रीदामा व्रजयोनिं च मानुषीम्॥ १०२॥

But on the other hand on hearing the words of Rādhā, the lips of Śrīdāmā also started uttering, he also cursed her to be born in a human race.

श्रीदामोवाच

मानुष्या इव कोपस्ते तस्मात्त्वं मानुषी भुवि।
भविष्यसि न संदेहो मया शप्ता त्वमम्बिके॥ १०३॥
छायया कलया वाऽपि परशक्त्या कलङ्किना।
मूढा रायणपत्नीं त्वां वक्ष्यन्ति जगतीतले॥ १०४॥

Śrīdāmā said- O mother your anger is like an ordinary human being Therefore, with my curse you will also be born as a human being on earth. There is no doubt about it. With the shadow of the eternal force you will appear on earth but the foolish people will call you as the wife of Rāyaṇa. Vaiśya, who will be born of the *Goloka* of lord Kṛṣṇa in Vṛndāvana.

रायणः श्रीहरेरंशो वैश्यो वृन्दावने वने।
भविष्यति महायोगी राधाशापेन गर्भजः॥
गोकुले प्राप्य तं कृष्णं विहरिष्यसि कानने॥ १०५॥

Because of the curse of Rādhā he would become a *Mahāyogī* in his mothers womb and shall be reborn as such. Thereafter you will achieve lord Kṛṣṇa Gokula and shall roam about with him in the forest.

भविता ते वर्षशतं विच्छेदो हरिणा सह।
पुनः प्राप्य तमीशं च गोलोकमागमिष्यसि॥ १०६॥

Thereafter you will be separated from the lord for a hundred years and thereafter getting united with him you would return to *Goloka*.

तामित्युक्त्वा च नत्वा च स जगाम हरेः पुरः।
गत्वा प्रणमम्य श्रीकृष्णं शापाख्यानमुवाच ह॥ १०७॥

Thus speaking to her and bowing before her Śrīdāmā went to the lord. He bowed in reverence to him and narrated to him the incident of the pronouncing of the curse.

आनुपूर्व्यात्तु तत्सर्वं रुरोद च भृशं पुनः।
उवाच तं रुदन्तं च गच्छ त्वं धरणीतलम्॥ १०८॥
न जेता ते त्रिभुवने ह्यसुरेन्द्रो भविष्यसि।
काले शंकरशूलेन देहं त्यक्त्वा ममान्तिकम्॥ १०९॥
आगमिष्यसि पञ्चाशद्युगान्ते तु ममाऽशिषा।
श्रीकृष्णस्य वचः श्रुत्वा तमुवाच शुचाऽन्वितः॥ ११०॥
त्वद्भक्तिरहितं मां च कदाचिन्न करिष्यसि।
इत्युक्त्वा श्रीहरिं नत्वा जगाम स्वाश्रमाद्बहिः॥ १११॥

He started crying again and again. At that point of time the lord said to him. Now you proceed on to the earth. There will be no other demon in the three worlds to over-power you. You will be the king of the demons and in due course of time you will meet with your end with the striking of the trident of Śiva and come back to *Goloka*. I am going to bless you that you will remain there for fifty *yugas*. On hearing the won of lord Kṛṣṇa, Śrīdāmā felt grief-stricken and spoke to him, I accept your command but you do not deprive me of your devotion on earth at any time. Thus speaking he bowed before the lord and came out of his *āśrama*.

पश्चाज्जगाम सा देवी रुरोद च पुनः पुनः।
क्व यासि वत्सेत्युच्चार्य विललाप भृशं सती॥ ११२॥
श्रीदामाऽपि च तां नत्वा रुरोद प्रेमविह्वलः।
स एव शङ्खचूडश्च बभूव तुलसीपतिः॥ ११३॥

Rādhā also started following him and started speaking while weeping bitterly. O son, where are you going? Thus speaking she lamented again and again. Śrīdāmā also bowed in reverence to her and cried aloud for a long time. Ultimately he became Śaṁkhacūḍa and husband of Tulasī.

गते श्रीदाम्नि सा देवी जगामेश्वरसंनिधिम्।
सर्वं निवेदयामास हरिः प्रत्युत्तरं ददौ॥ ११४॥

At the departure of Śrīdāmā, Rādhā also went to lord Kṛṣṇa and narrated the entire story to him. The lord then spoke to her.

शोकातुरां च तां कृष्णो बोधयामास प्रेयसीम्।
शङ्खचूडश्च कालेन संप्राप पुनरीश्वरम्॥ ११५॥

Finding Rādhā engrossed in grief lord Kṛṣṇa consoled her variously. In due course of time Śaṁkhacūḍa again became the attendants of the lord.

राधा जगाम धरणीं वाराहे हरिणा सह।
वृषभानुगृहे जन्म ललाभे गोकुले मुने॥ ११६॥

O sage, Rādhā went to the earth at the time of Vārāha incarnation of Viṣṇu and was born in Gokula in the house of Vṛṣabhānu.

इत्येवं कथितं सर्वं श्रीकृष्णाख्यानमङ्गलम्।
सर्वेषां वाञ्छितं सारं किं भूयः श्रोतुमिच्छसि॥ ११७॥

Thus I have narrated to you the entire story of lord Kṛṣṇa which provides welfare in all the times and all the people desire to listen to it. What else do you want to listen from me?

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० नारदना०
सप्तमुद्रजन्मराधाश्रीदामशापोद्भवो नाम तृतीयोऽध्यायः॥ ३॥

अथ चतुर्थोऽध्याय:

Chapter - 4

Detailed description of *Goloka*

नारद उवाच

केन वा प्रार्थित: कृष्णो महीं च केन हेतुना।

आजगाम्र जगन्नाथो वद वेदविदां वर॥ १॥

Nārada said- O best of these well versed in the Vedas, at whose request lord Kṛṣṇa who happens to be the lord of the universe appeared on earth in human form and what was the reason for it.

नारायण उवाच

पुरा वाराहकल्पे सा भाराक्रान्ता वसुंधरा।

भृशं बभूव शोकार्ता ब्रह्माणं शरणं ययौ॥ २॥

Nārāyaṇa said - In earlier times during the *Vārāha-kalpa*, the earth was disturbed with the lord of the wicked people and was grief-stricken. She then went to Brahmā to take refuge with her.

सुरैश्चासुरसंतप्तैर्भृशमुद्विग्नमानसै:।

सार्धं तैस्तां दुर्गमां च जगाम वेधस: सभाम्॥ ३॥

Having been terrified immensely by the demons, the goddess earth accompanied with the gods, reached the inaccessible court of Brahmā,.

ददर्श तस्यां देवेशं ज्वलन्त ब्रह्मतेजसा।

ऋषीन्द्रैश्च मुनीन्द्रैश्च सिद्धेन्द्रै: सेवितं मुदा॥ ४॥

And found Brahmā the lord of the gods there illumining; with divine lustre and surrounded by a *Ṛṣis,* sages *and siddhas* delightfully.

अप्सरोगणनृत्यं च पश्यन्तं सस्मितं मुदा।

गन्धर्वाणां च संगीतं श्रुतवन्तं मनोहरम्॥ ५॥

जपन्तं परमं ब्रह्म कृष्ण इत्यक्षरद्वयम्।

भक्त्याऽऽनन्दाश्रुपूर्णं तं पुलकाङ्कितविग्रहम्॥ ६॥

Wearing a smile on his face, he was witnessing the dance of the apsarās, accompanied with the music by Gandharvas. He was reciting the two latter name of Kṛṣṇa, his eyes were filled with tears because of his devotion and the entire body had become sensational.

भक्त्या सा त्रिदशै: सार्धं प्रणम्य चतुराननम्।

सर्वं निवेदनं चक्रे दैत्यभारादिकं मुने॥ ७॥

साश्रुपुर्णा सपुलका तुष्टाव च रुरोद च।

तामुवाच जगद्धाता कथं स्तौषि च रोदिषि॥ ८॥

कथमागमनं भद्रे वद भद्रं भविष्यति।

सुस्थिरा भव कल्याणि भयं किं ते मयि स्थिते॥ ९॥

O sage, the goddess Pṛthvī together with the gods bowed to the four faced Brahmā and told him the story of his suffering at the hands of the demons. Thereafter, getting emotional her eyes was filled with tears and while crying she started offering prayer to Brahmā. Looking at her Brahmā the creator of the universe said, "O noble lady, why ace you crying and offering prayer at the same time"? How have you arrived here?

Tell me at once. Surely you will meet with welfare, O prosperous one, why are you feeling panicky? You be composer.

आश्वास्य पृथिवीं ब्रह्मा देवान्पप्रच्छ सादरम्।
कथमागमनं देवा युष्माकं मम संनिधिम्॥ १०॥
ब्रह्मणो वचनं श्रुत्वा देवा ऊचुः प्रजापतिम्।
भाराक्रान्ता च वसुधा दस्युग्रस्ता वयं प्रभो॥ ११॥
त्वमेव जगतां स्रष्टा शीघ्रं नो निष्कृतिं कुरु।
गतिस्त्वमस्या भो ब्रह्मन्निर्वृतिं कर्तुमर्हसि॥ १२॥
पीडिता येन भारेण पृथिवीयं पितामह।
वयं तेनैव दुःखार्तास्तद्भारहरणं कुरु॥ १३॥

Thus assuring the goddess of earth variously Brahmā asked the gods respectfully, "O gods, why have you arrived here"? You tell me the reason for it. On listening to the words of Brahmā the gods spoke to Prajāpati thus, O lord, the earth is suffering because of the weight of the demons and the people also suffering at the hands of the demons. You happen to be the creator of the universe and therefore you urgently search for a remedy for her. O Brahman, O grandsire, you are the only source for us; therefore you think of the ways and means to free ourselves from the torture of the demons since the goddess earth is suffering with the weight of the demons. He are also suffering at the hands of the demons therefore you kindly remove her burden.

देवानां वचनं श्रुत्वा पप्रच्छ तां जगद्विधिः।
दूरीकृत्य भयं वत्से सुखं तिष्ठ ममान्तिकम्॥ १४॥
केषां भारमशक्ता त्वं सोढुं पंकजलोचने।
अपनेष्यामि तं भद्रे भद्रं ते भविता ध्रुवम्॥ १५॥
तस्य सा वचनं श्रुत्वा तमुवाच स्वपीडनम्।
पीडिता येन येनैवं प्रसन्नवदनेक्षणा॥ १६॥

Listening to the words of the gods, Brahmā told them O goddess earth, you get relieved of the terror and be happy. I do something to relieve you of your misery. O lotus eyed one, I shall surely removed your burden and you will meet with prosperity. O noble lady, I shall surely move in the direction which brings welfare to you. On hearing the words of Brahmā, the goddess earth narrated to him details of her sufferings with a smiling face.

क्षितिरुवाच

शृणु तात प्रवक्ष्यामि स्वकीयां मानसीं व्यथाम्।
विना बन्धुं सविश्वासं नान्यं कथितुमर्हति॥ १७॥
स्त्रीजातिरबला शश्वद्रक्षणीया स्वबन्धुभिः।
जनकस्वामिपुत्रैश्च गर्हिताऽन्यैश्च निश्चितम्॥ १८॥

Pṛthvī said- O lord, no one can speak out his heart a trusted persons. Therefore I am rising to narrate detail of my Sufferings to you kindly listen to me, a female is considered to be helpless; therefore she is protected by the father, the husband and the son in all times. Her protection by anyone else has been denounced.

त्वया पृष्टा जगत्तात न लज्जा कथितुं मम।
येषां भारैः पीडिताऽहं श्रूयतां कथयामिते॥ १९॥

You are the father of the universe and are asking me. Therefore the people with the weight of whom I am suffering, I am going to tell you about them. Because I will not feel shy in narrating my tale to you.

कृष्णभक्तिविहीना ये ये च तद्भक्तनिन्दकाः।
तेषां महापातकिनामशक्ता भारवाहने॥ २०॥

Those who are deprived of the devotion of lord Kṛṣṇa and those who denounce his devotees, I am unable to bear the load of such people.

स्वधर्माचारहीना ये नित्यकृत्यविवर्जिताः।
श्रद्धाहीनाश्च वेदेषु तेषां भारेण पीडिता॥ २१॥
पितुमातृगुरुस्त्रीणां पोषणं पुत्रपोष्ययोः।
ये न कुर्वन्ति तेषां च न शक्ता भारवाहने॥ २२॥

Those who do not follow their *dharma*, perform no good deeds, having no faith in the Vedas. I am troubled with the weight of such people. Such of the people feed do not feed or maintain their parents, teacher, wife, son and other dependants, I am unable to bear the load of such people.

ये मिथ्यावादिनस्तात दयासत्यविवर्जिताः।
निन्दका गुरुदेवानां तेषां भारेण पीडिता॥ २३॥
मित्रद्रोही कृतघ्नश्च मिथ्यासाक्ष्यप्रदायकः।
विश्वासघ्नो न्यासहर्ता तेषां भारेण पीडिता॥ २४॥

O lord, such of the persons who speak falsehood, who are deprived of mercy and truth, denouncing the Vedas and the gods cannot be carried by me and I am suffering because of them. Those who betrays the friend are ungrateful give false evidence betray the faith of others, misappropriate the trust their load is unbearable by me.

कल्याणसूक्तसामानि हरेर्नामैकमङ्गलम्।
कुर्वन्ति विक्रयं ये वै तेषां भारेण पीडिता॥ २५॥

Those who sell away *Kalyāṇa-sūkta* of the *Sāmaveda* and also the name of the lord which provides welfare, they troubled me the most and I am unable to bear their load.

जीवघाती गुरुद्रोही ग्रामयाजी च लुब्धकः।
शवदाही शूद्रभोजी तेषां भारेण पीडिता॥ २६॥

Those who kill the creatures, betray the teacher, performed *yajñas* from village to village, the terrorists, those burning the dead bodies of the Śūdras and consuming their food, I am unable but bear their load.

पूजायज्ञोपवासादिव्रतानि विविधानि च।
ये ये मूढा निहन्तारस्तेषां भारेण पीडिता॥ २७॥

Those who destroy the *pūjā*, *yajña* fasting and several other *vratas* feel suffering because all them.

सदा द्विषन्ति ये पापा गोविप्रसुरवैष्णवान्।
हरिं हरिकथां भक्तिं तेषां भारेण पीडिता॥ २८॥
शङ्खादीनां च भारेण पीडिताऽहं यथा विधे।
ततोऽधिकानां दैत्यानां भारेण परिपीडिता॥ २९॥

Such of the people who are envious of cows, Brāhmaṇa, gods, Vaiṣṇavas and the devotees of the lord reciting its glory, I am unable to bear that load. O creator of the universe, I am unable to bear the atrocities of Śaṁkhacūḍa and I suffer much more at the hands of other demons. I am unable to bear their weight.

इत्येवं कथितं सर्वं मद्व्यथाया निवेदनम्।
त्वया यदि सुपाल्याऽहं प्रतीकारं कुरु प्रभो॥ ३०॥

O lord, I have thus narrated to the details of my sufferings and in case I am your true devotee then you kindly think of some remedy for the same.

इत्येवमुक्त्वा वसुधा रुरोद च मुहुर्मुहुः।
ब्रह्मा तद्रदनं दृष्ट्वा तामुवाच कृपानिधिः॥ ३१॥
भारं तवापनेष्यामि दस्यूनामप्युपायतः।
उपायतोपि कार्याणि सिद्ध्यन्त्येव वसुंधरे॥ ३२॥

Thus speaking the goddess earth started crying before Brahmā again and again. Listening to her cries Brahmā said, O goddess earthy I shall try my best to remove your sufferings and simultaneously remove the demons from the earth. Because one meets with success only by making efforts.

कालेन भारहरणं करिष्यति मदीश्वरः।
मन्त्रं मङ्गलकुम्भं च शिवलिङ्गं च कुङ्कुमम्॥ ३३॥
मधुकाष्ठं चन्दनं च कस्तूरीं तीर्थमृत्तिकाम्।
खड्गगण्डकखण्डं च स्फाटिकं पद्मरागकम्॥ ३४॥
इन्द्रनीलं सूर्यमणिं रुद्राक्षं कुशमूलकम्।
शालग्रामशिलां शङ्खं तुलसीं प्रतिमां जलम्॥ ३५॥
शङ्खं प्रदीपमालां च शिलामर्च्यां च घण्टिकाम्।
निर्माल्यं चैव नैवेद्यं हरिद्रूर्णमणिं तथा॥ ३६॥
ग्रन्थियुक्तं यज्ञसूत्रं दर्पणं श्वेतचामरम्।
गोरोचनं च मुक्तां च शुक्तिं माणिक्यमेव च॥ ३७॥
पुराणसंहितां वह्निं कर्पूरं परशुं तथा।
रजतं काञ्चनं चैव प्रवालं रत्नमेव च॥ ३८॥
कुशबीजं तीर्थतोयं गव्यं गोमूत्रगोमयम्।
त्वयि ये स्थापयिष्यन्ति मूढाश्चैतानि सुन्दरि॥ ३९॥
पच्यन्ते कालसूत्रे ते वर्षाणामयुतं ध्रुवम्॥ ४०॥

The great lord will surely remove your suffering at an appropriate time. O beautiful one the person who will place *mantra* the pitcher of welfare, *Śivaliṅga*, vermilion, *Jeṭhīmadhu*, sandal, *kastūrī*, earth from the sacred places, soul, horn of Rhinoceros, crystal gems, rubies,

sapphire, *Sūryamaṇi*, *Rudrākṣa*, *Kuśa*-grass, *Śālagrāma*, *Śaṁkha*, *Tulasī*, image of the gods, water-conch burning lamp, adorable stone, bell, Śiva, *naivedya*, the gem, the *yajñopavīta*, mirror, fly-whisks, *gorocana*, jewels, ruby, Purāṇas, fire camphor, battle-axe, silver, gold, coral, gems, water of the sacred places, cows milk, curd, *ghee*, cowdung and sows urine, on the ground shall have to spend ten thousand years in the *kālasūtra* hell and keep on suffering there.

ब्रह्मा पृथ्वीं समाश्वास्य देवताभिस्तया सह।
जगाम जगतां धाता कैलासं शंकरालयम्॥४१॥

Thus Brahmā the creator of the universe assuring the goddess earth variously went to lord Śiva accompanied by other gods. They reached Kailāsa.

गत्वा तमाश्रमं रम्यं ददर्श शंकरं विधिः।
वसन्तमक्षयवटमूले स्वः सरितस्तटे॥४२॥
व्याघ्रचर्मपरीधानं दक्षकन्यास्थिभूषणम्।
त्रिशूलपट्टिशधरं पञ्चवक्त्रं त्रिलोचनम्॥४३॥
नानासिद्धैः परिवृतं योगीन्द्रगणसेवितम्।
परितोऽप्सरसां नृत्यं पश्यन्तं सस्मितं मुदा॥४४॥
गन्धर्वाणां च संगीतं श्रुतवन्तं कुतूहलात्।
पश्यन्तीं पार्वतीं प्रीत्या पश्यन्तं वक्रचक्षुषा॥४५॥
जन्तं पञ्चवक्त्रेण हरेर्नामैकमङ्गलम्।
मन्दाकिनीपद्मबीजमालया पुलकाङ्कितम्॥४६॥

Reaching there Brahmā spotted Śiva who was seated under the everlasting banyan tree grown on the bank of the Gaṅgā of the heaven. He was rearing tiger's skin and the ornaments of the bones of Satī, the daughter of Dakṣa. He was holding a trident. He had five faces, three eyes surrounded by several of *siddhas* and *yogīs*, wearing a serene smile on the face and was witnessing the dance of apsarās accompanied with the music of Gandharvas. The goddess Pārvatī was lovingly at him and he also was looking at her with the side glance. With his five faces he was reciting the name of the lord which provides welfare. He was feeling joyful, wearing the garlands of lotus flowers from the Gaṅgā.

एतस्मिन्नन्तरे ब्रह्मा तस्थावग्रे स धूर्जटेः।
पृथिव्या सुरसंघैश्च सार्धं प्रणतकंधरैः॥४७॥

At that very moment Brahmā appeared before Śiva together with all the, gods and bowed in reverence to him.

उत्तस्थौ शंकरः शीघ्रं भक्त्या दृष्ट्वा जगद्गुरुम्।
ननाम मूर्ध्नासंप्रीत्या लब्धवानाशिषं ततः॥४८॥
प्रणेमुर्देवताः सर्वे शंकरं चन्द्रशेखरम्।
प्रणनाम धरा भक्त्या चाऽऽशिषं युयुजे हरः॥४९॥

At the sight of Brahmā, Śiva the teacher of the universe, with his mind filled with devotion at once got up to receive him and offered his salutation to him. Thereafter, he received his blessings as well. All the gods then started offering their salutation to Śiva, who blessed them variously.

वृत्तान्तं कथयामास पार्वतीशं प्रजापतिः।
श्रुत्वा नतमुखस्तूर्णं शंकरो भक्तवत्सलः॥५०॥

Thereafter Brahmā, the creator of the universe narrated the story of the earth to Śiva the lord of Pārvatī, hearing which Śiva bowed his head downwards beings the one who loved his devotees.

भक्तापायं समाकर्ण्य पार्वतीपरमेश्वरौ।
बभूवतुस्तौ दुःखार्तौ बोधयामास तौ विधिः॥५१॥

Both Śiva and Pārvatī on hearing the sufferings of his devotees felt painful at heart. At this, Brahmā tried to salute him.

ततो ब्रह्मा महेशश्च सुरसंधान्वसुंधराम्।
गृहं प्रस्थापयामास समाश्वास्य प्रयत्नतः॥५२॥

Thereafter Brahmā and Śiva asked the goddess earth and the other gods to go to their respective abodes reassuring them.

ततो देवेश्वरैस्तूर्णमागत्य धर्ममन्दिरम्।
सह तेन समालोच्य प्रजग्मुर्भवनं हरेः॥५३॥
वैकुण्ठं परमं धाम जरामृत्युहरं परम्।
वायुना धार्यमाणं च ब्रह्माण्डादूर्ध्वमुत्तमम्॥५४॥
कोटियोजनमूर्ध्वं च ब्रह्मलोकात्सनातनम्।

वर्णनीयं न कविभिर्विचित्रं रत्ननिर्मितम्॥५५॥
पद्मरागैरिन्द्रनीलै राजमार्गैर्विभूषितम्।
ते मनोयायिनः सर्वे संप्रापुस्तं मनोहरम्॥५६॥
हरेरन्तः पुरं गत्वा ददृशुः श्रीहरिं सुराः।
रत्नसिंहासनस्थं च रत्नालंकारभूषितम्॥५७॥
रत्नकेयूरवलयरत्ननूपुरशोभितम्।
रत्नकुण्डलयुग्मेन गण्डस्थलविराजितम्॥५८॥
पीतवस्त्रपरीधानं वनमालाविभूषितम्।
शान्तं सरस्वतीकान्तं लक्ष्मीधृतपदाम्बुजम्॥५९॥
कोटिकन्दर्पलीलाभं स्मितवक्त्रं चतुर्भुजम्।
सुनन्दनन्दकुमुदैः पार्षदैरूपसेवितम्॥६०॥
चन्दनोक्षितसर्वाङ्गं सुरत्नमुकुटोज्ज्वलम्।
परमानन्दरूपं च भक्तानुग्रहकारकम्॥६१॥
तं प्रणेमुः सुरेन्द्राश्च भक्त्या ब्रह्मादयो मुने।
तुष्टुवुः परया भक्त्या भक्तिनम्रात्मकंधराः॥६२॥
परमानन्दभारार्ताः पुलकाञ्चितविग्रहाः॥६३॥

Both Brahmā and Śiva went to the abode of Brahma and consulted him variously thereafter all of them combined went to Vaikuṇṭha which is the great abode of Viṣṇu and is beyond the birth and death and is situated beyond the globe, floating in the air. This eternal abode of Viṣṇu is situated beyond a crore of *yojanas* from the earth. It is built in gems, is beyond the comprehension of the poets where the rubies and sapphires are freely used on the path ways. The gods who could move with the speed of the mind reached there in am instant and had a look at Lakṣmī Nārāyaṇa in the inner apartment, who was seated at ease on the gem-studded lion-throne, adorned with the gem-studded ornaments, gem-studded armlets, wristlets and anklets. Besides the neck ornaments of gems, he was wearing yellow lower garments the long garland of forest flower was quite peaceful lord of Sarasvatī, served by Lakṣmī at his feet possessing the lustre of crores of gods of love, having a smiling face, four armed and surrounded by his attendants like Sunanda, Nanda, Kumuda and several others. All his limbs were plastered with the sandal-pastes. He had the beautiful crown studded with gems on his head. He is blissful and the one who always had been merciful on his devotees. Such a type of lord Viṣ ṇu was seen by Brahmā and other gods who offered their salutation to him, with devotion. All of them meekly stood their offering prayers. At that point of time all the gods were feeling blissful and their body was filled with emotion.

ब्रह्मोवाच

नमामि कमलाकान्तं शान्तं सर्वेशमच्युतम्।
वयं यस्य कलाभेदा कलांशकलया सुराः॥६४॥
मनवश्च मुनीन्द्राश्च मानुशाश्च चराचराः।
कलाकलांशकलया भूतास्त्वत्तो निरञ्जन॥६५॥

Brahmā said- O lord of Kamalā, O peaceful one, I bow in reverence to lord Acyuta who happens to be the lord of all you happen to be your own lustre and all the gods also have emerged from your rays O spotless one all the sages, the ascetics and the humans appear on earth together with all the moveable and immovable creatures emerging from your rays.

शंकर उवाच

त्वामक्षयमक्षरं वा व्यक्तमव्यक्तमीश्वरम्।
अनादिमादिमानन्दरूपिणं सर्वरूपिणम्॥६६॥
अणिमादिकसिद्धीनां कारणं सर्वकारणम्।
सिद्धिज्ञं सिद्धिदं सिद्धिरूपं कः स्तोतुमीश्वरः॥६७॥

Śiva said- O lord, you are indestructible imperishable, all-pervading, visible and invisible, blissful and possessed all the *siddhis* like *aṇimā* and others. Because of this, you are known to be the bestower of all the success and the form of success therefore which one of us could be competent enough to recite your glory.

धर्म उवाच

वेदे निरूपितं वस्तु वर्णनीयं विचक्षणैः।
वेदे निर्वचनीयं यत्तन्निर्वक्तुं च कः क्षमः॥६८॥

यस्य संभावनीयं यद्गुणरूपं निरञ्जनम्।
तदतिरिक्तं स्तवनं किमहं स्तौमि निर्गुणम्॥६९॥
ब्रह्मादीनामिदं स्तोत्रं षट्श्लोकोक्तं महामुने।
पठित्वा मुच्यते दुर्गाद्वाञ्छितं च लभेन्नरः॥७०॥
देवानां स्तवनं श्रुत्वा तानुवाच हरिः स्वयम्।
गोलोकंयात यूयं च यामि पश्चाच्छ्रिया सह॥७१॥
नरनारायणौ तौ द्वौ श्वेतद्वीपनिवासिनौ।
एते यास्यन्ति गोलोकं तथा देवी सरस्वती॥७२॥
अनन्ता मम माया च कार्तिकेयो गणाधिपः।
सावित्री वेदमाता च पश्चाद्यास्यन्ति निश्चितम्॥७३॥

Dharma said- The men with letters have described the one, who has been highlighted in the Vedas. But the one who was of the elements which are beyond the description of the Vedas who can offers prayer to him? Whatever sins are possible for anyone, they are considered to be the virtues, which appear in the form of their prayer. They are spotless and are visible as well as invisible, how can such a lord destroy. O great sage, whosoever recites the six verses composed by the gods in favour of the lord, such a person is relieved of all the miseries and always meets with the success. On hearing the prayer of the gods, Viṣṇu himself spoke to them. All of you should go to *Goloka* and shall also follow you with Lakṣmī. Nara-Nārāyaṇa the, dweller of Śveta-dvīpa and Sarasvatī will also follow you. My vast illusion, Kārttikeya, Gaṇeśa and Sāvitrī, the mother of the Vedas will also follow us.

तत्राऽहं द्विभुजः कृष्णो गोपीभी राधया सह।
अत्राहं कमलायुक्तः सुनन्दादिभिरावृतः॥७४॥

I reside in the *Goloka* having two armed in the form of Kṛṣṇa with Rādhā and. other cowherdesses and at this place I reside with Kamalā and other courtiers.

नारायणश्च कृष्णोऽहं श्वेतद्वीपनिवासकृत्।
ममैवैताः कलाः सर्वे देवा ब्रह्मादयः स्मृताः॥७५॥

Nārāyaṇa the dweller of the Śveta-dvīpa and Kṛṣṇa are one and the same. I happen to be Brahmā and all the gods happen to be my rays.

कलाकलांशकलया सुरासुरनरादयः।
गोलोकं यात यूयं च कार्यसिद्धिर्भविष्यति॥७६॥
वयं पश्चाद्गमिष्यामः सर्वेषामिष्टसिद्धये।
इत्युक्त्वा वै सभामध्ये विरराम हरिः स्वयम्॥७७॥

The gods, demons and human beings also represent my rays. All of you should go to *Goloka* and you will surely meet with success. Thereafter all of us will also reach there for the fulfilment of the desires of all. Thus speaking in the court the lord kept quiet.

प्रणम्य देवताः सर्वा जग्मुर्गोलोकमद्भुतम्।
विचित्रं परमं धाम जरामृत्युहरं परम्॥७८॥

Thereafter all the gods bowed in reverence to him and proceeded to *Goloka* which is astonishing in nature beyond the birth and death and happens to be the eternal abode.

ऊर्ध्वं वैकुण्ठतोऽगम्यं पञ्चाशत्कोटियोजनम्।
वायुना धार्यमाणं च निर्मितं स्वेच्छया विभोः॥७९॥
तमनिर्वचनीयं च देवास्ते गमनोत्सुकाः।
ते मनोयायिनः सर्वे संप्रापुर्विरजातटम्॥८०॥
दृष्ट्वा देवाः सरित्तीरं विस्मयं परमं ययुः।
शुद्धस्फटिकसंकाशं सुविस्तीर्णं मनोहरम्॥८१॥
मुक्तामाणिक्यपरममणिरत्नाकरान्वितम्।
कृष्णशुभ्रहरिद्रक्तमणिराजिविराजितम्॥८२॥

This abode of the lord is beyond fifty crore *yojanas* from Vaikuṇṭha and is floating in the air and was created as per the desire of the all-pervading lord. All the gods then started with the intention of reaching *Goloka* which is beyond descriptions the gods who could move with the speed of the mind reached in an instant on the bank of the river, the gods were surprised since it was spotless like the crystal gems. It had mines of rubies, sapphire, gems, besides the various types of gems including those having black, white, green and red colour.

प्रवालाङ्कुरमुद्धतं कुत्रचित्सुमनोहरम्।
परमामूल्यसद्रत्नाकरराजिविभूषितम्॥८३॥

Because of the sprouting of the coral rods, the best of the mines of gems could be seen at several pieces.

विधेरदृश्यमाश्चर्यं निधिश्रेष्ठाकरान्वितम्।

पद्मरागेन्द्रनीलानामाकरं कुत्रचिन्मुने॥८४॥

O sage, it was quite surprising for Brahma to look at such a scene. There were several other mines were the rubies and sapphires, emerald gems were found and at some places there were the mines of Syamantaka gems and the treasures of gold.

कुत्रचिच्च मरकताकरश्रेणीसमन्वितम्।

स्यमन्तकाकरं कुत्र कुत्रचिद्रुचकाकरम्॥८५॥

अमूल्यपीतवर्णाभं मणिश्रेण्याकरान्वितम्।

रत्नाकरं कुत्रचिच्च कुत्रचित्कौस्तुभाकरम्॥८६॥

कुत्रनिर्वचनीयानां मणीनामाकरं परम्।

कुत्राचित्कुत्रचिद्रम्यविहारस्थलमुत्तम्॥८७॥

At places there were the valuable gems of yellow colour and at certain places the gems were available in heaps. At some places the *kaustubha* gems were found in abundance and at some places there were mines of gems which were beyond description. At some places, there were orchard for strolling.

दृष्ट्वा तु परमाश्चर्यं जग्मुस्तत्पारमीश्वराः।

ददृशुः पर्वतश्रेष्ठं शतशृङ्गं मनोरमम्॥८८॥

पारिजाततरूणां च वनराजिविराजितम्।

कल्पवृक्षैः परिवृतं वेष्टितं कामधेनुभिः॥८९॥

The gods were surprised at the sight end getting flabbergasted, the gods reached the other bank of the rivers where they found a graceful and charming mountain with hundred peaks which had the forest of *Pārijāta* trees besides *kalpavṛkṣas* and the Kāmadhenu cows.

कोटियोजनमूर्ध्वं च दैर्घ्यं दशगुणोत्तरम्।

शैलप्रस्थपरिमितं पञ्चाशत्कोटियोजनम्॥९०॥

प्राकाराकारमस्यैव शिखरे रासमण्डलम्।

दशयोजनविस्तीर्णं वर्तुलाकारमुत्तमम्॥९१॥

पुष्पोद्यानसहस्रेण पुष्पितेन सुगन्धिना।

संकुलेन मधुघ्राणां समूहेन समन्वितम्॥९२॥

It was a crores of *yojanas* in height and was ten times its width; its peak was spread over an area of fifty crores of *yojanas* that mountain was surrounding the entire *Goloka* like a boundary wall, at the peak of the mountain there was the *Rāsamaṇḍala* which was spread over an area of ten *yojanas* and was circular in shape. It was abounded with orchards of thousands of fragrant flowers and with group of black-wasps.

सुरतद्रव्यसंयुक्तै राजितं रत्नमन्दिरैः।

रत्नमण्डपकोटीनां सहस्रेण समन्वितम्॥९३॥

रत्नसोपानयुक्तेन सद्रत्नकलशेन च।

हरिन्मणीनां स्तम्भेन शोभितेन च शोभितम्॥९४॥

It was filled with the articles required for the lover-sports and also had many of the decorated pleasure houses. it had a thousand crores of steps studded with gems and filled with the pitcher made with best of gems and the pillars studded with rubies and sapphires.

सिंदूरवर्णमणिभिः परितः खचितेन च।

इन्द्रनीलैर्मध्यगतैर्मण्डितेन मनोहरैः॥९५॥

रत्नप्राकारसंयुक्तमणिभेदैर्विराजितम्।

द्वारैः कपाटसंयुक्तैश्चतुर्भिश्च विराजितम्॥९६॥

The gems of vermilion colour were studded for the purpose of decoration, it had the pleasant boundary walls studded with beautiful gems and the doors were also studded with various types of gems.

रज्जुग्रन्थिसमायुक्तं रसालपल्लवान्वितैः।

परितः कदलीस्तम्भसमूहैश्च समन्वितम्॥९७॥

It was filled with the trunks of banana trees. The trunks of banana tree tied with strings and the mango leaves were tied in strings adorning the place.

शुक्लधान्यपर्णजालफलदूर्वांकुरान्वितम्।

चन्दनागुरुकस्तूरीकुङ्कुमद्रवचर्चितम्॥९८॥

वेष्टितं गोपकन्यानां समूहैः कोटिशो मुने।

रत्नालंकारसंयुक्तै रत्नमालाविराजितैः॥९९॥

रत्नकंकणकेयूररत्ननूपुरभूषितैः।

रत्नकुण्डलयुग्मेन गण्डस्थलविराजितैः॥१००॥

O sage, the white paddy, the net of leaves, the fruits, the tender *Dūrvā*-grass, the sandal-paste, *aguru*, *kastūrī*. and the saffron, besides beverages were available in abundance there. Crores of cowherdesses were found there who were adorned with the gem-studded ornaments and their garlands of gems. They were wearing the armlets, anklets and wristlets of gems besides the pall of ear ornaments studded with gems.

रत्नाङ्गलीयललितैर्हस्ताङ्गृलिविराजितैः।
रत्नपाशकवृन्दैश्च विराजितपदाङ्गुलैः॥ १०१॥
भूषितै रत्नभूषाभिः सद्रत्नमुकुटोज्ज्वलैः।
गजेन्द्रमुक्तालंकारैर्नासिकामध्यराजितैः॥ १०२॥
सिन्दूरबिन्दुना सार्धमलकाधः स्थलोज्ज्वलैः।
चारुचम्पकवर्णाभैश्चन्दनद्रवचर्चितैः॥ १०३॥

They were wearing the rings of gems of all the fingers of the hands as well as the toes. They were adorned with all the ornaments including the crown on the head and the precious gems as the nose ornaments. They had the spot of vermilion decorating their foreheads and their hair-do was beautifully done. They had the lustre of the beautiful *campaka* flowers and their limbs were plastered with the sandal-paste.

पीतवस्त्रपरीधानैर्बिम्बाधरमनोहरैः।
शरत्पार्वणचन्द्राणां प्रभाजुष्टमुखोज्ज्वलैः॥ १०४॥
शरत्प्रफुल्लपद्मानां शोभामोषणलोचनैः।
कस्तूरीपत्रिकायुक्तै रेखाक्तकज्जलोज्ज्वलैः॥ १०५॥
प्रफुल्लमालतीमालाजालैः कबरशोभितैः।
मधुलुब्धमधुव्राणां समूहैश्चापि संकुलैः॥ १०६॥
चारुणा गमनेनैव गजखञ्जनगञ्जनैः॥ १०७॥
वक्रभ्रूभङ्गसंयोगश्लक्ष्णास्मितसमन्वितैः।
पक्वदाडिमबीजाभदन्तपङ्क्तिविराजितैः॥ १०८॥
खगेन्द्रचञ्चुशोभाढ्यनासिकोन्नतभूषितैः।
गजेन्द्रगण्डयुग्माभस्तनभारनतैरिव॥ १०९॥
नितम्बकठिनश्रोणीपीनभारभरानतैः।
कन्दर्पशरचेष्टाभिर्जर्जरीभूतमानसैः॥ ११०॥
दर्पणैः पूर्णचन्द्रास्यसौन्दर्यदर्शनोत्सुकैः।
राधिकाचरणाम्भोजसेवासक्तमनोरथैः॥ १११॥
सुन्दरीणां समूहैश्च रक्षितं राधिकाज्ञया।
क्रीडासरोवराणां च लक्षैश्च परिवेष्टितम्॥ ११२॥
श्वेतरक्तैर्लोहितैश्च वेष्टितैः पद्मराजितैः।
सुकूजद्भिर्मधुव्राणां समूहैः संकुलैः सदा॥ ११३॥

They were wearing the yellow garments and had the lips like the ripe wood-apples. Their faces were like the full moon of the winter season, the eyes resembling the full blown lotuses of the winter season, *kastūrī*, collyrium applied to the eyes, had the garlands of fully blossomed jasmine flowers round their necks surrounded by the black-wasps which were greedy for the honey. Their walking resembled the royal elephant. They had the curved eyebrows and serene smile on the faces. Their teeth resembled the ripe pomegranate and the nose resembled that of the peak of Garuḍa, the beautiful breasts resembled the temples of the elephants which made them uneasy because of their weight, they had developed buttocks and till pelvic regions they shattered the mind because of the passionate advances and were anxious to look at the mirror to find there reflection in it. All these damsels were devoted at the lotus-like feet of Rādhikā and served her *Rāsamaṇḍala* was quite well guarded by these damsels, which had lakhs of the streams for water sports, some of them had white, red and extremely red lotus flower were the birds were issuing sweets notes and the black-wasps, were producing hissing sound.

पुष्पोद्यानसहस्रेण पुष्पितेन समन्वितम्।
कोटिकुञ्जकुटीरैश्च पुष्पशय्यासमन्वितैः॥ ११४॥
भोगद्रव्यसकर्पूरताम्बूलवस्त्रसंयुतैः।
रत्नप्रदीपैः परितः श्वेतचामरदर्पणैः॥ ११५॥
विचित्रपुष्पमालाभिः शोभितै शोभितं मुने।
तं रासमण्डपं दृष्ट्वा जग्मुस्ते पर्वताद्बहिः॥ ११६॥

There ware several of the blossoming orchards containing the beds of flowers and the *Rāsamaṇḍala* was filled with crores of hermitages. The appropriate things like camphor, betel, cloth, lamps of gems, white fly whisks,

mirrors and the garlands of different flowers were available in abundance there. O sage, looking at the *Rāsamaṇḍala* the gods came out in the open.

ततो विचक्षणं रम्यं ददृशुः सुन्दरं वनम्।

वनं वृन्दावनं नाम राधामाधवयोः प्रियम्॥ ११७॥

The gods also found Vṛndāvana which was the favourite sports of Rādhā and Mādhava which was quite beautiful and charming.

क्रीडास्थानं तयोरेव कल्पवृक्षचयान्वितम्।

विरजातीरनीरार्त्तैः कम्पितं मन्दवायुभिः॥ ११८॥

कस्तूरीयुक्तपत्राब्जैः पुष्पौघैः सुरभीकृतम्।

नवपल्लवसंसक्तपरपुष्टरुतैर्युतम्॥ ११९॥

कुत्र केलिकदम्बानां कदम्बैः कमनीयकम्।

मन्दाराणां चम्पकानां चन्दनानां तथैव च॥ १२०॥

सुगन्धिकुसुमानां च गन्धेन सुरभीकृतम्।

आम्राणां नागरङ्गाणां पनसानां तथैव च॥ १२१॥

तालानां नारिकेलानां वन्दैर्वृन्दारकं वनम्।

जम्बूनां बदरीणां च खर्जूराणां विशेषतः॥ १२२॥

They also had a look at the pleasure sports of Rādhāmādhava which had a number of *kalpavṛkṣ a*. At the bank of river Virajā, the cool breeze which was blowing slowly disturbs river water, the lotus flowers were decorated with *kastūrī* which appeared in bundles, issuing fragrance and the cuckoos which were perched on the tender leaves of the lotus flowers were issuing sweet notes. At certain spots of *kadamba* trees served as the best sporting places. It had a number of Mandāra, *campaka* trees besides the sandal-wood trees and the fragrance of the flowers pervaded everywhere. There were several trees of mangoes, jack-fruit, *tāla*, coconut, silk fruits, silk-fruit, jujube and palm trees in large numbers.

गुवाकाम्रातकानां च जम्बीराणां च नारद।

कदलीनां श्रीफलानां दाडिमानां मनोहरैः १२३॥

सुपक्वफलसंयुक्तैः समूहैश्च विराजितम्।

पिप्पलीनां च शालानामश्वत्थानां तथैव च॥ १२४॥

निम्बानां शाल्मलीनां च तित्तिडीनां च शोभनैः।

अन्येषां तरुभेदानां संकुलैः संकुलं सदा॥ १२५॥

O Nārada, besides the above there were the trees of betel nuts, Myrobalan, lemon banana, wood-apple, pomegranate, blossoming with ripe fruits. Besides there were trees of long-pepper, the fig tree, *neem* tree, teak-wood trees, silk-cotton trees and tamarind trees.

परितः कल्पवृक्षाणां वृन्दैर्वृन्दैर्विराजितम्।

मल्लिकामालतीकुन्दकेतकीमाधवीलताः॥ १२६॥

एतासां च समूहैश्च यूथिकाभिः समन्वितम्।

चारुकुञ्जकुटीरैस्तैः पञ्चाशत्कोटिभिर्मुने॥ १२७॥

रत्नप्रदीपदीपैश्च धूपेन सुरभीकृतैः।

शृङ्गारद्रव्ययुक्तैश्च वासितैर्गन्धवायुभिः॥ १२८॥

चन्दनार्त्तैः पुष्पतल्पैर्मालाजालसमन्वितैः।

मधुलुब्धमधुघ्राणां कलशब्दैश्च शब्दितम्॥ १२९॥

रत्नालंकारशोभाढ्यैर्गोपीवृन्दैश्च वेष्टितम्।

पञ्चाशत्कोटिगोपीभी रक्षितं राधिकाज्ञया॥ १३०॥

All round, there were clusters of *kalpavṛkṣa* besides the creepers of Mallikā, Mālatī, jasmine and creepers of other fragrant flowers. O sage, there were fifty crores of cottages in which the lamps of gems remained burning, besides there were fragrant essence cosmetics and fragrant breeze, having the scent of sandal-paste. The beds were decorated with flowers and garlands which were surrounded by the black-wasps producing the hissing sound, These cottages were surrounded by beautiful cowherdesses adorned with all the ornaments studded with gems. Thus at the command of Rādhikā, the place was protected by fifty crores of cowherdesses.

द्वात्रिंशत्काननं तत्र रम्यं रम्यं मनोहरम्।

वृन्दावनाभ्यन्तरितं निर्जनस्थानमुत्तमम्॥ १३१॥

In that Vṛndāvana there were thirty-two forests which were quite charming, beautiful and served as ideal secluded places.

सुपक्वमधुरस्वादुफलैर्वृन्दारकं मुने।

गोष्ठानां च गवां चैव समूहैश्च समन्वितम्॥ १३२॥

पुष्पोद्यानसहस्रेण पुष्पितेन सुगन्धिना।

मधुलुब्धमधुघ्राणां समूहेन चमन्वितम्॥ १३३॥

पञ्चाशत्कोटिगोपानां विलासैश्च विराजितम्।
श्रीकृष्णतुल्यरूपाणां सद्रत्नगुण्ठितैर्वरैः॥ १३४॥
दृष्ट्वा वृन्दावनं रम्यं ययुर्गोलोकमीश्वराः।
परितो वर्तुलाकारं कोटियोजनविस्तृतम्॥ १३५॥

O sage, it was filled with best of ripe and delicious fruits beside the cows and the abodes of cows, the blossoming fragrant flowers in thousands gardens in which the black-wasps becoming greedy of the honey, always roamed about. There were fifty crores of cowherds who were as beautiful lord Kṛṣṇa himself and were adorned with the gem-studded ornaments. Vṛndāvana was a place of exquisite beauty and enjoying the beauty of natural environment of the place, the gods reached *Goloka* which was circular in shape and was spread over crores of *yojanas*.

रत्नप्राकारसंयुक्तं चतुर्द्वारान्वितं मुने।
गोपानां च समूहैश्च द्वारपालैः समन्वितम्॥ १३६॥

O sage, it had the boundary walls in which the gems were studded and had four entrance gates guarded by the cowherds as door keeper.

आश्रमै रत्नखचितैर्नानाभोगसमन्वितैः।
गोपानां कृषणभृत्यानां पञ्चाशत्कोटिभिर्युतम्॥ १३७॥
भक्तानां गोपवृन्दानामाश्रमैः शतकोटिभिः।
ततोऽधिकसुविस्तीर्णैः सद्रत्नग्रथितैर्युतम्॥ १३८॥
आश्रमैः पार्षदानां च ततोऽधिकविलक्षणैः।
अमूल्यरत्नरचितैः संयुक्तं शतकोटिभिः॥ १३९॥
पार्षदप्रवराणां च श्रीकृष्णरूपधारिणाम्।
आश्रमैः कोटिभिर्युक्तं सद्रत्नेन विनिर्मितैः॥ १४०॥

The cowherds who always remain-in attendants of lord Kṛṣṇa had the abodes which were decorated with gems and having various items of pleasures the number of such houses ran into the fifty crores. Besides them, there were a hundred crores of the abodes of the groups of the cowherds, the construction of which was more beautiful then the earlier houses. All of them were studded with the best of gems, such of the abodes which were decorated with the best of gems belonged to the courtiers of the lord and their number was ten crores. The foremost of the courtiers look like lord Kṛṣṇa himself and they have a crore of beautiful dwelling places built in gems to serve as their residence.

राधिकाशुद्धभक्तानां गोपीनामाश्रमैर्वरैः।
सद्रत्नरचितैर्दिव्यैर्द्वात्रिंशत्कोटिभिर्युतम्॥ १४१॥
तासां च किङ्करीणां च भवनैः सुमनोहरैः।
मणिरत्नादिरचितैः शोभितं दशकोटिभिः॥ १४२॥

Such of the cowherdesses who, were immensely devoted to Rādhikā had thirty-two crores of divine abodes. These were also constructed using the best of gems of very high quality. Their servants also had the abodes built with precious stones which looked quite beautiful and they were crores in number.

शतजन्मतपःपूता भक्ता ये भारते भुवि।
हरिभक्तिपरा ये च कर्मनिर्वाणकारकाः॥ १४३॥
स्वप्ने ज्ञाने हरेर्ध्याने निविष्टमानसा मुने।
राधाकृष्णेति कृष्णेति प्रजपन्तो दिवानिशम्॥ १४४॥
तेषां श्रीकृष्णभक्तानां निवासैः सुमनोहरैः।
सद्रत्नमणिनिर्माणैर्नानाभोगसमन्वितैः॥ १४५॥
पुष्पशय्यापुष्पमालाश्वेतचामरशोभितैः।
रत्नदर्पणशोभाढ्यैर्हरिन्मणिसमर्पितैः॥ १४६॥
अमूल्यरत्नकलशसमूहान्वितशेखरैः।
सूक्ष्मवस्त्राभ्यन्तरितैः संयुक्तं शतकोटिभिः॥ १४७॥

O sage, such of the devotees of the lord born on the sacred land of Bhārata performed the severe *tapas* for a number of years and getting devoted to the lord and are relieved of the fetters of performing of deeds end they always recite the name of the lord while sleeping or awakes during the day or the night. For such devotees of lord Kṛṣṇa, the impressive structures were been built, which are filled with many articles of dally consumption. They had enough of flower beds, flower garlands many of white fly-whisks, mirrors of gems and other jewels. They also had valuable *kalaśas* in large numbers decorating the tops of the houses and the certain were made of

fine cloth. The number of such houses also into a hundred crores.

देवास्तमद्भुतं दृष्ट्वा कियद्दूरं ययुर्मुदा।
तत्राक्षयवटं रम्यं ददृशुर्जगदीश्वराः॥ १४८॥
पञ्चयोजनविस्तीर्णमूर्ध्वं तद्द्विगुणं मुने।
सहस्रस्कन्धसंयुक्तशाखासंस्थासमन्वितम्॥ १४९॥

Brahmā, Śiva and other gods, roamed about with a delightful mind. They walked up to some distance and came across a beautiful banyan tree which was eternal in nature. That tree was spread into five *yojanas* ar l its height was ten *yojanas*. It had thousands of branches which looked quite charming.

रक्तपक्वफलाकीर्णं शोभितं रत्नवेदिभिः।
कृष्णस्वरूपांस्तन्मूले ददृशुर्वल्लभाञ्छिशून्॥ १५०॥
पीतवस्त्रपरीधानान्क्रीडासक्तमनोहरान्।
चन्दनोक्षितसर्वाङ्गान्रत्नभूषणभूषितान्॥ १५१॥

It had a large number of ripe fruits of red colour besides several pedestals. They saw a number of children resembling Kṛṣṇa playing under the tree who were clad in yellow lower garment and were playing delightfully with their limbs plastered in the sandal-paste and their body were adorned with gem-studded ornaments.

ददृशुस्तत्र देवेशाः पार्षदप्रवरान्हरेः।
ततोऽविदूरे ददृशु राजमार्गं मनोहरम्॥ १५२॥
सिन्दूराकारमणिभिः परितो रचितं मुने।
इन्द्रनीलैः पद्मरागैर्हीरकै रुचकैस्तथा॥ १५३॥
निर्मितैर्वेदिभिर्युक्तं परितो रत्नमण्डलम्।
चन्दनागुरुकस्तूरीकुङ्कुमद्रवचर्चितम्॥ १५४॥
दधिपूर्णलाजफलपुष्पदूर्वाङ्कुरान्वितम्।
सूक्ष्मसूत्रग्रन्थियुक्तश्रीखण्डपल्लवान्वितम्॥ १५५॥
रम्भास्तम्भसमूहैश्च कुङ्कुमाक्तैर्विराजितम्।
सद्रत्नमण्डलघटैः फलशाखासमन्वितैः॥ १५६॥
सिन्दूरकुङ्कुमाक्तैश्च गन्धचन्दनचर्चितैः।
भूषितैः पुष्पमालाभिः पादपैः परिभूषितम्॥ १५७॥
गोपिकानां समूहैश्च क्रीडासक्तैश्च वेष्टितम्।
बहुमूल्येन रत्नेन रत्नसोपाननिर्मितान्॥ १५८॥

The gods found theirs the courtiers of lord Kṛṣṇa. O sage, at a distance from that place, they came across the royal road which was built with red rubies emitting the lustre of vermilion. In its background there were several pedestals made in gems and jewels. On all the sides of the road, there were gem-studded resting places. There were a sprinkling of the scented water of sandal-paste, *aguru, kastūrī* and saffron. There were thousands of the trunks of banana trees besides the tender leaves, fried paddy, fruits, flowers, *Dūrvā*-grass, fruits, flowers, which were tied in very thin cord which decorated the space in between the trunks of banana trees. The saffron was sprinkled over all of them, the *maṅgala-kalaśas* made of gems were consecrated at several places. The fruits and branches besides the fresh tender leaves decorated the *kalaśas*. The saffron, fragrance, vermilion and sandal-paste were applied to them. These trees were decorated with the garlands of flowers which added to the grandeur of the royal houses. The cowherdesses in playful mood surrounded the road. Beautiful steps of gems were constructed there.

वह्निशौचांशुकै रम्यैः श्वेतचामरदर्पणैः।
रत्नतल्पविचित्रैश्च पुष्पमाल्यैर्विराजितान्॥ १५९॥
षोडशद्वारसंयुक्तान्द्वारपालैश्च रक्षितान्।
परितः परिखायुक्तान्रत्नप्राकारवेष्टितान्॥ १६०॥
चन्दनागुरुकस्तूरीकुङ्कुमद्रवचर्चितान्।
गृहान्मनोरमान्दृष्ट्वा ते देवा गमनोत्सुकाः॥ १६१॥
जग्मुः शीघ्रं कियद्दूरं ददृशुः सुन्दरं ततः।
आश्रमं राधिकायाश्च रासेश्वर्याश्च नारद॥ १६२॥
देवाधिदेव्या गोपीनां वरायाश्चारुनिर्मितम्।
प्राणाधिकायाः कृष्णस्य रम्यद्रव्यमनोहरम्॥ १६३॥
सर्वानिर्वचनीयं च पण्डितैर्न निरूपितम्।
सुचारुवर्तुलाकारं षड्गव्यूतिप्रमाणकम्॥ १६४॥
शतमन्दिरसंयुक्तं ज्वलितं रत्नतेजसा।
अमूल्यरत्नसाराणां चयैर्विरचितं वरम्॥ १६५॥
दुर्लङ्घ्याभिर्गभीराभिः परिखाभिः सुशोभितम्।

कल्पवृक्षैः परिवृतं पुष्पोद्यानशतान्तरम्॥ १६६॥
सुमूल्यरत्नखचितप्राकारैः परिवेष्टितम्।
सद्रत्नवेदिकायुक्तैर्युक्तं द्वारैश्च सप्तभिः॥ १६७॥

In all, there were sixteen entrance gate which were decorated with beautiful fine garments purified by the fire and had the white fly-whisks, mirrors, gem-studded beds and flower garland's. Several of the gate-keepers guarded the place. There were deep valleys around them and there were surrounded by boundary walls of red colours, after looking at such beautiful places, the gods proceeded further and they walked quite swiftly for some distance and came across the abode of Rādhā, the goddess of the divine dance. O Nārada, the abode of Rādhā, the primeval goddess of the gods, the best of the cowherdesses and the beloved of Kṛṣṇa, was built quite beautifully, the use of the divine material in the construction of that abode had added to its elegance. Everything of that place was inexplicable for all. Even the best of the intellectual were unable describe its beauty. That elegant place was built in a circular manner spread over an area of twelve *kosas*. There were several buildings in it. It had astonishing types of *āśrama*s which continued shining with divine gems, it was created using the best of the gems. It had a number of inaccessible and deep valleys. The place was surrounded by the *kalpavṛkṣas* from all the sides and had a number of pleasure gardens in the same. The *āśrama* was surrounded by the boundary walls built with precious stones, it had seven entrance gates and had elegant pedestals made of gems.

संयुक्तं रत्नचित्रैश्च विचित्रैर्वर्तुलं मुने।
प्रधानसप्तद्वारेभ्यः क्रमशः क्रमशो मुने॥ १६८॥
सर्वतोऽपि ततस्तत्र षोडशद्वारसंयुतम्।
देवा दृष्ट्वा च प्राकारं सहस्रधनुरुच्छ्रितम्॥ १६९॥
सद्रत्नक्षुद्रकलशसमूहैः सुमनोहरैः।
प्रदीप्तं तेजसा रम्यं परमं विस्मयं ययुः॥ १७०॥

The doors were studded with astonishing type of gems and also contained several types of paintings. After passing through the seven gates, one had to pass through sixteen other doors. The gods saw, its boundary wall had a height of a thousands bows and had a number of small-*kalaśas* adorning the boundary wall. The sight delighted the gods immensely.

ततः प्रदक्षिणीकृत्य कियद्दूरं ययुर्मुदा।
पुरतो गच्छतां तेषां पश्चाद्भतस्तदाश्रमः॥ १७१॥
गोपानां गोपिकानां च ददृशुश्चाऽऽश्रमान्नपरान्।
अमूल्यरत्नरचिताञ्छतकोटिमितान्मुने॥ १७२॥
दर्शं दर्शं च परितो गोपानां सर्वमाश्रमम्।
गोपिकानां चापरं वा रम्यं रम्यं नवं नवम्॥ १७३॥
गोलोकं निखिलं दृष्ट्वा पुलकाङ्गं ययुः सुराः।
तदेव वर्तुलाकारं रम्यं वृन्दावनं वनम्॥ १७४॥
ददृशुः शतशृङ्गं च तद्बहिर्विरजानदीम्।
विरजां तां ययुर्देवा ददृशुः शून्यमेव च॥ १७५॥
वाय्वाधारं च गोलोकं सद्रत्नमयमद्भुतम्।
ईश्वरेच्छाविनिर्माणं राधिकाज्ञानुबन्धनात्॥ १७६॥
युक्तं सहस्रैः सरसां केवलं मङ्गलालयम्।
नृत्यं च ददृशुस्तत्र देवाश्च सुमनोहरम्॥ १७७॥
सुतानं चारुसंगीतं राधाकृष्णगुणान्वितम्।
श्रुत्वैव गीतपीयूषं मूर्च्छामापुः सुरा मुने॥ १७८॥

Going round the place delightfully they moved forward for some distance. While doing so, they left the *āśrama*s behind, thereafter they came across the abodes of cowherds and cowherdesses which were studded with gems. They were numbering a hundred crores. Thus visualising the abodes of cowherds, cowherdesses, the entire *āśrama*s and new elegant spots-they went round the entire universe. Visual is the *Goloka*, their bodies were thrilled. They went wound the circular and pleasant Vṛndāvanas. The mountain with hundred peaks had the river Virajā flowing besides it. After crossing the Virajā, they found everything deserted. The astonishing *Goloka* was constructed with gems and was floating in the air. It was built at the command of Rādhikā with the approval of lord Kṛṣṇa. It was the place of prosperity and had thousands of rivers. O sage, the gods also witness the pleasant dance accompanied with sweet music and the reciting

the name of Rādhā and Śrī Kṛṣṇa. Listening to the songs, the gods were fainted.

क्षणेन चेतनां प्राप्य ते देवा: कृष्णमानसा:।
ददृशु: परमाश्चर्यं स्थाने स्थाने मनोहरम्॥ १७९॥
ददृशुर्गोपिका: सर्वा नानावेषविधायिका:।
काश्चिन्मृदङ्गहस्ताश्च काश्चिद्वीणाकरा वरा:॥ १८०॥
काश्चिच्चामरहस्ताश्च करतालकरा: परा:।
काश्चिद्यन्त्रवाद्यहस्ता रत्ननूपुरशोभिता:॥ १८१॥
सद्रत्नकिंकिणीजालशब्देन शब्दिता वरा:।
काश्चिन्मस्तककुम्भाश्च नृत्यभेदमनोरथा:॥ १८२॥
पुंवेषनायिका काश्चित्काश्चित्तासां च नायिका:।
कृष्णवेषधरा: काश्चिद्राधावेषधरा: परा:॥ १८३॥
काश्चित्संयोगविरता: काश्चिदालिङ्गनेरता:।
क्रीडासक्ताश्च ता दृष्ट्वा सस्मिता जगदीश्वरा:॥ १८४॥

In a moment, they regained consciousness and mentally reciting the name of Kṛṣṇa, they came across charming scenes at every step. They came across several cowherdesses clad in different type of costumes, some one was playing on double-drums and some one was playing on *vīṇā*. Some one held the fly-whisks in her hands, while other sounded the karatāla. Some of them were holding musical instruments, while others produced dangling sound with the anklets worn by them. The waist-bands studded with gems worn by some of them, were producing sound which resembled the sounds of bells. Some of them carried pitchers filled with water and were displaying various dance postures. Some of the cowherdesses were clad in male costumes white others served as the spouses; some of them appeared in the form of Kṛṣṇa while others appeared in the form of Rādhā, some of them were getting separated per chance while others were embracing each other and still others were engaged in love-sports. Lord Viṣṇu smiled looking at them.

प्रगच्छन्त: कियद्दूरं ददृशुश्चाऽऽश्रमान्बहून्।
राधासखीनां गेहांश्च प्रधानानां च नारद॥ १८५॥
रूपेणैव गुणेनैव वेषेण यौवनेन च।
सौभाग्येनैव वयसा सदृशीनां च तत्र वै॥ १८६॥
त्र्यस्त्रिंशद्वयस्याश्च राधिकायाश्च गोपिका:।
वेषानिर्वचनीयाश्च तासां नामानि च शृणु॥ १८७॥

O Nārada, after covering some distance they came across several *āśrama*s which serves as the dwelling places of the chief female fiends of Rādhā all of them were equal in beauty, virtues, costumes youthfulness, fortune and age. There were thirty three cowherdesses who we of the same age as Rādhā was. Their costumes, were beyond description. You listen to their names.

सुशीलां च शशिकला यमुना माधवी रती।
कदम्बमाला कुन्ती च जाह्नवी च स्वयंप्रभा॥ १८८॥
चन्द्रमुखी च सावित्री गायत्री सुमुखी सुखा।
पद्मालया पारिजाता गौरी च सर्वमङ्गला॥ १८९॥
कालिका कमला दुर्गा भारती च सरस्वती।
गङ्गाऽम्बिका मधुमती चम्पापर्णा च सुन्दरी॥ १९०॥
कृष्णप्रिया सती चैव नन्दिनी नन्दनेति च।
एता: समाना: सद्रत्नरचिता राधिकाप्रिया:॥ १९१॥
एतासां समरूपाणां रत्नधातुविचित्रितान्।
नानाप्रकारचित्रेण चित्रितान्सुमनोहरान्॥ १९२॥
अमूल्यरत्नकलशसमूहै शिखलोज्ज्वलान्।
सद्रत्नरचिताञ्छुभ्रानाश्रमान्ददृशुस्तथा॥ १९३॥

Their names were Suśīlā, Śaśikalā, Yamunā, Mādhavī, Ratī, Kadambamālā, Kuntī, Jāhnavī, Svayaṁprabhā, Candramukhī, Sāvitrī, Gāyatrī, Sumukhī, Sukhā, Padmālayā then *Pārijāta*, Gaurī, Sarvamaṅgalā, Kālikā, Kamalā, Durgā, Bhāratī, Sarasvatī, Gaṅgā, Ambikā, Madhumatī, Campā, Aparṇā Sundarī, Kṛṣṇapriyā, Satī, Nandinī and Nandanā. All of them had similar type of beauty and form as compared to Rādhā. Their auspicious abodes adorned with gems and others metals. Because of different types of paintings they looked quite attractive. Their peaks were adorned with beautiful vases of gems which have divine lustre. They were created from best of gems.

ब्रह्माण्डाद्बहिरूर्ध्वं च नास्ति लोकस्तदूर्ध्वक:।

ऊर्ध्वं शून्यमयं सर्वं तदन्ता सृष्टिरेव च॥ ११४॥

रसातलेभ्य: सप्तभ्यो नास्त्यध: सृष्टिरेव च।

तदधश्च जलं ध्वान्तमगन्तव्यमदृश्यकम्॥ ११५॥

ब्रह्माण्डान्तं तद्बहिश्च सर्वं मत्तो निशामय॥ ११६॥

Goloka stood beyond the globe and above it, There is no other place above the same. Above that, it is all void there. There happens to be the end of the creation beyond the seven neither worlds, since there is only darkness and water below them and the place is inaccessible and nothing can be seen there. You listen from me the things, which one comes across, up to the globe and beyond it.

इति श्रीब्रह्मा० महा० श्रीकृष्णजन्मख० नारदना० गोलोकवर्णनं नाम चतुर्थोऽध्याय:॥४॥

अथ पञ्चमोऽध्याय:

Chapter - 5

Ode of Śrī Kṛṣṇa

नारायण उवाच

गोलोकं निखिलं दृष्ट्वा देवास्ते हृष्टमानसा:।

पुनराजग्मू राधाया: प्रधानद्वारमेव च॥ १॥

Nārāyaṇa said- Enjoying the view of the *Goloka*, the gods delightfully again reached the gate of Rādhikās palace.

सद्रत्नमणिनिर्माणं वेदिकायुग्मसंयुतम्।

हरिद्राकारमणिना वज्रसंमिश्रितेन च॥ २॥

अमूल्यरत्नरचितकपाटेन विभूषितम्।

द्वारे नियुक्तं ददृशुर्वीरभानुमनुत्तमम्॥ ३॥

रत्नसिंहानस्थं च रत्नाभरणभूषितम्।

पीतवस्त्रपरीधानं सद्रत्नमुकुटोज्ज्वलम्॥ ४॥

It was built with the best of gems two seater pedestals, It was studded with the gems of yellow colour besides jewels and the precious stoned They came across a door-keeper name Vīrabhānu who was quite graceful. He was seated on a gem-studded lion-throne, adorned with ornaments studded with gems, clad in yellow garment, with a gem-studded crown adoring his head,.

द्वारं चित्रविचित्रेण विचित्रं परमाद्भुतम्।

सर्वं निवेदनं चक्रुर्देवा दौवारिकं मुदा॥ ५॥

तानुवाच द्वारपालो नि:शंकं त्रिदशेश्वरान्।

नाहं विनाऽऽज्ञया गन्तुं दातुं सांप्रतमीश्वर:॥ ६॥

The doors of the palace were painted with beautiful paintings and all the gods narrated to the gate-keepers the cause of their arrival there. On hearing them, the gate-keeper fearlessly spoke to the gods, you I cannot let you in without the permission of the lord.

किंकरान्प्रेषयामास श्रीकृष्णस्थानमेव च।

हरेरनुज्ञां संप्राप्य ददौ गन्तुं सुरान्मुने॥ ७॥

तं संभाष्य ययुर्देवा द्वितीयं द्वारमुत्तमम्।

ततोऽधिकं विचित्रं च सुन्दरं सुमनोहरम्॥ ८॥

O sage, he sent the messengers to lord Kṛṣṇa and got his permission. Thereafter he allowed the gods to enter. The gods after getting permission, moved forward and came across another door which was equally beautiful having astonishing type of painting drawn over it.

द्वारे नियुक्तं ददृशुश्चन्द्रभानुं च नारद।

किशोरं श्यामलं चारुस्वर्णवेत्रधरं वरम्॥ ९॥

रत्नसिंहासनस्थं च रत्नभूषणभूषितम्।

गोपानां च समूहेन पञ्चलक्षेण शोभितम्॥ १०॥

O Nārada, Candrabhānu was serving there as the gate-keepers who was of tender age, of dark complexion and holding a staff of gold seated on the gem-studded lion-throne. He was adorned with all the gem-studded ornaments and surrounded by five lakhs of cowherds.

तं संभाष्य ययुर्देवास्तृतीयं द्वारमुत्तमम्।

ततोऽतिसुन्दरं चित्रं ज्वलन्तं मणितेजसा॥ ११॥

Meeting him, the gods reached the third gate which was more beautiful then the previous ones. It had beautiful paintings and the gem-studded in it were issuing lustre.

द्वारे नियुक्तं ददृशु: सूर्यभानुं च नारद।

द्विभुजं मुरलीहस्तं किशोरं श्यामसुन्दरम्॥ १२॥

मणिकुण्डलयुग्मेन कपोलस्थलराजितम्।

रत्नदण्डकरं श्रेष्ठं प्रेष्यं राधेशयोः परम्॥ १३॥

नवलक्षेण गोपानां वेष्टितं च नृपेन्द्रवत्।

तं संभाष्य ययुर्देवाश्चतुर्थं द्वारमेव च॥ १४॥

तेभ्यो विलक्षणं रम्यं सुदीप्तं मणितेजसा।

अत्यद्भुतं विचित्रेण भूषितं सुमनोहरम्॥ १५॥

द्वारे नियुक्तं ददृशुर्वसुभानुं व्रजेश्वरम्।

किशोरं सुन्दरवरं मणिदण्डकरं परम्॥ १६॥

O Nārada, they found the gate-keeper named Sūryabhānu there, who was two-armed and was holding a flute in his hand. He was of tender age, having dark complexions, wearing a couple of *kuṇḍalas* in the ears and had beautiful cheeks. He was holding a staff of gems in his hand, he was the servant of Rādhāmādhava accompanied by nine lakhs of cowherds and was looking like a great king. Informing him the gods reached the fourth gate which was more beautiful then the earlier three and having the lustre of the gems, it was quite large, astonishing and studded with various types of jewels which were quite pleasant to look at. They came across the gate-keeper named Vasubhānu there, who looked like the lord of Vraja, quite tender in age, beautiful one and held a gem-studded staff in his hand.

रत्नसिंहासनस्थं च रत्नभूषणभूषितम्।

पक्वबिम्बाधरोष्ठं च सस्मितं सुमनोहरम्॥ १७॥

तं संभाष्य ययुर्देवाः पञ्चमं द्वारमेव च।

वज्रभित्तिस्थितैश्चित्रविचित्रैर्ज्वलितं परम्॥ १८॥

He was seated on a gem- studded lion-throne, adorned with all the gem-studded ornaments, having the lips like the wood-apple fruits. He wore a serene smile on the face and was quite pleasant to look at. Informing him the gods move forward and reached the fifth gate, which was built in the walls of precious stones and had beautiful paintings on the door.

द्वारपालं च ददृशुर्देवभानुं च तत्र वै।

चारुसिंहासनस्थं च रत्नभूषणभूषितम्॥ १९॥

मयूरपिच्छचूडं च रत्नमालाविभूषितम्।

कदम्बपुष्पसंसक्तसद्रत्नकुण्डलोज्ज्वलम्॥ २०॥

चन्दनागुरुकस्तूरीकुङ्कुमद्रवचर्चितम्।

नृपेन्द्रवरतुल्यं च दशलक्षप्रजान्वितम्॥ २१॥

It was guarded by the gate-keepers named Devabhānu who was seated on the gem-studded lion-throne, adorned with all the gem-studded ornaments, wearing a crown of peacock feather adorned with the garland of gems. He wore the beautiful *kuṇḍalas* decorated with the flowers of *kadamba*. His body was plastered with the paste of sandal, *aguru, kastūrī* and saffron. He, was surrounded by ten lakhs of cowherds and appeared like the lord himself.

तं वेत्रपाणिं संभाष्य ययुर्देवा मुदाऽन्विताः।

विलक्षणं द्वारषट्कं चित्रराजिविराजितम्॥ २२॥

वज्रभित्तियुग्मयुक्ते पुष्पमाल्यविभूषिते।

द्वारे नियुक्तं ददृशुः शुक्रभानुं व्रजेश्वरम्॥ २३॥

नानालंकारशोभाढ्यं दशलक्षप्रजान्वितम्।

श्रीखण्डपल्लवासक्तकपोलं कुण्डलोज्ज्वलम्॥ २४॥

तूर्णं सुरास्तं संभाष्य ययुर्द्वारं च सप्तमम्।

नानाप्रकार चित्रं च षड्भ्यश्चातिविलक्षणम्॥ २५॥

द्वारे नियुक्तं ददृशू रत्नभानुं हरेः प्रियम्।

चन्दनोक्षितसर्वाङ्गं पुष्पमालाविभूषितम्॥ २६॥

भूषितं भूषणौ रम्यैर्मणिरत्नमनोहरैः॥ २७॥

Getting permission from him, the gods reached the sixth gate which quite surprising and had several lines of paintings. There were the walls of precious stones all round the place and the garland of lowers were decorating the wall, the gate-keeper was known as Śukrabhānu who was adorned with various types of ornaments and surrounded by ten lakhs of cowherds. He wore the *kuṇḍalas* resembling the tender leaves of sandal-wood. Informing him accordingly, gods moved on to the seventh, gates which was astonishing built and its workmanship was better then all the earlier six gates. The gate was guarded by Ratnabhānu, who was the loving gate-keeper of the lord. All his limbs were plastered with the sandal-paste and was adorned with the garland of flowers and the ornaments of beautiful gems.

गोपैर्द्वादशलक्षैश्च राजेन्द्रमिव राजितम्।
रत्नसिंहासनस्थं च स्मेराननसरोरुहम्॥ २८॥
तं वेत्रहस्तं संभाष्य जग्मुर्देवेश्वरा मुदा।
विचित्रमष्टमं द्वारं सप्तभ्योऽपि विलक्षणम्॥ २९॥

He was surrounded by twelve lakhs of cowherds and appeared like a great king seated on the gem-studded lion-throne, wearing a serene smile on the face. Informing the gate-keeper, the god, moved ahead and reached the eight gate which was more astonishing than the earlier seven.

दौवारिकं ते ददृशुः सुपार्श्वं सुमनोहरम्।
सस्मितं सुन्दरवरं श्रीखण्डतिलकोज्ज्वलम्॥ ३०॥
बन्धुजीवाधरोष्ठं च रत्नकुण्डलमण्डितम्।
सर्वालंकारशोभाढ्यं रत्नदण्डवरं वरम्॥ ३१॥

They came across the gate-keeper known as to Supārśva and who was smiling gracefully. He bore the *tilaka* on his forehead, had beautiful lips, adored with gem-studded ornament and held the staff of gems.

गोपैर्द्वादशलक्षैश्च किशोरैश्च समन्वितम्।
ततः शीघ्रं ययुर्देवा नवमं द्वारमीप्सितम्॥ ३२॥
वज्रसद्रत्नरचितं चतुर्वेदिसमन्वितम्।
अपूर्वचित्ररचितं मालाजालैर्विराजितम्॥ ३३॥
द्वारपालं च ददृशुः सुबलं ललिताकृतिम्।
नानाभूषणशोभाढ्यं भूषणार्हं मनोहरम्॥ ३४॥
व्रजैर्द्वादशलक्षैश्च संयुक्तं सुमनोहरम्।
तं दण्डहस्तं संभाष्य सुरा द्वारान्तरं ययुः॥ ३५॥
विशिष्टं दशमद्वारं दृष्ट्वा ते विस्मयं ययुः।
सर्वानिर्वचनीयं चाप्यदृष्टमश्रुतं मुने॥ ३६॥

He was surrounded by twelve lakhs of young cowherds. Speaking to him, the gods moved on and reached the ninth gate which was standing on the four pedestals made of gems and jewels besides various types of garland of flowers decorating it. The gate-keeper named Subala having the charming appearance was standing there, who was adorned with various types of gems and surrounded by twelve lakhs of cowherds, holding a beautiful staff in his hand. With this permissions the gods reached the tenth gate which was specially built. Looking at the gate, the gods were immensely surprised. O sage, the gate was beyond description and unheard of.

ददृशुर्द्वारपालं च सुदामानं च सुन्दरम्।
अनिवर्चनीयरूपं च कृष्णतुल्यं मनोहरम्॥ ३७॥
गोपविंशतिलक्षाणां समूहैः परिवारितम्।
तं दण्डहस्तं दृष्ट्वैव जग्मुर्द्वारान्तरं सुराः॥ ३८॥
द्वारमेकादशाख्यं च सुचित्रं महद्भुतम्।
द्वारपालं च तत्रस्थं श्रीदामानं व्रजेश्वरम्॥ ३९॥
राधिकापुत्रतुल्यं च पीतवस्त्रेण भूषितम्।
अमूल्यरत्नरचितरम्यसिंहानस्थितम्॥ ४०॥
अमूल्यरत्नभूषाभिर्भूषितं सुमनोहरम्।
चन्दनागुरुकस्तूरीकुङ्कुमेन विराजितम्॥ ४१॥
गण्डस्थलकपोलार्हसद्रत्नकुण्डलोज्ज्वलम्।
सद्रत्नश्रेष्ठरचितविचित्रमुकुटोज्ज्वलम्॥ ४२॥
प्रफुल्लमालतीमालाजालैः सर्वाङ्गभूषितम्।
कोटिगोपैः परिवृतं राजेन्द्राधिकमुज्ज्वलम्॥ ४३॥

The gate was guarded by the cowherd named Sudāmā having astonishing beauty. He resembled lord Kṛṣṇa in beauty and was surrounded by twenty lakhs of cowherds, holding a staff in his hand. Meeting him the gods reached the eleventh gate which was also quite astonishing in structure and was guarded by the cowherd named Śrīdāmā, as the gate-keepers. He was like the son to Rādhikā and was clad in yellow garment and adorned with best of valuable gems, seated on a lion-throne which was studded with precious gems. His body was plastered with pleasant sandal-paste, *aguru*, *kastūrī* and saffron beautiful ear ornaments of gems appeared in his ears. He was also wearing a crown on his head, the garland of blossoming jasmine flower adorned his body and was surrounded by a crores of cowherds.

तं संभाष्य ययुर्द्वारं द्वादशाख्यं सुरा मुदा।
अमूल्यरत्नरचितवेदिकाभिः समन्वितम्॥ ४४॥

Informing him the gods moved on to the twelfth gates, which was built with the pedestals made with beautiful gems.

सर्वेषां दुर्लभं चित्रमदृश्यमश्रुतं मुने।
वज्रभित्तिस्थितं चित्रं सुन्दरं सुमनोहरम्॥४५॥

O sage, the walls were constructed with gems and several paintings were pained on them, which were quite inaccessible in nature, beyond vision and unheard of.

द्वारे नियुक्ता ददृशुर्देवा गोपाङ्गना वराः।
नवयौवनसंपन्ना रत्नाभरणभूषिताः॥४६॥
पीतवस्त्रपरीधानाः कबरीभारभूषिताः।
सुगन्धिमालतीमालाजालैः सर्वाङ्गभूषिताः॥४७॥
रत्नकङ्कणकेयूररत्ननूपुरभूषिताः।
रत्नकुण्डलयुग्मेन गण्डस्थलविराजिताः॥४८॥
चन्दनागुरुकस्तूरीकुङ्कुमद्रवचर्चिताः।
पीनश्रोणीभरानम्रा नितम्बाभारपीडिताः॥४९॥
गोपीनां शतकोटीनां श्रेष्ठाः प्रेष्ठा हरेरपि।
गोपीश्च कोटिशो दृष्ट्वा सुरास्ते विस्मयं ययुः॥५०॥

The gods came across the cowherdesses who were deputed there and were quite youthful, adorned with all the gem-studded ornaments clad in yellow lower garment, having beautiful hair on the head and wearing the garland of fragrant jasmine flowers, their bodies were adorned with gem-studded ornaments like armlets, anklets, wristlets and the *kuṇḍalas*, of gems, their bodies were plastered with sandal-paste, *kastūrī*, *aguru* and saffron. They had developed pelvic region as well as the breasts, their number was a hundred crores and were the best in all respect being beloved of lord Kṛṣṇa. The gods were surprised at their sight.

संभाष्य ता मुदा युक्ता ययुर्द्वारान्तरं मुने।
ततश्च क्रमशो विप्र त्रिषु द्वारेषु तत्र वै॥५१॥
गोपाङ्गनानां श्रेष्ठाश्च ददृशुः सुमनोहराः।
वराणां च वरा रम्या धन्या मान्याश्च शोभनाः॥५२॥
सर्वाः सौभाग्ययुक्ताश्च राधिकायाः प्रियाश्च ताः।
भूषिता भूषणै रम्यैः प्रोद्भिन्ननवयौवनाः॥५३॥

O sage, getting permission from him, the gods moved forward with a pleasant mind. O Brāhmaṇa, thus they came across further these cowherdesses on three more gates, who were the best, beautiful, graceful and were fortunate one and were quite close to Rādhā. They were adorned with beautiful ornaments and their youthfulness was merging out of their bodies.

एवं द्वारत्रयं दृष्ट्वा स्वप्नज्ञानाद्भुताश्रुतम्।
अदृश्यमतिरम्यं चाप्यनिरूप्यं विचक्षणैः॥५४॥
तास्ताः संभाष्य देवास्ते विस्मिता ययुरीश्वराः।
राधिकाभ्यन्तरं द्वारं षोडशाख्यं मनोहरम्॥५५॥
सर्वासां च प्रधानं च गोप्यं गोपाङ्गनागणैः।
त्रयस्त्रिंशद्वयस्यानां निकरैर्वेष्टितं मुने॥५६॥
तेषामनिर्वचनीयैर्नानागुणसमन्वितैः।
रूपयौवनसंपन्नै रत्नालंकारभूषितैः॥५७॥
रत्नकङ्कणकेयूररत्ननूपुरभूषितैः।
सद्रत्नकिङ्किणीजालैर्मध्यदेशविभूषितैः॥५८॥
रत्नकुण्डलयुग्मेन गण्डस्थलविराजितैः।
प्रफुल्लमालतीमालाजालैर्वक्षःस्थलोज्ज्वलैः॥५९॥
शरत्पार्वणपद्मानां प्रभां मुष्णन्मुखेन्दुभिः।
पारिजातप्रसूनानां मालाजालेन वेष्टितैः॥६०॥
पक्वबिम्बाधरोष्ठैश्च स्मेराननसरोरुहैः।
पक्वदाडिमबीजाभिः शोभितैर्दन्तपङ्क्तिभिः॥६१॥
चारुचम्पकवर्णाभिर्मध्यस्थलकृशैर्मुने।
गजमौक्तिकयुक्ताभिर्नासिकाभिर्विराजितैः॥६२॥
खगेन्द्रचारुचञ्चूनां शोभामुष्णाभिरेव च।
गजेन्द्रगण्डकठिनस्तनभारभरानतैः॥६३॥
पीनश्रोणिभरार्तैश्च मुकुन्दपदमानसैः।
निमेषरहिता देवा द्वारं च ददृशुश्च ताः॥६४॥

Thus all the three gates were seen by the gods like a dream and were quite astonishing unheard of, quite beautiful and could hardly be described by the intellectuals. Looking at them and talking with the beautiful damsels, the gods were surprised and ultimately they reached the sixteenth gate which happened to be the main gate of the inner apartment of Rādhā, it was the

best of all the gate and was guarded by only the cowherdesses. The thirty cowherdesses of the age comparable to that of Rādhā, were guarding the gates their costumes and ornaments were beyond description. They possessed many good qualities besides beauty, youthfulness and were adorned with gem-studded ornaments including the armlets, anklets and wristlets of gems. Their waist-bands were decorated with the best of small-bells their ears were adorned with beautiful ear-ornaments. The garlands of blossoming jasmine flowers were adorning their breasts. Their faces resembled the full-moon of, the winter seasons the beautiful *Pārijāta* flowers were inserted in their hair-do on the heads. They were adorned with various types of ornaments; their lies looked like the ripe wood-apples and wore a serene smile on their faces. Their teeth resembled the ripe pomegranate fruit which added to their beauty. All of them had the beautiful fair-complexion like the *campaka* flowers. All of them were slander-waisted and their noses were adorned with pearls, Their noses resembled the beak of Garuḍa and their breasts were stiff like the temples of the elephants, their hips were quite heavy and their mind was attracted towards lord Kṛṣṇa. For a moment the gods looked at the cowherdesses.

सद्रत्नमणिरत्नैश्च वेदिकायुग्मशोभितम्।
हरिन्मणीनां स्तम्भानां समूहैः संयुतं सदा॥६५॥
सिन्दूराकारमणिभिर्मध्यस्थलविराजितैः।
पारिजातप्रसूनानां मालाजालैर्विभूषितम्॥६६॥
तत्संस्पर्शैर्गन्धवाहै सर्वत्र सुरभीकृतम्।
दृष्ट्वा तत्परमाश्चर्यं राधिकाभ्यन्तरं सुराः॥६७॥
श्रीकृष्णचरणाम्भोजदर्शनैकमनोरथाः।
ताः संभाष्य ययुः शीघ्रं पुलकाञ्चितविग्रहाः॥६८॥
भक्त्युद्रेकादश्रुपूर्णाः किंचिन्नम्रात्मकंधराः।
आरात्ते ददृशुर्देवा राधिकाभ्यन्तरं वरम्॥६९॥

The gate was built on the pedestals of precious gems and there were several pillars of rubies, diamonds sand the red jewels. The gate was decorated with the *Pārijāta* flowers and the breeze was blew touching those flower carried their fragrant with it. After looking at the gate of the palace of Rādhā, all the gods mentally bowed at the feet of lord Kṛṣṇa and their desire for having an audience with him, around All of them entered the palace with the permission of the friends of Rādhikā, the hair on their body stood at ends. Their minds were filled with devotion and their eyes were filled with tears, their faces as well as the shoulders were bent down. Thereafter they had a close look at the inner apartment of Rādhā.

मन्दिराणां च मध्यस्थं चतुःशालं मनोहरम्।
अमूल्यरत्नसाराणां सारेण रचितं परम्॥७०॥
नानारत्नमणिस्तम्भैर्वज्रयुक्तैश्च भूषितम्।
पारिजातप्रसूनानां मालाजालैर्विराजितम्॥७१॥

Among the temples, they found is square house. It was decorated with the precious stones. Besides the beautiful diamonds, gems and jewels were also studded on the pillars in it and decorated with the garlands of *Pārijāta* flowers.

मुक्तासमूहैर्माणिक्यैः श्वेतचामरदर्पणैः।
अमूल्यरत्नसाराणां कलशैर्भूषितं मुने॥७२॥
पट्टसूत्रग्रन्थियुक्तश्रीखण्डपल्लवान्वितैः।
मणिस्तम्भसमूहैश्च रम्यप्राङ्गणभूषितम्॥७३॥

O sage, pearls, precious stones, white fly-whisks, mirrors, precious gems were used in the *kalaśas* of the house. Besides the tender leaves of sandal-wood trees were tied intermittently in the silken cord which decorated the place.

चन्दनागुरुकस्तूरीकुङ्कुमद्रवसंयुतम्।
शुक्लधान्यशुक्लपुष्पप्रवालफलतण्डुलैः॥७४॥
पर्णदूर्वाक्षतैर्लाजैर्निर्मञ्छनविभूषितैः।
फलयुक्तै रत्नकुम्भैः सिन्दूरकुङ्कुमान्वितैः॥७५॥
पारिजातप्रसूनानां मालायुक्तैर्विराजितम्।
प्रसूनाक्तैर्गन्धवाहैः सर्वत्र सुरभीकृतम्॥७६॥

It had the heaps of sandal-paste, *aguru*, *kastūrī*, saffron, white paddy, white flowers, coral, fruits, rice, *Dūrvā*-grass, scented with fragrant flowers. vermilion, saffron, garlands of

Pārijāta flowers. which filled the entire atmosphere with fragrance.

सर्वानिर्वचनीयं च यद्द्रव्यमनिरूपिणम्।
ब्रह्माण्डे दुर्लभं यद्यद्वस्तुभिस्तैर्विराजितम्॥७७॥
पारिजातप्रसूनानां मालाजालैः सुशोभितम्।
रत्नशय्यासु ललिताः सूक्ष्मवस्त्रपरिच्छदाः॥७८॥

The articles which were available there, were beyond description, difficult to get in the universe and inaccessible but were available in that house. There was a bed made in gems and look-quite beautiful. It was covered with a fine silk on cloth.

कोटिशो रत्नकुम्भाश्च रत्नपात्राणि नारद।
अमूल्यानि च चारूणि तैस्तैरेव विभूषितम्॥७९॥
नानाप्रकारवाद्यानां कलनादैर्निनादितम्।
स्वरयन्त्रैश्च वीणाभिर्गोपीसंगीतसुश्रुतम्॥८०॥
मोहितं वाक्यशब्दैश्च मृदङ्गानां च नारद।
गोपानां कृष्णतुल्यानां समूहैः परिवारितम्॥८१॥
राधासखीनां गोपीनां वृन्दैर्वृन्दैर्विराजितम्।
राधाकृष्णगुणोद्रेकपदसंगीतसुश्रुतम्॥८२॥
एवमभ्यन्तरं दृष्ट्वा बभूवुर्विस्मिताः सुराः।
शुश्रुवुर्मधुरं गीतं ददृशुर्नृत्यमुत्तमम्॥८३॥
तत्र तस्थुः सुराः सर्वे ध्यानैकतानमानसाः।
रत्नसिंहासनं रम्यं ददृशुस्त्रिदशेश्वरः॥८४॥
धनुः शतप्रमाणं च परितो वर्तुलाकृतिम्।
सद्रत्नक्षुद्रकलशसमूहैश्च समन्वितम्॥८५॥
चित्रपुत्तलिकापुष्पचित्रकाननभूषितम्।
तत्र तेजः समूहं च सूर्यकोटिसमप्रभम्॥८६॥
प्रभया ज्वलितं ब्रह्मन्नाश्चर्यमहदद्भुतम्।
सप्ततालप्रमाणं तद्व्यासमूर्ध्वं समन्ततः॥८७॥
तेजोमुषं च सर्वेषां महाश्रमविवर्जितम्।
सर्वव्यापि सर्वबीजं चक्षूरोधकरं परम्॥८८॥

O Nārada, the house was decorated with crores of invaluable and beautiful *kalaśas* of gems and diamonds decorated with vases of gems and the sweet sound of music was emerging from the same. The *vīṇā* and other musical instruments were being played upon with the beating or the double drums and their sound was quite pleasant. The songs relating to the glory of Rādhā and Kṛṣṇa were being recited. All the gods felt surprised with the look of this astonishing type of houses they listened to the sweet music there and witnessed the best of the dance. All the gods stood there attentively and they felt attracted towards the sound of the music, Thereafter the gods spotted a gem-studded beautiful lion-throne which was as vast as a bow. It looked circular from all the sides. Various types of small vases made in gems were fixed to it. The astonishing types of puppets, the flowers and the artificial forests were painted in the same. O Brāhmaṇa, they witnessed an astonishing type of the mass of lustre which resembled the lustre to crores of suns, it was shining like the divine flames and its glory was spread on the height of seven *tāla* trees. The mass of lustre could snatch away the *tejas* of all and was pervading the entire *āśramas*, it was all-pervading, the seed of all and could dazzle the eyes of all.

दृष्ट्वा तेजः स्वरूपं च ते देवा ध्यानतत्पराः।
प्रणेमुः परया भक्त्या भक्तिनम्रात्मकंधराः॥८९॥
परमानन्दसंयोगादश्रुपूर्णविलोचनाः।
पुलकाङ्कितसर्वाङ्गा वाञ्छापूर्णमनोरथाः॥९०॥
नत्वा तेजः स्वरूपं च तमीशं त्रिदशेश्वराः।
तत्रोत्थाय ध्यानयुक्ताः प्रतस्थुस्तेजसः पुरः॥९१॥

At the sight of the blissful one, the eyes of all the gods were filled with tears and hair on this body stood and ends. They could have a glimpse of the success ahead. All of them bowed before the mass of lustre. Thereafter all of them got up and went closer to the mass of lustre and looked at it quite carefully.

ध्यात्वैवं जगतां धाता बभूव संपुटाञ्जलिः।
दक्षिणे शंकरं कृत्वा वामे धर्मं च नारद॥९२॥
भक्त्युद्रेकात्प्रतुष्टाव ध्यानैकतानमानसः।
परात्परं गुणातीतं परमात्मानमीश्वरम्॥९३॥

O Nārada, while looking at it carefully the hands of Brahmā, the creator of the universe were automatically folded, He made Śiva to

stand on his right and Dharma to his left and with their mind filled with devotion, all of them started offering prayer to the lord, who is beyond the comprehension of everyone and is the great soul.

ब्रह्मोवाच

वरं वरेण्यं वरदं वरदानां च कारणम्।
कारणं सर्वभूतानां तेजोरूपं नमाम्यहम्॥९४॥

Brahmā said- I bow in reverence to the form of lustre who happens to be the best, bestower of the boons, the cause of the boons and the cause of all the creatures.

मङ्गलं मङ्गलानां च मङ्गलं मङ्गलप्रदम्।
समस्तमङ्गलाधारं तेजोरूपं नमाम्यहम्॥९५॥

He is the one who happens to be the prosperity for all the prosperities, bestower of prosperity and the base of all of them. I bow in reverence to the same lustre.

स्थितं सर्वत्र निर्लिप्तमात्मरूपं परात्परम्।
निरीहमवितर्क्यं च तेजोरूपं नमाम्यहम्॥९६॥

The one who is all-pervading, uninvolved, the form of Ātmana and beyond the comprehension of all, indifferent and the subject of discussion for everyone. I bow in reverence to that lustre.

सगुणं निर्गुणं ब्रह्म ज्योतीरूपं सनातनम्।
साकारं च निराकारं तेजोरूपं नमाम्यहम्॥९७॥
तमनिर्वचनीयं च व्यक्तमव्यक्तमेककम्।
स्वेच्छामयं सर्वरूपं तेजोरूपं नमाम्यहम्॥९८॥

The one who is of visible and invisible Brahman, the form of flame, eternal and ever lasting, having no qualities as well as possessing all the qualities, I bow in reverence to such a type of lustre. The one who is manifesto beyond description and unmanifest, the supreme one, the one who moves at will and is the form of all. I bow in reverence to such a type of lustre.

गुणत्रयविभागाय रूपत्रयधरं परम्।.
कलया ते कृताः सर्वे किं जानन्ति श्रुतेः परम्॥९९॥

He is the one who takes to three forms because of the three qualities (*sattva, rajas* and *tamas*). All the gods have emerged from your rays. You are beyond *śruti* and therefore no one can be aware of your true form.

सर्वाधारं सर्वरूपं सर्वबीजमबीजकम्।.
सर्वान्तकमनन्तं च तेजोरूपं नमाम्यहम्॥१००॥

Therefore the one who is the base of everyone, the form of everyone the cause of everyone's without seed and is the cause of end of everyone and is beyond measures I bow in reverence to the divine lustre like this.

लक्ष्यं षड्गुणरूपं च वर्णनीयं विचक्षणैः।
किं वर्णयामि लक्ष्यं च तेजोरूपं नमाम्यहम्॥१०१॥
अशरीरं विग्रहवदिन्द्रियं यदतीन्द्रियम्।
यदसाक्षि.सर्वसाक्षि तेजोरूपं नमाम्यहम्॥१०२॥

You are the from of all the qualities, the only goal, are discussed by the people of wisdom always but how can I describe your invisible form? I bow in reverence to such a form of *tejas*. You are formless as well as with form, having the organ of senses and without them, you have no witness but you serve as a witness of all. I therefore adore the form of *tejas*.

गमनार्हमपादं यदचक्षुः सर्वदर्शनम्।
हस्तास्यहीनं यद्भोक्तृ तेजोरूपं नमाम्यहम्॥१०३॥

You move at several places without feet, you can see everything without the eyes and can eat without the hands and the mouth, I bow in reverence to that lustre.

वेदे निरूपितं वस्तु सन्तः शक्ताश्च वर्णितुम्।
वेदेऽनिरूपितं यत्तत्तेजोरूपं नमाम्यहम्॥१०४॥
सर्वेशं यदनीशं यतसर्वादि यदनादि यत्।
सर्वात्मकमनात्मं यत्तेजोरूपं नमाम्यहम्॥१०५॥

The intellectual are unable to truly visualise the form described in the Vedas but even the Vedas as conceived him beyond description. I, therefore, adore the form of that *tejas*. You are the one who is the lord of everyone and is otherwise also, the one who happens to be the beginning and end of everything, who happens to be the soul of everyone and also behave otherwise, I adore the form of that *tejas*.

अहं विधाता जगतो वेदानां जनकः स्वयम्।
पाता धर्मो हरो हर्ता स्तोतुं शक्ता न केऽपि यत्।।१०६।।

I am myself the creator of the universe and the Vedas, the protector of Dharma and the destroyer of the universe therefore there is no one else to offer prayer to you.

सेवया तव धर्मोऽयं पालने च निरूपितः।.
तवाऽऽज्ञया च संहर्ता त्वया काले निरूपिते।।१०७।।
निःशेषोत्पत्तिकर्ताऽहं त्वत्पदाम्भोजसेवया।
कर्मिणां फलदाता च त्वं भक्तानां च नः प्रभुः।।१०८।।

Dharma was deputed only to serve you. Śiva was entrusted at your command to serve as a destroyer for the prescribed period and I have become the creators of the universe because of my serving at your lotus-like feet. Because of you I bestow the reward for the deeds. Therefore you happen to be the lord of the devotees like us.

ब्रह्माण्डे बिम्बसदृशो भूत्वा विषयिणो वयम्।
एवं कतिविधाः सन्ति तेष्वनन्तेषु सेवकाः।।१०९।।

We are attracted towards the worldly elements in this universe like the word-apple. Similarly there are innumerable devotees of your sin the other globes.

यथा न संख्या रेणूनां तथा तेषामणीयसाम्।
सर्वेषां जनकश्चेशो यस्तं स्तोतुं च के क्षमाः।।११०।।
एकैकलोमविवरे ब्रह्माण्डमेकमेककम्।
यस्यैव महतो विष्णोः षोडशांशस्तवैव सः।।१११।।

Since the particles of dust and atoms can never be counted similarly the number of your devotees cannot be counted but the one who is the creator of everyone's who can be competent enough to offer prayers to him because the Mahāviṣṇu one in whose hair-pit a complete globe is enshrined happens to be only the sixteenth part of your rays.

ध्यायन्ते योगिनः सर्वे तवैतद्रूपमीप्सितम्।
त्वद्भक्तदास्यनिरताः सेवन्ते चरणाम्बुजम्।।११२।।

All the *yogis* meditate upon your present, form and with their mind filled with devotion, your devotees always serve at your feet.

किशोरं सुन्दरतरं यद्रूपं कमनीयकम्।
मन्त्रध्यानानुरूपं च दर्शयास्माकमीश्वर।।११३।।
नवीनजलदश्यामं पीताम्बरधरं वरम्।
द्विभुजं मुरलीहस्तं सस्मितं सुमनोहरम्।।११४।।
मयूरपिच्छचूडं च मालतीजालमण्डितम्।
चन्दनागुरुकस्तूरीकुङकुमद्रवचर्चितम्।।११५।।
अमूल्यरत्नसाराणां सारभूषणभूषितम्।
अमूल्यरत्नरचितकिरीटमुकुटोज्ज्वलम्।।११६।।
शरत्प्रफुल्लपद्मानां प्रभामोष्यास्यचन्द्रकम्।
पक्व बिम्बसमानेन ह्यधरोष्ठेन राजितम्।।११७।।
पक्व दाडिमबीजाभदन्तपङ्क्तिमनोहरम्।
केलीकदम्बमूले च स्थितं रासरसोन्मुखम्।।११८।।
गोपीवक्त्रस्मिततनुं राधावक्षःस्थलस्थितम्।.
एवं वाञ्छितरूपं ते द्रष्टुं को वा न चोत्सुकः।।११९।।

Therefore, O lord, you appear before us in your tender, beautiful and attractive form, which is like the new clouds and has dark-complexion, clad in yellow lower garment, having two holding a flute in the hand, wearing a smile on the face, quite harming and the best, wearing a peacock father over the head, decorated with garlands of jasmine flowers, having the sandal-paste plastered over all the limbs. The sandal-paste, *kastūrī, aguru*, and saffron are applied over all the limbs and you are adorned with all the ornaments studded with gem, wearing a *kirīṭ a-mukuṭa* on the head, having the face of the fully blossomed lotus flowers of the winter season and the lips resembling the ripe wood-apples. You are the one having the teeth like the ripe pomegranate seeds, standing under the *kadamba* tree anxious to perform the divine dance with the cowherdesses, glancing at your smiling face, the one in whose chest Rādhā always dwells. Who will not be anxious to have a look at such a charming face of yours?.

इत्येवमुक्त्वा विश्वसृट् प्रणनाम पुनः पुनः।
एवं स्तोत्रेण तुष्टाव धर्मोऽपि शंकरः स्वयम्।।१२०।।
ननाम भूयो भूयश्च साश्रुपूर्णविलोचनः।
तिष्ठन्तोऽपि पुनः स्तोत्रं प्रचक्रुस्त्रिदशेश्वराः।।१२१।।

व्याप्तास्तत्राऽऽश्रमे सर्वे श्रीकृष्णतेजसा मुने।
स्तवराजमिमं नित्यं ब्रह्मेशधर्मभिः कृतम्।।१२२।।
पूजाकाले हरेरेवं भक्तियुक्तश्च यः पठेत्।
सुदुर्लभा दृढां भक्तिं निश्चलां लभते हरेः।।१२३।।
सुरासुरमुनीन्द्राणां दुर्लभं दास्यमेव च।
अणिमादिकसिद्धिं च सालोक्यादिचतुष्टयम्।।१२४।।

Thus speaking Brahmā the creator of the universe, started bowing before him again and again. Similarly, Śiva and Dharma also offered prayers to him with their eyes filled with tears and bowing before him again and again. The gods also offered their prayer remaining there. O sage, in that *āśrama* all the gods were influenced with the lustre of lord Kṛṣṇa, whosoever will recite this *stotra* of lord Kṛṣṇa recited by Brahmā, Viṣṇu and Dharma after offering *pūjā*, with devotion daily, he will achieve the inaccessible and deep devotion of the lord.

इहैव विष्णुतुल्यश्च विख्यातः पूजितो ध्रुवम्।
वाक्सिद्धिर्मन्त्रसिद्धिश्च भवेत्तस्य सुनिश्चितम्।।१२५।।

This is inaccessible to the gods, the demons and the sages and if one gets the slavehood of the lord, all his *siddhis* including *aṇimā* and *Sālokya* and all the four types of salvation are achieved by him. He is adored in the universe like Viṣṇu and becomes famous like him. He attains success in speech as well as *mantras*.

सर्वसौभाग्यमारोग्यं यशसा पूरितं जगत्।.
पुत्रश्च विद्या कविता निश्चला कमला तथा।।१२६।।
पत्नी पतिव्रता साध्वी सुशीला सुस्थिराः प्रजाः।
कीर्तिश्च चिरकालीना त्वन्ते कृष्णान्तिके गतिः।।१२७।।

He achieves all the fortunes sound health and his glory spreads in the universe. He achieves sons, knowledge, poetry and the indestructible riches. The goddess Lakṣmī always resides him. He becomes chaste and noble and all his people becomes stable. His glory pervades the universe for a long time and ultimately he achieves the abode of lord Kṛṣṇa.

इति श्रीब्रह्मा० महा० श्रीकृष्णजन्मख० नारदना० गोलोकवर्णने श्रीकृष्णस्तोत्रराजपठनं नाम पञ्चमोऽध्यायः।।५।।

अथ षष्ठोऽध्यायः

Chapter - 6

Emergence of Śrī Kṛṣṇa and Rādhā from the mass of lustre

नारायण उवाच

ध्यात्वा स्तुत्वा च तिष्ठन्तो देवास्ते तेजसः पुरः।
ददृशुस्तेजसो मध्ये शरीरं कमनीयकम्॥१॥
सजलाम्भोदवर्णाभं सस्मितं सुमनोहरम्।
परमाह्लादकं रूपं त्रैलोक्यचित्तमोहनम्॥२॥
गण्डस्थलकपोलाभ्यां ज्वलन्मकरकुण्डलम्।
सद्रत्ननूपुराभ्यां च चरणाम्भोजराजितम्॥३॥
वह्निशुद्धहरिद्राभामूल्यवस्त्रविराजितम्।
मणिरत्नेन्द्रसाराणां स्वेच्छाकौतुकनिर्मितैः॥४॥
भूषितं भूषणै रम्यैस्तद्रूपेणैव भूषितैः।
विनोदमुरलीयुक्तबिम्बाधरमनोहरम्॥५॥

Nārāyaṇa said- Standing before the mass of lustre the gods offered there salutations and prayers and soon after that they found a human body inside the lustre which was having the complexion of the clouds filled with water, quite graceful, wearing a serene smile on the face. Immensely charming, blissful, the one who could attract all the three worlds, wearing *makara-kuṇḍalas* in the ears gem-studded anklets worn over the lotus-like feet, pure like the fire and was clad in yellow garment, was adorned with best of ornaments studded with gems and rubles holding a flute, pleased all having the lips like the ripe wood-apples.

प्रसन्नेक्षणपश्यन्तं भक्तानुग्रहकारकम्।
सद्रत्नगुटिकायुक्तकवचोरःस्थलोज्ज्वलम्॥६॥

He was looking at the gods delightfully and was anxious to do good to his devotees. He had a vast chest which looked like the doors of the box illumining everything.

कौस्तुभासक्तसद्रत्नप्रदीप्ततेजसोज्ज्वलम्।
तत्र तेजसि चार्वङ्गीं ददृशू राधिकाभिधाम्॥७॥
पश्यन्तं सस्मितं कान्तं पश्यन्तीं वक्रचक्षुषा।
मुक्तापङ्क्तिविनिन्द्यैकदन्तपङ्क्तिविराजिताम्॥८॥

ईषद्धास्यप्रसन्नास्यां शरत्पङ्कजलोचनाम्।
शरत्पार्वणचन्द्राभाविनिन्दास्यमनोहराम्।।९।।
बन्धुजीवप्रभामुष्टाधरौष्ठरुचिराननाम्।
रणन्मञ्जीरयुग्मेन पादाम्बुजविराजिताम्।।१०।।

The best of *kaustubha* gem worn by him was illuminating the environment. The gods also found Rādhā with beautiful figure within the mass of lustre. She was looking with her side-glance with a smile on her face towards his beloved. She had the line of teeth which could put even the jewels to shame. She was pleasantly smiling with grace! her eyes resembled the lotus flowers of winter season, her face had a glory before which the moon of the winter season of no consequence. She looked quite graceful, she had beautiful lips which could steal away the beauty of the flowers at noon. Her mouth was looking charming, she was adorned with the anklets which produced the dangling sound.

मणीन्द्राणां प्रभामोषनखराविजिराजिताम्।
कुङ्कुमाभासमाच्छाद्यपदाधोरागभूषिताम्।।११।।
अमूल्यरत्नसाराणां रशनाश्रोणिभूषिताम्।
हुताशनविशुद्धांशुकामूल्यज्वलितोज्ज्वलाम्।।१२।।
महामणीन्द्रसाराणां किङ्किणीमध्यसंयुताम्।
सद्रत्नहारकेयूरकरकङ्कणभूषिताम्।।१३।।
रत्नेन्द्रसाररचितकपोलोज्ज्वलकुण्डलाम्।
कर्णोपरि मणीन्द्राणां कर्णभूषणभूषिताम्।।१४।।

She had beautiful nails which were shining like the gems. The soles of her feet were tainted with saffron and were emitting beautiful shine. She was wearing the waist-band which was made of the best of gems and her pelvic region appeared quite graceful. She had the element of having been clad in the fine and valuable garment purified by fire. Her tinkling ornament was studded with the best of gems. She was also wearing the garland of gems besides the armlets and wristlets. The gem-studded *kuṇḍalas* worn in the ears added to her glory, she had also the par ornaments studded with gems adorning her ears.

खगेन्द्रचञ्चुनासाग्रगजेन्द्रमौक्तिकान्विताम्।
मालतीमालया वक्रकबरीभारशोभिताम्।।१५।।

Her nose resembled the beak of Garuḍa and her nose was decorated with the pearls. In her curly hair, the garland of jasmine flowers were decorated.

मालया कौस्तुभेन्द्राणां वक्षःस्थलसुशोभिताम्।
पारिजातप्रसूनानां मालाजालोज्ज्वलाम्बराम्।।१६।।

Her breasts were decorated with the rosaries of the best of diamonds. With the decoration of the garland of *Pārijāta* flowers, her costumes appeared more graceful.

रत्नाङ्गुलीयनिकरैः कराङ्गुलिविभूषिताम्।
दिव्यशङ्खविकारैश्च चित्ररागविभूषितैः।।१७।।
सूक्ष्मसूत्राकृतै रम्यैर्भूषितां शङ्खभूषणैः।
सद्रत्नसारगुटिकाराजिसूत्रसुशोभिताम्।।१८।।
प्रतप्तस्वर्णवर्णाभामाच्छाद्य चारुविग्रहाम्।
नितम्बश्रोणिललितां पीनस्तननताम्बराम्।।१९।।

The fingers of her hands were decorated with the gem-studded finger rings, she also wore the best of the ornaments of the conches which were entwined in the silken cord. By interweaving the gem in the red silken cord it appeared as if they had put themselves to shame. She was clad in spotless garments having the colour of the molten gold. Her body was looking quite charming. She appeared like a figure of elegance from the pelvic region. Because of the stiff breasts, the costume was folded.

भूषितां भूषणैः सर्वैः सौन्दर्येण विभूषितैः।
विस्मितास्त्रिदशाः सर्वे दृष्ट्वा तामीश्वरीं वराम्
तुष्टुवुस्ते सुराः सर्वे परिपूर्णमनोरथाः।।२०।।

She was looking beautiful adorned with all the ornaments. All the gods felt surprised having a look at, the goddess. Thinking in their mind that they were successful in their mission, they started eulogising her.

ब्रह्मोवाच

तव चरणसरोजे मन्मनश्चञ्चरीको
भ्रमतु सततमीश प्रेमभक्त्या सरोजे।
भुवनविभवभोगात्तापशान्त्यौषधाय
सुदृढसुपरिपक्वां देहि भक्तिं च दास्यम्।।२१।।

Brahmā said- O lord, the black-wasps of my mind who always roam about around your lotus-like feet and you bestow your devotion which should enable us to remove the sufferings emerging out of the riches of the universe and provide us; to remove the sufferings emerging out of the riches of the universe and provide us peace and your slavehood.

शंकर उवाच

भवजलधिनिमग्नश्चित्तमीनो मदीयो
भ्रमति सततमस्मिन्घोरसंसारकूपे।
विषयमतिविनिन्द्यं सृष्टिसंहाररूप-
मपनय तव भक्तिं देहि पादारविन्दे॥२२॥

Śiva said- My mind like the fish is floating in the ocean of the universe. Therefore removing the condemned action of the destruction of the universe and relieving me from the same, you bestow the devotion of your lotus-like feet.

धर्म उवाच

तव निजजनसार्धं संगमो मे मदीश
भवतु विषयबन्धच्छेदने तीक्ष्णखड्गः।
तव चरणसरोजे स्थानदानैकहेतु-
र्जनुषि जनुषि भक्तं देहि पादारविन्दे॥२३॥

Dharma said- O my lord, you bestow me a sharp sword which could destroy the fetters of worldly attractions and enjoy the company of your devotees. It happens to be the only way to serve at your feet. You bestow the devotion of your lotus-like feet in each one of my births.

इत्येवं स्तवनं कृत्वा परिपूर्णैकमानसाः।
कामपूरस्य पुरतस्तिष्ठन्तो राधिकापतेः॥२४॥

Thus offering prayers, having their desires fulfilled, all the three of them stood before Kṛṣṇa, the spouse of Rādhikā.

सुराणां स्तवनं श्रुत्वा तानुवाच कृपानिधिः।
हितं तथ्यं च वचनं स्मेराननसरोरुहः॥२५॥

On hearing the prayer of the gods, the compassionate lord Kṛṣṇa with a smiling face spoke to them, the beneficial and truthful words.

श्रीकृष्ण उवाच

तिष्ठताऽऽगच्छत सुरा मदीया नात्र संशयः।
शिवाश्रयाणां कुशलं प्रष्टुं युक्तं न साम्प्रतम्॥२६॥
निश्चिन्ता भवतात्रैव का चिन्ता वो मयि स्थिते।
स्थितोऽहं सर्वजीवेषु प्रत्यक्षोऽहं स्तवेन वै॥२७॥

Lord Kṛṣṇa said- O gods, you are my people there is no doubt about it. Therefore you come along and have your seats. Such of the people who has takes refuge with lord Śiva, it would not be proper to enquire about their welfare, is such you be rest assured at this place. How can you have any cause of worry when I am there. I pervade all the creatures, but I appear in person only after salutations.

युष्माकं यमभिप्रायं सर्वं जानामि निश्चितम्।
शुभाशुभं च यत्कर्म काले खलु भविष्यति॥२८॥

I am quite well-aware of the purpose of your arrival here. One gets the reward of good and bad deeds at the appropriate time.

महत्क्षुद्रं च यत्कर्म सर्वं कालकृतं सुराः।
स्वे स्वे काले च तरवः फलिताः पुष्पिणः सदा॥२९॥

O god, the big or the small appears, according to the time. The trees blossom according to the time.

परिपक्वफलाः कालेऽकाले पक्वफलान्विताः।
सुखं दुःखं विपत्संपच्छोकचिन्ताशुभाशुभम्॥३०॥
स्वकर्मफलनिष्ठं च सर्वकालेऽप्युपस्थितम्।
न हि कस्य प्रियः को वा विप्रियो वा जगत्त्रये॥३१॥
काले कार्यवशात्सर्वे भवन्त्येवाप्रियाः प्रियाः।
राजानो मनवः पृथ्व्यां दृष्टा युष्माभिरत्र वै॥३२॥
स्वकर्मफलपाकेन सर्वे कालवशं गताः।
युष्माकमधुना चैव गोलोके यत्क्षणं गतम्॥३३॥
पृथिव्यां तत्क्षणेनैव सप्त मन्वन्तरं गतम्।
इन्द्राः सप्त गतास्तत्र देवेन्द्रश्चाष्टमोऽधुना॥३४॥

At proper time they bear fruits and at proper time they have unripe fruits. The pleasure, pain, misery, wealth, grief, worries, good and bad appear before a person according to the result of his own deeds at suitable times. In fact, there is

no one liked or hated in the universe. It happens according to time, that the unliked person is also liked. You have observed the conduct of the people like Manus and the kings. Bearing the results of their own deeds, all of them proceed to the heavenly abodes. The moment you have spent in the *Goloka* presently, during the same period on the earth seven *manvantaras* have elapsed, seven Indras have spent their times and currently the eighth Indras is in position.

कालचक्रं भ्रमत्येव मदीयं च दिवानिशम्।
इन्द्राश्च मानवा भूपा: सर्वे कालवशं गता:।।३५।।

My wheel of time rotates always; therefore even Indra, Manu and kings disappear according to the time.

कीर्ति: पृथ्व्यां पुण्यमद्य कथामात्रावशेषितम्।
अधुनाऽपि च राजानो दुष्टाश्च हरिनिन्दका:।।३६।।

At present only their glory, virtues, and the stories of their noble deeds are known on earth. Even now there are a number of kings who are wicked and denounce lord Hari.

बभूवुर्बहवो भूमौ महाबलपराक्रमा:।
सर्वे यास्यन्ति राजान: कालान्तरवशं ध्रुवम्।।३७।।

There had been several valorous kings on earth but all of them had ultimate to leave for the heavenly abode.

उपस्थितोऽपि कालोऽयं वातो वाति निरन्तरम्।
वह्निर्दहति सूर्यश्च तपत्येव ममाऽऽज्ञया।।३८।।

The time Is present even at the moment. With my command the wind always blows, the fire burns and the sun emits the heat.

व्याधय: सन्ति देहेषु मृत्युश्चरति जन्तुषु।
वर्षन्त्येते जलधरा: सर्वे देवा ममाऽऽज्ञया।।३९।।

O gods, the ailments appear in the bodies at my command, the death is influencing all the creatures and the clouds pour rain at my command.

ब्राह्मण्यनिष्ठा विप्राश्च तपोनिष्ठास्तपोधना:।
ब्रह्मर्षयो ब्रह्मनिष्ठा योगनिष्ठाश्च योगिन:।४०।।

The Brāhmaṇas are engaged in their respective duties, the ascetics are engaged in *tapas*, the *Brahmarṣis* are engaged in search of Brahman and *yogīs* are engaged in yogic practices.

ते सर्वे मद्भयाद्भीता: स्वकर्मधर्मतत्परा:।
मद्भक्ताश्चैव नि:शङ्का कर्मनिर्मूलकारका:।।४१।।

All of them are engaged in their respective *dharma* getting panicky from me, but my devotees who destroy the *karmas* are quite free.

देवा: कालस्य कालोऽहं विधाता धातुरेव च।
संहारकर्तु: संहर्ता पातु: पाता परात्पर:।।४२।।

O gods, I am death for the death, the creator for the creator and destroyer of the destroyer, besides being the protector of the protector.

ममाऽऽज्ञयाऽयं संहर्ता नाम्ना तेन हर: स्मृत:।
त्वं विश्वसृट् सृष्टिहेतो: पाता धर्मश्च रक्षणात्।।४३।।

Śiva became destroyer at my command that is why he is called Hara. You are the creator of the universe being the cause of the universe and because you protect them you become the protector of *dharma*.

ब्रह्मादितृणपर्यन्तं सर्वेषामहमीश्वर:।
स्वकर्मफलदाताऽहं कर्मनिर्मूलकारक:।।४४।।

I happen to be the lord of everyone, starting from Brahmā to a straw. I bestow the reward of ones own deeds and uproots the deeds.

अहं यान्संहरिष्यापि कस्तेषामपि रक्षिता।
यानहं पालयिष्यामि तेषां हन्ता न कोऽपि वा।।४५।।

Who can protect the creatures who are to be killed by me? Who could protect the creatures who are to be destroyed by me.

सर्वेषामपि संहर्ता स्रष्टा पाताऽहमेव च।
नाहं शक्तश्च भक्तानां संहारे नित्यदेहिनाम्।।४६।।

I happen to be the creator, the preserver and the destroyer of everyone but I am unable to destroy the devotees who have achieved the eternal body.

भक्ता ममानुगा नित्यमत्पादार्चनतत्पर:।
अहं भक्तान्तिके शश्वत्तेषां रक्षणहेतवे।।४७।।

The devotees always remain engaged in the adoration of my feet. Therefore, they follow me and I always remain with them for their protection.

सर्वे नश्यन्ति ब्रह्माण्डे प्रभवन्ति पुन: पुन:।
न मे भक्ता: प्रणश्यन्ति नि:शङ्काश्च निरापद:।।४८।।

In the universe everything ms destroyed again and again, reemerging at the same time, but my devotees never get destroyed but remain quite hail and hearty and freely roam about in the universe.

अतो विपश्चित: सर्वे दास्यं वाञ्छन्ति नो वरम्।
ये मां दास्यं प्रयाचन्ते धन्यास्तेऽन्ये च वञ्चिता:।।४९।

Therefore all the intellectuals aspire for achieving my slavehood and they do not aspire for any other boon. Graceful are the person who aspire for my slavehood and other people are deprived of it.

जन्ममृत्युजराव्याधिभयं च यमयातना।
अन्येषां कर्मिणामस्ति न भक्तानां च कर्हिचित्।।५०।।

Thus the birth, the death, the old age, ailment, fear and the torture of Yama are meant for other people and not for my devotees.

भक्ता न लिप्ता: पापेषु पुण्येषु सर्वकर्मिण:।
अहं धुनोमि तेषां च कर्मभोगान्सुनिश्चितम्।।५१।।
अहं प्राणश्च भक्तानां भक्ता: प्राणा ममापि च।
ध्यायन्ते ते च मां नित्यं तान्स्मरामिदिवानिशम्।।५२।।
चक्रं सुदर्शनं नाम षोडशारं सुतीक्ष्णकम्।
यत्तेज: षोडशांशोऽपि नास्ति सर्वेषु जीविषु।।५३।।
भक्तान्तिके तु तच्चक्रं दत्त्वा रक्षार्थमीप्सितम्।
न स्वास्थ्यं नच प्रीतिर्मे यामि तेषां च संनिधिम्।।५४।।

Because my devotees are never involved in sinful ways and always engage themselves in noble deeds and as such I surely destroy the result of their deeds, I happen to be the life of the devotees who daily meditate upon me while I myself recite their name daily. The *Sudarśana-cakra* with sixteenth spokes is very sharp and one-sixteenth of its lustre can destroy the entire universe, I don't feel satisfied; by giving away the *cakra* for the protection of my devotees. Therefore I myself remain with them always.

न मे स्वास्थ्यं च वैकुण्ठे गोलोके राधिकान्तिके।
यत्र तिष्ठन्ति भक्तास्ते तत्रतिष्ठाम्यहर्निशम्।।५५।।

I don't feel stable in the *Goloka* or with Rādhā as much as I do by remaining with my devotees whenever they stay.

प्राणेभ्य: प्रेयसी राधा स्थितोरसि दिवानिशम्।
यूयं प्राणाधिका लक्ष्मीर्न मे भक्तात्परा प्रिया।।५६।।

Though Rādhā is dearer to me than my life and she dwells always on my chest. But you devotees are much dearer for me than Lakṣmī.

भक्तदत्तं च यद्द्रव्यं भक्त्याऽश्नामि सुरेश्वरा:।
अभक्तदत्तं नाश्नामि ध्रुवं भुङ्क्ते बलि: स्वयम्।।५७।

O lord of the gods, I lovingly accept the offerings made ray devotees with deep sense of devotion but whatever is given by a none-believers to me is not accepted me at all. Such offerings are consumed by Bali himself.

स्त्रीपुत्रस्वजनांस्त्यक्त्वा ध्यायन्ते मामहर्निशम्।
युष्मान्विहाय तान्नित्यं स्मराम्यहमहर्निशम्।।५८।।

The devotees do not care for their wives, sons and others members of the family and spend towards the time only in adoring me. Therefore leaving you all, I always adore such of my devotees.

दुष्टा यदा मे भक्तानां ब्राह्मणानां गवामपि।
क्रतूनां देवतानां च हिंसां कुर्वन्ति निश्चितम्।।५९।।
तदाऽचिरं ते नश्यन्ति यथा वह्नौ तृणानि च।
न कोऽपि रक्षिता तेषां मयि हन्तर्युपस्थिते।।६०।।

That is why in case the wicked people troubles my devotees, Brāhmaṇas, cows, *yajñas* and gods, they get destroyed like the straw which in the fire. Such people cannot be protected by anyone till I am there.

यास्यामि पृथिवीं देवा यात यूयं स्वमालयम्।
यूयं चैवांशरूपेण शीघ्रं गच्छत भूतलम्।।६१।।
इत्युक्त्वा जगतां नाथो गोपानाहूय गोपिका:।
उवाच मधुरं वाक्यं सत्यं यत्समयोचितम्।।६२।।

Therefore, O gods, I shall incarnate on earth but all of you should return to your respective abodes. I shall incarnate on earth from my *Goloka*. Having been thus spoken to the gods, the lord of the universe, called for the cowherds

and cowherdesses and talked to them appropriately according to the time.

गोपा गोप्यश्च शृणुत यात नन्दव्रजं परम्।
वृषभानुगृहे क्षिप्रं गच्छ त्वमपि राधिके॥६३॥

He said, "O cowherds and cowherdesses listen to me, you go to Vraja on earth and O Rādhikā, you proceed to the abode of Vṛṣabhānu."

वृषभानुप्रिया साध्वी नन्दगोपकलावती।
सुबलस्य सुता सा च कमलांशसमुद्भवा॥६४॥
पितृणां मानसी कन्या धन्या मान्या च योषिताम्।
पुरा दुर्वाससः शापाज्ज... तस्या व्रजे गृहे॥६५॥
तस्या गृहे जन्म लभ शीघ्रं नन्दव्रजं व्रज।
त्वामहं बालरूपेण गृह्णामि कमलानने॥६६॥

Vṛṣabhānu has a loving queen known as the chaste loving queen known as the chaste Kalāvatī who happened to be the daughter of Subala and was born out of the *aṁśa* of Kamalā, she was the mind born daughter of the manes and is considered to be quite graceful among the ladies. In earlier times she was born in Vraja with the curse of Durvāsā. O louts faced one, you go and take your birth in that house. Therefore, you go to Vraja of Nanda, I shall own you there from my childhood.

त्वं मे प्राणाधिका राधे तव प्राणाधिकोऽप्यहम्।
न किंचिदावयोर्भिन्नमेकाङ्गं सर्वदैव हि॥६७॥

O Rādhā, you are dearer to me than my life even and I am like the same to you. There has been no point of separation or difference between us. Both of us have one and the same form.

श्रुत्वैवं राधिका तत्र रुरोद प्रेमविह्वला।
पपौ चक्षुश्चकोराभ्यां मुखचन्द्रं हरेर्मुने॥६८॥

O sage, on hearing this, Rādhikā getting infatuated with love kept on crying and started starring at the face of the lord with her eyes.

जनुर्लभत गोपाश्च गोप्यश्च पृथिवीतले।
गोपानामुत्तमानां च मन्दिरे मन्दिरे शुभे॥६९॥

O cowherds and cowherdesses, you are also to be born on earth in the divine houses of the cowherds.

एकस्मिन्नन्तरे सर्वे ददृशू रथमुत्तमम्।
मणिरत्नेन्द्रसारेण हीरकेण विभूषितम्॥७०॥
श्वेतचामरलक्षेण शोभितं दर्पणायुतैः।
सूक्ष्मकाषायवस्त्रेण वह्निशुद्धेन भूषितम्॥७१॥
सद्रत्नकलशानां च सहस्रेण सुशोभितम्।
पारिजातप्रसूनानां मालाजालैर्विराजितम्॥७२॥
पार्षदप्रवरैर्युक्तं शातकुम्भमयं शुभम्।
तेजः स्वरूपमतुलं शतसूर्यसमप्रभम्॥७३॥

In the meantime all of them found a divine chariot there which was built with precious gems and studded with rubies. It had a lakh of white fly-whisks, ten thousands mirrors, fine clothes, sanctified by fire, having thousands of pitchers built in gems, having large number of garlands of *Pārijāta* flowers and had a number of the best of courtiers. It was like gold, auspicious, possessing lustre and had the glory like hundreds of suns.

तत्रस्थं पुरुषं श्यामं सुन्दरं कमनीयकम्।
शङ्खचक्रगदापद्मधरं पीताम्बरं वरम्॥७४॥
किरीटिनं कुण्डलिनं वनमालाविभूषितम्।
चन्दनागुरुकस्तूरीकुङ्कुमद्रवचर्चितम्॥७५॥
चतुर्भुजं स्मेरवक्त्रं भक्तानुग्रहकारकम्।
मणिरत्नेन्द्रसाराणां सारभूषणभूषितम्॥७६॥

In that a human being was seated having dark-complexion, with charming appearance, holding *śaṁkha*, *cakra*, *gadā* and *padma*. He wore yellow lower garments, *kirīṭa* crown, *kuṇḍalas* and the long garland of forest flowers. His body was plastered with sandal-paste, *aguru*, *kastūrī* and saffron. He had four arms and had a smiling face and was anxious to shower his grace on his devotees. He was adorned with all the ornaments studded with gems.

देवी तद्वामतो रम्यां शुक्लवर्णां मनोहराम्।
रत्नालंकारशोभाढ्यां शोभिनां पीतवाससा॥७७॥
शरत्पार्वणचन्द्रास्यां शरत्पङ्कजलोचनाम्।
पक्वबिम्बाधरोष्ठीं च स्मेरयुक्तां मनोहराम्॥७८॥

To his left there appeared a fair complexioned goddess who was adorned with all the ornaments and was clad in the yellow lower garment. She

had the face resembling the full moon of tie winter season, the eyes resembling the lotus flower of the winter season, the lips resembling the ripe wood-apple, wearing serene smile on her face and appeared quite elegant.

वेणुवीणाग्रन्थहस्तां भक्तानुग्रहकारिकाम्।
विद्याधिष्ठातृदेवीं च ज्ञानरूपां सरस्वतीम्।।७९।।

She was holding *vīṇā*, a book and a flute in her hands. She was anxious to shower her grace over the devotees, she happens to be goddess Sarasvatī, the all intelligent one and the goddess of learnings.

अपरां दक्षिणे रम्यां शतचन्द्रसमप्रभाम्।
प्रतप्तस्वर्णवर्णाभां सस्मितां सुमनोहराम्।।८०।।

There was another goddess standing to her rights who was having the lustre resembling the crores of moons. Her complexion was like the molten gold. She had a smile on her face and looks quite charming.

सद्रत्नकुण्डलाभ्यां च सुकपोलविराजिताम्।
अमूल्यरत्नखचितामूल्यवस्त्रेण भूषिताम्।।८१।।

Her beautiful cheeks were illumining the lustre of the gems. She was adorned with the best of ornaments and valuable costumes.

अमूल्यरत्नकेयूरकरकङ्कणशोभिताम्।
सद्रत्नसारमञ्जीरकलशब्दसमन्विताम्।।८२।।
मणीन्द्रकिङ्किणीयुक्तमध्यदेशसमन्विताम्।
पारिजातप्रसूनानां मालावक्षःस्थलोज्ज्वलाम्।।८३।।

She was wearing gems which added to her glory. She wore anklets on her feet which produced dangling sound. She had a waist-band tied around her waist with small bells dangling in it. The garland of *Pārijāta* flowers was falling on her breasts.

प्रफुल्लमालतीमालासंयुक्तकबरीयुताम्।
शरच्चन्द्रप्रभामुष्णन्मुखचारुविभूषिताम्।।८४।।

Her hair was decorated with the garlands of jasmine flowers, her beautiful face was snatching away the beauty of the moon.

कस्तूरीबिन्दुसंयुक्तसिन्दूरतिलकान्विताम्।
सुचारुकज्जलासक्तशरत्पङ्कजलोचनाम्।।८५।।

Her forehead was decorated with the spots of *kastūrī* and saffron, her eyes resembled the fully blown lotus flower of the winter season and the collyrium was applied to them.

सहस्रदलसंसक्तलीलाकमलसंयुताम्।
नारायणं च पश्यन्तं पश्यन्तीं वक्रचक्षुषा।।८६।।

She was holding a lotus with thousands petals, she was casting a side-glance over Nārāyaṇa who was looking at her.

अवरुह्य रथात्तूर्णं सस्त्रीकः सहपार्षदः।
जगाम च सभां रम्यां गोपगोपीसमन्विताम्।।८७।।

Surrounded by his wives and the courtiers, the lord descended at once from the chariot and reached the court of cowherds and cowherdesses.

देवा गोप्यश्च गोपाश्च तस्थुः प्राञ्जलयो मुदा।
सामवेदोक्तस्तोत्रेण कृतेन च सुरर्षिभिः।।८८।।

All the cowherds and cowherdesses welcomed the lord with folded hands while the sages recited the passages from *Sāmaveda* adoring him at the same time.

गत्वा नारायणो देवो विलीनः कृष्णविग्रहे।
दृष्ट्वा च परमाश्चर्यं ते सर्वे विस्मयं ययुः।।८९।।

Nārāyaṇa after reaching that place, merged his body into the body of lord Kṛṣṇa which surprised all those present there.

एतस्मिन्नन्तरे तत्र शातकुम्भमयाद्रथात्।
अवरुह्य स्वयं विष्णुः पाता च जगतां पतिः।।९०।।
आजगाम चतुर्बाहुर्वनमालाविभूषितः।
पीताम्बरधरः श्रीमान्सस्मितः सुमनोहरम्।।९१।।

In the meantime descending from the chariot, lord Viṣṇu the preserver of the universe also descended from the chariot of gold. He had four arms and was decorated with the long garland of forest flowers. He was clad in yellow lower garment, graceful and wore serene smile on the face.

सर्वालंकारशोभाढ्यः सूर्यकोटिसमप्रभः।
उत्तस्थुस्ते च तं दृष्ट्वा तुष्टुवुः प्रणता मुने।।९२।।

He was adorned with several ornaments and had the lustre of hundreds of suns. O sage, looking at him all the people got up to welcomed him and meekly offered the prayer to him.

स चापि लीनस्तत्रैव राधिकेशस्य विग्रहे।
ते दृष्ट्वा महदाश्चर्यं विस्मयं परमं ययु:।।९३।।

He also merged himself into the body of lord Kṛṣṇa the spouse of Rādhikā. The sight, further surprised all the people.

संविलीने हरेरङ्गे श्वेतद्वीपनिवासिनि।
एतस्मिन्नन्तरे तूर्णमाजगाम त्वरान्वित:।।९४।।
शुद्धस्फटिकसंकाशो नाम्ना संकर्षण: स्मृत:।
सहस्रशीर्षा पुरुष: शतसूर्यसमप्रभ:।।९५।।

After the merging of Viṣṇu, the dweller of Śveta-dvīpa in the body of lord Kṛṣṇa, a person named Saṁkarṣaṇa arrived there who had a fair complexion like the crystal gems. He had a thousand heads and the lustre of hundreds of suns.

आगतं तुष्टुवु: सर्वे दृष्ट्वा तं विष्णुविग्रहम्।
सचाऽऽगत्य नतस्कन्धस्तुष्टाव राधिकेश्वरम्।।९६।।

Finding Saṁkarṣaṇa having arrived there resembling the body of Viṣṇu, all the people offered prayer to him. He also arrived before lord Kṛṣṇa, the spouse of Rādhikā an adored him.

सहस्रमूर्धा भक्त्या च प्रणनाम च नारद।
आवां च धर्मपुत्रौ द्वौ नरनारायणाभिधौ।।९७।।
लीनोऽहं कृष्णपादाब्जे बभूव फाल्गुनो वर:।
ब्रह्मेशशेषधर्माश्च तस्थुरेकत्र तत्र वै।।९८।।

O Nārada, he bowed in reverence to the lord Kṛṣṇa with all his thousands heads. Thereafter both of us known as Nara and Nārāyaṇa also reached there, I merged himself into the feet of lord Kṛṣṇa but Nara incarnated himself in the form of Arjuna. Thereafter, Brahmā, Śiva, Śeṣa and Dharma stood side.

एतस्मिन्नन्तरे देवा ददृशू रथमुत्तमम्।
स्वर्णसारविकारं च नानारत्नपरिच्छदम्।।९९।।
मणीन्द्रसारसंयुक्तं वह्निशुद्धांशुकान्वितम्।
श्वेतचामरसंयुक्तं भूषितं दर्पणायुतै:।।१००।।
सद्रत्नसारकलशसमूहेन विराजितम्।
पारिजातप्रसूनानां मालाजालै: सुशोभितम्।।१०१।।
सहस्रचक्रसंयुक्तं मनोयायिमनोहरम्।
ग्रीष्ममध्याह्नमार्तण्डप्रभामोषकरं वरम्।।१०२।।
मुक्तामाणिक्यवज्राणां समूहेन समुज्ज्वलम्।
चित्रपुत्तलिकापुष्पसर: काननचित्रितम्।।१०३।।

In the meantime all the gods sighted a divine chariot which was built with the best of gold and several types of the best of gems were studded in it. It had the best of jewels and precious stones, the clothes sanctified by fire white fly-whisks and mirrors, having a number of *kalaśas* built in gems, a large number of garland of *Pārijāta* flowers and had a thousand wheels. It could move with the speed of the mind and was quite pleasant to look at. The lustre of the mid-day sun or the winter season was of no consequence before the same. It had a large number of rubies and diamonds shining in it. A large number of puppets, flowers, streams, forests, were adding to its astonishing grandeur.

देवानां दानवानां च रथानां प्रवरं मुने।
यत्नेन शंकरप्रीत्या निर्मितं विश्वकर्मणा।।१०४।।

O sage, the chariot was far bigger than the chariot of the gods and the demons. It was built by Viśvakarmā for the sake of lord Śiva.

पञ्चाशद्योजनोर्ध्वं च चतुर्योजनविस्तृतम्।
रतितुल्यवधूयुक्तै: शोभितं रतिमन्दिरै:।।१०५।।

It was fifty *yojanas* in height, four *yojanas* in width and had a large number of pleasures houses, as beautiful as the damsels themselves.

तत्रस्थां ददृशुर्देवीं रत्नालंकारभूषिताम्।
प्रदग्धस्वर्णसाराणां प्रभामोषकरद्युतिम्।।१०६।।
तेज: स्वरूपामतुलां मूलप्रकृतिमीश्वरीम्।
सहस्रभुजसंयुक्तां नानायुधसमन्विताम्।।१०७।।
ईषद्धास्यप्रसन्नास्यां भक्तानुग्रहकारकाम्।
गण्डस्थलकपोलस्थसद्रत्नकुण्डलोज्ज्वलाम्।।१०८।।
रत्नेन्द्रसाररचितक्वणन्मञ्जीररञ्जिताम्।
मणीन्द्रमेखलायुक्तमध्यदेशसुशोभिताम्।।१०९।।
सद्रत्नसारकेयूरकरकङ्कणभूषिताम्।
मन्दारपुष्पमालाभिरुर:स्थलसमुज्ज्वलाम्।।११०।।

नितम्बकठिनश्रोणीं पीनोन्नतकुचानताम्।
शरत्सुधाकराभासविनिन्दास्यमनोहराम्।।१११।।
कज्जलोज्ज्वलरेखाक्तशरत्पङ्कजलोचनाम्।
चन्दनागुरुकस्तूरीचित्रपत्रविभूषिताम्।।११२।।
नवीनबन्धुजीवाभामोष्ठाधरसुशोभिताम्।
मुक्तापङ्क्तिप्रभामुष्टदन्तराजिविराजिताम्।।
प्रफुल्लमालतीमालासंसक्तकबरीं वराम्।।११३।।

The gods found *Mūlaprakṛti* in that chariot who was adorned with all the ornaments studded with g, ms and had the complexion resembling the molten gold and the lustre of the diamond. The goddess possessing great lustre had thousands of arms in which different types of attributes were held by her. She wore smile on her face and happened to be quite graceful to her devotees. She wore the best of the *kuṇḍalas* in the ear. She wore anklets which produced dangling sound and were quite beautiful. She had the waist-band of gems decorating the middle part of a body. Her hands were adorned with wristlets and armlets made of the best of gems and a beautiful garland or *Mandāra* flower was falling on her breasts, her pelvic region was well-built and her breasts were well developed; her face resembled the full moon of the winter season. The collyrium was applied in her eyes which resembled the lotuses of the winter season. The sandal-paste, *aguru*, *kastūrī* were painted in her body. Her lips resembled the lustre of the flowers which blossom during the mid-day; her teeth resembled the luster of gems; she was wearing the blossomed jasmine flowers in the hair and was losing quite graceful.

पक्षीन्द्रचञ्चुनासाग्रगजेन्द्रमौक्तिकान्विताम्।
वह्निशुद्धांशुकेनातिज्वलितेन समुज्ज्वलाम्।।११४।।
सिंहपृष्ठसमारूढां सुताभ्यां सहितां मुदा।
अवरुह्य रथात्तूर्णं श्रीकृष्णं प्रणनाम च।।११५।।

She had the nose resembling the beak of Garuḍa and she wore the pearl in the nose, she was clad in beautiful garments were emitting lustre and were sanctified by fire. She was seated over the back of the lion with a pleasant mind together with her sons. She got down at once from the chariot and bowed before Śrī Kṛṣṇa.

सुताभ्यां सहिता देवी समुवास वरानना।
गणेशः कार्तिकेयश्च नत्वा कृष्णं परात्परम्।।११६।।

The goddess got herself seated together with her sons. Both Gaṇeśa and Kārttikeya bowed before eternal Kṛṣṇa.

ननाम शंकरं धर्ममनन्तं कमलोद्भवम्।
उत्तस्थुराराते देवा दृष्ट्वा तौ त्रिदशेश्वरौ।।११७।।
आशिषं च ददुर्देवा वासयामासुरन्तिके।
ताभ्यां सह सदालापं चक्रुर्देवा मुदान्विताः।।११८।।
तस्थुर्देवा सभामध्ये देवस्य पुरतो हरेः।
गोपा गोप्यश्च बहुशो बभूवुर्विस्मयाकुलाः।।११९।।
उवाच कमलां कृष्णः स्मेराननसरोरुहः।
त्वं गच्छ भीष्मकगृहं नानारत्नसमन्वितम्।।१२०।।
वैदर्भ्या उदरे जन्म लभ देवि सनातनि।
तव पाणिं ग्रहीष्यामि गत्वाऽहं कुण्डिनं सति।।१२१।।

Thereafter, she bowed in reverence to Śiva, Dharma, Ananta and Brahmā. Looking at both the gods, all the gods welcomed her with sons. All the gods blessed them variously and making them sit besides the lord, they started conversing with them. All the gods took their seats in the court which surprised all the cowherds and cowherdesses. Thereafter, lord Kṛṣṇa spoke to Lakṣmī smilingly, "O eternal goddess, you go to the abode of king Bhīṣmaka which is filled with various types of gems and you be born there from the womb of Vaidarbhī. O chaste lady, I myself reaching the Kuṇḍina city shall accept your hand in marriage.

ता देव्यः पार्वतीं दृष्ट्वा समुत्थाय त्वरान्विताः।
रत्नसिंहासने रम्ये वासयामासुरीश्वरीम्।।१२२।।

All the goddesses got up looking at Pārvatī and they made her sit on the charming gem-studded lion throne.

विप्रेन्द्र पार्वतीलक्ष्मीवागधिष्ठातृदेवताः।
तस्थुरेकासने तत्र संभाष्य च यथोचितम्।।१२३।।

O Brāhmaṇa, Pārvatī, Lakṣmī and Sarasvatī seated on the lion-throne started conversing with one anti others.

ताश्च संभाषयामासुः संप्रीत्या गोपकन्यकाः।
ऊचुर्गोपालिकाः काश्चिन्मुदा तासां च संनिधौ।।१२४।

श्रीकृष्ण: पार्वतीं तत्र समुवाच जगत्पति:।
देवि त्वमंशरूपेण व्रज नन्दव्रजे शुभे॥१२५॥
उदरे च यशोदाया: कल्याणी नन्दरेतसा।
लभ जन्म महामाये सृष्टिसंहारकारिणि॥१२६॥

The daughter of the cowherds talked to them quite gracefully. The cowherd decease also felt delighted taking their seats besides them. Thereafter Kṛṣṇa the lord of the universe said to Pārvatī, "O goddess you go to Vraja be born from your *aṁśa* in the house of Nanda. O goddess of great illusion, you can destroy the universes you be born from the womb of Yaśodā from Nanda representing the image of welfare.

ग्रामे ग्रामे च पूजां ते कारयिष्यामि भूतले।
कृत्स्ने महीतले भक्त्या नगरेषु वनेषु च॥१२७॥
तत्राधिष्ठातृदेवीं त्वां पूजयिष्यन्ति मानवा:।
द्रव्यैर्नानानिधैर्दिव्यैर्बलिभिश्च मुदाऽन्विता:॥१२८॥

I shall make you the goddess, who will be adored in every village. The people will adore you as the chief goddess in houses and in the forest with devotion everywhere; they will offer you the divine articles for consumption.

त्वद्भूमिस्पर्शमात्रेण सूतिकामन्दिरे शिवे।
पितां मां तत्र संस्थाप्य त्वमादाय गमिष्यति॥१२९॥

O Śiva, as soon as you will touch the earth, my father will consecrate me in the labour room and he will take your in my place.

कंसदर्शनमात्रेण गमिष्यसि शिवान्तिकम्।
भारावतरणं कृत्वाऽऽगमिष्यामि स्वमाश्रमम्॥१३०॥

At the sight of Kaṁsa you will go back to Śiva and I after relieving the earth of her burden shall retreat to my abode.

इत्युक्त्वा श्रीहरिस्तूर्णमुवाच च षडाननम्।
अंशरूपेण वत्स त्वं गमिष्यसि महीतलम्॥१३१॥
जाम्बवत्याश्च गर्भे च लभ जन्म सुरेश्वर।
अंशेन देवता: सर्वा गच्छन्तु धरणीतलम्॥१३२॥
भारहारं करिष्यामि वसुधायाश्च निश्चितम्।
इतयुक्त्वा राधिकानाथस्तस्थौ सिंहासने वरे॥१३३॥
तस्थुर्देवाश्च देव्यश्च गोपा गोप्यश्च नारद।
एतस्मिन्नन्तरे ब्रह्मा समुत्तस्थौ हरे: पुर:॥
पुटाञ्जलिर्जगत्कान्तमुवाच विनयान्वित:॥१३४॥

Thus speaking the lord immediately spoke to Kārttikeya, "O best of the gods you reaches the earth from your *aṁśa* and he born as a son from the womb of Jāmbavatī. All the gods should go to the earth and be born from their *aṁśa* on the land, I shall surely relieve the earth of her burden. Thus speaking, the lord of Rādhikā was seated on the lion-throne. Thereafter, the gods, goddesses and the cowherdesses also took their seats. In the meantime Brahmā stood before the lord with folded hands and started speaking to the lord of the universe in humble tone.

ब्रह्मोवाच

अवधानं कुरु विभो किंकरस्य निवेदनम्।
आज्ञां कुरु महाभाग कस्य कुत्र स्थलं भुवि॥१३५॥
भर्ता पातोद्धारकर्ता सेवकानां प्रभु: सदा।
स भृत्य: सर्वदा भक्त ईश्वराज्ञां करोति य:॥१३६॥
के देवा: केन रूपेण देव्यश्च कलया कया।
कुत्र कस्याभिधेयं च विषयं च महीतले॥१३७॥
ब्रह्मणो वचनं श्रुत्वा प्रत्युवाच जगत्पति:।
यत्र यस्यावकाशं च कथयामि विधानत:॥१३८॥

Brahmā said- O blissful one, you kindly listen to a request of mine. O lord you give me your command as to who would be lodged and where on earth? The lord always feeds his servants, protects them and redeems them also, such a servant is always called the devotes and he always obeys the command of the lord. You kindly tell me which one of the gods and goddesses would be born as which place on the earth and by which one of the rays of the gods or the goddess? In whose abode would they be born and what will be there names? On hearing the words of Brahmā, the lord of the universe replied, "I am going to tell you appropriately the places were each one of them would be lodged."

श्रीकृष्ण उवाच

कामदेवो रौक्मिणेयो रतिर्मायावती सती।
शम्बरस्य गृहे यावच्छायारूपेण संस्थिता॥१३९॥

त्वं तस्य पुत्रो भविता नाम्नाऽनिरुद्ध एव च।
भारती शोणितपुरे बाणपुत्री भविष्यति॥१४०॥
अनन्तो देवकीगर्भाद्रौहिणेयो जगत्पतिः।
मायया गर्भसंकर्षान्नाम्ना संकर्षणः प्रभुः॥१४१॥
कालिन्दी सूर्यतनया गङ्गांशेन महीतले।
अर्धांशेनैव तुलसी लक्ष्मणा राजकन्यका॥१४२॥
सावित्री वेदमाता च नाम्ना नाग्नजिती सती।
वसुंधरा सत्यभामा शैव्या देवी सरस्वती॥१४३॥
रोहिणी मित्रविन्दा च भविता राजकन्यका।
सूर्यपत्नी रत्नमाला कलया च जगत्प्रभोः॥१४४॥
स्वाहांशेन सुशीला च रुक्मिण्याद्याः स्त्रियो नव।
दुर्गांशार्धाज्जाम्बवतीं महिषीणां दश स्मृताः॥१४५॥
अर्धांशेन शैलपुत्री यातु जाम्बवतो गृहम्।
कैलासे शंकराज्ञा च बभूव पार्वतीं पुरा॥१४६॥
कैलासगामिनं विष्णुं श्वेतद्वीपनिवासिनम्।
आलिङ्गनं देहि कान्ते नास्ति दोषो ममाऽऽज्ञया॥१४७।

Śrī Kṛṣṇa said- Kāmadeva would be born as the son of Rukmiṇī, he would be married with Māyāvatī, the daughter of Śambrāsura, who would be the reflection of Satī. You will be the son born to her and will be known by the name of Aniruddha, Bhāratī would be born as the daughter of Bāṇāsura in Śoṇitapura. The lord of the universe would be born from the womb of Rohiṇī, he would be known also with the name of Saṁkarṣaṇa because the foetus would be drawn from the womb of Devakī and transplanted in to the womb of Rohiṇī by means of illusion. In the land of Bhārata Kālindī, the daughter of Sūrya would be born out of the rays of the Gaṅgā. With half of her *aṁśa*, Tulasī would be born as princess Lakṣmaṇā. Sāvitrī the mother of the Vedas would be born as the daughter of Nagnajit and would be known with the name of Satyā. Vasundharā would be born as Satyabhāmā and Sarasvatī would be born as Śaivyā. Rohiṇī would be born as the princess named Mitravindā, Sañjñā the wife of Sūrya would be born as Ratnamālā by her ray or Ratnamālā of Jagatsvāmī. Suśīlā would be born of the *aṁśa* of Svāhā besides nine other ladies including Rukmiṇī. Durgā would be born from half of her *aṁśa* as Jāmbavatī. These would be the ten chief queens the names of whom are given by me. Pārvatī from half of her *aṁśa* would proceed to the house of Jāmbavān. This had been ordained by Śiva himself at Kailāsa for Pārvatī. He had said., "O damsel, you provide your embrace to lord Viṣṇu who had arrived at Kailāsa from Śveta-dvīpa. If you do so at my command, you would not earn any sin.

ब्रह्मोवाच

कथं शिवाज्ञा तां देवीं बभूव राधिकापते।
विष्णोः संभाषणे पूर्वं श्वेतद्वीपनिवासिनः॥१४८॥

Brahmā said- O lord of Rādhikā, in earlier times how did Śiva commanded Pārvatī to do so in favour of Viṣṇu the dweller of Śveta-dvīpa.

श्रीभगवानुवाच

पुरा गणेशं द्रष्टुं च प्रजग्मुः सर्वदेवताः।
श्वेतद्वीपात्स्वयं विष्णुर्जगाम शंकरालये॥१४९॥

The lord said- In earlier times all the gods reached Kailāsa to have a look at the child Gaṇeśa. Viṣṇu also arrived from Śveta-dvīpa.

दृष्ट्वा गणेशं मुदितः समुवास सुखासने।
सुखेन ददृशुः सर्वे त्रैलोक्यमोहनं वपुः॥१५०॥
किरीटिनं कुण्डलिनं पीताम्बरधरं वरम्।
सुन्दरं श्यामरूपं च नवयौवनसंयुतम्॥१५१॥
चन्दनागुरुकस्तूरीकुङ्कुमद्रवसंयुतम्।
रत्नालंकारशोभाढ्यं स्मेराननसरोरुहम्॥१५२॥

He was immensely pleased while looking at Gaṇeśa and comfortably took his seat. At that point of time all the people present there had a glance of the face of lord Viṣṇu which could attract the entire universe, he was wearing *kirīṭa*-crown, *kuṇḍalas* and clad in yellow garment. He was quite youthful, having dark complexion and his body was plastered with sandal-paste, *kastūrī, aguru* and saffron and he was adorned with gem-studded ornaments. He wore a smile over his face.

रत्नसिंहासनस्थं च पार्षदैः परिवेष्टितम्।
वन्दितं च सुरैः सर्वैः शिवेन पूजितं स्तुतम्॥१५३॥

He was seated on a gem-studded lion-throne and was surrounded by his courtiers. All the gods offered their salutations to him. Śiva also adored him performing *pūjā*.

तं दृष्ट्वा पार्वती विष्णुं प्रसन्नवदनेक्षणा।
मुखमाच्छादितं चक्रे वाससा व्रीडया सती।।१५४।।
अतीव सुन्दरं रूपं दर्शं दर्शं पुनः पुनः।
ददर्श मुखमाच्छाद्य निमेषरहिता सती।।१५५।।
परमाद्भुतवेषं च सस्मिता वक्रचक्षुषा।
सुखसागरसंमग्ना बभूव पुलकाञ्चिता।।१५६।।

Looking at Viṣṇu, the mind and eyes of Pārvatī were filled with delight. At this Pārvatī felt shy and covered her face with a piece of cloth but she looked at the charming face of Viṣṇu again and again and covering her mouth with a piece of cloth, she then looked at Viṣṇu delightfully with a side-glance and wearing a smile on her face, she was engrossed in bliss and her hair of the body stood at end.

क्षणं ददर्श पञ्चास्यं शुभ्रवर्णं त्रिलोचनम्।
त्रिशूलपट्टिशधरं कन्दर्पकोटिसुन्दरम्।।१५७।।
क्षणं ददर्श श्यामं तमेकास्यं च द्विलोचनम्।
चतुर्भुजं पीतवस्त्रं वनमालाविभूषितम्।।१५८।।
एकं ब्रह्म मूर्तिभेदमभेदं वा निरूपितम्।
दृष्ट्वा बभूव सा माया सकामा विष्णुमायया।।१५९।।

In a moment she looked at Śiva having five faces and fair complexion, with three eyes, holding a trident, *paṭṭiśa* and looked more beautiful than the crores of the gods of love. Then in the next moment she had a look at Viṣṇu who was dark-complexioned having a single face, two eyes, four arms, clad in a *pītāmbara* and wearing a long garland of forest flower round his neck. Looking at him, she started thinking in her mind, "Brahma is one but he had created different types of figures". Thus thinking the passion in the mind Pārvatī was aroused.

मदंशाश्च त्रयो देवा ब्रह्मविष्णुमहेश्वराः।
ताभ्यामौत्कर्षपाताच्च श्रेष्ठः सर्वगुणात्मकः।।१६०।।

She thought that in spite of the fact that Brahmā, Viṣṇu and Śiva, all the three of them had emerged from her *aṁśa*, in spite of that Viṣṇu happens to be the most superior and preserves *sattvaguṇa* in him.

दृष्ट्वा तं पार्वती भक्त्या पुलकाञ्चितविग्रहा।
मनसा पूजयामास परमात्मानमीश्वरम्।।१६१।।

Looking at him Pārvatī felt emotional and she adored the lord with great devotion.

दुर्गान्तराभिप्रायं च बुबुधे शंकरः स्वयम्।
सर्वान्तरात्मा भगवानन्तर्यामी जगत्पतिः।।१६२।।

But feelings of Durgā were well understood by Śiva himself, who was the lord of world and living in the heart of all creature.

दुर्गां निर्जनमाहूय तामुवाच हरः स्वयम्।
बोधयामास विविधं हितं तथ्यमखण्डितम्।।१६३।।

Thereafter, Śiva called for Durgā in a secluded place and spoke to her beneficial, truthful and uncontradictionable words.

शंकर उवाच

निवेदनं मदीयं च निबोध शैलकन्यके।
शृङ्गारं देहि भद्रं ते हरये परमात्मने।।१६४।।
अहं ब्रह्मा च विष्णुश्च ब्रह्मैकं च सनातनम्।
देवको भेदरहितो विषयो मूर्तिभेदकः।।१६५।।
एका प्रकृतिः सर्वेषां माता त्वं सर्वरूपिणी।
स्वयंभूरसि वाणी त्वं लक्ष्मीर्नारायणोरसि।।१६६।।
मम वक्षसि दुर्गा त्वं निबोधाऽऽध्यात्मिकं सति।
शिवस्य वचनं श्रुत्वा तमुवाच सुरेश्वरी।।१६७।।

Śiva said-O daughter of the mountain, you listen to my request, you provide the conjugal pleasure to lord Viṣṇu, because myself, Brahmā and Viṣṇu represent the everlasting Brahman. The god are without differentiation and the worldly pleasures create difference in the form. Prakṛti happened to be the one for all. You happen to be mother in all the forms. You happen to be Sarasvatī in the heart of Brahmā, Lakṣmī in the heart of Nārāyaṇa and Durgā in my heart. Therefore, O chaste lady, you listen to my divine words. On hearing the words of Śiva, Pārvatī the goddess of all them spoke.

पार्वत्युवाच

दीनबन्धो कृपासिन्धो तव मामकृपा कथम्।
सुचिरं तपसा लब्धो नाथस्त्वं जगतां मया॥१६८॥
मादृशीं किंकरीं नाथ न परित्यक्तुमर्हसि।
अयोग्यमीदृशं वाक्यं मा मा वद महेश्वर॥१६९॥

Pārvatī said-O lord of the down-trodden, you are the ocean of mercy but why do you shower disgrace on me because I achieved you in the form of a husband after performing *tapas* for a long time. Therefore, O lord, you do not disown a slave like me. O Maheśvara, you never indulge in such in proper words with me.

तव वाक्यं महादेव करिष्याम्येव पालनम्।
देहान्तरे जन्म लब्ध्वा भजिष्यामि हरिं हर॥१७०॥

O Mahādeva, O Śiva, I shall obey your command but I shall serve Viṣṇu in an other birth taking a new form.

इत्येवं वचनं श्रुत्वा विरराम महेश्वरः।
उच्चैर्जहासाभयदः पार्वत्यै चाभयं ददौ॥१७१॥
तत्प्रतिज्ञापालनाय पार्वती जाम्बवद्गृहे।
लभिष्यति जनुर्धातर्नाम्ना जाम्बवती सती॥१७२॥

On hearing this Maheśvara kept quite. Thereafter lord Śiva laughed aloud and provided protection to Pārvati. O Brahman, in order to honour to the words of Śiva. Pārvatī would be born in the house of Jāmbavān in the name of chaste Jāmbavatī.

ब्रह्मोवाच

भूमौ कतिविधे भूपे संस्थिते पार्वती कथम्।
ललाभ भारते जन्म निन्दिते भल्लुके गृहे॥१७३॥

Brahmā said- Why did, Pārvatī take a birth in a degraded race of bears, when there were many royal families on earth?.

श्रीकृष्ण उवाच

रामावतारे त्रेतायां देवांशाश्च ययुर्महीम्।
हिमालयांशो भल्लूको जाम्बवान्नाम किंकरः॥१७४॥
रामस्य वरदानेन चिरंजीवी श्रिया युतः।
कोटिसिंहबलाधानं विधत्ते च महाबलः॥१७५॥

Lord Kṛṣṇa said- In the *Tretāyuga*, at the time of incarnation of Rāma, all the gods as had to appear on earth in various forms. Out of them, from the *aṁśa* of Himalaya, my servant named, Jāmbavān was also born, he enjoyed long life because of the boon of Rāma. He was quite virtuous, possessed great prowess and had a strength of crores of lions.

पितुरंशगृहे दुर्गा जगामांशेन भूतलम्।
पूर्वं पूर्वस्य वृत्तान्तं कथितं शृणु मन्मुखात्॥१७६॥

At that time Pārvatī having an *Goloka* of her father emerged on the earth. Now you listen to an earlier story in this connection for my mouth.

सर्वेषां च सुराणां वै वंशा गच्छन्तु भूतलम्।
नृपपुत्रा मत्सहाया भविष्यन्ति रणे विधे॥१७७॥

The *aṁśas* of all the gods would be born on earth and becoming princes participate in the war.

कमलाकलया सर्वा भवन्तु नृपकन्यकाः।
मन्महिष्यो भविष्यन्ति सहस्राणां च षोडश॥१७८॥

From the *aṁśa* of Kamlā, all the princesses were to be born to become my wife numbering sixteen thousand.

धर्मोऽयमंशरूपेण पाण्डुपुत्रो युधिष्ठिरः।
वायोरंशाद्भीमसेनः स वज्री ह्यर्जुनः स्वयम्॥१७९॥
नकुलः सहदेवश्च स्ववैद्यांशसमुद्भवौ।
सूर्यांशः कर्णवीरश्च विदुरः स यमः स्वयम्॥१८०॥

From his *aṁśa* Dharma would be born as Yudhiṣṭhira, Bhīmsena would be born of the *aṁśa* of Vāyu, Arjuna would be born as the *aṁśa* of Indra, while Nakul and Sahadeva would be born from the *aṁśa* of Aśvinīkumāra. The valorous Karṇa would be born from the *aṁśa* of Sūrya and while Yama would appear in the form of Vidura.

दुर्योधनः कलेरंशः समुद्रांशश्च शंतनुः।
अश्वत्थामा शंकरांशो द्रोणो वह्न्यंशसंभवतः॥१८१॥
हुताशनांशो भगवान्धृष्टद्युम्नो महाबलः।
चन्द्रांशोऽप्यभिमन्युश्च भीष्मश्चैव वसूद्भवः॥१८२॥
वसुदेवः कश्यपांशोऽप्यदित्यंशा च देवकी।
वस्वंशो नन्दगोपश्च यशोदा वसुकामिनी॥१८३॥

Duryodhana would be born of the *aṁśa* of Kali, Śantanu would be born from the *aṁśa* of

ocean, Aśvatthāmā would be born from the *aṁśa* of Śiva while Droṇa would be born of the *aṁśa* of the god of fire. The great warrior Dhṛṣṭ adyumna was born from the *aṁśa* of Hutāśana while Abhimanyu was born of the *aṁśa* of the moon; Bhīṣma was born of the *aṁśa* of Vasu while Vasudeva was born of the *aṁśa* of Kaśyapa. Devakī was born of the *aṁśa* of Diti, the cowherd Nanda was born from the *aṁśa* of Vasu and his wife Yaśodā was also born from the *aṁśa* of Vasu.

द्रौपदी कमलांशा च यज्ञकुण्डसमुद्भवा।
सुभद्रा शतरूपांशा देवकीगर्भसंभवः॥१८४॥

From the *aṁśa* of Kamalā, Draupdī emerged out of the fire altar; from the womb of Devakī, Subhadrā was born from the *aṁśa* of Śatarūpā.

देवा गच्छन्तु पृथिवीमंशेन मारहारकाः।
कलया देवपत्न्यश्च गच्छन्तु पृथिवीतलम्॥१८५॥

Thus in order to rid the earth from her burden all the gods and goddesses appeared on earth with their respective *aṁśas*.

इत्येत्रमुक्त्वा भगवान्विरराम च नारद।
सर्वं त्रिवरणं श्रुत्वा तत्रोवास प्रजापतिः॥१८६॥

O Nārada, thus speaking the lord kept quiet. On hearing these words, Brahmā came back and took his seat.

कृष्णास्य वामे वाग्देवी दक्षिणे कमलालया।
पुरतो देवताः सर्वाः पार्वती चापि नारद॥१८७॥
गोप्यो गोपाश्च परितो राधा वक्षःस्थलस्थिता।
एतस्मिन्नन्तरे सा च तमुवाच व्रजेश्वरी॥१८८॥

Nārada, Sarasvatī was lodged to the left of lord Kṛṣṇa while Lakṣmī stood to the right, all the gods were facing him besides Pārvatī. Rādhikā was enshrined in the heart of cowherds and cowherdesses. In the meantime Vrajeśvarī Rādhikā said to the lord.

राधिकोवाच

शृणु नाथ प्रवक्ष्यामि किंकरीवचनं प्रभो।
प्राणा दहन्ति सततमान्दोलयति मे मनः॥१८९॥
चक्षुर्निमीलनं कर्तुमशक्ता तव दर्शने।
त्वया विना कथं नाथ यास्यामि धरणीतलम्॥१९०॥

Rādhikā said-O lord, you kindly listen to a small servant like me. O lord my life is burning all the time and the mind is unstable. I am unable to separate from you even when close my eyes or even winking there for a moment. how shall I be able to move on to the earth alone without you?

कियत्कालान्तरेणैव मेलनं मे त्वया सह।
प्राणेश्वर ब्रूहि सत्यं भविष्यत्येव गोकुले॥१९१॥

O lord of my life, tell me truthfully the period after which both of us would unite in Gokula.

निमेषं च युगशतं भविता मे त्वया विना।
कं द्रक्ष्यामि क्व यास्यामि को वा मां पालयिष्यति॥१९२।
मातरं पितरं बन्धुं भ्रातरं भगिनीं सुतम्।
त्वया विनाऽहं प्राणेश चिन्तयामि न कंचन॥१९३॥

Without you a moment is like a *yuga* for me. Whom shall I look at on earth. Where shall I go? O lord of my life, with you I never bother about my mother, my father, my relatives, my brothers, my sister and even the son.

करोषि मायया छन्नां मां चेन्मायेश भूतले।
विस्मृतां विभवं दत्त्वा सत्यं मे शपथं कुरु॥१९४॥
अनुक्षणं मम मनोमधुपो मधुसूदन।
करोतु भ्रमणं नित्यं समाध्वीक पदाम्बुज॥१९५॥
यत्र यत्र च यस्यां वा योनौ जन्म भवत्विदम्।
त्वं स्वस्य स्मरणं दास्यं मह्यं दास्यसि वाञ्छितम्॥१९६

O lord of illusion, in case you want to send me to the earth with your illusion, then you give me a solemn promise, O Madhusūdana, let the black-wasps of my mind always roam about around your lotus-like feet to extract the money. Wherever and whenever I am born in any form, you would always own me and provide me your slavehood.

कृष्णास्त्वं राधिकाऽहं च प्रेमसौभाग्यमावयोः।
न विस्मरामि भूमौ च देहि मह्यं वरं परम्॥१९७॥
यथा तन्वा सह प्राणाः शरीरं छायया सह।
तथाऽऽवयोर्जन्म यातु देहि मह्यं वरं विभो॥१९८॥

Even after descending on earth you as Kṛṣṇa and myself as Rādhikā should never separate of

forget each other. You kindly bestow the boon on me. O all pervading one as the life follows the body and the shade also follows the same, therefore, both of us should be born together. This is the boon which I desire from you.

चक्षुर्निमेषविच्छेदो भविता नाऽऽवयोर्भुवि।
तत्राऽऽगत्यापि कुत्रापि देहि मह्यं वर प्रभो॥१९९॥

O lord on arriving the earth, there should be no separation between us even for a while. You kindly grant this boon to me.

मम प्राणैस्तव तनुः केन वा करुणा हरे।
आत्मना मुरलीपादौ मनसा वा विनिर्मितौ॥२००॥
स्त्रियः कतिविधाःसन्ति पुरुषा वा पुरुष्टुतः।
नास्तिकुत्रापिकान्ता वाकान्त्या शक्त्या च मादृशी॥२०१॥

O Hari, your body should remain alive with my life. The flute should be made of my body and your feet should be made by my mind. There are several people in the universe who adore each other but there is no other damsel equal to me in glory and prowess on earth.

तव देहार्धभागेन केन वाऽहं विनिर्मिता।
अयमेवाऽऽवयोर्भेदो नास्त्यतस्त्वयि मे मनः॥२०२॥

Who has created me from half of your body, there is therefore no difference between us and my mind always remains devoted to you.

ममाऽऽत्मा मानसं प्राणास्त्वयि संस्थापिता यथा।
तवाऽऽत्ममानसप्राणा मयि वा संस्थितास्तथा॥२०३॥

My mind, my soul and my life always remain devoted to you, similarly your mind, life and soul should always remain devoted to me.

अतो निमेषविरहादात्मनोर्विक्लवं मनः।
प्रदग्धं सततं प्राणा दहन्ति विरहश्रुतौ॥२०४॥

Therefore even a moment's separation disturbs me. With the very hearing of the separation from you, me life gets disturbed.

इत्येवमुक्त्वा सा देवी तत्रैव सुरसंसदि।
भूयो भूयो रुरोदोच्चैर्धृत्वा तच्चरणाम्बुजम्॥२०५॥

Thus speaking, in the assembly of gods, Rādhikā fell on the feet of the lord and started crying aloud.

कोडे कृत्वा तु तां कृष्णो मुखं संमृज्य वाससा।
बोधयामास विविधं सत्यं तथ्यं हितं वचः॥२०६॥

Thereafter, lord Kṛṣṇa took her in his lap and rinsed her face with a piece cloth. He then spoke soft beneficial, and truthful words consoling her at the same time.

आध्यात्मिक पर योग शोकच्छेदन कारकम्।
शृणु देवि प्रवक्ष्यामि योगीन्द्राणां च दुर्लभम्॥२०७॥

Lord Kṛṣṇa said- I am going to reveal before you the best of the divine *yoga*, which removes mental agony and is beyond the reach of the great *yogis*, you listen to me.

आधाराधेययोः सर्वं ब्रह्माण्डं पश्य सुन्दरि।
आधारव्यतिरेकेण नास्त्याधेयस्य संभवः॥२०८॥
फलाधारं च पुष्पं च पुष्पाधारं च पल्लवम्।
स्कन्धश्च पल्लवाधारः स्कन्धाधारस्तरुः स्वयम्॥२०९।

O beautiful one, the entire universe has been divided between the one who takes the shelter and the place of shelter. In both of them, there could be no possibility of any difference from the one who takes refuge and the base of such refuge.

The base of fruit is the flower and the base of the flower is the tender leaves, the base of the tender leaves or and the base of branches is the tree itself.

वृक्षाधारोऽप्यङ्कुरश्च जीवशक्तिसमन्वितः।
अष्टिरेकाऽङ्कुराधारश्चाऽस्याधारो वसुंधरा॥२१०॥
शेषो वसुंधराधारः शेषाधारो हि कच्छपः।
वायुश्च कच्छपाधारो वाय्वाधारोहऽमेव च॥२११॥
ममाऽऽधारस्वरूपा त्वं त्वयि तिष्ठामि सांप्रतम्।
त्वं च शक्तिसमूहा च मूलप्रकृतिरीश्वरी॥२१२॥
त्वं शरीरस्वरूपाऽसि त्रिगुणाधाररूपिणी।
तवाऽऽत्माऽहं निरीहश्च चेष्टावांश्च त्वया सह॥२१३।

Sprouting is the base of the tree which produces the life in the tree. The seeds is the base of sprouting and the base of the seed happens to the earth. The base of the earth is the Śeṣa and the base of Śeṣa is the tortoise, the base of tortoise is the wind and the base of wind is in me

you happen to be my base, because I always remain in you. You happen to be the cluster of strength and also the great goddess known as *Mūlaprakṛti*. You appear in human form and are also the base of all the three *guṇas*. I happen to be your soul and coming in contact with you I get activity.

पुरुषाद्वीर्यमुत्पन्नं वीर्यात्संततिरेव च।
तयोराधाररूपा च कामिनी प्रकृतेः कला॥२१४॥

The semen emerges from the man and from the semen emerges the progeny and the woman happen to be the base of both of them representing Prakṛti.

विनादेहेन क्वाऽऽत्माच क्वशरीरं विनाऽऽत्मना।
प्राधान्यं च तयोर्देविविना त्वाद्यांकुतो भवः॥२१५॥

There could be no soul without the body and without the soul there could be no body. O goddess though both of them have their own importance but the things of earth cannot move without both of them.

न कुत्राप्याऽऽवयोर्भेदो राधे संसारबीजयोः।
यत्राऽऽत्मा तत्र देहं च न भेदो विनयेन किम्॥२१६॥
यथा क्षीरे च धावल्यं दाहिका च हुताशने।
भूमौ गन्धो जले शैत्यं तथा त्वयि मयि स्थितिः॥२१७
धावल्यदुग्धयोरैक्यं दाहिकानलयोर्यथा।
भूगन्धजलशैत्यानां नास्ति भेदस्तथाऽऽवयोः॥२१८॥
मया विना त्वं निर्जीवा चादृश्योऽहं त्वया विना।
त्वया विना भवं कर्तुंनालं सुन्दरि निश्चितम्॥२१९॥

O Rādhā, in the form of seeds there is no difference between both of us wherever there is the soul there is the body. Both of them cannot be separated from each other as the whiteness which is integral part of the milk, the power of burning is an integral part of fire, coolness is the integral part of the water; similar is the case with both of us. As the whiteness cannot be separated from the milk, the power of burning cannot be separated from the fire, the earth cannot be separated from fragrance, coolness cannot be separated from water and are integral part of each other, similar is the case with both of us. O beautiful one, you remain in active in my absence and without you, I also remain invisible. It is also sure that without you, I cannot indulge in any activity of the universe.

विना मृदा घटं कर्तुं यथा नालं कुलालकः।
विना स्वर्णं स्वर्णकारोऽलंकारं कर्तुमक्षमः॥२२०॥

As a potter cannot make a pitcher without the clay and the goldsmith cannot make any ornament without the gold, similarly I become helpless without you.

स्वयमात्मा यथा नित्यस्तथा त्वं प्रकृतिः स्वयम्।
सर्वशक्तिसमायुक्ता सर्वाधारा सनातनी॥२२१॥
मम प्राणसमा लक्ष्मीर्वाणी च सर्वमङ्गला।
ब्रह्मेशानन्तधर्माश्च त्वं मे प्राणाधिका प्रिया॥२२२॥
समीपस्था इमे सर्वं सुरा देव्यश्च राधिके।
एभ्योऽप्यधिका नो चेत्कथं वक्षःस्थलस्थिता॥२२३॥

As the soul is eternal, similarly you as Prakṛti are also eternal. You are the base of all the strength and are everlasting. Lakṣmī, Sarasvatī, Pārvatī, Brahmā, Śiva, Śeṣanāga and Dharma are all like my life but you are dearer to me then my life. O Rādhā, all these gods and goddesses live with me. Had you not been dearest to me than all of them, then how could you reside in my heart.

त्यजाश्रुमोक्षणं राधे भ्रान्तिं च निष्फलां सति।
विहाय शंका निशंकं वृषभानुगृहं व्रज॥२२४॥

Therefore, O Rādhā, you stop shedding tears and get yourself relieved of the illusion. Therefore you go to the house of Vṛṣabhānu fearlessly.

कलावत्याश्च जठरे मासानां नव सुन्दरि।
वायुना पूरयित्वा च गर्भं रोधय मायया॥२२५॥
दशमे समनुप्राप्ते त्वमाविर्भव भूतले।
स्वात्मरूपं परित्यज्य शिशुरूपं विधाय च॥२२६॥
वायुनिःसारणे काले कलावत्याः समीपतः।
भूमौ विवसनीभूय पतित्वा रोदिषि ध्रुवम्॥२२७॥

O beautiful one, reaching there you enter the womb of Kalāvatī and remain there for nine months, shedding your form you take to the form of Viṣṇu and then appear before the universe. At

the time of birth you emerge from the womb of Kalāvatī in the form of an infant without robes and start crying.

अयोनिसंभवा त्वं च भविता गोकुले सति।
अयोनिसंभवोऽहं च नाऽऽवयोर्गर्भसंस्थितिः॥२२८॥

O chaste lady, you appear in Gokula and having been born without any human contact. I shall also be born without human contact. It is not possible for both of us to remain in the womb.

भूमिसंस्पृष्टमात्रं मां गोकुले प्रापयिष्यति।
तव हेतोर्गमिष्यामि कृत्वा कंसभयं छलम्॥२२९॥

As soon as I incarnate on earth my father will carry me to Gokula because of the fear of Kaṁsa I shall surely go to Gokula for your sake.

यशोदामन्दिरे मां च सानन्दं नन्दनन्दनम्।
नित्यं द्रक्ष्यसि कल्याणि ममाऽऽश्लेषणपूर्वकम्॥२३०॥

O virtuous one, you will meet me there in the house of Nanda where I shall the present in the form of the son of Nanda and you would also meet me there.

स्मृतिस्ते भविता काले वरेण मम राधिके।
स्वच्छन्दं विहरिष्यामि नित्यं वृन्दावने वने॥२३१॥

O Rādhā, with my boon you will remember me at the proper time and I shall enjoy your company in the forest of Vṛndāvana.

त्रिःसप्तशतकोटीभिर्गोपीभिर्गोकुलं व्रज।
त्रयस्त्रिंशद्वयस्याभिः सुशीलादिभिरेव च॥२३२॥
संस्थाप्य संख्यारहिता गोपीर्गोकुल एव च।
ता आश्वास्य प्रबोधैश्च मितया च सुधागिरा॥२३३॥

Therefore, O noble lady, you incarnate on earth with in Gokula with your thirty three female friends and twenty one hundred crores of cowherdesses. In Gokula you have an equal number of cowherds and you should assure them with your nectar like words in Gokula properly.

अहं गोपालसुहृदः संस्थाप्यात्रैव राधिके।
वसुदेवाश्रमं पश्चाद्यास्यामि मथुरां पुरीम्॥२३४॥

O Rādhikā, I myself shall move on to Mathurā keeping all my cowherds friends in Gokula. In Mathurā I shall meet my father Vasudeva in his abode.

व्रजं व्रजन्तु क्रीडार्थं मम सङ्गे प्रियात्प्रियाः।
बल्लवानां गृहे जन्म लभन्तां गोपकोटयः॥२३५॥

All my dear cowherd friends will move along with me and go to Vraja and should be born in the houses of crores of Gopas there.

इत्येवमुक्त्वा श्रीकृष्णो विरराम च नारद।
ऊषुर्देवाश्च देव्यश्च गोपा गोप्यश्च तत्र वै॥२३६॥

O Nārada, thus speaking lord Kṛṣṇa kept quiet. Thereafter all the gods and goddesses besides the cowherds and cowherdesses also stayed there.

ब्रह्मेशशेषधर्माश्च श्रीकृष्णं तं परात्परम्।
शिवापद्मासरस्वत्यस्तुष्टुवुः परया मुदा॥२३७॥

Brahmā, Śiva, Dharma, Pārvatī, Lakṣmī and Sarasvatī offered prayers to lord Kṛṣṇa delightfully.

भक्त्या गोपाश्च गोप्यश्च विरहज्वरकातराः।
तत्र संस्तूय श्रीकृष्णं प्रणेमुः प्रेमविह्वलाः॥२३८॥

Feeling grieved because of separation all the cowherds and cowherdesses started offering prayers to lord Kṛṣṇa with their minds filled with devotion.

प्राणाधिकं प्रियं कान्तं राधापूर्णमनोरथम्।
परितुष्टोऽभवद्भक्त्या विरहज्वरकातराम्॥२३९॥
साश्रुपूर्णातिदीनां च दृष्ट्वा राधां भयाकुलाम्।
प्रबोधवचनं सत्यमुवाच तां हरिः स्वयम्॥२४०॥

Rādhā also adored her husband who was dearer to her than her own life and could fulfil the desirous of all. Lord Kṛṣṇa then spoke to Rādhā who was feeling panicky because of the separation with her eyes filled with tears. She looked quite meek and was upset because of fear. Lord Kṛṣṇa assured her with truthful words.

श्रीकृष्ण उवाच

प्राणाधिके महादेवि स्थिरा भव भयं त्यज।
यथा त्वं च तथाऽहं च का चिन्ता ते मयि स्थिते॥२४१॥

Lord Kṛṣṇa said-O great goddess, you are dearer to me than my life; therefore you remain

healthy, shedding all the fears. As you are so am I, therefore why should you feel afraid when I am there.

किं तु ते कथयिष्यामि किंचिदेवास्त्यमङ्गलम्।
वर्षाणां शतकं पूर्णं त्वद्विच्छेदो मया सह॥२४२॥
श्रीदामशापजन्येन कर्मभोगेन सुन्दरि।
भविष्यत्येव मम च मथुरागमनं ततः॥२४३॥

Off-course, I am telling you something which is unpleasant, "We shall be separated from each other for a hundred years". O beautiful one, which could happen because of the curse of Śrīdāmā. During that period I shall remain at Mathurā.

तत्र भारावतरणं पित्रोर्बन्धनमोचनम्।
मालाकारतन्तुवायकुब्जिकानां च मोक्षणम्॥२४४॥
घातयित्वा च यवनं मुचुकुन्दस्य मोक्षणम्।
द्वारकायाश्च निर्माणं राजसूयस्य दर्शनम्॥२४५॥
उद्वाहं राजकन्यानां सहस्राणां च षोडश।
दशाधिकशतस्यापि शत्रूणां दमनं तथा॥२४६॥
मित्रोपकरणं चैव वाराणस्याश्च दाहनम्।
हरस्य जृम्भणं तत्र बाणस्य भुजकृन्तनम्॥२४७॥
पारिजातस्य हरणं यद्यत्कर्माणि तानि च।
गमनं तीर्थयात्राणां मुनिसंघप्रदर्शनम्॥२४८॥
संभाषणं च बन्धूनां यज्ञसंपादनं पितुः।
शुभक्षणे पुनस्तत्र त्वया सार्धं प्रदर्शनम्॥२४९॥
करिष्यामि च तत्रैव गोपिकानां च दर्शनम्॥
तुभ्यमाध्यात्मिकं दत्त्वा पुनः सत्यं त्वया सह।
दिवानिशमविच्छेदो मया सार्धमतःपरम्॥२५०॥

Living there I shall be relieving the earth of her burden and remove the fetters of my parents. I shall redeem the gardener, a tailor and hunch-back lady. Destroying a Yavana, redeeming Mucukunda and constructing the city of Dvārakā, I shall, thereafter, attend the *Rājasūya-yajña* of Yudhiṣṭhra. Marrying sixteen thousand princesses I shall destroy a hundred and ten enemy. Restoring Sudāmā my friend to a graceful position, burning the city of Vārāṇasī, supporting Śiva defeating Bāṇāsura, forcibly removing the tree of *Pārijāta* and accomplishing all other tasks, I shall go on pilgrimage with you Thereafter, we will meet the great sages talk witl the relatives, completing the *yajña* of my fathe then I shall meet time you in an auspicious an all the cowherdesses.

भविष्यति त्वया सार्धं पुनरागमनं व्रजे।
कान्ते विच्छेदसमये वर्षाणां शतके सति॥२५१॥
नित्यं संमीलनं स्वप्ने भविष्यति त्वया सह।
मम नारायणांशो यस्तस्य यानं च द्वारकाम्॥२५२॥
शतवर्षान्तरे साध्यमेतदेव सुनिश्चितम्।
भविष्यति पुनस्तत्र वने रासस्त्वया सह॥२५३॥

Thereafter, I shall bestow the divine an truthful knowledge to you and shall keep yo always with me. Thereafter you will alway remain with me and shall never get separated. shall return to Vraja with you thereafter. O dea one, during the time of separation of a hundre years from you, both of us will always meet i the dream daily. Getting separated from you an reaching Dvārakā all the important tasks will b performed by me from the *aṁśa* of Nārāyaṇ during all these hundred years. This is certain Thereafter, we shall again engage ourselves i the divine dance at Vṛndāvana.

पुनः पित्रोश्च गोपीनां शोकसंमार्जनं परम्।
कृत्वा भारावतरणं पुनरागमनं मम॥२५४॥
त्वया सहापि गोलोकं गोपैर्गोपीभिरेव च।
मम नारायणांशस्य वाण्या च पद्मया सह॥२५५॥
वैकुण्ठगमनं राधे नित्यस्य परमात्मनः।
श्वेतद्वीपं धर्मगेहमंशानां च भविष्यति॥२५६॥

Thereafter, relieving the parents and th cowherdess of their grief and removing th burden of the earth, accompanied with you an the cowherdesses, I shall come back again to th *Goloka*. O Rādhā, the *aṁśas* of Nārāyaṇa in m shall accompanied with Lakṣmī and Sarasvatī t Vaikuṇṭha and Viṣṇu and Dharma gettin separated from my *aṁśa* shall revered to Śveta dvīpa.

देवानां चैव देवीनामंशा यास्यन्ति स्वक्षयम्।
पुनः संस्थितिरत्रैव गोलोके मे त्वया सह॥२५७॥

Such of the gods and goddesses who had emerged from *aṁśas* from the gods would also revert to their respective abodes. Thereafter we shall all remain in the *Goloka*.

इत्येवं कथितं सर्वं भविष्यं च शुभाशुभम्।
मया निरूपितं यत्तत्कान्ते केन निवार्यते॥२५८॥

O damsel, I have now narrated to you all the future pleasant the unpleasant happenings and whatever I have told you can never be otherwise.

इत्येवमुक्त्वा श्रीकृष्णः कृत्वा राधां स्ववक्षसि।
तस्थौ तस्थुः सुराः सर्वे सुरपत्न्यश्च विस्मिताः॥२५९॥

Thus speaking lord Kṛṣṇa embraced Rādhā and all the gods and their spouses were surprised at this.

उवाच श्रीहरिर्देवान्देवीं च समयोचितम्।
देवा गच्छत कार्यार्थं स्वालयं विषयोचितम्॥२६०॥
गच्छ पार्वति कैलासं सुताभ्यां स्वामिना सह।
मया नियोजितं कर्म सर्वं काले भविष्यति॥२६१॥

Thereafter Śrī Hari spoke to the gods and goddesses, "You go to your respective place for the accomplishment for the future task." O Pārvatī, you go back to Kailāsa with your husband and both the sons. Whatever have I spoken about the accomplishment of the tasks, it would surely happen.

भविता कलया जन्म सर्वषां च व्रजेश्वरि।
क्षुद्राणां चैव महतां देवं लम्बोदरं विना॥२६२॥

O goddess of Vraja, excepting Gaṇeśa, all the gods and goddesses from their *aṁśas* should appear on earth.

प्रणम्य श्रीहरिं देवाः स्वालयं प्रययुर्मुदा।
लक्ष्मीं सरस्वतीं भक्त्या प्रणम्य पुरुषोत्तमम्॥२६३॥
हरिणा योजितं कर्म कर्तुं व्यग्रा महीं ययुः।
भर्त्रा निरूपितं स्थानं देवानामपि दुर्लभम्॥२६४॥

Thereafter all the gods delightfully bowed in reverence to lord Kṛṣṇa and Sarasvatī with devotion and went back to their respective abodes. Whatever tasks had been prescribed by the lord were to be established by them and for that purpose they emerged on the earth. Because the place prescribed by the lord was inaccessible even to the gods.

उवाच राधिकां कृष्णो वृषभानुगृहं व्रज।
गोपगोपीसमूहैश्च सह पूर्वनिरूपितैः॥२६५॥
अहं यास्यामि मथुरां वसुदेवालयं प्रिये।
पश्चात्कंसभयव्याजाद्गोकुलं तव संनिधिम्॥२६६॥

Then Śrī Kṛṣṇa spoke to Rādhā first of all you go to the house of Vṛṣabhānu, together with the cowherds and cowherdesses. O dear one, I am also appearing in the house of Vasudeva; thereafter I shall reach you in Gokula on the pretext on the fear from the Kaṁsa.

राधा प्रणम्य श्रीकृष्णं रक्तपंकजलोचना।
भृशं रुरोद पुरतः प्रेमविच्छेदकातरा॥२६७॥

Thereafter Rādhā having the eyes like red lotus become anxious bitterly before him.

स्थायं स्थायं क्वचिद्यान्ती गत्वा गत्वा पुनः पुनः।
पुनः पुनः समागत्य दर्शं दर्शं हरेर्मुखम्॥२६८॥
पपौ चक्षुश्चकोराभ्यां निमेषरहिता सती।
शरत्पार्वणचन्द्राभसुधापूर्णं प्रभोर्मुखम्॥२६९॥

She walked slowly for some distance and again come back and stood before the lord. She enjoyed looking at the moon.

ततः प्रदक्षिणीकृत्य सप्तधा परमेश्वरी।
प्रणम्य सप्तधा चैव पुनस्तस्थौ हरेः पुरः॥२७०॥

Thereafter the goddess Rādhikā went round the lord seven times and ultimately stood before Hari.

आजग्मुर्गोपिकानां च त्रिःसप्तशतकोटयः
आजगाम च गोपानां समूहः कोटिसंख्यकः॥२७१॥

At that point of time seventy three crores of cowherdesses and a crore of cowherds arrived here.

गोपानां गोपिकानां च समूहैः सह राधिका।
पुनः प्रणम्य तं राधा तत्र तस्थौ च नारद॥२७२॥
त्रयस्त्रिशद्वयस्याभिर्गोपीभिः सह सुन्दरि।
गोपानां च समूहैश्च प्रणम्य प्रययौ महीम्॥२७३॥

O Nārada, Rādhā again stood before the lord with the cowherds and cowherdesses and then

stared at him. On the arrival on the thirty three female friends of Rādhikā, she bowed in reverence to the lord and then moved on accompanied with cowherd and cowherdesses.

हरिणा योजितं स्थानं प्रजग्मुर्नन्दगोकुलम्।
वृषभानुगृहं राधा गोपी गोपगृहं ययौ॥२७४॥

They arrived in Gokula of Nanda. Rādhā appered in the house of Vṛṣabhānu and the cowherdesses appeared in the houses of other cowherds.

मही गतायां राधायां गोपीभिः सह गोपकैः।
बभूव श्रीहरिः सद्यः पृथिवीं गमनोत्सुकः॥२७५॥

Thus Rādhā descended on earth together with cowherds and cowherdesses. The cowherds also got ready to reach the houses of other cowherds.

संभाष्य गोपान्गोपीश्च नियोज्य स्वीयकर्मणि।
मनोयायी जगन्नाथो जगाम मथुरां हरिः॥२७६॥

Thus speaking to the cowherds and cowherdesses and deputing them variously, the lord of the universe incarnated in Mathurā.

पूर्वं यद्यदपत्यं च देवकीवसुदेवयोः।
बभूव सद्यस्तत्कंसः पुत्रषट्कं जघान ह॥२७७॥

Kaṁsa had killed all the six children born of Devakī one by one.

शेषांशं सप्तमं गर्भं माययाऽऽकृष्य गोकुले।
निधाय रोहिणीगर्भे जगाम चाऽऽज्ञया हरेः॥२७८॥

At the command of the lord Yogamāyā extracted the foetus from the womb of Devakī which happen to be that of Śeṣanāga Ananta and carried the same to Gokula transplanting in the womb of Rohiṇī.

इति श्रीब्रह्म० महा० नारदना० श्रीकृष्णजन्मख०
षष्ठोऽध्यायः॥६॥

अथ सप्तमोऽध्यायः

Chapter-7

Story of the birth of Kṛṣṇa

नारद उवाच

व्यस्यातिरेकं कृष्णस्य महत्पुण्यकरं परम्।
वद जन्म महाभाग जन्ममृत्युजरापहम्।।१।।
वसुदेवः कस्य पुत्रः कस्य कन्या च देवकी।
को वसुर्देवकी का वा विवाहं चोभयोर्वद।।२।।
कथं जघान कंसस्तत्पुत्रषट्कं च दारुणः।
कस्मिन्दिने हरेर्जन्म श्रोतुमिच्छामि तत्त्वतः।।३।।

Nārada said-O lord, you kindly narrate to me the story relating to the birth of lord Kṛṣṇa which is quite auspicious, the best and destroys the birth, the death and the old age who was the father of Vasudeva and who was the father of Devakī? Who was Devakī and Vasudeva in their earlier births? You kindly tell me how were they married? How did the terrible Kaṁsa kill their six sons and when was lord Kṛṣṇa born? I would like to listen to it in detail.

नारायण उवाच

कश्यपो वसुदेवश्च देवमाता च देवकी।
पूर्वपुण्यफलेनैव प्रापतुः श्रीहरिं सुतम्।।४।।
देवमीढान्मारिषायां वसुदेवो महानभूत्।
यस्योद्भवे देवसंघो वादयामास दुन्दुभिम्।।५।।
आनकं च महाहृष्टाः श्रीहरेर्जनकं च तम्।
सन्तः पुरातनास्तेन वदन्त्यानकदुन्दुभिम्।।६।।

Śrī Nārāyaṇa said- Kaśyapa appeared in the form of Vasudeve and Aditi, the mother of the gods was born as Devakī. They got the lord as their son because of the merits of their earlier births, Vasudeva was born from Devamīḍha as father and Māriṣā as the mother. At the time of their births, the gods were rejoiced who rounded *Dundubhis* and beating of drums besides playing on other musical instrument. That is why in the ancient time Vasudeva the son of the lord was also known as Ānakadunbubhi.

आहुकस्य सुत: श्रीमान्यदुवंशसमुद्भव:।
देवको ज्ञानसिन्धुश्च तस्य कन्या च देवकी॥७॥

In the race of Yadus Śrīman Deva happened to be the son of Ānaka who was the ocean of knowledge. Devakī happened to be his daughter.

गर्गो यदुकुलाचार्य: संबन्धं वसुना सह।
देवक्या: कारयामास विधिवच्च यथोदितम्॥८॥

Garga the family priest of Yadus, married Devakī with Vasudeva, according to the scriptures.

महासंभृतसंभारो वसुदेव: शुभे क्षणे।
उद्वाहे देवकीं तस्मै देवक: प्रददौ किल॥९॥

At the time of marriage, Vasudeva was decorated with coat of arms. At the time of marriage her father gave away his daughter Devakī to Vasudeva.

अश्वानां च सहस्राणि गजानां च शतानि च।
सालंकृतानां दासीनां शतानि सुन्दराणि च॥१०॥
नानाविधानि द्रव्याणि रत्नानि विविधानि च।
मणिश्रेष्ठानि वज्राणि स्वर्णपात्राणि नारद॥११॥

O Nārada, Devaka gave away in marriage to Vasudeva thousands of horses, hundreds of elephants, hundreds of ornaments, beautiful slave girls and several typed of beverages, besides the gems, diamonds, jewels and vases of gold.

सद्रत्नभूषितां कन्यां शतचन्द्रसमप्रभाम्।
त्रैलोक्यमोहिनीं धन्यां मान्यां श्रेष्ठां च योषिताम्॥१२।
रूपाधारां गुणाधारां सुस्मितां वक्रलोचनाम्।
नवसंगमयोग्यां च प्रोद्भिन्नवयौवनाम्॥१३॥
तां गृहीत्वा रथे कृत्वा प्रस्थानसमये तदा।
कंसो हृष्ट: सहचरो भगिन्युद्वाहकर्मणि॥१४॥
तस्या रथसमीपस्थे कंसे गच्छति तत्क्षणे।
कंसं संबोध्य गगने वाग्बभूवाशरीरिणी॥१५॥
कथं हृष्टोऽसि राजेन्द्र शृणु सत्यं वचो हितम्।
देवक्या ह्यष्टमो गर्भो मृत्युहेतुस्तवैव हि॥१६॥

The girl who was adorned with all the ornaments had the lustre of hundreds of moons and could attract all the three worlds towards herself. She was quite graceful in the ladies and was the ocean of virtues, wearing a serene smile on her face and looking with side glances. She was best suited for love-sport and was quite youthful. After marriage she was made to sit in the chariot with Vasudeva. But when they were about to start, Kaṁsa also accompanied them delightfully, feeling joyful after the marriage of Devakī. When Kaṁsa was accompanying Devakī, at that very moment there was a divine voice from the sky, addressed to him "O best of the kings, why are your getting over-joyed? You listen to the truthful and beneficial words. The eighth child of Devakī would be the cause of your death.".

श्रुत्वैवं देवकीं कंस: खड्गहस्तो महाबल:।
देववाक्याद्भयात्क्रोधात्पापिष्ठो हन्तुमुद्यत:॥१७॥

On hearing this, the valorous Kaṁsa took out the divine word he felt panicky, getting enraged. The sinful person got ready for the killing of Devakī.

तां हन्तुमुद्यतं दृष्ट्वा वसुदेव: सुपण्डित:।
बोधयामास नीतिज्ञो नीतिशास्त्रविशारद:॥१८॥

Vasudeva on the other hand finding Kaṁsa getting ready to kill Devakī, spoke to him appropriate words which were well-suited to the times and since Vasudeva was well-versed in the scriptures.

वसुदेव उवाच

राजनीतिं न जानामि शृणु मे वचनं हितम्।
यशस्करं च दोषघ्नं शास्त्रोक्तं समयोचितम्॥१९॥

Vasudeva said-You are unaware of the royal practices. You listen to my words which are beneficial, glorious, remover of the sins and are strictly according to the scriptures.

अस्या एवाष्टमो गर्भो मृत्युश्चेत्तव भूमिप।
इमां च हत्वा दुष्कीर्तिं करोषि त्वं नर: कथम्॥२०॥

O king, in case Devakī's eight child is going to be the cause of your death then why to you indulge in undignified and sinful action of killing her and earning disgrace in the universe.

वधे च क्षुद्रजन्तूनां हिंसकानां च पण्डित:।
कार्षापणं समुत्सृज्य मृत्युकाले प्रमुच्यते॥२१॥

Because a killer when kills the insignificant creatures he gets relieved of the sin after giving

away in charity, even a counter feet coin at the time of death.

अहिंसकानां क्षुद्राणां वधः शतगुणं ध्रुवम्।
प्रायश्चित्त मृत्युकाले कथितं पद्मयोनिना॥२२॥
वधे विशिष्टजन्तूनां पश्वादीनां च कामतः।
ततः शतगुणं पापं निश्चितं मनुरब्रवीत्॥२३॥

By killing the non-ferocious animals, one has to performed repentance, hundred times more then killing a terrific creatures. This has been ordained by Brahmā. By killing special creatures and the animals and or by deliberately killing them, one earns hunared times more sins. This has been ordained by Manu.

नराणां म्लेच्छजातीनां वधे शतगुणं ततः।
म्लेच्छानां च शतानां च यत्पापं लभते वधे॥२४॥
सच्छूद्रेकस्य च वधे तत्पापं लभते पुमान्॥२५॥
सच्छूद्राणां शतानां च यत्पापं लभते वधे।
तत्पापं लभते नूनं गोवधैकेन निश्चितम्॥२६॥
गवां दशगुणं पापं ब्राह्मणस्य वधे भवेत्।
विप्रहत्यासमं पापं स्त्रीवधे लभते नरः॥२७॥
विशेषतो हि भगिनी पोष्या च शरणागता।
स्त्रीहत्याशतपापं च भवेदस्या वधे नृप॥२८॥
तपो जपं च दानं च पूजनं तीर्थदर्शनम्।
विप्राणां भोजनं होमं स्वर्गार्थी कुरुते बुधः॥२९॥
जलबुद्‌बुदवत्सर्वं स्वप्नतुल्यं भ्रमं भवम्।
पश्यन्ति सततं सन्तो धर्मं कुर्वन्ति यत्नतः॥३०॥
भगिनीं त्यज धर्मिष्ठ स्ववंशपद्मभास्कर।
बुधाः कतिविधाः सन्ति सभायां पृच्छ्यतां नृप॥३१॥

He earns hundred times more sins by killing a persons of *mleccha* race and the sin one earns by killing a *mleccha*, the same amount of sin is earned by him by killing a Śūdra; the sin one earns by killing a Śūdra. The sin one earns by killing a hundred Śūdras is equal to killing of arrow. One earns ten times more sins by killing a cow; the sin earned by killing a Brāhmaṇa is equal to killing of ten cows. The sin of killing ten Brāhmaṇas would be equal to killing of a women. The situation as further aggravated when the lady happens to be your own sister or the one who is dependent on you or the one who has taken refuge with you. O king, you are therefore sure to earn hundred times more the sins of killing a woman in case of killing Devakī. The intelligent persons performs *tapas*, recitation, gives away charity, performing of *pūjā*, visiting holy places, offering food to Brāhmaṇa and performing of sacrifice for achieving heaven. The noble people consider the entire universe to be like the bubble of the water or like a dream, having no essence and illusory and therefore move on the righteous path. O religious minded one, You are the son of your race like the lotus. Therefore you free your sister, O king there are many types of intellectuals available in your court.

अस्याश्चैवाष्टमो गर्भो यदपत्यं भविष्यति।
बन्धो तुभ्यं प्रदास्यामि तेन मे किं प्रयोजनम्॥३२॥
अथवा यान्यपत्यानि भवन्ति ज्ञानिनां वर।
तानि सर्वाणि दास्यामित्वत्तः को मे वरः प्रियः॥३३।
भगिनीं त्यज राजेन्द्र कन्यातुल्यां प्रियां तव।
मिष्टान्नपानदानेन वर्धितामनुजां सदा॥३४॥

Whatever child is born from her womb on the eighth time I shall hand him over to you. He will be of no consequence to me. O best of the intellectuals, I shall hand over of the born to Devakī you because there is no one else dearer to me then you. O best of the kings you kindly leave alone your sister who is quite dearer to you like your own daughter. You have brought her up offering sweet food, bets and various types of eatables.

वसुदेववचः श्रुत्वा तत्याज भगिनीं नृपः।
वसुदेवः प्रियां नीत्वां जगाम निजमन्दिरे॥३५॥

On hearing the words of Vasudeva, the king left Devakī. Thereafter Vasudeva went to his abode together with Devakī.

क्रमादपत्यषट्कं च यद्यद्भतं च नारद।
ददौ तस्मै वसुः सत्यात्स जघान क्रमेण तान्॥३६॥

O Nārada, One after the other six sons were born to Vasudeva but as per his words Vasudeva handed over each one of them to Kaṁsa who killed them one after the other.

देवक्याः सप्तमे गर्भे कंसो रक्षां ददौ भिया।
रोहिणीजठरे माया तमाकृष्य ररक्ष च॥३७॥

Thereafter Kaṁsa variously protected the seven conception of Devakī but Yogamāyā with her illusion extracted the foetus from Devakī and transplanted it in the womb of Rohiṇī.

रक्षकाः कथयामासुर्गर्भस्रावो बभूव ह।
तस्माद्बभूव भगवानात्मा संकर्षणः प्रभुः॥३८॥

The gate-keeper informed Kaṁsa that Devakī had met with an abortion. A child was born from the womb of Rohiṇī who was given the name of Saṁkarṣaṇa.

तस्या एवाष्टमो गर्भो वायुपूर्णो बभूव ह।
गते च नवमे मासि दशमे समुपस्थिते॥३९॥
दृष्टिं ददौ च गर्भे च भगवान्सर्वदर्शनः।
स्वयं रूपवती देवी सर्वासां योषितां वरा॥४०॥
बभूव दर्शनात्सद्यः सुन्दरी सा चतुर्गुणा।
ददर्श देवकीं कंसः प्रफुल्लवदनेक्षणाम्॥४१॥
तेजसा प्रज्वलन्ती च मायामिव दिशो दश।
ज्योतिषां संहतिं चैव यथा मूर्तिमतीमिव॥४२॥
दृष्ट्वा तामसुरेन्द्रश्च विस्मयं परमं ययौ।
अस्माद्गर्भादपत्यं च मृत्युबीजं ममैव च॥४३॥

Thereafter the eighth son of Devakī was born when her womb was filled with the wind. After the completion of nine months, there arrived the tenth month and the lord had to appear from that womb. Devakī herself was the best of all the beautiful ladies and with the very look of the lord she became four times more beautiful than before. At that point of time Devakī with the developed face and the eyes looked at Kaṁsa, she was illumining all the ten directions with the lustre of Yogamāyā. She looked like the mass of lustre. Looking at Devakī, Kaṁsa the king of demons was totally surprised. He thought the child born of her womb would be the cause of his death.

इत्येवमुक्त्वा कंसश्च ददौ रक्षां प्रयत्नतः।
देवकीं वसुदेवं च सप्तद्वारं ररक्ष च॥४४॥

Thus speaking Kaṁsa carefully kept a watch over Vasudeva and Devakī. He lodged them in an abode having seven gates.

पूर्णे च दशमे मासे गर्भः पूर्णो बभूव ह।
बभूव सा चलस्पन्दा जडरूपा च नारद॥४५॥

O Nārada, after completion of the tenth month, the period of conception came to an end. She then walked slowly and became inactive.

गर्भे च वायुना पूर्णे निर्लिप्तो भगवानजित्।
हृत्पद्मकोशे देवक्या अधिष्ठानं चकार ह॥४६॥

The conception was completed with the wind and the lord resided in the heart of Devakī.

सा विश्वंभरगर्भा च मन्दिराभ्यन्तरे सती।
उवास जडरूपा च क्लेशयुक्ता बभूव ह॥४७॥
उवास च क्षणं देवी क्षणमुत्थाय तिष्ठति।
क्षणं व्रजति पादैकं क्षणं स्वपिति तत्र वै॥४८॥
दृष्ट्वा च देवकीं शीघ्रं वसुदेवो महामनाः।
प्रसूतिसमयं ज्ञात्वा सस्मार हरिमीश्वरम्॥४९॥
रत्नप्रदीपसंयुक्ते मन्दिरे सुमनोहरे।
स्थापयामास खड्गं च लोहं तोयं हुताशनम्॥५०॥
मन्त्रज्ञं च नरं चैव बन्धुपत्नीर्भयाकुलः।
विद्वांसं ब्राह्मणं चैव त्रस्तो बन्धूंश्च सादरम्॥५१॥

At the time of the arrival of the lord of the universe in the womb of Devakī, she felt suffering with pain and became inactive. In a moment she used to sit and next moment she got up. In a moment she walked and in another moment she went to sleep. At the same time Vasudeva looked at Devakī and finding that the time of delivery had arrived, he started reciting the name of the lord of the universe, in that beautiful abode having the lamp of gems. He immediately brought the sword, iron, water and the fire, getting terrified. He summoned the people well-versed in *mantras*, the wives of his borthers, learned Brāhmaṇ as and other relatives.

एतस्मिन्नन्तरे तस्या रात्रेर्द्वौ प्रहरौ गतौ।
व्याप्तं च गगनं मेघैः क्षणद्युतिसमन्वितैः॥५२॥
ववुश्च वायवश्चेष्टा ययुर्निद्रां च रक्षकाः।
अचेष्टिताश्च शयने मृता इव विचेतनाः॥५३॥
एतस्मिन्नन्तरे तत्र चाऽऽजग्मुस्त्रिदशेश्वराः।
तुष्टुवुर्धर्मब्रह्मेशा गर्भस्थं परमेश्वरम्॥५४॥

In the meantime at the dead of night, the sky was over-cast with clouds. The pleasant wind started blowing and all the guards went to sleep as if they had lost their consciousness. They lay on the floor as if they were sleeping in bed. At the sametime Brahmā, Śiva and Dharma arrived there and started offering prayers to the lord.

देवा ऊचुः

जगद्योनिरयोनिस्त्वमनन्तोऽव्यय एव च।
ज्योतिः स्वरूपो ह्यनघः सगुणो निर्गुणो महान्॥५५॥

The gods said-You are the place of birth of the universe but you are yourself without the place of birth; you are beyond measures, imperishable, the form of sight, sinless, having qualities, and without qualities, besides being the great lord.

भक्तानुरोधात्साकारो निराकारो निरङ्कुशः।
निर्व्यूहो निखिलाधारो निःशङ्को निरुपद्रवः॥५६॥
निरुपाधिश्च निर्लिप्तो निरीहो निधनान्तकः।
स्वात्मारामः पूर्णकामो निमिषो नित्य एव च॥५७॥
स्वेच्छामयः सर्वहेतुः सर्वः सर्वगुणाश्रयः।
सुखदो दुःखदो दुर्गो दुर्जनान्तक एव च॥५८॥
सुभगो दुर्भगो वाग्मी दुराराध्यो दुरत्ययः।
वेदहेतुश्च वेदाश्च वेदाङ्गो वेदविद्विभुः॥५९॥

Being invisible you appear in definite form for the sake of your devotees, you are unconcerned, moving at will, the base of all without any doubt, without any trouble, without any attribute uninvolved, indifferent, death for the death, roaming in your soul, the one who fulfils the desires of all, eternal the one who moves at will, the cause of everyone the form of everyone, the abode of all the virtues, bestower of pleasures and the pain, quite deep, uninvolved, destroyer of the wicked people, fortunate and unfortunate, short spoken, difficult adore, inaccessible, the cause of the Vedas, the form of the Vedas and post-Vedic literature and well-versed in the Vedas being all pervading.

इत्येवमुक्त्वा देवाश्च प्रणेमुश्च मुहुर्मुहुः।
हर्षाश्रुलोचनाः सर्वे ववृषुः कुसुमानि च॥६०॥

Thus speaking the gods bowed before the lord again and again and with their eyes filled with tears, they showered the flower.

द्विचत्वारिंशन्नामानि प्रातरुत्थाय यः पठेत्।
दृढां भक्तिं हरेर्दास्यं लभते वाञ्छितं फलम्॥६१॥
इत्येव स्तवनं कृत्वा देवास्ते स्वालयं ययुः।
बभूव जलवृष्टिश्च निश्चेष्टा मथुरापुरी॥६२॥
घोरान्धकारनिबिडा बभूव यामिनी मुने।
गते सप्तमुहूर्ते तु चाष्टमे समुपस्थिते॥६३॥
वेदातिरिक्तदुर्ज्ञेये सर्वोत्कृष्टे शुभे क्षणे।
शुभग्रहे दृष्टियुक्तेऽप्यदृष्टे चाशुभग्रहे॥६४॥
अर्धरात्रे समुत्पन्ने रोहिण्यामष्टमीतिथौ।
जयन्तीयोगसंयुक्ते चार्धचन्द्रोदये मुने॥६५॥
दृष्ट्वा दृष्ट्वा क्षणं लग्नं भीताः सूर्यादयस्तदा।
गगने क्रममुल्लङ्घ्य जग्मुर्मीनं शुभावहाः॥६६॥
सुप्रसन्ना ग्रहाः सर्वे बभूवुस्तत्र संस्थिताः।
एकादशास्ते प्रीत्या च मुहूर्तं धातुराज्ञया॥६७॥
ववर्षुश्च जलधरा ववुर्वाताः सुशीतलाः।
सुप्रसन्ना च पृथिवी प्रसन्नाश्च दिशो दश॥६८॥
ऋषयो मनवश्चैव यक्षगन्धर्वकिंनराः।
देवा देव्यश्च मुदिता ननृतुश्चाप्सरोगणाः॥६९॥
जगुर्गन्धर्वपतयो विद्याधर्यश्च नारद।
सुखेन सुस्रुवुर्नद्यो जज्वलुश्चाग्नयो मुदा॥७०॥
नेदुर्दुन्दुभयो नाके चाऽऽनकाश्च मनोहराः।
पारिजातप्रसूनानां महावृष्टिर्बभूव ह॥७१॥
जगाम सूतिकागेहं नारीरूपं विधाय भूः।
जयशब्दः शङ्खशब्दो हरिशब्दो बभूव ह॥७२॥

Nārāyaṇa said- Thus praising the lord, the gods returned to their respective abodes. O sage, the entire city of Mathurā seemed to have been at a stand-still because of heavy rain. It was pitch dark during the night. O sage, the period of seven *muhūrtas* was spent and the eight one arrive, when at the dead of the night, the best of the auspicious time arrived it was the time inaccessible by anyone accept the Vedas. At that point of time all the planets were having the auspicious sight, the unfavourable planets were not there as a matter of chance, *Jayantī-yoga* was accomplished. O sage, when the crescent arose, all the planets in the sky including the sun, looking at *lagna*. Reached the *mīna-lagna*. All the planets arrived there getting delighted. At the

command of the lord all the planets assembled in the eleventh house delightfully. It started raining and the cool wind started blowing, the goddess earth was quite happy together with all the ten directions, the sages, the Manuvṛnda, Yakṣas, Gandharvas, Kinnaras, the gods, the goddesses were all delighted. The *apsarās* started dancing while lord of the Gandharvas and the Vidyādharīs started singing and playing on musical instruments. O Nārada, all the rivers started flowing gleefully; the fire was ignited and the *Dundubhis* were sounded in the heaven with the other musical instrument. The rain of *Pārijāta* flowers started falling. The earth taking to the form of a female reached the labour room. The slogans of victory were shouted, the conches were blown and the name of Hari was recited.

एतस्मिन्नन्तरे तत्र पपात देवकी सती।
निःससार च वायुश्च देवकीजठरात्ततः॥७३॥
तत्रैव भगवान्कृष्णो दिव्यरूपं विधाय च।
हृत्पद्मकोशाद्देवक्या हरिराविर्बभूव ह॥७४॥
अतीव कमनीयं च शरीरं सुमनोहरम्।
द्विभुजं मुरलीहस्तं स्फुरन्मुकुटकुण्डलम्॥७५॥
ईषद्धास्यं प्रसन्नास्यं भक्तानुग्रहकारकम्॥७६॥
मणिरत्नेन्द्रसाराणां भूषणैश्च विभूषितम्।
नवीननीरदश्यामं शोभितं पीतवाससा॥७७॥
चन्दनागुरुकस्तूरीकुङ्कुमद्रवचर्चितम्।
शरत्पार्वणचन्द्रास्यं बिम्बाधरमनोहरम्॥७८॥
मयूरपिच्छिचूडं च सद्रत्नमुकुटोज्ज्वलम्।
त्रिभङ्गवक्रमध्यं च वनमालाविभूषितम्॥७९॥
श्रीवत्सवक्षसं चारुकौस्तुभेन विराजितम्।
किशोरवयसं शान्तं कान्तं ब्रह्मेशयोः परम्॥८०॥

At that point of time Devakī fell down on the ground and the wind fell from her womb. Thereafter lord Kṛṣṇa taking to the divine form appeared from the womb of Devakī. His body extremely beautiful and charming. He had two arms and was holding a flute in his hand, his ears, were adorned with *makara-kuṇḍalas* and he wore a serene smile over the face, bestowing his grace over the devotees. The gem-studded ornaments were adding to the beauty of his body and he was clad in yellow lower garments, having a complexion of new clouds. His body was plastered with sandal-paste, *aguru, kastūrī* and saffron. His face resembled to that of the face of full moon of winter season and his lips resembled the ripe wood apple which added to his charming beauty. He had a peacock feather adoring his head together with the gem-studded *kirīṭa* crown. The divine lustre of Śrīhari was illumining the place. He stood in Tribhaṅgī pose and wore long garland of forest flowers round his neck. The Śrīvatsa mark appeared over his chest which was emitting lustre. In the chest, there appeared a golden line over which the *kaustubha* gems was shining and looked quite beautiful. He was of tender age and quite peaceful, lord Hari was dear to Brahmā as well as Śiva.

ददर्श वसुदेवश्च देवकीपुरतो मुने।
तुष्टाव परया भक्त्या विस्मयं परमं ययौ॥८१॥
कृताञ्जलिपुटो भूत्वा भक्तिनम्रात्मकंधरः।
साश्रुपूर्णः सपुलको देवक्या च स्त्रिया सह॥८२॥

O sage, Vasudeva and Devakī looked at the lord and were surprised with the same. Vasudeva and Devakī started offering prayer to the lord with their eyes were filled with tears and the body felt emotional. They bowed in reverence to him and started offering prayer with folded hands.

वसुदेव उवाच

त्वामतीन्द्रियमव्यक्तमक्षरं निर्गुणं विभुम्।
ध्यानासाध्यं च सर्वेषां परमात्मानमीश्वरम्॥८३॥
स्वेच्छामयं सर्वरूपं स्वेच्छारूपधरं परम्।
निर्लिप्तं परमं ब्रह्म बीजरूपं सनातनम्।८४॥
स्थूलात्स्थूलतरं व्यासमतिसूक्ष्ममदर्शनम्।
स्थितं सर्वशरीरेषु साक्षिरूपमदृश्यकम्॥८५॥
शरीरवन्तं सगुणमशरीरं गुणोत्करम्।
प्रकृतेः प्रकृतीशं च प्राकृतं प्रकृतेः परम्॥८६॥
सर्वेशं सर्वरूपं च सर्वान्तकरमव्ययम्।
सर्वाधारं निराधारं निर्व्यूहं स्तौमि किं विभुम्॥८७॥

Vasudeva said-You are beyond the organ of senses, invisible, beyond description, without

qualities, pervading everywhere, beyond the reach of any one, the great soul, the great lord, moving at will, the form of all, the one who takes to any from at will, the great lord uninvolved eternal Brahman and the eternal form of the seed; you are harder then the hardest, pervading everywhere, smaller then the smallest, invisible one, dweller in all the bodies as a witness, invisible one, taking to human from, the treasure of virtues, the form of Prakṛti and the lord of Prakṛti beyond Prakṛti and the form of all. What type of prayer can be offer to you?.

अनन्तः स्तवनेऽशक्तोऽशक्ता देवी सरस्वती।
यं वा स्तोतुमशक्तश्च पञ्चववक्त्रः षडाननः॥८८॥
चतुर्मुखो वेदकर्ता यं स्तोतुमक्षमः सदा।
गणेशो न समर्थश्च योगीन्द्राणां गुरोर्गुरुः॥८९॥
ऋषयो देवताश्चैव मुनीन्द्रमनुमानवाः।
स्वप्ने तेषामदृश्यं च त्वामेवं किं स्तुवन्ति ते॥९०॥
श्रुतयः स्तवनेऽशक्ताः किं स्तुवन्ति विपश्चितः।
विहायैवं शरीरं च बालो भवितुमर्हसि॥९१।

We are unable to offer prayer to you because even goddess Sarasvatī, Śiva with five faces, Kārttikeya with six faces are unable to do so. Even four faced Brahmā and the creator of the Vedas is unable to recite your glory. Even lord Gaṇeśa is unable to do so. You are the teacher of the teachers of *yogīs*, Ṛṣis, the gods, sages, Manus and the human being. You do not appear evening their dreams. Therefore removing this form you appear in the form of a child.

वसुदेवकृतं स्तोत्रं त्रिसंध्यं यः पठेन्नरः।
भक्तिं दास्यमवाप्नोति श्रीकृष्णचरणाम्बुजे॥९२॥
विशिष्टपुत्रं लभते हरिदासं गुणान्वितम्।
संकटं निस्तरेत्तूर्णं शत्रुभीत्या प्रमुच्यते॥९३॥

Whosoever recites the *stotra* recited by Vasudeva, thrice a day, he achieves the slavehood and the devotion of the lotus-like feet of Kṛṣṇa. He achieves great merit and the devotion of lord Hari besides the son. All his miseries are over, without any difficulty and he is relieved of the terror of all his enemies.

नारायण उवाच

वसुदेववचः श्रुत्वा तमुवाच हरिः स्वयम्।
प्रसन्नवदनः श्रीमान्भक्तानुग्रहकारकः॥९४॥

Nārāyaṇa said- On hearing the words of Vasudeva, lord Hari who bestows grace over his devotees then spoke to him.

श्रीकृष्ण उवाच

तपसां च फलेनैव पुत्रोऽहं तव सांप्रतम्।
वरं वृणीष्व भद्रं ते भविष्यति न संशयः॥९५॥
पुरा तपस्विनां श्रेष्ठः सुतपास्त्वं प्रजापतिः।
पत्नी ते पृश्निनाम्नी च तपसाऽराधितस्त्वया॥९६॥
पुत्रो मत्सदृशस्तत्र दृष्ट्वा मां च वृतो बुधः।
मया दत्तो वरस्तुभ्यं मत्समो भविता सुतः॥९७॥

Śrī Kṛṣṇa said- I have become your son because of the result of your *tapas*. You will meet with all the welfare, there is no doubt about it. In earlier times you had been a great *tapas* and Prajāpati named Sutapā. Pṛśni was the name of your wife, both of you adored me with your wife and having an audience with me you asked for a boon that you should get a son like me. I therefore bestowed a boon to you saying, "You will get a son like me.".

दत्त्वा तुभ्यं वरं तात मनसाऽलोच्य चिन्तितः।
मत्समो नास्ति भुवने पुत्रोऽहं तेन हेतुना॥९८॥

O respectable one after bestowing the boon to you I thought in my mind that there is no one else comparable to me in the universe, therefore I became your son.

तपसां च प्रभावेण त्वमेव कश्यपः स्वयम्।
सुतपा देवमातेयमदितिश्च पतिव्रता॥९९॥
अधुना कश्यपांशस्त्वं वसुदेवः पिता मम।
देवकी देवमातेयमदितेरंशसंभवा॥१००॥

Because as a result of the *tapas* you become Kaśyapa and she became Sutapā, the mother of Aditi. Now you have appeared as Vasudeva from the *aṁśa* of Kaśyapa becoming my father and Devakī has appeared from the *aṁśa* of Aditi, the goddes of the gods as my mother.

त्वत्तोऽदित्यां वामनोऽहं पुत्रस्तेऽशेन संभवः।
अधुना परिपूर्णोऽहं पुत्रस्ते तपसां फलात्॥१०१॥

From you, I was also born as Vāmana as your son and because of the result of your *tapas* presently I have appeared again as your son.

मां वा त्वं पुत्रभावेन ब्रह्मभावेन वा पुन:।
मां प्राप्तोऽसि महाप्राज्ञ जीवन्मुक्तो भविष्यसि।।१०२।।

O virtuous one, you will be freed from the cycle of birth and death, by getting me as a son.

यशोदाभवनं शीघ्रं मां गृहीत्वा व्रजं व्रज।
संस्थाप्य तत्र मां तात मायामादाय स्थापय।।१०३।।

O respectable one, now you carry me to the abode of Yaśodā immediately in Vraja. Keeping me there you bring Yogamāyā here.

इत्युक्त्वा श्रीहरिस्तत्र बालरूपो बभूव ह।
नग्नं भूमौ शयानं च ददर्श श्यामलं सुतम्।।१०४।।
दृष्ट्वा स बालकं तत्र मोहितो विष्णुमायया।
किं वा कूटं च तन्त्रायामपूर्वं सूतिकागृहम्।।१०५।।

Thus speaking the lord turned himself into the form of a child; finding the son of dark complexion sleeping over the floor and getting influenced with the illusion of lord Viṣṇu, Vasudeva spoke about the child who was the eternal Brahman, With his birth the labour-room was illumining.

इत्युक्त्वा वसुदेवश्च समालोच्य स्त्रिया सह।
गृहीत्वा बालकं क्रोडे जगाम नन्दगोकुलम्।।१०६।।

Thus speaking after consulting his wife, he picked up the child in his lap he proceeded towards the city of Gokula.

गत्वा नन्दव्रजं शीघ्रं विवेश सूतिकागृहम्।
ददर्श शयनाविष्टां यशोदां निद्रयाऽन्विताम्।।१०७।।

Reaching in Vraja of Nanda he immediately entered the labour-room and found Yaśodā sleeping on the bed.

निद्रान्वितं च नन्दं च सर्वं तत्र गृहे स्थितम्।
ददर्श बालिकां नग्नां तप्तकाञ्चनसंनिभाम्।।१०८।।
इषद्धास्यां प्रसन्नास्यां पश्यन्तीं गृहशेखरम्।
तां दृष्ट्वा वसुदेवश्च विस्मयं परमं ययौ।।१०९।।

Finding Nanda in sleep and all other members of the house also enjoying the sleep, he looked at the girl who was without robes and was having the lustre of molten gold. She had a smiling face and was starting of at the ceiling. Looking at her, Vasudeva was immensely surprised.

संस्थाप्य तत्र पुत्रं च कन्यामादाय सत्वरम्।
जगाम मथुरां हृष्ट: स्वकान्तासूतिकागृहम्।।११०।।

Leaving the male child there he picked up the girl and proceeded towards, Mathurā. Thereafter he reached the labour-room delightfully before his wife.

स्थापयामास तत्रैव महामायां च बालिकाम्।
रोरूयमाणां तामेव दृष्ट्वा हृष्टा च देवकी।।१११।।

He then placed the girl who was indeed Mahāmāyā on the bed and she started crying aloud. Devakī felt delighted on looking at her.

रोदनेनैव सा बाला बोधयामास रक्षकान्।
उत्थाय रक्षका: शीघ्रं च बालिकां जगृहुस्तदा।।११२।।
गृहीत्वा बालिकां ते च प्रजग्मु: कंससंनिधिम्।
जगाम देवकी पश्चाद्वसुदेवश्च शोकत:।।११३।।

The girl child woke up the guards with her cries. All the people got up at once and picked up the child. They took her to Kaṁsa and placed her before him. Thereafter, Vasudeva and Devakī followed them with painful hearts.

दृष्ट्वा च बालिकां कंसो नातिहृष्टो महामुने।
रोरूयमाणां कल्याणीं तद्दया न बभूव ह।।११४।।

O great sage, Kaiser could not be happy at the sight of the girl but at the same time he could not be compassionate on her when she was crying.

तां गृहीत्वा च पाषाणे हन्तुं यान्तं सुदारुणम्।
उवाच वसुदेवश्च देवकी परमादरम्।।११५।।
भो भो: कंस नृपश्रेष्ठ नीतिशास्त्रविशारद।
निबोध वाक्यं सत्यं च नीतियुक्तं मनोरमम्।।११६।।

He was going to strike her on the stone slabs. Both Vasudeva and Devakī spoke to the terrible king at that time, "O best of the kings, O Kaṁsa, you are well aware of the scriptures you kindly listen to my truthful and appropriate words.".

हत्वाऽवयो: पुत्रषट्कं दया ते नास्ति बान्धव।
अधुना चाष्टमे गर्भे बालिकामबलां मम।।११७।।

O brother, you never displayed compassion by killing six of our sons. Currently from the eight conception this daughter has been born.

हत्वा तव किमैश्वर्यं भविष्यति महीतले।

स्त्रीमेव हन्तुमबलां किं क्षमा रणमूर्धनि॥११८॥

What type of fortunes would you achieve on earth by killing her. Can the helpless woman be able to snatch your royal treasures?.

इत्येवमुक्त्वा तं वसुर्देवकी च सभातले।

रुरोद पुरतस्तत्र कंसस्य च दुरात्मनः॥

कंसस्तयोर्वचः श्रुत्वा तामुवाच दुरात्मना॥११९॥

Thus speaking both Vasudeva and Devakī started crying in the court of the wicked king Kaṁsa. The wicked Kaṁsa listened to the words of both of them then spoke.

शृणु वाक्यं मदीयं च निबोध बोधयामि ते।

तृणेन पर्वतं हन्तुं शक्तो धाता च दैवतः॥१२०॥

कीटेन सिंहशार्दूलं मशकेन गजं तथा।

शिशुना च महावीरं महान्तं क्षुद्रजन्तुभिः॥१२१॥

मूषकेन च मार्जारं मण्डूकेन भुजंगमम्।

एवं जन्येन जनकं भक्ष्येणैव च भक्षकम्॥१२२॥

वह्निना च जलं नष्टुं वह्निं शुष्कतृणेन च।

पीताःसप्त समुद्राश्च द्विजेनैकेन जह्नुना॥१२३॥

Kaṁsa said- You listen to my words. I am going to make you understand, before you listen to me and accept them. The destiny can destroy a mountain with a small straw. Similarly it can get a powerful lion or a tiger killed through and an insect, a huge elephant could be got killed by it with a mosquito, a child could defeat a great warrior, a gigantic aquatic animal from a petty equatic animal, a cat could be killed by mouse and a frog could kill a serpent. It can get the father killed from the son, a huge devoured could be devoured by a petty devourer, fire from water, a dry straw could destroy the fire, it is surprising that a single Brāhmaṇa a Jahnu and drunk the water of the seven oceans.

धातुर्गतिर्विचित्रा तु दुर्ज्ञेया भुवनत्रये।

दैवेन बालिका नष्टुं मां समर्था भविष्यति॥१२४॥

बालिकां च वधिष्यामि नात्र कार्या विचारणा।

इत्येवमुक्त्वा कंसश्च गृहीत्वा बालिकां तदा॥१२५॥

हन्तुमारब्धवान्कंसस्तमुवाच वसुस्तदा।

वृथा हिंसितवान्राजन्देहि बालां कृपानिधे॥१२६॥

स तच्छ्रुत्वा विचारज्ञः कंसस्तुष्टो महामुने।

संबोधयन्तं तत्रैव वाग्बभूवाशरीरिणी॥१२७॥

हे कंस हंसि कां मूढ न विज्ञाय हरेर्गतिम्।

कुत्रचित्त्वन्निहन्ताऽस्ति काले व्यक्तो भविष्यति॥१२८॥

Therefore, the moves of the destiny are quite astonishing and beyond comprehension in the three worlds. As the move of destiny this girl child could also be able to kill me. Therefore I will surely kill her. There is no need of further thought in this case. Thus speaking Kaṁsa caught hold of the girl child and as he was about to kill her, Vasudeva said, "O king up to now you have uselessly resorted to killing. O compassionate one, you give this girl child to me." O great sage on hearing this Kaṁsa was delighted. At that point of time a divine voice from the sky addressed Kaṁsa, "O foolish Kaṁsa, whom are you going to kill without coming to know about the moves of the lord. The one who is going to kill you has already be born and who would appear at the appropriate time."

श्रुत्वैव देववाणीं च तत्याज बालिकां नृपः।

वसुदेवो देवकी च तामादाय मुदान्वितौ॥१२९॥

जग्मतुः स्वगृहं तौ च कन्यां कृत्वा स्ववक्षसि।

मृतामिव पुनः प्राप्य ब्राह्मणेभ्यो ददौ धनम्॥१३०॥

Listening to the divine voice the king spared the girl child. Both Vasudeva and Devakī delightfully carried her to their abode. Vasudeva on the other hand distributed riches among the Brāhmaṇ as getting back the girl-child, who had been on the verge of death.

सा परा भगिनी विप्र कृष्णस्य परमात्मनः।

एकानंशेति विख्याता पार्वत्यंशसमुद्भवा॥१३१॥

वसुस्तां द्वारकायां तु रुक्मिण्युद्वाहकर्मणि।

ददौ दुर्वाससे भक्त्या शंकरांशाय भक्तितः॥१३२॥

एवं निगदितं सर्वं कृष्णजन्मानुकीर्तनम्।

जन्ममृत्युजराघ्नं सुखदं पुण्यदं मुने॥१३३॥

O Brāhmaṇa, that girl child happened to be the elder sister of K'ṣṇa who was born of the *aṁśa*

of Pārvatī. The girl was given in due course of time the name of *Ekānaṁsā*. Vasudeva gave away that girl in marriage to Durvāsā who had appeared as the *aṁśa* of Śiva at the time of the marriage of Rukmiṇī. O sage, I have narrated to you the story relating to the birth of Kṛṣṇa which relieves one of birth, death and old age and makes one earn great merit.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
सप्तमोऽध्याय:॥७॥

अथ अष्टमोऽध्याय:

Chapter-8

The fasting of Janmāṣṭmī and the merit of the same

नारद उवाच

जन्माष्टमीव्रतं ब्रूहि व्रतानां व्रतमुत्तमम्।
फलं जयन्ती योगस्य सामान्येनैव सांप्रतम्॥१॥

Nārada said-In all the *vratas* Janmāṣṭamī-*vrata* is considered to be the best of all. You kindly let me know the result of the combination of Jayantī with the same.

को वा दोषोऽप्यकरणे भोजने वा महामुने।
उपवासफलं किं वा जयन्त्यां च सुसंमतम्॥२॥

O great sage, you kindly let me know the sin earned by not performing the *vrata* or by eating something on that day. What is the reward for fasting at the time of Jayantī.

व्रतं पूजाविधानं च संयमस्य च सांप्रतम्।
उपवासपारणयो: सुविचार्य वद प्रभो॥३॥

O lord, your kindly enlighten me on the *vrata*, the method of adoration, the discipline the fasting and ending of the fast quite carefully.

नारायण उवाच

कृत्वा हविष्यं सप्तम्यां संयत: पारणे तथा।
अरुणोदयवेलायां समुत्थाय परेऽहनि॥४॥
प्रात: कृत्यं संविधाय स्नात्वा संकल्पमाचरेत्।
व्रतोपवासयोर्ब्रह्मञ्छ्रीकृष्णप्रीतिहेतुकम्॥५॥

Nārāyaṇa said- On the Seventh day of the moon one should consume the left over of the *yajña* and with a disciplined mind and on the next day, the eighth day of the moon, one should get up early in the morning and take a bath. Therefore he should take a vow for performing the *vrata* by fasting, he should take *saṁkalpa,* "I am performing the *vrata* and fasting for the pleasure of lord Kṛṣṇa".

मन्वादिदिवसे प्राप्ते यत्फलं स्नानपूजनै:।
फलं भाद्रपदेऽष्टम्यां भवेत्कोटिगुणं द्विज॥६॥

O Brāhamaṇa, by performing the *vrata* on the eight day of the black fortnight, one gets the merit of crores of times more than one could ordinary get for performing ordinary *vratas*.

तस्यां तिथौ वारिमात्रं पितृणां य: प्रयच्छति।
गयाश्राद्धं कृतं तेन शताब्दं नात्र संशय:॥७॥

On that particular day whosoever offers simple water to the a man is equated with performing of the *śrāddha* at Gayā for a hundred years. There is no doubt about it.

स्नात्वा नित्यक्रियां कृत्वा निर्माय सूतिकागृहम्।
लोहखण्डवह्निजालैर्युक्तं रक्षकसंघकै:॥८॥
तत्र द्रव्यं बहुविधं नाभिच्छेदनकर्तनम्।
धात्रीस्वरूपां नारीं च यत्नत: स्थापयेद्बुध:॥९॥
पूजाद्रव्याणि चारूणि सोपचाराणि षोडश।
फलान्यष्टौ च मिष्टानि द्रव्याण्येव हि नारद॥१०॥
जातीफलं च कङ्कोलं दाडिमं श्रीफलं तथा॥११॥
नारिकेरं च जम्बीरं कूष्माण्डं च सुवाससम्।
आसनं वसनं पाद्यं मधुपर्कं तथैव च॥१२॥
अर्घ्यमाचमनीयं च स्नानीयं शयनं तथा।
गन्धं पुष्पं च नैवेद्यं ताम्बूलमनुलेपनम्॥१३॥

After taking the bath and getting free from the daily routine, one should build up a labour-room in which the iron, the sword, fire, the attendant and various types of materials should be kept, besides the scissors, and a mid-wife. O Neared, after performing sixteen type of *pūjā* one should provide eight types of beautiful fruits, seeds, beverages, nutmeg, *kaṁkola*, pomegranate, wood apple. Coconut, lemon, melon, best of costumes,

āsana, clothes, water *madhuparka*, *arghya*, water for sipping, water for bathing, the bed, fragrance, flowers, *naivedya,* betel, fragrant paste, incense and ornament. These are the items meant for use in the sixteen type of adoration.

धूपदीपौ भूषणं वै चोपचारांश्च षोडश।
पादप्रक्षालनं कृत्वा धृत्वा धौते च वाससी॥१४॥
आचम्य चाऽसने स्थित्वा स्वस्तिवाचनपूर्वकम्।
घटस्याऽरोपणं कृत्वा संपूज्य पञ्च देवता:॥१५॥

Thereafter washing the feet, wearing clean costumes, one should be seated on the *āsana*, sipping the water at the same time. Thereafter reciting *svastivācana*, the pitcher should be consecrated adoring other gods at the same time.

घटे ह्यावाहनं कृत्वा श्रीकृष्णं परमेश्वरम्।
वसुदेवं देवकीं च यशोदां नन्दमेव च॥१६॥
रोहिणीं बलदेवं च षष्ठीदेवीं वसुंधराम्।
रोहिणीं ब्राह्मणीं चैव अष्टमीं स्थानदेवताम्॥१७॥
अश्वत्थाम्ना सह बलिं हनूमन्तं विभीषणम्।
कृपं परशुरामं च वेदव्यासं मृकण्डुजम्॥१८॥
सर्वस्याऽऽवाहनं कृत्वा ध्यानं कुर्याद्धरेस्तदा।
पुष्पकं मस्तके न्यस्य पुनर्ध्यायेद्विचक्षण:॥१९॥

Lord Kṛṣṇa should be invoked in the pitcher water. Thereafter all the gods including Vasudeva, Devakī, Yaśodā, Nanda, Rohiṇī, Baladeva, goddess Ṣaṣṭhī, earth goddes, a Brāhmaṇa lady, *aṣṭamī,* local god, Aśvatthāmā, Bali, Hanumān, Vibhīṣaṇa, Kṛpācārya, Paraśurāma, Vedavyāsa and Mārkaṇḍeya should also be invoked. Placing the flowers on the head, the devotees should performed *dhyānam*.

ध्यानं च सामवेदोक्तं शृणु वक्ष्यामि नारद।
ब्रह्मणा कथितं पूर्वं कुमाराय महात्मने॥२०॥

O Nārada, I am going to enlighten you about the *dhyānam* which has been prescribed in the *Sāmaveda*. You listen to it. In the earlier time the same was told by Brahmā to the great sage Kumāra.

बालं नीलाम्बुजाभमतिशयरुचिरं स्मेरवक्त्राम्बुजं तं
ब्रह्मेशानन्तधर्मै: कतिकतिदिवसै: स्तूयमानं परं यम्।
ध्यानासाध्यमृषीन्द्रैर्मुनिगणमनुजै: सिद्धसंघैरसाध्यं
योगीन्द्राणामचिन्त्यमतिशयमतुलं साक्षिरूपं भजेऽहम्॥२१॥

I adore Bālamukunda who had the complexion of blue lotus flower and is extremely beautiful and who bears a serene smile always over his face. Brahmā, Śiva, Śeṣa and Dharma always adore him, he cannot be achieved by *dhyānam* alone. And is also beyond the reach of the best of *Ṛṣis*, sages, the *siddhas* and the human being. He is beyond the comprehension even of the great *yogis*. He happens to be best of all and is the witness of everyone.

ध्यात्वा पुष्पं च दत्त्वा च तत्सर्वं च निवेदयेत्।
एवं व्रती व्रतं कुर्याच्छृणु मन्त्रक्रमं मुने॥२२॥
आसनं सर्वशोभाढ्यं सद्रत्नमणिनिर्मितम्।
विचित्रं च विचित्रेण गृह्यतां शोभनं हरे॥२३॥

O sage, thus meditating upon, one should offer the flowers to him. Thus the devotee should perform the *vrata*. Now I am going to recite the *mantra* of same, you please listen to me. O lord Hari, you posses all the glory. You kindly accept the *āsana* which is studded with the best of gems, jewels and decorated the flowers and creepers.

वसनं वह्निशौचं च निर्मितं विश्वकर्मणा।
प्रतप्तस्वर्णखचितं चित्रितं गृह्यतां हरे॥२४॥

O Hari, I offer the costumes which are pure like the fire, created by Viśvakarmā and are beautifully woven like the gold.

पादप्रक्षालनार्थं च स्वर्णपात्रस्थितं जलम्।
पवित्रं निर्मलं चारु पाद्यं च गृह्यतां हरे॥२५॥

O Hari, you kindly accept the pure water contained in the vase of gold with the spotless water for the sake of cleaning of the feet.

मधुसर्पिर्दधिक्षीरं शर्करासंयुतं परम्।
स्वर्णपात्रस्थितं देयं स्नानार्थं गृह्यतां हरे॥२६॥

O Hari, I offer you the honey, the curd, milk and sugar combined in a vase for the purpose, you are taking the bath.

दूर्वाक्षतं शुक्लपुष्पं स्वच्छतोयसमन्वितम्।
चन्दनागुरुकस्तूरीसहितं गृह्यतां हरे॥२७॥

O Hari, I offer *Dūrvā*-grass, rice, white flower, sandal-paste, *aguru, kastūrī* mixed in the water and *arghya*.

सुस्वादु स्वच्छतोयं च वासितं गन्धवस्तुना।
शुद्धमाचमनीयं च गृह्यतां परमेश्वर॥२८॥

O Parameśvara, I offer the tasteful and fragrant water for sipping.

गन्धद्रव्यसमायुक्तं विष्णो तैलं सुवासितम्।
आमलक्या द्रवं चैव स्नानीयं गृह्यतां हरे॥२९॥

O Viṣṇu, you kindly accept the fragrant material besides the fragrant oil mixed with the juice of myrobalan for taking bath.

सद्रत्नमणिसारेण रचितां सुमनोहराम्।
छादितां सूक्ष्मवस्त्रेण शय्यां च गृह्यतां हरे॥३०॥

O Hari, you kindly accept this bed which has been built with the best of gems and covered with fine silken cloth.

चूर्णं च वृक्षभेदानां मूलानां द्रवसंयुतम्।
कस्तूरीद्रवसंयुक्तं गन्धं च गृह्यतां हरे॥३१॥

O Hari, you accept this fragrance which is mixed with the powder of many trees and their roots besides *kastūrī.*

पुष्पं सुगन्धियुक्तं च संयुक्तं कुङ्कुमेन च।
सुप्रियं सर्वदेवानां सांप्रतं गृह्यतां हरे॥३२॥

O Hari, I offer you the fragrant flowers together with saffron which are liked by all the gods.

गृह्यतां स्वस्तिकोक्तं च मिष्टद्रव्यसमन्वितम्।
सुपक्वफलसंयुक्तं नैवेद्यं गृह्यतां हरे॥३३॥

O Hari, I offer you the sweets and the *naivedya* together with the beautiful ripe fruits.

लड्डुकं मोदकं चैव सर्पिः क्षीरं गुडं मधु।
नवोद्धृतं दधि तक्रं नैवेद्यं गृह्यतां हरे॥३४॥

O Hari, I offer you the sweet balls, *modakas*, and *ghee*, milk raw-sugar (*guḍa*), honey, fresh curd and butter milk as *naivedya.*

शीतलं शर्करायुक्तं क्षीरं स्वादु सुपक्वकम्।
ताम्बूलं भोगसारं च कर्पूरादिसमन्वितम्॥
भक्त्या निवेदितमिदं गृह्यतां परमेश्वर॥३५॥

O great lord, I offer you the tasteful milk in which the sugar has been mixed and is quite cold. I also offer the betel with devotion which contains camphor and other fragrant materials.

चन्दनागुरुकस्तूरीकुङ्कुमद्रवसंयुतम्।
अबीरचूर्णं रुचिरं गृह्यतां परमेश्वर॥३६॥

O Parameśvara, you kindly accept the paste consisting of sandal-paste, *aguru, kastūrī*, saffron for apparition on the body.

तरुभेदरसोत्कर्षो गन्धयुक्तोऽग्निना सह।
सुप्रियः सर्वदेवानां धूपोऽयं गृह्यतां हरे॥३७॥

O Hari, I offer the gum which has been extracted from various types of trees mixed with many fragrant material and is liked by all the gods as incense.

घोरान्धकारनाशैकहेतुरेव शुभावहः।
सुप्रदीपो दीप्तिकरो दीपोऽयं गृह्यतां हरे॥३८॥

I offer you the lamp which is the form of light and removes all the darkness from the world you kindly accept it.

पवित्रं निर्मलं तोयं कर्पूरादिसमायुतम्।
जीवन सर्वजीवानां पानार्थं गृह्यतां हरे॥३९॥

O Hari, you accept this water for drinking which is quite pure, spotless, sanctified by camphor and happens to be the life of all the creatures. You kindly accept it.

नानापुष्पसमायुक्तं ग्रथितं सूक्ष्मतन्तुना।
शरीरभूषणवरं माल्यं च प्रतिगृह्यताम्॥४०॥
दत्त्वा देयानि द्रव्याणि पूजोपयोगितानि च।
व्रतस्थानस्थितं द्रव्यं हरये देयमेव च॥४१॥

You kindly accept this garland of flowers which has been made from various flowers and has been sewed in the fine cord and serves as an ornament over the body. All other material be offered and all the materials collected for the lord should for adoration should also be offered to him.

फलानि तरुबीजानि स्वादूनि सुन्दराणि च।
वंशवृद्धिकराण्येव गृह्यतां परमेश्वर॥४२॥

O best of the lords, you kindly accept these fruits which are quite tasteful, beautiful and increase the progeny.

आवाहितांश्च देवांश्च प्रत्येकं पूजयेद्व्रती।
तान्पूज्य भक्तिभावेन दद्यात्पुष्पाञ्जलित्रयम्।।४३।।

Similarly all the gods who are invoked should also be adored. All the gods should be adored with devotion and thereafter three hand-cups filled with flower should be offered.

सुनन्दनन्दकुमुदान्गोपान्गोपीश्च राधिकाम्।
गणेशं कार्तिकेयं च ब्रह्माणं च शिवं शिवाम्।।४४।।
लक्ष्मीं सरस्वतीं चैव दिक्पालांश्च ग्रहांस्तथा।
शेषं सुदर्शनं चैव पार्षदप्रवरांस्तथा।।४५।।
संपूज्य सर्वदेवांश्च प्रणम्य दण्डवद्भुवि।
ब्राह्मणेभ्यश्च नैवेद्यं दत्त्वा दद्याच्च दक्षिणाम्।।४६।।

Thereafter the cowherds named Sunanda, Nanda, Kumuda and the cowherdesses named Rādhikā should also be adored together with Gaṇeśa, Kārttikeya, Brahmā, Śiva, Pārvatī, Lakṣ mī, Sarasvatī, Dikpālas, nine planet and Śeṣa, Sudarśana and the attendants of the gods. One should offer reverence to them prostrating before them. Thereafter, Brāhmaṇa should be served with *naivedya* and *dakṣiṇā.*

कथां च जन्माध्यायोक्तां शृणुयाद्भक्तिभावतः।
तदा कुशासने स्थित्वा कुर्याज्जागरणं व्रती।।४७।।

Thereafter one should listen to the story narrated in the chapter of birth. On that very night, the devotee should remain seated on the seat of *kuśā* remaining awake for the night.

प्रभाते चाऽह्निकं कृत्वा संपूज्य श्रीहरिं मुदा।
ब्राह्मणान्भोजयित्वा च कारयेद्धरिकीर्तनम्।।४८।।

Early in the morning getting free from the daily routine, one should adore the lord with a pleasant mind and serve food to the Brāhmaṇas reciting the name of Hari.

नारद उवाच

व्रतकालव्यवस्थां च वेदोक्तां सर्वसंमताम्।
वेदार्थं च समालोच्य संहितां च पुरातनीम्।।४९।।
उपवासे जागरणे व्रते किं वा फलं मुने।
किं वा पापं तत्र भुक्त्वा वद वेदविदां वर।।५०।।

Nārada said- O sage, you are the best among those well versed in the Vedas. You kindly let me know the merit one achieves after performing the *vrata* as prescribed in the Vedas, remaining awake and by serving food to the Brāhmaṇas. You kindly tell me the same.

नारायण उवाच

अष्टमी कर्क्षसंयुक्ता रात्र्यर्धे यदि दृश्यते।
स एव मुख्यकालश्च तत्र जातः स्वयं हरिः।।५१।।

Nārāyaṇa said- At the dead of night, the eighth day of the moon, in the Rohiṇī constellation is considered to be the time for the birth of lord Kṛṣṇa.

जयं पुण्यं च कुरुते जयन्ती तेन संस्मृता।
तत्रोपोष्य व्रतं कृत्वा कुर्याज्जागरणं बुधः।।५२।।
सर्वापवादः कालोऽयं प्रधानः सर्वसंमतः।
इति वेदविदां वाणी चेत्युक्ता वेधसा पुरा।।५३।।

The one who performs *vrata* at that time, becomes victorious besides achieving merit. That is why it has been termed as Jayantī also, the intellectual should perform *vrata* keeping himself awake. This is the time without controversy and is agreed to by all. This is prescribed by those well versed in the Vedas. In the earlier times, it was so proclaimed by Brahmā.

तत्र जागरणं कृत्वा यश्चोपोष्य व्रतं चरेत्।
कोटिजन्मार्जितात्पापान्मुच्यते नात्र संशयः।।५४।।

The one who keeps himself awake performing the *vrata*, he is relieved of all the sins earned by him during crores of births and achieves salvation. There is no doubt it.

वर्जनीया प्रयत्नेन सप्तमीसहिताऽष्टमी।
सा सर्क्षाऽपि न कर्तव्या सप्तमीसहिताऽष्टमी।।५५।।

When *Saptamī* and *Aṣṭamī* are combined one should not perform the *vrata* during that time even when the Rohiṇī constellation is there. Because lord Kṛṣṇa the son of Devakī appeared in the unimpaired Rohiṇī constellation.

अविद्धायां कर्क्षायां जातो देवकिनन्दनः।
वेदवेदाङ्गगुप्तेति विशिष्टे मङ्गलक्षणे।।५६।।
व्यतीते रोहिणीऋक्षे व्रती कुर्याच्च पारणाम्।
तिथ्यन्ते च हरिं स्मृत्वा कृत्वा देवार्चनं व्रती।।५७।।

पारणं पावनं पुंसां सर्वपापप्रणाशनम्।
उपवासाङ्गभूतं च फलदं सिद्धिकारणम्॥५८॥

This particular knowledge is not available in the Vedas and the post-Vedic literature in spite of its being quite of welfare nature and is quite secret. One should break the fast after the Rohiṇī constellation is over at the end of the *Aṣṭamī-tithi*. One should adore the lord with devotion and thereafter should break the fast which removes all the sins of the humans and is the part of the *vrata* and fasting it results in welfare and provides success.

सर्वेष्वेवोपवासेषु दिवा पारणमिष्यते।
अन्यथा फलहानिः स्यात्कृते धारणपारणे॥५९॥

In all types of fasting, one should end the fast during the day alone because if one does it otherwise, the merit of the *vrata* is lost.

न रात्रौ पारणं कुर्यादृते वै रोहिणीव्रतात्।
निशायां पारणं कुर्याद्वर्जयित्वा महानिशाम्॥६०॥

Except the Rohiṇī *vrata*, the fast should not be broken during the night, even if someone breaks the fast in the night but he should never do it on *Mahāniśā* (moonless night).

पूर्वाह्णे पारणं शस्तं कृत्वा विप्रसुरार्चनम्।
सर्वेषां संमतं कुयादृते वै रोहिणीव्रतम्॥६१॥

After adoring the Brāhmaṇas and the gods, one should break the fast in the forenoon. The fast should be broken after consulting all except the *vrata* of Rohiṇī.

बुधसोमसमायुक्ता जयन्ती यदि लभ्यते।
न कुर्याद्गर्भवासं च तत्र कृत्वा व्रतं व्रती॥६२॥

When the Jayantī falls on Monday or Wednesday and if one performs *vrata* on that day he was never to be born again.

उदये चाष्टमी किंचिन्नवमी सकला यदि।
भवेद्बुधेन्दुसंयुक्ता प्राजापत्यर्क्षसंयुता॥६३॥
अपि वर्षशतेनापि लभ्यते वा न लभ्यते।
व्रतं तत्र व्रती कुर्यात्पुंसां कोटिं समुद्धरेत्॥६४॥
नृणां विना व्रतेनापि भक्तानां हीनसंपदाम्।
कृतेनैवोपासेन प्रीतो भवति माधवः॥६५॥
भक्त्या नानोपचारेण रात्रौ जागरणेन च।
फलं ददाति दैत्यारिर्जयन्तीव्रतसंभवम्॥६६॥
वित्तशाठ्यमकुर्वाणः सम्यक्फलमवाप्नुयात्।
कुर्वाणो वित्तशाठ्यं च लभते सदृशं फलम्॥६७॥

When *Aṣṭamī* is there at the time of day break and during rest of the period, the *Navamī-tithis* is there and Rohiṇī *Nakṣtra* also is combined with Monday of Wednesday, such a type of combination is achieved after hundreds of years but the one who performs *vrata* during that period crores of his generations are redeemed. Such of the people who are poor can achieve all the merits by observing the fast alone and the lord get pleased with them. One should adore the lord with a mind filled with devotion remaining awake during the night and the lord bestows the reward of performing *Jayantī-vrata* to them. At that point of time, whosoever gives away in charity-without getting miser, he gets the best of the reward. The one who behaves miserly he achieves the reward only in fraction.

अष्टम्यामथ रोहिण्यां न कुर्यात्पारणं बुधः।
हन्यात्पुराकृतं पुण्यं चोपवासार्जितं फलम्॥६८॥

If an intellectual is unable to break the fast on the day of *Aṣṭamī* in Rohiṇī constellation, he loses the merit of the fasting performed by him even in earlier births.

तिथिरष्टगुणं हन्ति नक्षत्रं च चतुर्गुणम्।
तस्मात्प्रयत्नतः कुर्यात्तिथिभान्ते च पारणम्॥६९॥

The *tithis* destroy the merit to eight times and the constellation deprive a person of the merit four times. Therefore one should try to end the fast by the close of the *tithis* or the constellation.

महानिशायां प्राप्तायां तिथिभान्तं यदा भवेत्।
तृतीयेऽह्नि मुनिश्रेष्ठ पारणं कुरुते बुधः॥७०॥

O best of the sage, in the case the *tithis* end at *Mahāniśā* beside the constellation, in that case the intellectual should break the fast on the third day.

षण्मुहूर्ते व्यतीते तु रात्रावेव महानिशा।
लभते ब्रह्महत्यां च तत्र भुक्त्वा च नारद॥७१॥

O Nārada, after the passing of six *muhūrtas*, the time of *Mahāniśā* arrives in the night. The one who takes food during that period earns the sin of *Brahmahatyā*.

गोमांसविण्मूत्रसमं ताम्बूलं च फलं जलम्।
पुंसामभक्ष्यं शुद्धानामोदनस्य च का कथा॥७२॥

The betel, fruits and water offered by him turn into the flesh of cow, refuse and the urine. At that point of time even the best of the food for the humans becomes unfit for consumption, then what to speak of the boiled rice.

त्रियामां रजनीं प्राहुस्त्यक्त्वाऽऽद्यं च चतुष्टयम्।
नाडीनां तदुभे संध्ये दिवसाद्यन्तसंज्ञिते॥७३॥
जन्माष्टम्यां च शुद्धायां कृत्वा जागरणं व्रतम्।
शतजन्मकृतात्पापान्मुच्यते नात्र संशयः॥७४॥

Leaving aside the four *daṇḍas* of the beginning and the end, the period of night in between them is called *Triyāmā*, before and end of the night there are two *sandhyās* (day break and evening). Out of these, one is called the day break and the other the evening. By performing the auspicious *Janmāṣṭmī-vrata* and remaining awake, a person is relieved of the sin of a hundred births. There is no doubt about it.

जन्माष्टम्यां च शुद्धायामुपोष्य केवलं नरः।
अश्वमेधफलं तस्य व्रतं जागरणं विना॥७५॥
यद्बाल्ये यच्च कौमारे यौवने यच्च वार्धके।
सप्तजन्मकृतात्पापान्मुच्यते नात्र संशयः॥७६॥

At the time of fasting during the auspicious *Janmāṣṭamī*, one achieves the merit of performing the *Aśvamedha* sacrifice. Without remaining awake and by performing only the *vrata*, one is relieved of the sins performed by him during childhood, teen-age, young age, and old age. There is no doubt about it.

श्रीकृष्णजन्मदिवसे यश्च भुङ्क्ते नराधमः।
स भवेन्मातृगामी च ब्रह्महत्याशतं लभेत्॥७७॥
कोटिजन्मार्जितं पुण्यं तस्य नश्यति निश्चितम्।
अनर्हश्चाशुचिः शश्वद्दैवे पित्र्ये च कर्मणि॥७८॥
अन्ते वसेत्कालसूत्रे यावच्चन्द्रदिवाकरौ।
कृमिभिः शूलतुल्यैश्च तीक्ष्णदंष्ट्रैश्च भक्षितः॥७९॥
पापी ततः समुत्थाय भारते जन्म चेल्लभेत्।
षष्टिवर्षसहस्राणि विष्ठायां च कृमिर्भवेत्॥८०॥
गृध्रकोटिसहस्राणि शतजन्मानि सूकरः।
श्वापदः शतजन्मानि सृगालः सप्त जन्म च॥८१॥
सप्तजन्मसु सर्पश्च काकश्च सप्तजन्मसु।
ततो भवेन्नरो मूको गलत्कुष्ठी सदाऽतुरः॥८२॥
ततो भवेत्पशुघ्नश्च व्यालग्राही ततो भवेत्।
तदन्ते च भवेद्दस्युर्धर्महीनश्च गृध्रकः॥८३॥
ततो भवेत्स रजकस्तैलकारस्ततो भवेत्।
ततो भवेद्देवलको ब्राह्मणश्च सदाऽशुचिः॥८४॥

Those who consume food during the birthday of Kṛṣṇa earn the sin of enjoying the company of their mothers and besides earning the sin of *Brahmahatyā*. Besides destroying the merits of crores of their earlier births, they are considered to be unfit for performing religious ceremony for the gods and the manes and have to remain in the *kālasūtra* hell, till the sun and the moon last. The insect with sharp teeth bite them daily in hell. Thereafter getting redeemed they are reborn in the land of Bhārata and serve as a cowherds for sixty thousands crores of years, a pig for hundred births, wild animal for hundred births, a jackal for seven births, a snake for seven births, a crow for seven births, and a deaf and dumb person suffering from leprosy. He always remains anxious thereafter. He is there born as an animal, a wild animal, a snake charmer, a thief, a vulture, a washerman and blacksmith and thereafter he is born as a temple priest.

उपवासासमर्थश्चेदेकं विप्रं च भोजयेत्।
तावद्धनानि वा दद्याद्भुद्यक्तं द्विगुणं भवेत्॥८५॥

If anyone is unable to perform the fasting, one should serve food to a Brāhmaṇa, besides giving him the money which should suffice for him to take food twice.

सहस्रसंमितां देवीं जपेद्वा प्राणसंयमान्।
कुर्याद्द्वादशसंख्याकान्यथार्थं तद्व्रते नरः॥८६॥

Thereafter, he should recite the *Gāyatrī-mantra* a thousand times performing *Prāṇāyāma*, in this *vrata* one should recite the *mantra* twelve thousand times.

इत्येवं कथितं वत्स श्रुतं यद्धर्मवक्त्रत:।
व्रतोपवासपूजानां विधानमकृते च यत्॥८७॥

I had heard this from the mouth of Dharma and the same has been narrated by me to you and I have also told you the fault one earns for not observing the same.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
कृष्णजन्माष्टमीव्रतपूजोपवासनिरूपणं नामाष्टमोऽध्याय:॥८॥

अथ नवमोऽध्यायः

Chapter - 9

Festivities of Nanda's son

नारद उवाच

संस्थाप्य गोकुले कृष्णं यशोदामन्दिरे वसुः।

जगाम स्वगृहं नन्दः किंचकार सुतोत्सवम्॥१॥

किं चकार हरिस्तत्र कतिवर्षस्थितिः प्रभोः।

बालक्रीडनकं तस्य वर्णय क्रमशो मुने॥२॥

Nārada said-Vasudeva placed Kṛṣṇa in the palace of Yaśodā and returned to his abode. Thereafter, how were the festivities for the birth of Kṛṣṇa performed and for how long? You kindly narrate to me the story about his childhood.

पुरा कृता या प्रतिज्ञा गोलोके राधया सह।

तत्कृतं केन विधिना प्रतिज्ञापालनं हरेः॥३॥

In the *Goloka* the lord had promised to Rādhā but then how could the lord fulfil that promise?.

कीदृग्वृन्दावनं नाम मण्डलं किंविधं वद।

रासक्रीडां जलक्रीडां संव्यस्य वर्णय प्रभो॥४॥

O lord, the account of Vṛndāvana and the sight of the divine dance there, you kindly describe in detail, the *Rāsalīlā* and the water-sports.

नन्दस्तपः किं चकार यशोदा चाथ रोहिणी।

हरेः पूर्वं च हलिनः कुत्र जन्म बभूव ह॥५॥

पीयूषखण्डमाख्यानमपूर्वं श्रीहरेः स्मृतम्।

विशेषतः कविमुखान्नव्यं नूनं पदे पदे॥६॥

स्वरासमण्डलक्रीडां वर्णय स्वयमेव च।

परोक्षवर्णनात्काव्यं प्रशस्तं नव्यवर्णनम्॥७॥

What type of *tapas* had Nanda, Yaśodā and Rohiṇī performed? Where was Balabhadra born earlier to his becoming the brother of the lord Kṛṣṇa. The divine story of Hari has been compared with the block of nectar. Particularly by listening to the story of lord Hari from the mouth of the poet, one is infested with devotion and it always appeals as new whenever one listens to it. Therefore, you kindly describe the divine dance performed by Kṛṣṇa from your own mouth in the poetic narrations, one listen to the performance indirectly but wherever one listens to the experience, ones witnesses with his own eyes, it is considered to be the best.

श्रीकृष्णांशो भवान्साक्षाद्योगीन्द्राणां गुरोर्गुरुः।

यो यस्यांशः स च जनस्तस्यैव सुखतः सुखी॥८॥

Because of your being the *aṁśa* of lord Kṛṣṇa you happen to be the teacher of the *yogīs*. The one who belongs to a particular *aṁśa*, he remains happy with the same.

त्वयैव वर्णितौ पादौ विलीनौ तु युवां हरेः।

साक्षाद्गोलोकनाथांशस्त्वमेव तत्समो महान्॥९॥

You are described about the lotus-like feet of lord in which both of you had merged. Therefore you happen to be the clean *aṁśa* of the lord of *Goloka* and yourself also as great he is.

नारायण उवाच

ब्रह्मेशशेषविघ्नेशाः कूर्मो धर्मोऽहमेव च।

नरश्च कार्तिकेयश्च श्रीकृष्णांशा वयं नव॥१०॥

Nārāyaṇa said- Brahmā, Śiva, Śeṣa, Gaṇeśa, Kūrma, Dharma, myself, the Nara and Kārttikeya happen to be the nine gods who emerged from the *aṁśa* of Kṛṣṇa.

अहो गोलोकनाथस्य महिमा केन वर्ण्यते।

यं स्वयं नो विजानीमो न वेदाः किं विपश्चितः॥११॥

Alas, who can describe the glory of the lord of *Goloka*. I am myself not quite aware of him nor do the Vedas know about him then, what to say of the other intellectuals?.

सूकरो वामनः कल्किबौद्धः कपिलमीनकौ।

एते चांशाः कलाश्चान्ये सन्त्येव कतिधा मुने॥१२॥

O sage, Varāha, Vāmana, Kalki, Bauddha, Kapila and Matsya also were the *aṁśa* of the lord. Besides them, there are various other incarnations who happen to be the *aṁśa* of Kṛṣṇa.

कूर्मो नृसिंहो रामश्च श्वेतद्वीपविराड्विभु:।
परिपूर्णतम: कृष्णो वैकुण्ठे गोकुले स्वयम्।।१३।।
वैकुण्ठे कमलाकान्तो रूपभेदाच्चतुर्भुज:।
गोलोके गोकुले राधाकान्तोऽयं द्विभुज: स्वयम्।।१४।।

Kūrma, Nṛsiṁha, Rāma and Virāṭ of Śveta-dvīpa are the *aṁśa* of lord Viṣṇu. Lord Kṛṣṇa happen to be the great soul. He himself dwells in the Vaikuṇṭha as well as the *Goloka*. In Vaikuṇṭ ha, he is known to be the husband of Kamalā having four arms and in *Goloka* he appears in the form of Kṛṣṇa having two arms only and is known as the husband of Rādhā.

अस्यैव तेजो नित्यं च चित्ते कुर्वन्ति योगिन:।
भक्ता: पादाम्बुजं तेज: कुतस्तेजस्विनं विना।।१५।।

All the *yogīs* always meditate upon the same *tejas*. There could be no *tejas* without a *Tejasvī*.

शृणु विप्र वर्णयामि यशोदानन्दयोस्तप:।
रोहिण्याश्च यतो हेतोर्ददृशुस्ते हरेर्मुखम्।।१६।।
वसूनां प्रवरो नन्दो नाम्ना द्रोणस्तपोधन:।
तस्य पत्नी धरा साध्वी यशोदा सा तपस्विनी।।१७।।

O Brāhmaṇa, now I am going to highlight about the *tapas* of Yaśodā, Nanda and Rohiṇī as a result of which they could see the face of the lord (in the form of a son.) you listen to me. Nanda happened to be Droṇa who was the best of the Vasus and his chaste wife known as Dharā re-appeared on earth as Yaśodā.

रोहिणी सर्पमाता च कद्रूश्च सर्पकारिणी।
एतेषां जन्मचरितं निबोध कथयामि ते।।१८।।
एकदा च धराद्रोणौ पर्वते गन्धमादने।
पुण्यदे भारते वर्षे गौतमाश्रमसंनिधौ।।१९।।
चक्रतुश्च तपस्तत्र वर्षाणामयुतं मुने।
श्रीकृष्णादर्शनार्थं च निर्जने सुप्रभातटे।।२०।।

Rohiṇī happened to be the mother of the serpents in earlier birth. Now I am going to narrate the life stories of all of them, which you please listen. O sage, once the chaste Dharā and Droṇa performed *tapas* over the Gandhamādana mountain in the *āśrama* of Gautama for ten thousand years. They continued *tapas* on the bank of the Suprabhā river in a secluded place for achieving lord Kṛṣṇa.

न ददर्श हरिं द्रोणो धरा चैव तपस्विनी।
कृत्वाऽग्निकुण्डं वैराग्यात्प्रवेष्टुं समुपस्थितौ।।२१।।

Thereafter both Droṇa and Dharā finding themselves unable to achieve audience, became unattached and prepared a fire alter to burn themselves in the same.

तौ मर्तुकामौ दृष्ट्वा च वाग्बभूवाशरीरिणी।
द्रक्ष्यथ: श्रीहरिं पृथ्व्यां गोकुले पुत्ररूपिणम्।।२२।।
जन्मान्तरे वसुश्रेष्ठ दुर्दर्शं योगिनां विभुम्।
ध्यानासाध्यं च विदुषां ब्रह्मादीनां च वन्दितम्।।२३।।

Finding them ready to burn themselves there was a divine voice from the sky saying. "O best of Vasus, you will have an audience with lord Kṛṣṇa on earth in Gokula in the form of a son. Even the *yogis* are unable to have a look at him. He is beyond the comprehension of most of the intellectuals and is adored by Brahmā even.".

श्रुत्वैवं तद्धराद्रोणौ जग्मतु: स्वालयं सुखात्।
लब्ध्वा तु भारते जन्म दृष्टं ताभ्यां हरेर्मुखम्।।२४।।

On hearing this both Dharā and Droṇa retreated to their respective abodes and in the next birth they had the lord as their son.

यशोदानन्दयोरेवं कथितं चरितं तव।
सुगोप्यं त्रिदशानां च रोहिणीचरितं शृणु।।२५।।

Thus the stories of Nanda and Yaśodā have been narrated by me which are quite secret and beyond the gods. Now I am going to narrate the story of Rohiṇī which you please listen.

एकदा देवमाता च पुष्पोत्सवदिने सती।
विज्ञापनं चरद्वारा चकार कश्यपं मुने।।२६।।
सुस्नाता सुन्दरी देवी रत्नालंकारभूषिता।
चकार वेषं विविधं ददर्श दर्पणे मुखम्।।२७।।

O sage, once during the menstrual period Aditi the mother of gods sent a message to Kaśyapa, she clad herself in beautiful garments and adorned herself with best of gems-studded

ornaments after taking bath. Then looking at the mirror, she decorated herself variously.

कस्तूरीबिंदुना सार्धं सिन्दूरबिन्दुसंयुतम्।
रत्नकुण्डलशोभाढ्यं पत्राभरणभूषितम्।।२८।।
गजमौक्तिकसंयुक्तं नासाग्रं सुमनोहरम्।
शरत्पार्वणचन्द्रास्यं शरत्पङ्कजलोचनम्।।२९।।
वक्रभ्रूभङ्गिना युक्तं विचित्रकज्जलोज्ज्वलम्।
पक्वदाडिमबीजाभदन्तपंक्तिविराजितम्।।३०।।
पक्वबिम्बाधरौष्ठं च सस्मितं सुन्दरं सदा।
अतीव कमनीयं च मुनीन्द्रचित्तमोहनम्।।३१।।
एवंभूतं मुखं दृष्ट्वा सुन्दरी स्वगृहे स्थिता।
पश्यन्ती पतिमार्गं च कामबाणप्रपीडिता।।३२।।

Besides a spot of *kastūrī,* she also adorned her forehead with the vermilion, her ears with gems-studded *kuṇḍalas* decorated herself variously and also wore the pearl in her nose. Her face resembled the full moon of winter season and her eyes resembled the lotus flower of winter season. She had curved eye-brows and collyrium was applied to her eyes. She had beautiful teeth resembling the seeds of pomegranate. Her face was quite illumining. Her lips resembled the ripe fruit of wood apple and with her serene smile, she could attract the minds of sages. Looking at her face in the mirror she was lodged in her abode and suffering from passion started anxiously looking towards the path from which her husband was to arrive.

शुश्राव वार्तामदितिः कश्यपं कद्रुसंयुतम्।
रत्नसारसमारम्भे तस्या वक्षःस्थले स्थितम्।।३३।।

In the meantime she came to know that Kaśyapa was enjoying life with Kadrū placing his head on her breasts.

श्रुत्वा चुकोप साध्वी सा हताशा रतिकातरा।
न शशाप पतिं प्रेम्णा शशाप सर्पमातरम्।।३४।।
न देवालययोग्या सा धर्मिष्ठा धर्मनाशिनी।
दूरं गच्छतु स्वर्लोकादात्मयोनिं च मानवीम्।।३५।।
श्रुत्वैवं सा चरद्वारा शशाप देवमातरम्।
सा चैवं मानवी योनिं यातु मर्त्ये जरायुताम्।।३६।।

Thereafter she felt disgusted but in spite of her getting infested with passion, she did not pronounced a curse on her husband but she pronounced a curse of Kadrū. "This lady well-versed in the Dharma has not proved herself worthy of a temple and had indulged herself in the destruction of *dharma*, therefore, getting deprived of the heaven she would go to the earth and be born in the human race." On hearing these words from the mouth of messengers Kadrū also pronounced a curse on Aditi the mother of the gods thus, "she also would be born on earth and suffer from old age in the human race."

कश्यपो बोधयामास कद्रुं च सर्पमातरम्।
काले यास्यसि मर्त्यं च मया सह शुचिस्मिते।।३७।।
त्यज भीतिं लभ सुखं द्रक्ष्यसि श्रीहरेर्मुखम्।
एवमुक्त्वा कश्यपश्च जगाम चादितेर्गृहम्।।३८।।

Thereafter Kaśyapa tried to convince Kadrū, the mother of the serpents, "O lady with a serene smile, at the time you move on to the earth I shall also accompany you. Therefore shedding all the fears, you be happy." Because on earth, you will be able to witness the lord in the form of your son. Thus speaking Kaśyapa went to the abode of Aditi.

वाञ्छां पूर्णां च तस्याश्च चकार भगवान्विभुः।
ऋतौ तत्र महेन्द्रश्च बभूव च सुरर्षभः।।३९।।

Reaching there Kaśyapa fulfilled the desire of Aditi as a result of which Mahendra was born out of her womb.

अदितिर्देवकी चैव सर्पमाता च रोहिणी।
कश्यपो वसुदेवश्च श्रीकृष्णजनको महान्।।४०।।

The same Aditi appeared as Devakī on earth and Kadrū the mother of the serpents was known as Rohiṇī. Kaśyapa happened to be Vasudeva the father of Kṛṣṇa.

रहस्यं गोपनीयं च सर्वं निगदितं मुने।
अधुना बलदेवस्य जन्माख्यानं मुने शृणु।।४१।।
अनन्तस्याप्रमेयस्य सहस्रशिरसः प्रभोः।
रोहिणी वसुदेवस्य भार्यारत्नं च प्रेयसी।।४२।।

O sage, I have revealed the entire secret of you. I am now going to narrate the story of the birth of Baladeva, which you please listen. He

was Ananta, imperishable having thousands of snake-hoods and the incarnation of the lord. Rohiṇī happened to the beloved of Vasudeva.

जगाम गोकुलं साध्वी वसुदेवाज्ञया मुने।
संकर्षणस्य रक्षार्थं कंसभीता पलायिता॥४३॥

O sage, with the permission of Vasudeva for the protection of Saṁkarṣaṇa from Kaṁsa, she went to Gokula.

देवक्याः सप्तमं गर्भं माया कृष्णाज्ञया तदा।
रोहिण्या जठरे तत्र स्थापयामास गोकुले॥४४॥

At that point of 'ime at the command of lord Kṛṣṇa, Yogamāyā, extracted the foetus of Nanda from the womb of Devakī and transplanted it into the womb of Rohiṇī.

संस्थाप्य च तदा गर्भं कैलासं सा जगाम ह।
दिनान्तरे कतिपये रोहिणी नन्दमन्दिरे॥४५॥
सुषाव पुत्रं कृष्णांशं तप्तरौप्याभमीश्वरम्।
ईषद्धास्यं प्रसन्नास्यं ज्वलन्तं ब्रह्मतेजसा॥४६॥

After doing so the goddess went to Kailāsa. With the passage of time Rohiṇī gave birth to a son who happened to be the *aṁśa* of Kṛṣṇa. He had the complexion of the molten silver and quite glorious. The lord himself had a serene smile on the face and possessed the divine lustre.

तस्यैव जन्ममात्रेण देवा मुमुदिरे तदा।
स्वर्गे दुन्दुभयो नेदुरानका मुरजादयः॥४७॥

With the birth of Baladeva, all the gods were delighted and big drums were beaten in the heaven besides other musical instrument were also played upon there.

जयशब्दं शङ्खशब्दं चक्रुर्देवा मुदाऽन्विताः।
नन्दो हृष्टो ब्राह्मणेभ्यो धनं बहुविधं ददौ॥४८॥

Getting immensely pleased the gods shouted the slogan of victory, blowing on the conches at the same time. Nanda on the other hand getting delighted distributed enormous riches to the Brāhmaṇas.

चिच्छेद नाडीं धात्री च स्नापयामास बालकम्।
जयशब्दं जगुर्गोप्यः सर्वाभरणभूषिताः॥४९॥

With the severing of the cord by the mid-wife, the child was bathed, the cowherdesses adorned with all the ornaments started shouting the slogan of victory.

परपुत्रोत्सवं नन्दश्चकार परमादरात्।
तदा यशोदा गोपीभ्यो ब्राह्मणेभ्यो ददौ मुदा॥५०॥
धनानि नानावस्तूनि तैलं सिन्दूरमेव च।
इत्येवं कथितं वत्स यशोदानन्दयोस्तपः॥५१॥
जन्माख्यानं च हलिनो रोहिणीचरितं तथा।
अधुना ते वाञ्छनीयं नन्दपुत्रोत्सवं शृणु॥५२॥

Nanda gracefully celebrated the occasion of the birth of a son. Thereafter getting pleased, Yaśodā distributed riches to the cowherdesses as well as the Brāhmaṇas besides other articles like oil, vermilion etc. O son, I have thus narrated to you the story about the *tapas* of Nanda and Yaśodā besides the birth of Balabhadra, and the story of Rohiṇī. Now I am going to narrate to you about the festivities following the birth of Kṛṣṇa in the house of Nanda. You listen it.

सुखदं मोक्षदं सारं जन्ममृत्युजरापहम्।
मङ्गलं कृष्णचरितं वैष्णवानां च जीवनम्॥५३॥
सर्वाशुभविनाशं च भक्तिदास्यप्रदं हरेः।
श्रीकृष्णं वसुदेवश्च संस्थाप्य नन्दमन्दिरे॥५४॥
गृहीत्वा बालिकां हृष्टो जगाम निजमन्दिरम्।
कथितं चरितं तस्याः श्रुतं सन्मुखतो मुने॥५५॥

The hearing of life-stories of Kṛṣṇa bestows pleasure, salvation, knowledge of *sattvas*, removes the cycle of birth and death besides old age. They happen to be the life of Vaiṣṇavas, remover of all the misfortunes and bestows the devotion of the lord. O sage, Vasudeva placing Kṛṣṇa in the abode of Nanda and carrying the girl-child in her place, he returned to his abode with pleasure. I have recited the story in detail earlier and also about the girl-child.

अधुना गोकुले कृष्णचरितं शृणु मङ्गलम्।
वसुदेवे गृहं याते यशोदा नन्द एव च॥५६॥
मङ्गले सूतिकागारे जयागारे जयान्विते।
ददर्श पुत्रं भूमिष्ठं नवीननीरदप्रभम्॥५७॥

Presently you listen to the story of Kṛṣṇa while, he stayed in Gokula. After the departure of Vasudeva, Nanda and Yaśodā found in the pleasant labour-room which happened to be the home of victory, the child Kṛṣṇa possessing the dark complexion placed on the ground.

अतीव सुन्दरं नग्नं पश्यन्तं गृहशेखरम्।
शरत्पार्वणचन्द्रास्यं नीलेन्दीवरलोचनम्॥५८॥
रुदन्तं च हसन्तं च वेणुसंसक्तविग्रहम्।
हस्तद्वयं सुविन्यस्तं प्रेमवन्तं पदाम्बुजम्॥५९॥

He was quite beautiful and without robes and was looking at the *kalaśa* placed at the top of the house. The lustre of his face put to shame, the lustre of the moon and both his eyes were life the blue lotus flower. Some times he cried and some times he laughed, the particles of dust were found over his limbs. Both his hand were placed over the ground and both his lotus-like feet looked like the mass of love.

दृष्ट्वा नन्दः स्त्रिया सार्धं हरिं हृष्टो बभूव ह।
धात्री तं स्नापयामास शीततोयेन बालकम्॥६०॥
चिच्छेद नाडी बालस्य हर्षाद्गोप्यो जयं ददुः।
आजग्मुर्गोपिकाः सर्वा बृहच्छ्रोण्यश्चलत्कुचाः॥६१॥
बालिकाश्च वयस्याश्च विप्रपत्न्यश्च सूतिकाम्।
आशिषं युयुजुः सर्वा ददृशुर्बालकं मुदा॥६२॥

Looking at the lord, Nanda felt delighted with his wife. Thereafter, the mid-wife bathed the son with the warm water, the cord of the child was severed the delightful cowherdesses started shouting the slogans of victory. They had stiff pelvic region, moving breasts and all the cowherdesses assembled there. All the girls, the female friends and the wives of Brāhmaṇas reached the labour-room and started looking at the child. They delightfully started blessing him.

क्रोडे चक्रुः प्रशंसन्त्य ऊषुस्तत्र च काश्चन।
नन्दः सचैलः स्नातश्च धृत्वा धौते च वाससी॥६३॥
पारम्पर्यविधिं तत्र चकार हृष्टमानसः।
ब्राह्मणान्भोजयामास कारयामास मङ्गलम्॥६४॥
वाद्यानि वादयामास बन्दिभ्यश्च ददौ धनम्।
ततो नन्दश्च सानन्दं ब्राह्मणेभ्यो ददौ धनम्॥६५॥

Some of the ladies carried the child in their lap and started kissing him. Many of the cowherdesses remained there. Nanda then took his bath and was clad in new garments and performed all the traditional rites with a pleasant mind, fed the Brāhmaṇas, the scriptures of welfare were recited, the musical instrument were played upon and the beggars were distributed the riches. Thereafter Nanda with a delightful mind gave away riches in charity to the Brāhmaṇas.

सद्रत्नानि प्रवालानि हीरकाणि च सादरम्।
तिलानां पर्वतान्सप्त सुवर्णशतकं मुने॥६६॥
रौप्यं धान्याचलं वस्त्रं गोसहस्रं मनोहरम्।
दधि दुग्धं शर्करां च नवनीतं घृतं मधु॥६७॥
मिष्टान्नं सल्लड्डुकौघं स्वादूनि मोदकानि च।
भूमिं च सर्वसस्याढ्यां वायुवेगांस्तुरंगमान्॥६८॥
ताम्बूलानि च तैलानि दत्त्वा हृष्टो बभूव ह।
रक्षितुं सूतिकागारं योजयामास ब्राह्मणान्॥६९॥

O sage, he also distributed several precious gems besides the diamonds and coral. He gave away in charity seven mountain like heaps of sesamum, hundred heaps of gold, mountains of paddy besides cloth a thousand of beautiful cows, curd, milk, sugar, batter, *ghee*, honey, sweets, best of sweet balls, tasteful *modakas*, irrigated land, steed which could move with the speed of wind betel and the oil. He also deputed Brāhmaṇas for the protection of the labour-room.

तत्र मन्त्रज्ञमनुजान्स्थविरान्गोपिकागणान्।
वेदांश्च पाठयामास हरेर्नामैकमङ्गलम्॥७०॥

Thereafter deputing the Brāhmaṇas well-versed in the *mantras* and the old cowherdesses, he arranged for the recitation of the name of Hari which bestows welfare.

भक्त्या च ब्राह्मणद्वारा पूजयामास देवताः।
गोपालिकाश्च वृद्धाश्च रत्नालंकारभूषिताः॥७१॥
आनन्दाः सुमुखा गोपाः पुलकाञ्चितविग्रहाः।
प्रहृष्टमानसा ब्रह्मन्नाजग्मुर्नन्दमन्दिरम्॥७२॥

He also arranged the adoration of the gods with deep devotion. Thereafter Nanda, arrived in the palace whose mind was filled with delight and be stood at the end, besides being blissful.

आशीर्वादं प्रयुञ्जाना ब्राह्मणा वेदपारगाः।
शीघ्रगाः पुष्पहस्ताश्चाप्याजग्मुर्नन्दमन्दिरम् ॥७३॥

The Brāhmaṇas well-versed in the Vedas holding flowers in their hands started blessing the king who arrived there urgently.

नानाविधाश्च गणका ज्योति:शास्त्रविशारदा:।
वाक्सिद्धा: पुस्तककरा आजग्मुर्नन्दमन्दिरम् ॥७४॥

The people well-versed in astrology, who had truthful speech, holding the books in their hands, also arrived in the abode of Nanda.

सस्मिता विप्रपत्न्यश्च वयस्या: स्थविरा वरा:।
बालिका बालकयुता आजग्मुर्नन्दमन्दिरम् ॥७५॥

Many of the young maidens besides the old ladies, the wives of the Brāhmaṇas, the boys and the girls also arrived there with smiling faces.

तेभ्योऽपि प्रददौ रत्नं धनानि विविधानि च।
वरवस्त्राणि रौप्याणि गोसहस्राणि सादरम्॥७६॥

Nanda on his part distributed several types of riches, gems, costumes and a thousand cows.

नन्दस्तेभ्यो नमस्कृत्य चकार विनयं मुदा।
आशिषं युयुजु: सर्वे ददृशुर्बालकं परम्॥७७॥
एवं सभृतसंभारो बभूव व्रजपुंगव:।
गणकै: कारयामास यद्भविष्यं शुभाशुभम्॥७८॥

Nanda expressed his humility while bowing in reverence to all of them, who blessed him variously looking at the newly born child. Thus Nanda the lord of *vratas*, collecting all the materials, celebrated the birth of the son and the astrologer highlighted the good and the bad effect of the planets according to the child horoscope.

एवं ववर्ध बालश्च शुक्लपक्षे यथा शशी।
नन्दालये हली चैव भुङ्क्ते मातु: पयोधरम्॥७९॥
तदा च रोहिणी हृष्टा तत्र पुत्रोत्सवे मुदा।
तैलसिन्दूरताम्बूलं धन ताभ्यो ददौ मुने॥८०।
दत्त्वाऽऽशिषश्च शिरसि ताश्च ते स्वालयं ययु:।
यशोदारोहिणीनन्दास्तस्थुर्गेहे मुदाऽन्विता:॥८१॥

Thereafter, the child started growing in the abode of Nanda, like the moon of the bright fortnight. In the abode of Nanda, Balabhadra was sucking the breast of his mother, o sage, at that point of time, Rohiṇī also participated in the festivities and also delightfully distributed oil, vermilion, betel and enormous riches to the ladies present there. All of them blessed the child over his head and went back to their respective abodes. Only Nanda, Yaśodā, and Rohiṇī remained in the palace.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० नन्दपुत्रोत्सवो नाम नवमोऽध्याय:॥९॥

अथ दशमोऽध्याय:

Chapter-10

Salvation of Pūtanā.

नारायण उवाच

अथ कंस: सभामध्ये स्वर्णसिंहानस्थित:।
शुश्राव वाचं गगने सूनृतामशरीरिणीम्।।१।।
किं करोषि महामूढ चिन्तां स्वश्रेयस: कुरु।
जात: कालो धरण्यां ते तिष्ठोपाये नराधिप:।।२।।
नन्दाय तनयं दत्त्वा वसुदेवस्तवान्तकम्।
कन्यामादाय तुभ्यं च दत्त्वा संमायया स्थित:।।३।।

Nārāyaṇa said- Thereafter, Kaṁsa heard the divine voice from the sky while he was seated over the golden lion throne, "O foolish one what are you doing; think of your well-being. I king your death has arrived on the earth and you think of the ways for your welfare, Vasudeva has changed his son with that of the daughter of Nanda for your destruction and brought her here clandestinely and handed her over to you.

मायांशा कन्यकेयं च वासुदेव: स्वयं हरि:।
तव हन्ता गोकुले च वर्धते नन्दमन्दिरे।।४।।

This girl was born of *aṁśa* of Māyā and the lord himself was born in the house of Vasudeva as his son. He will be the one who will kill you and is growing up in the house of Nanda in Gokula.

देवक्या: सप्तमो गर्भो वर्धते नन्दमन्दिरे।
देवक्या: सप्तमो गर्भो न सुस्रावामृतं सुतम्।।५।।
स्थापयामास माया तं रोहणीजठरे किल।
तत्र जातश्च शेषांशो बलदेवो महाबल:।।६।।

The seventh child of Devakī too is growing up in the house of Nanda, the seventh conception of

Devakī was not aborted and that son is still alive. Yogamāyā extracted foetus from the womb of Devakī and transplanted the same in the womb of Rohiṇī and Baladeva was born out of that.

गोकुले तौ च वर्धेते कालौ ते नन्दमन्दिरे।
श्रुत्वेति वचनं राजा बभूवाऽनम्रकंधरः॥७॥
चिन्तामवाप सहसा तत्याजाहारमुन्मनाः।
पूतनां च समानीयं प्राणेभ्यः प्रेयसीं सतीम्॥८॥
उवाच भगिनीं राजा सभामध्ये च नीतिवित्।

"Both Kṛṣṇa and Baladeva will be the cause of your death and are growing up in the house of Nanda." On hearing this divine voice, the king Kaṁsa started feeling panicky. He could not take his food and he summoned Pūtanā, who was dearer to him than his life and spoke to her in his court which was attended to by many kings.

कंस उवाच

पूतने गोकुलं गच्छ कार्यार्थं नन्दमन्दिरम्॥९॥
विषाक्तं च स्तनं कृत्वा शिशवे देहि सत्वरम्।
त्वं मनोयायिनी वत्से मायाशास्त्रविशारदा॥१०॥

Kaṁsa said- O Pūtanā, you go to the palace of Nanda in Gokula for my sake and applying poison to your breasts you insert them in the mouth of the infant. O dear one, you move with the speed of the mind. You are well-versed in the illusion.

मायामानुषरूपं च विधाय व्रज योगिनि।
दुर्वाससो महामन्त्रं प्राप्य सर्वत्रगामिनी॥११॥
सर्वरूपं विधातुं त्वं शक्ताऽसि सुप्रतिष्ठिते।
इत्युक्त्वा तां महाराजस्तस्थौ संसदि नारद॥१२॥
जगाम पूतना कंसं प्रणम्य कामचारिणी।
तप्तकाञ्चनवर्णाभा नानालंकारभूषिता॥१३॥
बिभ्रती कबरीभारं मालतीमाल्यसंयुतम्।
कस्तूरीबिन्दुना युक्तं सिन्दूरं दधती मुदा॥१४॥
मञ्जीररशनाभ्यां च कलशब्दं प्रकुर्वती।
संप्राप्य गोष्ठं दुर्दर्शं नन्दालयमनोहरम्॥१५॥
परिखाभिर्गभीराभिर्दुर्लङ्घ्याभिश्च वेष्टितम्।
रचितं प्रस्तरैर्दिव्यैर्निर्मितं विश्वकर्मणा॥१६॥

O Yoginī, by means of your illusion you take to human form and go there. O well established one, you can move everywhere because of the *mantra* you received from Durvāsā and are also competent to take to any form. O Nārada, thus speaking the king Kaṁsa, kept quiet. Bowing in reverence to Kaṁsa, Pūtanā started from the place. The glory of her limbs resembled the molten gold. She was adorned with various types of ornaments and the garland of jasmine flowers, wearing beautiful hair do over the head. She was having the beautiful spots of *kastūrī* on her forehead, besides the vermilion creating sound with her anklets and waist-band, she went on to her path. Reaching Vraja, she looked at the beautiful palace of Nanda which was difficult to look at by others and was surrounded by quite deep and dark revines which were difficult to cross. It was constructed by Viśvakarmā with stones.

इन्द्रनीलैर्मरकतैः पद्मरागैश्च भूषितम्।
सुवर्णकलशैर्दिव्यैश्चित्रितैः शेखरोज्ज्वलैः॥१७॥
प्राकारैर्गगनस्पर्शैश्चतुर्द्वारसमन्वितैः।
युक्तलोहहकपाटैश्च द्वारपालसमन्वितैः॥१८॥

It was decorated with sapphire, emerald lotus-like gems, had the divine *kalaśas* of gold and astonishing type of the *śikharas*. The boundary walls touching the sky and had four gates which had the doors of iron. The gate keepers were guarding the gates.

वेष्टितं सुन्दरं रम्यं सुन्दरीगणवेष्टितम्।
मुक्तामाणिक्यपरशैः पूर्णरत्नादिभिर्धनैः॥१९॥
स्वर्णपात्रघटाकीर्णं गवां कोटिभिरन्वितम्।
भरणीयैः किंकरैश्च गोपलक्षैः समन्वितम्॥२०॥
दासीनां च सहस्रैश्च कर्मव्यग्रैः समन्वितम्।
प्रविवेशाऽश्रमं साध्वी सस्मिता सुमनोहरा॥२१॥

The beautiful palace was surrounded by the beautiful damsels and was filled with diamonds and gems besides other riches. There were enormous number of golden vases, crores of cows, lakhs of cowherds, serving as attendants who were fed there. There were thousands of slave girls who were engaged in different types of works. The chaste Pūtanā entered in such a type of palace in a beautiful form, wearing the serene smile over her face.

दृष्ट्वा तां प्रविशन्तीं च गोप्यो दृष्ट्वाऽनुमेनिरे।
किं वा पद्मालया दुर्गा कृष्णं द्रष्टुं समागता॥२२॥
प्रणेमुर्गोपिका गोपाः पप्रच्छुः कुशलं च ताम्।
ददौ सिंहासनं पाद्यं वासयामास तत्र वै॥२३॥
पप्रच्छ कुशलं सा च गोपानां बालकस्य च।
उवास सस्मिता साध्वी पाद्यं जग्राह सादरम्॥२४॥

Finding her entering in to the palace, the cowherdesses as if Lakṣmī or Durgā had arrived to have a look at child Kṛṣṇa all the cowherd and cowherdesses bowed before her and enquired of her welfare. They offered her a lion throne as a seat and washed her feet. The chaste lady also enquired of the welfare from the cowherdesses. The beautiful damsel then sat there with a smile on her face and accepted the offerings made to her by the cowherds and cowherdesses quite delightfully.

तामूचुर्गोपिकाः सर्वाः का त्वमीश्वरि सांप्रतम्।
वासस्ते कुत्र किं नाम किं वाऽत्र कर्म नो वद॥२५॥

Thereafter, the cowherdesses enquired of her, "O damsel who are you and where do you live. What is your name? What is the purpose of your arrival here? You tell us.".

तासां च वचनं श्रुत्वा साऽप्युवाच मनोहरम्।
मथुरावासिनी गोपी सांप्रतं विप्रकामिनी॥२६॥
श्रुतं वाचिकवक्त्रेण तत्त्वं मङ्गलसूचकम्।
बभूव स्थविरे काले नन्दपुत्रो महानिति॥२७॥
श्रुत्वाऽगताऽहं तं द्रष्टुमाशिषं कर्तुमीप्सिताम्।
पुत्रमानय तं दृष्ट्वा यामि कृत्वा तमाशिषम्॥२८॥

On hearing the words of the cowherdesses, she spoke in beautiful words, "I reside in Mathurā and am a cowherds. Presently I am the wife of the Brāhmaṇa. I have heard from a messenger that Nanda and Yaśodā have got a son in the old age. On hearing it, I have arrived here to blessed the child. You bring here the child, I shall revert to my abode after blessing the child.".

ब्राह्मणीवचनं श्रुत्वा यशोदा हृष्टमानसा।
प्रणमय्य सुतं क्रोडे ददौ ब्राह्मणयोषितः॥२९॥

On hearing the words of the Brāhmaṇa lady the mind of Yaśodā was delighted who bowed before her and gave the child to the Brāhmaṇa lady who carried him in her lap.

कृत्वा क्रोडे तु तं साध्वी चुचुम्ब च पुनः पुनः।
स्तनं ददौ सुखासीना हरिं पुण्यवती सती॥३०॥

Carrying him in her lap, she kissed him again and again; thereafter the chaste Pūtanā inserted his breast into the mouth of Kṛṣṇa.

अहोऽद्भुतोऽयं बालस्ते सुन्दरो गोपसुन्दरि।
गुणैर्नारायणसमो बालोऽयमित्युवाच ह॥३१॥
कृष्णो विषस्तनं पीत्वा जहास वक्षसि स्थितः।
तस्याः प्राणैः सह पपौ विषक्षीरं सुधामिव॥३२॥

She said to Yaśodā, "O beautiful cowherdess, this child of your is of astonishing beauty and equates Nārāyaṇa is qualities. Lord Kṛṣṇa sucking the breast of Pūtanā coated with poison, sat on her breasts and started smiling, he sucked her milk poison, together with her life.".

तत्याज बालकं साध्वी प्राणांस्त्यक्त्वा पपात ह।
विकृताकारवदना चोत्तानवदना मुने॥३३॥
स्थूलदेहं परित्यज्य सूक्ष्मदेहं विवेश सा।
आरुरोह रथं शीघ्रं रत्नसारविनिर्मितम्॥३४॥
पार्षदप्रवरैर्दिव्यैर्वेष्टितं सुमनोहरैः।
श्वेतचामरलक्षेण शोभितं लक्षदर्पणैः॥३५॥
वह्निशौचेन वस्त्रेण सूक्ष्मेण भूषितं वरम्।
नानाचित्रविचित्रैश्च सद्रत्नकलशैर्युतम्॥३६॥
सुन्दरं शतचक्रं च ज्वलितं रत्नतेजसा।
पार्षदास्तां रथे कृत्वा जग्मुर्गोलोकमुत्तमम्॥३७॥

O sage, the chaste lady shed away her life leaving the child there and she fell down on the ground. After the fall of her body her mouth look quite terrific. She fell down with her face on the earth and left her worldly body and entered the ethereal body. She mounted on a gem-studded chariot which was carefully built. The chariot was surrounded with the divine courtiers having beautiful banners in lakhs. It had a large number of mirrors, garments purified by fire was the best, having painting made of different types of gems and had a hundred wheels. It was illumining with the lustre of the gems. The courtiers carried her to excellent *Goloka* making Pūtanā to ride over it.

दृष्ट्वा तमद्भुतं लोका गोपिकाश्चातिविस्मिता:।
कंस: श्रुत्वा च तत्सर्वं विस्मितश्च बभूव ह॥३८॥

Beholding the wonderful act, the cowherd and the cowherdesses felt surprised and hearing all this Kanśa too became dazed.

यशोदा बालकं नीत्वा क्रोडे कृत्वा स्तनं ददौ।
मङ्गलं कारयामास विप्रद्वारा शिशोर्मुने॥३९॥

O sage, Yaśodā then picked up the child and took him in his lap and started feeding him with her breasts. They also performed the welfare ceremony through the Brāhmaṇas for child.

ददाह देहं तस्याश्च नन्द: सानन्दपूर्वकम्।
चन्दनागुरुकस्तूरीसमं संप्राप्य सौरभम्॥४०॥

Thereafter, Nanda delightfully cremated the body of Pūtanā using sandal-wood, *aguru* and *kastūrī* besides others fragrant articles.

नारद उवाच

सा वा का राक्षसीरूपा कथं पुण्यवती सती।
केन पुण्येन तं दृष्ट्वा जगाम कृष्णमन्दिरम्॥४१॥

Nārada said- Who was that chaste lady in the form of Pūtanā appearing as a demoness? By what merit she had an audience with the lord with and went to the abode Kṛṣṇa?.

नारायण उवाच

बलियज्ञे वामनस्य दृष्ट्वा रूपं मनोहरम्।
बलिकन्या रत्नमाला पुत्रस्नेहं चकार तम्॥४२॥
मनसा मानसं चक्रे पुत्रस्य सदृशो मम।
पिबेद्यदि स्तनं कृष्ण: करोमि तं च वक्ष्यसि॥४३॥

Nārāyaṇa said- In the sacrifice of Bali his daughter named Ratnamālā felt attracted towards Vāmana and desired to have him as her son. She had thought in her mind that the son like him should be fed by her from her breasts. "Inserting the breast in to his mouth I shall make him sit over my breasts.".

हरिस्तन्मानसं ज्ञात्वा पपौ जन्मान्तरे स्तनम्।
ददौ मातृगतिं तस्यै कामपूर: कृपानिधि:॥४४॥

The lord understood her desire and therefore he sucked his breasts in the next birth. The compassionate lord who fulfils all the desires, gave her the position of a mother feeding himself from her breasts.

दत्त्वा विषस्तनं कृष्णं पूतना राक्षसी मुने।
भक्त्या मातृगतिं प्रापकं भजाम विना हरिम्॥४५॥

O sage, the demoness Pūtanā offered her breasts for sucking by Kṛṣṇa with devotion and achieved the glory. Then why should I adore any other god accept the lord who granted salvation to Pūtanā?.

इत्येव कथितं विप्र श्रीकृष्णगुणकीर्तनम्।
पदे पदे सुमधुरं प्रवरं कथयामि ते॥४६॥

O Brāhmaṇa, thus I have narrated the qualities of lord Kṛṣṇa which are sweet at every step. Now I am going to narrate to you his qualities further which are no doubt the best in the world.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० पूतनामोक्षो नाम दशमोऽध्याय:॥१०॥

अथैकादशोऽध्याय:

Chapter-11

Killing of Tṛṇāvarta

नारायण उवाच

एकदा गोकुले साध्वी यशोदा नन्दगेहिनी।

गृहकर्मणि संसक्ता कृत्वा बालं स्ववक्षसि॥१॥

Nārāyaṇa said- Once Yāsodā, the chaste wife of Nanda was engaged in some household work carrying the child in her lap.

वात्यारूपं तृणावर्तमागच्छन्तं च गोकुलम्।

श्रीहरिर्मनसा ज्ञात्वा भारयुक्तो बभूव ह॥२॥

At that very moment a demon named Tṛṇāvarta arrived there in the form of a storm in Gokula. Lord Kṛṣṇa realising the arrival of the demon increased the weight of his body.

भाराक्रान्ता यशोदा च तत्याज बालकं तदा।

शयने कारयित्वा च जगाम यमुनां मुने॥३॥

O sage, Yaśodā finding herself unable to carry the weight of the child, placed him over the bed and herself went to the Yamunā.

एतस्मिन्नन्तरे तत्र वात्यारूपधरोऽसुरः।
आदाय तं भ्रामयित्वा गत्वा च शतयोजनम्॥४॥

In the meantime the demon in the form of a storm carried the child moving him round and round.

बभञ्ज वृक्षशाखाश्च ह्यन्धीभूत च गोकुलम्।
चकार सद्यो मायावी पुनस्तत्र पपात ह॥५॥
असुरोऽपि हरिस्पर्शाज्जगाम हरिमन्दिरम्।
सुन्दरं रथमारुह्य कृत्वा कर्मक्षयं स्वकम्॥६॥
पाण्ड्यदेशोद्भवो राजा शापाद्दुर्वाससोऽसुरः।
श्रीकृष्णचरणस्पर्शाद्गोलोकं स जगाम ह॥७॥

The demon uprooted the trees and broke the branches and then created the dust storm plunging the entire Gokula in darkness. The illusory demon created all this storm in a moment. He was then himself upset with the weight of lord Kṛṣṇa and fell down on the ground. With the touch of lord Hari, the demon also achieved Vaikuṇṭha; all his deeds were destroyed and mounted on the chariot, he reached in the *Goloka*. He was the king of the land and had turned into a demon with the curse of Durvāsā. With the touch of lord Kṛṣṇa, he reached *Goloka*,.

वात्यारूपे गते गोपा गोप्यश्च भयविह्वलाः।
न दृष्ट्वा बालकं तत्र शयानं शयने मुने॥८॥
सर्वे निजघ्नुः स्वं वक्षःस्थलं शोकाकुला भयात्।
केचिन्मूर्छामवापुश्च रुरुदुश्चापि केचन॥९॥

O sage, after the departure of the demon, all the cowherds and cowherdesses were terror stricken. Finding the child missing from the bed all of them felt panicky and while crying they started beating the breasts. Some of them were fainted and some of them started crying.

अन्वेषणं प्रकुर्वन्तो ददृशुर्बालकं व्रजे।
धूलिधूसरसर्वाङ्गं पुष्पोद्यानान्तरस्थितम्॥१०॥

The people started searching for the child and they found him ultimately in the forest with his body covered with dust he was lying in an orchard of flowers.

बाह्यैकदेशे सरसस्तीरे नीरसमन्विते।
पश्यन्तं गगनं शश्वद्व(द्रु)दन्तं भयकातरम्॥११॥

He was found at the bank of a tank with deep water. Getting panicky, he was crying looking towards the sky.

गृहीत्वा बालकं नन्दः कृत्वा वक्षसि सत्वरम्।
दर्शं दर्शं मुखं तस्य रुरोद च शुचाऽन्वितः॥१२॥

Nanda at once picked up the child and carried him in his lap. Looking at the face of the child he, started crying aloud.

यशोदा रोहिणी शीघ्रं दृष्ट्वा बालं रुरोद च।
कृत्वा वक्षसि तद्वक्त्रं चुचुम्ब च मुहुर्मुहुः॥१३॥
मङ्गलं कारयामास स्नापयामास बालकम्।
स्तनं ददौ यशोदा च प्रसन्नवदनेक्षणा॥१४॥

Thereafter, Yaśodā and Rohiṇī also started crying looking at the child. Carrying him in their lap they started kissing his face again and again. After performing the welfare ceremony the child was made to bathe. Thereafter expressing delight through face and eyes, Yaśodā inserted her breast in to his mouth.

नारद उवाच

कथं शशाप दुर्वासाः पाण्ड्यदेशोद्भवं नृपम्।
सुविचार्य वद ब्रह्मन्नितिहासं पुरातनम्॥१५॥

Nārada said- O Brahman, why did Durvāsā pronounced a curse on the king of Pāṇḍya country? You kindly think over it care fully and narrate the old story.

नारायण उवाच

पाण्ड्यदेशाधिपो राजा सहस्राक्षः प्रतापवान्।
स्त्रीसहस्रं समादाय कामबाणप्रपीडितः॥१६॥
मनोहरे निर्जने च पर्वते गन्धमादने।
विजहार नदीतीरे पुष्पोद्याने मनोरमे॥१७॥

Nārāyaṇa said- Sahasrākṣa, the king of Pāṇḍya country was quite glorious, the king infatuated with passion accompanied with a hundred damsels was roaming about in a secluded place over Gandhamādana mountain, he enjoyed conjugal pleasured over the bank of the river, in

the flower or chard located over the bank of the river.

नानाप्रकारशृङ्गारं विपरीतादिकं नृपः।
नखदन्तक्षताङ्गं च कामिनीनां चकार सः॥१८॥

The king behaved pervertedly with the damsels injuring them with teeth and the nails while indulging in love-sports.

कृत्वा मूर्तिसहस्रं च योगीन्द्रो नृपतीश्वरः।
कृत्वा स्थलविहारं च जलक्रीडां चकार ह॥१९॥

The competent king taking to a thousand forms enjoyed the company of the damsel over the land as well as in water.

नार्यो विवसनाः सर्वा नग्नाश्च नृपयोषितः।
विजह्रुश्च पुष्पभद्रानदीतीरे मनोहरे॥२०॥
एतस्मिन्नन्तरे तत्र समायातो महामुनिः।
शिष्यलक्षैः परिवृतो गच्छन्वै शंकरं प्रति॥२१॥

Thus all the damsels were engaged in water-sport with the king in the Puṣpabhadrā river getting unrobed. In the meantime, Durvāsā accompanied by a lakh of his pupils arrived there on his way to a abode of Śiva.

दृष्ट्वा मुनिं महामत्तोनोत्तस्थौ न ननाम ह।
वाचा हस्तेन राजा च संभाषां न चकार ह॥२२॥

The intoxicated king did not show due respect to the sage on his arrival. He did not get up to welcome him nor did the express anything by indication of hand or speech.

दृष्ट्वा चुकोप नृपतिं शशाप स्फुरिताधरः।
असुरो भव पापिष्ठ योगाद् भ्रष्टो भुवं व्रज॥२३॥
भारते लक्षवर्षं च स्थातव्यं ते नराधम।
ततो हरिपदस्पर्शाद्गोलोकं यास्यसि ध्रुवम्॥२४॥

Finding the king in such a condition, the sage was enraged and his lips started fluttering. He then pronounced a curse, "O sinful one getting deprived of the *yoga* you become a demon and move on to the earth. O degraded human, you will wander in the land of Bhārata for lakhs of years and thereafter you will achieve *Goloka*. With the touch of the feet of lord Kṛṣṇa.

स्थाने स्थाने हे महिष्यो जनिं लभत भारते।
राजेन्द्रगेहे राजेन्द्राद्धविष्यथ मनोहरा॥२५॥

O queen, you will go to the land of Bhārata and shall be born in the houses of the people there.

इत्युक्त्वा तु मुनीन्द्रस्तु जगाम शंकरालयम्।
हाहाशब्दं विचक्रुश्च शिष्यसंघाः कृपालवः॥२६॥

Thus speaking the sage proceeded on to the abode of Śiva. All the compassionate pupils of the sage felt panicky.

गते मुनीन्द्रे राजेन्द्रो रुरोद च सरित्तटे।
रुरुदू रमणीयाश्च रमण्यो विरहातुराः॥२७॥

After the departure of the sage, the king was seated over the bank of the stream and started crying. All his beloved queens started crying due to the separation from the king.

हे नाथ रमणश्रेष्ठेत्युच्चार्य च पुनः पुनः।
त्वां विना वा क्व यास्यामो वयं त्वं वा क्व यास्यसि॥२८॥
वयं नो विहरिष्यामस्त्वया सार्धं सुनिर्जने।
न करिष्यसि राज्यं त्वं न यास्यामो गृहं वयम्॥२९॥

They said, "O lord, the best in performing of the love sport. Where shall we go without you and where shall you go leaving us." Alas, you shall not be able to enjoy the love-sport in the secluded place any further. If you do not remain the king, we shall not go to our abode.

शरच्चन्द्रप्रभामुष्टं न द्रक्ष्यामो मुखं तव।
प्रसारिताभ्यां बाहुभ्यां नाऽनयिष्याम इत्यतः॥३०॥

You shall not be able to look at your moon like face of enjoy the pleasure or your embrace.

इत्युक्त्वा रुरुदुः सर्वाः पुरस्कृत्य नराधिपम्।
मूर्छामवापुश्चरणं धृत्वा राज्ञः सरित्तटे॥३१॥

Thereafter remaining at the bank of the river, the queen caught hold of the feet of the king and fainted while crying.

राजाऽग्निकुण्डमाधाय नारीभिः सह नारद।
स्मृत्वा हरिपदाम्भोजं ज्वलदग्निं विवेश ह॥३२॥
हाहाकारं सुराः सर्वे विचक्रुर्गगने स्थिताः।
इत्यूचुर्मुनयश्चैव दैवं च बलवत्तरम्॥३३॥

O Nārada, thereafter the king, together with the queens entered into the fire alter reciting the name of the lotus-like feet of lord. All the gods in the heaven felt panicky at the sight. The destiny is always powerful. This has been proclaimed by the sages.

स च राजा तृणावर्तो जगाम हरिमन्दिरम्।
महिष्यो भारते वर्षे लेभिरे जन्म वाञ्छितम्।।३४।।

Thereafter the same king was turned to the from of Tṛṇāvarta and ultimately achieved Vaikuṇṭha. His queen were also born in the land of Bhārata.

इत्येवं कथितं सर्वं हरेर्माहात्म्यमुत्तमम्।
मोक्षणं नृपतेश्चैव मुनीन्द्रशापहेतुकम्।।३५।।

Thus, I have narrate the glory of Hari and have also narrated the redemption of the king from demonhood.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० तृणावर्तवधो नामैकादशमोऽध्याय:।।११।।

अथ द्वादशोऽध्याय:

Chapter-12

Destruction of Śakaṭāsura

नारायण उवाच

एकदा मन्दिरे नन्दपत्नी सानन्दपूर्वकम्।
कृत्वा वक्षसि गोविन्दं क्षुधितं च स्तनं ददौ।।१।।

Nārāyaṇa said- Once Yaśodā the wife of Nanda carried the child in her lap was feeding him with her breast milk.

एतस्मिन्नन्तरे गोप्य आजग्मुर्नन्दमन्दिरम्।
स्थविराश्च वयस्याश्च बालिका बालकान्विता:।।२।।
अतृप्तं बालकं शीघ्रं संन्यस्य शयने सती।
प्रणनाम समुत्थाय कर्मण्यौत्थानिके मुदा।।३।।
तैलसिन्दूरताम्बूलं ददौ ताभ्यो मुदाऽन्विता।
मिष्टवस्तूनि वस्त्राणि भूषणानि च गोपिका।।४।।

In the meantime all the cowherds and the old ladies together with boys and girls arrived in the abode of Nanda. At that point of time Yaśodā placed the child who was still hungry over the bed and delightfully with pleasure started giving away the oil, vermilion, betel, sweets, clothes and ornaments on the occasion of the birthday of Kṛṣṇa.

एतस्मिन्नन्तरे कृष्णो रुरोद क्षुधितस्तदा।
प्रेरयित्वा स चरणं मायेशो मायया विभु:।।५।।
पपात चरणं तस्य प्रवीणे शकटे मुने।
विश्वंभरपदाघातात्तच्च चूर्णं बभूव ह।।६।।
बभञ्च शकटं पेतुर्भग्नकाष्ठानि तत्र वै।
पपात दधि दुग्धं च नवनीतं घृतं मधु।।७।।

In the meantime hungry Kṛṣṇa started crying. In the meantime Kṛṣṇa the lord of illusion placed his foot with his illusion. His fort fell over the solid cart in the court-yard. With the blow of the foot of Kṛṣṇa, the cart was shuttered into pieces which were scattered everywhere. The card, milk, *ghee*, butter and honey placed in the cart started flowing.

दृष्ट्वाऽश्चर्यं गोपिकाश्च दुद्रुवुर्बालकं भयात्।
ददृशुर्भग्नशकटमिन्धनाभ्यन्तरे शिशुम्।।८।।
भग्नभाण्डसमूहं च पतितं बहुगोरसम्।
प्रेरयित्वा तु काष्ठानि जग्राह बालकं भिया।।९।।
मायारक्षितसर्वाङ्गं रुदितं क्षुधितं क्षुधा।
स्तनं ददौ यशोदा तं रुदोद च भृशं शुचा।।१०।।

Looking at the surprise, the cowherdesses went running to the child. They found that he had been broken the cart into wooden pieces. All the vases of cart had been broken resulting into the flow of milk. With the remaining pieces, of wood. Feeling panicky, Yaśodā removed the child from there, whose all the limbs were intact with the influence of illusion. He was crying, simply because he was hungry. The grief-stricken Yaśodā started crying and also fed the child with her breast.

पप्रच्छुर्बालकान्गोपा बभञ्ज शकटं कथम्।
किंचिद्धेतुं न पश्याम: सहसेति किमद्भुतम्।।११।।
इत्यूचुर्बालका: सर्वे गोपा: शृणुत मद्वच:।
श्रीकृष्णस्य पदाघाताद्बभञ्ज शकटं ध्रुवम्।।१२।।
श्रुत्वा तद्वचनं गोपा गोप्यश्च जहसुर्मुदा।
न हि जग्मु: प्रतीतिं च मिथ्येत्यूचुर्व्रजे प्रजा:।।१३।।

The cowherds enquired from the boys playing there. "How did this cart be broken"? We don't find any reason for it. All of a sudden how could this surprise happen." On hearing this boys said, "O cowherds, you listen to our talk, the cart was broken with the attack of Kṛṣṇa by his feet." On hearing this, all the cowherds and cowherdesses started laughing delightfully, who could not believe the same, the people of Vraja said that it was all false.

शिशोः स्वस्त्ययनं कार्यं चक्रुर्ब्राह्मणपुंगवाः।
हस्तं दत्त्वा शिशोर्गात्रे पपाठ कवचं द्विजः॥१४॥

Thereafter the welfare ceremony of the child was performed by the Brāhmaṇas. One of the Brāhmaṇas placing his hand over the head of the child recited a *kavaca*.

वदामि तत्ते विप्रेन्द्र कवचं सर्वरक्षणम्।
यद्दत्तं मायया पूर्वं ब्रह्मणे नाभिपङ्कजे॥१५॥
निद्रिते जगतीनाथे जले च जलशायिनि।
भीताय स्तुतिकर्त्रे च मधुकैटभयोर्भयात्॥१६॥

O best of the Brāhmaṇas, I am going to enlighten you about the *kavaca* with protects all. Its knowledge was imparted in earlier times by Yogamāyā to Brahmā when lord Viṣṇu was sleeping in the oceanic waters over the serpent bed and was terrified by Madhu-kaiṭabha, he recited the prayer to Yoganindrā.

योगनिद्रोवाच

दूरीभूतं कुरु भयं भयं किं ते हरौ स्थिते।
स्थितायां मयि च ब्रह्मन्सुखी तिष्ठ जगत्पते॥१७॥

Yoganidrā said- O lord of the universe, O Brahman, be fearless shedding the fear why should you be afraid when I and the lord are there. Therefore, you live comfortably.

श्रीहरिः पातु ते वक्त्रं मस्तकं मधुसूदनः।
श्रीकृष्णश्चक्षुषी पातु नसिकां राधिकापतिः॥१८॥

Lord Hari should protect your face, Madhusūdana should protect your forehead, Śrī Kṛṣṇa protect both your eyes. And the husband of Rādhikā should protect your nose.

कर्णयुग्मं च कण्ठं च कपालं पातु माधवः।
कपोलं पातु गोविन्दः केशांश्च केशवः स्वयम्॥१९॥

Both the ears, the neck and the head should be protected by Mādhava, the cheeks should be protected by Govinda and the hair should be protected by Keśava.

अधरोष्ठं हृषीकेशो दन्तपङ्क्तिं गदाग्रजः।
रासेश्वरश्च रसनां तालुकं वामनो विभुः॥२०॥

The lower lip should be protect by Hṛṣīkeśa, the line of teeth should be protected by wielder of *gadā*. The tongue should be protected by the lord of *Rāsa* (dance) and the palate should be protected by Vāmana the all-pervading one.

वक्षः पातु मुकुन्दश्च जठरं पातु दैत्यहा।
जनार्दनः पातु नाभिं पातु विष्णुश्च मेहनम्॥२१॥
नितम्बयुग्मं गुह्यं च पातु ते पुरुषोत्तमः।
जानुयुग्मं जानकीशः पातु ते सर्वदा विभुः॥२२॥

The chest should be protected by Mukunda and the belly should be protected by the killer of the Daityas, the navel should be protected by Janārdana, while male organ should be protected by Viṣṇu. The pelvic region should be protected by Puruṣottma. The lord of Jānakī should be protected the knees.

हस्तयुग्मं नृसिंहश्च पातु सर्वत्र संकटे।
पादयुग्मं वराहश्च पातु ते कमलोद्भवा॥२३॥

Nṛsiṁha should protect both the hands during all the dangers. Varāha born out of lotus should protect the feet.

ऊर्ध्वं नारायणः पातु ह्यधस्तात्कमलापतिः।
पूर्वस्यां पातु गोपालः पातु वह्नौ दशास्यहा॥२४॥
वनमाली पातु याम्यां वैकुण्ठः पातु नैर्ऋतौ।
वारुण्यां वासुदेवश्च सतो रक्षाकरः स्वयम्॥२५॥

The bust should be protected by Nārāyaṇa, while the lower portion should be protected by lord of Kamalā, the eastern direction should be protected by Gopāla or the south-east should be protected by the killer of Rāvaṇa, the southern region should be protected by Vanamālī, south-west should be protected by Vaikuṇṭha while the western should be protected by Vāsudeva.

पातु ते संततमजो वायव्यां विष्टरश्रवा:।
उत्तरे च सदा पातु तेजसा जलजासन:।।२६।।
ऐशान्यामीश्वर: पातु पातु सर्वत्र शत्रुजित्।
जले स्थले चान्तरिक्षे निद्रायां पातु राघव:।।२७।।

North-west should be protected by Viṣṭ arāśravā. The northern direction should be protected by the lustre of Kamlāsana and north-east should be protected by Īśvara who should conquers of the enemies. Rāghava should protect in the water land and the sky.

इत्येवं कथितं ब्रह्मन्कवचं परमाद्भुतम्।
कृष्णेन कृपया दत्तं स्मृतेनैव पुरा मया।।२८।।

O Brahman, this is quite and astonishing *kavaca* the knowledge of which was bestowed on me by lord Kṛṣṇa in earlier times.

शुम्भेन सह संग्रामे निर्लक्ष्ये घोरदारुणे।
गगने स्थितया सद्य: प्राप्तिमात्रेण स जित:।।२९।।

Engaged in the terrific fight with Śumbha, goddess Durgā on receiving this *kavaca* defeated the demon in no time.

कवचस्य प्रभावेण धरण्यां पतितो मृत:।
पूर्व वर्षशतं खे च कृत्वा युद्धं भयावहम्।।३०।।
मृते शुम्भे च गोविन्द: कृपालुर्गगनस्थित:।
मालां च कवचं दत्त्वा गोलोकं स जगाम ह।।३१।।

With the influence of this *kavaca* he fell on the ground after have been killed. In the earlier times Śumbha carried on the war for a hundred years remaining in the sky and after his death lord Govinda while remaining in the sky bestowed this *kavaca* together with the rosary. And he went to *Goloka* thereafter.

कल्पान्तरस्य वृत्तान्तं कृपया कथितं मुने।
अभ्यन्तरभयं नास्ति कवचस्य प्रभावत:।।३२।।

O sage, I have narrated to you this *kavaca* with which no one gets panicky at any time.

कोटिश: कोटिशो नष्टा मया दृष्टाश्च वेधस:।
अहं च हरिणा सार्धं कल्पे कल्पे स्थिरा सदा।।३३।।

In every *kalpa* with the company of the lord, I have seen crores of Brāhmaṇas falling.

इत्युक्त्वा कवचं दत्त्वा सान्तर्धानं चकार ह।
नि:शङ्को नाभिकमले तस्थौ स कमलोद्भव:।।३४।।

Thus speaking handing over the *kavaca*, the goddess disappeared. Thereafter Brahmā continued to dwell on the lotus emerging from navel of Viṣṇu.

सुवर्णगुटिकायां च कृत्वेदं कवचं परम्।
कण्ठे वा दक्षिणे बाहौ बध्नीयाद्य: सुधी: सदा।।३५
विषाग्निजलशत्रुभ्यो भय तस्य न जायते।
जले स्थले चान्तरिक्षे निद्रायां रक्षतीश्वर:।।३६।।

This *kavaca* should be kept in gold and the intelligent people should it over the right arm and by doing so, one is relieved of the danger of poison, fire, water and enemies. The *kavaca* protect one in the waters on earth in the sky while sleeping or awake.

संग्रामे वज्रपाते च विपत्तौ प्राणसंकटे।
कवचस्मरणादेव सद्यो नि:शङ्कतां व्रजेत्।।३७।।

During the time of war, fall of thunderbolt, evil times and danger of death, one becomes fearless with the reciting of this *kavaca*.

बद्ध्वेदं कवचं कण्ठे शंकरस्त्रिपुरं पुर:।
जघान लीलामात्रेण दुरन्तमसुरेश्वरम्।।३८।।

In the earlier times by reciting this *kavaca* around his neck, Śiva easily over-powered Tripurāsura and kicked him.

बद्ध्वेदं कवचं काली रक्तबीजं चखाद सा।
सहस्रशीर्षा धृत्वेदं विश्वं धत्ते तिलं यथा।।३९।।

In the meantime holding this *kavaca*, the goddess swallowed Raktabīja and the Śeṣa with a thousand heads bears the load of the universe like the seed of sesamum.

आवां सनत्कुमारश्च धर्मसाक्षी च कर्मणाम्।
कवचस्य प्रभावेण सर्वत्र जयिनो वयम्।।४०।।

Both of us (Nara-nārāyaṇa), Sanatkumāra, Dharma witness of the *karmas* are always victorious with the influence of this *kavaca*.

तस्य नन्दशिशो: कण्ठे चकार कवचं द्विज:।
आत्मन: कवचं कण्ठे दधार च स्वयं हरि:।।४१।।

Thereafter Nanda, tied that *kavaca* round the neck of Kṛṣṇa. Thus lord Hari was adored with his own *kavaca* around his neck for protection.

प्रभाव: कथित: सर्व: कवचस्य हरेस्तथा।
अनन्तस्याच्युतस्यैव प्रभावमतुलं मुने॥४२॥

O sage, I have narrated to you the influence of the *kavaca* of lord Hari and I am also narrating to the astonishing influence of lord Acyuta.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
शकटभञ्जनयोगनिद्रोक्तकवचन्यासो नाम द्वादशोऽध्याय:॥१२॥

अथ त्रयोदशोऽध्याय:

Chapter-13

Annaprāśana and names giving ceremonies of Śrī Kṛṣṇa

नारायण उवाच

अपरं कृष्णमाहात्म्यं शृणु किंचिन्महामुने।
विघ्नविघ्नं पापहरं महापुण्यकरं परम्॥१॥

Nārāyaṇa said- O best of the sages, you listen to the glory of lord Kṛṣṇa which removes all the abstractions and the sins, besides being highly meritorious.

एकदा नन्दपत्नी च कृत्वा कृष्णं स्ववक्षसि।
स्वर्णसिंहासनस्था च क्षुधितं तं स्तनं ददौ॥२॥
एतस्मिन्नन्तरे तत्र विप्रेन्द्रैक: समागत:।
वृत: शिष्यसमूहैश्च प्रज्वलन्ब्रह्मतेजसा॥३॥
प्रजपन्परमं ब्रह्म शुद्धस्फटिकमालया।
दण्डी छत्री शुक्लदन्त: शोभित: शुक्लवाससा॥४॥

Once Yaśodā the wife of Nanda, seated on a golden lion-throne was feeding Kṛṣṇa with her breasts. At that point of time a Brāhmaṇa arrived there surrounded with his pupils and illumining with the divine lustre he was holding rosary of crystal gems and was reciting the name of eternal Brahman. He carried with him a stuff and an umbrella. Besides being clad in white garment, his lines of teeth were looking quite charming.

ज्योतिर्ग्रन्थो मूर्तिमांश्च वेदवेदाङ्गपारग:।
परिबिभ्रज्जटाजालं तप्तकाञ्चनसंनिभम्॥५॥

He was well versed in astrology as well as the Vedas and post-Vedic literature. He was wearing over his head the matted locks of hair, looking like the molten gold.

शरत्पार्वणचन्द्रास्यो गौराङ्ग: पद्मलोचन:।
योगीन्द्रो धूर्जटे: शिष्य: शुद्धभक्तो गदाभृत:॥६॥

His face resembled the full moon of the winter season. He had fair complexion and his eyes resembled the lotus flowers. The great *yogī* happened to be the pupil of Śiva, besides being the devotee of lord Viṣṇu.

व्याख्यामुद्राकर: श्रीमाञ्छिष्यानध्यापयन्मुदा।
वेदव्याख्यां कतिविधां प्रकुर्वन्निव लीलया॥७॥
एकीभूय चतुर्वेदस्तेजसा मूर्तिमानिव।
साक्षात्सरस्वतीकण्ठ: सिद्धान्तैकविशारद:॥८॥
ध्यानैकनिष्ठ: श्रीकृष्णपादाम्भोजे दिवानिशम्।
जीवन्मुक्तो हि सिद्धेश: सर्वज्ञ: सर्वदर्शन:॥९॥

The great sage delight fully educated his pupil. His one hand was held in *Vyākhyānamudrā*, which was clearly visible. He used to recite the commentary on the Vedas variously with pleasure. Looking at him, it appeared that all the Vedas had appeared in him in person with all their glory. The goddess of Sarasvatī was dwelling in his throat and he happened to be only expert in the interpretation of the scriptures with his mind always devoted at the lotus-like feet of lord Kṛṣṇa. He was free from birth, lord of the *siddhas* and was all-knowledgeable.

तं दृष्ट्वा सा समुत्तस्थौ यशोदा प्रणनाम च।
पाद्यं गां मधुपर्कं च स्वर्णसिंहासनं ददौ॥१०॥
बालकं वन्दयामास मुनीन्द्रं सस्मितं मुदा।
मुनिश्च मनसा चक्रे प्रणामशतकं हरिम्॥११॥

Looking at him Yaśodā got up and bowed before him. Then she offered him *arghya*, the cows *madhuparka* and the gold besides offering him lion-throne for sitting. She also delightfully made her child to bow before the sage. The sage on his part bowed in reverence to lord Kṛṣṇa a hundred times.

आशिषं प्रददौ प्रीत्या वेदमन्त्रोपयोगिकम्।
प्रणनाम च शिष्यांश्च ते तां युयुजुराशिषम्॥१२॥

Reciting the hymns of the Vedas the blessed him variously. Thereafter, Yaśodā also bowed in reverence to his pupils who blesses her variously.

शिष्यान्पाद्यादिकं भक्त्या प्रददौ च पृथक्पृथक्।
सशिष्याङ्घ्री च प्रक्षाल्य समुवास सुखासने॥१३॥
समुद्यता सा प्रष्टुं च पुटाञ्जलियुता सती।
स्वक्रोडे बालकं कृत्वा भक्तिन म्रात्मकं धरा॥१४॥

Yaśodā entertained the pupils of the sage individually bowing before them offering *pādya* etc. Thereafter the sage together with his pupils washed their feet and occupied their respective seats. Thereafter the chaste Yaśodā carrying the child in her lap with her mind filled with devotion got ready to ask something from sage.

स्वात्मारामं मङ्गलं च प्रष्टुं यद्यपि न क्षमा।
तथाऽपि भवतो नाम शिवं पृच्छामि सांप्रतम्॥१५॥
अबलाबुद्धिहीनाया दोषं क्षन्तुं सदाऽर्हसि।
मूढस्य सततं दोषं क्षमां कुर्वन्ति साधवः॥१६॥
अङ्गिरा वाऽथ वाऽत्रिर्वा मरीचिर्गौतमोऽथवा।
क्रतुः किं वा प्रचेता वा पुलस्त्यः पुलहोऽथवा॥१७॥
दुर्वासाः कर्दमस्त्वं वा वशिष्ठो गर्ग एव वा।
जैगीषव्यो देवलो वा कपिलो वा स्वयं विभुः॥१८॥
सनत्कुमारः सनकः सनन्दो वा सनातनः।
वोढुः पञ्चशिखो वा त्वमासुरिः सौभरिः किमु॥१९॥
विश्वामित्रोऽथ वाल्मीको वामदेवोऽथ कश्यपः।
संवर्तः किमुतथ्यो वा किं कचो वा बृहस्पतिः॥२०॥
भृगुः शुक्रश्च च्यवनो नरनारायणोऽथवा।
शक्तिः पराशरो व्यासः शुकदेवोऽथ जैमिनिः॥२१॥
मार्कण्डेयो लोमशश्च कण्वः कात्यायनस्तथा।
आस्तीको वा जरत्कारुर्ऋष्यशृङ्गो विभाण्डकः॥२२॥
पौलस्त्यस्त्वमगस्त्यो वा शरद्वान्गिरिरेव च।
शमीकोऽरिष्टनेमिश्च मण्डव्यः पैल एव च॥२३॥
पाणिनिर्वा कणादो वा शाकल्यःशाकटायनः।
अष्टावक्रो भागुरिर्वा सुमन्तुर्वत्स एव वा॥२४॥
जाबालो याज्ञवल्क्यश्च वैशंपायन एव च।
यतिर्हंसी पिप्पलादो मैत्रेयः करुषस्तथा॥२५॥
उपमन्युर्गौरमुखोऽरुणिरौर्वोऽथ कक्षिवान्।
भरद्वाजो वेदशिराः शङ्कुकर्णोऽथ शौनकः॥२६॥
एतेषां पुण्यश्लोकानां को भवान्वद मे प्रभो।
प्रत्युत्तरार्हा नाहं चेत्तथाऽपि वक्तुमर्हसि॥२७॥

She said, "Though I am not competent enough to ask you about the welfare of my child, still I am going to enquire about your welfare. Therefore you forgive my short comings being a foolish lady before you. The noble people always forgive the sins of foolish people." The sages like Aṅgirā, Atri, Marīci, Gautama, Kratu, Pracetā, Pulastya, Pulaha, Durvāsā, Kardama, Vasiṣṭha, Garg, Jaigīśavya, Devala or Svayaṁ-Vibhu, Kapila, Sanatkumāra, Sanaka, Sananda, Sanātana, Voḍhu, Pañcaśikha, Āsuri, Saubhari, Viśvāmitra, Vālmīki, Vāmdeva, Kaśyapa, Saṁvarta, Kaca, Bṛhaspti, Bhṛgu, Śukra, Cyavana, Nara-nārāyaṇa, Śakti, Parāśara, Vyāsa, Śukadeva, Jaimini, Mārkaṇḍeya, Lomaśa, Kaṇva, Kātyāyana, Āstīka, Jaratkāru, Ṛṣyaśṛṅga, Vibhāṇḍaka, Paulastya, Agastya, Śaradvān, Giri, Śamīka, Ariṣṭanemi, Maṇḍavya, Paila, Pāṇini, Kaṇāda, Śākalya, Śākaṭāyana, Aṣṭāvakra, Bhāguri, Sumantu, Vatsa, Jābāla, Yājñavalkya, Vaiśampāyana, Yati, Haṅsī, Pippalāda, Maitreya, Karuṣa, Upamanyu, Gauramukha, Aruṇi, Aurva, Bharadvāja, Vedaśirā, Śaṅkukarṇa or Śaunaka represent your glory alone. O lord, I am not competent enough to enter into discussion with you still I would request you kindly you suggest to me the name of the boy.

किंकरः किंकरी वाऽपि समर्था प्रष्टुमीश्वरम्।
यो यस्य सेवानिरतः स कं पृच्छति तं विना॥२८॥

Only the male or female servants can put questions to the lord. The one who serves the lord daily, whom shall he ask for the removal of his doubt.

धन्याऽहं कृतकृत्याऽहं सफलं जीवितं मम।
त्वत्पादाब्जरजःस्पर्शाज्जन्मकोट्यंहसां क्षयः॥२९॥
त्वत्पादोदकसंस्पर्शात्सद्यः पूता वसुंधरा।
तवाऽगमनमात्रेण तीर्थेभूतो ममाऽश्रमः॥३०॥

I am quite youthful and indebted to you. My life has met with success with the very touch of

the dust of your lotus-like feet. The sins of crores of birth have disappeared. Because with the touch of the water from your feet even the earth gets purified and with your arrival here my abode has been purified and has been turned into a holy place.

ये ये श्रुता: श्रुतौ ब्रह्मञ्छ्रुतिसारा महाजना:।
तेषामेको मया दृष्ट: पूर्वपुण्यफलोदयात्।।३१।।

O Brahman, such of the people who have been described as the best in the Vedas, you happen to be one of them and I could have an audience with you because of the merit earned by me in the earlier births.

शिष्या वेदा मूर्तिमन्तो ग्रीष्ममध्याह्नभास्करा:।
गोकुलं मत्कुलं सद्य: पुनन्ति पादरेणुना।।३२।।

Your glorious pupils are emitting lustre like the mid-day sun of the summer season. You have surely purified Gokula and my abode with the dust of your feet.

आशिषं कर्तुमर्हन्ति प्रसन्नमनसा शिशुम्।
पूर्णस्वस्त्ययनं सद्यो विप्राशीर्वचनं ध्रुवम्।।३३।।

The great ascetics like you would be competent to bless my child. Indeed the blessing of a Brāhmaṇa bestows welfare completely and immediately.

इत्येवमुक्त्वा नन्दस्त्री भक्त्या तस्थौ मुने: पुर:।
नरं प्रस्थापयामास नन्दमानयितुं सती।।३४।।
यशोदावचनं श्रुत्वा जहास मुनिपुंगव:।
जहसु: शिष्यसंघाश्च भासयन्तो दिशो दश।।३५।।

Thus speaking Yaśodā the wife of Nanda stood with a devoted mind before be ascetic and she sent a messengers to call for Nanda also at the spot. On hearing the words of Yaśodā, the ascetic smiled and all the pupils also started laughing illumining all the directions.

हितं तथ्यं नीतियुक्तं महत्पुण्यकरं परम्।
तामुवाच मुदा युक्त: शुद्धबुद्धिर्महामुनि:।।३६।।

Thereafter the sage of the pure wisdom delightfully spoke words to Yaśodā, which bestowed welfare, were truthful, quite appropriate as well as meritorious.

सुधामयं ते वचनं लौकिकं च कुलोचितम्।
यस्य यत्र कुले जन्म स एव तादृशो भवेत्।।३७।।

Garga said- Your nectar like words are quite befitting to your race and the people. The race in which one is born, he gains the temperament of the same.

सर्वेषां गोपपद्मानां गिरिभानुश्च भास्कर:।
पत्नी पद्मासमा तस्य नाम्ना पद्मावती सती।।३८।।
तस्या: कन्या यशोदा त्वं यशोवर्धनकारिणी।
बल्लवानां च प्रवरो लब्धो नन्दश्च वल्लभ:।।३९।।

For the lotus-like race of the cowherds Giribhānu happened to be like the sun, his wife known as chaste Padmāvatī equated Lakṣmī you happen to be their daughter and you have been given the name of Yaśodā for the increase in their glory. You have accepted Nanda who is the best of the Vallabha race as your husband.

नन्दो यस्त्वं च या भद्रे बालो यो येन वाऽऽगत:।
जानामि निर्जने सर्वं वक्ष्यामि नन्दसंनिधिम्।।४०।।
गर्गोऽहं यदुवंशानां चिरकालं पुरोहित:।
प्रस्थापितोऽहं वसुना नान्यसाध्ये च कर्मणि।।४१।।
एतस्मिन्नन्तरे नन्द: श्रुतमात्रं जगाम ह।
ननाम दण्डवद्भूमौ मूर्ध्ना तं मुनिपुंगवम्।।४२।।

O noble lady, I know your true identity as well as that of Nanda and also the reason for which this child has arrived but I shall speak this out to Nanda in seclusion. I am the family priest of the people of Yadu race for a long time and am known by the name of Garga. I have been deputed by Vasudeva for an important task which cannot be established by anyone else. In the meantime on hearing the arrival of the sage, Nanda also arrived there and prostrated before the sage.

शिष्यान्ननाम मूर्ध्ना च ते तं युयुजुराशिषम्।
समुत्थायाऽऽसनात्तूर्णं यशोदा नन्द एव च।।
गृहीत्वाऽभ्यन्तरं रम्यं जगाम विदुषां वर:।।४३।।
गर्गो नन्दो यशोदा च सपुत्रा सा मुदाऽन्विता।
वाक्यं गर्गस्तदोवाच निगूढं निर्जने मुने।।४४।।

He also bowed in reverence to his pupils. All of them blessed Nanda variously; thereafter Nanda and Yaśodā got up from their seats and also took the sage Garga with them in the inner

apartment. In that room only Garga, Nanda, Yaśodā and their sons were present. At that point of time Garga revealed to them and important secret.

गर्ग उवाच

अयि नन्द प्रवक्ष्यामि वचनं ते सुखावहम्।
प्रस्थापितोऽहं वसुना येन तच्छ्रूयतामिति॥४५॥
वसुना सूतिकागारे शिशुः प्रत्यर्पणं कृतः।
पुत्रोऽयं वसुदेवस्य ज्येष्ठश्च तस्य च ध्रुवम्॥४६॥
कन्या ते तेन या नीता मथुरां कंसभीरुणा।
अस्यान्नप्राशनायाहं नामानुकरणाय च॥
गूढेन प्रेषितस्तेन तस्योद्योगं कुरु द्विज॥४७॥

Garga said- I shall speak to you some pleasant words. The purpose for which Vasudeva has sent me here, you kindly listen to me. Afraid of the terror of Kaṁsa, Vasudeva had brought this child here and placed him in the labour room and carrying your daughter form here, he went to Mathurā. Therefore Vasudeva happens to be the father of this child and the one who is elder to this child also is his son. He has sent me secretly to perform the *Annaprāśana* and names giving ceremonies of the children secretly. Therefore, you kindly make arrangements for the same.

पूर्णब्रह्मस्वरूपोऽयं शिशुस्ते मायया महीम्।
आगत्य भारहरणं कर्ता धात्रा च सेवितः॥४८॥
गोलोकनाथो भगवाञ्छ्रीकृष्णो राधिकापतिः।
नारायणो यो वैकुण्ठे कमलाकान्त एव च॥४९॥
श्वेतद्वीपनिवासी यः पाता विष्णुश्च सोऽप्यजः।
कपिलोऽन्ये तदंशाश्च नरनारायणावृषी॥५०॥
सर्वेषां तेजसां राशिर्मूर्तिमानागतः किमु।
तं वसुं दर्शयित्वा च शिशुरूपो बभूव ह॥५१॥

Your child is the form of eternal Brahman and has incarnated on earth for removing her burden. Brahmā had adored him and happens to be the lord of *Goloka*. He is the husband of Rādhā. He also happens to be Nārāyaṇa the dweller of Vaikuṇṭha and the lord of Kamalā. Viṣṇu who happens to be the dweller of the Śveta-dvīpa is also his form alone. All the sages like Kapila, Nara-nārāyaṇa and others are not separate from him. Evidently he has arrived here possessing the lustre of all. The same Kṛṣṇa had appeared in his true from before Vasudeva and then turned himself into the form of a child.

सांप्रतं सूतिकागारादाजगाम तवाऽऽलयम्।
अयोनिसंभवश्चायमाविर्भूतो महीतले॥५२॥
वायुपूर्णं मातृगर्भं कृत्वा च मायया हरिः।
आविर्भूय वसुं मूर्तिं दर्शयित्वा जगाम ह॥५३॥

Currently he has arrived here in labour room of your abode. This child has been born without any human contact over the earth. Before birth with his illusion, he had filled the womb of his mother with the wind. After appearing before Vasudeva, he displayed his true form and then became a child again.

युगे युगे वर्णभेदो नामभेदोऽस्य बल्लव।
शुक्लः पीतस्तथा रक्त इदानीं कृष्णतां गतः॥५४॥
शुक्लवर्णः सत्ययुगे सुतीव्रतेजसाऽऽवृतः।
त्रेतायां रक्तवर्णोऽयं पीतोऽयं द्वापरे विभुः॥५५॥
कृष्णवर्णः कलौ श्रीमांस्तेजसां राशिरेव च।
परिपूर्णतमं ब्रह्म तेन कृष्ण इति स्मृतः॥५६॥

O Vallabha, the boy appeared with the different names and the different forms, combining him the complexion of whiteness, yellowness and redness. He has appeared as Kṛṣ ṇa in the *Satyayuga*. Having been surrounded by the dazzling lustre he appeared with fair-complexion. In the *Tretāyuga* he appeared with red-complexion and *Dvāpara* he appeared with yellow-complexion in the *Kaliyuga* he appeared in dark-complexion in the *Tretāyuga* he combined in him all the lustre as a complete Brahma; that is why he has been given of Kṛṣṇa.

ब्रह्मणो वाचकः कोऽयमृकारोऽनन्तवाचकः।
शिवस्य वाचकः षश्च नकारो धर्मवाचकः॥५७॥

क in the word Kṛṣṇa appears form the form of Brahmā, ऋ stand for unlimited, श stand for Śiva and ण stands for *dharma*.

अकारो विष्णुवचनः श्वेतद्वीपनिवासिनः।
नरनारायणार्यस्य विसर्गो वाचकः स्मृतः॥५८॥

Even otherwise अः stands for Viṣṇu, the dweller of Śveta-dvīpa and the voiceless aspiration (*visarga*) stands for Nara-nārāyaṇa.

सर्वेषां तेजसां राशि: सर्वमूर्तिस्वरूपक:।
सर्वाधार: सर्वबीजस्तेन कृष्ण इति स्मृत:॥५९॥

This happens to be the lustre of all the gods, the form of all the gods, the base of all and the seed of all. That is why he is called Kṛṣṇa.

कर्मनिर्मूलवचन: कृषिर्नो दास्यवाचक:।
अकारो दातृवचनस्तेन कृष्ण इति स्मृत:॥६०॥
कृषिर्निश्चेष्टवचनो नकारो भक्तिवाचक:।
अकार: प्राप्तिवचनस्तेन कृष्ण इति स्मृत:॥६१॥

The other interpretation is that कृष् stands for the destruction of all the deeds and ण stands for the devotion for the one who bestows the devotion or his slavehood. अ is used for the one who is the bestower. Therefore he has been given the name of Kṛṣṇa. According to other interpretation कृष् stands for lifeless and ण stands for his devotion while अ stands for the getting of the same. Therefore he has been called Kṛṣṇa.

कृषिर्निर्वाणवचनो नकारो मोक्षवाचक:।
अकारो दातृवचनस्तेन कृष्ण इति स्मृत:॥६२॥

In an other interpretation कृष् stands for redemption and ण stands for *mokṣa* while अ stands for the giver, earning him the name of Kṛṣ ṇa.

नाम्ना भगवतो नन्द कोटीनां स्मरणेन यत्।
तत्फलं लभते नूनं कृष्णेति स्मरणे नर:॥६३॥

The merit one gets by reciting the name of the crores of the gods, one get the same merit by simply reciting the name of Kṛṣṇa.

यद्विधं स्मरणात्पुण्यं वचनाच्छ्रवणात्तथा।
कोटिजन्मांहसो नाशो भवेद्यत्स्मरणादिकात्॥६४॥

The merit one gets with the reciting of the name of Kṛṣṇa, the same merit is achieved by collective recitation and listening to the same. With the reciting of the name of Kṛṣṇa the sins of crores of births disappear.

विष्णोर्नाम्ना च सर्वेषां सारात्सारं परात्परम्।
कृष्णेति सुन्दरं नाम मङ्गलं भक्तिदायकम्॥६५॥

Of all the name of Viṣṇu, the name Kṛṣṇa happens to be more purposeful and the eternal *tattva*. The name Kṛṣṇa is quite beautiful, bestower of welfare and the devotion.

ककारोच्चारणाद्भक्त: कैवल्यं मृत्युजन्महम्।
ऋकाराद्दास्यमतुलं षकाराद्भक्तिमीप्सिताम्॥६६॥
नकारात्सहवासं च तत्समं कालमेव च।
तत्सारूप्यं विसर्गाच्च लभते नात्र संशय:॥६७॥

With the reciting of the letter क one achieves salvation devoid of birth and death. With ऋ one gets eternal slavehood, which ष one gets the devotion and with the recitation of न one is combined with the lord and voiceless (*visarga*) stands for *Sārūpya* salvation. There is no doubt about it.

ककारोच्चारणादेव वेपन्ते यमकिंकरा:।
ऋकारोक्तेर्न तिष्ठन्ति षकारात्पातकानि च॥६८॥
नकारोच्चारणाद्रोगा अकारान्मृत्युरेव च।
ध्रुवं सर्वे पलायन्ते नामोच्चारणभीरव:॥६९॥

With the reciting of the letter क the messengers of Yama they can never be stable and with the delighting of ऋ their condition become precarious and with the reciting of ष all the ailments disappear, with the reciting of ण all the ailment disappear and with the reciting of अ death disappear. Because with the reciting of the name of the lord, the messengers of Yama run away getting frightened.

स्मृत्युक्तिश्रवणोद्योगात्कृष्णनाम्नो व्रजेश्वर।
रथं गृहीत्वा धावन्ति गोलोकात्कृष्णकिंकरा:॥७०॥
पृथिव्या रजस: संख्यां कर्तुं शक्ता विपश्चित:।
नाम्न: प्रभावसंख्यानं सन्तो वक्तुं न च क्षमा:॥७१॥

O lord of Vraja, with the reciting of the name of Kṛṣṇa his messengers rush from *Goloka* mounted on the chariot; the intelligent people can perhaps count the particles of dust on earth but the glory and influence of the name of the lord us beyond counting.

पुरा शंकरवक्त्रेण नाम्नोऽस्य महिमा श्रुत:।
गुणनामप्रभावं च किंचिज्जानाति मद्गुरु:॥७२॥
ब्रह्माऽनन्तश्च धर्मश्च सुरर्षिमनुमानवा:।
वेदा: सन्तो न जानन्ति महिम्न: षोडशीं कलाम्॥७३॥

In the earlier times, I had heard the glory of this name from the mouth of lord Śiva, my teacher who is aware of the influence of this name to some extent. Brahmā, Śeṣa, Dharma, gods, the sages, Manus, humans, the Vedas and noble people are not aware of even one-sixteenth of the glory of that name.

इत्येवं कथितो नन्द महिमा ते सुतस्य च।
यथामति यथाज्ञानं गुरुवक्त्राद्यथा श्रुतम्॥७४॥

O Nanda, I have recited the glory of your son according to my intelligence whatever was heard by me from the mouth of my teacher.

कृष्णः पीताम्बरः कंसध्वंसी च विष्टरश्रवाः।
देवकीनन्दनः श्रीशो यशोदानन्दनो हरिः॥७५॥
सनातनोऽच्युतोऽनन्तः सर्वेशः सर्वरूपधृक्।
सर्वाधारः सर्वगतिः सर्वकारणकारणम्॥७६॥
राधाबन्धू राधिकात्मा राधिकाजीवनः स्वयम्।
राधाप्राणो राधिकेशो राधिकारमणः स्वयम्॥७७॥
राधिकासहचारी च राधामानसपूरणः।
राधाधनो राधिकाङ्गो राधिकासक्तमानसः॥७८॥
राधिकाचित्तचोरश्च राधाप्राणाधिकः प्रभुः।
परिपूर्णतमं ब्रह्म गोविन्दो गरुडध्वजः॥७९॥
नामान्येतानि कृष्णस्य श्रुतानि मन्मुखाद्धृदि।
जन्ममृत्युहराण्येव रक्ष नन्द शुभेक्षण॥८०॥

Lord Kṛṣṇa is also known with the names of Kṛṣṇa, *pītāmbara,* Kaṁsadhvaṁsī, Viṣṭarāśravāḥ, Devakīnandana, Śrīśa, Yaśodānandana, Hari, Sanātana, Acyuta, Ananta, Sarveśa, the one who takes to any form, the base of everyone, omnipresence, the cause of all, the cause, the beloved of Rādhā, the soul of Rādhā, the life of Rādhā, the one who enjoys company of Rādhā, the companion of Rādhā, the one who fulfils the desires of Rādhā , the treasure of Rādhā , limb of Rādhā the one whose mind is attracted towards Rādhā, the one who steals away the mind of Rādhā, one who protects the life of Rādhā, the great lord, the complete Brahman, Govinda, Garuḍa-dhvaja and Kṛṣṇa which you have listened from my mouth. You keep them in mind. O virtues Nanda, these names steal away the life and death from a person.

कृतं निरूपणं नाम्नां कनिष्ठस्य यथा श्रुतम्।
ज्येष्ठस्य हलिनो नाम्नः संकेतं शृणु मन्मुखात्॥८१॥
गर्भसंकर्षणादेव नाम्ना संकर्षणः स्मृतः।
नास्त्यन्तोऽस्यैव वेदेषु तेनानन्त इति स्मृतः॥८२॥
बलदेवो बलोद्रेकाद्धली च हलधारणात्।
शितिवासा नीलवासान्मुसली मुसलायुधात्॥८३॥
रेवत्या सह संभोगाद्रेवतीरमणः स्वयम्।
रोहिणीगर्भवासात्तु रौहिणेयो महामतिः॥८४॥
इत्येवं ज्येष्ठपुत्रस्य श्रुतं नाम निवेदितम्।
यास्याम्यहं गृहं नन्द सुखं तिष्ठ स्वमन्दिरे॥८५॥

Thus I have narrated to you the names of your younger son; now I shall speak about the names of your elder son Haladhara from my mouth. Because of the extraction of the foetus from the womb he is known as Saṁkarṣaṇa, he is endless and that is why he is called Ananta in the Vedas. Because of his possessing great prowess, he is also know as Baladeva. Since he carries the plough, he is known as Haladhara. Because he is clad in blue garment, he is known as Nīlāmbara, Because of his holding *Mūsala* he is called Musalī. Because of his association with Revatī, he is known as Revatī-Ramaṇa. He is called Rauhiṇeya because of his remaining in the womb of Rohiṇī. Thus I have given the name of your elder son also according to what I had heard from my teacher. O Nanda, I shall now proceed on to my abode, you remain comfortably in your abode.

ब्राह्मणस्य वचः श्रुत्वा नन्दः स्तब्धो बभूव ह।
निश्चेष्टा नन्दपत्नी च जहास बालकः स्वयम्॥८६॥
प्रणभ्योवाच नन्दस्तं वाक्यं विनयपूर्वकम्।
पुटाञ्जलियुतो भूत्वा भक्तिनम्रात्मकंधरः॥८७॥

On hearing the words of the Brāhmaṇa, Nanda felt totally surprised and his wife Yaśodā also was taken aback. Nanda then humbly spoke holding his both the hands with devotion.

नन्द उवाच

गतश्चेत्त्वं तदा कर्म करिष्यत्येव को महान्।
स्वयं शुभेक्षणं कृत्वा कुरु नाम्नाऽन्नप्राशनम्॥८८॥

Nanda said- In case you go away, who would be the great person to perform the ceremony; therefore you yourself get the ceremony performed.

यन्नामौघश्च कथितो राधाप्राणादिको दश।
तस्यापि का वा राधेति कन्यका कस्य च ध्रुवम्।।८९।
नन्दस्य वचनं श्रुत्वा जहास मुनिपुंगवः।
निगूढं परमं तत्त्वं रहस्यं कथयामि ते।।९०।।

You have just spoken about the life of Rādhā and other ten such names. Out of these names who happen to be Rādhā and whose daughter is she. On hearing the words of Nanda, Garga the best of the sages smiled and said, I am going to speak about a great secret.

गर्ग उवाच

शृणु नन्द प्रवक्ष्यामि इतिहासं पुरातनम्।।९१।।
पुरा गोलोकवृत्तान्तं श्रुतं शंकरवक्त्रतः।
श्रीदाम्नो राधया सार्धं बभूव कलहो महान्।।९२।।
श्रीदामशापाद्दैवेन गोपी राधा च गोकुले।
वृषभानुसुता सा च माता तस्याः कलावती।।९३।।

Garga said- O Nanda, listen I am going to speak out the ancient history in this connecting in earlier times I had heard the story of *Goloka* from the mouth of Śiva. There was a great quarrel between Śrīdāmā and Rādhā because of that Rādhā was born in the Gokula as a result of the curse of Śrīdāmā she happens to be the daughter of Vṛṣabhānu and Kalāvatī is the name of her mother.

कृष्णस्यार्धाङ्गसंभूता नाथस्य सदृशी सती।
गोलोकवासिनी सेयमत्र कृष्णाज्ञयाऽधुना।।९४।।
अयोनिसंभवा देवी मूलप्रकृतिरीश्वरी।
मातुर्गर्भं वायुपूर्णं कृत्वा च मायया सती।।९५।।
वायुनिःसरणे काले धृत्वा च शिशुविग्रहम्।
आविर्बभूव मायेयं पृथ्व्यां कृष्णोपदेशतः।।९६।।

He happens the wife of lord Kṛṣṇa and is like him, with the command of lord Kṛṣṇa she has incarnated in Gokula having been born without a human contact. She is the great goddess known as *Mūlaprakṛti*, the chaste lady had complete the pregnancy of her mother indeed in the form of wind and with the passage of the wind, at the advise of lord Kṛṣṇa, she appeared by creating child with her illusion.

वर्धते सा व्रजे राधा शुक्ले चन्द्रकला यथा।
श्रीकृष्णतेजसोऽर्धेन सा च मूर्तिमती सती।।९७।।

The same Rādhā is growing up in Vraja. As the ray of the sun go on increasing during the bright fortnight. She has incarnated from half the *tejas* of lord Kṛṣṇa.

एका मूर्तिर्द्विधाभूता भेदो वेदे निरूपितः।
इयं स्त्री सा पुमान् किंवा सा वा कान्ता पुमानयम्।।९८।।

The same image has appeared in two forms and the secret is known in the Vedas. She is a female while Kṛṣṇa is a male or otherwise she is also male and female.

द्वे रूपे तेजसा तुल्ये रूपेण च गुणेन च।
पराक्रमेण बुद्ध्या वा ज्ञानेन संपदाऽपि च।।९९।।

Both the form have equal lustre and qualities. Both of them have the same prowess, same intelligence, same learnings and same type of riches.

पुरतो गमनेनैव किं तु सा वयसाऽधिका।
ध्यायते तामयं शश्वदिमं सा स्मरति प्रियम्।।१००।।

Since he arrived earlier, she is elder to Kṛṣṇa who always adores her while she adores Kṛṣṇa.

रचिता साऽस्य प्राणैश्च तत्प्राणैर्मूर्तिमानयम्।
अस्य राधानुसारेण गोकुलागमनं परम्।।१०१।।

Rādhā has been created out of the life of Kṛṣṇa and while Kṛṣṇa appears from the life of Rādhā, he has been born in Gokula in order to follow Rādhā.

स्वीकारं सार्थकं कर्तुं गोलोके यत्कृतं पुरा।
कंसभीतिच्छलेनैव गोकुलागमनं हरेः।।१०२।।

In the earlier times whatever had been promised in the *Goloka* had to be fulfilled and on the pretext of the fear from Kaṁsa, the lord was shifted to Gokula.

प्रतिज्ञापालनार्थाय भयेशस्य भयं कुतः।
राधाशब्दस्य व्युत्पत्तिः सामवेदे निरूपिता।।१०३।।

He has done all this so for the sake of fulfilling his promise otherwise, how could he be afraid of anyone? The formation of the word Rādhā has been described in the *Sāmaveda*.

नारायणस्तामुवाच ब्रह्माणं नाभिपङ्कजे।
ब्रह्मा तां कथयामास ब्रह्मलोके च शंकरम्॥१०४॥

In earlier times Brahmā is said to have appeared from the lotus emerging from the navel of Viṣṇu and Brahmā advised Śiva in the *Brahmaloka* accordingly.

पुरा कैलासशिखरे मामुवाच महेश्वरः।
देवानां दुर्लभां नन्द निशामय वदामि ते॥१०५॥
सुरासुरमुनीन्द्राणां वाञ्छितां मुक्तिदां पराम्।
रेफो हि कोटिजन्माघं कर्मभोगं शुभाशुभम्॥१०६॥

In the earlier times this has been told to me by lord Śiva himself. O Nanda, I am going to tell you the story about their births which is beyond the reach of the gods even. You listen to it. The formation of the word Rādhā has been variously defined by the gods. The demons and the sages which provides salvation to all, the latter र of Rādhā relieves one of the sins accumulated during crores of his births.

आकारो गर्भवासं च मृत्युं च रोगमुत्सृजेत्।
धकार आयुषो हानिमाकारो भवबन्धनम्॥१०७॥

आ relieves one of the pain of remaining in the womb the death and the ailment. ध prevents from the death and आ relieves one of the fetters of the universe.

श्रवणस्मरणोक्तिभ्यः न प्रणश्यति संशयः।
रेफो हि निश्चलां भक्तिं दास्यं कृष्णपदाम्बुजे॥१०८।

With the reciting of the name of Rādhā or listening to her name all the blemish disappear. There is no doubt about it. र of Rādhā bestows the devotion of lotus-like feet of lord Kṛṣṇa and his slavehood.

सर्वेप्सितं सदानन्दं सर्वसिद्धौघमीश्वरम्।
धकारः सहवासं च तत्तुल्यकालमेव च॥१०९॥
ददाति सार्ष्टिसारूप्यं तत्त्वज्ञानं हरेः समम्।
आकारस्तेजसां राशिं दानशक्तिं हरौ यथा॥११०॥
योगशक्तिं योगमतिं सर्वकालं हरिस्मृतिम्।
श्रुत्युक्तिस्मरणाद्योगान्मोहजालं च किल्विषम्।
रोगशोकमृत्युयमा वेपन्ते नात्र संशयः॥१११॥

आ fulfils all the desires and bestows bliss, success and helps in achieving the lord. धा stands for long association of lord Hair and bestows all the richest besides the knowledge of *tattvas* and *Sārūpya* salvation. अ stands for the glory of the lord besides the power of giving chariot, increase in yogi *śakti* and makes one to devote himself to lord Hari. With the reciting of the name of Rādhā or listening to it, by narrating and reciting it, one is relieved of the net of illusion, the ailments, grief, death and even Yama gets terrified from him. There is no doubt about it.

राधामाधवयोः किंचिद्व्याख्यानं च यतः श्रुतम्।
तदुक्तं च यथाज्ञानं साकल्यं वक्तुमक्षमः॥११२॥

Whatever the glory of the reciting of the name of Rādhā-Mādhava as know to me has been narrated by me. It is not possible for me to narrate the whole of it.

आराद्वृन्दावने नन्द विवाहो भविताऽनयोः।
पुरोहितो जगद्धाता कृत्वाऽग्निं साक्षिणं मुदा॥११३॥

O Nanda, at Vṛndāvana which is located closed by, both of them will be married. Brahmā the creator of the universe would served as the family priest making the fire as the witness and perform the marriage happily.

कुबेरपुत्रमोक्षं च गव्यस्याऽऽहृत्य भक्षणम्।
हिंसनं धेनुकस्यैव कानने तालभोजनम्॥११४॥
बककेशिप्रलम्बानां हिंसनं चाऽथ लीलया।
मोक्षणं द्विजपत्नीनां मिष्टान्नपानभोजनम्॥११५॥
भञ्जनं शक्रयागस्य शक्राद्गोकुलरक्षणम्।
गोपीनां वस्त्रहरणं व्रतसंपादनं तथा॥११६॥
ताभ्यः पुनर्वस्त्रदानं वरदानं यथेप्सितम्।
चेतसां हरणं तासामयं वश्याः करिष्यति॥१७॥
रासोत्सवं महारम्यं सर्वेषां हर्षवर्धनम्।
पूर्णचन्द्रोदये नक्तं वसन्ते रासमण्डले॥११८॥
गोपीनां नवसंभोगात्कृत्वा पूर्णं मनोरथम्।
ताभिः सह जलक्रीडां करिष्यति कुतूहलात्॥११९॥

(These things will form part of *Kṛṣṇalīlā*) Yamalārjuna, the son of Kubera would be

redeemed. Kṛṣṇa will eat the butter, by stealing it. He will kill Dhenukāsura in the forest, eating the fruits of *tāla* trees, shattering the pride of Indra and protecting Gokula from the anger of Indra. The stealing of the robes of cowherdesses, completing their *vrata* returning their robes to them, lord Kṛṣṇa shall steal away their hearts and would attract them towards himself. Thereafter, he would engage himself in the divine dance with the ladies, in the spring season. On the full moon night, he will have the conjugal pleasure with the cowherdesses and fulfilling their desires he will enjoy the water-sport with them.

विच्छेदोऽस्य वर्षशतं श्रीदामशापहेतुकम्।
गोपालैर्गोपिकाभिश्च भविता राधया सह॥१२०॥

Thereafter with the pronouncing of the curse by cowhered Śrīdāmā the cowherdesses and Rādhikā would be separated from him for a hundred years.

मथुरागमनं तत्र गोपीनां शोकवर्धनम्।
पुन: प्रबोधनं तासां दानमाध्यात्मिकस्य च॥१२१॥
स्यन्दनाक्रूरयो रक्षां सद्यस्ताभ्यां करिष्यति।
रथमारोहणं कृत्वा मथुरागमनं पुन:॥१२२॥
पितृभ्रातृव्रजै: सार्धं विलङ्घ्य यमुनां व्रजे।
अक्रूराय ज्ञानदानं दर्शयित्वा स्वकं जले॥१२३॥

He would then proceed on to Mathurā increasing the grief of the cowherdesses. He would come again to convince the cowherdesses and impart divine knowledge to them. He would protect Akrūra and his chariot. Thereafter mounted on the chariot and accompanied by the brother and the father besides the people of Vraja, he would cross the Yamunā and reach Mathurā. In the water of the Yamunā he would display his divine from to Akrūra bestowing him the divine knowledge.

कौतुकेन च सायाह्ने नगरात्सर्वदर्शनम्।
मालाकारतन्तुवायकुब्जानां बन्धमोक्षणम्॥१२४॥
धनुर्भङ्गं शंकरस्य यागस्थानप्रदर्शनम्।
हिंसनं गजमल्लानां दर्शनं नृपते: पुर:॥१२५॥
कंसस्य हिंसनं सद्य: पित्रोर्निगडमोक्षणम्।
प्रबोधनं च युष्माकमुग्रसेनाभिषेचनम्॥१२६॥

Reaching Mathurā in the evening he would playfully about in the city. He would relieve the gardener, the tailor and the hunch-backed lady, from the worldly bondages. Meeting Kaṁsa at the same time, he would kill Kaṁsa instantaneously and free his parents from the bondages of Kaṁsa. Thereafter convincing both of you he would re-establish Ugrasena as the king of Mathurā.

तस्य तस्य वधूनां च ज्ञानाच्छोकापनोदनम्।
भ्रातु: स्वस्योपनयनं विद्यादानं गुरोमुर्खात्॥१२७॥

He would relieve the woman of the grief by imparting the divine knowledge to them. The thread ceremony of both the brothers would them be performed by the family priest and they will also start the studies.

गुरुपुत्रप्रदानं च पुनरागमनं गृहे।
छलनं नृपसैन्यानां यवनस्य दुरात्मन:॥१२८॥
निर्माणं द्वारकायाश्च मुचुकुन्दस्य मोक्षणम्।
द्वारकागमनं चैव यादवै: सह कौतुकात्॥१२९॥
स्त्रीसंघानां विहरणं ताभि: सार्धं न क्रीडनम्।
सौभाग्यवर्धनं तासां पुत्रपौत्रादिकस्य च॥१३०॥

Thereafter, he would restore the dead son back to his teacher. Thereafter, cheating the royal guards he would kill the Yavana king and also provide salvation to Mucukunda playfully. He would to Dvārakā together with Yādavas and then enjoy love-sports with the ladies increasing their fortune and the son of grandsons.

मणिसंबन्धिनो मिथ्याकलङ्कस्य च मोक्षणम्।
साहाय्यं पाण्डवानां च भारावतरणादिकम्॥१३१॥
निष्पन्नं राजसूयस्य धर्मपुत्रस्य लीलया।
पारिजातस्य हरणं शक्राहंकारमर्दनम्॥१३२॥

He would earn a false blemish of stealing a diamond and then help the Pāṇḍavas. Relieving the earth of her burden he would attend the *Rājasūya-yajña* of Yudhiṣṭhira. Then he would steal away the *Pārijāta* tree from the heaven of Indra shattering his pride.

व्रतपूर्णं च सत्याया बाणस्य भुजकृन्तनम्।
मर्दनं शिवसैन्यानां हरस्य जृम्भणं परम्॥१३३॥

हरणं बाणपुत्र्याश्चैवानिरुद्धस्य मोक्षणम्।
वाराणस्याश्च दहनं विप्रदारिद्र्यभञ्जनम्॥१३४॥
विप्रपुत्रप्रदानं च दुष्टानां दमनादिकम्।
तीर्थयात्राप्रसङ्गेन युष्माभिः सह दर्शनम्॥१३५॥

For the honouring of the resolve of Satyabhāmā he shall tear out the arms of Bāṇāsura, killing the soldiers of Śiva. He would free Aniruddha from the fetters of Bāṇāsura, kidnapping his daughter. He would burn the city of Vārāṇasī. Remove the poverty of a Brāhmaṇa, restore the dead child of a Brāhmaṇa, subjugating the wicked people and shall proceed on the pilgrimage and shall meet you also.

कृत्वा च राधया सार्धं व्रजमागमिता पुनः।
प्रस्थापयित्वा द्वारां च परं नारायणांशकम्॥१३६॥
सर्वं निष्पादनं कृत्वा गोलोकं राधया स।
गमिष्यत्येव गोलोकं नाथोऽयं जगतां पतिः॥१३७॥
नारायणश्च वैकुण्ठं गमिता स्म त्वया सह।
धर्मगेहमृषी द्वौ च विष्णुः क्षीरोदमेव च॥१३८॥
इत्येवं कथितं नन्द भविष्यं वेदनिर्णयम्।
श्रूयतां सांप्रतं कर्म यदर्थं गमनं मम॥१३९॥
माघशुक्लचतुर्दश्यां कुरु कर्म शुभे क्षणे।
गुरुवारे च रेवत्यां विशुद्धे चन्द्रतारके॥१४०॥

Thereafter, he would visit Vraja with Rādhā again. He would then send to Dvārakā his prime *Goloka*. Thereafter, accomplishing all the tasks, he would return to *Goloka* together with Rādhā. Nārāyaṇa too would proceed to Vaikuṇṭha accompanied with you. Both Nārāyaṇa and Dharma would go to the abode of lord Viṣṇu in the ocean of milk. O Nanda, I have thus narrated to you all the happenings of the future as foretold in the Vedas. Now you listen to me, the purpose of my arrival here. On the fourteenth day of the bright fortnight of the month of *Māgha*, the required ceremony should be performed for both the boys. It is Thursday with the Revatī constellation. Besides the moon and the stars would be quite with quite favourable.

चन्द्रस्थे मीनलग्ने च लग्नेशपूर्णदर्शने।
वणिजे करणोत्कृष्टे शुभयोगे मनोहरे॥१४१॥
सुदुर्लभे दिने तत्र सर्वोत्कृष्टोपयोगिके।
आलोच्य पण्डितैः सार्धं कुरु कर्म मुदाऽन्वितः॥४२॥

Thereafter, the moon is placed in *mīna-lagna* with the full vision. The *karaṇa* named *vaṇija* is also available on that day and the time therefore is quite auspicious. Such a *muhūrta* is difficult to get. All the best and the useful, *yoga* are combined at that time. Therefore in consultation with the learned people you complete this ceremony delightfully.

इत्युक्त्वा बहिरागत्य स उवास मुनीश्वरः।
हृष्टो नन्दो यशोदा च कर्मोद्योगं चकार ह॥१४३॥

Thus speaking the sage got up and moved outside. Thereafter both Nanda and Yaśodā started making arrangements for the performing of the ceremony delightfully.

एतस्मिन्नन्तरे द्रष्टुं गर्गं गोपाश्च गोपिकाः।
बालका बालिकाश्चैव ह्याजग्मुर्नन्दमन्दिरम्॥१४४॥
ददृशुस्ते मुनिश्रेष्ठं ग्रीष्ममध्याह्नभास्करम्।
शिष्यसंघैः परिवृतं ज्वलन्तं ब्रह्मतेजसा॥१४५॥
गूढयोगं प्रवोचन्तं सिद्धाय पृच्छते मुदा।
पश्यन्तं सस्मितं नन्दभवनानां परिच्छदम्॥१४६॥
स्वर्णसिंहासनस्थं च योगमुद्राधरं वरम्।
भूतं भव्यं भविष्यं च पश्यन्तं ज्ञानचक्षुषा॥१४७॥
हृदीश्वरं प्रपश्यन्तं सिद्धं मन्त्रप्रभावतः।
बहिर्यशोदाक्रोडस्थं तादृशं सस्मितं शिशुम्॥१४८॥
महेशदत्तध्यानेन यद्रूपं च निरूपितम्।
तं दृष्ट्वा परमप्रीत्या पूर्णभूतमनोरथम्॥१४९॥
साश्रुनेत्रं पुलकितं निमग्नं भवितसागरे।
हृदि पूजां प्रणामं च कुर्वन्तं योगचर्यया॥१५०॥

In the meantime all the cowherds, cowherdesses, boy and girls arrived in the abode of Nanda in order to meet the sage Garga. They found Garga to be emitting lustre like the mid-day of the summer season, surrounded with his pupils and the divine lustre emerging from his face. He was removing the doubts of the *siddhas* who questioned him variously. With his yogic powers he could visualise the happenings of the past, present and future. The divine from of the lord for achieving whom the ascetics meditate upon for long the same lord was looked by him

occupying the lap of Yaśodā. The form of the lord which he could see with the *dhyānam*, provided to him by Śiva, the same lord who fulfilled the desires of all, was blissful, was seen by him delightfully with his mind filled with emotions and the hair standing on their ends. He was engrossed in the devotion of the lord. He was adoring the lord offering *pūjā* to him mentally.

मूर्ध्ना प्रणेमुस्ते तं च स च तानाशिषं ददौ।
आसनस्थो मुनिस्तस्थौ ते जग्मु: स्वालयं मुदा॥१५१॥

The people offered their salutation to such a great ascetic who blessed them variously. The sage Garga then left his seat and the people went back to their respective abodes delightfully.

नन्द: स्वानन्दयुक्तश्च बन्धून्मङ्गलपत्रिका:।
प्रस्थापयामास शीघ्रमाराद्दूरस्थितान्मुदा॥१५२॥

The delightfully Nanda sent messages to his relatives inviting them for the ceremony.

दधिकुल्यां दुग्धकुल्यां घृतकुल्यां प्रपूरिताम्।
गुडकुल्यां तैलकुल्यां मधुकुल्यां च विस्तृताम्॥१५३॥
नवनीतकुल्यां पूर्णां च तक्रकुल्यां यदृच्छया।
शर्करोदककुल्यां च परिपूर्णां च लीलया॥१५४॥
तण्डुलानां च शालीनामुच्चैश्च शतपर्वतान्।
पृथुकानां शैलशतं लवणानां च सप्त च॥१५५॥
सप्त शैलाच्छर्करानां लड्डुकानां च सप्त च।
परिपक्वफलानां च तत्र षोडश पर्वतान्॥१५६॥
यवगोधूमचूर्णानां पक्वलड्डुकपिण्डकान्।
मोदकानां च शैलं च स्वस्तिकानां च पर्वतान्॥१५७॥

Thereafter, he arranged for curd, milk, *ghee*, *guḍa*, oil, honey, butter, butter-milk, sugar and the water from all available in streams. Thereafter, the best quality of rice brought in heaps like the mountains, besides the fried rice, seven mountains of salt, seven mountains of sugar, seven mountains of sweet balls. Made of the flour of wheat and barley, *piṇḍas*, *modakas* and the mountains of *svastika* and other eatables.

कपर्दकानामत्युच्चै: शैलान्सप्त च नारद।
कर्पूरादिकयुक्तानां ताम्बूलानां च मन्दिरम्॥१५८॥
विस्तृतं द्वारहीनं च वासितोदकसंयुतम्।
चन्दनागुरुकस्तूरीकुङ्कुमेन समन्वितम्॥१५९॥
नानाविधानि रत्नानि स्वर्णानि विविधानि च।
मुक्ताफलानि रम्याणि प्रवालानि मुदाऽन्वित:॥१६०॥
नानाविधानि चारूणि वासांसि भूषणानि च।
पुत्रान्नप्राशने नन्द: कारयामास कौतुकात्॥१६१॥

O Nārada, there were seven mountains of small conches. The betels were arranged with camphor and lodged in a house having no doors. There was a store of fragrant water, in which sandal-paste, *aguru, kastūrī* and saffron were mixed. Various types of diamonds pearls, sapphire, beautiful clothes and ornaments were arranged by Nanda for the *Annaprāśana* ceremony of his sons.

संस्कारयुक्तं रुचिरं चन्दनद्रवचर्चितम्।
प्राङ्गणं कदलीस्तम्भं रसालनवपल्लवै:॥१६२॥
ग्रथितै: सूक्ष्मवस्त्रेण वेष्टयामास कौतुकात्।
युक्तं मङ्गलकुम्भैश्च फलपल्लवसंयुतै:॥१६३॥
चन्दनागुरुकस्तूरीपुष्पमालाविराजितै:।
माल्यानां वरवस्त्राणां राशिभिश्च विराजितम्॥१६४॥
गवां च मधुपर्काणामासनानां च नारद।
फलानां जलकुम्भानां समूहैश्च समन्वितम्॥१६५॥
नानाप्रकारैर्वाद्यैश्च दुर्लभै: सुमनोहरै:।
ढक्कानां दुन्दुभीनां च पटहानां तथैव च॥१६६॥
मृदङ्गमुरजादीनामानकानां समूहकै:।
वंशीसंनहनीकांस्यशरयन्त्रैश्च शब्दितम्॥१६७॥

The court-yard was cleared and beautifully decorated. The water mixed with sandal-paste was sprinkled there. The trunks of banana trees were arranged and the strings knitting the tender leaves of mango trees were made to decorate the place besides the banners of fine clothes were made to decorate the court-yard. The *kalaśas* of welfare filled with water were consecrated at suitable spots, the fruits and tender leaves were placed over the necks of the *kalaśas* beautifully decorating them with sandal-paste, *aguru*, *kastūrī* and garlands of flowers. Several types of garlands and costumes were arranged in the court-yard. The cows, *madhuparka*, *āsana*, fruits and pitchers of waters were also placed there. Various types of charming musical instrument

including small drums, big drums, double-drums and others besides the flutes, were made to play.

विद्याधरीणां नृत्येन भृङ्गिमाभ्रमणेन च।
गन्धर्वनायकानां च संगीतैर्मूर्च्छनायुतैः॥१६८॥
स्वर्णसिंहासनानां च रथानां निःस्वनैर्युतम्।
एतस्मिन्नन्तरे नन्दमुवाच वाचको मुदा॥१६९॥

The Vidyādharīs started dancing in various postures and the Gandharvas played in musical instruments seated on golden lion-thrones and the chariots. The abode of Nanda was looking quite graceful. At that point of time Nanda spoke to the messenger delightfully.

आजग्मुर्बल्लवेन्द्राश्च बान्धवा बल्लवास्तथा।
अश्वस्थाश्च गजस्थाश्च रथस्थाश्चेति सत्वरम्॥१७०।
आजग्मू राजपुत्राश्च रत्नालंकारभूषिताः।
आगतो गिरिभानुश्च सस्त्रीकश्च सकिंकरः॥१७१॥

All your relatives and the cowherds have arrived. Some of them arrived mounted over the horses, elephants and the chariots, many of the princes arrived adorned with the gem-studded ornaments.

रथानां च चतुर्लक्षं गजानां च तथैव च।
तुरंगमाणां कोटिश्च शिबिकानां तथैव च॥१७२॥
ऋषीन्द्राणां मुनीन्द्राणां विप्राणां च विपश्चिताम्।
बन्दिनां भिक्षुकाणां च समूहैश्च समीपतः॥१७३॥
गोपानां गोपिकानां च संख्यां कर्तुंच कः क्षमः।
पश्याऽगत्य बहिर्भूयेत्युवाच प्राङ्गणे स्थितः॥१७४॥

Giribhānu had also arrived with his wife and the servants, with the four lakhs of chariots, four lakhs of elephants, a crore of horses, a crores of palanquins had arrived together with a large number of ascetics, sages, men of learnings Brāhmaṇas, bards and the beggars. Who could be competent enough to spell out the number of cowherds and cowherdesses. You come out of the court-yard and have a look for yourself. The messenger spoke all this standing in the court-yard.

श्रुत्वैवं तानुपव्रज्य समानीय व्रजेश्वरः।
प्राङ्गणे वासयामास पूजयामास सत्वरम्॥१७५॥

On hearing this Nanda the lord of the Vraja himself went to the place to welcome them and offered them suitable seats adoring them at the same time.

ऋष्यादिकसमूहं च प्रणम्य शिरसा भुवि।
पाद्यादिकं च तेभ्यश्च प्रददौ सुसमाहितः॥१७६॥

He prostrated before the ascetics offering them the customary *pādya* and *arghya*.

वस्तुभिर्बन्धुभिः पूर्णं बभूव नन्दगोकुलम्।
न कोऽपि कस्य शब्दं च श्रोतुं शक्तश्च तत्र वै॥१७७॥
त्रिमुहूर्तं कुबेरश्च श्रीकृष्णप्रीतये मुदा।
चकार स्वर्णवृष्ट्या च परिपूर्णं च गोकुलम्॥१७८॥

At that point of time the city of Gokula of Nanda was very much over-crowded with the people and the stuffs that nobody could hear the words of others. Kubera, on the other hand showered the rain of gold in honour of the birth of lord Kṛṣṇa with which the entire Gokula was filled.

कौतुकापहनवं चक्रुर्बन्धुवर्गाश्च क्रीडया।
आनम्रकंधराः सर्वे दृष्ट्वा नन्दस्य संपदम्॥१७९॥

It was all surprising looking at the riches of Nanda. All his relatives were feeling complacent and they concealed their anxiety by indulging in various types of sports.

नन्दः कृताहनिकः पूतो धृत्वा धौते च वाससी।
चन्दनागुरुकस्तूरीकुङ्कुमेनैव भूषितः॥१८०॥
उवास पादौ प्रक्षाल्य स्वर्णपीठे मनोहरे।
गर्गस्य च मुनीन्द्राणां गृहीत्वाऽऽज्ञां व्रजेश्वरः॥१८१॥

Nanda on his part purified himself after performing the daily routine and was clad in two washed garment. The sandal-paste, *aguru*, *kastūrī* and saffron we applied on his body. He then took his seat on the golden pedestal washing his feet with the permission of the sages.

संस्मृत्य विष्णुमाचान्तः स्वस्तिवाचनपूर्वकम्।
कृत्वा कर्म च वेदोक्तं भोजयामास बालकम्॥१८२॥
गर्गवाक्यानुसारेण बालकस्य मुदाऽन्वितः।
कृष्णेति मङ्गलं नाम ररक्ष च शुभे क्षणे॥१८३॥
सघृतं भोजयित्वा च कृत्वा नाम जगत्पतेः।
वाद्यानि वादयामास कारयामास मङ्गलम्॥१८४॥

He sipped the water, reciting the name of the lord and after performing *svastivācana* and other

Vedic rites, he fed the boy with food, according to the advise of Garga. The boy was given the name of Kṛṣṇa in an auspicious time, after the names giving ceremony of the lord, he was served with food containing *ghee*. The musical instruments were sounded besides performing other welfare ceremonies.

नानाविधानि स्वर्णानि धनानि विविधानि च।
भक्ष्यद्रव्याणि वासांसि ब्राह्मणेभ्यो ददौ मुदा॥१८५॥

Various types of charities were distributed by Nanda to the Brāhmaṇas including gold, eatables and the costumes.

बन्दिभ्यो भिक्षुकेभ्यश्च सुवर्णं विपुलं ददौ।
भाराक्रान्ताश्च ते सर्वे न शक्ता गन्तुमेव च॥१८६॥

The prisoners and the beggars were supplied with gold in abundance and they were unable to carry the weight for themselves.

ब्राह्मणान्बन्धुवर्गांश्च भिक्षुकांश्च विशेषतः।
मिष्टान्नं भोजयामास परिपूर्णं मनोहरम्॥१८७॥

The complete and the best of food including the sweets was served to Brāhmaṇas, relatives and the beggars.

दीयतां दीयतां चैव खाद्यतां खाद्यतामिति।
बभूव शब्दोऽत्युच्चैश्च सततं नन्दगोकुले॥१८८॥

At that point of time only words heard in Gokula were "give me" and "eat more". Therefore, there was a huge noise.

रत्नानि परिपूर्णानि वासांसि भूषणानि च।
प्रवालानि सुवर्णानि मणिसाराणि यानि च॥१८९॥
चारूणि स्वर्णपात्राणि कृतानि विश्वकर्मणा।
गत्वा गर्गाय विनयं चकार व्रजपुंगवः॥१९०॥

Nanda then delightfully gave away in charity large number of gems, costumes, ornaments, diamonds, gold, the best of the gems and the gold vases made by Viśvakarmā.

शिष्येभ्यः स्वर्णभाराणि प्रददौ विनयान्वितः।
द्विजेभ्योऽप्यवशिष्टेभ्यः परिपूर्णानि नारद॥१९१॥

He also gave in abundance the gold to the pupils of the sages and the Brāhmaṇas.

नारायण उवाच

गृहीत्वा श्रीहरिं गर्गो जगाम निभृतं मुदा।
तुष्टाव परया भक्त्या प्रणम्य च तमीश्वरम्॥१९२॥
साश्रुनेत्रः सपुलको भक्तिनम्रात्मकंधरः।
पुटाञ्जलियुतो भूत्वोवाच कृष्णपदाम्बुजे॥१९३॥

Nārāyaṇa said- Garga then took Śrīhari in a secluded place and with his mind filled with devotion, he started offering prayers to him with the tears flowing from his eyes and hair on his body standing and ends. His mind was filled with devotion and adoring at the feet of Kṛṣṇa he stood therewith folded hands.

गर्ग उवाच

हे कृष्ण जगतां नाथ भक्तानां भयभञ्जन।
प्रसन्नो भव मामीश देहि दास्यं पदाम्बुजे॥१९४॥

Garga said- O Kṛṣṇa, O lord of the universe, O remover of the fear of the devotees, O lord, you kindly bestow the slavehood of your feet to me.

त्वत्पित्रा मे धनं दत्तं तेन मे किं प्रयोजनम्।
देहि मे निश्चलां भक्तिं भक्तानामभयप्रद॥१९५॥

You bestow protection to your devotees. In case your father has offered some riches to me but the same is of no consequence to me, you kindly bestow your unfading devotion.

अणिमादिकसिद्धिषु योगेषु मुक्तिषु प्रभो।
ज्ञानतत्त्वेऽमरत्वे वा किंचिन्नास्ति स्पृहा मम॥१९६॥

O lord, the *siddhis* like *aṇimā*, yogic practices, the salvation, the learnings and or becoming immortal are not at all desired by me.

इन्द्रत्वे वा मनुत्वे वा स्वर्गलोकफले चिरम्।
नास्ति मे मनसो वाञ्छा त्वत्पादसेवनं विना॥१९७॥

without serving at your feet I consider the position of Indra, Manu or the heaven hardly to attract me.

सालोक्यं सार्ष्टिसारूप्ये सामीप्यैकत्वमीप्सितम्।
नाहं गृह्णामि ते ब्रह्मंस्त्वत्पादसेवनं विना॥१९८॥

O Brahman, without serving at your feet, I consider *Sālokya, Śārṣṭi, Śārūpya, Sāmīpya* and *Ekatva* type of salvation to be of no consequence.

गोलोके वाऽपि पाताले वासे नास्ति मनोरथः।
किन्तु ते चरणाम्भोजे संततं स्मृतिरस्तु मे॥१९९॥

I have desired to dwell in the *Goloka* or in the nether world. My only desire is that I should always remain devoted at your feet.

त्वन्मन्त्रं शंकरात्प्राप्य कतिजन्मफलोदयात्।
सर्वज्ञोऽहं सर्वदर्शी सर्वत्र गतिरस्तु मे॥२००॥
कृपां कुरु कृपासिन्धो दीनबन्धो पदाम्बुजे।
रक्ष मामभयं दत्त्वा मृत्युर्मे किं करिष्यति॥२०१॥

As a result of the *tapas* performed by me during many earlier births and as a result of the merit of the some, I achieved your *mantra* from Śiva, as a result of which I have become all knowledgeable and can look at everything. Besides I can move any where I like. A ocean of mercy, O lord of the down-trodden, be merciful on me. Providing me all protection, give me a place under your feet. Because in that case I shall not be afraid of the death.

सर्वेषामीश्वरः सर्वस्त्वत्पादाम्भोजसेवया।
मत्युंजयोऽन्तकालश्च बभूव योगिनां गुरुः॥२०२॥

By serving at your feet Śiva became the lord of all over coming death and the destroyer of Yama besides being the teacher of the *yogīs*.

ब्रह्मा विधाता जगतां त्वत्पादाम्भोजसेवया।
यस्यैकदिवसे ब्रह्मन्पतन्तीन्द्राश्चतुर्दश॥२०३॥

O Brahman, by serving at your feet Brahmā became the creator of the universe whose one day equates with the life of fourteen Indras.

त्वत्पादसेवया धर्मः साक्षी च सर्वकर्मणाम्।
पाता च फलदाता च जित्वा कालं सुदुर्जयम्॥२०४॥

By serving at your feet Dharma became the witness of all the deeds of the people besides being bestower of the results of all the deeds of the people.

सहस्रवदनः शेषो यत्पादाम्बुजसेवया।
धत्ते सिद्धार्थवद्विश्वं शिवः कण्ठे विषं यथा॥२०५॥

Because of his serving at your feet the thousand headed Śeṣa carried the earth like the seed of sesamum and Śiva carries the poison in his throat.

सर्वसंपद्विधात्री या देवीनां च परात्परा।
करोति सततं लक्ष्मीः केशैस्त्वत्पादमार्जनम्॥२०६॥

Lakṣmī who happens to be the best of the goddesses and creates all the riches, rinses, your feet with her hair.

प्रकृतिर्बीजरूपा सा सर्वेषां शक्तिरूपिणी।
स्मारं स्मारं त्वत्पदाब्जं बभूव तत्परा वरा॥२०७॥

The one who is the form of seed of all, reflects the prowess, the same Prakṛti always remains devoted at your feet.

पार्वती सर्वरूपा सा सर्वेषां बुद्धिरूपिणी।
त्वत्पादसेवया कान्तं ललाम शिवमीश्वरम्॥२०८॥

Pārvatī representing the intelligence of all the form of the universe achieved Śiva as her husband by serving at your feet.

विद्याधिष्ठात्री देवी या ज्ञानमाता सरस्वती।
पूज्या बभूव सर्वेषां सम्पूज्य त्वत्पदाम्बुजम्॥२०९॥

The goddess of learning and knowledge known as Sarasvatī is being adored by the universe by the grace of your lotus-like feet.

सावित्री वेदजननी पुनाति भुवनत्रयम्।
ब्रह्मणो ब्राह्मणानां च गतिस्त्वत्पादसेवया॥२१०॥

Sāvitrī, the mother of the Vedas and creator of Brahmā and the Brāhmaṇas was adored in the three worlds and became the most auspicious because of your grace.

क्षमा जगद्बिभर्तुं च रत्नगर्भा वसुंधरा।
प्रसूतिः सर्वसस्यानां त्वत्पादपद्मसेवया॥२११॥

The goddess Vasundharā, having the jewels and diamonds in her womb, was able to serve at your lotus-like feet besides being able to produce various types of cereals.

राधा ममांशसंभूता तव तुल्या च तेजसा।
स्थित्वा वक्षसि ते पादं सेवतेऽन्यस्य का कथा॥२१२।

Rādhā who is born of your own *aṁśa* possessing the same lustre dwells, in your heart by serving at your feet, what to speak of others.

यथा शर्वादयो देवा देव्यः पद्मादयो यथा।
सनाथं कुरु मामीश ईश्वरस्य समा कृपा॥२१३॥

O lord, at you have graced the gods like Śiva and others and goddess like Lakṣmī and others, similarly you shower your grace on me because, the kindness of the lord spreads to everyone, equally.

न यास्यामि गृहं नाथ न गृहणामि धनं तव।
कृत्वा मां रक्ष पादाब्जसेवायां सेवकं रतम्॥२१४॥

O lord, I shall neither go to my house nor shall I accept the riches offered to me. You kindly allow me to serve at your lotus-like feet always while protecting me.

इति स्तुत्वा साश्रुनेत्रः पपात चरणे हरेः।
रुरोद च भृशं भक्त्या पुलकाञ्चितविग्रहः॥२१५॥

Thus offering prayers with tears in his eyes, the sage Garga fell at the feet of the lord and wept for a long time. At that point of time his body was filled with emotions and his hair stood and ends.

गर्गस्य वचनं श्रुत्वा जहास भक्तवत्सलः।
उवाच तं स्वयं कृष्णो मयि ते भक्तिरस्त्विति॥२१६॥

On hearing the words of the sage Garga, the lord who is compassionate on his devotees smiled. Then lord Kṛṣṇa said, "You be devoted to me always".

इदं गर्गकृतं स्तोत्रं त्रिसंध्यं यः पठेन्नरः।
दृढां भक्तिं हरेर्दास्यं स्मृतिं च लभते ध्रुवम्॥२१७॥

Whosoever recites this *stotra* thrice a day, he achieves the deep devotion of Harī besides the slavehood of the lord.

जन्ममृत्युजरारोगशोकमोहादिसंकटात्।
तीर्णो भवति श्रीकृष्णदाससेवनतत्परः॥२१८॥
कृणस्य सहकालं च कृष्णसार्धं च मोदते।
कदाचिन्न भवेत्तस्य विच्छेदो हरिणा सह॥२१९॥

Even a person who serves at the devotees of lord Kṛṣṇa, he is freed from birth, death, old age, ailments, grief and illusion. He enjoys all the pleasures with lord Kṛṣṇa till the lord remains of earth. He is never separated from the lord.

नारायण उवाच

हरिं मुनिः स्तवं कृत्वा ददौ नन्दाय तं मुदा।
उवाच तं गृहं यामि कुर्वाज्ञामिति बल्लव॥२२०॥
अहो विचित्रः संसारो मोहजालेन वेष्टितः।
संमीलनं च विरहो नराणां सिन्धुफेनवत्॥२२१॥

Nārāyaṇa said- The sage Garga after adoring Kṛṣṇa handed him over to Nanda and said, "O cowherd, you permit me now to enable to proceed to my abode. Alas, how astonishing is this universe getting entangled in worldly attraction. In the universe, the meeting and separation of people is like the river and its water.".

गर्गस्य वचनं श्रुत्वा रुरोद नन्द एव च।
सद्विच्छेदो हि साधूनां मरणादतिरिच्यते॥२२२॥

On hearing the words of Garga Nanda started crying because for noble people the separation from the sages is as painful as the death itself.

सर्वशिष्यैः परिवृतं मुनीन्द्रं गन्तुमुद्यतम्।
सर्वे नन्दादयो गोपा रुदन्तो गोपिकास्तदा॥२२३॥
प्रणेमुः परमप्रीत्या चक्रुस्तं विनयं मुने।
दत्त्वाऽऽशिषं मुनिश्रेष्ठो जगाम मथुरां मुदा॥२२४॥

Finding that the sage Garga was about to return with all his pupil, the cowherd Nanda besides other cowherdesses and cowherds, bowed in reverence to him. The sage after pronouncing his blessing on them delightfully, left the place and proceeded on to Mathurā.

ऋषयो मुनयश्चैव बन्धुवर्गाश्च बल्लवाः।
सर्वे जग्मुर्धनैः पूर्णाः स्वालयं हृष्टमानसाः॥२२५॥

All other sages, ascetics, relatives and Vallabhas, retreated to their respective abodes delightfully carrying enormous riches with them.

प्रजग्मुर्बन्दिनः सर्वे परिपूर्णमनोरथाः।
मिष्टद्रव्यांशुकोत्कृष्टतुरगस्वर्णभूषणैः॥२२६॥

Getting fully satisfied with the sweets, beverages, clothes, the base of horses, ornaments of gold, all the bards went back to their respective abodes.

आकण्ठपूर्णा भुक्त्या च भिक्षुका गन्तुमक्षमाः।
स्वर्णवस्त्रभरोद्रेकपरिश्रान्ता मुदाऽन्वताः॥२२७॥

The beggars had taken food to their full and carrying gold, ornaments with them they were unable to move because of the weight carried by them.

सुमन्दगामिनः केचित्केचिद्भमौ च शेरते।
केचिद्वर्त्मनि तिष्ठन्तश्चोत्तिष्ठन्तश्च केचन॥२२८॥

Some of the beggars delightfully moved on slowly, some of them started sleeping on the ground and some of them covering the distance

of their journey by sitting or were standing occasionally.

केचिदूषुः प्रमुदिता हसन्तस्तत्र केचन।
कपर्दकानां वस्तूनां शेषांश्चोर्वरितान्बहून्॥२२९॥
केचित्तानाददुः स्थित्वा दर्शयन्तश्च केचन।
केचिन्नृत्यं प्रकुर्वन्तो गायन्तस्तत्र केचन॥२३०॥

Some of them continued to stay there delightfully. Some of them were laughing, some of them were carrying the left-over of the foods. Some of them were displaying the riches carried by them, while some of them were dancing and singing.

केचिद्बहुविधा गाथाः कथयन्तः पुरातनाः।
मरुत्तश्वेतसगरमांधातॄणां च भूभृताम्॥२३१॥
उत्तानपादनहुषनलादीनां च याः कथाः।
श्रीरामस्याश्वमेधस्य रन्तिदेवस्य कर्मणाम्॥२३२॥

Some of them narrated to others, different types of ancient story relating to the king Marut, Śveta, Sagara, Māndhātā, Uttānapāda, Nahuṣa and Nala besides other kings. They also narrated the story about the *Aśvamedha* sacrifice of lord Rāma and also about the activities of Rantideva.

येषां येषां नृपाणां च श्रुता वृद्धमुखात्कथाः।
कथयन्तश्च ताः केचिच्छ्रुतवन्तश्च केचन॥२३३॥
स्थायं स्थायं गताः केचित्स्वापं स्वापं च केचन।
एवं सर्वे प्रमुदिताः प्रजग्मुः स्वालयं व्रजात्॥२३४॥

Some of the people were narrating the story which they had heard from the old people and some of them were listening to the same. Some of them were travelling while taking rest occasionally, while others continued the journey by sleeping at intervals. Thus all the people were filled with joy and proceeded on to their respective abode from Vraja.

हृष्टो नन्दो यशोदा च बालं कृत्वा च वक्षसि।
तस्थौ स्वमन्दिरे रम्ये कुबेरभवनोपमे॥२३५॥

Thereafter Nanda and Yaśodā delightfully carried the child in the lap and entered their abode which was as beautiful as the abode of Kubera.

एवं प्रवर्धितौ बालौ शुक्लचन्द्रकलोपमौ।
गवां पुच्छं च भित्तिं च धृत्वा चोत्तस्थतुर्मुदा॥२३६॥

Thus both the children continued to grow like the moon of the bright fort-night. They started standing up holding tails of the cows or holding the walls.

शब्दार्धं वा तदर्धं वा क्षमौ वक्तुं दिन दिने।
पित्रोर्हर्षं च वर्धन्तौ गच्छन्तौ प्राङ्गणे मुने॥२३७॥
बालो द्विपादं पादं वा गन्तुं शक्तो बभूव ह।
गन्तुं शक्तो हि जानुभ्यां प्राङ्गणे वा गृहे हरः॥२३८॥

Daily they could recite half a word or one-fourth of it, O sage, by moving in the court-yard they delighted the mind of their parents then Balarāma was able to walk on foot but Kṛṣṇa continued to move of his knees covering the entire house.

वर्षाधिको हि वयसा कृष्णात्संकर्षणः स्वयम्।
ततो मुदं वर्धयन्तौ वर्धितौ च दिने दिने॥२३९॥

Saṁkarṣaṇa was elder by one year from Kṛṣṇa and both of them started growing increasing the delight of their parents.

व्रजन्तौ गोकुले बालौ प्रहृष्टौ गमने क्षमौ।
उक्तवन्तौ स्फुटं वाक्यं मायाबालकविग्रहौ॥२४०॥

Turning as children with illusion they started roaming about in Gokula and they could now speak the words early as well.

गर्गो जगाम मथुरां वसुदेवाश्रमं मुने।
स तं ननाम पप्रच्छ पुत्रयोः कुशलं तयोः॥२४१॥

O sage, reaching Mathurā, the sage Garga went to the Vasudeva who enquired about the welfare of his sons, bowing in reverence to him.

मुनिस्तं कथयामास कुशलं सुमहोत्सवम्।
आनन्दाश्रुनिमग्नश्च श्रुतमात्राद्बभूव ह॥२४२॥
देवकी परमप्रीत्या पप्रच्छ च पुनः पुनः।
आनन्दाश्रुनिमग्ना सा रुरोद च मुहुर्मुहुः॥२४३॥

When the sage narrated the news about the two children and also of the function at Gokula, the eyes of Vasudeva were filled with the tears of joy. Infested with love Devakī started enquiring from him again and again, with her eyes filled with tears, she was weeping again and again.

गर्गस्तावाशिषं दत्त्वा जगाम स्वालयं मुदा।
स्वगृहे तस्थतुस्तौ च कुबेरभवनोपमे॥२४४॥

Thereafter, Garga blessed then delightfully and proceed on to his abode and both the children remained in the palace which looked like the palace of Kubera.

नारायण उवाच

यत्र कल्पै कथा चेयं तत्र त्वमुपबर्हण:।
पञ्चाशत्कामिनीनां च पतिर्गन्धर्वपुंगव:॥२४५॥

Nārāyaṇa said- During the *kalpa* to which the story relates you were known as Upabarhaṇa having fifty damsel as your spouses being the king of Gandharvas.

तासां प्राणाधिकस्त्वं च शृङ्गारनिपुणो युवा।
ततोऽभूद्ब्रह्मण: शापाद्दासीपुत्रोद्विजस्य च॥२४६॥
ततोऽधुना ब्रह्मपुत्रो वैष्णवोच्छिष्टभोजनात्।
सर्वदर्शी च सर्वज्ञ: स्मारको हरिसेवया॥२४७॥

At that point of time these spouses loved you more then their lives and you were quite attractive, youthful and passionate. Thereafter you became the son of the maid-servant of a Brāhmaṇa as a result of curse from Brahmā. At the same time consuming the food of Vaiṣṇavas you become the son of Brahmā, always remaining devoted to the lord having the divine vision, all knowledgeable and pride of your race.

कथितं कृष्णाचरितं नामान्नप्राशनादिकम्।
जन्ममृत्युजरातिघ्नमपरं कथयामि ते॥२४८॥

I have narrated to you the part of story of lord Kṛṣṇa relating to his *Annaprāśana* and giving the name to him. This story relieves one of the birth, death and old age, now I recite to you the story further.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
कृष्णान्नप्राशननामकरणप्रस्तावो नाम त्रयोदशोऽध्याय:॥१३॥

अथ चतुर्दशोऽध्यायः

Chapter-14

Uprooting of Arjuna tree

एकदा नन्दपत्नी च स्नानार्थं यमुनां ययौ।
गव्यपूर्णं गृहं दृष्ट्वा जहास मधुसूदनः॥१॥
दधिदुग्धाज्यतक्रं च नवनीतं मनोरमम्।
गृहस्थितं च यत्किंचिच्चखाद मधुसूदनः॥२॥

Nārāyaṇa said- Once Yaśodā, the wife of Nanda went for a bath on the bank of the river Yamunā and at that point of time lord Madhusūdana (Kṛṣṇa) smiled looking at the pitchers filled with milk and curd and he consumed the curd, the milk, *ghee*, butter, milk, butter and everything whatever was available in the house.

मधु हैयंगवीनं यत्स्वस्तिकं शकटस्थितम्।
भुक्त्वा पीत्वांऽशुकैर्वक्त्रसंस्कारं कर्तुमुद्यतम्॥३॥
ददर्श बालकं गोपी स्नात्वाऽऽगत्य स्वमन्दिरम्।
गव्यशून्यं भग्नभाण्डं मध्वादिरिक्तभाजनम्॥४॥
दृष्टा पप्रच्छ बालांश्च अहो कर्मेदमद्भुतम्।
यूयं वदत सत्यं च कृतं केन सुदारुणम्॥५॥
यशोदावचनं श्रुत्वा सर्वमूचुश्च बालकाः।
चखाद सत्यं बालस्ते नास्मभ्यं दत्तमेव च॥६॥

The honey, butter, the sweets, placed on the cart were also consumed by him. He was rinsing his mouth after doing so and at the same time Yaśodā returned home. Finding the vases of milk, curd missing and the broken vases, she was surprised, and enquired from the other cowherds boys, "O children tell me truthfully who has done this surprising and terrific act." On hearing the words of Yaśodā,the children said, "We are telling you the truth. All this has been done by your son who has eaten the whole of it. He did not give us anything of if".

बालानां वचनं श्रुत्वा चुकोप नन्दगेहिनी।
वेत्रं गृहीत्वा दुद्राव रक्तपङ्कजलोचना॥७॥
पलायमानं गोविन्दं ग्रहीतुं न शशाक ह।
ध्यानासाध्यं शिवादीनां दुरापमपि योगिनाम्॥८॥

On hearing the words of the children, Yaśodā the wife of Nanda got annoyed and her eyes became red like the red lotus flowers, she took a cane in her hand and rushed towards Kṛṣṇa, who fled away from the some. Yaśodā could not capture him. The one who is difficult to be adored by gods like Śiva and others after deep meditation, is beyond the reach of the *yogīs*, how could he be caught like this.

यशोदा भ्रमण कृत्वा विश्रान्ता धर्मसंयुता।
तस्थौ कोपपरीतात्मा शुष्ककण्ठौष्ठतालुका॥९॥
विश्रान्तां मातरं दृष्ट्वा कृपालुः पुरुषोत्तमः।
संतस्थौ पुरतो मातुः सस्मितो जगदीश्वरः॥१०॥
करे धृत्वा च तं देवी समानीय स्वमालयम्।
बद्धवा वस्त्रेण वृक्षे च तताड मधुसूदनम्॥११॥

By running here and there Yaśodā felt tired and she stood under the shade of a tree to take some rest; her throat, lips and palate had dried up, because of her anger. Finding the mother having tired, Puroṣattama, the lord of the universe, came forward and stood before her. Thereafter Yaśodā caught hold of him and brought him home. Tying a cloth round his waist she tied him with the tree and started beating him.

बद्धवा कृष्णं यशोदा सा जगाम स्वालयं प्रति।
हरिस्तस्थौ वृक्षमूले जगतां पतिरीश्वरः॥१२॥

Thereafter Yaśodā bound Kṛṣṇa with the tree and left for home. Lord Kṛṣṇa kept on standing at the root of the tree.

श्रीकृष्णस्पर्शमात्रेण सहसा तत्र नारद।
पपात वृक्षः शैलाभः शब्दं कृत्वा भयानकम्॥१३॥

O Nārada, with the very touch of lord Kṛṣṇa, the mountain like huge tree started falling creating terrific sound.

सुवेषः पुरुषो दिव्यो वृक्षादाविर्बभूव ह।
दिव्यस्यन्दनमारुह्य जगाम स्वालयं पुरः॥१४॥
प्रणम्य जगतीनाथं शातकौम्भपरिच्छदम्।
किशोरः सस्मितो गौरो रत्नालंकारभूषितः॥१५॥

A divine person appeared from that tree who was clad in beautiful garments. He was adorned with the ornaments of gems, had fair complexion and was clad in golden costumes; he bowed in reverence to lord Kṛṣṇa. Thereafter with a smiling face he mounted on a divine chariot and left or his abode.

सा वृक्षपतनं दृष्ट्वा भिया त्रस्ता व्रजेश्वरी।
क्रोडे चकार बालं तं रुदन्तं श्यामसुन्दरम्॥१६॥

Finding the tree falling the queen of Vraja was terrified and was upset. She immediately picked up Kṛṣṇa and took him in her lap who was crying.

आजग्मुर्गोकुलस्थाश्च गोपा गोप्यश्च तद्गृहम्।
यशोदां भर्त्सयामासुः शान्तिं चक्रुः शिशोर्मुदा॥१७॥

In the meantime all the cowherds and cowherdesses from Gokula also arrived there and they scolded Yaśodā and were delighted to see Kṛṣṇa unhurt.

अत्यन्तस्थविरे काले तनयोऽयं बभूव ह।
धनं धान्यं च रत्नं वा तत्सर्वं पुत्रहेतुकम्॥१८॥

Thereafter all the people said, "you have got this son in your old age and whatever riches, cereals and gems you have are meant for your son only.

सुमतिर्नास्ति ते सत्यं ज्ञातं नन्दव्रजेश्वरि।
न भक्षितं यत्पुत्रेण तत्सर्वं निष्फलं भुवि॥१९॥

O queen of Vraja and Nanda, we have come to know truthfully that you have not acted wisely. The things which cannot be enjoyed by the son are of no consequence over the land.

पुत्रं बद्धवा गव्यहेतोर्वृक्षमूले च निष्ठुरे।
गृहकर्मणि व्यग्रायां दैवाद्वृक्षः पपात ह॥२०॥

Just for the sake of curd and milk you have tied your son to a tree and then you engaged yourself in the household work. The tree felt accidentally.

वृक्षस्य पतनाद्गोपीभाग्याद्बालोऽपि जीवितः।
प्रनष्टे बालके मूढे वस्तूनां किं प्रयोजनम्॥२१॥
आशिषं युयुजुर्विप्रा बन्दिनश्च शुभावहाम्।
द्विजेन कारयामासुर्नामसंकीर्तनं हरेः॥२२॥

Just for the sake of the cowherdesses the child escaped unhurt. O foolish one, "Had the child

been destroyed of what used had all these articles been"? Thereafter the Brāhmaṇas and the bards blessed the child variously. The name of lord was recited by the Brāhmaṇas.

एवं कृत्वा जना: सर्वे प्रययुर्निजमन्दिरम्।
उवाच पत्नीं नन्दश्च रक्तपङ्कजलोचन:॥२३॥

After all this, all the people left for their respective abodes. At that very moment Nanda arrived there and with his eyes burning red in rage he spoke to Yaśodā.

नन्द उवाच

यास्यामि तीर्थमद्यैव कण्ठे कृत्वा तु बालकम्।
अथवा त्वं गृहाद्गच्छ त्वया मे किं प्रयोजनम्॥२४॥
शतकूपाधिका वापी शतवापीसमं सर:।
सर:शताधिको यज्ञ: पुत्रो यज्ञशताधिक:॥२५॥

Nanda said- Tying the child round my neck I shall go on pilgrimage. Otherwise, you leave the house. I have nothing to do with you. Step-well is more important then hundred of wells and a tank is more important than hundred of step-wells. A *yajña* is more important than hundred of tanks and a son is more important than a hundred of *yajñas*.

तपोदानोद्भवं पुण्यं जन्मान्तरसुखप्रदम्।
सुखप्रदोऽपि सत्पुत्र इहैव च परत्र च॥२६॥
पुत्रादपि परो बन्धुर्न भूतो न भविष्यति।
एवमुक्त्वा स्वभार्यां च तस्थौ नन्द: स्वमन्दिरे॥
यशोदा रोहिणी चैव नियुक्ता गृहकर्मणि॥२७॥

While performing *tapas* and charities for a number of births, one earns great merit and because of that merit one gets a son who becomes youthful during the personal life as well as in future life. Therefore there could be no other relative better than the son nor shall it ever be. Thus speaking to his wife Nanda went to his abode and both Yaśodā and Rohiṇī engaged themselves in the house-hold work.

नारद उवाच

सुवेष: पुरुष: को वा वृक्षरूपी च गोकुले।
भगवन्हेतुना केन वृक्षत्वं समवाप ह॥२८॥

Nārada said- O lord, who was the person clad in the divine clothes who appeared from the tree in Gokula. What was the reason for his becoming the tree.

नारायण उवाच

कुबेरतनय: श्रीमान्नाम्ना यो नलकूबर:।
जगाम नन्दनवनं क्रीडार्थं सह रम्भया॥२९॥
निर्जने सरसस्तीरे पुष्पोद्याने मनोहरे।
वटवृक्षसमीपे च सौरभे पुष्पवायुना॥३०॥
विधाय पुष्पशयनं रत्नदीपैश्च दीपितम्।
चन्दनागुरुकस्तूरीकुङ्कुमद्रवसंयुतम्॥३१॥
परित: पुष्पमाल्यैश्च क्षौमवस्त्रैश्च वेष्टितम्।
तत्र रम्भां समानीय विजहार यथेच्छया॥३२॥
शृङ्गाराष्टप्रकारं च विपरीतादिकं सुखम्।
चुम्बनं षट्प्रकारं च यथास्थानं निरूपितम्॥३३॥
अङ्गप्रत्यङ्गसंयोगत्रिविधाश्लेषणं मुदा।
नखदन्तकरक्रीडां चकार रसिकेश्वर:॥३४॥

Nārāyaṇa said- Once Nala-Kūbara, the son of Kubera reached the Nandana forest for enjoying the company of Rambhā there. Therefore they found a flower orchard under a banyan tree, on the bank of a tank, where the fragrant wind was blowing. There was a flower bed in the orchard, the lamps of gems were lighted and the place was sprinkled with sandal-paste, *aguru, kastūrī* and saffron besides the garland of flower and the silken cloth. He brought him there and enjoyed his company. He enjoyed all the sexual pleasures with Rambhā. He implanted a thousand kissed on her and embraced her variously. The passionate one, enjoyed the sex with her applying his nails teeth and hands.

जलात्स्थले स्थलात्तोये कामशास्त्रविशारद:।
रतिभोगं प्रकुर्वन्तं ददर्श देवलो मुनि:॥३५॥
नग्नां रम्भां मुक्तकेशीं पीनश्रोणिपयोधराम्।
नखदन्तक्षताङ्गीं च पुलकाञ्चितविग्रहाम्॥३६॥
पश्यन्तीं प्राणनाथं च पश्यन्तं सस्मितं मुदा।
वक्रभ्रूभङ्गसंयुक्तां कामुकीं च ददर्श ताम्॥३७॥
रत्नकुण्डलयुग्मेन गण्डस्थलविराजिताम्।
विचित्ररत्नमाल्यैश्च पुष्पमाल्यैश्च भूषिताम्॥३८॥

किङ्किणीजालसंयुक्तां सिन्दूरबिन्दुसंयुताम्।
तया युक्तं पुलकितं नोत्तिष्ठन्तं स्मरान्वितम्।।३९।।
वृक्षत्वं याहि पापिष्ठेत्युवाच मुनिपुंगवः।
शशाप रम्भां कामार्तां मानुषी त्वं भवेति च।।४०।।
जन्मेजयस्य सुभगा भविता कामिनीति च।
त्वमेव गोकुलं गच्छ वृक्षरूपी भवेति च।।४१।।
श्रीकृष्णस्पर्शमात्रेण पुनरायास्यसि गृहम्।
रम्भे त्वमिन्द्रसंयोगात्पुनरायास्यसि ध्रुवम्।।४२।।

He was well-versed in the art of making love and he enjoyed her company over the land as well as the water. At that point of time the sage Devala spotted Nalakūbara and Rambhā together, who were without robes with unshelled here, having stiff pelvic region and developed breasts. She had lips injured with nails and teeth and she was feeling and her hair stood and ends. She was looking at her beloved who was reciprocating, She had curled eye-brows, wearing a pair of *kuṇḍalas* and was adorned with astonishing types of garlands of gems and flowers. She had a number of a small bells studded in the waist-band and her forehead had a spot of vermilion. Such a type of Rambhā was spotted by the sage. In the company of the damsel and infatuated with passion, Nalakūbara disregarded the sage and did not get up to welcome him. He therefore pronounced a curse on him, "O sinful person you better turn yourself as a tree." Thereafter he cursed Rambhā also, "You be born in the human race and be the queen of Janamejaya." He then asked Nalakūbara to go to Gokula and stand there as a tree. He further informed him that he cowed be redeemed with the mere touch of lord Kṛṣṇa. He also informed Rambhā that she would be redeemed and to back to heaven only after coming in touch with Indra.

इत्येवमुक्त्वा स मुनिर्जगाम निजमन्दिरम्।
कुबेरतनयः श्रीमान्स जगाम निजालयम्।।४३।।

Thus speaking the sage went back to his abode and Nalakūbara reached his home.

इत्येवं कथितं विप्र रम्भाख्यानं वदामि ते।
सुचन्द्रस्य गृहे रम्भा ललाभ जन्म भारते।।४४।।
कन्या लक्ष्मीस्वरूपा च बभूव सुन्दरी वरा।
तां च सालंकृतां कृत्वा सुचन्द्रो नृपतीश्वरः।।४५।।
नानाकौतुकसंयुक्तां ददौ जन्मेजयाय च।
जन्मेजयस्य सुभगा बभूव महिषी वरा।।४६।।

O dear one, I have spoken to you all this; now I am going to narrate the story of Rambhā to you, Rambhā was born in the land of Bhārata as daughter of Sucandara. She was quite beautiful and looked like Lakṣmī. On coming of age, the king Sucandra gave away his daughter in marriage to Janamejaya along with several riches and adoring her with the best of ornaments and costumes. She became the best and virtues queen of Janamejaya.

स्थाने स्थाने निर्जने च राजा रेमे तया सह।
एकदा नृपतिश्रेष्ठश्चाश्वमेधेन दीक्षितः।।४७।।
अश्वसंगोपनं कृत्वा तस्थौ शक्रश्च मन्दिरे।
यज्ञाश्वं रुचिरं मत्वा कौतुकेन च सुन्दरी।।४८।।
द्रष्टुं जगाम सा साध्वी चाश्वमेकाकिनी मुदा।
शक्रोऽश्वनिकटे भूत्वा धर्षयामास तांसतीम्।।४९।।
तया निवार्यमाणश्च रेमे तत्र तया सह।
मूर्छामवाप शक्रश्च बुबुधे न दिवानिशम्।।५०।।
सा च संभोगमात्रेण देहं तत्याज योगतः।
नृपस्य लज्जया भीत्या शक्रः स्वर्गे जगाम ह।।५१।।

The king enjoyed her company at several places. Once the king started and *Aśvamedha* sacrifice. At that point of time Indra stole away the sacrificial horse and concealed himself in the royal palaces. Thinking that the Sacrificial horse would be quite beautiful she went to the stable alone playfully. On reaching the horse, Indra appeared on the scene and forcibly enjoyed her company. He had sex with her in spite of her objecting to it. After the performance, Indra was fainted and he lost the senses about the day or night. The beautiful ladies coming in touch with Indra ended her life and Indra getting terrified from the king went back to the heaven.

राजा श्रुत्वा मृतां दृष्ट्वा विललाप भृशं मुहुः।
यज्ञं समाप्य विप्रेभ्यो ददौपूर्णां च दक्षिणाम्।।५२।।

Hearing about the death of the queen, the king lamented variously and after completion of the *yajña* he gave away riches to the Brāhmaṇas.

रम्भा च मानवं देहं त्यक्त्वा स्वर्गं जगाम ह।
इत्येवं कथितं सर्वं वृक्षार्जुनविभञ्जनम्।।५३।।
नलकूबरमोक्षश्च रम्भायाश्च महामुने।
पुण्यदं कृष्णचरितं जन्ममृत्युजरापहम्.
इत्येवं कथितं सर्वमपरं कथयामि ते।।५४।।

Thus Rambhā reverted to the heaven after leaving the human body. I have narrated to you the falling of the Arjuna tree. O great sage, the story of Nalakūbara and Rambhā bestows salvation and relieves one of the birth, death and old age, providing great merit to the listener. I have thus narrated to you a part of the story of lord Kṛṣṇa now I am narrating the story to you further.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० वृक्षार्जुनभञ्जनो नाम चतुर्दशोऽध्यायः।।१४।।

अथ पञ्चदशोऽध्याय:

Chapter-15

Marriage of Rādhā and Kṛṣṇa

नारायण उवाच

एकदा कृष्णसहितो नन्दो वृन्दावनं ययौ।
तत्रोपवनभाण्डीरे चारयामास गोधनम्।।१।।

Nārāyaṇa said- Once Nanda, accompanied by Kṛṣṇa went to Vṛndāvana. There was a garden named Bhāṇḍīra, where the cows were made to graze.

सर:सु स्वादु तोयं च पाययामास तत्पपौ।
उवास वृक्षमूले च बालं कृत्वा स्ववक्षसि।।२।।
एतस्मिन्नन्तरे कृष्णो मायामानुषविग्रह:।
चकार माययाऽकस्मान्मेघाच्छन्नं नभो मुने।।३।।

They made the cows to drink delicious water from the tank which they also drank. Thereafter embracing the child, Nanda sat under the shade of a tree. O sage, at the same time Kṛṣṇa who had the illusory body covered the sky with clouds by means of illusion.

मेघावृतं नभो दृष्ट्वा श्यामलं काननान्तरम्।
झञ्झावातं मेघशब्दं वज्रशब्दं च दारुणम्।।४।।
वृष्टिधारामतिस्थूलां कम्पमानांश्च पादपान्।
दृष्ट्वैवं पतितस्कन्धान्नन्दो भयमवाप ह।।५।।
कथं यास्यामि गोवत्सान्विहाय स्वाश्रमं बत।
गृहं यदि न यास्यामि भविता बालकस्य किम्।।६।।

The sky was over-cast with clouds. There was all darkness in the garden and it started. Raining heavily with strong mind. The cloud started thundering. Their thundering resembled the fall of *vajra*. Torrential rain started and the trees started trembling together with their branches, this frightened Nanda he thought that how could be leave for his abode, leaving the cows and the calves there but if he did not return to his abode, what could happen to the child.

एवं नन्दे प्रवदति रुरोद श्रीहरिस्तदा।
पयोभिया हरिश्चैव पितु: कण्ठं दधार स:।।७।।

When Nanda was so thinking Kṛṣṇa started crying and stuck to the body of Nanda, his father in terror.

एतस्मिन्नन्तरे राधा जगाम कृष्णसंनिधिम्।
गमनं कुर्वती राजहंसखञ्जनगञ्जनम्।।८।।

In the meantime Rādhā came to Kṛṣṇa and while walking she put the goose to shame.

शरत्पार्वणचन्द्राभामुष्टवक्त्रमनोहरा।
शरन्मध्याह्नपद्मानां शोभामोचनलोचना।।९।।

She had beautiful face stealing the lustre of the full moon of the winter season, and her eyes resembled the full moon or the lotus flower of the winter season blossoming at noon.

परितस्तारकापक्ष्मविचित्रकज्जलोज्ज्वला।
खगेन्द्रचञ्चुचारुश्रीशंसानाशकनासिका।।१०।।

Both her eyes were decorated with collyrium. Her nose resembled the beak of Garuḍa and its beauty could put the glory of Lakṣmī to shame.

तन्मध्यस्थलशोभार्हस्थूलमुक्ताफलोज्ज्वला।
कबरीवेषसंयुक्ता मालतीमाल्यवेष्टिता।।११।।

In the centre of the nose a pearl was hanging which was emitting lustre, her hair was decorated with the garlands of jasmine flowers.

ग्रीष्ममध्याह्नमार्तण्डप्रभामुष्टककुण्डला।
पक्वबिम्बफलानां च श्रीमुष्टाधरयुग्मका।।१२।।

He had two *kuṇḍalas* which resembled the lustre of the mid-day sun of the summer season. Her lips resembled the ripe wood apple.

मुक्तापङ्क्तिप्रभातैकदन्तपङ्क्तिसमुज्ज्वला।
ईषत्प्रफुल्लकुन्दानां सुप्रभानाशकस्मिता॥१३॥

And her line of teeth resembled the gems. She wore a smile over her face which put the glory of the bud to shame.

कस्तूरीबिन्दुसंयुक्तसिन्दूरबिन्दुभूषिता।
कपालं मल्लिकायुक्तं बिभ्रती श्रीयुतं सती॥१४॥

She had a spot of *kastūrī* on her head together with that of vermilion. Her cheeks were decorated with jasmine flowers.

सुचारुवर्तुलाकारकपोलपुलकान्विता।
मणिरत्नेन्द्रसाराणां हारोरःस्थलभूषिता॥१५॥

She felt emotional on her roundish cheeks. The breasts were decorated with the garland of best of gems.

सुचारुश्रीफलयुगकठिनस्तनसंगता।
पत्रावलीश्रियायुक्ता दीप्ता सद्रत्नतेजसा॥१६॥

Her breasts were quite round and stiff decorated with leaves and were illumined with the gem.

सुचारुवर्तुलाकारमुदरं सुमनोहरम्।
विचित्रत्रिवलीयुक्तं निम्ननाभि च बिभ्रती॥१७॥

Her belly was beautiful roundish, quite pleasant, astonishing and had three lines on it. The navel was quite deep.

सद्रत्नसाररचितमेखलाजालभूषिता।
कामास्त्रसारभ्रूभङ्गयोगीन्द्रचित्तमोहिनी॥१८॥

There was a waist band decorating the waist which was studded with best of gems. Her curved eye-brows look like the weapons of the gods of love which could make the minds of even the sages to become unstable.

कठिनश्रोणियुगलं धरणीधरनिन्दितम्।
स्थलपद्मप्रभामुष्टचरणं दधती मुदा॥१९॥
रत्नभूषणसंयुक्तं यावकद्रवसंयुतम्।
मणीन्द्रशोभासंमुष्टसालक्तकपुनर्भवम्॥२०॥
सद्रत्नसाररचितक्वणन्मञ्जीररञ्जितम्।
रत्नकङ्कणकेयूरचारुशङ्खविभूषिता॥२१॥

The pelvic region was well developed and put the mountain to shame. She had the feet which were more beautiful then even the lotus flowers. Her feet wore the anklets and they were painted with the beautiful paint. Her nails of the feet quite beautiful and were shining immensely, the anklets were studded with the best of gems which created sound, she wore the armlets, anklets on the arms and the bangles of beautiful conch.

रत्नाङ्गुलीयनिकरवह्निशुद्धांशुकोज्ज्वला।
चारुचम्पकपुष्पाणां प्रभामुष्टकलेवरा:॥२२॥
सहस्रदलसंयुक्तक्रीडाकमलमुज्ज्वलम्।
श्रीमुखश्रीदर्शनार्थं बिभ्रती रत्नदर्पणम्॥२३॥

The fingers on his rings were emitting lustre like the fire. The beauty of her limbs surpassed the *campaka* flowers. In one of her hands, she was carrying a thousand petalled lotus which was best for the sport and in the other, she was carrying a mirror in order to look her reflection in the mirror.

दृष्ट्वा तां निर्जने नन्दो विस्मयं परमं ययौ।
चन्द्रकोटिप्रभामुष्टां भासयन्ती दिशो दश॥२४॥

Nanda was extremely surprised on finding her there because she was illumining the entire universe with her lustre rendering the lustre of crores of moons to be of no consequence.

ननाम तां साश्रुनेत्रो भक्तिनम्रात्मकंधरः।
जानामि त्वां गर्गमुखात्पद्माधिकप्रियां हरेः॥२५॥

With his eyes filled with tears and the heart filled with devotion, he bowed before Rādhā and said to her, "I have heard about you from the mouth of Garga. You happen to be Lakṣmī of lord Hari and are dearer then her.".

जानामीमं महाविष्णोः परं निर्गुणमच्युतम्।
तथाऽपि मोहितोऽहं च मानवो विष्णुमायया॥२६॥

I know her also who happens to be better then Mahāviṣṇu is formless but because of my being a human being, I have been influenced with the illusion of lord Viṣṇu.

गृहाण प्राणनाथं च गच्छ भद्रे यथासुखम्।
पश्चाद्दास्यसि मत्पुत्रं कृत्वा पूर्णमनोरथम्।।२७।।

O chaste lady, you accept your lover and go with pleasure, after fulfilling the desire of my son you return him to me.

इत्युक्त्वा प्रददौ तस्यै रुदन्तं बालकं भिया।
जग्राह बालकं राधा जहास मधुरं सुखात्।।२८।।

Thereafter, he handed over the child to Rādhā who was crying. Receiving the child, Rādhā smiled sweety.

उवाच नन्दं सा यत्नात्र प्रकाश्यं रहस्यकम्।
अहं दृष्टा त्वया नन्द कतिजन्मफलोदयात्।।२९।।
प्राज्ञस्त्वं गर्गवचनात्सर्वं जानासि कारणम्।
अकथ्यमावयोर्गोप्यं चरितं गोकुले व्रज।।३०।।

She spoke to Nanda, "You have met me as a result of the accumulated merits of many births. You keep this secret carefully which not be made public at any cost. You have been educated because of the words of Garga and you are therefore well-aware of all the reasons. You do not speak out the secret of both of us. Now you go to Gokula.

वरं वृणु व्रजेश त्वं यत्ते मनसि वाञ्छितम्।
ददामि लीलया तुभ्यं देवानामपि दुर्लभम्।।३१।।

O lord of Vraja, you ask for a boon whatever you desire, I shall surely give you even if it be difficult to get from the Vedas.

राधिकावचनं श्रुत्वा तामुवाच व्रजेश्वरः।
युवयोश्चरणे भक्तिं देहि नान्यत्र मे स्पृहा।।३२।।
युवयोः संनिधौ वासं दास्यसि त्वं सुदुर्लभम्।
आवाभ्यां देहि जगतामम्बिके परमेश्वरि।।३३।।

On hearing the words of Rādhikā, the lord of Vraja said, "Let me remain devoted at the feet of the both of you. I have no other desire. O great goddess, O mother of the universe you kindly grant as a boon to meet you in the *Goloka*".

श्रुत्वा नन्दस्य वचनमुवाच परमेश्वरी।
दास्यामि दास्यमतुलमिदानीं भक्तिरस्तु ते।।३४।।
आवयोश्चरणाम्भोजे युवयोश्च दिवानिशम्।
प्रफुल्लहृदये शश्वत्स्मृतिरस्तु सुदुर्लभा।।३५।।

On hearing the words of Nanda, Rādhā said to him, "I shall bestow you the unparalleled slavehood. At present you should remain devoted to the lotus-like feet of both of us and with a delighted mind you should always recite our names.".

माया युवां च प्रच्छन्नौ न करिष्यति मद्वरात्।
गोलोके यास्यथान्ते च विहाय मानवीं तनुम्।।३६।।

Because of the boon pronounced by me, the illusion will not be able to over-power you. You will ultimately proceed to *Goloka* leaving your human body.

एवमुक्त्वा तु सानन्दं कृत्वा कृष्णं स्ववक्षसि।
दूरं निनाय श्रीकृष्णं बाहुभ्यां च यथेप्सितम्।।३७।।

Thus speaking, with a delightful mind, she carried Krsna in her lap to a distant place.

कृत्वा वक्षसि तं कामाच्छ्लेषं श्लेषं चुचुम्ब च।
पुलकाङ्कितसर्वाङ्गी सस्मार रासमण्डलम्।।३८।।
एतस्मिन्नन्तरे राधा मायासद्रत्नमण्डपम्।
ददर्श रत्नकलशशतेन च समन्वितम्।।३९।।
नानाविचित्रचित्राढ्यं चित्रकाननशोभितम्।
सिन्दूराकारमणिभिः स्तम्भसंघैर्विराजितम्।।४०।।
चन्दनागुरुकस्तूरीकुङ्कुमद्रवयुक्तया।
संयुक्तं मालतीमालासमूहपुष्पशय्यया।।४१।।
नानाभोगसमायुक्तं दिव्यदर्पणसंयुतम्।
मणीन्द्रमुक्तामाणिक्यमालाजालैर्विभूषितम्।।४२।।
मणीन्द्रसाररचितकपाटेन समन्वितम्।
भूषितं भूषितैर्वस्त्रैः पताकानिकरैर्वरैः।।४३।।
कुङ्कुमत्कारमणिभिः सप्तसोपानसंयुतम्।
युक्तं षट्पदसंयुक्तैः पुष्पोद्यानं च पुष्पितैः।।४४।।

Getting infested with passion, she started kissing him. At that point of time her entire body felt emotional and she remembered of *Rāsamaṇḍala*. In the meantime Rādhā spotted a beautiful dancing *maṇḍapa* which was built with the best of gems and decorated with the vases made of diamonds. Besides it had enough of sandal-paste, *aguru*, *kastūrī* and saffron besides garlands of jasmine flower, the flower beds, different types of articles of pleasure and divine mirrors. There were garland of the best of gems,

jewels, diamonds, etc. It had doors which were built with the best of diamonds, painting creepers with other floral designs and were adorned by fine clothes and banners. It had seven step made of precious gems of vermilion in shade, it had a flower orchard, full of flowers in which the black-wasps were creating hissing sound. Finding it there, she went inside it.

सा देवी मण्डपं दृष्ट्वा जगामाभ्यन्तरं मुदा।
ददर्श तत्र ताम्बूलं कर्पूरादिसमन्वितम्॥४५॥

She found there the betel with camphor, the vases of gems filled with pleasant cool water.

जलं च रत्नकुम्भस्थं स्वच्छं शीतं मनोहरम्।
सुधामधुभ्यां पूर्णानि रत्नकुम्भानि नारद॥४६॥
पुरुषं कमनीयं च किशोरं श्यामसुन्दरम्।
कोटिकन्दर्पलीलाभं चन्दनेन विभूषितम्॥४७॥
शयानं पुष्पशय्यायां सस्मितं सुमनोहरम्।
पीतवस्त्रपरीधानं प्रसन्नवदनेक्षणम्॥४८॥
मणीन्द्रसारनिर्माणं क्वणन्मञ्जीररञ्जितम्।
सद्रत्नसारनिर्माणकेयूरवलयान्वितम्॥४९॥
मणीन्द्रकुण्डलाभ्यां च गण्डस्थलविराजितम्।
कौस्तुभेन मणीन्द्रेण वक्षःस्थलसमुज्ज्वलम्॥५०॥
शरत्पार्वणचन्द्रास्यप्रभामुष्टमुखोज्ज्वलम्।
शरत्प्रफुल्लकमलप्रभामोचनलोचनम्॥५१॥
मालतीमाल्यसंश्लिष्टशिखिपिच्छसुशोभितम्।
त्रिवङ्कचूडां बिभ्रन्तं पश्यन्तं रत्नमन्दिरम्॥५२॥
क्रोडं बालकशून्यं च दृष्ट्वा तं नवयौवनम्।
सर्वस्मृतिस्वरूपा सा तथाऽपि विस्मयं ययौ॥५३॥

O Nārada, there were many vases filled with nectar and honey inside the orchard. A boy of tender age having dark-complexion was sleeping there. He had the lustre of crores of gods of love. His body was plastered with sandal-paste and was wearing a smile on his face. He was clad in yellow lower garment, had a smiling face and eyes, and was wearing the anklets made of the best of gem which were creating sweet sound. He had on his person the anklets and wristlets made of the best of gems besides the gem-studded *kuṇḍalas* in the ears. The *kaustubha* gem was adorning his chest and the lustre of his face could steal the shine of the full moon of the winter season and his eyes resembled the blossomed lotus flower of the winter season. He wore a long garland of flowers and had a peacock feather on his head. His hair was adorned with flowers and he was looking at *Ratnamaṇḍapa*. Finding the child carried by Rādhā missing from her lap and finding another youth lying on the bed, Rādhā was extremely surprised.

रूपं रासेश्वरी दृष्ट्वा मुमोह सुमनोहरम्।
कामाच्चक्षुश्चकोराभ्यां मुखचन्द्रं पपौ मुदा॥५४॥

Rādhā felt attracted towards him while looking at his beautiful form. With passion, she delightfully started looking at his face.

निमेषरहिता राधा नवसंगमलालसा।
पुलकाङ्कितसर्वाङ्गी सस्मिता मदनातुरा॥५५॥
तामुवाच हरिस्तत्र स्मेराननसरोरुहाम्।
नवसंगमयोग्यां च पश्यन्तीं वक्रचक्षुषा॥५६॥

He in turn stared at her without winking his eyes. Rādhā was then infatuated with the desire of having union with him. The hair of her body stood at an ends and wearing a serene smile on her face she was infatuated with passion. Thereafter looking with a side glance she found him suitable for fresh union. Thereafter Kṛṣṇa spoke to the lotus faced Rādhā.

श्रीकृष्ण उवाच

राधे स्मरसि गोलोकवृत्तान्तं सुरसंसदि।
अद्य पूर्णं करिष्यामि स्वीकृतं यत्पुरा प्रिये॥५७॥

Kṛṣṇa said - O dear one, O Rādhā, do you remember the incident that occurred in the assembly of gods in *Goloka*; whatever promise I had given you in earlier times, I am going to fulfil today.

त्वं मे प्राणाधिका राधे प्रेयसी च वरानने।
यथा त्वं च तथाऽहं च भेदो हि नाऽऽवयोर्ध्रुवम्॥५८।
यथा क्षीरे च धावल्यं यथाऽग्नौ दाहिका सति।
यथा पृथिव्यां गन्धश्च तथाऽहं त्वयि संततम्॥५९॥
विना मृदा घटं कर्तुं विना स्वर्णेन कुण्डलम्।
कुलालः स्वर्णकारश्च न हि शक्तः कदाचन॥६०॥

तथा त्वया विना सृष्टिमहं कर्तुं न च क्षमः।
सृष्टेराधारभूता त्वं बीजरूपोऽहमच्युत:।।६१।।

O Rādhā, O beautiful faced one, you are dearer to me than my life, I am completely like you and there is absolutely no difference between the two of us. As whiteness is an integral part of milk, the burning sensation is an integral part of the fire and fragrance is an integral part of earth, similarly, I am completely with you always. As the potter is unable to make a vase without the clay or the gold-smith is unable to make ornaments without gold, similarly I cannot indulge in the creation of the universe without you; you are the best of the universe whereas, I happen to be the seed known as Acyuta.

आगच्छ शयने साध्वि कुरु वक्ष:स्थले हि माम्।
त्वं मे शोभास्वरूपाऽसि देहस्य भूषणं यथा।।६२।।

O chaste lady, you come over to the bed and embrace me. As ornament increases the beauty of the body, similarly you happen to be my grace.

कृष्णं वदन्ति मां लोकास्त्वयैव रहितं यदा।
श्रीकृष्णं च तदा तेऽपि त्वयैव सहितं परम्।।६३।।
त्वं च श्रीस्त्वं च संपत्तिस्त्वमाधारस्वरूपिणी।
त्वं स्त्री पुमानहं राधे इति वेदेषु निर्णय:।।६४।।
सर्वशक्तिस्वरूपाऽसि सर्वरूपोऽहमक्षर:।।६५।।

Whenever I get separated from you, the people call me by the name of only Kṛṣṇa and when I am united with you then people give me the name of Śrī Kṛṣṇa. You happen to be my Śrī, you are my wealth and the base of everything, you possess the form of all the prowess, are eternal and are the form of everything.

यदा तेज: स्वरूपोऽहं तेजोरूपाऽसि त्वं तदा।
न शरीरी यदाऽहं च तदा त्वमशरीरिणी।।६६।।
सर्वबीजस्वरूपोऽहं सदा योगेन सुन्दरि।
त्वं च शक्तिस्वरूपा च सर्वस्त्रीरूपधारिणी।।६७।।

When I appear in the form of *tejas*, you also appear similarly. Whenever I appear without any form, you also act similarly. O beautiful one, I take to the form of the seed always in your company. You have the form of great prowess and also take to the form of all the women on earth.

ममाङ्गांशस्वरूपा त्वं मूलप्रकृतिरीश्वरी।
शक्त्या बुद्ध्या च ज्ञानेन मया तुल्या वरानने।।६८।।
आवयोर्भेदबुद्धिं च य: करोति नराधम:।
तस्य वास: कालसूत्रे यावच्चन्द्रदिवाकरौ।।६९।।
पूर्वान्सप्त परान्सप्त पुरुषान्पातयत्यध:।।७०-७१।।

In relation to my limbs you happen to be the great goddess or *Mūlaprakṛti*. O damsel, you possess prowess, intelligence and knowledge comparable to mine. Such of the wicked persons who consider both of us to be separate from each other, falls in the *kālasūtra* hell and remains there till the sun and the moon last. Such a conduct on his part makes his seven future and seven past generations to fall in the hell. His merits for crores of births surely get destroyed.

Such of the wicked person, who because of ignorance, denounces us, he also falls in the hell and remains there till the sun and the moon last.

राशब्दं कुर्वतस्त्रस्तो ददामि भक्तिमुत्तमाम्।
धाशब्दं कुर्वत: पश्चाद्यामि श्रवणलोभत:।।७२।।
ये सेवन्ते च दत्त्वा मामुपचाराश्च षोडश।
यावज्जीवनपर्यन्तं या प्रीतिर्जायते मम।।७३।।
सा प्रीतिर्मम जायते राधाशब्दात्ततोऽधिका।
प्रिया न मे तथा राधे राधावक्ता ततोऽधिक:।।७४।।

The one who recites रा I bestow the best of devotion on him and the one who recites the word धा is followed by me because I am always desirous of hearing the word of Rādhā. Such of the people who adore me throughout their life with sixteen types of offering, I like them very much and from that liking emanates the word of Rādhā. O Rādhā, I love you as much as I love a person who recites the name of Rādhā.

ब्रह्माऽनन्त: शिवो धर्मो नरनारायणावृषी।
कपिलश्च गणेशश्च कार्तिकेयश्च मत्प्रिय:।।७५।।
लक्ष्मी: सरस्वती दुर्गा सावित्री प्रकृतिस्तथा।
मम प्रियाश्च देवाश्च तास्तथाऽपिनतत्समा:।।७६।।

Brahmā, Ananta, Śiva, Dharma, the sage Nara-nārāyaṇa, Kapila and Gaṇeśa are quite dear to me. Besides, Lakṣmī, Sarasvatī, Durgā,

Sāvitrī, Prakṛti and all other gods are also dear to me; but I do not like them as much as I like a person who recites the name of Rādhā.

ते सर्वे प्राणतुल्या मे त्वं मे प्राणाधिका सती।
भिन्नस्थानस्थितास्ते च त्वं च वक्षः स्थले स्थिता।।७७
या मे चतुर्भुजा मूर्तिर्बिभर्ति वक्षसि प्रियाम्।
सोऽहं कृष्णस्वरूपस्त्वां विवहामि स्वयं सदा।।७८।।
इत्येवमुक्त्वा श्रीकृष्णस्तस्थौ तल्पे मनोरमे।
उवाच राधिका नाथं भक्तिप्रात्मकंधरा।।७९।।

They are like my life and therefore, O chaste Rādhā, you are also dearer to me than my life, all of them reside in separate places but you reside in my heart. My four-armed form is enshrined in the heart of my beloved, and I in the form of Kṛṣ ṇa carry your weight. Thus speaking lord Kṛṣṇa reclined on the bed of roses. Thereafter Rādhā lowering her head with devotion spoke to the lord.

राधिकोवाच

स्मरामि सर्वं जानामि विस्मरामि कथं विभो।
यत्त्वं वदसि सर्वोऽहं त्वत्पादाब्जप्रसादतः।।८०।

Rādhikā said - O virtuous one, I remember everything and how can I forget it? Whatever have you spoken, is true. Whatever I am, it is all due to the grace of your lotus-like feet.

ईश्वरस्याप्रियाः केचित्प्रियाश्च कुत्र केचन।
ये यथा मां न स्मरन्ति तथा तेषु तवाकृपा।।८१।।

Some of the people are not liked by the lord and some of them are quite dear to him. The one who does not remember me is not held by you in grace.

तृणं च पर्वतं कर्तुं समर्थः पर्वतं तृणम्।
तथाऽपि योग्यायोग्ये च संपत्तौ च समा कृपा।।८२।।

You are competent enough to raise a mountain from a straw and reduce a mountain to a straw. In spite of that you bestow your grace on all in spite of one's being competent or incompetent in either pleasure or in pain.

तिष्ठत्यहं शयानस्त्वं कथाभिर्यत्क्षणं गतम्।
तत्क्षणं च युगसमं नाहं प्रापयितुं क्षमा।।८३।।

I am standing here and you are sleeping. Whatever time we have spent in talking, has passed like a *yuga*, which cannot be brought back by me.

वक्षःस्थले च शिरसि देहि ते चरणाम्बुजम्।
दुनोति मन्मनः सद्यस्त्वदीयविरहानलात्।।८४।।

Therefore, you place your lotus-like feet on my breasts. My heart is burning because of separation from you.

पुरः पपात मे दृष्टिस्त्वदीयचरणाम्बुजे।
नीता मया न हि क्लेशाद्द्रष्टुमन्यत्कलेवरम्।।८५।।
प्रत्येकमङ्गं दृष्ट्वैव दत्ता शान्ते मुखाम्बुजे।
दृष्ट्वा मुखारविन्दं च नान्यं गन्तुं च सा क्षमा।।८६।।

Whenever I look at your lotus-like feet, I do not feel interested in looking at any other part of your body. I have fixed my gaze at your lotus-like feet after having looked at all your limbs. My eye is unable to go anywhere after looking at your lotus-like feet.

राधिकावचनं श्रुत्वा जहास पुरुषोत्तमः।
तामुवाच हितं तथ्यं श्रुतिस्मृतिनिरूपितम्।।८७।।

On hearing the words of Rādhikā, Śrī Kṛṣṇa the best of the persons, smiled a little and he spoke to her beneficial, truthful and appropriate words.

श्रीकृष्ण उवाच

न खण्डनीयं तत्तत्र मया पूर्वं निरूपितम्।
तिष्ठ भद्रे क्षणं भद्रं करिष्यामि तव प्रिये।।८८।।

Śrī Kṛṣṇa - O noble lady, O dear one, whatever I had spoken earlier should never be contradicted. You wait for a while; I shall do good to you.

त्वन्मनोरथपूर्णस्य स्वयं कालः समागतः।।८९।।
यस्य यल्लिखितं पूर्वं यत्र काले निरूपितम्।
तदेव खण्डितुं राधे क्षमो नाहं च को विधिः।।९०।।
विधातुश्च विधाताऽहं येषां यल्लेखनं कृतम्।
ब्रह्मादीनां च क्षुद्राणां न तत्खण्ड्यं कदाचन।।९१।।

The time for the fulfilling of your desire has arrived. O Rādhā, whatever has already been

spoken earlier about this, cannot be contradicted; therefore how could destiny venture to do so? I am creator of the creator; therefore whatever has been told by me, cannot be contradicted even by the poor Brahmā.

एतस्मिन्नन्तरे ब्रह्माऽऽजगाम पुरतो हरेः।
मालाकमण्डलुकर ईषत्स्मेरचतुर्मुखः॥९२॥
गत्वा ननाम तं कृष्णं प्रतुष्टाव यथागमम्।
साश्रुनेत्रः पुलकितो भक्तिनम्रात्मकंधरः॥९३॥
स्तुत्वा नत्वा जगद्धाता जगाम हरिसंनिधिम्।
पुनर्नत्वा प्रभुं भक्त्या जगाम राधिकान्तिकम्॥९४॥

In the meantime Brahmā also arrived there before the lord, holding a rosary and a *kamaṇḍalu* in his hands. He wore a serene smile on all the four faces. He bowed in reverence to lord Kṛṣṇa and offered prayer to him according to *āgama*. Brahmā, the creator of the universe, felt emotional and tears started flowing from his eyes. He bowed in reverence to him and offered his prayer with salutations. Thereafter offering his salutation again to lord Kṛṣṇa he went to Rādhikā.

मूर्ध्ना ननाम भक्त्या च मातुस्तच्चरणाम्बुजे।
चकार संभ्रमेणैव जटाजालेन वेष्टितम्॥९५॥
कमण्डलुजलेनैव शीघ्रं प्रक्षालितं मुदा।
यथागमं प्रतुष्टाव पुटाञ्जलियुतः पुनः॥९६॥

He offered his salutation to her also bowing his heads at her lotus-like feet. He washed her feet with the water from his *kamaṇḍalu* and then rinsed them with the matted locks of hair of his heads. Thereafter he started adoring her.

ब्रह्मोवाच

हे मातस्त्वत्पदाम्भोजं दृष्टं कृष्णप्रसादतः।
सुदुर्लभं च सर्वेषां भारते च विशेषतः॥९७॥
षष्टिवर्षसहस्राणि तपस्तप्तं पुरा मया।
भास्करे पुष्करे तीर्थे कृष्णस्य परमात्मनः॥९८॥
आजगाम वरं दातुं वरदाता हरिः स्वयम्।
वरं वृणीष्वेत्युक्ते च स्वाभीष्टं च वृतं मुदा॥९९॥
राधिकाचरणाम्भोजं सर्वेषामपि दुर्लभम्।
हे गुणातीत मे शीघ्रमधुनैव प्रदर्शय॥१००॥
मयेत्युक्तो हरिरयमुवाच मां तपस्विनम्।
दर्शयिष्यामि काले च वत्सेवानीं क्षमेति च॥१०१॥

He said, O mother, by the grace of lord Kṛṣṇa, I have been able to have a look at your lotus-like feet which are beyond the reach of all. I had performed *tapas* in the earlier times at the holy place of Puṣkara, in the sun shine, to please of Śrī Kṛṣṇa, for sixty thousand years. Thereafter, the lord himself came to pronounce a boon on me. He said, "You ask for a boon." At these words of the lord, I asked for a boon that I should be able to look at the lotus-like feet of Rādhikā which is beyond the reach of all. O virtuous one, you kindly let me have a look at her lotus-like feet. At these words of mine, the lord spoke to an ascetic like me thus: "O son, I shall make you look at the feet of Rādhikā at an appropriate time. You please excuse me at the moment.

नहीश्वराज्ञा विफला तेन दृष्टं पदाम्बुजम्।
सर्वेषां वाञ्छितं मातर्गोलोके भारतेऽधुना॥१०२॥

The command of the lord never becomes infructuous therefore I have been able to look at your lotus-like feet today. O mother, you are adored in the *Goloka* as well as in the land of Bhārata equally well.

सर्वा देव्यः प्रकृत्यंशा जन्याः प्राकृतिका ध्रुवम्।
त्वं कृष्णाङ्गार्धसंभूता तुल्या कृष्णेन सर्वतः॥१०३॥

The other goddess forms are a part of Prakṛti and as such they appear in a natural way, but you happen to be the better half of lord Kṛṣṇa and having been born out of his body, you are like him alone.

श्रीकृष्णस्त्वमयं राधा त्वं राधा वा हरिः स्वयम्।
न हि वेदेषु मे दृष्ट इति केन निरूपितम्॥१०४॥

You are lord Kṛṣṇa and he happens to be Rādhā or otherwise you are Rādhā and he happens to be Kṛṣṇa. Even the Vedas cannot decide on the point. No one has concluded on the subject.

ब्रह्माण्डाद्बहिरूर्ध्वं च गोलोकोऽस्ति यथाऽम्बिके।
वैकुण्ठश्चाप्यजन्यश्च त्वमजन्या तथाऽम्बिके॥१०५॥

O mother, as the *Goloka* is beyond the universe and is above all, similarly Vaikuṇṭha

also is inaccessible and you are also beyond birth.

यथा समस्तब्रह्माण्डे श्रीकृष्णांशांशजीविन:।
तथा शक्तिस्वरूपा त्वं तेषु सर्वेषु संस्थिता॥१०६॥
पुरुषाश्च हरेरंशास्त्वदंशा निखिला: स्त्रिय:।
आत्मना देहरूपा त्वमस्याऽऽधारस्त्वमेव हि॥१०७॥

As the *aṁśa* of Kṛṣṇa, you pervade the entire universe and the creatures living therein. Similarly, you happen to be the strength of the creatures and reside in them in the same form. All the people happen to be the *aṁśa* of lord Hari and all the females happen to be your *aṁśa;* you have a definite form and happen to be the base of all the ladies.

अस्यानुप्राणैस्त्वं मातस्त्वत्प्राणैरयमीश्वर:।
किमहो निर्मित: केन हेतुना शिल्पकारिणा॥१०८॥
नित्योऽयं च तथा कृष्णस्त्वं च नित्या तथाऽम्बिके।
अस्यांशा त्वंत्वदंशोवाऽप्ययं केन निरूपित:॥१०९॥

O mother, you live because of their lives and because of your life lord Kṛṣṇa is alive. Alas, which one of the architects had created one or the other! O mother, lord Kṛṣṇa is eternal and so are you. You happen to be his *aṁśa* and he happens to be you *aṁśa;* who can decide on the point.

अहं विधाता जातां देवानां जनक: स्वयम्।
तं पठित्वा गुरुमुखा स्वन्त्येव बुधा जना:॥११०॥
गुणानां वास्तवानां ते शतांशं वक्तुमक्षम:।
वेदो वा पण्डितो वाऽन्य: को वा त्वां स्तोतुमीश्वर:॥

I am the creator of the universe as well as the Vedas. By learning the Vedas from the mouth of the teacher, the people become learned but even such people of wisdom are not aware of even the hundredth part of your glory.

स्तवानां जनकं ज्ञानं बुद्धिर्ज्ञानाम्बिका सदा।
त्वं बुद्धेर्जननी मात: को वा त्वां स्तोतुमीश्वर:॥११२।
यद्वस्तु दृष्टं सर्वेषां तद्धि वक्तृ बुध: क्षम:।
यददृष्टाश्रुतं वस्तु तन्निर्वक्तुं च क: क्षम:॥११३॥
अहं महेशोऽनन्तश्च स्तोतुं त्वां कोऽपि न क्षम:।
सरस्वती च वेदाश्च क्षम: क: स्तोतुमीश्वर:॥११४॥

Who else, including the Vedas and the learned people, could be able to recite your glory because prayers emanate for knowledge and knowledge is created by intelligence. O mother, you are the creator of intelligence; therefore who else will be able to sing your glory? The things which are witnessed by all the intellectuals are unable to describe it. But the same which is beyond the vision of one and all and is unheard of, who can describe the same. Myself, Śiva and Ananta are unable to recite your glory. Your glory is beyond the reach of the Vedas and Sarasvatī. Who else can recite your glory?

यथागमं यथोक्तं च न मां निन्दितुमर्हसि।
ईश्वराणामीश्वरस्य योग्यायोग्ये समा कृपा॥११५॥

Following the *āgama* whatever has been spoken by me, you please don't denounce me for the same. The great soul happens to be the lord of all and he is equally graceful towards the competent and incompetent people.

जनस्य प्रतिपाल्यस्य क्षणे दोष: क्षणे गुण:।
जननी जनको यो वा सर्वं क्षमति स्नेहत:॥११६॥

The parents visualise the short-comings of the sons and daughters whom they bring up, at every step but they forgive them out of affection.

इत्युक्त्वा जगतां धाता तस्थौ च पुरतस्तयो:।
प्रणम्य चरणाम्भोजं सर्वेषां वन्द्यमीप्सितम्॥११७॥

Thus speaking the creator of the universe bowed at the feet of Rādhā and Kṛṣṇa which are desired by and adored by all. Thereafter he stood before them.

ब्रह्मणा च कृतं स्तोत्रं त्रिसंध्यं य: पठेन्नर:।
राधामाधवयो: पादे भक्तिर्दास्यं लभेद्ध्रुवम्॥११८॥
कर्मनिर्मूलनं कृत्वा मृत्युं जित्वा सुदुर्जयम्।
विलङ्घ्य सर्वलोकांश्च याति गोलोकमुत्तमम्॥११९॥

The one who recites this *stotra* recited by Brahmā, thrice a day, achieves devotion at the lotus-like feet of Rādhāmādhava besides achieving their slavehood. Uprooting all his deeds he overcomes the terrific death and crossing all the *lokas* he reaches *Goloka.*

नारायण उवाच

ब्रह्मण: स्तवनं श्रुत्वा तमुवाच ह राधिका।
वरं वृणु विधातस्त्वं यत्ते मनसि वर्तते॥१२०॥
राधिकावचनं श्रुत्वा तामुवाच जगद्विधि:।
वरं च युवयो: पादपद्मभक्तिं च देहि मे॥१२१॥
इत्युक्ते विधिना राधातूर्णमोमित्युवाच ह।
पुनर्ननाम तां भक्त्या विधाता जगतां पति:॥१२२॥
तदा ब्रह्मा तयोर्मध्ये प्रज्वाल्य च हुताशनम्।
हरिं संस्मृत्य हवनं चकार विधिना विधि:॥१२३॥
उत्थाय शयनात्कृष्ण उवास वह्निसंनिधौ।
ब्रह्मणोक्तेन विधिना चकार हवनं स्वयम्॥१२४॥
प्रणमय्य पुन: कृष्णं राधां तां जनक: स्वयम्।
कौतुकं कारयामास सप्तधा च प्रदक्षिणाम्॥१२५॥
पुन: प्रदक्षिणां राधां कारयित्वा हुताशनम्।
प्रणमय्य तत: कृष्णं वासयामास तं विधि:॥१२६॥

Nārāyaṇa said - On hearing the words of Brahmā, Rādhikā said to him, "O creator of the universe, you ask for a boon." On hearing the words of Rādhikā the creator of the universe said, "You kindly bestow the devotion of both your lotus-like feet on me." At these words of Brahmā, Rādhikā at once agreed to the same. Thereafter Brahmā, the lord of the universe, bowed in reverence to Rādhikā. He ignited fire in between the two and reciting the name of the lord, performed *homa* there. Lord Kṛṣṇa himself got up from the bed and came to the fire-altar and performed the *homa* as desired by Brahmā. Thereafter Brahmā made Rādhā bow in reverence to Kṛṣṇa. Thereafter, he himself performing the duty of a father gave away her hand in marriage to Kṛṣṇa after making them circle round the fire seven times. Thereafter Rādhā again took a round of the god of fire and bowing before him she was seated besides Kṛṣṇa.

तस्या हस्तं च श्रीकृष्णं ग्राहयामास तं विधि:।
वेदोक्तसप्तमन्त्रांश्च पाठयामास माधवम्॥१२७॥
संस्थाप्य राधिकाहस्तं हरेर्वक्षसि वेदवित्।
श्रीकृष्णहस्तं राधाया: पृष्ठदेशे प्रजापति:॥१२८॥
स्थापयामास मन्त्रांस्त्रीन्पाठयामास राधिकाम्।
पारिजातप्रसूनानां मालां जानुविलम्बिताम्॥१२९॥
श्रीकृष्णस्य गले ब्रह्मा राधाद्वारा ददौ मुदा।
प्रणमय्य पुन: कृष्णं राधां च कमलोद्भव:॥१३०॥

Thereafter Śrī Kṛṣṇa held the hand of Rādhā in his hand and seven hymns of the Veda were recited by Hari. Thereafter Brahmā placed the hand of Rādhā in the hand of Kṛṣṇa and placed the hand of Kṛṣṇa on the shoulders of Rādhā. Thereafter Rādhā was made to recite seven hymns of the Vedas. Thereafter Brahmā made Rādhā to place the garland of *Pārijāta* flowers falling up to the knees, around the neck of lord Kṛṣṇa, who bowed in reverence at the same time.

राधागले हरिद्वारा ददौ मालां मनोहराम्।
पुनश्च वासयामास श्रीकृष्णं कमलोद्भव:॥१३१॥
तद्वामपार्श्वे राधां च सस्मितां कृष्णचेतसम्।
पुटाञ्जलिं कारयित्वा माधवं राधिकां विधि:॥१३२॥
पाठयामास वेदोक्तान्पञ्च मन्त्रांश्च नारद।
प्रणमय्य पुन: कृष्णं समर्प्य राधिकां विधि:॥१३३॥
कन्यकां च यथा तातो भक्त्या तस्थौ हरे: पुर:।
एतस्मिन्नन्तरे देवा:सानन्दपुलकोद्गमा:॥१३४॥
दुन्दुभिं वादयामासुश्चाऽऽनकं मुरजादिकम्॥१३५॥
पारिजातप्रसूनानां पुष्पवृष्टिर्बभूव ह।
जगुर्गन्धर्वप्रवरा ननृतुश्चाप्सरोगणा:॥१३६॥

Thereafter lord Kṛṣṇa placed a beautiful garland of flowers around the neck of Rādhā. Then Rādhā was made to sit to the left of Kṛṣṇa. Rādhā was smiling serenely reciting the name of Kṛṣṇa in her mind. Brahmā then made both of them recite five hymns from the Vedas and then bowing before them he handed Rādhā over to Kṛṣṇa in the same way a father hands over his daughter. He then stood before the lord. At that point of time the delightful gods playing on the big-drums and small-drums, poured a rain of flowers on them. The best of the Gandharvas started singing and the *apsarās* started dancing.

तुष्टाव श्रीहरिं ब्रह्मा तमुवाच ह सस्मित:।
युवयोश्चरणाम्भोजे भक्तिं मे देहि दक्षिणाम्॥१३७॥
ब्रह्मणो वचनं श्रुत्वा तमुवाच हरि: स्वयम्।

मदीयचरणाम्भोजे सुदृढा भक्तिरस्तु ते॥१३८॥
स्वस्थानं गच्छ भद्रं ते भविता नात्र संशयः।
मया नियोजितं कर्म कुरु वत्स ममाऽऽज्ञया॥१३९॥

Brahmā then adored Rādha and Mādhava. Wearing a serene smile on his face, he then said to both of them, "Let me remain devoted to the lotus-like feet of both of you. This is the form of *dakṣiṇā* which I accept from you." On hearing the words of Brahmā, the lord himself said to him, "You will always remain immensely devoted at my lotus-like feet." Now you go back to your abode and meet with the welfare. O son, you perform your duty and whatever is entrusted by me to you.

नारायण उवाच

श्रीकृष्णस्य वचः श्रुत्वा विधाता जगतां मुने।
प्रणम्य राधां कृष्णं च जगाम स्वालयं मुदा॥१४०॥
गते ब्रह्मणि सा देवी सस्मिता वक्रचक्षुषा।
सा ददर्श हरेर्वक्त्रं चच्छाद व्रीडया मुखम्॥१४१॥

Nārāyaṇa said - O sage, on hearing the words of Śrī Kṛṣṇa, Brahmā, the creator of the universe, bowed in reverence to Rādha and Kṛṣṇa and went back to his abode. After the departure of Brahmā, the goddess Rādhā looked at the lord with a side glance and covered her face which shyness.

पुलकाङ्कितसर्वाङ्गी कामबाणप्रपीडिता।
प्रणम्य श्रीहरिं भक्त्या जगाम शयनं हरेः॥१४२॥
चन्दनागुरुपङ्कं च कस्तूरीकुङ्कुमान्वितम्।
ललाटे तिलकं कृत्वा ददौ कृष्णस्य वक्षसि॥१४३॥

She was feeling emotional at that point of time and was suffering from the pain of passion. Thereafter she bowed in deep reverence to the lord and went to his bed. She decorated his head beside the chest with sandal-paste, *kastūrī, aguru* and saffron.

सुधापूर्णं रत्नपात्रं मधुपूर्णं मनोहरम्।
प्रददौ हरये भक्त्या बुभुजे जगतीपतिः॥१४४॥

She then offered nectar and honey in the gem-cups which were consumed by the lord.

ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
ददौ कृष्णाय सा राधा सादरं बुभुजे हरिः॥१४५॥

Rādhā then offered fragrant betel to the lord comprising of the camphor in it which was eaten by him.

चखाद सस्मिता राधा हरिदत्तं सुधारसम्।
ताम्बूलं तेन दत्तं च बुभुजे पुरतो हरेः॥१४६॥

Thereafter, Rādhā consumed the nectar offered by the lord to her smilingly and also chewed the betel offered by him.

कृष्णाश्चर्विवतताम्बूलं राधिकायै मुदा ददौ।
चखाद परया भक्त्या पपौ तन्मुखपंकजम्॥१४७॥

Then Kṛṣṇa offered to Rādhā the betel which had been chewed by him which was consumed by Rādhā with devotion. She then started looking at his lotus-like feet.

राधाचर्विवतताम्बूलं ययाचे मधुसूदनः।
जहास न ददौ राधा क्षमेत्युक्तं तया मुदा॥१४८॥

Then lord Madhusūdana desired to have a betel chewed by Rādhā but she declined the same saying, "You kindly excuse me" and she never gave it to him.

चन्दनागुरुकस्तूरीकुङ्कुमद्रवमुत्तमम्।
राधिकायाश्च सर्वाङ्गे प्रददौ माधवः स्वयम्॥१४९॥

Thereafter, Mādhava himself applied on the body of Rādhā the sandal-paste, *aguru, kastūrī* and saffron.

यः कामो ध्यायते नित्यं यस्यैकचरणाम्बुजम्।
बभूव तस्य स वशो राधासंतोषकारणात्॥१५०॥

The one at whose lotus-like feet, the god of love who always adores, the same lord was over-powered by the love of Rādhā.

यद्भृत्यभृत्यैर्मदनो जितः सर्वक्षणं मुने।
स्वेच्छामयो हि भगवाञ्जितस्तेन कुतूहलात्॥१५१॥

O sage, the one whose servant of the servants over-powers the gods of love, the same lord willingly and playfully was over-powered by Rādhā.

करे धृत्वा च तां कृष्णः स्थापयामास वक्षसि।
चकार शिथिलं वस्त्रं चुम्बनं च चतुर्विधम्॥१५२॥

Thereafter, lord Kṛṣṇa embraced Rādhā holding her with his hands and loosening her garments, kissing her at the same time.

बभूव रतियुद्धेन विच्छिन्ना क्षुद्रघण्टिका।
चुम्बनेनौष्ठरागश्च ह्याश्लेषेण च पत्रकम्॥१५३॥

In the battle of sexual pleasure the small bells studded in the waist-band of Rādhā were broken and her lips became red because of the kissing and the decoration of the chest was disturbed with the embraces.

शृङ्गारेणैव कबरी सिन्दूरतिलकं मुने।
जगामालक्तकाङ्कश्च विपरीतादिकेन च॥१५४॥

O sage, at the time of conjugal pleasure, the hair dishevelled the *tilakam;* the vermilion and other decorations of the body were disfigured.

पुलकाङ्कितसर्वाङ्गी बभूव नवसंगमात्।
मूर्छामवाप सा राधा बुबुधे न दिवानिशम्॥१५५॥

At the time of first love-sport the body of Rādhā became emotional and she fainted. She lost consciousness of day and night.

प्रत्यङ्गेनैव प्रत्यङ्गमङ्गेनाङ्गं समाश्लिषत्।
शृङ्गाराष्टविधं कृष्णश्चकार कामशास्त्रवित्॥१५६॥
पुनस्तां च समाश्लिष्य सस्मितां वक्रलोचनाम्।
क्षतविक्षतसर्वाङ्गीं नखदन्तैश्चकार ह॥१५७॥

Lord Kṛṣṇa who was well-versed in the love-sport united all the limbs of his body with those of Rādhā and he enjoyed eight types of sexual pleasure with her. Embracing him she was looking at Kṛṣṇa with side glance, smilingly and he injured all the limbs of her body with the biting of the teeth.

कङ्कणानां किङ्किणीनां मञ्जीराणां मनोहरः।
बभूव शब्दस्तत्रैव शृङ्गारसमरोद्भवः॥१५८॥
पुनस्तां च समाकृष्य शयया च निवेश्य च।
चकार रहितां राधां कबरीबन्धवाससा॥१५९॥
निर्जने कौतुकात्कृष्णः कामशास्त्रविशारदः।
चूडावेषांशुकैर्हीनं चकार तं च राधिका॥१६०॥

At the time of the sexual pleasure the armlets, anklets and wristlets of Rādhā were creating sweet sounds. Thereafter, in the secluded place Kṛṣṇa who was well-versed in the art of making love, made Rādhā to sit on the bed and dishevelled her hair unrobing her at the same time. Rādhā too behaved similarly.

न कस्य कस्माद्धानिश्च तौ द्वौ कार्यविशारदौ।
जग्राह राधाहस्तात्तु माधवो रत्नदर्पणम्॥१६१॥
मुरली माधवकराज्जग्राह राधिका बलात्।
चित्तापहारं राधायाश्चकार माधवो बलात्॥१६२॥
जहार राधिका रासान्माधवस्यापि मानसम्।
निवृत्ते कामयुद्धे च सस्मिता वक्रलोचना॥१६३॥
प्रददौ मुरलीं प्रीत्या श्रीकृष्णाय महात्मने।
प्रददौ दर्पणं कृष्णः क्रीडाकमलमुज्ज्वलम्॥१६४॥
चकार कबरीं रम्यां सिन्दूरतिलकं ददौ।
विचित्रपत्रकं वेषं चकारैवंविधं हरिः॥१६५॥

Neither of them was able to cause any harm to either of them because both of them were well-versed in the art of making love. Thereafter, Mādhava snatched away the mirror of gems from the hand of Rādhā and she on her part forcibly snatched the flute from the hand of Kṛṣṇa. Mādhava then forcibly stole away the heart of Rādhā and Rādhā also acted similarly. At the end of the sexual play Rādhā looked at Kṛṣṇa lovingly and handed over the flute to him. The lord also returned the mirror to Rādhā after enjoying the love-sport. He then arranged her hair nicely and decorated her forehead with the painting of *tilakam* and flower leaves. The hair-decoration done by Śrī Kṛṣṇa or Rādhā was beyond even Viśvakarmā to do so, what to speak to her female friends.

विश्वकर्मा न जानाति सखीनामपि का कथा।
वेषं विधातुं कृष्णस्य यदा राधा समुद्यता॥१६६॥
बभूव शिशुरूपं च कैशोरं च विहाय च।
ददर्श बालरूपं तं रुदन्तं पीडितं क्षुधा॥१६७॥
यादृशं प्रददौ नन्दो भीतं तादृशमच्युतम्।
विनिःश्वस्य च सा राधा हृदयेन विदूयता॥१६८॥
इतस्ततस्तं पश्यन्ती शोकार्ता विरहातुरा।
उवाच कृष्णमुद्दिश्य काकूक्तिमिति कातरा॥१६९॥
मायां करोषि मायेश क्रिंकरी कथमीदृशीम्।
इत्येवमुक्त्वा सा राधा पपात च रुरोद च॥१७०॥
रुरोद कृष्णस्तत्रैव वाग्बभूवाशरीरिणी।
कथं रोदिषि राधे त्वं स्मर कृष्णपदाम्बुजम्॥१७१॥

Thereafter Rādhā got ready to decorate the body of Kṛṣṇa but he, shedding away the form of boyhood, again became a child. Rādhā then found that Kṛṣṇa in child form was feeling hungry. He appeared in the same form in which Nanda had handed him over to her. Rādhā felt painful and she started running here and there in search of the boy Kṛṣṇa. She was filled with grief and was feeling upset because of separation from Kṛṣṇa. She then spoke to Kṛṣṇa in a disappointing manner and humble tone, "O lord of illusion, why are you indulging in illusion with your own slave girl." Thus speaking Rādhā fell down and started crying. Kṛṣṇa also was crying but in the meantime there was a divine voice from the sky saying, O Rādhā, you remember the lotus-like feet of lord Kṛṣṇa; why are you crying?.

आरासमण्डलं यावन्नक्तमत्राऽऽगमिष्यति।
करिष्यसि रतिं नित्यं हरिणा सार्धमीप्सिताम्।।१७२।।
छायां विधाय स्वगृहे स्वयमागत्य मा रुद।
कृत्वा क्रोडे च प्राणेशं मायेशं बालरूपिणम्।।१७३।।
त्यज शोकं गृहं गच्छ सुन्दरीत्थं प्रबोधिता।
श्रुत्वैवं वचनं राधा कृत्वा क्रोडे च बालकम्।।१७४।।
ददर्श पुष्पोद्यानं च वनं सद्रन्तमण्डपम्।
तूर्णं वृन्दावनाद्राधा जगाम नन्दमन्दिरम्।।१७५।।

From now onwards the lord would come here daily at the time of *Rāsamaṇḍala* and you leaving your shadow with him, shall come here daily and enjoy the love-sport. Don't cry. Your lord has turned himself into a child with his illusion; you carry him and go home. Thus the divine voice made Rādhā understand the reality. On hearing these words, Rādhā picked up the child in her lap and looked at the flower orchard, the forest and the *maṇḍapa* made of the best of gems. Thereafter she at once reached the abode of Nanda in Vṛndāvana.

सा मनोयायिनी देवी निमिषार्धेन नारद।
संसिक्तस्निग्धमधुररसना रक्तलोचना।।१७६।।
यशोदायै शिशुं दातुमुद्यता सेत्युवाच ह।
गृहीत्वैवं शिशुं स्थूलं रुदन्तं च क्षुधातुरम्।।१७७।।

O Nārada, Rādhā who could move with the speed of the mind reached there in a moment, her speech was quite stable and sweet. The eyes were red. Handing over the child to Yaśodā, she said, "In Vraja your husband had carried him, but carrying this fat, hungry and crying child, I had been suffering throughout the journey. My wet cloth has stuck to the body of this child. The sky is overcast with clouds. The weather is bad and the ground is getting slippery. The mud has increased. O Yaśodā, I am unable to carry his weight any further. O chaste lady, you take back the child from me and pacify him by feeding him at your breasts. I left my home long back and therefore I may go now. O chaste lady, you be happy." Thus speaking and handing over the child to her, she left for her abode.

गोष्ठे त्वत्स्वामिना दत्तं प्राप्नोमि यातनां पथि।
संसिक्तं वसनं वत्से मेघाच्छन्नेऽतिदुर्दिने।।१७८।।
पिच्छिले कर्दमोद्रेके यशोदे वोढुमक्षमा।
गृहाण बालकं भद्रे स्तनं दत्त्वा प्रबोधय।।१७९।।
गृहं चिरं परित्यक्तं यामि तिष्ठ सुखं सति।
इत्युक्त्वा बालकं दत्त्वा जगाम स्वगृहं प्रति।।१८०।।
यशोदा बालकं नीत्वा चुचुम्ब च स्तनं ददौ।
बहिर्निविष्टा सा राधा स्वगृहे गृहकर्मणि।।१८१।।
नित्यं नक्तं रतिं तत्र चकार हरिणा सह।
इत्येवं कथितं वत्स श्रीकृष्णचरितं शुभम्।।१८२।।
सुखदं मोक्षदं पुण्यमपरं कथयामि ते।।१८३।।

Yaśodā took the child in her lap, kissed him and fed him with the milk of her breasts. On the other hand though Rādhā outwardly looked busy in performing her household jobs during the night she always went to Vṛndāvana and enjoyed love-sport with Kṛṣṇa. Thus I have spoken to you about the life of Kṛṣṇa which is quite auspicious, a bestower of pleasure, *mokṣa* and virtues. I have told all this to you. And I now recite the other story.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
राधाकृष्णविवाहनवसंगमप्रस्तावो नाम पञ्चदशोऽध्यायः।।१५।।

अथ षोडशोऽध्यायः

Chapter - 16

The Killing of Bakāsura, Pralambāsura and Keśī

नारायण उवाच

माधवो बालकैः सार्धमेकदा हलिना सह।
भुक्त्वा पीत्वा च क्रीडार्थं जगाम श्रीवनं मुने॥१॥

Nārāyaṇa said - Once Kṛṣṇa, together with Balabhadra and the cowherd boys, went to the forest.

तत्र नानाविधां क्रीडां चकार मधुसूदनः।
कृत्वा तां शिशुभिः सार्धं चालयामास गोधनम्॥२॥

After taking their food and while playing in the forest, Madhusūdana pushed the cows ahead of the cowherds.

ययौ मधुवनं तस्माच्छ्रीकृष्णो गोधनैः सह।
तत्र स्वादु जलं पीत्वा वने च स महाबलः॥३॥
तत्रैकदैत्यो बलवाञ्छ्वेतवर्णो भयंकरः।
विकृताकारवदनो बकाकारश्च शैलवत्॥४॥

Moving along with the cows and the cowherds Śrī Kṛṣṇa reached Madhuvana. The valorous lord consumed the delicious water in the forest and spotted a terrific demon of white complexion, having a deformed face in the form of a skylark, which was as huge as the mountain itself.

दृष्ट्वा च गोकुलं गोष्ठे शिशुभिर्बलकेशवौ।
यथा ह्यगस्त्यो वातापिं सर्वं जग्रास लीलया॥५॥

Finding the cows and the cowherds together with Kṛṣṇa and Balarāma there, he swallowed them the same way as Agastya had swallowed Vātāpi in his valley.

बकग्रस्तं हरिं दृष्ट्वा सर्वे देवा भयान्विताः।
चक्रुर्हाहेति संत्रस्ता धावन्तः शस्त्रपाणयः॥६॥

Finding the lord having been swallowed by the skylark, all the gods felt frightened and cried in panic. They rushed to the scene carrying weapons.

शक्रश्चिक्षेप वज्रं च मुनेरस्थिविनिर्मितम्।
न ममार बकस्तस्मात्पक्षमेकं ददाह च॥७॥

Indra shot his *vajra* at it which was built by *the bones of the sage Dadhīci*. With the strike of *vajra* the skylark could not be killed, but one of his wings was burnt out.

नीहारास्त्रं शशधरः शीतार्तस्तेन दानवः।
यमदण्डं सूर्यपुत्रस्तेन कुण्ठो बभूव ह॥८॥

The moon shot the arrow of snow on it which made the demon to suffer from cold. Yama the son of Sūrya then attacked it with the *Yamadaṇḍa* which made the skylark motionless.

वायव्यास्त्रं च वायुश्च तेन स्थानान्तरं ययौ।
वरुणश्च शिलावृष्टिं चकार तेन पीडितः॥९॥

The wind-god issued the wind-arrow which carried the skylark to some other place. Varuṇa, on the other hand, showered a rain of stones which injured the skylark.

हुताशनश्च वाह्नेन पक्षांश्चैव ददाह सः।
कुबेरस्यार्धचन्द्रेण च्छिन्नपादो बभूव ह॥१०॥
ईशानस्य च शूलेन बभूव मूर्च्छितोऽसुरः।
ऋषयो मुनयश्चैव कृष्णं चक्रुर्भियाऽऽशिषम्॥११॥

The fire-god issued the fire-arrow at the skylark which burnt its wings. Kubera attacked it with the crescent-arrow which severed its legs. The trident of Śiva made the demon unconscious. All the sages and ascetics feeling panic pronounced their blessing on Kṛṣṇa.

एतस्मिन्नन्तरे कृष्णः प्रज्वलन्ब्रह्मतेजसा।
ददाह दैत्यसर्वाङ्गं बाह्याभ्यन्तरमीश्वरः॥१२॥
तत्सर्वं वमनं कृत्वा प्राणांस्तत्याज दानवः॥१३॥

In the meantime Kṛṣṇa illumining with his divine lustre burnt the demon from within as well as outside which made it vomit out all those who had been swallowed by it and was ultimately killed.

बकं निहत्य बलवाञ्छिशुभिर्गोधनैः सह।
ययौ केलिकदम्बानां काननं सुमनोहरम्॥१४॥
एतस्मिन्नन्तरे तत्र वृषरूपधरोऽसुरः।
नाम्ना प्रलम्बो बलवान्महाधूर्तश्च शैलवत्॥१५॥
शृङ्गाभ्यां च हरिं धृत्वा भ्रामयामास तत्र वै।
दुद्रुवुर्बालकाः सर्वे रुरुदुश्च भयातुराः॥१६॥

Thus lord Kṛṣṇa after having killed Bakāsura accompanied with the cowherds and the cows, went to the forest of banana and *kadamba* trees. At that point of time a huge bull known as Pralambāsura arrived there which was extremely wicked and of the size of a mountain. Carrying Kṛṣṇa on its horns, it started moving him round and round. All the boys felt panicky and started crying but Balabhadra well realising his brother to be an incarnation of the lord, was smiling and was making the boys to understand that there were nothing to worry.

बलो जहास बलवाञ्ज्ञात्वा भ्रातरमीश्वरम्।
बालकन्बोधयामास भयं किमित्युवाच ह॥१७॥
तद्विषाणं गृहीत्वा च स्वयं श्रीमधुसूदनः।
भ्रामयित्वा च गगने पातयामास भूतले॥१८॥
प्राणांस्तत्याज दैत्येन्द्रो निपत्य च महीतलम्।
जहसुर्बालकाः। सर्वे ननृतुश्च जगुर्मुदा॥१९॥
हत्वा प्रलम्बं श्रीकृष्णो बलेन सह सत्वरम्।
गोधनं चारयामास ययौ भाण्डीरमीश्वरः॥२०॥
गच्छन्तं माधवं दृष्ट्वा केशी दैत्येश्वरो बली।
वेष्टयामास तं शीघ्रं खुरेण विलिखन्महीम्॥२१॥
मूर्ध्नि कृत्वा हरिं तुष्टो गगनं शतयोजनम्।
उत्पात्य भ्रामयामास पपात च महीतले॥२२॥
जग्राह स हरिं पापी चर्वयामास कोपतः।
स भग्नदन्तो दैत्यश्च वज्राङ्गचर्वणादहो॥२३॥
श्रीकृष्णतेजसा दग्धः प्राणांस्तत्याज भूतले।
स्वर्गे दुन्दुभयो नेदुः पुष्पवृष्टिर्बभूव ह॥२४॥

On the other hand, Madhusūdana himself caught hold of the bull by the horns and moving it round and round in the sky threw it on the ground. With the fall of the bull on the ground the demon was killed. All the boys started laughing looking at the demon. Śrī Kṛṣṇa after killing Pralambāsura rapidly went to Bhāṇḍīravana together with Balabhadra. On the way finding Kṛṣṇa so moving, the valorous demon Keśī surrounded him tearing the earth with its hoofs. It carried Kṛṣṇa on its head and flew a hundred *yojanas* in the sky; the demon moved Kṛṣṇa round and round and then fell down on to the ground. The wicked demon tried to chew lord Kṛṣṇa holding him tightly but its effort to chew Kṛṣṇa with its teeth, all his *vajra*-like teeth were broken. Thereafter getting burnt with the lustre of lord Kṛṣṇa it fell down and was killed. The big drums were beaten in heaven and flowers were showered.

एतस्मिन्नन्तरे तत्र पार्षदा दिव्यरूपिणः।
तत्राऽऽजग्मुः स्यन्दनस्था द्विभुजा पीतवाससः॥२५॥
किरीटिनः कुण्डलिनो वनमालाविभूषिताः।
विनोदमुरलीहस्ताः क्वणन्मञ्जीररञ्जिताः॥२६॥
चन्दनोक्षितसर्वाङ्गं गोपवेषधरा वराः।
ईषद्धास्यप्रसन्नास्या भक्तानुग्रहकारकाः॥२७॥

In the meantime the divine attendants arrived there with the chariots. All of them were two-armed; they were clad in yellow lower garments, adorned with *kirīṭa* crown, *kuṇḍalas* and long garlands of forest flowers, each holding playfully a flute in his hands and creating sounds with their movement. They had anklets on their feet, their bodies were plastered with the sandal-paste. They appeared in beautiful form of the cowherds and wore a serene smile on their faces and could bestow their grace on the devotees of the lord.

प्रदीप्तं रथमास्थाय रत्नसारविनिर्मितम्।
भाण्डीरवनमाजग्मुर्यत्र संनिहितो हरिः॥२८॥
दिव्यवस्त्रपरीधाना रत्नालंकारभूषिताः।
प्रणमय्य हरिं स्तुत्वा जग्मुर्गोलोकमुत्तमम्॥२९॥
मुक्त्वा देहं परित्यज्य वैष्णवाः पुरुषास्त्रयः।
संप्राप्य दानवीं योनिं बभुवुः कृष्णपार्षदाः॥३०॥

They were mounted on the chariot studded with the best of gems and they arrived in the Bhāṇḍīra forest at the place were Kṛṣṇa was present. They were clad in divine garments and were adorned with gem-studded ornaments. All of them started offering prayers to lord Kṛṣṇa, after bowing in reverence to him. All of them had been Vaiṣṇavas in the earlier births who had achieved demon-hood as a result of the curse pronounced on them; all of them, therefore, became the attendants of lord Kṛṣṇa.

नारद उवाच

के ते च दिव्यपुरुषा वैष्णवा दैत्यरूपिणः।

कथयस्व महाभाव श्रुतं किं परमाद्भुतम्॥३१॥

Nārada said - O virtuous one, you tell me about the Vaiṣṇavas who were turned into demons. "Who were they"? You tell me all this. I am interested in listening to the same.

नारायण उवाच

शृणु ब्रह्मन्प्रवक्ष्येऽहमितिहासं पुरातनम्।
श्रुतं महेशवदनात्सूर्यपर्वणि पुष्करे॥३२॥
हरेर्गुणप्रसङ्गेन कथयामास शंकरः।
संपृष्टो मुनिसंघैश्च मया धर्मेण ब्रह्मणा॥३३॥

Nārāyaṇa said -O Brahman, in this connection I am going to narrate the story of ancient history which I heard from the mouth of lord Śiva at the time of the solar eclipse in the Puṣkara region. You please listen to it. Śiva had narrated it to me by describing the qualities of the lord, at the instance of the sage, the god of death, Brahmā and myself.

ब्रह्मपुत्र महाभाग कथां भुवनपावनीम्।
कथयामास विस्तार्य सावधानं निशामय॥३४॥
गन्धर्वेशो गन्धवाहः पर्वते गन्धमादने।
महांस्तपस्विप्रवरो हरिसेवनतत्परः॥३५॥

O Brahmaputra, O virtuous one, he narrated the story in detail which purifies the universe; the lord of Gandharvas known as Gandhavāha used to live there who had been a great ascetic of the lord.

पुत्रा बभूवुश्चत्वारो गन्धर्वप्रवरा मुने।
सस्मरुः कृष्णपादाब्जं स्वप्ने ज्ञाने दिवानिशम्॥३६॥

O sage, he had four Gandharva sons who were always devoted at the lotus-like feet of the lord, while sleeping, awake, during the day or the night.

ते च दुर्वाससः शिष्याः श्रीकृष्णार्चनतत्पराः।
नित्यं दत्त्वा च कमलं संपूज्य तं पपुर्जलम्॥३७॥

Becoming the pupils of Durvāsā they adored lord Kṛṣṇa and they sipped the water only after offering the lotus flower at the feet of lord Kṛṣṇa.

वसुदेवः सुहोत्रश्च सुदर्शनसुपार्श्वकौ।
चत्वारो वैष्णवश्रेष्ठास्तेपुस्ते पुष्करे तपः॥३८॥
चिरकालं तपस्तप्त्वा बभूवुः सिद्धमन्त्रिणः।
ज्येष्ठो दुर्वाससो योगं संप्राप्य योगिनां वरः॥३९॥
सिद्धश्चाकृतदारश्च प्रज्वलन्ब्रह्मतेजसा।
सद्यो देहं परित्यज्य बभूव कृष्णपार्षदः॥४०॥

They were known by the names of Vasudeva, Suhotra, Sudarśana and Supārśvaka. All the four of them started performing *tapas* in the Puṣkara region. After performing *tapas* for a long time, they achieved success in the *mantras*. The eldest son known as Vasudeva who happened to be the best of the *yogīs* achieved success, as per the advice of Durvāsā, in the yogic practices. He did not marry, burning himself with the lustre of the Brahman. He left for his heavenly abode and became an attendant of lord Kṛṣṇa.

एकदा भ्रातरस्ते च जग्मुश्चित्रसरोवरम्।
पद्मानि कृष्णपूजार्थमाहर्तुमुदये रवेः॥४१॥
पद्मानां चयनं कृत्वा गच्छतो वैष्णवान्मुने।
दृष्ट्वा निबध्य संजग्मुः सर्वे शंकरकिंकराः॥४२॥

Once all the brothers went to Citra-sarovara for collecting lotus flowers for offering to the lord, at dawn. O sage, while they were collecting the lotus flowers, the attendants of Śiva caught hold of them and bound them in fetters.

बलिष्ठा दुर्बलान्धृत्वा जग्मुः शंकरसंनिधिम्।
ते सर्वेशंकरं दृष्ट्वा प्रणेमुः शिरसा भुवि॥४३॥
तानुवाच शिवः शीघ्रं प्रयुज्याऽऽशिषमुत्तमाम्।
ईषद्धास्यप्रसन्नास्यो भक्तानुग्रहकारकः॥४४॥

The powerful attendants of Śiva caught hold of the poor fellows and sent them all to Śiva. At the audience with Śiva they bowed in reverence to him and prostrated before him. Wearing a serene smile on the face and the one who is always compassionate to his devotees, Śiva blessed them variously.

शिव उवाच

के यूयं पद्महर्तारः पार्वत्याश्च सरोवरे।
लक्षयक्षै रक्षणीयं पर्वतीव्रतहेतवे॥४५॥
नित्यं सहस्रकमलं ददाति हरये सती।
व्रते त्रैमासिके भक्त्या पतिसौभाग्यवर्धने॥४६॥

Śiva said - "Who are you to steal the lotus flowers from the lake of Pārvatī? A lakh of Yakṣas protect that lake for the successful performance of the *vrata* of Pārvatī. She is performing the "three months" *vrata* for increase in the welfare of her husband and for that purpose she offers a thousand lotus flowers daily with devotions to lord Hari."

शिवस्य वचनं श्रुत्वा तमूचुर्वैष्णवा भिया।
पुटाञ्जलियुता: सर्वे भक्तिनम्रात्मकंधरा:।।४७।।

On hearing the words of Śiva, the Vaiṣṇavas felt panicky and with folded hands bending before him, they said.

गन्धर्वा ऊचु:

वयं गन्धर्वप्रवरा गन्धवाहसुता विभो।
हरये कमलं दत्त्वा पिबामो जलमीश्वर।।४८।।
वयं न विद्मो हे नाथ पार्वत्या रक्षितं सर:।
गृहाण कमलं सर्वं युष्माकं च फलं कुरु।।४९।।

Gandharvas said - O virtuous one, we are the best of the Gandharvas and the sons of Gandhavāha. O lord, we consumed water only after offering lotus flowers to lord Kṛṣṇa. O lord, we were not aware of the fact that the tank was protected by Pārvatī. O Śiva, you kindly accept these lotus flowers and make the *vrata* a success.

न दास्यामोऽद्य कमलं पास्यामोऽद्य जलं हर।
किंवा कथं न पास्यामस्तुभ्यं दत्तानि तानि च।।५०।।
नित्यं ध्यात्वा यत्पदाब्जं पद्मेन पूजयामहे।
साक्षात्तस्मै प्रदत्त्वा च पद्मं पूता वयं प्रभो।।५१।।

We shall not offer the lotus flowers to the lord today and shall consume water without doing so. Otherwise, when we are offering these flowers to you, then why should we not consume the water. O lord by meditating at his feet we adore him by offering lotus flowers. We have been purified by offering the lotus flowers to you.

एकं ब्रह्म ह्यद्वितीयं क्व देह: क्व च रूपवान्।
भक्तानुग्रहतो देहो रूपभेदश्च मायया।।५२।।
किं तु गृहाण पद्मानि त्वमेव मत्प्रभु: प्रभो।
यतो नो मानसं पूर्णं तद्रूपं दर्शयाच्युत।।५३।।
द्विभुजं कमनीयं च किशोरं श्यामसुन्दरम्।
विनोदमुरलीहस्तं पीताम्बरधरं परम्।।५४।।
एकवक्त्रं द्विनयनं चन्दनागुरुचर्चितम्।
ईषद्धास्यप्रसन्नास्यं रत्नालंकारभूषितम्।।५५।।
कौस्तुभेन मणीन्द्रेण वक्ष:स्थलसमुज्ज्वलम्।
मयूरपिच्छचूडं च मालतीमाल्यभूषितम्।।५६।।
पारिजातप्रसूनानां मालाराजिविभूषितम्।
कोटिकन्दर्पलावण्यलीलाधाममनोहरम्।।५७।।
गोपीसंघैर्दृश्यमानं सस्मितैर्वक्रलोचनै:।
नवयौवनसंपन्नं राधावक्ष:स्थलस्थितम्।।५८।।
ब्रह्मादिभि: स्तूयमानं वन्द्यं ध्येयमभीप्सितम्।
स्वात्मारामं पूर्णकामं भक्तानुग्रहकातरम्।।५९।।

Brahman happens to be one and unparalleled. Therefore he has no body or form. He takes to human form only to bestow his grace on the people and he takes to other forms under the influence of illusion. Therefore, O lord, kindly accept these lotus flowers because you happen to be our lord. O Acyuta, the form which pleases our mind, you please appear in the same form, having two arms, of tender age, charming dark complexion and beautiful. Playfully you hold the flute in your hand, clad in yellow lower garment. You should have a single face, two eyes and your body should be plastered with sandal-paste and *aguru*. The body should be adorned with gem-studded ornament and the *kaustubha* gem should adorn your bright chest. Your head should be adorned with the peacock feather and the garland of jasmine and *Pārijāta* flowers should decorate you. Having the beauty of crores of gods of love, wearing a serene smile on the face and you should be passionately looking at the faces of the cowherdesses. You should be quite young and should occupy the heart of Rādhā, adored by Brahmā and other gods. You should be adorable, desirable, fulfil the desires of all and always anxious to bestow your grace on all.

इत्युक्त्वा पुरत: शंभोस्तस्थुर्गन्धर्वपुंगवा:।
श्रीकृष्णरूपश्रवणात्पुलकाङ्कितविग्रह:।।६०।।
गन्धर्वाणां वच: श्रुत्वा शिवस्तानित्युवाच ह।
श्रीकृष्णरूपश्रवणात्साश्रुपूर्णविलोचन:।।६१।।

मयैव यूयं विज्ञाता वैष्णवप्रवरा महीम्।
पूतां कर्तुं च भ्रमथ चरणाम्भोजरेणुना॥६२॥
अहं वाञ्छा करोम्येव श्रीकृष्णभक्तदर्शने।
समागमो हि साधूनां त्रिषु लोकेषु दुर्लभ:॥६३॥

Thus speaking the Gandharvas stood before lord Śiva. On hearing the description of lord Kṛṣṇa, lord Śiva felt emotional and his hair stood on end. His eyes were filled with tears and he said, "I have come to realise that yǒu happen to be the best of Vaiṣṇavas and you are roaming about on the ground in order to purify it with the dust of your feet. I am always anxious to have an audience with the devotees of lord Kṛṣṇa. It is very difficult to meet the noble people in the three worlds.

पार्वत्याश्च सुराणां च सदा यूयं मम प्रिया:।
आत्मनश्चाऽऽत्मभक्तेभ्यो वैष्णवाश्च प्रियाश्च न:॥६४॥
किंतु मोघं च न भवेन्मया यत्स्वीकृतं पुरा।
तच्छ्रूयतां महाभागा: पार्वतीव्रतकर्मणि॥६५॥
सरसश्चैव पद्मानि यैर्हृतानि व्रतान्तरे।
ते तूर्णमासुरीं योनिं गमिष्यन्ति न संशय:॥६६॥
न हि श्रीकृष्णभक्तानामशुभं विद्यते क्वचित्।
संप्राप्य मानवीं योनिं गोलोकं यास्यथ ध्रुवम्॥६७॥
यूयं श्रीकृष्णरूपं च प्रत्यक्ष द्रष्टुमुत्सुका:।
ध्रुवं द्रक्ष्यथ भो वत्सा वृन्दारण्ये च भारते॥६८॥
दृष्ट्वा कृष्णं ततो मृत्युं संप्राप्य वैष्णवोत्तमा:।
दिव्यं स्यन्दनमारुह्य गमिष्यथ हरेर्गृहम्॥६९॥

You are dearer to me always than Pārvatī and the gods. Though the Vaiṣṇavas are dearer to me than my own devotees, the promise I have already made cannot be otherwise. O virtuous one, you listen to it. I had ordained that during the performing of the *vrata* by Pārvatī, whosoever will collect lotus flowers from the lake would be turned into demons. There is no doubt about it. But the devotees of lord Kṛṣṇa never meet with misfortune; therefore after becoming demons you would go back to the *Goloka*. You are desirous of having an audience with lord Kṛṣṇa, O son, in the land of Bhārata in the forest of Vṛndāvana you will meet with Kṛṣṇa being a Vaiṣṇava and meet with your end and getting mounted on a chariot you will go to the abode of the lord.

अधुना वाञ्छनीयं च रूपं द्रष्टुमिहोत्सुका:।
तत्सर्वं पश्यतेत्युक्त्वा दर्शयामास तच्छिव:॥७०॥
रूपं दृष्ट्वा साश्रुनेत्रा: प्रणम्य सर्वरूपिणम्।
आजग्मुर्दानवीं योनिमिति ते दानवेश्वरा:॥७१॥
वसुदेव: पुरा मुक्त: सुहोत्रश्च बकासुर:।
सुदर्शन: प्रलम्बोऽयं स्वयं केशी सुपार्श्वक:॥७२॥
हरस्य वरदानेन दृष्ट्वा रूपमनुत्तमम्।
मृत्युं संप्राप्य श्रीकृष्णाज्जग्मुस्ते कृष्णमन्दिरम्॥७३॥
इत्येवं कथितं विप्र हरेश्चरितमद्भतम्।
बककेशिप्रलम्बानां मोक्षणं मोक्षकारकम्॥७४॥

Presently if you are desirous of having a look at your desired form you can do so. Thus speaking lord Śiva made them look at the form of Kṛṣṇa and looking at the same, the eyes of all the Gandharvas were filled with tears of love. Thereafter, bowing in reverence before the all-pervading lord, the Gandharvas took to the *demonic form* and became the lords of the demons. Thus Vasudeva had achieved salvation earlier, his brother Suhotra became Bakāsura, Sudarśana became Pralamba and Supārśvaka became Keśī. With the boon of lord Śiva all of them had a look at the form of Śrī Kṛṣṇa and met with their end ultimately achieving the abode of Kṛṣṇa. O dear one, thus I have narrated to you an astonishing story of the lord in which Baka, Keśī and Pralamba achieved salvation. This story provides salvation to all. This has been ordained.

नारद उवाच

श्रुतं सर्वं महाभाग त्वत्प्रसादाद्यदद्भुतम्।
अधुना श्रोतुमिच्छामि पार्वत्या किं कृतं व्रतम्॥७५॥
को वाऽऽराध्यो व्रतस्यास्य किं फलं नियमश्च क:।
कानि द्रव्याणि भगवन्व्रतोपयोगिकानि च॥७६॥
कतिकालं व्रतं किं वा प्रतिष्ठायां निरूपणम्।
सुविचार्य वद विभो श्रोतुं कौतूहलं मम॥७७॥

Nārada said - O virtuous one, I have listened by your grace to whatever had been astonishing. Presently I intend to know the *vrata* Pārvatī had

to perform and who had been the chief god of the same, what was the reward for the *vrata*? And what are its regulations? O lord, what are the beautiful materials required for the said *vrata*? What is the time for it? You kindly also tell me about the performing of the same. O all-pervading one, you think over it carefully and tell me everything since I am getting quite anxious about it.

नारायण उवाच

व्रतं त्रैमासिकं नाम पतिसौभाग्यवर्धनम्।
आराध्यो भगवान्कृष्णो राधिकासहितो मुने॥७८॥
विषुवे च समारम्भः समाप्तिर्दक्षिणायने।
संयम्य पूर्वदिवसे कृत्वाऽवश्यं हविष्यकम्॥७९॥
स्नात्वा वैशाखसंक्रान्त्यां संकल्प्य जाह्नवीतटे।
घटे मणौ शालग्रामे जले वा पूजयेद्व्रती॥८०॥
ध्यायेद्भक्त्या च राधेशं संपूज्य पञ्च देवताः।
ध्यानं च सामवेदोक्तं निबोध कथयामि ते॥८१॥

Nārāyaṇa said - O sage, the *vrata* is to be continued for three months which increases the fortunes of the husband. Lord Kṛṣṇa together with Rādhikā are the chief deities for the same. It starts in the first half of the year and is completed in the second half. At the time of the start of the *vrata* one has to get disciplined and consume the food of *haviṣya* and the next day being the first day of Vaiśākha one should take a bath in the Gaṅgā and start the *vrata* on the bank of the Gaṅgā, taking *saṁkalpa* (vow). The one performing the *vrata* should adore the *kalaśa*, the gem, a *Śālagrāma*, a vase of water. After adoring the five gods, one should adore the lord of Rādhā with devotion. I am telling you the method of the same as prescribed in the *Sāmaveda*. You listen to it.

नवीननीरदश्यामं पीतकौशेयवाससम्।
शरत्पार्वणचन्द्रास्यमीषद्धास्यसमन्वितम्॥८२॥
शरत्प्रफुल्लपद्माक्षं मञ्जुलाञ्जनरञ्जितम्।
मानसं गोपिकानां च मोहयन्तं मुहुर्मुहुः॥८३॥
राधया दृश्यमानं च राधावक्षःस्थल स्थितम्।
ब्रह्मानन्तेशधर्माद्यैः स्तूयमानमहं भजे॥८४॥

His complexion is like the fresh clouds, is clad in a yellow lower garment, his face wears a smile and looks like the full moon of the winter season, his eyes are like the fully blossomed lotus of the winter season, in whose eyes the collyrium has been applied. He attracts the minds of the cowherdesses again and again. Rādhā is looking at him and he resides in the heart of Rādhā. The gods like Brahmā, Ananta, Śiva and Dharma adore him. I meditate upon him.

ध्यात्वा कृष्णं च ध्यानेन तमावाह्य सती मुदा।
ध्यायेत्तदा राधिकां च ध्यानं मध्यंदिनेर(रि)तम्॥८५॥
राधां रासेश्वरीं रम्यां रासोल्लासरसोत्सुकाम्।
रासमण्डलमध्यस्थां रासाधिष्ठातृदेवताम्॥८६॥
रासेश्वरोरः स्थलस्थां रसिकां रसिकप्रियाम्।
रसिकप्रवरां रम्यां रमां च रमणोत्सुकाम्॥८७॥

Thus the performer of the *vrata* should meditate upon Kṛṣṇa and should delightfully invoke him. Thereafter one should meditate upon Rādhikā. The said *dhyānam* is contained in the Mādhyandina-śākhā. According to this *dhyānam*, Rādhā is the chief of *Rāsa*, quite charming, always anxious to perform the *Rāsalīlā,* always present in *Rāsamaṇḍala*, the chief goddess of the divine dance, residing in the heart of lord Kṛṣṇa, quite attractive, beloved of Kṛṣṇa, the best of those performing *Rāsa*, beautiful one and anxious for meeting the beloved.

शरद्राजीवराजीनां प्रभामोचनलोचनाम्।
वक्रभ्रूभङ्गसंमु(यु)क्तां मञ्जीरेणेव रञ्जिताम्॥८८।
शरत्पार्वणचन्द्रास्यामीषद्धास्यमनोहराम्।
चारुचम्पकवर्णाभां चन्दनेन विभूषिताम्॥८९॥
कस्तूरीबिन्दुना सार्धं सिन्दूरबिन्दुना युताम्।
चारुपत्रावलीयुक्तां वह्निशुद्धांशुकोज्ज्वलाम्॥९०॥
सद्रत्नकुण्डलाभ्यां च सुकपोलस्थलोज्ज्वलाम्।
रत्नेन्द्रसारहारेण वक्षःस्थलविराजिताम्॥९१॥
रत्नकङ्कणकेयूरकिङ्किणीरत्नरञ्जिताम्।
सद्रत्नसाररचितक्वमणन्मञ्जीररञ्जिताम्॥९२॥
ब्रह्मादिभिश्च सेव्येन श्रीकृष्णेनैव सेविताम्।
सर्वेशेन स्तूयमानां सर्वबीजां भजाम्यहम्॥९३॥

Her eyes resembled the lotus flowers of the winter season. She had curved eyebrows and was adorned with anklets. Her face resembled the lustre of the moon of the winter season and she wore a pleasant smile on her face; her body had the glory of *campaka* flowers; her body was decorated with sandal-paste, *kastūrī*, vermilion and other cosmetics. Her cheeks were painted with beautiful leaves. She was clad in garments purified by fire, her gem-studded *kuṇḍalas* illumined her cheeks. The garland of gems decorated her breasts; the anklets, armlets and wristlets besides the waist-band were decorated with gems. The anklets decorate her feet which were studded with gems and created sweet sounds. Lord Kṛṣṇa who is devoted by Brahmā and other gods served her always. All the gods adore her and she happens to be the cause of all. I adore such a type of Rādhā.

इति ध्यात्वा च कृष्णेन सहितां तां च पूजयेत्।
भक्त्या दत्त्वा प्रतिदिनमुपचारांश्च षोडश।।९४।।
प्रत्येकं च पृथक्कृत्वा सर्वं दद्याद्व्रती मुदा।
सहस्रकमलं दिव्यं शतमष्टोत्तरं मुने।।९५।।
होमं कुर्याद्व्रती नित्यमष्टोत्तरशताहुतीः।
दद्याद्भक्त्या च कृष्णाय स्वाहेत्युच्चार्य यत्नतः।।९६

Thus meditating upon Kṛṣṇa one should adore him. Daily with the devoted mind one should make sixteen types of offering and adore him. The one who performs the *vrata* should make every offering separately with a delightful mind. He should make a hundred and eight offerings with the divine lotus flowers; he should make his offering in the fire with a devoted mind reciting कृष्णाय स्वाहा.

रसालस्य कदल्याश्च ह्यामं वा पक्वमेव च।
नित्यमष्टोत्तरशतं दद्याद्भक्त्याऽक्षतैः फलम्।।९७।।
नित्यं च भोजयेद्भक्त्या ब्राह्मणानां शतं मुने।
होमं कुर्याद्व्रती नित्यमष्टोत्तरशताहुतीः।।९८।।

One should make the offering of the unripe or ripe mango or banana fruits a hundred and eight times with devotion. The fruits should be uninjured. O sage, a hundred and eight Brāhmaṇa should be served with food daily and the performer of *vrata* should make a hundred and eight offerings in the fire.

दद्याद्भक्त्या च कृष्णाय राधिकासहिताय च।
तिलेन हवनं कुर्यादाज्यमिश्रेण नारद।।९९।।

Those offerings should be made both to Rādhā and Kṛṣṇa. O Nārada, one should perform *homa* with the sesamum seeds mixed with *ghee.*

वाद्यं च वादयेन्नित्यं कारयेद्धरिकीर्तनम्।
एवं मासत्रयं कृत्वा प्रतिष्ठां तदनन्तरम्।।१००।।

The musical instruments should be played upon daily, besides the recitation of the name of Hari. After doing this, for three months, the *vrata* is completed.

प्रतिष्ठादिवसे तत्र विधानं शृणु नारद।
कमलानां च नवतिसहस्राण्यक्षतानि च।।१०१।।
ब्राह्मणानां सहस्राणि नव विप्रेन्द्र यत्नतः।
भोजयेत्परमान्नानि स्वादूनि मिष्टकानि च।।१०२।।

O Nārada, I am now speaking out the method for the same; you please listen to it. One should offer ninety thousand uninjured lotus flowers and should serve to nine thousand Brahmans food which should be delicious and sweet.

फलं विंशाधिकं सप्तशतं नवसहस्रकम्।
दद्यान्नानाविधं द्रव्यं नैवेद्यं सुमनोहरम्।।१०३।।
संस्कृताग्निं च संस्थाप्य होमं कुर्याद्विचक्षणः।
नवतिं च सहस्राणि हुत्वाऽऽज्येन तिलेन च।।१०४।।
सवस्त्रं च सभोज्यं च यज्ञसूत्रफलान्वितम्।
गन्धपुष्पार्चितान्भक्त्या दद्यान्नवतिलड्डुकान्।।१०५।।
दद्यान्नवतिकुम्भांश्च शीततोयप्रपूरितान्।
एवंविधं व्रतं कृत्वा दद्याद्विप्राय दक्षिणाम्।।१०६।।
दक्षिणायाः परिमितं वेदेषु यन्निरूपितम्।
वृषेन्द्राणां सहस्र च स्वर्ण शृङ्गसमन्वितम्।।१०७।।
इत्येवं कथितं विप्रं कृतं त्रैमासिकव्रतम्।
विशिष्टसंततिकरं पतिसौभाग्यवर्धनम्।।१०८।।

One should offer *naivedya* of nine thousand seven hundred and twenty fruits, several types of beverages besides other eatables; one should perform *homa* with the sanctified fire making ninety thousand offerings of *ghee* and sesamum

seeds. Thereafter the costumes, food and fruits, *yajñopavīta*, ninety fragrant sweet balls and ninety pitchers filled with cool water should be given. Thus completing the *vrata* in this manner, one should offer *dakṣiṇā* to the Brāhmaṇas. The quantity of *dakṣiṇā* should be the same as has been prescribed in the Vedas. One should give away in charity a hundred bulls whose horns should be coated with gold. O Brahman, thus I have narrated to you the method of performing the three months' *vrata* which bestows on the husband competent progeny and increases his fortunes.

व्रतस्यास्य प्रभावेण सौभाग्यं शतजन्मनि।
सत्पुत्रजननी सा च भवेज्जन्मशतं ध्रुवम्।।१०९।।
कदाऽपि न भवेत्तस्या भेदश्च पतिपुत्रयोः।
दासतुल्यो भवेत्पुत्रो भर्ता च स्ववचस्करः।।११०।।
अनुक्षणं भवेद्राधाकृष्णभक्तियुता सती।
भवेद्व्रतप्रभावेण प्राप्तज्ञानहरिस्मृतिः।।१११।।

With the influence of this *vrata* one achieves fortune for a hundred births. She produces the best of sons in a hundred births and is never separated from the husband or the son. The son is always obedient like the slave and the husband also listens to her and such a chaste lady always remains engrossed in the devotion of Rādhā to Kṛṣṇa. With the influence of this *vrata*, she always remains full of knowledge and remembers the god always.

व्रतं च सामवेदोक्तं कृतं पूर्वमथाऽऽवयोः।
सर्वेषां च व्रतानां च श्रेष्ठं शृणु वदामि ते।।११२।।

In the earlier times this *vrata* which is prescribed in the *Sāmaveda* was performed by us. It is the best of all the *vratas* and I am going to spell out the names of all of them those who have performed it. You listen to it.

स्वायंभुवस्य च मनोः शतरूपाभिधा सती।
तया कृतं प्रथमतः कृत्वाऽगस्त्यं पुरोहितम्।।११३।।
तदा कृतं देवहूत्या चाऽऽकूत्या च कृतं तदा।
पुरोहितं पुलस्त्यं च कृत्वा श्रुत्युक्तया मुने।।११४।।
चकार रोहिणी तत्तु क्रतुं कृत्वा पुरोहितम्।
रतिश्चकार तद्भक्त्या गौतमस्तत्पुरोहितः।।११५।।
अकारि तद्व्रतं भक्त्या तारया गुरुकान्तया।
महासंभृतसंभारो वसिष्ठस्तत्पुरोहितः।।११६।।
तद्दृष्ट्वा गुरुपत्न्याश्च शक्रशच्या कृतं व्रतम्।
महासंभृतसंभारस्तत्पुरोधा बृहस्पतिः।।११७।।
व्रतं चकार स्वाहा च सर्वतोऽपि विलक्षणम्।
अतिसंभृतसंभारो मरीचिस्तत्पुरोहितः।।११८।।
तद्दृष्ट्वा पार्वती ब्रह्मन्नुवाच शंकरं मुदा।
पुटाञ्जलियुता देवी भक्तिन म्रात्मकंधरा।।११९।।

Śatarūpā the wife of Svāyambhuvamanu making the sage Agastya as the chief priest, performed this *vrata* first of all. Thereafter, both Devahūti and Ākūti performed this *vrata* with Pulastya as the priest. O sage, Rohiṇī also performed this *vrata* with Kratu as the priest. Rati also performed this *vrata* making Gautama as the priest, with great devotion. Tārā the wife of teacher Bṛhaspati also performed this *vrata* with devotion, making Vasiṣtha as the chief priest. Thereafter Tārā made elaborate arrangements for this *vrata* and following her Indrāṇī also performed the *vrata* with great pomp and show, making Bṛhaspati as the priest. Svāhā performed this astonishing *vrata* collecting immense materials and making sage Marīci as the priest. O Brahman, looking at the same, goddess Pārvatī stood before Śiva with folded hands and bowing in reverence spoke to him.

पार्वत्युवाच

आज्ञां कुरु जगन्नाथ करोमि व्रतमुत्तमम्।
आवयोरिष्टदेवस्य व्रतानां च परं व्रतम्।।१२०।।
हरेराराधनं नाथ सर्वमङ्गलकारणम्।
इष्टं दत्तं श्रुतेः पाठं तीर्थं पृथ्व्याः प्रदक्षिणम्।।१२१।।
हरेराराधनस्यापि कलां नार्हन्ति षोडशीम्।
बहिरभ्यन्तरे यस्य हरिस्मृतिरनुक्षणम्।।१२२।।
जीवन्मुक्तस्य तस्यैव मुक्तिर्भवति दर्शनात्।
तस्य पादाब्जरजा सद्यः पूता वसुंधरा।।१२३।।

Pārvatī said - O lord of the universe, if you permit me I intend to perform the best of the *vratas*, which could bestow the welfare on both of us. O lord, the adoration of the lord is the

cause of the welfare. Because the performing of the *yajñas*, charities, reciting the Vedas, visiting the holy places and going round the earth do not weigh even one-sixteenth part of the adoration of the lord. The one who always remembers the lord outwardly and inwardly and who is free from the death, gets redeemed by having a look at such a person. With the dust of his lotus-like feet, the earth gets purified at once.

तस्त्र दर्शनमात्रेण पुनाति भुवनत्रयम्।
ब्रह्मा विष्णुश्च धर्मश्च शेषस्त्वं च गणेश्वरः॥१२४॥
ध्यायं ध्यायं यत्पदाब्जं तेजसा तत्समो महान्।
यश्चयं संततं ध्यायेत्स तमाप्नोति निश्चितम्॥१२५॥
गुणेन तेजसा बुद्ध्या ज्ञानेन तत्समो भवेत्।
कृष्णस्य स्मरणाद्ध्यानात्तपसा तस्य सेवया॥१२६॥
मया प्राप्तो हि भगवान्स्वामी वा पुत्र एव च।
प्रलब्धं लीलया सर्वं पूर्णं मन्मानसं तदा॥१२७॥
स्वामी मे त्वादृशः पुत्रौ कार्तिकेयगणेश्वरो
पिता हिमाद्रिः कृष्णांशो मम किं दुर्लभं प्रभो॥१२८॥

At the sight of such a person all the three worlds are purified. By meditating upon whose lotus-like feet, Brahmā, Viṣṇu, Dharma and Śeṣa and you yourself besides Gaṇeśa had achieved similar glory. The one who adores daily such a person, gets a high place and ultimately he becomes like him in qualities, glory, intelligence and knowledge. By adoring at the feet of lord Kṛṣṇa, remembering his name, performing *dhyānam*, *tapas* and serving him at the same time, I have achieved my husband and son; I have got everything playfully. Therefore my mind is completely satisfied and at peace. O lord, I have been fortunate enough to get a husband like you, sons like Gaṇeśa and Kārttikeya and the father Himālaya who happens to be the *aṁśa* of Kṛṣṇa. Therefore, nothing remains to be desired by me now.

पार्वतीवचनं श्रुत्वा सुप्रीतः शंकरः स्ववम्।
प्रहस्योवाच मधुरं पुलकाङ्कितविग्रहः॥१२९॥

On hearing the words of Pārvatī, Śiva was extremely delighted and the hair on his body stood on end. Thereafter he spoke to her smilingly.

महादेव उवाच

महालक्ष्मीस्वरूपाऽसि किमसाध्यं तवेश्वरि।
सर्वसंपत्स्वरूपा त्वमनन्तशक्तिरूपिणी॥१३०॥
त्वं च यस्य गृहे देवि स चैश्वर्यस्य भाजनम्।
न लक्ष्मीर्यद्गृहे तस्य जीवनान्मरणं वरम्॥१३१॥

Mahādeva said - O goddess, you are the form of Mahālakṣmī and nothing is beyond you. You are the form of all the riches and the prowess which is beyond measure. O goddess, the house in which you remain is bestowed with all the riches. The house which is devoid of Lakṣmī, death is better than life in that house.

अहं ब्रह्मा च विष्णुश्च त्वयि भक्त्या शुभप्रदे।
संहारसृष्टिकाले च त्वत्प्रसादाद्वयं क्षमाः॥१३२॥
को वा हिमालयः कोऽहं कौ कार्तिकगणेश्वरौ।
त्वद्विहीना अशक्ताश्च त्वया च वयमीश्वराः॥१३३॥

O auspicious one, myself, Brahmā and Viṣṇu adore you and by your grace we indulge in the creation of the universe, its preservation and destruction.

युक्ताः पतिव्रतायाश्च याः पुराऽऽज्ञाः श्रुतौ श्रुताः।
गृहीत्वाऽऽज्ञामीश्वरस्य व्रतं कुरु पतिव्रते॥१३४॥
व्रतमेतत्कृतं याभिस्ताभ्यः कुरु विलक्षणम्।
सनत्कुमारो भगवान्व्रते तेऽस्तु पुरोहितः॥१३५॥
कमलानां ब्राह्मणानां द्रव्याणां दायकोऽप्यहम्।
कुबेरं द्रव्यकोशे च रक्षकं कुरु सुन्दरि॥१३६॥
व्रते च दानाध्यक्षोऽहं धनदात्री च श्रीः स्वयम्।
पाठको वह्निदेवश्च वरुणो जलदायकः॥१३७॥
वस्तूनां वाहका यक्षास्तदध्यक्षः षडाननः।
स्थानसंस्कारकर्ता च व्रतेऽत्र पवनः स्वयम्॥१३८॥
परिवेष्टा स्वयं शक्रश्चन्द्रोऽधिष्ठापको व्रते।
सूर्यश्च दाननिर्वक्ता योग्यायोग्यं यथोचितम्॥१३९॥
व्रतोपयुक्तं यद्द्रव्यं दत्त्वा नियमितं प्रिये।
ततोऽधिकं फलं पुष्पं हरये देहि सुन्दरि॥१४०॥
व्रते नियमितान्विप्रान्भोजयित्वा ततोऽधिकान्।
असंख्यान्ब्राह्मणान्देवि भक्त्या कुरु निमन्त्रणम्॥१४१॥

Himālaya, myself, Kārttikeya and Gaṇeśa are all of no consequence, without you. All of us are

of no consequence without you and with you we are all powerful. Therefore, O chaste lady, whatever is appropriate for a chaste lady and whatever has been heard in the ancient times have to be taken as the words of the lord. Therefore accepting the divine voice you perform this *vrata*. As the ladies who have performed this *vrata*, you also perform it in a most astonishing manner. In your *vrata*, Sanatkumāra would conduct himself as the chief priest while I will arrange for the lotuses, Brāhmaṇas and other materials. O beautiful one, Kubera would be the treasure, while I myself would be in charge of the charities. Lakṣmī herself would provide all the riches. The god of fire would recite the Vedas. Varuṇa would perform the function of the supply of water and the Yakṣas would be responsible for carrying the materials under the leadership of six-headed Kārttikeya. The place of *yajña* would be kept neat and clean by the wind god himself while Indra would serve in the kitchen. Moon would be the chief organiser while Sūrya would supervise the charities and make appropriate arrangements. O dear one, whatever materials are needed for the performing the *vratas*, you offer the same in greater quantities to please lord Hari. Whatever is the number of Brāhmaṇas prescribed to be fed in the *vrata*, you invite much more of them and serve them food.

समाप्तिदिवसे स्वर्णं रत्नं मुक्तां प्रवालकम्।
व्रतोक्तां दक्षिणां दत्त्वा सर्वं देहि द्विजातये॥१४२॥

On the concluding day of the *vrata*, the Brāhmaṇas should be given in charity gold, gems, pearls, coral and other things which have been prescribed in the *vrata*. These should be given in *dakṣiṇā* and the entire riches should be distributed.

इत्युक्त्वा शंकरस्तां च कारयामास तद्व्रतम्।
व्रतं चकार सा दुर्गा सर्वाभ्यश्च विलक्षणम्॥१४३॥
इत्येवं कथितं विप्र पार्वत्या यद्व्रतं कृतम्।
रत्नं वोढुमशक्ताश्च ब्राह्मणा पार्वतीव्रते॥१४४॥
इतिहास: श्रुत: सर्व: प्रकृतं शृणु नारद।
श्रीकृष्णबालचरितं नूतनं नूतनं पदे पदे॥१४५॥

Thus speaking Śiva made Pārvatī to perform the *vrata*. Thus Durgā performed the *vrata* in an astonishing manner. O dear one, thus have I narrated to you the details of the *vrata* performed by Pārvatī. O Nārada, the Brāhmaṇas were unable to carry the load of the *dakṣiṇā* money given away to them by Pārvatī. This is what I have heard from history; now I narrate to you further in the context of the story. The childhood plays of lord Kṛṣṇa would appear to be fresh at every step.

हत्वा तान्दानवेन्द्रांश्च शिशुभि: सह गोकुले।
जगाम स्वगृहं कृष्ण: कुबेरभवनोपमम्॥१४६॥
सर्वेभ्यो वनवार्ता च प्रोक्ता च शिशुभिर्मुदा।
श्रुत्वैवं विस्मिता: सर्वे नन्दो भयमवाप ह॥१४७॥

After killing the demons, lord Kṛṣṇa accompanied by the cowherds returned to his home in Gokula which was a huge mansion like that of Kubera. Reaching home the cowherds narrated the happenings of the forest to every one in Gokula. On listening to these stories the people were surprised while Nanda felt panic.

आनीय वृद्धान्गोपांश्च गोपिका: स्थविरास्तथा।
युक्तिं चकार तै: सार्धमालोच्य समयोचिताम्॥१४८॥

He summoned all the old cowherds and cowherdesses and consulted them. Deciding on the future course of action, Nanda the chief of the cowherds got prepared to leave the place. O sage, at that point of time, he asked all the people to leave Vṛndāvana.

कृत्वा युक्तिं च गोपेशस्तत्स्थानं त्यक्तुमुद्यत:।
गन्तुं वृन्दावनं सर्वानुवाच तत्क्षणं मुने॥१४९॥
नन्दाज्ञां च समाकर्ण्य ते सर्वे गन्तुमुद्यता:।
गोपाश्च गोपिकाश्चैव बालका बालिकास्तथा॥१५०॥
कृष्णेन हलिना सार्धं प्रययुर्बालका मुदा।
सगीतं च प्रगायन्तो नानवेषसमन्विता:॥१५१॥
वेणुप्रवादका: केचित्केचिच्छृङ्गप्रवादका:।
करतालकरा: केचिद्वीणाहस्ताश्च केचन॥१५२॥
शरयन्त्रकरा: केचिच्छृङ्गहस्ताश्च केचन।
नवपल्लवकर्णाश्च केचिद्गोपालबालका:॥१५३॥

Listening to the command of Nanda all the people got ready to depart from there; all the

cowherds, cowherdesses, boys and girls delightfully went to Vṛndāvana together with Kṛṣṇa and Balabhadra. All of them were singing taking to many forms, some of them were playing on *vīṇā*, some of them were playing on horns. Some of them were playing on *karatāla* while others were playing on flutes; some of them played on the arrow instruments in their hands while others had the horns; some of the cowherds were wearing tender leaves in their ears.

केचिन्मुकुलकर्णाश्च पुष्पकर्णाश्च केचन।
नवमाल्यकराः केचित्केचिदाजानुमालिनः॥१५४॥
केचित्पल्लवचूडाश्च पुष्पचूडाश्च केचन।
गोपालबालकाः सर्वे विप्रेन्द्र नवकोटयः॥१५५॥
जग्मुर्गोप्यो वयस्याश्च क्रोटिशः कोटिशो मुदा।
वृद्धाश्च क्रोटिशस्तत्र बृहच्छोण्यश्च लत्कुचाः॥१५६॥

Many of them had adorned their ears with flower buds while others had inserted the flowers into them. Some of them were carrying fresh garlands of flowers; some of the boys had worn long garlands of forest flowers, while others had decorated their tufts. O best of the Brāhmaṇas, there were nine crores of cowherd boys and the cowherdesses numbering crores having developed pelvic region and breasts. All the female friends and the old ladies were moving delightfully.

राधिकासहचारिण्यो बाला गोपालिका मुने।
ताः सुशीलादयो भव्या नानालंकारभूषिताः॥१५७॥
दिव्यवस्त्रपरीधानाः सस्मितास्ता ययुर्मुदा।
काश्चिदारुह्य शिबिकां रथमारुह्य काश्चन॥१५८॥

O sage, the female friend of Rādhikā like Suśīlā and others were also moving while Rādhā on the other hand adorned with all the ornaments was clad in divine garment. She was moving wearing a smile on her face. Some of the ladies were moving in palanquins, while others were mounted on the chariots.

राधा स्यन्दनमारुह्य शातकौम्भपरिच्छदम्।
ताभिर्युक्ता ययौ देवी रत्नालंकारभूषिता॥१५९॥
यशोदा रोहिणी चैव रत्नालंकारभूषिता।
ययौ स्यन्दनमारुह्य शातकौम्भपरिच्छदम्॥१६०॥
नन्दः सुनन्दः श्रीदामा गिरिभानुर्विभाकरः।
वीरभानुश्चन्द्रभानुर्गजस्थाः प्रययुर्मुदा॥१६१॥

They were all moving together on the chariots adorned with all the gem-studded ornaments and gold equipment. Both Yaśodā and Rohiṇī, adorned with all the gem-studded ornaments were travelling in the golden chariots. Nanda, Sunanda, Śrīdāmā, Giribhānu, Vibhākara, Vīrabhānu and Candrabhānu were mounted on the chariots and were moving pleasantly.

श्रीकृष्णबलदेवौ तौ रत्नालंकारभूषितौ।
स्वर्णस्यन्दनमास्थाय जग्मतुः परया मुदा॥१६२॥
कोटिशः कोटिशो गोपा वृद्धाश्च यौवनान्विताः।
अश्वस्थाश्च गजस्थाश्च रथस्थाश्चैव केचन॥१६३॥
गोपा ययुर्मुदा युक्ताश्चोद्धता नन्दकिंकराः।
वृषस्था गर्दभस्थाश्च संगीततानतत्पराः॥१६४॥

Both Śrī Kṛṣṇa and Balabhadra adorned with gem-studded ornaments and mounted on the golden chariots were moving on pleasantly. Crores of old and young cowherds mounted on horses, elephants and chariots moved on. The arrogant servants of Nanda mounted on bulls and donkeys playing on musical instruments.

अपरा राधिकादास्यस्त्रिसप्तशतकोटयः।
मुदाऽन्विताः सस्मिताश्च स्वर्णालंकारभूषिताः॥१६५॥
काश्चित्सिन्दूरहस्ताश्च काश्चित्कज्जलवाहिकाः।
काश्चित्कन्दुकहस्ताश्च काश्चित्पुत्तलिकाकराः॥१६६।

The twenty one million slave-girls of Rādhā were moving with her delightfully. They had smiling faces and were adorned with golden ornaments. Some of them were holding vermilion, collyrium and even balls, while others were holding puppets.

भोगद्रव्यकराः काश्चित्क्रीडाद्रव्यकरा वराः।
वेषद्रव्यकराः काश्चित्काश्चिन्मालाकरा वराः॥१६७॥
काश्चिद्वाद्यकहस्ताश्च प्रवयुर्गोपिका मुदा।
वह्निशुद्धांकानां च वाहिकाश्चैव काश्चन॥१६८॥
चन्दनागुरुकस्तूरीकुङ्कुमद्रववाहिकाः।
काश्चित्संगीतनिरताः काश्चिच्चित्रकथारताः॥
कोटिशः कोटिशो रम्याः प्रययुः शिबिकान्विताः।

कोटिशः कोटिशश्चाश्वाः कोटिशः कोटिशो रथाः॥१७०
कोटिशः कोटिशश्चैव शकटा द्रव्यपूरिताः।
कोटिशः कोटिशश्चैव वृषेन्द्रा द्रव्यवाहकाः॥१७१॥
कोटिशः कोटिशश्चैव दशलक्षाणि हस्तिनाम्।
हस्तिपांकुशयुक्तानि ययुर्वृन्दावनं वनम्॥१७२॥
सर्वे वृन्दावनं गत्वा दृष्ट्वा शून्यगृहं मुने।
वृक्षमूले यथास्थानं तस्थुः सर्वे यथोचितम्॥१७३॥
उवाच गोपाञ्छ्रीकृष्णो गृहांश्चेष्टतमान्व्रजाः।
अद्य संतिष्ठतेत्येवं श्रुत्वा श्रीकृष्णभाषितम्॥१७४॥
कुत्र सन्ति गुहाः कृष्णेत्येवमूचुस्तु गोपकाः।
इति तेषां वचः श्रुत्वा श्रीकृष्णो वाक्यमब्रवीत्॥१७५॥

Some of them were carrying cosmetics and materials for decorating the body. Some of them had the material for decorating the costumes while others carried garlands of flowers. Some of them carried the musical instruments and were moving on delightfully. Some of them were clad in the garments purified by fire, while other carried sandal-paste, *aguru, kastūrī* and saffron in their hands. Some of them were engaged in playing music and while others were engaged in reciting astonishing types of story. Thus crores of beautiful cowherdesses moved on in palanquins. There were crores of horses, chariots, bullock-carts filled with several types of materials, crores of bulls carrying the materials, crores of elephants, driven by the elephants, driven by the elephant driver, by means of goads. All of them moved on to Vṛndāvana. On reaching Vṛndāvana, they found no dwelling places and as such they had to take shelter under the trees in an appropriate manner. At that point of time lord Kṛṣṇa pointed out to the places for the stay of the cows as well as the people and said, "You spend the night somehow today." On hearing the words of Kṛṣṇa all of them said, "O Kṛṣṇa, where are the houses?" In reply to them Śrī Kṛṣṇa said.

श्रीकृष्ण उवाच

अत्र स्थाने गृहाः सन्ति प्रसन्ना देवनिर्मिताः।
देवप्रीतिं विना शक्ता न हि द्रष्टुं च केचन॥१७६॥

Śrī Kṛṣṇa said - There are several clean houses built here by the gods but no one can look at them unless the gods are pleased.

अद्य तिष्ठत गोपालाः संपूज्य वनदेवताः।
प्रातर्यूयं गृहान्रम्यान्द्रक्ष्यथाद्य ध्रुवं मुदा॥१७७॥
धूपदीपादिनैवेद्यैर्बलिभिः पुष्पचन्दनैः।
देवीं च वटमूलस्थां पूजां कुरुत चण्डिकाम्॥१७८॥
कृष्णस्य वचनं श्रुत्वा गोपाः संपूज्य देवताम्।
भुक्त्वा भोगान्दिने रात्रौ तत्रैव सुषुपुर्मुदा॥१७९॥

Therefore, O cowherds, let us adore the god of forest and live here tonight. In the early morning you will surely find beautiful houses. Therefore, all of you should adore goddess Caṇḍikā here offering incense, lamp, *naivedya*, offerings, flowers and sandal-paste, who is lodged under the banyan tree. On hearing the words of Kṛṣṇa all the cowherds adored the goddess during the day time and spent the time delightfully there itself.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
बकप्रलम्बककेशिवधपूर्वकवृन्दावनगमनं नाम
षोडशोऽध्यायः॥१६॥

अथ सप्तदशोऽध्याय:

Chapter - 17

Description of Vṛndāvana

नारायण उवाच

सुप्तेषु व्रजनन्देषु नक्तं वृन्दावने वने।
सुनिद्रिते च निद्रेशे मातृवक्ष:स्थलस्थिते।।१।।
निद्रितासु च गोपीषु रम्यतल्पस्थितासु च।
यूनां च सुखसंयोगानुषक्तमानसासु च।।२।।
कासुचिच्छिशुयुक्तासु सखीयुक्तासु कासुचित्।।३।।
पूर्णेन्दुकौमुदीयुक्ते स्वर्गादपि मनोहरे।
नानाप्रकारकुसुमवायुना सुरभीकृते।।४।।
सर्वप्राणिनि निश्चेष्टे मुहूर्ते पञ्चमे गते।
तत्राऽऽजगाम भगवाञ्छिल्पिनां च गुरोर्गुरु:।।५।।

Nārāyaṇa said - During the night when the people of *vraja* together with Nanda went to sleep. Kṛṣṇa also went to sleep in the lap of his mother. When all the young people slept with the cowherds some of whom carried the infants in

their laps, some of them slept with the female friends, some of them slept in the carts, some of them in the chariots. From the moon light Vṛndāvana was looking better than heaven and the cool fragrant breeze started blowing. All the people went to sleep. After the passage of five *muhūrtas*, Viśvakarmā the teacher of all the architects reached there.

बिभ्रद्दिव्यांशुकं सूक्ष्मं रत्नमाल्यं मनोहरम्।
रत्नालंकारमतुलं श्रीमन्मकरकुण्डलम्।।६।।
ज्ञानेन वयसा वृद्धो दर्शनीयः किशोरवत्।
अतीव सुन्दरः श्रीमान्कामदेवसमप्रभः।।७।।
विशिष्टशिल्पनिपुणैः सार्धं शिल्पित्रिकोटिभिः।
मणिरत्नैर्हेमरत्नैर्लोहास्त्रयुतहस्तकैः।।८।।

He was clad in fine and divine garment, he was wearing a garland of gems and the gem-studded ornament having unprecedented glory, wearing *makara-kuṇḍalas* in the ears, all knowledgeable and appeared quite young, possessing the lustre of the god of love.

आजग्मुर्यक्षनिकराः कुबेरवनकिंकराः।
स्फाटिका रत्नवेषाश्च दीर्घस्कन्धाश्च केचन।।९।।
पद्मरागकराः केचिदिन्द्रनीलकरा वराः।
केचित्स्यमन्तककराश्चन्द्रकान्तकरास्तथा।।१०।।
सूर्यकान्तकराश्चान्ये प्रभाकरकरा वराः।
केचित्परशुहस्ताश्च लोहसारकराः वराः।।११।।
केचिच्च गन्धसाराणां मणीन्द्राणां च वाहकः।
केचिच्चामरहस्ताश्च केचिद्दर्पणवाहकाः।।१२।।
स्वर्णपात्रटघादीनां वाहकाश्चैव केचन।
विश्वकर्मा च सामग्रीं दृष्ट्वा तु सुमनोहराम्।।१३।।
नगरं कर्तुमारेभे ध्यात्वा कृष्णं शुभेक्षणम्।
पञ्चयोजनविस्तीर्णं भारते श्रेष्ठमुत्तमम्।।१४।।
पुण्यक्षेत्रं तीर्थसारमतिप्रियतमं हरेः।
तत्रस्थानां मुमुक्षूणां परं निर्वाणकारणम्।।१५।।
गोलोकस्य च सोपानं सर्वेषां वाञ्छितप्रदम्।
चतुष्कोटिचतुःशालं तत्रैवातिमनोहरम्।।१६।।

He was accompanied by three crores of architects who carried in their hands many gems and weapons made of iron. The Yakṣas of the forest of Kubera who happen to be his servants also arrived there. They were adorned with crystal gems and the ornaments studded with gem. The shoulders of some of them were very broad. Some of them carried heaps of rubies, emeralds, and *syamantaka* gems. Some of them carried axes in their hands while others carried iron implements. Some of them carried the best of the gems while others carried fly-whisks, mirrors, vases of gold, gold pitchers in heaps. With the best of material available with Viśvakarmā, he looked at the same and thought of lord Kṛṣṇa. He then started the work of constructing the city. It happened to be the best of the city of Bhārata and was spread over an area of five *yojanas*. It was the best of the holy places and was considered to be the most sacred place, liked best by Hari. It could lead the people desirous of salvation to achieve their goal by residing there. Four crores of four-roomed houses were built there as a result of which the entire city looked quite beautiful.

कपाटस्तम्भसोपानसहितैः प्रस्तरैर्वरैः।
चित्रपुत्तलिकापुष्पकलशोज्ज्वलशेखरम्।।१७।।

It was built in stones with a large number of doors, pillars and steps decorated with puppets, flowers and *kalaśas* at the top of each one of the house, which illumined the area.

शैलजाश्मविनिर्माणवेदिप्राङ्गणसंयुतम्।
शिलाप्राकारसंयुतं प्रचकाराथ लीलया।।१८।।

There were pedestals made with blocks of stones and the courtyards added to the beauty of the houses there. The city was surrounded by boundary walls made in block of stones. Viśvakarmā built the entire city playfully.

यथोचितबृहत्क्षुद्रद्वारद्वयसमन्वितम्।
स्फाटिकाकारमणिभिर्मुदा युक्तो विनिर्ममे।।१९।।
सोपानैर्गन्धसाराणां स्तम्भैः शङ्कुविनिर्मितैः।
कपाटैर्लोहसाराणं राजतैः कलशोज्ज्वलैः।।२०।।
वज्रसारनिर्माणप्राकारैः परिशोभितम्।
कृत्वाऽऽश्रमं बल्लवानां यथास्थानं यथोचितम्।।२१।।
वृषभान्वालयं रम्यं कर्तुमारब्धवान्पुनः।
प्राकारपरिखायुक्तं चतुर्द्वारान्वितं परम्।।२२।।

In each and every house there were big or small doors which were appropriately fixed. Viśvakarmā had delightfully constructed the houses of the city with crystal gems. The steps were made of sandal-wood and the pillars were without nails; the doors were fixed with chains of steel, vases of silver were fixed on the boundary walls which were strong like *vajra* as a result of which the entire city was looking quite glorious. After constructing the appropriate types of the houses for the Gopas, Viśvakarmā constructed a beautiful house for Vṛṣabhānu. It was covered with boundary walls and moats all round, which had four gates on all the four sides.

चारुविंशच्चतु:शालं महामणिविनिर्मितम्।
रत्नसारविकारैश्च तूलिकानिकरैर्वरै:।।२३।।
सुवर्णकारमणिभिरारोहैरतिसुन्दरै:।
लोहसारकपाटैश्च शोभितं चित्रकृत्रिमै:।।२४।।
मन्दिरे मन्दिरे रम्ये सुवर्णकलशोज्ज्वलम्।
तदाश्रमैकदेशे च निर्जनेऽतिमनोहरे।।२५।।
चारुचम्पकवृक्षाणामुद्यानाभ्यन्तरे मुने।
संभोगार्थं कलावत्या: स्वामिना सह कौतुकात्।।२६।।
विशिष्टेन मणीन्द्रेण चकाराट्टालिकालयम्।
युक्तं नवभिरारोहैरिन्द्रनीलविनिर्मितै:।।२७।।
स्थूणाकपाटनिकरैर्गन्धसारविकारजै:।
अत्युच्छ्रितं मनोरम्यं सर्वतोऽपि विलक्षणम्।।२८।।

He constructed twenty, four-roomed houses, in the entire complex in which the gems were studded, the paintings were made with gems, the steps were made with various types of pearls which looked quite beautiful, the doors were made of steel and with artificial paintings, the houses of Vṛṣabhānu looked quite beautiful. Every temple in that complex had the *kalaśa* of gold which kept on shining. A lonely place of that *āśrama* having a beautiful *campaka* trees, was made for enjoying the love-sports by Kalāvatī with her husband, was also made by Viśvakarmā. It was built with the special types of gems, having nine steps of emerald, the pillars were made of sandal-wood and the doors were quite high. It was indeed an astonishing type of mansion.

नारद उवाच

कलावती का भगवन्कस्य पत्नी मनोहरा।
यत्नतो यद्गृहं रम्यं निर्ममे सुरकारुणा।।२९।।

Nārada said - O lord, who was the attractive Kalāvatī and who was her husband for whom Viśvakarmā constructed the mansion with such great efforts.

नारायण उवाच

पितृणां मानसी कन्या कमलांशा कलावती।
सुन्दरी वृषभानस्य पतिव्रतपरायणा।।३०।।
यस्याश्च तनया राधा कृष्णप्राणाधिका प्रिया।
श्रीकृष्णार्धांशसंभूता तेन तुल्या च तेजसा।।३१।।
यस्याश्च चरणाम्भोजरज:पूता वसुंधरा।
यस्यां च सुदृढां भक्तिं सन्तो वाञ्छन्ति संततम्।।३२।।

Nārāyaṇa said - O Nārada, Kalāvatī had been born of the *aṁśa* of Kamalā and was the mind-born daughter of the manes, who was quite chaste and the beloved of Vṛṣabhānu. She was the mother of Rādhā, who was dearer to Kṛṣṇa than his life, emerging out of the half of the body of Kṛṣṇa, she possessed the lustre equal to that of the lord. The earth was purified with the dust of her feet and the noble people are always desirous of her devotion.

नारद उवाच

पितृणां मानसीं कन्यां व्रजे तिष्ठन्कथं मुने।
मानव: केन पुण्येन कथमाप सुदुर्लभाम्।।३३।।
वृषभानुर्व्रजपति: पुराऽऽसीत्को महानहो।
कस्य वा केन तपसा राधा कन्या बभूव ह।।३४।।

Nārada said - O sage, how could the people of Vraja achieve the mind-born daughter of the manes, so easily; who was Vṛṣabhānu, the lord of Vraja in earlier times and by what merit could he achieve Rādhā as his daughter?.

सूत उवाच

नारदस्य वच: श्रुत्वा महर्षिर्ज्ञानिनां वर:।
प्रहस्योवाच प्रीत्या तमितिहासं पुरातनम्।।३५।।

Sūta said - On hearing the words of Nārada, the sage Nārāyaṇa who happens to be the best of

the learned people smiled and lovingly narrated the ancient story.

नारायण उवाच

बभूवुः कन्यकास्तिस्रः पितृणां मानसात्पुरा।
कलावतीरत्नमालामेनकाश्चातिदुर्लभाः॥३६॥
रत्नमाला च जनकं वरयामास कामुकी।
शैलाधिपं हरेरंशं मेनका सा हिमालयम्॥३७॥
दुहिता रत्नमालाया अयोनिसंभवा सती।
श्रीरामपत्नी श्रीः साक्षात्सीता सत्यपरायणा॥३८॥
कन्यका मेनकायाश्च पार्वती सा पुरा सती।
अयोनिसंभवा सा च हरेर्माया सनातनी॥३९॥
सा लेभे तपसा देवं हरं नारायणात्मकम्।
कलावती सुरचन्द्रं च मनुवंशसमुद्भवम्॥४०॥
स च राजा हरेरंशस्तां संप्राप्य कलावतीम्।
मेने गुणवतां श्रेष्ठमात्मानमतिसुन्दरम्॥४१॥
अहो रूपमहो वेषमहो अस्या नवं वयः।
सुकोमलाङ्गं ललितं शरच्चन्द्राधिकाननम्॥४२॥
गमनं दुर्लभमहो गजखञ्जनगञ्जनम्।
कटाक्षैर्मोहितुं शक्ता मुनीन्द्राणां च मानसम्॥४३॥
श्रोणियुग्मं सुललितं रम्भास्तम्भविनिर्मितम्।
स्तनद्वयं सुकठिनमतिपीनोन्नतं मुने॥४४॥
नितम्बयुगलं चारु रथचक्रविनिर्मितम्।
हस्तौ पदौ च रक्तौ च पक्वबिम्बफलाधरम्॥४५॥
पक्वदाडिमबीजाभं दन्तपङ्क्तिमनोहरम्।
शरन्मध्याह्नपद्मानां प्रभामोचनलोचनम्॥४६॥
भूषणैर्भूषितं रूपं कृतं सद्रत्नभूषणम्।
इतीव मत्वा दृष्ट्वा च कामबाणप्रपीडितः॥४७॥

Nārāyaṇa said - In earlier times Kalāvatī, Ratnamālā and Menakā were known as the mind-born daughters of the manes who were quite inaccessible. Out of them the passionate Ratnamālā married Janaka and Menakā accepted Himālaya the lord of the mountain as her husband, the truthful Sītā happened to be daughter of Ratnamālā who was born without human contact and happened to be the wife of lord Rāma. Pārvatī happened to be the daughter of Menakā who was also born without human contact. She was also the illusion of Hari and quite eternal. She, after performing great *tapas* for Nārāyaṇa achieved Śiva as her husband. Kalāvatī on the other hand accepted Sunanda who belonged to the race of Manu as her husband. The king considered himself to be quite fortunate since she was born out of the *aṁśa* of the Kamalā by getting the virtuous Kalāvatī as his wife. Praising Kalāvatī he used to think in his mind, "She has an astonishing type of beauty and costumes. How beautiful is she in her tender age! Her limbs are quite tender and beautiful and her face resembles the glory of the full moon of the winter season; her walking pushed to shame the moving of the elephant and the wagtail bird. With her side-glances she can attract the minds of even the great sages, her pelvic region and thighs are well developed and look like the trunk of banana trees. O sage, both her breasts, were quite stiff and well developed and her buttocks resembled the wheels of the chariot. The hands and the feet were quite red and the lips resembled the ripe wood-apples, the lines of teeth resembled the seed of pomegranate and were quite charming; her eyes resembled the fully blossomed lotus flowers of the winter season. She was adorned with all the gem-studded ornaments." Thus thinking, the king felt infatuated with passion.

दिव्यं स्यन्दनमारुह्य कामुक्या सह कामुकः।
क्रीडां चकार रहसि स्थाने स्थाने मनोहरे॥४८॥
रम्यायां मलयद्रोण्यां चन्दनागुरुवायुना।
चारुचम्पकपुष्पाणां तल्पे रतिसुखावहे॥४९॥
मालतीमल्लिकानां च पुष्पोद्यानेऽतिपुष्पिते।
पुष्पभद्रानदीतीरे निर्जने केतकीवने॥५०॥
पश्चिमाब्धितटान्तःस्थकानने जन्तुवर्जिते।
नन्दने मन्दरद्रोण्यां कावेरीतीरजे वने॥५१॥
शैले शैले सुरम्ये च नद्यां नद्यां नदे नदे।
द्वीपे द्वीवपे तु रहसि च रेमे वामया सह॥५२॥

Thereafter, the passionate king mounted on the divine chariot together with Kalāvatī moved on to a charming spot. He enjoyed sex with her, in the charming forest of Malayācala valley, where the trees of sandal, *aguru* were found in large number and their fragrance was spread

everywhere carried by the wind, on the beautiful bed of *campaka* flowers which made the sexual pleasure quite comfortable, in the groves of jasmine flowers and on the bank of river Puṣ pabhadrā, the secluded forest of Ketakī trees, on the western ocean in Bengal, devoid of any creatures, in the valley of Nandanavana in the Mandrācala mountain, in the forest of the bank of the Kāverī river. Thus he roamed about in all the charming places, the mountains, the rivers, the rivulets, the islands and all the charming places where he enjoyed himself in her company.

नवसंगमसंयोगाद्बुबुधे न दिवानिशम्।
एवं वर्षसहस्रं तद्गतमेव मुहूर्तवत्॥५३॥

Thus in this first sexual encounter they lost awareness of day and night and thus a thousand years elapsed like a moment.

कृत्वा विहार सुचिरं स विरक्तो बभूव ह।
जगाम तपसे विन्ध्यशैलं तीर्थं तया सह॥५४॥
भारतेऽतिप्रशस्यं च पुलहाश्रममुत्तमम्।
तपस्तेपे नृपस्तत्र दिव्यवर्षसहस्रकम्॥५५॥
मोक्षाकाङ्क्षी निःस्पृहश्च निराहारः कृशोदरः।
मूर्छामाप मुनिश्रेष्ठ ध्यात्वा कृष्णपदाम्बुजम्॥५६॥

Having been thus indulged in the sexual behaviour for a long time, the king became fed up with the same and thereafter he went for *tapas* together with his wife in the hermitage of sage Pulaha located in Vindhyācala in the land of Bhārata. Reaching there the king performed severe *tapas* leaving all the desires, remaining without food for a divine thousand years and his body became lean and thin. O best of the sages, devoting his mind at the lotus-like feet of lord Kṛṣṇa he fainted.

तद्गात्रव्याप्तवल्मीकं साध्वी दूरं चकार सा।
निश्चेष्टितं पतिं दृष्ट्वा त्यक्तं प्राणैश्च पञ्चभिः॥५७॥
मांसशोणितरिक्तं तमस्थिसंसक्तविग्रहम्।
उच्चै रुरोद शोकार्ता निर्जने तु कलावती॥५८॥

The hole created in the body because of the *tapas* was removed by his chaste wife. But the chaste wife Kalāvatī finding her husband lifeless, devoid of the five elements, flesh blood and the remnants of the bones and skin, became grief-stricken and started crying aloud in that secluded forest.

हे नाथ नाथेत्युच्चार्य कृत्वा वक्षसि मूर्छितम्।
विललाप महादीना पतिव्रतपरायणा॥५९॥
दृष्ट्वा नृपं निराहारं कृशं धमनिसंयुतम्।
श्रुत्वा च रोदनं तस्याः कृपया च कृपानिधिः॥६०॥
आविर्बभूव जगतां विधाता कमलोद्भवः।
क्रोडे कृत्वा च तं तूर्णं रुरोद भगवान्विभुः॥६१॥
ब्रह्मा कमण्डलुजलेनाऽऽसिच्य नृपविग्रहम्।
जीवं संचारयामास ब्रह्मज्ञानेन ब्रह्मवित्॥६२॥
नृपेन्द्रश्चेतनां प्राप्य पुरो दृष्ट्वा प्रजापतिम्।
प्रणनाम च तं दृष्ट्वा तं च कामसमप्रभम्॥६३॥
तमुवाचेति संतुष्टो वरं वृणु यथेप्सितम्।
स विधेर्वचनं श्रुत्वा वव्रे निर्वाणमीप्सितम्॥६४॥
दयानिधे त्वं ददया वरं दातुं समुद्यतः।
प्रसन्नवदनः श्रीमान्स्मेराननसरोरुहः॥६५॥
कृत्वाऽनुमानं मनसि शुष्ककण्ठोष्ठतालुका।
तमुवाच सती त्रस्ता वरं दातुं समुद्यतम्॥६६॥

Placing the fainted king in her lap she uttered, "O lord". Thereafter the grief-stricken and chaste wife started lamenting. The body of the king had dried up because he took no food and all the veins of his body were quite visible. Finding this, listening to the lamenting of Kalāvatī, the compassionate Brahmā who was born out of the lotus and happened to be the creator of the universe, compassionately reached there. Carrying the king in his lap he also started crying. Thereafter Brahmā, who was well aware of the Brahman took out water from his *kamaṇḍalu* and sprinkled it on the body of the king and with his divine knowledge be brought him back to life; getting his senses back the king found Brahmā before him and he bowed in reverence to him. Thereafter, Brahmā was pleased and he spoke to the king, who was as beautiful as the god of love, "You ask for a boon desired by you." On hearing the words of Brahmā, the king said, "O compassionate one, in case you intend to bestow a boon on me with a

mind filled with compassion, with your face blossoming like the lotus, then you give me the boon of achieving salvation. Realising the gravity of the situation in her mind, the throat, lips and palate of the queen were dried up. Feeling panicky the chaste lady spoke to Brahmā who was about to pronounce his boon for the king.

कलावत्युवाच

यदि मुक्तिं नृपेन्द्राय ददासि कमलोद्भव।
अतोऽबलाया हे ब्रह्मन्तका गतिर्भविता वद॥६७॥
विना कान्तं च कान्तानां का शोभा चतुरानन।
व्रतं पतिव्रतायाश्च पतिरेव श्रुतौ श्रुतम्॥६८॥
गुरुश्चाभीष्टदेवश्च तपोधर्ममय: पति:।
सर्वेषां च प्रियतरो न बन्धु: स्वामिन: पर:॥६९॥
सर्वधर्मात्परा ब्रह्मन्पतिसेवा सुदुर्लभा।
स्वामिसेवाविहीनाया: सर्वं तन्निष्फलं भवेत्॥७०॥

Kalāvatī said - O Brahman, born of the lotus, in case you redeem the king then you tell me what shall be the fate of the helpless woman like me? O four-faced one, without the husband, the wife has no glory. It is said in the Vedas that for the chaste ladies the husband happens to be their *vratas*. He is the only *dharma* for their *tapas* besides being the teacher and the supreme god. For all the ladies there is no better relative than the husband. He happens to be dearer to her compared to all other people. O Brahman, the serving of the husband with devotion is considered to be the best of all the *dharmas*. Such of the women who are deprived of serving their husbands, all their performances become infructuous.

व्रतं दानं तप: पूजा जपहोमादिकं च यत्।
स्नानं च सर्वतीर्थेषु पृथिव्याश्च प्रदक्षिणम्॥७१॥
दीक्षा च सर्वयज्ञेषु महादानानि यानि च।
पठनं सर्ववेदानां सर्वाणि च तपांसि च॥७२॥
वेदज्ञानां ब्राह्मणानां भोजनं देवसेवनम्।
एतानि स्वामिसेवाया: कलां नार्हन्ति षोडशीम्॥७३॥

The performing of *vrata*, charities, *tapas*, *pūjā*, recitation, oṁ and other religious practices, besides bathing in the holy places, going round the earth, performing all the *yajñas*, the great charities, reciting all the ·Vedas, performing *tapas*, serving food to the Brāhmaṇas, being well-versed in the Vedas and serving the gods, do not compare even one-sixteenth part of the merit of serving the husband.

स्वामिसेवाविहीना या वदन्ति स्वामिने कटुम्।
पतन्ति कालसूत्रे च यावच्चन्द्रदिवाकरौ॥७४॥
सर्पप्रमाणा: कृमयो दंशन्ति च दिवानिशम्।
संततं विपरीतं च कुर्वन्ति शब्दमुल्बणम्॥७५॥
मूत्रश्लेष्मपुरीषाणां कुर्वन्ति भक्षणं मुदा।
मुखे तासां ददत्येवमुल्कां च यमकिंकरा:॥७६॥

Such a woman who, instead of serving her own husband, showers harsh words on him, falls in the *kālasūtra* hell and remains there till the time of the sun and the moon. There the insects as big as snakes bite them day and night and also create frightening sounds. There they have to consume urine and refuse. The messengers of Yama insert the burning rods into the mouth of such women.

भुक्त्वा भोगं च नरके कृमियोनिं प्रयान्ति ता:।
भक्षन्ति जन्मशतकं रक्तमांसपुरीषकम्॥७७॥

After facing the torture in the hell these women are born as insects and for hundreds of births they live on blood, flesh and refuse.

श्रुत्वाऽहं विदुषा वक्त्राद्वेदवाक्येषु निश्चितम्।
जानामि किंचिदबला त्वं वेदजनको विभु:॥७८॥
गुरोर्गुरुश्च विदुषां योगिनां ज्ञानिनां तथा।
सर्वज्ञमेवंभूतं त्वां बोधयामि किमुच्यते॥७९॥

I have heard this from the mouths of the people of wisdom and those possessing the Vedic knowledge. I, being the helpless woman, am aware of only a little of them. But you are the creator of the Vedas, the people with knowledge and you happen to be the teacher of all the teachers. Therefore O Acyuta, what better shall I speak to you since you possess all the knowledge already.

प्राणाधिकोऽयं कान्तोऽयं यदि मुक्तो बभूव ह।
मम को रक्षिता ब्रह्मन्धर्मस्य यौवनस्य च॥८०॥

O Brahman, in case my husband who is dearer to me than my life achieved salvation, then who will protect my youthfulness and *dharma*?.

कौमारे रक्षिता तातो दत्त्वा पात्राय सत्कृती।
सर्वदा रक्षिता कान्तस्तदभावे च तत्सुत:॥८१॥

For the ladies, the father protects them during childhood, in youth when the father gives her away in marriage to a man competent enough, the husband protects her and in the absence of the husband, the sons protect her.

त्रिष्ववस्थासुनारीणां त्रातारश्च त्रय: स्मृता:।
या: स्वतन्त्राश्च ता नष्टा: सर्वधर्मबहिष्कृता:॥८२॥

Thus at the three stages, three types of protector have been prescribed for a woman. Such of the women who are independent and are devoid of all the *dharmas*, get destroyed.

असत्कुलप्रसूतास्ता कुलटा दुष्टमानसा:।
शतजन्मकृतं पुण्यं तासां नश्यति पद्मज॥८३॥
पुत्रस्नेहो यथा बाल्ये तथा युनि च वार्धके।
पतिव्रतानां कान्ते च सर्वकाले समा स्पृहा॥८४॥

Such of the women are rather born in the low races with a polluted mind. O Brahman, they are deprived of the merits earned by them during the past hundred births together with other merits. As the attraction for the child remains during the childhood, similarly the same affection continues in the young age as well as the old age; similarly the love for the husband remains always constant with the chaste ladies.

सुते स्तनंधये स्नेहो मातॄणां चातिशोभिते।
पतिस्नेहस्य साध्वीनां कलां नार्हति षोडशीम्॥८५॥

The mothers shower greater affection on the infants while they suck the breast milk but that affection does not compare even one-sixteenth part for the love for their husband.

स्तनान्धे स्तनदानान्तं मिष्टान्ने भोजनावधि।
कान्ते चित्तं सतीनां च स्वप्ने ज्ञाने च संततम्॥८६॥
दु:खान्तो बन्धुविच्छेद: पुत्राणां च ततोऽधिक:।
सुदारुणा: स्वामिनश्च दु:खं नात: परं स्त्रिया:॥८७॥

The infant who is fed with the breast milk earns affection only up to the time he sucks the breast. One gets attracted towards sweet things, till it is consumed but the love of the chaste lady for her husband remains forever. The separation of a brother is quite painful and the separation of a son is more painful than the earlier one, but the separation of the husband is simply terrible. There is no other situation more painful than that.

अविदग्धा यथा दग्धा ज्वलदग्नौ विषादने।
तथा विदग्धा दग्धा स्याद्विदग्धविरहानले॥८८॥

As the foolish women dies after consuming poison or entering the fire flames, similarly the intelligent damsel burns in separation from her husband.

नान्ने तृष्णा जले तृष्णा साध्वीनां स्वामिनं विना।
विरहाग्नौ मनो दग्धं वह्नौ शुष्कतृणं यथा॥८९॥
नहि कान्तात्परो बन्धुर्नहि कान्तात्पर: प्रिय:।
नहि कान्तात्परो देवो नहि कान्तात्परो गुरु:॥९०॥
नहि कान्तात्परो धर्मो नहि कान्तात्परं धनम्।
नहि कान्तात्परा: प्राणा नहि कान्तात्पर: स्त्रिया:॥९१।

The chaste ladies consider food and water to be of no consequence without the husband, her mind remains burning like the straw in the fire flames. For the ladies there is no other relatives, god, teacher, *dharma*, riches or life better than their husband.

निमग्नं कृष्णपादाब्जे वैष्णवानां यथा मन:।
यथैकपुत्रे मातुश्च यथा स्त्रीषु च कामिनाम्॥९२॥
धनेषु कृपणानां च चिरकालार्जितेषु च।
यथा भयेषु भीतानां शास्त्रेषु विदुषां यथा॥९३॥
स्तनादाने शिशूनां च शिल्पेषु शिल्पिनां यथा।
यथा जारे पुंश्चलीनां साध्वीनां च तथा प्रिये॥९४॥
तं विना जीवितुं ब्रह्मक्षणमेकं न च क्षमम्।
मरणं जीवनं तासां जीवनं मरणाधिकम्॥९५॥

As the Vaiṣṇavas remain devoted at the lotus-like feet of lord Kṛṣṇa, the mind of the mothers having one son, thinks only of her son; the mind of the passionate people remains engrossed in the woman, the misers always think of the money earned by them since long, the people who are afraid always think of the fear, the learned people feel attracted towards the scriptures, the

infants in sucking of the breasts, the artisans always remain engaged in the works of art and the wicked woman always think of other men, similarly the mind of the chaste ladies is always engaged in their husband. O Brahman, they cannot remain alive even of a moment without them. Because with the emergence of the grief, with the separation of the husband, the death of the woman is considered to be the life. And her remaining alive is worse than death.

सद्भर्तृरहितानां च शोकेन हतचेतसाम्।
अन्यशोकनिमग्नानां कालेन पानभोजनात्॥९६॥
विपरीत:कान्तशोको वर्धते भक्षणादहो।
कर्मच्छाया शतीनां च संगिनीनां सती वरा॥९७॥
इतरे भोगदेहान्ते साध्वी जन्मनि जन्मनि।
करोषि चेज्जगद्धातरिमं मुक्तं मया विना॥९८॥
त्वां शप्त्वाऽहं त्वयि विभो पश्य दास्यामि स्त्रीवधम्॥९९।

The grief of others disappear after consuming food and drinking water for sometime but the grief of the separation from the husband goes on increasing. It increases in the consumption of the food and water, the conduct of the chaste ladies follows their husband like a shadow. A chaste lady is considered to be the best of all the wives. The rest of the women remain there for enjoying the pleasures of the body. On the other hand the chaste lady follows the husband during the many future births. Therefore, O Brahmā, O virtuous one, if you redeem my husband without me, then I shall pronounce a curse on you earning you the sin of the killing of a women.

श्रुत्वा कलावतीवाक्यमुवाच विस्मितो विधि:।
हितं पीयूषसदृशं भयसंविग्नमानस:॥१००॥

At these words of Kalāvatī, Brahmā felt surprised. Getting panicky, he spoke nectar-like words to her which were beneficial as well.

ब्रह्मोवाच

वत्से मुक्तिं च दास्यामि स्वामिनं च त्वया विना।
मुक्तं कर्तुं त्वया सार्धं सांप्रतं नाहमीश्वर:॥१०१॥

Brahmā said - O daughter, I shall not give salvation to your husband without you and presently I am not in a position to redeem your husband along with you.

मातर्मुक्तिर्विना भोगाद्दुर्लभा सर्वसंमता।
निर्वाणतां समाप्नोति भोगी भोगविकृन्तने॥१०२॥

O mother, without consuming the reward for the deeds performed, it is impossible to achieve salvation. This is known to all, one achieves salvation only after the destruction of the deeds.

कतिवर्षं स्वर्गभोगं कुरुष्व स्वामिना सह।
ततस्तु युवयोर्जन्म भविता भारते सति॥१०३॥

Therefore, O chaste lady, you enjoy the pleasure of the heaven for sometime together with your husband. Thereafter both of you will be born in the land of Bhārata.

यदा भविष्यति सती कन्या ते राधिका स्वयम्।
जीवन्मुक्तौ तया सार्धं गोलोकं च गमिष्यथ:॥१०४॥
कतिकालं नृपश्रेष्ठ भुङ्क्ष्व भोगं स्त्रिया सह।
साध्वी वै सत्त्वयुक्ता च मा मां शप्तुं त्वमर्हसि॥१०५।

At that point of time the chaste Rādhā would incarnate herself as your daughter. Then both of you will be relieved of your birth and would proceed to *Goloka* together with Rādhā. O best of the kings, you enjoy the worldly pleasures together with your wife for some more time Your chaste wife should not pronounce a curse on me.

जीवन्मुक्ता: समा: सन्त: कृष्णपादाब्जमानसा:।
वाञ्छन्ति हरिदास्यं च दुर्लभं न च निर्वृतिम्॥१०६॥

Such of the people who are devoted to the lotus-like feet of lord Kṛṣṇa are always desirous of the inaccessible slavehood of the lord and not salvation.

इत्युक्त्वा तौ वरौ दत्त्वा संतस्थौ पुरतस्तयो:।
ययतुस्तौ तं प्रणम्य जगाम स्वालयं विधि:॥१०७॥

Thus speaking, blessing both the husband and the wife, Brahmā stood before them. Thereafter, bowing in reverence to Brahmā both the king and the queen went to heaven and Brahmā also went back to his abode.

आजग्मतुस्तौ कालेन भुक्त्वा भोगं च भारतम्।
परं पुण्यप्रदं दिव्यं ब्रह्मादीनां च वाञ्छितम्॥१०८॥

After enjoying the pleasure of heaven for a long time both the husband and wife were reborn

in the land of Bhārata which is quite meritorious, divine and desired by the gods like Brahmā and others.

सुचन्द्रो वृषभानुश्च ललाभ जन्म गोकुले।
पद्मावत्याश्च जठरे सुरभानस्य रेतसा॥१०९॥

Sucandra was born in Gokula and he was known by the name of Vṛṣabhānu. He was born there of the semen of Surabhānu from the womb of Padmāvatī.

जातिस्मरो हरेरंशः शुक्लपक्षे यथा शशी।
ववर्धानुदिनं तत्र व्रजगेहे व्रजाधिपः॥११०॥

He remembered the happenings of earlier births. He happened to be the *aṁśa* of lord Hari and he went on growing daily in Vraja as the moon goes on increasing in the bright fortnight.

सर्वज्ञश्च महायोगी हरिपादाब्जमानसः।
नन्दबन्धुर्वदान्यश्च रूपवान्गुणवान्सुधीः॥१११॥

He was all-knowledgeable, a great *yogī* and always devoted to the lotus-like feet of the lord. He was related to Nanda, was quite large hearted, possessed many qualities and was quite intelligent.

कलावती कान्यकुब्जे बभूवायोनिसंभवा।
जातिस्मरा महासाध्वी सुन्दरी कमलाकला॥११२॥
कान्यकुब्जे नृपश्रेष्ठो भनन्दन उरुक्रमः।
स तां संप्राप्य यागान्ते यज्ञकुण्डसमुत्थितम्॥११३॥
नग्नां हसन्तीं रूपाढ्यां स्तनान्धामिव बालिकाम्।
तेजसा प्रज्वलन्तीं च प्रतप्तकनकप्रभाम्॥११४॥
कृत्वा वक्षसि राजेन्द्रः स्वकान्तायै ददौ मुदा।
मालावती स्तनं दत्त्वा तां पुपोष प्रहर्षिता॥११५॥

Kalāvatī was born in the country of Kanyākubja without human contact and also remembered the happening of the earlier births; she was immensely chaste, beautiful and the *aṁśa* of Lakṣmī. There was a king named Bhanandana in Kanyākubja who was quite valorous; he achieved her at the end of *yajña* who emerged out of the *yajña-kuṇḍa* without robes and as an infant. The beautiful girl emerged out of the fire altar smilingly. The glory of the limbs of her body resembled that of molten gold. She was emitting lustre. The king Bhanandana carrying the girl in his lap handed her on to his queen. Kalāvatī felt delighted and started feeding her at her breasts. She then continued bringing her up.

तदन्नप्राशनदिने सतां मध्ये शुभे क्षणे।
नामरक्षणकाले च वाग्बभूवाशरीरिणी॥११६॥
कलावतीति कन्याया नाम रक्ष नृपेति च॥११७॥

At the time of her *annaprāśana* and the names-giving ceremony when the king was seated in the assembly of noble people, a divine voice was heard saying, "O king, you give this girl the name of Kalāvatī.".

इत्येवं वचनं श्रुत्वा तच्चकार महीपतिः।
विप्रेभ्यो भिक्षुकेभ्यश्च बन्दिभ्यश्च धनं ददौ॥११८॥
सर्वेभ्यो भोजयामास चकार सुमहोत्सवम्।
कालेन सा रूपवती यौवनस्था बभूव ह॥११९॥
अतीव सुन्दरी श्यामा मुनिमानसमोहिनी।
चारुचम्पकवर्णाभा शरच्चन्द्रनिभानना॥१२०॥
ईषद्धास्यप्रसन्नास्या प्रफुल्लपद्मलोचना।
नितम्बश्रोणिभारार्ता स्तनभारनता सती॥१२१॥

On hearing this, the king gave her the same name and on that occasion, distributed riches among the Brāhmaṇas, the beggars and the bards besides serving food to them. Thus the best of the function was performed. In due course of time, the girl became youthful, she was extremely beautiful, dark-complexioned and could attract the mind of the sages, having the limbs as beautiful as the *campaka* flowers, a face resembling the full-blown lotus of the winter season, wearing a serene smile on the face and the eyes resembling the blossomed lotus flower. She had developed buttocks and pelvic region and well-developed breasts.

गच्छन्ती राजमार्गेण गजेन्द्रमन्दगामिनी।
ददर्श नन्दः पथि तां गच्छन्तीं च मुदाऽन्वितः॥१२२॥
जितेन्द्रियश्च ज्ञानी च मूर्छामाप तथाऽपि च।
त्रस्तो लोकान्पथि गतांस्तूर्णं पप्रच्छ सादरम्॥१२३॥
गच्छन्ती कस्य कन्येयमिति होवाच तं जनः।
भनन्दनस्य नृपतेः कन्या नाम्ना कलावती॥१२४॥

She kept on walking like the king of elephants. Such a beautiful damsel was spotted by Nanda

once on the beautiful the kingsway. He was so happy to see her that in spite of his being possessed of great wisdom and well disciplined, he fainted. Thereafter feeling panicky he enquired of the people walking on the kingsway. "To whom does this girl belong"? The people said, "She is Kalāvatī the daughter of king Bhanandana.

कमलाकलया कन्या संभूता नृपमन्दिरे।
कौतुकेन च गच्छन्ती क्रीडार्थं सखिमन्दिरम्।।१२५।।
व्रजं व्रज व्रजश्रेष्ठेत्युक्त्वा लोको जगाम ह।
प्रहृष्टमानसो नन्दो जगाम राजमन्दिरम्।।१२६।।

She is born in the royal palace with the *aṁśa* of Lakṣmī. She is going to the abode of her female friend for playing, O best of the people of Vraja, you go to Vraja." Thus speaking the people left the place. Thereafter Nanda went to the royal palace of Bhanandana.

अवरुह्य रथात्तूर्णं विवेश नृपतेः सभाम्।
उत्थाय राजा संभाष्य स्वर्णसिंहासनं ददौ।।१२७।।

Descending from the chariot he entered the court of the king quickly. The king got up and after a brief conversation he offered him the lion-throne made of gold.

इष्टालापं बहुतरं चकार च परस्परम्।
विनयावनतो नन्दः संबन्धोक्तिं चकार ह।।१२८।।

They talked with each other variously and thereafter Nanda spoke to the king about his marriage.

नन्द उवाच

श्रृणु राजेन्द्र वक्ष्यामि विशेषवचनं शुभम्।
संबन्धं कुरु कन्याया विशिष्टेन च सांप्रतम्।।१२९।।

Nanda said - O best of the kings, you kindly listen, I am going to speak out something special to you. You better give away your daughter in marriage to a prominent person.

सुरभानुसुतः श्रीमान्वृषभानुर्व्रजाधिपः।
नारायणांशो गुणवान्सुन्दरश्च सुपण्डितः।।१३०।।
स्थिरयौवनयुक्तश्च योगी जातिस्मरो युवा।
कन्या तेऽयोनिसंभूता यज्ञकुण्डसमुद्भवा।।१३१।।
त्रैलोक्यमोहिनी शान्ता कमलांशा कलावती।
स च योग्यस्त्वद्दुहितुस्तद्योग्या ते च कन्यका।।१३२।।

She is best suited for Vṛṣabhānu the son of Suryabhānu, the lord of Vraja and born out of the *aṁśa* of Nārāyaṇa. He has many qualities, is quite beautiful, well-read, youthful, a great *yogī* and remembers the happenings of his earlier births. Your daughter named Kalāvatī was also born without human contact out of the fire-altar and can attract all the three worlds towards herself. She is quite peaceful in nature and has appeared as an *aṁśa* of Lakṣmī. Vṛṣabhānu is quite suitable for your daughter and your daughter is quite suitable for him.

विदग्धाया विदग्धेन संबन्धो गुणवान्नृप।
इत्येवमुक्त्वा नन्दस्तु विरराम च संसदि।।
उवाच तं नृपश्रेष्ठो विनयावनतो मुने।।१३३।।

O king, it is always appropriate to unite a clever girl with a clever boy. Thus speaking, Nanda kept quiet in his court. Thereafter the king spoke to him quite humbly.

भनन्दन उवाच

संबन्धो हि विधिवशो न मे साध्यो व्रजाधिप।
प्रजापितिर्योगकर्ता जन्मदाताऽहमेव च।।१३४।।
का कस्य पत्नी कन्या वा वरः को वा ससाधनः।
कर्मानुरूपफलदः सर्वेषां कारणं विधिः।।१३५।।
भवितव्यं कृतं कर्म तदमोघं श्रुतौ श्रुतम्।
अन्यथा निष्फलं सर्वमनीशस्योद्यमो यथा।।१३६।।

Bhanandana said - O lord of Vraja, the union of the boy and girl is in the hands of lord and is beyond my capacity to do so because it is Brahmā who can establish the union between the boy and the girl. I happen to be only the giver of birth, therefore no one knows who is the wife of whom or the daughter of whom and who happen to be the husband of whom because it is Brahmā only who bestows the rewards for one's own *karmas*. It is heard in the Vedas that the deeds one performed cannot be infructuous; otherwise with the efforts made by the unauthorised person, the entire enterprise becomes infructuous.

वृषभानुप्रिया धात्रा लिखिता चेत्सुता मम।
पुरा भूतैव को वाऽहं केनान्येन निवार्यते॥१३७॥
इत्येवमुक्त्वा राजेन्द्रो विनयानतकंधरः।
मिष्टान्नं भोजयामास सादरेण च नारद॥१३८॥

In case it has been ordained by Brahmā for my daughter to be the beloved of Vṛṣabhānu then it has already been established and who am I to do so now and who can stop it" O Nārada thus speaking, the great king bowed in reverence to Nanda and served him sweets and food.

नृपानुज्ञामुपादाय व्रजराजो व्रजं गतः।
गत्वा स कथयामास सुरभानस्य संसदि॥१३९॥

Thereafter Nanda went back to Vraja and with the permission of the king, reaching the court of Surabhānu he narrated the entire story to him.

सुरभानुश्च यत्नेन नन्दनेन च सादरम्।
संबन्धं योजयामास गर्गद्वारा च सत्वरम्॥१४०॥

Surabhānu then established the relationship by involving Nanda and Garga.

विवाहकाले राजेन्द्रो विपुलं यौतुकं ददौ।
गजरत्नमश्वरत्नं रत्नानि मणिभूषणम्॥१४१॥

At the time of marriage the king gave away enormous riches in dowry which included the best of elephants, the best of horses and several other gems and precious stones besides the ornaments studded with gems.

वृषभानुर्मुदा युक्तः प्राप्य तां च कलावतीम्।
रेमे सुनिर्जने रम्ये बुबुधे न दिवानिशम्॥१४२॥
चक्षुर्निमेषविरहाद्व्याकुलं स्वामिना विना।
व्याकुलो वृषभानश्च क्षणेन च तया विना॥१४३॥
जातिस्मरा च सा कन्या मायामानुषरूपिणी।
जातिस्मरो हरेरंशो वृषभानो मुदाऽन्वितः॥१४४॥

After the marriage of Kalāvatī, Vṛṣabhānu accompanied her to secluded places and enjoyed her company. At that point of time they lost the awareness of day and night, with the separation from the husband even for a moment Kalāvatī felt disturbed and Vṛṣabhānu also behaved similarly. Kalāvatī was born with the illusion of earth, remembered all the happenings of her earlier births. Similarly Vṛṣabhānu who was born of Hari felt delighted by remembering the happenings of all his earlier births.

बवर्ध च तयोः प्रेम नित्यं नित्यं नवं नवम्।
सदा सकामा सा प्रौढा स च कामसमो युवा॥१४५॥

The love of both husband and wife went on increasing day by day. She always remained a passionate girl while Vṛṣabhānu behaved like a passionate boy.

तयोः कन्या च कालेन राधिका सा बभूव ह।
दैवात्सुदामशापेन श्रीकृष्णस्याऽऽज्ञया पुरा॥१४६॥
अयोनिसंभवा सा च कृष्णप्राणाधिका सती।
यस्या दर्शनमात्रेण तौ विमुक्तौ बभूवतुः॥१४७॥

With the passage of time they got Rādhikā as their daughter. As a move of destiny with the curse of Sudāmā, the friend of Kṛṣṇa, Rādhā was born without human contact on earth. With the appearing of the girl Rādhikā both her parents looked blissful and achieved salvation.

इतिहासश्च कथितः प्रकृतं शृणु सांप्रतम्।
पापेन्धनानां दाहे च ज्वलदग्निशिखोपमः॥१४८॥

This is a matter of history and now you listen in reference to the context. The above historical story destroys the sins like the fire-wood in the burning flames.

वृषभानाश्रमं गत्वा शिल्पिनां प्रवरो मुदा।
स्थानान्तरं विश्वकर्मा जगाम स्वगणैः सह॥१४९॥

Viśvakarmā the best of the architects went to the abode of Vṛṣabhānu and then went to some other place with his workers.

क्रोशमात्रं स्थलं चारु मनसाऽऽलोच्य तत्त्ववित्।
आश्रमं कर्तुमारेभे नन्दस्य सुमहात्मनः॥१५०॥

Viśvakarmā who is well-versed in the *tattvas* mentally thought of constructing a vast building for the use of Nanda and he started the work accordingly.

कृत्वाऽनुमानं बुद्ध्या च सर्वतोऽपि विलक्षणम्।
परिखाभिर्गभीराभिश्चतुर्भिः संयुतं वरम्॥१५१॥
दुर्लङ्घ्याभिर्वैरिभिश्च खनिताभिश्च प्रस्तरैः।
पुष्पोद्यानैः पुष्पिताभिः पारावारेषु पुष्पितैः॥१५२॥

चारुचम्पकवृक्षैश्च पुष्पितैः सुमनोहरैः।
परितो वासिताभिश्च सुगन्धिवायुना मुने॥१५३॥
आम्रैर्गुडालैः पनसैः खर्जूरैर्नारिकेलकैः।
दाडिमैः श्रीफलैर्भृङ्गैर्जम्बीरैर्नागरङ्गकैः॥१५४॥
तुङ्गैराम्रातकैर्जम्बुसमूहैश्च फलान्वितैः।
कदलीनां केतकीनां कदम्बानां कदम्बकैः॥१५५॥
सर्वतः शोभिताभिश्च फलैस्तैः पुष्पितैरहो।
क्रीडार्हाभिर्निगूढाभिर्वाञ्छिताभिश्च सर्वदा॥१५६॥

Thinking from his mind he built the abode for Nanda in an unprecedented manner which was surrounded by the high boundary walls and deep moats. It was inaccessible to the enemies and was built of stone. On both the banks of the river there were flower gardens, as a result of which it looked like a flower orchard. On the banks of the river, the *campaka* flowers were blossoming. The air which blew in the area touching the fragrant flowers, carried the fragrance everywhere. The trees grown on the banks included mango, betel-nut, jack-fruits, palms, coconut, pomegranate, wood-apple, cardamom, lemon, orange, mango, silk-fruit, banana, *kevaḍe, kadamba* and several other trees blossoming with flowers. The place was surrounded by the moats on all the sides. Since it was always covered with the trees it was best suited for water-sport and therefore desired by all.

परिखानां रहःस्थाने चकार मार्गमुत्तमम्।
दुर्गमं परवर्गाणां स्वानां च सुगमं सदा॥१५७॥

For entry into these moats a beautiful pathway was constructed which was always inaccessible to the enemies, but was easily accessible to the known people.

संकेतेन मणिस्तम्भैश्छादितैः स्वल्पपाथसा।
स्तम्भसीमाकृतमहो न संकीर्णं न विस्तृतम्॥१५८॥

The boundary of the road was indicated by signs of pillars studded with gems, having enough water. These pillars were indicative of the boundary, which were neither too big nor too small.

परिखोपरिभागे च प्राकारं सुमनोहरम्।
धनुःशतप्रमाणं च चकारातिसमुच्छ्रितम्॥१५९॥
प्रस्तरस्य प्रमाणं च पञ्चविंशतिहस्तकम्।
सिन्दूराकारमणिभिर्निर्मितं चातिसुन्दरम्॥१६०॥

On the upper portion of the complex, there was a beautiful boundary wall which was as high as a hundred bows and each boulder studded in the wall was as high as twenty five feet each and was built with red precious stone, looking quite beautiful.

बाह्ये द्वाभ्यां च संयुक्तमन्तरे सप्तभिस्तथा।
द्वार्भिश्च संनिरुद्धाभिर्मणिसारकपाटकैः॥१६१॥
हरिन्मणीनां कलशैश्चित्रयुक्तैर्विराजितम्।
मणिसारविकारैश्च कपाटैश्च सुशोभितम्॥१६२॥

There were two gates outside the same and inside there were seven of them with doors which were studded with the best of gems.

स्वर्णसारविनिर्माणकलशोज्ज्वलशेखरम्।
नन्दालयं विनिर्माय ब्रभ्राम नगरं पुनः॥१६३॥

The top of the palace of Nanda was built with pitchers of gold which were always shining. By constructing this palace Viśvakarmā started roaming about in the city.

राजमार्गांश्च विविधान्स च चारूंश्चकार ह।
रक्तभानुविकारैश्च वेदिभिश्च सुपत्तनैः॥१६४॥

He constructed several types of beautiful kingsway, besides the pedestal made of red precious stones and the roads decorated with beautiful sign boards.

पारावारे च परितो निबद्धांश्च मनोहरान्।
वाणिज्यार्हैश्च वणिजां परितो मणिमण्डपैः॥१६५॥

They were built quite strong which added to their beauty. The kingsway was provided with *maṇḍapas* of gems which could be used by the business community.

सर्वतो दक्षिणे वामे ज्वलद्भिश्च विराजितान्।
ततो वृन्दावनं गत्वा निर्ममे रासमण्डलम्॥१६६॥
सुन्दरं मण्डलाकारं मणिप्राकारसंयुतम्।
परितो योजनायामं मणिवेदिभिरन्वितम्॥१६७॥

Getting illumined themselves the *maṇḍapas* also illuminated the kingsway. Thereafter Viśvakarmā constructed a circular *Rāsamaṇḍala* in Vṛndāvana surrounded by a high boundary

wall which was spread by a *yojana* from all sides. A number of pedestals were constructed and decorated with gems at several places.

मणिसारविकारैश्च मण्डपैर्नवकोटिभिः।
शृङ्गाराहैँश्च चित्राढ्यै रतितल्पसमन्वितैः॥१६८॥

Nine crores of *maṇḍapas* were added to the beauty of *Rāsamaṇḍala* which were studded with the best of precious stones; it had enough of cosmetics, beautiful paintings and beds for enjoying the love-sports.

नानाजातिप्रसूनानां वायुनां सुरभीकृतैः।
रत्नप्रदीपसंयुक्तैः सुवर्णकलशोज्ज्वलैः॥१६९॥

The cool breeze which carried the fragrance of numerous flowers of different types filled the *maṇḍapas* with the fragrance, the lamps made of diamonds were lighted in the same. The golden pitchers enhanced its lustre.

पुष्पोद्यानैः पुष्पितैश्च सरोभिश्च सुशोभितम्।
रासस्थलं विनिर्माय जगामान्यत्स्थलं पुरः॥१७०॥

Viśvakarmā after constructing the *Rāsamaṇḍala* duly filled with the flowers, gardens and lakes, went to some other place.

दृष्ट्वा वृन्दावनं रम्यं परितुष्टो बभूव ह।
वृन्दावनाभ्यन्तरे च स्थाने स्थाने सुनिर्जने॥१७१॥
कृत्वा परिमितं बुद्ध्या मानसाऽऽलोच्य यत्नतः।
विलक्षणानि रम्याणि तत्र त्रिंशद्वनानि च॥१७२॥

Finding the charming Vṛndāvana so beautiful, he was immensely delighted and he set up beautiful gardens of astonishing type in Vṛndāvana which were scattered at several places and were created thoughtfully.

राधामाधवयोरेव क्रीडार्थं च विनिर्ममे।
ततो मधुवनाभ्याशे निर्जनेऽतिमनोहरे॥१७३॥
वटमूलसमीपे च सरसः पश्चिमे तटे।
चम्पकोद्यानपूर्वायां केतकीवनमध्यतः॥१७४॥
पुनस्तयोश्च क्रीडार्थं चकार रत्नमण्डपम्।
चतुर्भिर्वेदिकाभिश्च परीतमतिसुन्दरम्॥१७५॥

They were all set up for the love-sport of Rādhā and Mādhava. There were thirty beautiful gardens. Thereafter there was an attractive beautiful spot quite secluded under the shade of the banyan tree, with a lake and an orchard of *campaka* flowers on the bank beside the forest of jasmine flowers. Beside that, for the love-sports a gem-studded *maṇḍapa* was also erected which had four pedestals at four ends. It was exceedingly beautiful.

सद्रत्नसाररचितै राजितं तूलिकाशतैः।
अमूल्यरत्नरचितैर्नानाचित्रेण चित्रितैः॥१७६॥
कपाटैर्नवभिर्युक्तं नवद्वारैर्मनोहरैः।
रत्नेन्द्रचित्रकलशैः कृत्रिमैश्च त्रिकोटिभिः॥१७७॥
परितः परितो भित्त्यामूर्ध्वं च परिशोभितम्।
महामणीन्द्रविकृतैरारोहैर्नवभिर्वृतम्॥१७८॥
सद्रत्नसाररचितकलशोज्ज्वलशेखरम्।
पताकातोरणैर्युक्तं शोभितं श्वेतचामरैः॥१७९॥
सर्वतः पुरतो दीप्तममूल्यरत्नदर्पणैः।
धनुःप्रमाणशतकमूर्ध्वमग्निशिखोपमम्॥१८०॥
शतहस्तप्रमाणं च प्रस्तारं वर्तुलाकृतिम्।
शोभितं रत्नतल्पैश्च तदभ्यन्तरमुत्तमम्॥१८१॥

It was decorated with the best of gems and painted with hundreds of brushes. There were nine pairs of door leaves which were studded with gems and contained different types of paintings. Its walls and ceilings were also studded with gems and precious gems. Every door had a *Ratnamaṇḍapa* attached to it. Three crores of artificial *kalaśas* were adding to its grandeur. It had seven steps studded in precious stones, the top of the *maṇḍapa* having *kalaśas* made of gems which were illumining the entire area. It was decorated with banners, *toraṇas* and wide fly-whisks. Innumerable mirrors of precious stones were available there as a result of which the *maṇḍapa* looked illumining from the front side. It was a hundred bows in height and was shining like the burning flames. It was circular in shape and was spread over an area of a hundred feet. There were beds of diamonds in the inner portion of the same.

वह्निशुद्धांशुकैर्वस्त्रैर्मालाजालविचित्रितैः।
पारिजातप्रसूनानां माल्योपधानसंयुतैः॥१८२॥

The beds were covered with the best of bed-sheets purified by fire. Getting decorated with the garlands, they looked quite fine; they had pillows made of the garlands of *Pārijāta* flowers.

चन्दनागुरुकस्तूरीकुङ्कुमैः सुरभीकृतम्।
नवशृङ्गारयोग्यैश्च कामवर्धनकारिभिः॥१८३॥
मालती चम्पकानां च पुष्पराजिभिरन्वितम्।
सकर्पूरैश्च ताम्बूलैः सद्रत्नपात्रसंस्थितैः॥१८४॥

The building was scented with sandal-paste, *aguru, kastūrī* and saffron. The garlands of jasmine and *campaka* flowers were placed there. For increase in fresh love, the betels with camphor were placed in the boxes of gems.

वज्रसारेण खचितैर्मुक्ताजालविलम्बिभिः।
रत्नसारघटाकीर्णं रत्नपीठैः सुसंयुतम्॥१८५॥

There were several pedestals made of gems in which the diamonds had been studded and the strings of beads were hanging round them. It was filled with the pitchers of gems.

रत्नसिंहासनैर्युक्तं रत्नचित्रेण चित्रितैः।
क्षरितैश्चन्द्रकान्तैश्च सुसिक्तं जलबिन्दुभिः॥१८६॥
शीतवासिततोयेन संयुक्तं भोगवस्तुभिः।
कृत्वा रतिगृहं रम्यं नगरं च पुनर्ययौ॥१८७॥

It was decorated with the paintings drawn in gems over the gem-studded lion-thrones. It was decorated with jasmine flowers and the fragrant water besides other cosmetics were available here in abundance. Thus Viśvakarmā after constructing the pleasure house went back to the city.

यानि येषां मन्दिराणि तन्नामानि लिलेख सः।
मुदा युक्तो विश्वकर्मा शिष्यैर्यक्षगणैः सह॥१८८॥

Whatever houses were allotted to the people, their name plates were fixed on each one of them. In this job his own pupils and the *yakṣas* helped him.

निद्रेशं निद्रितं नत्वा प्रययौ स्वालयं मुने।
सर्वत्रैवं सुकृतिनां समस्तं भगवत्कृपा॥१८९॥
नेहाऽऽश्चर्यं च नगरं बभूवेशेच्छया भुवि।
इत्येवं कथितं सर्वं हरेश्चरितमङ्गलम्॥
सुखदं पातकहरं किं भूयः श्रोतुमिच्छसि॥१९०॥

नारद उवाच

कथं वृन्दावनं नाम काननस्यास्य भारते।
व्युत्पत्तिरस्य संज्ञा वा तत्त्वं वद सुतत्त्ववित्॥१९१॥

O sage, at that point of time, Śrī Kṛṣṇa, the lord of sleep bowed in reverence to the lord when he was fast asleep and left the place. Thus all the pleasures were presented to the noble people in this manner. This is all due to the great lord and it is not surprising because this astonishing type of the city was built with the will of the lord. Thus I have narrated the life story of the lord which provides welfare and destroys the sins providing all the pleasures. What else do you want to listen to from me?.

सूत उवाच

नारदस्य वचः श्रुत्वा ऋषिर्नारायणो मुदा।
प्रहस्योवाच निखिलं तत्त्वमेव पुरातनम्॥१९२॥

Sūta said - On hearing the word of Nārada, the sage Nārāyaṇa laughed gracefully and he started narrating an ancient story to Nārada.

नारायण उवाच

पुरा केदारनृपतिः सप्तद्वीपपतिः स्वयम्।
आसीत्सत्ययुगे ब्रह्मन्सत्यधर्मरतः सदा॥१९३॥
स रेमे सह नारीभिः पुत्रपौत्रगणैः सह।
पुत्रानिव प्रजाः सर्वाः पालयामास धार्मिकः॥१९४॥

Nārāyaṇa said - O Brahman, in the earlier times there was a king named Kedāra in *Satyayuga* who happened to be the king of all the seven continents and always followed the path of *dharma*. He was leading the comfortable life of a house-holder together with his wives, sons and grandsons. The religious king looked after the people as good as his own sons.

कृत्वा क्रतुशतं राजा लेभे नेन्द्रत्वमीप्सितम्।
कृत्वा नानाविधं पुण्यं फलकाङ्क्षी न च स्वयम्॥१९५।

The king completed a hundred *yajña* but did not accept the title of Indra. Though he earned merits by performing various good deeds he never aspired for the reward.

नित्यं नैमित्तिकं सर्वं श्रीकृष्णप्रीतिपूर्वकम्।
केदारतुल्यो राजेन्द्रो न भूतो भविता पुनः।।१९६।।

He always performed many religious functions in order to please Kṛṣṇa. Indeed there had been no king like him in the past nor shall be any in future also.

पुत्रेषु राज्यं संन्यस्य प्रियां त्रैलोक्यमोहिनीम्।
जैगीषव्योपदेशेन जगाम तपसे वनम्।।१९७।।

At the advice of the sage Jaigīṣavya, the king disowning his kingdom, the wife who could attract the three worlds, entrusting their care to his sons, went to the forest for performing *tapas*.

हरेरैकान्तिको भक्तो ध्यायते संततं हरिम्।
शश्वत्सुदर्शनं चक्रमस्ति यत्संनिधौ मुने।।१९८।।
चिरं तप्त्वा मुनिश्रेष्ठो गोलोकं च जगाम सः।
केदारं नाम तीर्थं च तन्नाम्ना च बभूव ह।।१९९।।
तत्राद्यापि मृतः प्राणी सद्यो मुक्तो भवेद्ध्रुवम्।
कमलांशा तस्य कन्या नाम्ना वृन्दा तपस्विनी।।२००।।
न वव्रे सा वरं कंचिद्योगशास्त्रविशारदा।
दत्तो दुर्वाससा तस्यै हरेर्मन्त्रः सुदुर्लभः।।२०१।।
सा विरक्ता गृहं त्यक्त्वा जगाम तपसे वनम्।
षष्टिवर्षसहस्राणि तपस्तेपे सुनिर्जने।।२०२।।

The king who was immensely devoted to Kṛṣṇa always meditated upon him. O sage, the *Sudarśana-cakra* of Kṛṣṇa always attended on him for the sake of his protection. The king after performing *tapas* for a long time ultimately went to *Goloka*. A sacred place known by the name of Kedāra emerged thereafter. It happens to be the place where even the dead person always achieves salvation. He had a daughter named Vṛndā who was born out of the *aṁśa* of Lakṣmī and happened to be a great ascetic. She was well-versed in the yogic practices and therefore did not accept anyone as her husband. Thereafter Durvāsā initiated her with the inaccessible *mantra* of the lord which made her detached. After returning home, she again went back to the forest for performing *tapas*. She performed severe austerities for sixty thousand years.

आविर्बभूव श्रीकृष्णस्तत्पुरो भक्तवत्सलः।
प्रसन्नवदनः श्रीमान्वरं वृणिवत्युवाच सः।।२०३।।

दृष्ट्वा सा राधिकाकान्तं शान्तं सुन्दरविग्रहम्।
मूर्च्छां संप्राप सा सद्यः कामबाणप्रपीडिता।।२०४।।

Thereafter lord Kṛṣṇa himself appeared before her. The lord spoke to him delightfully saying, "You ask for a boon." But at the sight of the peaceful lord of Rādhikā, she was infatuated with passion and fainted.

सा च शीघ्रं वरं वव्रे पतिस्त्वं मे भवेति च।
ओमित्युक्त्वा च रहसि चिरं रेमे तया सह।।२०५।।
सा जगाम च गोलोकं कृष्णेन सह कौतुकात्।
राधासमा सा सौभाग्याद्गोपीश्रेष्ठा बभूव ह।।२०६।।

On regaining consciousness she quickly uttered, "You be my husband". Lord Kṛṣṇa accepted it and enjoyed her company in seclusion for a long time. Thereafter Vṛndā went back to lord Kṛṣṇa to *Goloka* and became the fortunate cowherdess like Rādhikā.

वृन्दा यत्र तपस्तेपे तत्तु वृन्दावनं स्मृतम्।
वृन्दयाऽत्र कृता क्रीडा तेन वा मुनिपुंगव।।२०७।।

The place where Vṛndā performed the *tapas*, later on came to be known as Vṛndāvana. O sage, the place were Vṛndā enjoyed the love-sports, known as Vṛndāvana.

अथान्यं चेतिहासं च शृणुष्व वत्स पुण्यदम्।
येन वृन्दावनं नाम निबोध कथयामि ते।।२०८।।

O son, there is another auspicious story about the origin of the name of Vṛndāvana which I am going to tell you and you please listen to it.

कुशध्वजस्य कन्ये द्वे धर्मशास्त्रविशारदे।
तुलसीवेदवत्यौ च विरक्तं भवकर्मणि।।२०९।।

Kuśadhvaja had two daughters named Tulasī and Vedavatī who were well-versed in the scriptures but were quite detached from the worldly affairs. Out of these two Vedavatī accepted Nārāyaṇa as her husband. She is known as Sītā, the daughter of Janaka everywhere.

तपस्तप्त्वा वेदवती प्राप नारायणं परम्।
सीता जनककन्या सा सर्वत्र परिकीर्तिता।।२१०।।
तुलसी च तपस्तप्त्वा वाञ्छां कृत्वा हरिं प्रति।
दैवाद्दुर्वाससः शापात्प्राप्य शङ्खासुरं पतिम्।।२११।।

Tulasī on the other hand becoming desirous of the lord, performed great *tapas* but because of

the curse from Durvāsā, she had to accept Śaṁkhāsura as her husband.

पश्चात्संप्राप्य कमलाकान्तं कान्तं मनोहरम्।
सा चैव हरिशापेन वृक्षरूपा सुरेश्वरी॥२१२॥
तस्या: शापेन च हरि: शालग्रामो बभूव ह।
तथा तस्थौ च सततं शिलावक्षसि सुन्दरी॥२१३॥

Thereafter, she achieved the pleasant lord of Lakṣmī as her husband. The same goddess was turned into a tree with the curse of the lord and with her curse the lord took to the form of *Śālagrāma*. But the beautiful damsel started living in the heart of the lord as a Tulasī.

विस्तीर्णं कथितं सर्वं तुलसीचरितं च ते।
तथाऽपि च प्रसङ्गेन किं चिदुक्तं मुने पुन:॥२१४॥
तस्याश्च तपस: स्थानं तदिदं च तपोधन।
तेन वृन्दावनं नाम प्रवदन्ति मनीषिण:॥२१५॥

O sage, I had already spoken about the story of Tulasī and I have discussed here as a passing reference. O great sage, she also performed the *tapas* in Vṛndāvana which earned the same name for the place.

अथवा ते प्रवक्ष्यामि परं हेत्वन्तरं शृणु।
येन वृन्दावनं नाम पुण्यक्षेत्रस्य भारते॥२१६॥

Besides the above, I am going to speak out another reason for the place getting the name of Vṛndāvana.

राधाषोडशनाम्नां च वृन्दानाम श्रुतौ श्रुतम्।
तस्या: क्रीडावनं रम्यं तेन वृन्दावनं स्मृतम्॥२१७॥

In all the sixteen names of Rādhikā, she has a name also known as Vṛndā which has been described in the Vedas. This is the same place for her sports. That is why the place is named as Vṛndāvana.

गोलोके प्रीतये तस्या: कृष्णेन निर्मितं पुरा।
क्रीडार्थं भुवि तन्नाम्ना वनं वृन्दावनं स्मृतम्॥२१८॥

Lord Kṛṣṇa himself has grown the Vṛndāvana for the pleasure of Rādhā. It was a place for performing the human plays of the lord; that is why the place is called Vṛndāvana.

नारद उवाच

कानि षोडश नमानि राधिकाया जगद्गुरो।
तानि मे वद शिष्याय श्रोतुं कौतुहलं मम॥२१९॥

Nārada said - O teacher of the universe, which are the sixteen names of Rādhā. You kindly tell me about them, since I feel anxious to know about them.

श्रुतं नाम्नां सहस्रं च सामवेदे निरूपितम्।
तथाऽपि श्रोतुमिच्छामि त्वत्तो नामानि षोडश॥२२०॥

Though her thousand names have been described in the *Sāmaveda* I would like to know the sixteen names of Rādhā from your mouth.

अभ्यन्तराणि तेषां वा तदन्यान्येव मे विभो।
अहो पुण्यस्वरूपाणि भक्तानां वाञ्छितानि च॥२२१॥

O virtuous one, have these sixteen names been included in the thousand names or are they different from them. You kindly tell me because these names are quite meritorious and quite auspicious for the devotees.

नामानि तेषां व्युत्पत्तिं सर्वेषां दुर्लभानि च।
पावनानि जगन्मातुर्जगतामपि कारणम्॥२२२॥

You also kindly tell me about the genesis of the names of each one of them because these names happen to be the cause of the universe.

नारायण उवाच

राधा रासेश्वरी रासवासिनी रसिकेश्वरी।
कृष्णप्राणाधिका कृष्णप्रिया च कृष्णरूपिणी॥२२३॥
कृष्णवामाङ्गसंभूता परमानन्दरूपिणी।
कृष्णा वृन्दावनी वृन्दा वृन्दावनविनोदिनी॥२२४॥
चन्द्रावती चन्द्रकान्ता शतचन्द्रनिभानना।
नामान्येतानि साराणि तेषामभ्यन्तराणि च॥२२५॥

Nārāyaṇa said - The sixteen names of Rādhā are Rādhā, Rāseśvarī, Rāsavāsinī, Rasikeśvarī, Kṛṣṇaprāṇādhikā, Kṛṣṇapriyā, Kṛṣṇasvarūpiṇī, Kṛṣṇavāmāṅgasaṁbhūtā, Paramānandarūpiṇī, Kṛṣṇā, Vṛndāvanī, Vṛndā, Vṛndāvanavinodinī, Candrāvatī, Candrakāntā and Śatacandranibhānanā. These sixteen names form part of the thousand names of Rādhā.

राधेत्येवं च संसिद्धा राकारो दानवाचक:।
स्वयं निर्वाणदात्री या सा राधा परिकीर्तिता॥२२६॥

In the word Rādhā, the letter धा stands for salvation and रा stands for the giving away in

charity. Thus the one who gives away *mokṣa* in charity is known as Rādhā.

रा च रासे च भवनाद्धा एव धारणादहो।
हरेरालिङ्गनादारात्तेन राधा प्रकीर्तिता॥२२७॥

Besides रा stands for the dance and धा stands for the one who holds it. Therefore she is known as Rādhā because she embraced Hari.

रासेश्वरस्य पत्नीयं तेन रासेश्वरी स्मृता।
रासे च वासो यस्याश्च तेन सा रासवासिनी॥२२८॥

Because she happens to be the wife of the lord of dance, therefore she is called Rāseśvarī. Since she is completely engrossed in the divine dance, therefore she is known as Rāsavāsinī.

सर्वासां रसिकानां च देवीनामीश्वरी परा।
प्रवदन्ति पुरा सन्तस्तेन तां रसिकेश्वरीम्॥२२९॥

The saints say her as Rasikeśavarī because she is foremost of all the goddess of taste.

प्राणाधिका प्रेयसी सा कृष्णस्य परमात्मनः।
कृष्णप्राणाधिका सा च कृष्णेन परिकीर्तिता॥२३०॥

Since she is dearer to lord Kṛṣṇa than even his life, therefore she is given the name of Kṛṣṇaprāṇādhikā bt lord himself.

कृष्णस्यातिप्रिया कान्ता कृष्णो वाऽस्याः प्रियः सदा।
सर्वैर्देवगणैरुक्ता तेन कृष्णप्रिया स्मृता॥२३१॥

She was beloved wife of lord Kṛṣṇa and Kṛṣṇa was always beloved to her, therefore, all the deities called her Kṛṣṇapriyā.

कृष्णरूपं संविधातुं या शक्ता चावलीलया।
सर्वांशैः कृष्णसदृशी तेन कृष्णस्वरूपिणी॥२३२॥
वामाङ्गार्धेन कृष्णस्य या संभूता परा सती।
कृष्णवामाङ्गसंभूता तेन कृष्णेन कीर्तिता॥२३३॥

Since she, at times, takes to the form of Kṛṣṇa playfully therefore she is known as Kṛṣṇasvarūpiṇī. She is the chaste, beloved of Kṛṣṇa and emerged out of the left side of the lord, therefore she is called Kṛṣṇavāmāṅga-saṁbhūtā.

परमानन्दराशिश्च स्वयं मूर्तिमती सती।
श्रुतिभिः कीर्तिता तेन परमानन्दरूपिणी॥२३४॥

The chaste Rādhā happens to be the heap of bliss, therefore, she is given the name in the Vedas Paramānandarūpiṇī.

कृषिर्मोक्षार्थवचनो न एवोत्कृष्टवाचकः।
आकारो दातृवचनस्तेन कृष्णा प्रकीर्तिता॥२३५॥

The word कृष् stands for the mokṣa and ण stands for the excellent and आ giver the meaning as giver of *mokṣa*, therefore she is known as Kṛṣṇā.

अस्ति वृन्दावनं यस्यास्तेन वृन्दावनी स्मृता।
वृन्दावनस्याधिदेवी तेन वाऽथ प्रकीर्तिता॥२३६॥

Since she belongs to Vṛndāvana therefore she is known as Vṛndāvanī. Or otherwise she is known by that name since she is the goddess of Vṛndāvana.

संघः सखीनां वृन्दः स्यादकारोऽप्यतिवाचकः।
सखिवृन्दोऽस्ति यस्याश्च सा वृन्दा परिकीर्तिता॥२३७॥

The group of the female friends is also known as Vṛndā and अ stands for strength and prowess. Since she has the group of female friends, therefore she is called Vṛndā.

वृन्दावने विनोदश्च सोऽस्या ह्यस्ति च तत्र वै।
वेदा वदन्ति तां तेन वृन्दावनविनोदिनीम्॥२३८॥

Since she enjoys enough of pleasure in Vṛndāvana, therefore the Vedas know her by the name of Vṛndāvanavinodinī.

नखचन्द्रावलीवक्त्रचन्द्रोऽस्ति यत्र संततम्।
तेन चन्द्रावली सा च कृष्णेन परिकीर्तिता॥२३९॥
कान्तिरस्ति चन्द्रतुल्या सदा यस्या दिवानिशम्।
सा चन्द्रकान्ता हर्षेण हरिणा परिकीर्तिता॥२४०॥

Since she has the face which emits the rays of the moon always therefore she has been given the name of Candrāvatī; since her face always emits the glory of the moon therefore, she is known by the name of Candrakāntā.

शरच्चन्द्रप्रभा यस्याश्चाऽऽननेऽस्ति दिवानिशम्।
मुनिना कीर्तिता तेन शरच्चन्द्रप्रभानना॥२४१॥

Since the glory of the full moon of the winter season always emerged from her face, therefore, she is known as Śatacandranibhānanā.

इदं षोडशनामोक्तमर्थव्याख्यानसंयुतम्।
नारायणेन यद्दत्तं ब्रह्मणे नाभिपङ्कजे॥२४२॥
ब्रह्मणा च पुरा दत्तं धर्माय जनकाय मे।
धर्मेण कृपया दत्तं मह्यमादित्यपर्वणि॥२४३॥
पुष्करे च महातीर्थे पुण्याहे देवसंसदि।
राधाप्रभावप्रस्तावे सुप्रसन्नेन चेतसा॥२४४॥

Thus I have spoken out the details about her and all the sixteen names which were narrated by lord Nārāyaṇa himself to Brahmā who was seated on the lotus and Brahmā in return narrated the same to my father. The same details were narrated by *dharma* in Puṣkara region at the time of a solar eclipse during an auspicious time, in the assembly of gods about the glory of Rādhā. Thereafter getting delighted the same knowledge was imparted to me.

इदं स्तोत्रं महापुण्यं तुभ्यं दत्तं मया मुने।
निन्दकायावैष्णवाय च दातव्यं महामुने॥२४५॥
यावज्जीवमिदं स्तोत्रं त्रिसंध्यं य: पठेन्नर:।
राधामाधवयो: पादपद्मे भक्तिर्भवेदिह॥२४६॥
अन्ते लभेत्तयोर्दास्यं शश्वत्सहचरो भवेत्।
अणिमादिकसिद्धिं च संप्राप्य नित्यविग्रहम्॥२४७॥

Now I have recited this immensely auspicious *stotra* to you, the knowledge of which should never be imparted to a non-believer, the one who denounces *dharma* or an non-Vaiṣṇava. O sage, the one who recites this *stotra* thrice a day, achieves the lotus-like feet of Rādhāmādhava with devotion during this birth itself. Ultimately he achieves the slavehood of the feet of the lord and becomes his companion for all times to come. He achieves the eternal body together with the *siddhis* like *aṇimā* and others.

व्रतदानोपवासैश्च सर्वैर्नियमपूर्वकै:।
चतुर्णां चैव वेदानां पाठै: सर्वार्थसंयुतै:॥२४८॥
सर्वेषां यज्ञतीर्थानां करणैर्विधिबोधितै:।
प्रदक्षिणेन भूमेश्च कृत्स्नाया एव सप्तधा॥२४९॥
शरणागतरक्षायामज्ञानां ज्ञानदानत:।
देवानां वैष्णवानां च दर्शनेनापि यत्फलम्॥२५०॥
तदेव स्तोत्रपाठस्य कलां नार्हति षोडशीम्।
स्तोत्रस्यास्य प्रभावेण जीवन्मुक्तो भवेन्नर:॥२५१॥

The merits one earns by performing all the *vratas*, giving away in charities, performing *vratas*, reciting the Vedas with their meanings, performing all the *yajñas* in a proper manner, taking a round of the entire earth, protection of the people who come to take refuge, imparting knowledge to those who are without it and getting an audience with the gods or the Vaiṣṇava, the same merit cannot be compared with the one-sixteenth part of the merit one earns by reciting this *stotra*. With the recitation of this *stotra* a person is relieved of his birth and death.

नारद उवाच

संप्राप्तं परमाश्चर्यं स्तोत्रं सर्वसुदुर्लभम्।
कवचं चापि देव्याश्च संसारविजयं प्रभो॥२५२॥
कृतं स्तोत्रं सुयज्ञेन प्राप्तं तदपि दुर्लभम्।
श्रुत्वा कृष्णकथां चित्रां त्वत्पादाब्जप्रसादत:॥२५३॥
अधुना श्रोतुमिच्छामि यद्रहस्यं च तद्वद।
प्रातश्च नगरं दृष्ट्वा किमूचुर्बल्लवा मुने॥२५४॥

Nārada said - O lord, you have bestowed the knowledge of the extremely inaccessible *stotra* to me and I have also received the *kavaca* of Rādhā which bestows victory in the universe. I have also attained the knowledge of the inaccessible *stotra* composed by the *yajña*. By the grace of your lotus-like feet, I have listened to the astonishing type of story of lord Kṛṣṇa; now you kindly enlighten me about the secret and the reaction of the cowherds after looking at the city.

नारायण उवाच

गतायां तत्र यामिन्यां गते च विश्वकर्मणि।
अरुणोदयवेलायां जना: सर्वे जजागरु:॥२५५॥

Nārāyaṇa said - When the night was over, Viśvakarmā left the place at day-break and all the people woke up.

उत्थाय दृष्ट्वा नगरं सर्वेभ्योऽपि विलक्षणम्।
किमाश्चर्यं किमाश्चर्यमित्यूचुर्व्रजवासिन:॥२५६॥

Soon after waking up, they were surprised to find the astonishing construction of the city and all the people said, "This is simply astonishing."

कांश्चिद्गोपान्केचिदूचु: कुत एतदभूदिदम्।

न जाने केन रूपेण को भूमौ प्रभवेदिति॥२५७॥

Some of the people said to the cowherds, "How could it happen, who knows, who appeared on the ground and in what form.".

बुबुधे मनसा नन्दो गर्गवाक्यमनुस्मरन्।
श्रीहरिच्छया सर्वं जगदेतच्चराचरम्॥२५८॥
ब्रह्मादितृणपर्यन्तं यस्य भ्रूभङ्गलीलया।
आविर्भूतं तिरोभूतं तस्यासाध्यं च किं कुतः॥२५९॥

Recollecting the words of Garga, Nārada understood everything that it had all happened by the will of the lord. Because this moveable and immovable universe is created with his will and with his simple frowning everything from Brahmā to a straw is made and unmade. What could be beyond his competence?.

विवरेष्वेव यल्लोम्नां ब्रह्माण्डान्यखिलानि च।
ईशस्य तन्महाविष्णोः किमसाध्यं हरे रहो॥२६०॥

The lord, in the hair-pits of whose body, the eternal globes are lodged what could be beyond the competence of such a Mahāviṣṇu.

ब्रह्मानन्तेशधर्माश्च ध्यायन्ते यत्पदाम्बुजम्।
किमसाध्यं तदीशस्य मायामानुषरूपिणः॥२६१॥

The gods like Brahmā, Ananta, Śiva and Dharma always adore at his lotus-like feet. What is beyond the competence of such an illusory lord.

भ्रामं भ्रामं तन्नगरं दर्शं दर्शं गृहं गृहम्।
पाठं पाठं च नामानि सर्वेभ्यो निलयं ददौ॥२६२॥
कृत्वा शुभक्षणं नन्दो वृषभानश्च कौतुकी।
चकार स गणैः सार्धं मुदाऽऽश्रमनिवेशनम्॥२६३॥

Nanda went round each and every place in the city and distributed the houses to all looking at the name plates fixed on each one of them. Both Nanda and Vṛṣabhānu delightfully entered their respective houses at an auspicious time together with their families and servants.

सर्वे वृन्दावनस्थाश्च प्रसन्नवदनेक्षणाः।
मुदा प्रवेशनं चक्रुः स्वं स्वमाश्रममुत्तमम्॥२६४॥
सर्वे मुमुदिरे गोपाः स्वे स्वे स्थाने मनोहरे।
बालका बालिकाश्चैव चिक्रीडुश्च प्रहर्षिताः॥२६५॥

Their faces and eyes were delighted while staying in Vṛndāvana. Thereafter, all the *gopas* entered their respective abodes gleefully. All the people felt happy in the beautiful houses given to them. The boys and girls started rejoicing, playing at the same time.

श्रीकृष्णो बलदेवश्च शिशुभिः सह कौतुकात्।
क्रीडां चकार तत्रैव स्थाने स्थाने मनोहरे॥२६६॥

Lord Kṛṣṇa and Baladeva also playfully engaged themselves in sport together with other boys there at charming places.

इत्येवं कथितं सर्वं निर्माणं नगरस्य च।
अबलानां वने रासमण्डलस्य च नारद:॥२६७॥

Thus, O Nārada, I have narrated to you the details about the construction of the city and the *Rāsamaṇḍala* for the cowherdesses in the forest.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० वृन्दावननगरवर्णनं नाम सप्तदशोऽध्याय:॥१७॥

अथाष्टादशोऽध्यायः

Chapter - 18

Desire for redemption of a Brāhmaṇa Woman

शौनक उवाच

अहो किमद्भुतं सूत रहस्यं सुमनोहरम्।
श्रुतं कृष्णस्य चरितं सुखदं मोक्षदं परम्।।१।।

Śaunaka said - O Sūta, this is an astonishing type of story of lord Kṛṣṇa which is quite secret and provides welfare besides salvation.

सूत उवाच

श्रुत्वा नगरनिर्माणं नारदो मुनिसत्तमः।
पप्रच्छ कृष्णचरितमपरं सुमनोहरम्।।२।।

Sūta said - Hearing about the construction of the city, Nārada the best of the sages, enquired about the other story about lord Kṛṣṇa.

नारद उवाच

श्रीकृष्णाख्यानचरितं पीयूषमृषित्तम्।
ज्ञानसिन्धो निगद मां शिष्यं च शरणागतम्।।३।।

Nārada said - O best of the sages, O ocean of knowledge, I have arrived to take refuge under

your feet and as your pupil also, therefore, you kindly continue to narrate the nectar-like story of lord Kṛṣṇa.

नारदस्य वच: श्रुत्वा मुदा नारायण: स्वयम्।
उवाच परमीशस्य चरितं परमाद्भुतम्।।४।।

On hearing the words of Nārada, Nārāyaṇa himself started narrating the astonishing annal of lord Kṛṣṇa.

नारायण उवाच

एकदा बालकै: सार्धं बलेन सह माधव:।
जगाम श्रीमधुवनं यमुनातीरनीरजम्।।५।।

Nārāyaṇa said - Once Mādhava accompanied by Baladeva and other boys went to Madhuvana on the bank of Yamunā which was created as an island on its bank.

विचेरुर्गोसहस्रैश्च चिक्रीडुर्बालकास्तदा।
विश्रान्तास्तृट्परीताश्च क्षुधाऽतिपरिपीडिता:।।६।।
तमूचुर्गोपशिशव: श्रीकृष्णं परमेश्वरम्।
क्षुदस्मान्बाधते कृष्ण किं कुर्मो ब्रूहि किंकरान्।।७।।

All the boys started roaming about in that place together with thousands of cows. After getting tired they felt hungry and thirsty and all of them spoke to Kṛṣṇa, "O Kṛṣṇa we are feeling extremely hungry; we are your attendants, tell us what should be done?".

शिशूनां वचनं श्रुत्वा तानुवाच दयानिधि:।
हितं तथ्यं च वचनं प्रसन्नवदनेक्षण:।।८।।

On hearing the words of the boys, Kṛṣṇa with a delightful face being the ocean of mercy, spoke to them the truthful words.

श्रीकृष्ण उवाच

बाला गच्छत विप्राणां यज्ञस्थानं सुखावहम्।
अन्नं याचत ताञ्छीघ्रं ब्राह्मणांश्च क्रतून्मुखान्।।९।।
विप्रा आङ्गिरसा: सर्वे स्वाश्रमे श्रीवनान्तिके।
यज्ञं कुर्वन्ति विप्राश्च श्रुतिस्मृतिविशारदा:।।१०।।
नि:स्पृहा वैष्णवा: सर्वे मां यजन्ति मुमुक्षव:।
मायया मां न जानन्ति मायामानुषरूपिणम्।।११।।

Śrī Kṛṣṇa said- O boys, you go to the place of *yajña* of the Brāhmaṇas and ask them for food from them when they might be engaged in performing the *yajña*. The sages like Aṅgirā and other Brāhmaṇas well-versed in the scriptures are engaged in the performing of the *yajña*. They are all Vaiṣṇava and are performing the *yajña* for achieving salvation, but they are unable to realise about me, because of the illusion.

न चेद्ददति युष्मभ्यमन्नं विप्रा: क्रतून्मुखा:।
तत्कान्ता याचत क्षिप्रं दयायुक्ता: शिशून्प्रति।।१२।।

In case the Brāhmaṇas do not give away food to you being engaged in the performing of the *yajña*, then you can go to their wives, who are always compassionate on children.

श्रीकृष्णवचनं श्रुत्वा ययुर्बालकपुंगवा:।
पुरतो ब्राह्मणानां च तस्थुरानम्रकंधरा:।।१३।।

On hearing the words of Kṛṣṇa, all the boys reached there and bowing in reverence to the Brāhmaṇas stood there.

इत्यूचुर्बालका: शीघ्रमन्नं दत्त द्विजोत्तमा:।
न शुश्रुवुर्द्विजा: केचित्केचिच्छ्रुत्वा स्थिरा: स्थिता:।।१४।।

The boys said - O best of the Brāhmaṇas, you give us food at once. But many of them did not hear those words while others stood there attentively in spite of listening to them.

ते ययू रन्धनागारं ब्राह्मण्यो यत्र पाचिका:।
नत्वा बाला विप्रभार्या: प्रणेमुर्नतकंधरा:।।१५।

Thereafter the boys went to the kitchen where the Brāhmaṇa women were cooking the food and bowed in reverence to them.

नत्वोचुर्बालका: सर्वे विप्रभार्या: पतिव्रता:।
अन्नं दत्तं मातरोऽस्मान्क्षुधार्तान्बालकानपि।।१६।।

Offering their salutations to the chaste Brāhmaṇa women, the boys said, "O mothers, we are suffering from hunger and therefore give us food.".

बालानां वचनं श्रुत्वा दृष्ट्वा तांश्च मनोहरान्।
पप्रच्छु: सादरं साध्व्य: स्मेराननसरोरुहा:।।१७।।

On hearing the words of the boys, they looked at them who were quite charming, smiling with lotus-like faces. The chaste ladies then asked them respectfully.

विप्रपत्न्य ऊचुः

के यूयं प्रेषिताः केन कानि नामानि कोविदाः।
दास्यामोऽन्नं बहुविधं व्यञ्जनैः सहितं वरम्॥१८॥
ब्राह्मणीनां वचः श्रुत्वा ता ऊचुस्ते मुदाऽन्विताः।
स्निग्धा हसन्तः स्फीताश्च सर्वे गोपालबालकाः॥१९॥

The Brāhmaṇa women said - "O intelligent boys, who are you? Who has sent you? What are your names? We shall serve you food with several other delicious dishes." On hearing the words of the ladies, all the boys laughed with delight and said.

बाला ऊचुः

प्रेषिता रामकृष्णाभ्यां वयं क्षुत्पीडिता भृशम्।
दत्तान्नं मातरोऽस्मभ्यं क्षिप्रं यामस्तदन्तिकम्॥२०॥
इतो विदूरे भाण्डीरे वनाभ्यन्तरमेव च।
वटमूले मधुवने वसन्तौ रामकेशवौ॥२१॥
विश्रान्तौ क्षुधितौ तौ च याचेतेऽन्नं च मातरः।
किमु देयमदेयं वा शीघ्रं वदत नोऽधुना॥२२॥

The boys said - "O mothers, we have been sent here by Rāma and Kṛṣṇa, we are extremely hungry. You give us food. We have to return to them immediately. Both Baladeva and Kṛṣṇa are seated under the shade of a banyan tree in Madhuvana located in Bhāṇḍīra forest, a little distance away from this place. O mothers, they are quite peaceful, besides being hungry and thirsty and are demanding food. Do you want to give us or not; you tell us frankly.".

गोपानां वचनं श्रुत्वा हृष्टानन्दाश्रुलोचनाः।
पुलकाङ्कितसर्वाङ्गास्तत्पादाब्जमनोरथाः॥२३॥

On hearing the words of the cowherds, the eyes of the ladies were filled with joy and their hair on the body stood on end because they were desirous of having a look at the lotus-like feet of the lord.

नानाव्यञ्जनसंयुक्तं शाल्यन्नं सुमनोहरम्।
पायसं पिष्टकं स्वादु दधि क्षीरं घृतं मधु॥२४॥
रौप्ये कांस्ये राजते च पात्रे कृत्वा मुदाऽन्विताः।
ताः सर्वा विप्रपत्न्यश्च प्रययुः कृष्णसंनिधिम्॥२५॥

They arranged food in plates of gold and silver besides the flowers and delightfully carried the same to them. The food contained boiled rice, milk mixed with rice, tasteful curd, milk, *ghee* and honey which they carried to lord Kṛṣṇa.

नानामनोरथं कृत्वा मनसा गमनोत्सुकाः।
पतिव्रतास्ता धन्याश्च श्रीकृष्णदर्शनोत्सुकाः॥२६॥

Such of the chaste ladies are quite graceful who go for an audience with Kṛṣṇa preserving many desires in their mind.

श्रीकृष्णं ददृशुर्गत्वा रामं च सहबालकम्।
वटमूले वसन्तं तमुडुमध्ये यथोडुपम्॥२७॥
श्यामं किशोरवयसं पीतकौशेयवाससम्।
सुन्दरं सस्मितं शान्तं राधाकान्तं मनोहरम्॥२८॥

Reaching there, they found Kṛṣṇa and Balarāma seated there with other boys under the shade of the banyan tree. They looked as if the moon was surrounded by the stars, he had a dark-complexion, was of tender age, wore a yellow silken garment, had a smiling face; was peaceful and shining being the lord of Rādhā.

शरत्पार्वणचन्द्रास्यं रत्नालंकारभूषितम्।
रत्नकुण्डलयुग्माभ्यां गण्डस्थलविराजितम्॥२९॥

He had the face resembling the full moon of the winter season and was adorned with the gem-studded ornaments, a pair of *kuṇḍalas* was adorning his ears.

रत्नकेयूरवलयरत्ननूपुरभूषितम्।
आजानुलम्बितां शुभ्रां बिभ्रतं रत्नमालिकाम्॥३०॥
मालतीमालया कण्ठवक्षःस्थलविराजितम्।
चन्दनागुरुकस्तूरीकुङ्कुमाञ्चितविग्रहम्॥३१॥
सुनसं सुकपोलं च पक्वबिम्बाधरं वरम्।
पक्वदाडिमबीजाभं बिभ्रतं दन्तमुत्तमम्॥३२॥

He had on his person the gem-studded armlets, wristlets and anklets and he wore a long garland of forest flowers falling up to the knees. He was wearing the garland of jasmine flowers on his neck and the chest. His body was plastered with sandal-paste, *aguru, kastūrī* and saffron; his nose and cheeks were quite beautiful. The lips

resembled the ripe wood-apples and the line of teeth resembled the ripe seeds of the pomegranate.

शिखिपिच्छसमायुक्तं बद्धचूडं परात्परम्।
कदम्बपुष्पयुग्माभ्यां कर्णमूले विराजितम्॥३३॥
ध्यानासाध्यं योगिनां च भक्तानुग्रहकारकम्।
ब्रह्मेशधर्मशेषेन्द्रैः स्तूयमानं मुनीश्वरैः॥३४॥
दृष्ट्वैवमीश्वरं भक्त्या प्रणेमुर्द्विजयोषितः।
स्वानां ज्ञानानुरूपं च तुष्टुवुर्मधुसूदनम्॥३५॥

He had a peacock feather placed on his head and the flowers of *kadamba* adorned his ears. Lord Kṛṣṇa who happens to be beyond the reach of the *yogīs* but he always remains anxious to shower his grace on his devotees. Brahmā, Śiva, Dharma, Śeṣa, Indra and the sages always offer prayers to him. Looking at such a type of lord, the wives of the Brāhmaṇas bowed to him in reverence.

विप्रपत्न्य ऊचुः

त्वं ब्रह्म परमं धाम निरीहो निरहंकृतिः।
निर्गुणश्च निराकारः साकारः सगुणः स्वयम्॥३६॥
साक्षिरूपश्च निर्लिप्तः परमात्मा निराकृतिः।
प्रकृतिः पुरुषस्त्वं च कारणं च तयोः परम्॥३७॥

The Brāhmaṇa women said - O lord, you are Brahman, the eternal abode, without desires, pride, qualities, formless and with form, without qualities, witness of all, uninvolved, the great soul, formless besides being Prakṛti and Puruṣa. You happen to be the cause of both of them.

सृष्टिस्थित्यन्तविषये ये च देवास्त्रयः स्मृताः।
ते त्वदंशाः सर्वबीजा ब्रह्मविष्णुमहेश्वराः॥३८॥

Though Brahmā, Viṣṇu and Śiva are known to create, preserve and destroy the universe, they also happen to be your own *aṁśa*.

यस्य लोम्नां च विवरे चाखिलं विश्वमीश्वर।
महाविराणमहाविष्णुस्त्वं तस्य जनको विभो॥३९॥

O lord, you are the Virāṭ form of Mahāviṣṇu in whose hair-pits of the body all the globes are lodged.

तेजस्त्वं चापि तेजस्वी ज्ञानं ज्ञानी च तत्परः।
वेदेऽनिर्वचनीयस्त्वं कस्त्वां स्तोतुमिहेश्वरः॥४०॥

You possess lustre, knowledge and are the form of knowledge. It has been described in the Vedas that you are the one, who is beyond description, who can be competent enough to recite your glory?.

महदादिसृष्टिसूत्रं पञ्चतन्मात्रमेव च।
बीजं त्वं सर्वशक्तिनां सर्वशक्तिस्वरूपकः॥४१॥
सर्वशक्तीश्वरः सर्वः सर्वशक्त्याश्रयः सदा।
त्वमनीहः स्वयंज्योतिः सर्वानन्दः सनातनः॥४२॥

You are *mahat* and the form of the globe, *pañcatanmātrās*, the seed of all the *tejas*, a form of all the *tejas*, the lord of all the *tejas* and the abode of all the *tejas*. You are beyond desires, self-illumining, blissful and eternal. Being formless, you also possess several forms. You are beyond the organ of senses though you are well aware of the subject of each one of them.

अहोऽप्याकारहीनस्त्वं सर्वविग्रहवानपि।
सर्वेन्द्रियाणां विषयं जानासि नेन्द्रियी भवान्॥४३॥
सरस्वती जडीभूता यत्स्तोत्रे यन्निरूपणे।
जडीभूतो महेशश्च शेषो धर्मो विधिः स्वयम्॥४४॥
पार्वती कमला राधा सावित्री वेदसूरपि।
वेदश्च जडतां याति के वा शक्ता विपश्चितः॥४५॥

The one, by describing whose glory and highlighting whose *tattvas* even Sarasvatī becomes dumb-folded, besides Śiva, Śeṣa, Dharma and even Brahmā, besides Pārvatī, Lakṣmī, Rādhā, Sāvitrī, the creation of the Vedas; therefore who can offer prayers to you.

वयं किं स्तवनं कुर्मः स्त्रियः प्राणेश्वरेश्वरः।
प्रसन्नो भव नो देव दीनबन्धो कृपां कुरु॥४६॥

O lord of our lives, we are only women; what can we offer you as a prayer? O lord of the drown-trodden, O lord, be happy and graceful to us.

इति पेतुश्च ता विप्रपत्न्यस्तच्चरणाम्बुजे।
अभयं प्रददौ ताभ्यः प्रसन्नवदनेक्षणः॥४७॥

Thus speaking all the ladies fell at the feet of the lord. Thereafter the delightful lord assured them all protection.

विप्रपत्नीकृतं स्तोत्रं पूजाकाले च यः पठेत्।
स गतिं विप्रपत्नीनां लभते नात्र संशयः॥४८॥

The one who recites this *stotra* of the wives of the Brāhmaṇas at the time of performing *pūjā*, achieves high place. There is no doubt about it.

नारायण उवाच

ताः पदाम्भोजपतिता दृष्ट्वा श्रीमधुसूदनः।
वरं वृणुत कल्याणं भविता चेत्युवाच ह॥४९॥

Nārāyaṇa said - Finding the ladies falling at his feet Madhusūdana said - "You ask for a boon." You will meet with all the welfare.

श्रीकृष्णस्य वचः श्रुत्वा विप्रपत्न्यो मुदाऽन्विताः।
तमूचुर्वचनं भक्त्या भक्तिप्रात्मकंधराः॥५०॥

On hearing the words of Śrī Kṛṣṇa, the wives of the Brāhmaṇas delightfully stood there with their mind filled with devotion and said to Kṛṣṇa.

द्विजपत्न्य ऊचुः

वरं कृष्ण न गृह्णीमो नः स्पृहा त्वत्पदाम्बुजे।
देहि स्वं दास्यमस्मभ्यं दृढां भक्तिं सुदुर्लभाम्॥५१॥

The wives of the Brāhmaṇas said - Kṛṣṇa, we are not interested in a boon, we are the followers of your lotus-like feet; therefore you kindly grant us the inaccessible slavehood of your feet.

पश्यामोऽनुक्षणं वक्त्रसरोजं तव केशव।
अनुग्रहं कुरु विभो न यास्यामो गृहं पुनः॥५२॥

O Keśava, we should always look at your lotus-like face. O virtuous one, be compassionate on us, we do not intend to go back to our abodes.

द्विजपत्नीवचः श्रुत्वा श्रीकृष्णः करुणानिधिः।
ओमित्युक्त्वा त्रिलोकेशस्तस्थौ बालकसंसदि॥५३॥

The compassionate Kṛṣṇa, the lord of the three worlds, listened to the words of the Brāhmaṇa wives and said, "All right". He then sat there in the company of the boys.

प्रदत्तं विप्रपत्नीभिर्मिष्टमन्नं सुधोपमम्।
बालकान्भोजयित्वा तु स्वयं च बुभुजे विभुः॥५४॥
एतस्मिन्नन्तरे तत्र शातकुम्भं रथं परम्।
ददृशुर्विप्रपत्न्यश्च पतन्तं गगनादहो॥५५॥
रत्नदर्पणसंयुक्तं रत्नसारपरिच्छदम्।
रत्नस्तम्भैर्निबद्धं च सद्रत्नकलशोज्ज्वलम्॥५६॥
श्वेतचामरसंयुक्तं वह्निशुद्धांशुकान्वितम्।
पारिजातप्रसूनानां मालाजालैर्विराजितम्॥५७॥

Lord Kṛṣṇa then made the boys to consume the sweet and delicious food and himself also did so. In the meantime the wives of the Brāhmaṇa found that an astonishing type of chariot was descending from the sky. It had the mirrors of gems and diamonds. It had the gem-studded pillars, shining with beautiful *kalaśas*, the white fly-whisks, the best of the silken costumes and it was decorated with the garlands of *Pārijāta* flowers.

शतचक्रसमायुक्तं मनोयायि मनोहरम्।
वेष्टितं पार्षदैर्दिव्यैर्वनमालाविभूषितैः॥५८॥
पीतवस्त्रपरीधानै रत्नालंकारभूषितैः।
नवयौवनसंपन्नैः श्यामलैः सुमनोहरैः॥५९॥
द्विभुजैर्मुरलीहस्तैर्गोपवेषधरैर्वरैः।
शिखिपिच्छगुञ्जमालाबद्धवक्रिमचूडकैः॥६०॥

It had a hundred wheels and could move with the speed of the mind. The beautiful chariot was surrounded by the attendants wearing a long garland of lotus flowers, clad in a yellow lower garment and adorned with gem-studded ornaments. They were all young having a dark-complexion, quite pleasant to look at, having two arms, holding a flute in the hand and appearing in the best of the costumes of cowherds. Their hair was well-arranged on the head with a peacock feather appearing at the top.

अवरुह्य रथात्तूर्णं ते प्रणम्य हरेः पदम्।
रथमारोहणं कर्तुमूचुर्ब्राह्मणकामिनीः॥६१॥

The attendants descended from the chariot and bowed at the feet of the lord and asked the Brāhmaṇa women to mount on the chariot.

विप्रभार्या हरिं नत्वा जग्मुर्गोलोकमभीप्सितम्।
बभूवुर्गोपिकाः सद्यस्त्यक्त्वा मानुषविग्रहान्॥६२॥

The Brāhmaṇa women bowing at the feet of lord Kṛṣṇa went to the *Goloka* and shedding their human bodies, they were turned into the forms of cowherds in the *Goloka*.

हरिच्छायां विनिर्माय तासां च विष्णुमायया।
प्रस्थापयामास गृहान्ब्राह्मणानां स्वयं विभुः॥६३॥

Thereafter the lord created the shadow Brāhmaṇa women and sent them back to their abodes in place of the original ones.

विप्राश्च भार्या उद्दिश्य परमोद्विग्नमानसाः।
अन्वेषणं प्रकुर्वन्तो ददृशुः पथि कामिनीः॥६४॥

The Brāhmaṇas getting annoyed were searching for them in their abodes. In the meantime, they came across the shadow Brāhmaṇa women on the path.

दृष्ट्वोचुर्ब्राह्मणाः सर्वे तास्ते च विनयान्विताः।
पुलकाङ्कितसर्वाङ्गाः प्रसन्नवदनेक्षणाः॥६५॥

All the Brāhmaṇas felt emotional by looking at them and their faces blossomed like the lotus flowers. They spoke to the Brāhmaṇa women quite meekly.

ब्राह्मणा ऊचुः

अहोऽतिधन्या यूयं च दृष्टो युष्माभिरीश्वरः।
अस्माकं जीवनं व्यर्थं वेदपाठोऽप्यनर्थकः॥६६॥
वेदे पुराणे सर्वत्र विद्वद्भिः परिकीर्तिताः।
हरेर्विभूतयः सर्वाः सर्वेषां जनको हरिः॥६७॥

The Brāhmaṇa said - "All of you are quite graceful because you have had an audience with the lord. The lives of us people are of no consequence, besides the reciting of the Vedas. It has been ordained in the Vedas and the Purāṇas by the intellectuals that the entire universe is the *tejas* of the lord.

तपो जपो व्रतं ज्ञानं वेदाध्ययनमर्चनम्।
तीर्थस्नानमनशनं सर्वेषां फलदो हरिः॥६८॥

It is the lord alone, who bestows the reward of the *tapas*, recitation, performing of *vrata*, knowledge, recitation of the Vedas, performing of *pūjā*, visiting of the sacred places and the performing of *vratas* besides fasting.

श्रीकृष्णः सेवितो येन किं तस्य तपसां फलैः।
प्राप्तः कल्पतरुर्येन किं तस्यान्येन शाखिना॥६९॥

Whosoever has adored lord Kṛṣṇa, would not be in need of the reward for performing his *tapas*. When one gets the *kalpavṛkṣa*, then he no more requires the ordinary trees.

श्रीकृष्णो हृदये यस्य तस्य किं कर्मभि कृतैः।
किं पीतसागरस्यैव पौरुषं कूपलङ्घने॥७०॥
इत्येवमुक्त्वा विप्राश्च गृहीत्वा कामिनीर्वराः।
आजग्मुः स्वगृहं हृष्टास्ताभिः सार्धं च रेमिरे॥७१॥

The one, in whose heart lord Kṛṣṇa dwells, does not need to perform any deeds. The one, who has drunk the ocean, the digging of a well is of no consequence for him." Thus speaking, the Brāhmaṇas returned to their respective abodes together with all the damsels and enjoyed their company.

तासां ततोऽधिकं प्रेम क्रीडासु सर्वकर्मसु।
दाक्षिण्यं मायया शक्त्या ब्राह्मणानामतर्कितम्॥७२॥
अथ नारायणः सोऽयं बलेन शिशुभिः सह।
जगाम स्वालयं तूर्णं पूर्णब्रह्म सनातनः॥७३॥

By enjoying their company, the Brāhmaṇas were much more delighted as compared to their earlier enjoyment. But the truth about the excess of the same, the Brāhmaṇas could not realise. Thereafter, lord Kṛṣṇa, accompanied by Balabhadra and other cowherds returned to their respective abodes.

इत्येवं कथितं सर्वं हरेर्माहात्म्यमुत्तमम्।
पुरा श्रुतं धर्मवक्त्रात्किं भूयः श्रोतुमिच्छसि॥७४॥

Thus I have narrated to you the best of the glory of the lord which I had heard in earlier times from the mouth of Dharma. What else do you want to listen to?.

नारद उवाच

ऋषीन्द्र केन पुण्येन बभूव विप्रयोषिताम्।
मुनीन्द्रयोगसिद्धानां दुर्लभा गतिरीश्वरी॥७५॥

Nārada said - O best of the sages, with the influence of whose merit, the Brāhmaṇa women achieved that stage which is inaccessible to the sages, *yogīs* and *siddhas*.

इमाः का वा पुण्यवत्यः पुरा तस्थुर्महीतलम्।
आजग्मुः केन दोषेण वद संदेहभञ्जनम्॥७६॥

What were the virtuous women in their earlier births and for what crime did they reach the earth? You kindly remove this doubt of mine.

नारायण उवाच

सप्तर्षीणां रमण्यश्च रूपेणाप्रतिमाः पराः।
गुणवत्यः सुशीलाश्च धर्मिष्ठाश्च पतिव्रताः॥७७॥

Nārāyaṇa said - These women happened to be the spouses of Saptarṣis and were quite beautiful, virtuous, meek, religious-minded and chaste.

नवीनयौवनाः सर्वाः पीनश्रोणिपयोधराः।
दिव्यवस्त्रपरीधाना रत्नालंकारभूषिताः॥७८॥
तप्तकाञ्चनवर्णाभाः स्मेराननसरोरुहाः।
मुनीनां मोहितुं शक्ता मानसं वक्रचक्षुषा॥७९॥

All of them were youthful with stiff breasts and developed pelvic region, clad in divine garments and adorned with gem-studded ornaments, having the complexion of molten gold, their faces resembled the full-blown lotus flowers and looked with side-glances, attracting the minds of even the great sages.

दृष्ट्वा तासां स्तनश्रोणिमुखानि सुन्दराणि च।
अनलश्चकमे ताश्च मदनानलपीडितः॥८०॥

Looking at their beautiful breasts, the pelvic region and the face, the god of fire was infatuated with passion and desired for them.

अग्निस्थानस्थितानां च शिखया सुरतोन्मुखः।
स्पृष्ट्वा चाङ्गानि तासां च बभूव हतचेतनः॥८१॥

Then the god of fire touched limb of beautiful women who were at the place of fire with the flames and fainted as a result thereof.

पतिव्रता न जानन्ति पतिपादाब्जमानसाः।
अग्निरङ्गानि तासां च दर्शं दर्शं मुमोह च॥८२॥

The damsels who were devoted, to their husbands could not know the trick. On the other hand the god of fire was infatuated with passion at the sight of their bodies.

बह्नेश्च मानसः ज्ञात्वा भगवानङ्गिरा मुनिः।
शशाप तं चेत्युवाच सर्वभक्षो भवेति ह॥८३॥

Realising the mind of the god of fire, the sage Aṅgirā pronounced a curse on him saying, "You should consume everything thereafter.".

वह्निः सचेतनो भूत्वा तुष्टाव मुनिपुंगवम्।
व्रीडया नम्रवदनश्चकम्पे ब्रह्मतेजसा॥८४॥

Regaining consciousness the god of fire prayed to the sage variously with his head cast down with shame and started trembling for fear of his eternal lustre.

क्रुद्धो मुनिवरः स्पृष्टाः कामिन्यश्च शशाप ह।
यात यूयं पापयुक्ता मानुषीं योनिमेव च॥८५॥
भारते ब्राह्मणानां च गृहे लभत जन्म वै।
करिष्यन्ति विवाहं च युष्माकं कुलजा द्विजाः॥८६॥

The angry sage pronounced a curse on the damsels who were touched by Agni, that they should be born as humans in the house of Brāhmaṇas. They were to be married to Brāhmaṇas of a high race.

श्रुत्वा वाक्यं मुनेस्ताश्च रुरुदुः प्रेमविह्वलाः।
पुटाञ्जलियुताः सर्वा ऊचुस्तं विदुषां वरम्॥८७॥

On hearing the words of the sage the damsels started crying and with folded hands they spoke to the foremost of the learned persons.

मुनिपत्न्य ऊचुः

न त्यजास्मान्मुनिश्रेष्ठ निष्पापाश्च पतिव्रताः।
अजानन्त्यः परस्पृष्टा न च नस्त्यक्तुमर्हसि॥८८॥

The wives of the sages said - "O best of the sages, you have disowned us though we are sinless and chaste. We have been touched without our knowledge and as such you need not disown us.

भक्तानां किंकरीणां च न दण्डं कर्तुमर्हसि।
युष्माकं चरणाम्भोजं कदा द्रक्ष्यामहे वयम्॥८९॥

It is not proper for you to punish your devotees like this. When shall we again look at your lotus-like feet?.

खड्गच्छेदाद्वज्रपातात्सर्वप्रहरणान्मुने।
दारुणः कान्तविच्छेदः साध्वीनां दुःसहः सदा॥९०॥

O sage, the disowning of a chaste lady by her husband is like cutting her into pieces with a sword or the falling of *vajra* or attacking with various weapons.

ब्रह्मिष्ठानां गुणवतां परान्कान्तान्महामुनीन्।
एवंभूतान्कथं त्यक्त्वा यास्यामः पृथिवीतलम्॥९१॥

O virtuous sage, engrossed in Brahman, separating us from such a chaste husband like you, how shall we roam about on earth?.

यास्यामो यदि विप्रेश कदाऽत्राऽऽगमनं वद।
अज्ञानस्पर्शदोषश्च न स्यान्नो विधिबोधत:।।९२।।

O best of Brāhmaṇas, in case we move on to the earth then when shall it be possible for us to return here. It is almost established that we shall not earn the sin of an act done by us unknowingly.

अहल्यया पुन: प्राप्त: स्वामीन्द्रस्य प्रधर्षणात्।
सा संभोगात्पुन: शुद्धा स्पर्शनाद्वर्जिता वयम्।।९३।।

Ahalyā, after getting involved with Indra, was owned again by Gautama. She was purified even after enjoying sex with Indra but we on the other hand shall be disowned simply for the reason of being touched.

विचारं कुरु धर्मिष्ठ वेदवेदाङ्गपारग।
विश्वकर्तुश्च पुत्रस्त्वं सर्ववेदविदां वर।।९४।।

O religious one, being well-versed in the Vedas and post-Vedic literature, you just think over it. O best of the those well-versed in the Vedas, you happen to be the son of the creator of the universe.

अन्येषां च भयात्कान्ता व्रजन्ति शरणं पतिम्।
स्वकान्तभयसंविग्ना: शरणं कं व्रजन्ति ता:।।९५।।

Getting afraid of others a woman goes to her husband; where shall she take refuge?.

अभयं देहि धर्मिष्ठ भययुक्ताभ्य एव च।
पुत्रे शिष्ये कलत्रे च को दण्डं रक्षितुं क्षमा:।।९६।।

O religious one, you provide protection to us who are getting fearful. Everyone is competent enough to punish his son, pupils and the wife.

दुर्बल: सबलो वाऽपि स्ववस्तूनामपीश्वर:।
स्वद्रव्यविक्रयं कर्तुं न चान्यो रक्षितुं क्षम:।।९७।।

The owner of a commodity whether he is weak or strong, can sell it and no one else can protect it.".

कामिनीनां वच: श्रुत्वा दयालुर्मुनिपुंगव:।
प्रेम्णा रुरोद तासां च निरीक्ष्य मुखपङ्कजम्।।९८।।

On hearing the words of the damsels, the sage looked at their lotus-like faces and with his mind infatuated with love, he started crying.

वेदवेदाङ्गपारज्ञो ज्ञानिनां योगिनां वर:।
पत्नीविच्छेदविषये मूर्छां प्राप तथाऽपि स:।।९९।।

Though he was well-versed in Vedic and post-Vedic literature, the best of the intellectuals and the *yogīs*, he lost his senses, getting separated from his wives.

सर्वे बभूवु: शोकार्ता विरहोद्विग्नमानसा:।
निरीक्ष्य तासां वक्त्राणि तस्थु: पुत्तलिका यथा।।१००।

All the people were disturbed and felt gloomy, because of the separation; all of them were dumb found like puppets, looking at them.

कृत्वा विलापं सुचिरं सर्ववेदविदां वर:।
भ्रातृभिश्च सहाऽऽलोच्य ता उवाच शुचाऽऽतुर:।।१०१

Aṅgirā, the sage, who was well-versed in the Vedic and post-Vedic literature, started lamenting. Thereafter he consulted his brothers and feeling grief-stricken, he spoke to the damsels.

अङ्गिरा उवाच

यूयं शृणुत वक्ष्यामि वचनं सत्यमेव च।
स्वकर्मभोगिनां भोगमाकर्माच्च श्रुतौ श्रुतम्।।१०२।।

Aṅgirā said - I am going to tell you the truth which you please listen to. I have heard from the Vedas that one has to face the result of the deeds performed by him.

गतो भोगश्च युष्माकमस्माभि: सह निश्चितम्।
गते भोगे पुनर्भोगो न हि वेदे निरूपित:।।१०३।।

Actually the time for your association with me has come to an end. This is certain. After the end of the pleasure one does not have to enjoy the same. This has been ordained in the Vedas.

शुभाशुभं च यत्कर्म भारते कृतिभि: सह।
नाभुक्तं क्षीयते कर्म जन्मकोटिशतैरपि।।१०४।।

In the land of Bhārata all the good or bad deeds are performed by the people and unless their rewards are faced, they do not get destroyed even after the lapse of hundreds of births.

परभुक्तां च कान्तां च यो भुङ्क्ते स नराधमः।
स पच्यते कालसूत्रे यावच्चन्द्रदिवाकरौ॥१०५॥

The one who enjoys the wife of others, is considered to be a degraded one. He falls into the *kālasūtra* hell till the age of the sun and the moon.

न सा दैवे न सा पैत्र्ये पाकार्हा पापसंयुता।
तस्या आलिङ्गने भर्ता भ्रष्टश्रीस्तेजसा हतः॥१०६॥

Such a woman is prevented from cooking food for the gods or the manes. Her husband even achieves a degraded position embracing her.

देवताः पितरस्तस्य हव्यदाने च तर्पणे।
सुखिनो न भवन्त्येवमित्याह कमलोद्भवः॥१०७॥

The gods and manes do not feel happy by the offerings made by her. This has been ordained by Brahmā.

तस्माद्यत्नेन भार्याया रक्षणं कुरुते सुधीः।
अन्यथा पापभाग्भर्ता निश्चितं नरकं व्रजेत्॥१०८॥

Therefore the intellectuals protect their wives with great efforts, otherwise the husband would become degraded and fall into the hell.

पदे पदे सावधानः कान्तां रक्षति पण्डितः।
न व्रती न स्थली योषा दोषाणां च करण्डिका॥१०९।

An intelligent person getting alert protects his wife at every step because a damsel attracts many blames unmindful of *vratas* or places.

कलत्रं पाकपात्रं च सदा रक्षितमर्हति।
परस्पर्शादशुद्धां च शुद्धां स्वस्पर्शने सदा॥११०॥

Therefore, one should always protect the women and the cooking vases, because they get polluted with the touch of others and by the touch of her husband she always remains pure.

स्वकान्तंच परित्यज्य परं गच्छति याऽधमा।
कुम्भीपाकं सा प्रयाति यावच्चन्द्रदिवाकरौ॥१११॥

In case a degraded woman who disregarding her own husband, visits some other men, she falls into the *kumbhīpāka* hell up to the life of the sun and the moon.

तामेव यमदूताश्च संस्थाप्य नरकान्तरे।
उत्तिष्ठति विदूराच्चेत्कुर्वन्ति दण्डताडनाम्॥११२॥

The messengers of Yama then throw her in another hell and if she wants to come out of it, she is punished with the strikes of rods.

सर्पप्रमाणाः कीटाश्च तीक्ष्णदंष्ट्राः सुदारुणाः।
दशन्ति पुंश्चलीं तत्र सततं च दिवानिशम्॥११३॥

The terrific insects of the size of snakes and having terrific fangs bite the degraded women continuously day and night.

विकृताकारशब्दं च करोति शाश्वतं भिया।
न ममार प्रहारेण सूक्ष्मदेहविधारिणी॥११४॥

Such a woman cries in pain but she does not die by the stroke because of her having an astral body.

मुहूर्तार्धं सुखं भुक्त्वा लोकेऽत्र यशसा हता।
पतिता परलोके च गतिमेतादृशीं लभेत्॥११५॥
परस्पृष्टा च वै नारी या स्पृहां कुरुते परम्।
साऽपि दुष्टा परित्याज्या चेत्याह कमलोद्भवः॥११६॥

For a moment's pleasure on earth, she destroys her grace and also receives hostile treatment after death. The women who have been touched by some other person or desires for someone else, are also to be disowned; this had been ordained by Brahmā.

तस्मान्नारी परैर्यत्नाददृष्टा कृतिभिः कृता।
असूर्यंपश्या या दाराः शुद्धास्ताश्च पतिव्रताः॥११७॥

Therefore the intellectuals have ordained that the women should be protected from the evil eye of others. Such of the women are considered to be quite chaste, who look at the sun through a curtain.

स्वच्छन्दगामिनी या च स्वतन्त्रा सूकरीसमा।
अन्तर्दुष्टा सदा सैव निश्चितं परगामिनी॥११८॥

The one, who roams about at will independently, is born as a female pig. The wicked women who enjoy the company of others are indeed degraded in all respects.

स्वामिसाध्या च या नारी कुलधर्मभिया स्थिता।
कान्तेन सार्धं सा कान्ता वैकुण्ठं याति निश्चितम्॥११९॥

The one who remains under the control of her husband because of the fear of the family

tradition, indeed goes to Vaikuṇṭha with her husband.

यात यूयं च पृथिवीं मानुषीं योनिमीप्सिताम्।
कृष्णदर्शनमात्रेण गोलोकं यास्यथ ध्रुवम्॥१२०॥

All of you should go to the earth and be born in human race. Getting an audience with Śrī Kṛṣṇa, you would get purified and achieve *Goloka*.

हरिणा निर्मिताश्छाया युष्माकं योगमायया।
ता विप्रमन्दिरे स्थित्वा चाऽऽगमिष्यन्ति नो ध्रुवम्॥१२१॥

Lord Kṛṣṇa would create your shadow body with the illusion of Yogamāyā and would send them to your respective homes. Thereafter, you would all reach my place.

पुनरंशेन नः पत्न्यो भविष्यथ न संशयः।
युष्माकं मम शापश्च बभूव च वराधिकः॥१२२॥

Then again you would become my spouses; there is no doubt about it. This curse of mine would indeed be the more beneficial to you than a boon.

इत्येवमुक्त्वा स मुनिर्विरराम शुचाऽन्वितः।
ता आगत्य महीं शापाद्बभूवुर्विप्रयोषितः॥१२३॥

Thus speaking, the sage got infatuated with grief and the damsels reached the earth, where they became the wives of the Brāhmaṇas.

दत्त्वाऽन्नं हरये भक्त्या प्रजग्मुर्हरिमन्दिरम्।
बभूव निश्चितं तासां शापश्च संपदोऽधिकः॥१२४॥

After serving the food to the lord, all of them reached *Goloka* and they were relieved of the curse. Thus they were benefited by the curse pronounced by the sage.

निन्द्या नीचाच्च संपत्तिर्विपत्तिमर्हतो वरा।
अहो सद्यः सतां कोपश्चोपकाराय कल्पते॥१२५॥

It is a curse to own the riches of a degraded person and it is a boon to have the curse of a noble person. The anger of the wise people bestows welfare in one way or the other.

विना विपत्तेर्महिमा कुतः कस्य भवेद्भुवि।
भूताः कान्तपरित्यागान्मुक्ता ब्राह्मणयोषितः॥१२६॥

Without coming face to face with the danger on earth who can achieve greatness? After having been disowned by the husband, the wives of the Brāhmaṇas achieved salvation.

इत्येवं कथितं सर्वं हरेश्चरितमुत्तमम्।
अहो पुण्यवतीनां च मोक्षाख्यानं मनोहरम्॥१२७॥

I have narrated to you the best of the stories of lord Kṛṣṇa which includes the achieving of salvation by the virtuous women.

श्रीकृष्णाख्यानं विप्रेन्द्र नूतं नूतं पदे पदे।
नहि तृप्तिः श्रुतवतां केन श्रेयसि तृप्यते॥१२८॥

O best of the Brāhmaṇas, the story of Kṛṣṇa appears to be new at every step which does not fully satisfy the listeners. Who could be satisfied with the welfare?.

यावद्रम्यं तत्कथितं यच्छ्रुतं गुरुवक्त्रतः।
वद मां वाञ्छितं यत्ते किं भूयः श्रोतुमिच्छसि॥१२९॥

Whatever had been heard by me from the mouth of my teacher, the same has been related by me. Now what else do you want to listen to from me? You tell me what is desired by you.

नारद उवाच

यद्यच्छ्रुतं त्वया पूर्वं गुरुवक्त्रात्कृपानिधे।
मंगलं कृष्णचरितं तन्मे ब्रूहि जगद्गुरो॥१३०॥

Nārada said - O compassionate one, O teacher of the universe, you kindly narrate to me the story of Śrī Kṛṣṇa, whatever had been heard by you from your teacher.

सूत उवाच

श्रुत्वा देवर्षिवचनमृषिर्नारायणः स्वयम्।
अपरं कृष्णमाहात्म्यं प्रवक्तुमुपचक्रमे॥१३१॥

Sūta said - On listening to the words of Nārada, the great sage, the sage Nārāyaṇa started narrating the story of lord Kṛṣṇa which bestows great merit.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
विप्रपत्नीमोक्षणप्रस्तावो नामाष्टादशोऽध्यायः॥१८॥

एकोनविंशोऽध्याय:

Chapter - 19

Killing of Kāliya and consuming of the forest fire

नारायण उवाच

एकदा बालकै: सार्धं बलदेवं विना हरि:।
जगाम यमुनातीरं यत्र कालियमन्दिरम्॥१॥

Nārāyaṇa said - Once Kṛṣṇa, without Baladeva, went to the bank of Yamunā together with other cowherd boys where the serpent Kāliya used to live.

परिपक्वफलं भुक्त्वा यमुनातीरजे वने।
स्वेच्छामयस्तृट्परीत: पपौ च निर्मलं जलम्॥२॥
गोकुलं चारयामास शिशुभि: सह कानने।
विजहार च तै: सार्धं स्थापयामास गोकुलम्॥३॥
क्रीडानिमग्नचित्तोऽयं बालकाश्च मुदाऽन्विता:।
भुक्त्वा नवतृणं गावो विषतोयं पपुर्मुने॥४॥

Consuming the ripe fruits from the bank of Yamunā, lord Kṛṣṇa drank the clean water of the river. Kṛṣṇa together with the cowherds grazed the cows there and after collecting them at one place he started playing. With their minds fully devoted to the sports, all the cowherds kept on playing delightfully. O sage, the cows grazing the forest grass on the bank of the river Yamunā also drank the water of the Yamunā which had been mixed with the snake poison.

विषाक्तं च जलं पीत्वा दारुणान्तकचेष्टया।
ज्वालाभि: कालकूटानां सद्य: प्राणांश्च तत्यजु:॥५॥
दृष्ट्वा मृतं गोसमूहं गोपाश्चिन्ताकुला भिया।
विषण्णवदना: सर्वे तमूचुर्मधुसूदनम्॥६॥
ज्ञात्वा सर्वं जगन्नाथो जीवयामास गोकुलम्।
उत्तस्थुस्तत्क्षणं गावो ददृशु: श्रीहरेर्मुखम्॥७॥

The cows drank the poisonous water as a move of destiny, as a result of which all of them lost their lives. All the cowherd boys felt disturbed finding their cows dead and all of them started looking at the face of Hari.

कृष्ण: कदम्बमारुह्य यमुनातीरनीरजम्।
पपात सर्पभवने नागमध्ये नराकृति:॥८॥

In the meantime, Kṛṣṇa climbed a tree in human form on the bank of the Yamunā and jumped into the abode of the sages.

शतहस्तप्रमाणं च जलोत्थानं बभूव ह।
बाला हर्षं विषादं च मेनिरे तत्र नारद॥९॥

O Nārada, at that point of time, the water of Yamunā was raised to a hundred feet. Looking at this, the boys felt delighted and at the same time also felt gloomy.

सर्पो नराकृतिं दृष्ट्वा कालीय: क्रोधविह्वल:।
जग्राह श्रीहरिं तूर्णं तप्तलोहं यथा नर:॥१०॥

Finding a human there, the Kāliya serpent was extremely annoyed. He at once swallowed Kṛṣṇa, who was like a burning rod of iron.

दग्धकण्ठोदरो नागश्चोद्विग्नो ब्रह्मतेजसा।
प्राणा यान्त्येवमुक्त्वा च चकारोद्वमनं पुन:॥११॥
भग्नदन्तो रक्तमुख: कृष्णवज्राङ्गचर्वणात्।
रक्तवक्त्रस्य भगवानुत्तस्थौ मस्तकोपरि॥१२॥

But with the divine *tejas* of the lord Kṛṣṇa, the throat and the belly of the serpent started burning. In panic he uttered that his life was going to depart from his body. Thus speaking, he vomited out Kṛṣṇa and all the teeth of the serpent were broken and blood started oozing out of the mouth. Lord Kṛṣṇa stood on the hood of the serpent who vomited blood.

नागो विश्वंभराक्रान्त: स प्राणांस्त्यक्तुमुद्यत:।
चकार रक्तोद्वमनं पपात मूर्च्छितो मुने॥१३॥

The weight of lord Kṛṣṇa was unbearable for the serpent and his life was about to depart from his body. Vomiting blood, he fainted and fell down.

दृष्ट्वा तं मूर्च्छितं नागा रुरुदु: प्रेमविह्वला:।
केचित्पलायिता भीता: केचित्प्रविविशुर्बिलम्॥१४॥
मरणाभिमुखं कान्तं दृष्ट्वा सा सुरसा सती।
नागिनीभि: सह प्रेम्णा रुरोद पुरतो हरे:॥१५॥
पुटाञ्जलियुता तूर्णं प्रणम्य श्रीहरिं भिया।

धृत्वा पादारविन्दे च तमुवाच भियाऽऽकुला॥१६॥

Finding him fainted all the serpents started crying infatuated with the love for Kāliya serpent. Some of them fled in panic while others entered the holes. The chaste Surasā finding her husband to be facing death, came forward with all the female servants and started crying before the lord. She bowed before him with folded hands and holding his feet she said.

सुरसोवाच

हे जगत्कान्त कान्तं मे देहि मानं च मानद।
पति: प्राणाधिक: स्त्रीणां नास्ति बन्धुश्च तत्पर:॥१७।

Surasā said - O lord of the universe, you are graceful and therefore bestow your grace on me, returning my husband to me. For the women, the husband is dearer to them than their lives; therefore there is nothing before them, except their husbands.

सकलभुवननाथ प्राणनाथं मदीयं.
न कुरु वधमनन्त प्रेमसिन्धो सुबन्धो।
अखिलभुवनबन्धो राधिकाप्रेमसिन्धो.
पतिमिह कुरु दानं मे विधातुर्विधात:॥१८॥

O lord you are beyond measure, the ocean of love and are the lord of the universe; therefore you return my husband to me. You are the friend of the entire universe, you are the ocean of love for Rādhikā and happen to be Brahmā for Brahmā. Therefore you return my husband to me.

त्रिनयनविधिशेषा: षण्मुखश्चाऽऽस्यसंघै:
स्तवनविषयजाड्यात्स्तोतुमीशा न वाणी।
न खलु निखिलवेदा: स्तोतुमन्येऽपि देवा:.
स्तवनविषयशक्ता: सन्ति सन्तस्तवैव॥१९॥

Śiva, Brahmā, Śeṣa and Kārttikeya always become dumb-found in an attempt to adore you. Even Sarasvatī is unable to recite your glory. All the Vedas and the gods are unable to recite your glory. Only your devotees are competent enough to offer prayers to you.

कुमतिरहमधिज्ञा योषितां क्वाधमा वा.
क्व भुवनगतिरीशश्चक्षुषो गोचरो मे।
विधिहरिहरशेषै: स्तूयमानश्च यस्त्व
मतनुमनुजमीशं स्तोतुमिच्छामि तं त्वाम्॥२०॥

I am a foolish woman and that too a female serpent and you happen to be the lord of the universe and are invisible Parameśvara. Brahmā, Viṣṇu, Śiva and Śeṣa always praise you. Such a formless person appearing in human form is quite surprising.

स्तवनविषयभीता पार्वती यस्य पद्मा.
श्रुतिगणजनयित्री स्तोतुमीशा न यं त्वाम्।
कलिकलुषनिमग्ना वेदवेदाङ्गशास्त्र-
श्रवणविषयमूढा स्तोतुमिच्छामि किं त्वाम्॥२१॥
शयानो रत्नपर्यङ्के रत्नभूषणभूषित:।
रत्नभूषणभूषाङ्गी राधावक्षसि संस्थित:॥२२॥

Pārvatī, Lakṣmī, Sarasvatī, the creator of the Vedas are hesitant to offer prayers to you, then how can I be able to do so? A foolish woman like me is trying to adore the same lord having no knowledge of the Vedic scriptures. This is beyond understanding; you sleep at the bed of gems, adorned with all the gem-studded ornament. Rādhā adorned with all the gem-studded ornaments always resides in your heart.

चन्दनोक्षितसर्वाङ्ग: स्मेराननसरोरुह:।
प्रोद्यप्रेत्मरसाम्भोधौ निमग्न: सततं सुखात्॥२३॥

All your limbs are plastered with sandal-paste. You wear a smile on your face and you always remain engrossed in the ocean of love.

मल्लिकामालमतीमालाजालै: शोभितशेखर:।
पारिजातप्रसूनानां गन्धामोदितमानस:॥२४॥
पुंस्कोकिलकलध्वानैर्भ्रमरध्वनिसंयुतै:।
कुसुमेषुविकारेण पुलकाङ्कितविग्रह:॥२५॥
प्रियाप्रदत्तताम्बूलं भुक्तवान्य: सदा मुदा।
वेदा अशक्ता यं स्तोतुं जडीभूता विचक्षणा:॥२६॥
तमनिर्वचनीयं च किं स्तौमि नागवल्लभा।
वन्देऽहं त्वत्पदाम्भोजं ब्रह्मेशशेषसेवितम्॥२७॥
लक्ष्मीसरस्वतीदुर्गाजाह्नवीवेदमातृभि:।
सेवितं सिद्धसंघैश्च मुनीन्द्रैर्मनुभि: सदा॥२८॥

The garlands of jasmine flowers decorate your head; your mind feels pleasant with the fragrance of the *Pārijāta* flowers. The sweet voice of

cuckoo and hissing sound of the black-wasps infatuate love in your body which remains filled with emotions. You always delightfully consume the betel offered to you by your beloved. You are the one who is beyond the praise of the Vedas and many intellectuals become dumb-found by reciting your glory. How can I, an ordinary female serpent, offer prayer to you. In fact I am only trying to at your lotus-like feet which are served by Brahmā, Śiva, Śeṣa, Lakṣmī, Durgā, Gaṅgā, Sarasvatī, the *siddhas*, sages and Manu.

निष्कारणायाखिलकारणाय सर्वेश्वरायापि परात्पराय।
स्वयंप्रकाशाय परावराय परावराणामधिपाय ते नमः।।२९

You happen to be devoid of cause, the cause of all, the lord of all, beyond everyone, self-illumining, the best and the lord of the best. I bow in reverence at your feet.

हे कृष्ण हे कृष्ण सुरासुरेश.
ब्रह्मेश शेषेश प्रजापतीश।
मुनीश मन्वीश चराचरेश.
सिद्धीश सिद्धेश गणेश पाहि।।३०।।

O Kṛṣṇa, you happen to be the lord of the demons and the gods; you are the lord of Brahmā, lord of Śeṣa, lord of Prajāpati and sages besides Manu, moveable and immovable, *siddhis, siddhas* and lord of the *gaṇas*. You kindly bestow your protection on us.

धर्मेश धर्मीश शुभाशुभेश.
वेदेश वेदेष्वनिरूपितश्च।
सर्वेश सर्वात्मक सर्वबन्धो.
जीवीश जीवेश्वर पाहि मत्प्रभुम्।।३१।।

You are the lord of *dharma*, the religious minded people, good and bad and the Vedas. Even the Vedas are unable to project you properly. O lord of all, you happen to be the soul of all, the friend of all, the lord of all the creatures, therefore you protect my husband.

इत्येवं स्तवनं कृत्वा भक्तिनम्रात्मकंधरा।
विधृत्य चरणाम्भोजं तस्थौ नागेशवल्लभा।।३२।।

Thus offering prayers to the lord she bowed in reverence to him. She then fell at the lotus-like feet of the lord.

नागपत्नीकृतं स्तोत्रं त्रिसंध्यं यः पठेन्नरः।
सर्वशापात्प्रमुक्तस्तु यात्यन्ते श्रीहरेः पदम्।।३३।।

Whosoever recites the *stotra* composed by the spouse of Nāga thrice a day, is relieved of all the sins and achieves the abode of the lord ultimately.

इह लोके हरेर्भक्तिमन्ते दास्यं लभेद्ध्रुवम्।
लभते पार्षदो भूत्वा सालोक्यादिचतुष्टयम्।।३४।।

He achieves the devotion of the lord on earth and ultimately achieves the inaccessible slavehood of the lord, besides the four types of salvation like *Sālokya,* etc.

नारद उवाच

नागपत्नीवचः श्रुत्वा भगवान्सर्वनन्दनः।
प्रहृष्टोत्फुल्लनयनः किमुवाच हरिः स्वयम् कथयस्व महाभाग रहस्यं परमाद्भुतम्।।३५।।

Nārada said - On listening to the words of the wife of the serpent, lord Kṛṣṇa felt delighted and what did he speak to her, you kindly reveal this secret to me.

सूत उवाच

नारदस्य वचः श्रुत्वा भगवान्सर्वदर्शनः।
उवाच परमात्मानं मधुवृन्दं पदे पदे।।३६।।

Sūta said - On hearing the words of Nārada, Nārāyaṇa the creator of the universe, spoke in sweet words.

नारायण उवाच

नागपत्नीवचः श्रुत्वा श्रीकृष्णस्तामुवाच ह।
पुटाञ्जलियुतां पादे पतितां भयविह्वलाम्।।३७।।

Nārāyaṇa said - On hearing the words of the spouse of Nāga, lord Kṛṣṇa said to her, who was standing there with folded hands feeling panicky at the same time and had fallen on his feet.

श्रीकृष्ण उवाच

उत्तिष्ठोत्तिष्ठ नागेशे वरं वृणु भयं त्यज।
गृहाण कान्तं हे मातर्मद्वरादजरामरम्।।३८।।

Śrī Kṛṣṇa said - O goddess of the serpents, you get up. Don't be afraid and ask for a boon. O mother, with my boon you will remain ever young and eternal.

कालिन्दीह्रदमुत्सृज्य स्वकीयं भवनं व्रज।
भर्त्रा स्वगोष्ठ्या सार्धं च गच्छ वत्से सुखी भव॥३९॥

Leaving the *kuṇḍa* of Yamunā you go to your abode. O daughter, you move from this place with pleasure together with your husband and the family.

अद्यप्रभृति नागेशि भूता कन्या च त्वं मम।
त्वत्प्राणाधिक एवायं जामाता च न संशयः॥४०॥

O Nāga damsel, from today onwards, you will be my daughter and this male serpent who is dearer to you than your life, would become my son-in-law. There is no doubt about it.

मत्पादपद्मचिह्नेन गरुडस्त्वत्पतिं शुभे।
कृत्वा च स्तवनं भक्त्या प्रणमिष्यति मत्पदम्॥४१॥
त्यज त्वं गरुडाद्भीतिं शीघ्रं रमणकं व्रज।
ह्रदान्निर्गच्छ वत्से त्वं वरं वृणु यथेप्सितम्॥४२॥
श्रीकृष्णस्य वचः श्रुत्वा प्रसन्नवदनेक्षणा।
उवाच साश्रुनेत्रा सा भक्तिनम्रात्मकंधरा॥४३॥

O pleasant one, because of the imprints of my foot on the head of the Nāga, Garuḍa shall be no more inimical to him. But shall adore my feet offering prayers; therefore don't be afraid of Garuḍa and move on to the island of Ramaṇaka. O daughter, getting out of this *kuṇḍa* you ask for a desired boon. On hearing the words of lord Kṛṣ ṇa, her face and eyes felt delighted and with tears in her eyes and the mind filled with devotion, she said.

सुरसोवाच

वरं दास्यसि चेदानीं वरदेश्वर मेऽपि च।
त्वत्पादाब्जे दृढां भक्तिं निश्चलां दातुमर्हसि॥४४॥

Surasā said - O lord, in case you intend to bestow a boon on me than you extend the infallible and deep devotion of your lotus-like feet to me.

मन्मनस्त्वत्पदाम्भोजे भ्रमतु भ्रमरो यथा।
तव स्मृतेर्विस्मृतिर्मे कदाऽपि न भविष्यति॥४५॥

My mind should always roam around your lotus-like feet like black-wasps and I should always remain devoted to you and should never forget you.

स्वकान्ते मम सौभाग्यं कान्तोऽयं ज्ञानिनां वरः।
इत्येवं प्रार्थनीयं च परिपूर्णं कुरु प्रभो॥४६॥

I should become fortunate with my husband who should become an intellectual. O lord, this is my wish and prayer which may kindly be fulfilled by you.

इत्येवमुक्त्वा सर्पस्त्री प्रतस्थौ पुरतो हरेः।
शरत्पार्वणचन्द्रास्यं ददर्श श्रीहरेर्मुखम्॥४७॥

Thus speaking, the spouse of the Nāga stood before the lord. Then she looked at the face of the lord Kṛṣṇa which was shining like the full moon.

लोचनाभ्यां पपौ वक्त्रं निमेषरहितं सती।
सर्वाङ्गपुलकोद्भिन्ना सानन्दाश्रुपरिप्लुता॥४८॥
सुन्दरं बालकं दृष्ट्वा पुत्रस्नेहं प्रकुर्वती।
उवाच पुनरेवेदं भक्त्युद्रेकपरिप्लुता॥४९॥

The chaste lady continued to stare at the beauty of the face of Kṛṣṇa without winking even for a moment. She felt emotional and the tears started flowing from her eyes. Finding the lord in the form of a beautiful boy, she developed a maternal affection in her mind and overwhelmed with devotion she again spoke.

न यास्यामि रमणकं तत्र नास्ति प्रयोजनम्।
सर्पः करोतु संसारं कुरु मां निजकिंकरीम्॥५०॥

"I shall not go to Ramaṇaka; the place will be of no use for me. Let my husband be the lord of the serpents but you kindly allow me to be your slave-girl.

न वाञ्छा मम हे कृष्ण सालोक्यादिचतुष्टये।
त्वत्पदाम्भोजसेवायाः कलां नार्हति षोडशीम्॥५१॥

O Kṛṣṇa, I am not interested in the four types of salvation like *Sālokya* and others because they do not weigh one-sixteenth part of the devotion at your feet.

विना त्वत्पादसेवां च यो वाञ्छति वरान्तरम्।
भारते दुर्लभं जन्म लब्ध्वाऽसौ वञ्चितः स्वयम्॥५२॥

Having been born in the sacred land of Bhārata, the one who instead of being desirous of getting devotion of your feet desires for something else, he remains deprived."

नागपत्न्या वचः श्रुत्वा स्मेराननसरोरुहः।
प्रसन्नमानसः श्रीमानोमित्येवमुवाच ह॥५३॥

On hearing the words of the wife of Nāga, the face of lord Kṛṣṇa blossomed with a smile. He felt delighted and said, "Be it so". Thus speaking he agreed to her words.

एतस्मिन्नन्तरे दिव्यः सद्रत्नसारनिर्मितः।
आजगाम रथस्तूर्णमुद्दीप्तस्तेजसा मुने॥५४॥
पार्षदप्रवरैर्युक्तो वस्त्रमालापरिच्छदः।
शतचक्रो वायुवेगी मनोयायी मनोहरः॥५५॥

O sage, in the meantime a divine chariot reached there which was decorated with the best of the gems and was illumining with lustre. It had several attendants and was decorated with banners of fine clothes and garlands of flowers, having a hundred wheels; it moved with the speed of the wind or that of the minds. It looked quite pleasant.

अवरुह्य रथात्तूर्णं श्यामलाः श्यामकिंकराः।
प्रणम्य कृष्णं तां नीत्वा जग्मुर्गोलोकमुत्तमम्॥५६॥

Several of the dark-complexioned attendants descended from the chariot and bowing at the feet of lord Kṛṣṇa took away the wife of the Nāga with them and they went to *Goloka*.

हरिश्छायां विनिर्माय ददौ सर्पाय तेजसा।
स च किंचिन्न बुबुधे मोहितो विष्णुमायया॥५७॥

The gods created a shadow Nāga woman in her place and substituted her as the wife of the serpent Kāliya. Having been infatuated with the illusion of the lord, the serpent could understand nothing.

अवरुह्य सर्पमूर्ध्नः श्रीकृष्णः करुणानिधिः।
ददौ हस्तं च कृपया शीघ्रं कालियमस्तके॥५८॥

Thereafter, lord Kṛṣṇa the ocean of mercy, compassionately placed his hand on the hood of the serpent.

संप्राप्य चेतनां सद्यो ददर्श पुरतो हरिम्।
पुटाञ्जलियुतां साश्रुपूर्णां च सुरसां सतीम्॥५९॥

With the placing of the hand by Kṛṣṇa on the head of the serpent, he regained consciousness, he looked with folded hands and tears filled his eyes who looked towards the lord and also looked at the chaste Surasā.

प्रणनाम हरिं सद्यो रुरोद प्रेमविह्वलः।
भक्त्युद्रेकात्साश्रुनेत्रां पुलकाङ्कितविग्रहाम्॥६०॥
तूष्णीभूतां च तां दृष्ट्वा समुवाच कृपानिधिः।
यदीश्वरस्य सततं योग्यायोग्ये समा कृपा॥६१॥

He at once bowed before the lord and started crying infatuated with the devotion for Kṛṣṇa. With his mind filled with devotion, the eyes filled with tears, the body getting emotional, he looked at Surasā. Finding him keeping quiet Kṛṣṇa said. The grace of the lord is showered equally on the competent and incompetent people.

श्रीकृष्ण उवाच

वरं वृणु त्वं कालिय यस्ते मनसि वर्तते।
त्वं मे प्राणाधिको वत्स सुखं तिष्ठ भयं त्यज॥६२॥

Śrī Kṛṣṇa said - O Kāliya, you ask for a boon. O son, you are dearer to me than my life and therefore shed fear for life and be comfortable.

तस्याहमनुगृह्णामि योऽतिभक्तो ममांशजः।
किंचित्तद्दमनं कृत्वा तत्प्रसादं करोम्यहम्॥६३॥

Because the one who is born out of my *aṁśa* and is immensely devoted to me, I am especially kind to him. After suppressing him I bestow my grace on him.

त्वद्वंशजातान्सर्पांश्च हन्ति यो मानवाधमः।
ब्रह्महत्यासमं पापं भविता तस्य निश्चितम्॥६४॥

The inferior person who would kill the snakes of that line, he earns the sin equal to *Brahmahatyā*.

मत्पादपद्मचिह्ने यः करोति दण्डताडनम्।
द्विगुणं ब्रह्महत्याया भविता तस्य किल्बिषम्॥६५॥

Whosoever will strike the imprint of my foot on your hood, he would earn double the sin of *Brahmahatyā*.

लक्ष्मीर्यास्यति तद्गेहाच्छापं दत्त्वा सुदारुणम्।
वंशायुर्यशसां हानिर्भविता तस्य निश्चितम्॥६६॥

The goddess of riches shall disappear from his house pronouncing a curse on him; besides his race, age and glory will be on the decline.

ध्रुवं वर्षशतं कालसूत्रे यास्यति मद्गिरा।

त्वत्प्रमाणा कीटसंघा दंशिष्यन्ति च संततम्।।६७।।

According to my words he will have to face the sufferings in the *kālasūtra* hell for a hundred years, the insect of your size would bite him always.

भोगान्ते जन्म लब्ध्वा च तन्मृत्युस्तस्य दंशनात्।

तस्य वंशोद्भवानां च त्वद्वंशाद्भविता भयम्।।६८।।

After remaining in the hell, he would be born on earth and would die of a snake bite. All his generations would always be afraid of the snakes.

ये च त्वद्वंशजान्दृष्ट्वा सुपदाङ्कं मदीयकम्।

प्रणमिष्यन्ति भक्त्या मे मुच्यन्ते सर्वपातकात्।।६९।।

गच्छ शीघ्रं रमणकं त्यज भीतिं खगाधिपात्।

मत्पादङ्कं मूर्ध्नि दृष्ट्वा त्वां भक्त्या प्रणमिष्यति।।७०।।

तव त्वद्वंशजानां च गरुडान्न भयं क्वचित्।

सर्वेषां ज्ञातिसर्पाणां वरोऽद्य भव मद्वरात्।।७१।।

वरं किमपरं वत्स वाञ्छितं वरयाधुना।

भयं त्यक्त्वा कथय मां त्वदीयं दुःखभञ्जनम्।।७२।।

श्रीकृष्णवचनं श्रुत्वा कालियः कम्पितो भिया।

पुटाञ्जलियुतोभूत्वा तमुवाच भुजंगमः।।७३।।

Looking at your progeny with my foot imprinted on the hood, whosoever would bow with devotion, he would be relieved of all the sins. Therefore, you immediately move to Ramaṇaka and don't be afraid of Garuḍa, the king of the birds. He would adore you with devotion finding the imprint of my foot on your hood; therefore you yourself and your progeny would never be afraid of Garuḍa. With the bestowing of the boon by me today, you consider yourself to be the best of all the snakes. O son, you tell me what more boon is needed by you? You consider myself to be the reliever of your miseries and speak out to me without fear. On hearing the words of Kṛṣṇa, the serpent Kāliya trembling with fear spoke with folded hands.

कालिय उवाच

वरेऽन्यस्मिन्मम विभो वाञ्छा नास्ति वरप्रद।

भक्तिं स्मृतिं त्वत्पदाब्जे देहि जन्मनि जन्मनि।।७४।।

जन्म ब्रह्मकुले वाऽपि तिर्यग्योनिषु वा समम्।

तद्भवेत्सफलं यत्र स्मृतिस्त्वच्चरणाम्बुजे।।७५।।

तन्निष्फलः स्वर्गवासो नास्ति चेत्त्वत्पदस्मृतिः।

त्वत्पादध्यानयुक्तस्य यत्तत्स्थानं च तत्परम्।।७६।।

क्षणं वा कोटिकल्पं वा पुरुषायुः क्षयोऽस्तु वा।

यदि त्वत्सेवया याति सफलो निष्फलोऽथवा।।७७।।

तेषां चाऽऽयुर्व्ययो नास्ति ये त्वत्पादाब्जसेवकाः।

न सन्ति जन्ममरणरोगशोकार्तिभीतयः।।७८।।

Kāliya said - O lord, besotwer of boons, I am not desirous of any other boon for me but in spite of that if you want to bestow any boon on me, you bestow the devotion of your lotus-like feet; this is my desire. Because one is born in the race of a Brāhmaṇa or as a bird, an animal or all of the them. Only that person is successful who always remains at your lotus-like feet. In case one is averse to the devotion of your feet, then even the stay in the heaven is of no consequence. The place one achieves by adoring at your feet is the real place and the best of all, whether it is for a moment or for crores of *kalpas*. When life is spent in adoration at your feet it becomes successful; otherwise it is of no consequence or is useless. Those who serve at your lotus-like feet, their age is never spent and they are relieved of the birth, death, ailment, grief, pain and fear.

इन्द्रत्वे वाऽमरत्वे वा ब्रह्मत्वे चातिदुर्लभे।

वाञ्छा नास्त्येव भक्तानां त्वत्पादसेवनं विना।।७९।।

सुजीर्णपटखण्डस्य समं नूतनमेव च।

पश्यन्ति भक्ता किं चान्यत्सालोक्यादिचतुष्टयम्।।८०।।

Without serving at your feet, your devotees never aspire for the place of Indra, eternalship and the inaccessible place of Brahmā. What to speak of anything else, your devotees look at the four types of salvation like *Sālokya* and others like the torn garments.

संप्राप्तस्त्वन्मनुर्ब्रह्मन्ननन्ताद्यावदेव हि।

तावत्त्वद्भावनेनैव त्वद्वर्णोऽहमनुग्रहात्।।८१।।

मां च भक्तमपक्वं वा विज्ञाय गरुडः स्वयम्।

देशाद्दूरं च न्यक्कारं चकार दृढभक्तिमान्।।८२।।

भवता च दृढां भक्तिं दत्त्वा मे वरदेश्वर।

स च उक्तश्च भक्तोऽहं न मां त्यक्तुं क्षमोऽधुना।।८३

त्वत्पादपद्मचिह्नाक्तं दृष्ट्वा श्रीमस्तकं मम।
सदोषं गुणयुक्तं मां सोऽधुना त्यक्तुमक्षम:॥८४॥

O Brahman, after receiving your *mantra* from Ananta, I always remained devoted to you. This is the reason why I have earned your grace today. At that point of time Garuḍa thinking of me to be an immature devotee had denounced me and drove me out but, O bestower of the boon, you have bestowed your deep devotion on me and proved that I am as good a devotee of yours as a Garuḍa has been. Therefore, it would not be proper for you to disown me. Because of the imprint of your foot on my head and looking at its grace, Garuḍa would treat me as virtuous in spite of the fact that I have no virtues with me at all. Therefore you need not disown me.

ममाऽऽराध्याश्च नागेन्द्रा न तद्बाध्योऽहमीश्वर।
भयं न केभ्य: सर्वत्र तमनन्तं गुरुं विना॥८५॥

Now Garuḍa will not trouble me taking me to be your devotee. O lord, they will not kill me any further. I am not afraid of anyone else except Ananta my teacher.

य देवेन्द्राश्च देवाश्च मुनयो मनवो नरा:।
स्वप्ने ध्यानं न पश्यन्ति चक्षुषोर्गोचर: समे॥८६॥

Indra, the gods, the sages, Manu, the humans are not in a position to visualise you even in a dream, but the same lord is standing before me personified.

भक्तानुरोधात्साकार: कुतस्ते विग्रहो विभो।
सगुणस्त्वं च साकारो निराकारश्च निर्गुण:॥८७॥
स्वेच्छामय: सर्वधाम सर्वबीजं सनातनम्।
सर्वेषामीश्वर: साक्षी सर्वात्मा सर्वरूपधृक्॥८८॥

O virtuous one, you have no body, but you appear in a definite form at the request of the devotee. You are full of qualities, having the definite form and at the same time you are without qualities and formless, you move at will, the abode of all, the seed of all, eternal, the lord of all, the witness of all, the soul of all and you take to all the forms.

ब्रह्मेशशेषधर्मेन्द्रवेदवेदाङ्गपारगा:।
स्तोतुं यमीशं ते जाड्या: सर्प: स्तोष्यति तं विभुम्॥८९॥

हे नाथ करुणासिन्धो दीनबन्धो क्षमाधमम्।
खलस्वभावादज्ञानात्कृष्ण त्वं चर्वितो मया॥९०॥
नास्त्रलक्ष्यो यथाऽऽकाशो न दृश्यान्तो न लङ्घ्यक:।
न स्पृश्यो हि न चाऽऽवर्यस्तथा तेजस्त्वमेव च॥९१॥

Even Brahmā, Śiva, Śeṣa, Dharma, Indra and the intellectuals well-versed in the Vedic and post-Vedic literature stand dumb-found while offering prayers, then now an insignificant serpent like me could adore you. O ocean of mercy, you forgive a down-graded person like me. O Kṛṣṇa, because of my wicked nature and ignorance, I chewed you earlier. But as a weapon cannot be aimed at the sky, the end of which is not visible, nor can it be crossed, touched or covered, similar is the case with your lustre.

इत्येवमुक्त्वा नागेन्द्र: पपात चरणाम्बुजे।
ओमित्युक्त्वा हरिस्तुष्ट: सर्वं तस्मै वरं ददौ॥९२॥

Thus speaking the king of the serpents fell at the lotus-like feet of the lord. The lord was pleased with him and spoke, "Be it so". Thus he bestowed all the boons on him.

नागराजकृतं स्तोत्रं प्रातरुत्थाय य: पठेत्।
तद्वंश्यानां च तस्यैव नागेभ्यो न भयं भवेत्॥९३॥
स नागशय्यां कृत्वैव स्वप्तुं शक्त: सदा भुवि।
विषपीयूषयोर्भेदो नास्त्येव तस्य भक्षणे॥९४॥
नागग्रस्ते नागघाते प्राणान्ते विषभोजनात्।
स्तोत्रस्मरणमात्रेण सुस्थो भवति मानव:॥९५॥

The one who recites the *stotra* composed by the serpents getting up early in the morning, there is no end to his progeny and is never afraid of the serpents. He can sleep on a bed of snakes. The consuming of poison or nectar will be of no consequence for him. One is relieved of all ailments including the bite of snakes, having been attacked by snakes and consuming the poisonous food leading to death, with the reciting of this *stotra*.

भूर्जे कृत्वा स्तोत्रमिदं कण्ठे वा दक्षिणे करे।
बिभर्ति यो भक्तियुक्तो नागेभ्योऽपि न तद्भयम्॥९६॥
यत्र गेहे स्तोत्रमिदं नागस्तत्र न तिष्ठति।
विषाग्निवज्रभीतिश्च न भवेत्तत्र निश्चितम्॥९७॥

इह लोके हरेर्भक्ति स्मृतिं च सततं लभेत्।
अन्ते च स्वकुलं पूत्वा दास्यं च लभते ध्रुवम्।।९८।।

Writing this *stotra* on the bark leaves, whosoever ties it around the neck or the right arm with devotion, is freed from the danger of the serpent and the one in whose house this *stotra* is kept, the serpents cannot remain there. Besides the place is relieved of the dangers of poison, fire and *vajra*. Such a person always remains devoted to the lord on earth and ultimately in due course of time, purifying his race, he achieves the slavehood of the lord.

नारायण उवाच

नागेन्द्राय वरं दत्त्वा पुनस्तं जगदीश्वरः।
उवाच मधुरं वाक्यं परिणामसुखावहम्।।९९।।

Nārāyaṇa said - O lord of the universe, lord Kṛṣṇa after bestowing the boon on the serpent, spoke to him some sweet words which were beneficial to him for the future.

श्रीकृष्ण उवाच

गच्छ त्वं च रमणकं यथेन्द्रनगरं परम्।
सार्धं स्वगोष्ठ्या नागेन्द्र यमुनाजलवर्त्मना।।१००।।
श्रुत्वा नागो हरेराज्ञां रुरोद प्रेमविह्वलः।
कदा द्रक्ष्यामि त्वत्पादपद्मं नाथेत्युवाच ह।।१०१।।

Śrī Kṛṣṇa said - O lord of the Nāgas, by moving in the waters of the Yamunā, you together with your wife and the entire family proceed towards the Ramaṇaka island which is more beautiful than the place of Indra. At this command of the lord the serpent started crying filled with affection and said, "O lord when shall I be able to have a look at your lotus-like feet?".

प्रणम्य शतकृत्वश्च स्त्रिया गोष्ठ्या सहेश्वरम्।
ग्राम जलमार्गेण नागेन्द्रो विरहातुरः।।१०२।।

Getting disturbed due to the impending separation from the lord he bowed in reverence to him a hundred times and moved together with his wife and family through the waters of the Yamunā.

यमुनाह्रदतोयं च बभूवामृतकल्पकम्।
प्रसन्ना जन्तवः सर्वे बभूवुस्तेन नारद।'१०३।।

Thereafter, the water of the *kuṇḍa* in the Yamunā was turned like nectar which delighted all the birds and animals.

गत्वा ददर्श भवनं यथेन्द्रनगरं परम्।
आज्ञया च कृपासिन्धोर्निर्मितं विश्वकर्मणा।।१०४।।

Reaching Ramaṇaka, he found a palace as huge as the palace of Indra which was constructed by Viśvakarmā at the command of the lord.

तत्र तस्थौ च नागेन्द्रः स्त्रिया पुत्रगणैः सह।
निःशङ्को हर्षयुक्तश्च हरिभावनतत्परः।।१०५।।

In the company of his wife and other family members, he fearlessly and gleefully continued to stay there.

इत्येवं कथितं सर्वं हरेश्चरितमद्भुतम्।
सुखदं मोक्षदं सारं परं किं श्रोतुमिच्छसि।।१०६।।

Thus I have narrated to you the astonishing story of the lord which provides pleasure, salvation and is quite purposeful. What else do you want to listen to from me?.

सूत उवाच

महर्षेर्वचनं श्रुत्वा नारदो हर्षविह्वलः।
ऋषिं पप्रच्छ संदेहं सर्वसंदेहभञ्जनम्।।१०७।।

Sūta said - On hearing the words of the sage, the mind of Nārada was filled with emotion. Thereafter, he again asked the sage who could remove the doubts of all, for the removal of his doubt.

नारद उवाच

कथं विहाय कालीयः स्वपूर्वभवनं परम्।
जगाम यमुनातीरं तन्मे ब्रूहि जगद्गुरो।।१०८।।

Nārada said - O teacher of the universe, why had the serpent Kāliya moved to the *kuṇḍa* in Yamunā leaving his earlier abode. You kindly tell me.

नारायण उवाच

शृणु नारद वक्ष्येऽहमितिहासं पुरातनम्।
यच्छ्रुतं धर्मवक्त्रान्मे मलये सूर्यपर्वणि।।१०९।।
कृष्णाख्यानप्रसङ्गेन सुप्रभापश्चिमे तटे।
पप्रच्छ धर्मं पुलहः कथितं मुनिसंसदि।।११०।।

इदमाख्यानमाश्चर्यमुवाच तं कृपानिधि:।
तत्र श्रुतं मया विप्र निबोध कथयामि ते।।१११।।

Nārāyaṇa said - I am narrating to you an ancient historical story, which was narrated at Malaya mountain on the left bank of Suprabhā river by Dharma which leads to lord Kṛṣṇa. You listen to it. In the assembly of the sages, the sage Pulaha enquired from Dharma and Dharma, the compassionate one, told him the astonishing story. I heard the same from him which I am going to repeat to you.

शेषाज्ञया नागगणा: प्रतिसंवत्सरं भिया।
कार्तिकीपूर्णिमायां तु कुर्वन्ति गरुडार्चनम्।।११२।।
पुष्पैर्धूपैश्च दीपैश्च नैवेद्यैर्बलिभिर्मुदा।
पुष्करे च महातीर्थे सुस्नातो भक्तिसंयुत:।।११३।।
तस्य पूजां च कालीयो न चकारात्यहंकृत:।
नागपूजोपकरणं बलाद्भक्षितुमुद्यत:।।११४।।

At the command of the serpent Śeṣa all the Nāgas getting terrified used to adore Garuḍa on the full moon day of Kārtika, every year. Once Kāliya after having his bath with devotion at the great sacred place of Puṣkara, getting arrogant, did not adore Garuḍa and was about to consume the material meant for the adoration of Garuḍa.

चक्रुर्निवारणं नागा नीतिमूचुर्मदोद्धतम्।
न शक्ता वारणे ते चेत्याविर्भूत: खगेश्वर:।।११५।।

The Nāgas prevented him from doing so and spoke to the arrogant one, "We people are unable to prevent you". At that very moment Garuḍa, the king of the birds, arrived there.

दृष्ट्वा खगेश्वरं नागा कालीयप्राणरक्षया।
प्राणशक्त्या च युयुधुर्यावत्सूर्योदयं मुने।।११६।।
पक्षीन्द्रतेजसा सर्वे समुद्विग्ना: पलायिता:।
अनन्तं शरणं जग्मु: सर्वेषामभयप्रदम्।।११७।।

Finding him there all the Nāgas fought with Garuḍa in order to protect the life of Kāliya, which continued till day-break. At last, all of them felt dispirited and upset with the prowess of Garuḍa fled from the place. All of them reached to take refuge under Ananta who provides protection to all.

पलायनपरान्दृष्ट्वा नागांश्च करुणानिधि:।
तत्र तस्थौ च नि:शङ्क: कालीयस्तं ददर्श ह।।११८।।

After the disappearing of all the Nāgas from the place, Kāliya, the compassionate one stood there fearlessly and started staring at Garuḍa.

स्मृत्वा हरिपदाम्भोजं कालीयो युयुधे मुने।
मुहूर्तं च तयोर्युद्धं बभूवातीव दारुणम्।।११९।।

O sage, then he started fighting with Garuḍa reciting the name of Kṛṣṇa in his mind. The fierce battle continued for a *muhūrta*.

पराजितश्च नागेन्द्रस्तेजसा गरुडस्य च।
भिया पलायनं कृत्वा जगाम यमुनाह्रदम्।।१२०।।
न तं सौभरिशापेन खगेन्द्रो गन्तुमीश्वर:।
तत्र तस्थौ भिया नागो जग्मु: पश्चाच्च तद्गणा:।।१२१।।

Thereafter the serpent Kāliya was defeated by the prowess of Garuḍa and in panic, he rushed to the *kuṇḍa* in Yamunā, where Garuḍa could not reach because of the curse of the sage Saubhari. Nāga then continued to stay there feeling panicky and subsequently all his servants also reached there.

नारद उवाच

कथं तु सौभरे: शापो बभूव गरुडाय वै।
कथं न शक्तो गन्तुं तं ह्रदमीश्वरवाहन:।।१२२।।

Nārada said - How did the sage Saubhari pronounce a curse on Garuḍa and why had Garuḍa, the vehicle of lord Viṣṇu, no access to that place.

नारायण उवाच

दिव्यं वर्षसहस्रं च वर्षाणां तत्र सौभरि:।
तपस्तप्त्वा महासिद्धो दध्यौ कृष्णपदाम्बुजम्।।१२३।।
समीपे ध्यायमानस्य कूले च यमुनाजले।
गणेन सार्धं नि:शङ्क: करोति भ्रमणं मुदा।।१२४।।
पुच्छमुत्फाल्य बहुधा प्रेरित: परमेच्छया।
मुनिं प्रदक्षिणीकृत्य यात्यायाति मुदाऽन्वित:।।१२५।।
सुकुलं सुमहात्मानं दर्शं दर्शं खगाधिप:।
जग्राह चञ्चुना मीनं मुनीन्द्रस्य समीपत:।।१२६।।

Nārāyaṇa said - The sage Saubhari performed *tapas* for a divine thousand years and became

Mahāsiddha and was always devoted to the lotus-like feet of lord Kṛṣṇa close to the place of the meditating sage. Garuḍa the lord of the birds also used to come and play there fearlessly. With great devotion in his mind Garuḍa used to take rounds of the sage delightfully daily.

गच्छन्तं तं मीनमुखं ददर्श कोपचक्षुषा।
प्रकम्पितो मुनेर्दृष्ट्या मीनस्तोये पपात ह।।१२७।।

The sage belonged to the pure race and looking at him Garuḍa the king of the birds caught hold of a fish in his presence. Pressing the fish with the feet by Garuḍa, the sage looked at him with contempt. Garuḍa felt trembling at the sight of the sage and the fish was dropped into the water.

तमुवाच मुनीन्द्रश्च पुनरादातुमुद्यतम्।
मीनश्च गरुडत्रासात्तस्थौ मुनिसमीपतः।।१२८।।

Garuḍa intended to catch it again but the fish getting terrified again went close the sage. Looking at this the sage spoke.

सौभरिरुवाच

गच्छ दूरं गच्छ दूरं खगेन्द्र मत्समीपतः।
का योग्यता मत्पुरस्ते ग्रहीतुं जीवमुल्बणम्।।१२९।।

Saubhari said - "O king of the birds, you get away from here and move to another place. How could you be competent to catch the aquatic animal in my presence.

श्रीकृष्णवाहनं ज्ञात्वा चाऽऽत्मानं बहु मन्यसे।
त्वद्विधान्कोटिशः कृष्णः स्रष्टुं शक्तश्च वाहकान्।।१३०।।

Do you think too much about yourself being the vehicle of Viṣṇu. Lord Kṛṣṇa is competent enough to create crores of birds like you.

करोमि भस्मसात्तूर्णं त्वां च भ्रूभङ्गलीलया।
वाहनं च त्वमीशस्य न वयं तव किंकराः।।१३१।।

I can reduce you to ashes only with a side-glance. You are no doubt the vehicle of Viṣṇu but we are not your slaves.

अद्यप्रभृति पक्षीन्द्र यद्यागच्छसि मे ह्रदम्।
मदीयशापात्तूर्णं च भस्मसाद्भविता ध्रुवम्।।१३२।।

O king of the birds, in case you come to my *kuṇḍa* here again, you will surely be reduced to ashes.".

मुनीन्द्रस्य वचः श्रुत्वा प्रचचाल खगेश्वरः।
स्मारं स्मारं कृष्णपादं तं प्रणम्य जगाम ह।।१३३।।

Hearing the words of the sage, Garuḍa was upset. Resembling the name of Kṛṣṇa in his heart, he bowed before the sage in reverence and left the place.

अद्यप्रभृति विप्रेन्द्र पतगेन्द्रस्य संततम्।
ह्रदस्य श्रुतिमात्रेण कम्पो भवति निश्चितम्।।१३४।।

O best of the Brāhmaṇas, even today with the mere mention of the name of that *kuṇḍa,* the body of Garuḍa shivers in panic.

इतिहासश्च कथितो यः श्रुतो धर्मवक्त्रतः।
सरहस्यं श्रुतिसुखं प्रकृतं शृणु मङ्गलम्।।१३५।।

I have narrated to you *the event of history* which I had heard from the mouth of Dharma; now *you listen to the secret about the story* of the lord which is pleasant to hear and bestows welfare.

विज्ञाय सुचिरं बाला नोत्तस्थौ तज्जलाद्धरिः।
चक्रुर्विषादं मोहाच्च रुरुदुर्यमुनातटे।।१३६।।
स्ववक्षोघातनं चक्रुः केचिद्बालाः शुचाऽऽकुलाः।
केचिन्निपत्य भूमौ च मूर्च्छां प्रापुर्हरिं विना।।१३७।।
ह्रदं प्रवेष्टुं केचिच्च विरहेण समन्विताः।
केचिद्गोपालबालाश्च चक्रुश्च तन्निवारणम्।।१३८।।
कृत्वा विलापं केचिच्च प्राणांस्त्यक्तुं समुद्यताः।
तेषां केचिज्ज्ञानवन्तो रक्षां चक्रुः प्रयत्नतः।।१३९।।

The boys standing at the bank of river Yamunā thought that "much time has elapsed but lord Kṛṣṇa has not come out of the waters." Therefore they felt disturbed and started crying. Some of the boys overcome with grief started beating their breast; some of them fainted with the separation from the lord and fell down on the ground. Some of them got ready to jump into the same *kuṇḍa* in separation from Kṛṣṇa but some of the boys forcibly prevented them from doing so. Some of them started lamenting and some of them got ready to end their lives who were prevented from doing so, by the intelligent persons.

केचिदूचुश्च हाहेति कृष्ण कृष्णेति केचन।
केचिद्वक्तुं प्रवृत्तिं च प्रययुर्नन्दसंनिधिम्॥१४०॥

Some of them cried in terror reciting the name of Kṛṣṇa. Some of them rushed to Nanda who conveyed the news to him.

केचित्संमीलितास्तत्र शोकमोहभयातुराः।
इत्यूचुः किं करिष्यामः कुतोऽस्माकं गतो हरिः॥१४१॥

Some of them were influenced with grief, love and fear and said, "What should we do now"? Hari has disappeared.

हे नन्दसूनो हे कृष्ण प्राणेभ्योऽप्यधिकप्रिय।
हे बन्धो दर्शनं देहीत्यूचुः प्राणाः प्रयान्ति हि॥१४२॥

O Nanda, listen, O Kṛṣṇa, you are dearer to us than our lives, O brother, you appear before us without delay, otherwise life is departing out of our body.

एतस्मिन्नन्तरे केचिद्बालका नन्दसंनिधिम्।
संप्रापुरतिलोलाश्च रुदन्तः शोकविह्वलाः॥१४३॥

In the meantime some of the boys reached Nanda who were crying and getting unstable.

प्रवृत्तिमूचुस्तं शीघ्रं यशोदां मूलतो बलम्।
गोपान्गोपालिकाश्चैव रक्तपङ्कजलोचनाः॥१४४॥
श्रुत्वा वार्तां च ते सर्वे शीघ्रं जग्मुः शुचाऽन्विताः।
कलिन्दनन्दिनीतीरं रुरुदुर्बालकैर्युताः॥१४५॥

They narrated the entire event to Yaśodā and Balabhadra who was seated beside her and also to other cowherds and cowherdesses having red eyes. On hearing this, all were upset with grief and arrived at the bank of Yamunā. They all started crying.

गत्वा संमीलिताः सर्वे रुरुदुः शोकमूर्च्छिताः।
ह्रदं विशन्तीमम्बां तां केचिच्चक्रुर्निवारणम्॥१४६॥
गोपा गोपालिकाश्चैव जघ्नुरङ्गानि शोकतः।
केचिद्विललपुस्तत्र मुर्च्छां पापुश्च केचन॥१४७॥

All the people collecting there started crying and fainted. The mother Yaśodā was about to jump into the *kuṇḍa* who was prevented from doing so by the people present there. Some of the cowherdesses overcome with grief started beating their limbs, while others started lamenting and some of them fainted.

ह्रदं विशन्तीं तां राधां वारयामास काचन।
मूर्च्छां च प्राप सा शोकान्मृतेव च सरित्तटे॥१४८॥

Some of the cowherdesses prevented Rādhā from entering in that *kuṇḍa* but at the bank of the river, Rādhā got fainted and fell like a log.

विलप्यातिभृशं नन्दो मूर्च्छां प्राप पुनः पुनः।
भूयोऽपि रोदनं कृत्वा भूयो मूर्छामवाप ह॥१४९॥

On the other hand, Nanda while lamenting fainted again and again. He regained consciousness and fainted again.

विलपन्तं भृशं नन्दं यशोदां शोककर्शिताम्।
गोपाश्च गोपिकाश्चैव राधिकामतिमूर्च्छिताम्॥१५०॥
रुदतो बालकान्सर्वान्बालिकाश्च शुचाऽन्विताः।
सर्वांश्च बोधयामास बलश्च ज्ञानिनां वरः॥१५१॥

Thus lamenting Nanda and Yaśodā besides the grief-stricken cowherds and cowherdesses and the unconscious Rādhikā, started crying. Thereafter brilliant Balarāma tried to console all the grief-stricken cowherdesses.

बलदेव उवाच

गोपा गोपालिका बालाः सर्वे शृणुत मद्वचः।
हे नन्द ज्ञानिनां श्रेष्ठ गर्गवाक्यस्मृतिं कुरु॥१५२॥
जगद्विभर्तुः शेषस्य संहर्तुः शंकरस्य च।
विधातुः संविधातुश्च भुवि कस्मात्पराजयः॥१५३॥
परमाणुः परो व्यूहः स्थुलात्स्थूलः परात्परः।
विद्यमानोऽप्यदृश्यश्च संयोगो योगिनामपि॥१५४॥

Baladeva said - O cowherds, cowherdesses and the boys, all of you should listen to my words. O best of the intellectuals, O Nanda, the best of the intellectuals, you kindly remember the words of the sage Garga. The one who happens to be the support of the serpent Śeṣa, is the killer of the one who happens to be the destroyer of the universe and Vidhātā for Brahmā, who can defeat him on earth. He happens to be smaller than the smallest and bigger than the biggest. He is more solid than the best of the solid things and is beyond everyone, he remains invisible as well as visible and is adored by the *yogīs*.

दिशां नास्ति समाहारः स्पृश्यो नाऽऽकाश एव च।
अपि सर्वेश्वरो बाध्य इत्यूचुः श्रुतयः स्फुटम्॥१५५॥

नाऽऽत्मा दृश्या नास्त्रलक्ष्यो न वध्यो न हि दृश्यकः।
नाग्निग्रस्तो न हिंस्यश्चापीदमाध्यात्मिका विदुः॥१५६॥

As the directions cannot be collected, the sky cannot be touched, similarly the great lord cannot be controlled by anyone. This has been clearly ordained by the *śrutis*. The soul is not visible and is beyond the aim of weapons. He cannot be killed nor can he be seen. The fire is unable to burn him and he cannot be killed. This is what has been ordained by those engaged in spiritual thinking.

विग्रहोऽस्यैव कृष्णस्य भक्तध्यानार्थमेव च।
ज्योतिः स्वरूपस्य विभोर्नाऽऽद्यन्तमध्यमात्मनः॥१५७॥

The body of Kṛṣṇa which is visible is meant for his devotees. The all-pervading lord having lustre has no beginning, end or middle.

जलप्लुते च ब्रह्माण्डे जलशायी जनार्दनः।
यन्नाभिपद्मजो ब्रह्मा तस्येशस्य ह्रदे विपत्॥१५८॥

At the time when the entire globe is submerged in water, at that point of time, lord Janārdana reclines in the waters and Brahmā seated on a lotus emerge out of his navel. How can such a great lord face any difficulty inside a small *kuṇḍa*?.

मशकश्चेत्क्षमो ग्रस्तुं ब्रह्माण्डमखिलं पितः।
न तथाऽपि तदीशं तं ग्रस्तुं सर्पः क्षमो भवेत्॥१५९॥

O father, not only this, in case a mosquito could swallow the entire globe in spite of that a serpent would not be able to swallow Kṛṣṇa.

इत्येवं कथितं सर्वमाध्यात्मिकमनुत्तमम्।
निगूढं योगिना सारं संशयच्छेदकारणम्॥१६०॥

Whatever has been stated by me, is the best of spiritualistic talk which is beyond the reach of the *yogīs*, it is quite deep and idealistic and removes the doubts.".

बलदेववचः श्रुत्वा गर्गवाक्यमनुस्मरन्।
तत्याज शोकं नन्दश्च व्रजश्च व्रजयोषितः॥१६१॥

On hearing the words of Baladeva and recalling the words of the sage of Gargācārya. Nanda and all the ladies of the Vraja were freed from grief.

प्रबोधं मेनिरे सर्वे न यशोदा न राधिका।
बन्धुविच्छेदविषये प्रबोधे न स्थितं मनः॥१६२॥

All of them agreed with him but Rādhā and Yaśodā could not be satisfied because the mind does not rest in piece in separation from the near and dear ones.

एतस्मिन्नन्तरे कृष्णमुत्पतन्तं जलान्मुने।
ददृशुस्तं सुप्रसन्ना व्रजाश्च व्रजयोषितः॥१६३॥

O sage, in the meantime the humans of Vraja delightfully found Kṛṣṇa emerging out of the water.

शरत्पार्वणचन्द्रास्यं सस्मितं सुमनोहरम्।
अस्निग्धवस्त्रमस्निग्धमलुप्तचन्दनाञ्जनम्॥१६४॥

His face resembling the full moon of the winter season, wore a smile on his face, his clothes were dry and so was his body. The sandal-paste of the forehead and the collyrium of the eyes were undisturbed.

सर्वाभरणसंयुक्तं ज्वलन्तं ब्रह्मतेजसा।
मयूरपिच्छचूडं च वंशीवदनमच्युतम्॥१६५॥
यशोदा बालकं दृष्ट्वा कृत्वा वक्षसि सस्मिता।
चुचुम्ब वदनाम्भोजं प्रसन्नवदनेक्षणा॥१६६॥

He was adorned with all the ornaments, had a divine lustre, a peacock feather was adorning his head and the fruit was touching his lips. Finding the boy quite hail and hearty, Yaśodā smiled and embraced him and her face and eyes were beaming with delight. She then started kissing the lotus-like feet of lord Kṛṣṇa.

क्रोडे चकार नन्दश्च बलश्च रोहिणी मुदा।
निमेषरहिताः सर्वे ददृशुः श्रीमुखं हरेः॥१६७॥

Thereafter Nanda, Balarāma and Rohiṇī too took him in their lap and all of them started staring at Hari without winking even for a moment.

प्रेमान्धा बालकाः सर्वे चक्रुरालिङ्गनं हरेः।
पपुश्चक्षुश्चकोरैश्च मुखचन्द्रं च गोपिकाः॥१६८॥

Thereafter all the boys embraced Kṛṣṇa with devotion and the cowherdesses started staring at the facial beauty of Kṛṣṇa.

एतस्मिन्नन्तरे तत्र सहसा काननान्तरम्।
दावाग्निर्वेष्टयामास तैः सर्वैः सह गोकुलम्॥१६९॥
दृष्ट्वा शैलप्रमाणाग्निं परितः काननान्तरे।

प्रणाशं मेनिरे सर्वे भयमापुश्च संकटे।।१७०।।

At that point of time suddenly the forest was surrounded by a terrific fire, the flame of which were raised like a mountain. The danger terrified everyone who thought their end to be nearing.

श्रीकृष्णं तुष्टुवुः सर्वे संपुटाञ्जलयो व्रजाः।
बाला गोप्यश्च संत्रस्ता भक्तिनम्रात्मकंधराः।।१७१।।

Then all the people of Vraja, the cowherdesses and cowherds folded their hands with devotion and started offering prayers to Kṛṣṇa.

बाला ऊचुः

यथा संरक्षितं ब्रह्मन्सर्वापत्स्वेव नः कुलम्।
तथा रक्षां कुरु पुनर्दावाग्नेर्मधुसूदन।।१७२।।

The boys said - O Brahman, O Madhusūdana, the way you have always protected us from dangers together with our kiths and kins, similarly you protect us from the forest fire.

त्वमिष्टदेवताऽस्माकं त्वमेव कुलदेवता।
स्रष्टा पाता च संहर्ता जगतां च जगत्पते।।१७३।।
वह्निर्वा वरुणो वाऽपि चन्द्रो वा सूर्य एव च।
यमः कुबेरः पवन ईशानाद्याश्च देवताः।।१७४।।
ब्रह्मेशशेषधर्मेन्द्रा मुनीन्द्रा मनवः स्मृताः।
मानवाश्च तथा दैत्या यक्षराक्षसकिंनराः।।१७५।।
ये ये चराचराश्चैव सर्वे तव विभूतयः।
आविर्भावस्तिरोभावः सर्वेषां च तवेच्छया।।१७६।।
अभयं देहि गोविन्द वह्निसंहरणं कुरु।
वयं त्वां शरणं यामो रक्ष नः शरणागतान्।।१७७।।

You happen to be our supreme god and the family god. O lord of the universe, you are the creator of the universe, its protector and the destroyer. The fire, Varuṇa, the Moon, the Sun, Yama, Kubera, wind-god, Īśāna and other gods besides Brahmā, Viṇṣu, Śiva, Dharma, sages, Manu, humans, demons, Yakṣas, Rākṣasas and Kinnaras besides all the movable and immovable creatures are only your *aṁśas*. They all appear and disappear according to your command. O Govinda, you protect us and save us from this fire. All of us have come to take refuge with you. You protect us since we have taken refuge under you.

इत्येवमुक्त्वा ते सर्वे तस्थुर्ध्यात्वा पदाम्बुजम्।
दूरीभूतस्तु दावाग्निः श्रीकृष्णामृतदृष्टितः।।१७८।।

Thus speaking the people started meditating upon the lotus-like feet of lord Kṛṣṇa. At the very nectar-like sight of Kṛṣṇa the forest fire disappeared.

दूरीभूते च दावाग्नौ ननृतुस्ते मुदाऽन्विताः।
सर्वापदः प्रणश्यन्ति हरिस्मरणमात्रतः।।१७९।।
इदं स्तोत्रं महापुण्यं प्रातरुत्थाय यः पठेत्।
वह्नितो न भवेत्तस्य भयं जन्मनि जन्मनि।।१८०।।

After the forest fire was extinguished, all of them started rejoicing and dancing. All the dangers disappeared after the reciting of the name of the lord. Whosoever recites this auspicious *stotra* in the early morning, never meets with any danger from the fire in his life.

शत्रुग्रस्ते च दावाग्नौ विपत्तौ प्राणसंकटे।
स्तोत्रमेतत्पठित्वा तु मुच्यते नात्र संशयः।।१८१।।

He is never surrounded by the enemies or the forest fire or any dangers which all disappear with the reciting of the *stotra*.

शत्रुसैन्यं क्षयं याति सर्वत्र विजयी भवेत्।
इह लोके हरेर्भक्तिमन्ते दास्यं लभेद्ध्रुवम्।।१८२।।

With the reciting of this *stotra*, the enemy army is destroyed and one becomes victorious. He achieves the devotion of lord Kṛṣṇa during this birth and ultimately achieves the slavehood of lord Kṛṣṇa.

नारायण उवाच

दावाग्निमोक्षणं कृत्वा तैः सार्धं शृणु नारद।
जगाम श्रीहरिर्गेहं कुबेरभवनोपमम्।।१८३।।

Nārāyaṇa said - O Nārada saving them from the forest fire, Śrī Kṛṣṇa went back to his abode which was like the palace of Kubera.

ब्राह्मणेभ्यो धनं नन्दः परिपूर्णं ददौ मुदा।
भोजनं कारयास ज्ञातिवर्गाश्च बान्धवान्।।१८४।।

The delightful Nanda distributed enough of charity to the Brāhmaṇas and also served food to his relatives.

नानाविधं मङ्गलं च हरेर्नामानुकीर्तनम्।
वेदांश्च पाठयामास विप्रद्वारा मुदाऽन्वित:।।१८५।।

He performed various welfare ceremonies and other religious functions including the reciting of the Vedas by the Brāhmaṇas for the welfare of Kṛṣṇa.

एवं मुमुदिरे सर्वे वृन्दारण्ये गृहे गृहे।
श्रीकृष्णचरणाम्भोजध्यानैकतानमानसा:।।१८६।।

Thus all the people of Vṛndāvana started meditating upon the lotus-like feet of lord Kṛṣṇa with a devoted mind.

इत्येवं कथितं सर्वं हरेश्चरितमङ्गलम्।
कलिकिल्बिषकाष्ठानां दाहने दहनोपमम्।।१८७।।

I have thus narrated to you the pleasant story of the lord which burns the sins like the fire burning the wood.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
कालीयदमनदावाग्निमोक्षणं नामैकोनविंशोऽध्याय:।।१९।।

अथ विंशोऽध्याय:

Chapter - 20

The abduction of cows and calves and cowherds

नारायण उवाच

एकदा बालकै: सार्धं बलेन सह माधव:।
भुक्त्वा पीत्वाऽनुलिप्तश्च वृन्दारण्यं जगाम ह॥१॥

Nārāyaṇa said - Once Mādhava accompanied by Balabhadra and the boys while finishing their meals and decorating their heads with sandal-paste, went to Vṛndāvana.

क्रीडां चकार भगवान्कौतुकेन च तै: सह।
क्रीडानिमग्नचित्तानां दूरं तद्गोकुलं ययौ॥२॥

The lord played with them for long. When all of them were engrossed in the sports, the cows and calves strayed away.

तस्य प्रभावं विज्ञातुं विधाता जगतां पति:।
चकार निह्नुतिं गाश्च वत्सांश्च बालकानपि॥३॥

At that point of time Brahmā, the lord of creation thought of testing the competence of lord Kṛṣṇa. He therefore stole away the cows, the calves and the cowherds and hid them somewhere.

विज्ञाय तदभिप्रायं सर्वज्ञ: सर्वकारक:।
पुनश्चकार तत्सर्वं योगीन्द्रो योगमायया॥४॥

Understanding his move, Hari who is all knowledgeable and is the creator of the universe, created the cows, calves and the cowherds with the influence of Yogamāyā.

जगाम श्रीहरिर्गेहं कालयित्वा च गोकुलम्।
बलेन बालकै: सार्धं क्रीडाकौतुकमानस:॥५॥

Thereafter lord Kṛṣṇa who is well-versed in the divine play returned to his abode with the cows, Balabhadra and the cowherds.

एवं चकार भगवान्वर्षमेकं च प्रत्यहम्।
यमुनागमनं गोभिर्बलेन सह बालकै:॥६॥

Thus this process continued for one year. Daily he used to go to the bank of Yamunā with Balabhadra and cows and daily returned in the evening.

ब्रह्मा प्रभावं विज्ञाय लज्जनम्रात्मकंधर:।
आजगाम हरे: स्थानं भाण्डीरवटमूलके॥७॥

Understanding this influence of the lord, Brahmā felt ashamed and went to the lord in the Bhāṇḍīra forest, who was resting under the shade of a tree.

ददर्श कृष्णं तत्रैव गोपालगणवेष्टितम्।
यथा पार्वणचन्द्रं च विभान्तं स्वगणै: सह॥८॥

He found Kṛṣṇa there surrounded by the cowherds like the moon surrounded by the constellation, which illumine.

रत्नसिंहासनस्थं च हसन्तं सस्मितं मुदा।
पीतवस्त्रपरीधानं ज्वलन्तं ब्रह्मतेजसा॥९॥
रत्नकेयूरवलयरत्नमञ्जीररञ्जितम्।
रत्नकुण्डलयुग्माभ्यां स्वकपोलस्थलोज्ज्वलम्॥१०॥
कोटिकन्दर्पलावण्यं लीलाधाममनोहरम्।
चन्दनागुरुकस्तूरीकुङ्कुमार्चितविग्रहम्॥११॥

Lord Kṛṣṇa was seated on a gem-studded lion-throne comfortably and wore a serene smile on his face; he was clad in a yellow lower garment and his body was emitting divine lustre; he was wearing armlets, wristlets and anklets made of gems. His ears were adorned with a pair of

kuṇḍalas. He was playful and could steal the mind of others. His limbs were plastered with sandal-paste, *aguru, kastūrī* and saffron.

पारिजातप्रसूनानां मालाजालैर्विभूषितम्।
नवीननीरदश्यामं प्रोद्भिन्नवयौवनम्॥१२॥

The garlands of forest flowers adorned his body and his body had the complexion of new clouds with the youthfulness emerging out of the same.

मालतीमाल्यसंयुक्तं मयूरपिच्छचूडकम्।
स्वाङ्गसौदर्यदीप्त्या च कृतभूषणभूषितम्॥१३॥

He had a crown of peacock feathers and the garlands of jasmine flowers were decorated in it. With the lustre of his limbs, the ornaments were shining.

शरत्पार्वणचन्द्रस्य प्रभामुष्टास्यसुन्दरम्।
पक्वबिम्बाधरौष्ठं च खगेन्द्रचञ्चुनासिकम्॥१४॥

His face resembled the beauty of the full moon of the winter season. His lips resembled the ripe wood-apple and the nose resembled the beak of Garuḍa.

शरन्मध्याह्नपद्मानां प्रभामोचनलोचनम्।
मुक्तापङ्क्तविनिन्द्यैकदन्तपङ्क्तिमनोहरम्॥१५॥
कौस्तुभेन मणीन्द्रेण वक्ष:स्थलसमुज्ज्वलम्।
शान्तं च राधिकाकान्तं परिपूर्णतमं परम्॥१६॥
एवंभूतं प्रभुं दृष्ट्वा प्रणनामातिविस्मित:।
दर्शं दर्शमीश्वरं तं प्रणनाम पुन: पुन:॥१७॥
यद्दृष्टं हृदयाम्भोजे तद्रूपं बहिरेव च।
या मूर्ति: पुरतो दृष्टा सा पश्चात्परितस्तत:॥१८॥

His eyes resembled the beauty of the mid-day lotus flower of the summer season and his teeth resembled the beautiful jewels. The *kaustubha* gem adorned his chest. Having a look at the peaceful Kṛṣṇa the lord of Rādhā, Brahmā was extremely surprised and he bowed in reverence to him. He started looking at him and bowed in reverence again and again. The form in which Brahmā had visualised the lord in his heart, the same figure was found by him before him. The figure which was present in the front, the same was at the back and on both sides.

तत्र वृन्दावने सर्वं दृष्ट्वा कृष्णसमं मुने।
ध्यायं ध्यायं च तद्रूपं तत्र तस्थौ जगद्गुरु:॥१९॥

Oh sage! in Vṛndāvana he found everything like Kṛṣṇa and meditating upon his form, Brahmā sat out there.

गावो वत्साश्च बालाश्च लता गुल्माश्च वीरुध:।
सर्वं वृन्दावनं ब्रह्मा श्यामरूपं ददर्श ह॥२०॥
दृष्ट्वैवं परमाश्चर्यं पुनर्ध्यानं चकार ह।
ददर्श त्रिजगद्ब्रह्मा नान्यत्कृष्णं विना मुने॥२१॥
क्व च वृक्ष:क्व वा शैल: क्व मही क्व च सागर:।
क्व देवा: क्व च गन्धर्वा मुनीन्द्रा: क्व च मानवा:॥२२।
क्व चाऽऽत्मा क्व जगद्बीजं क्व स्वर्ग:क्वायमेव च।
सर्वं च स्वदृशा ब्रह्मा ददर्शं मायया हरे:॥२३॥

He visualised Kṛṣṇa to be present in all the cows, the calves, the boys, the creepers, the trees and in the entire Vṛndāvana. Witnessing such a scene surprised Brahmā who again meditated upon him. O sage, at that point of time Brahmā could see nothing in the three worlds except lord Kṛṣṇa; there were no trees, no mountains, no earth, no oceans, no gods, Gandharvas, sages, humans, soul, seeds of the universe, heaven and he himself. He was non-plussed. With the illusion of the lord, he found everything like himself.

क्व कृष्णो जगतां नाथ: क्व वा मायाविभूतय:।
सर्वं कृष्णमयं दृष्ट्वा किंचिन्निर्वक्तुमक्षम:॥२४॥

Not only this he could not find lord Kṛṣṇa himself nor his creation; now everything was alike. There was no creation and everything was like Kṛṣṇa himself. Finding this Brahmā was taken aback and was unable to speak.

कं स्तौमि किं करोमीति मनसैवं प्रगृह्य च।
तत्र स्थित्वा जगद्धाता जपं कर्तुं समुद्यत:॥२५॥

He then started thinking within himself, "Whom should I adore now? What should I do?" Thereafter the creator of the universe staying there got ready to perform *japam*.

सुखं योगासनं कृत्वा बभूव संपुटाञ्जलि:।
पुलकाङ्कितसर्वाङ्ग: साश्रुनेत्रोऽतिदीनवत्॥२६॥

He sat comfortably in *yogāsana*, folded his hands, getting emotional, his eyes were filled with tears and became quite meek and humble.

इडां सुषुम्नां मध्यां च पिङ्गलां नलिनीं धुराम्।
नाडीषट्कं च योगेन निबध्य च प्रयत्नतः॥२७॥

He controlled by meditation the three veins, named *iḍā, suṣumnā, madhyā, piṅgalā, nalinī and dhurā.*

मूलाधारं स्वाधिष्ठानं मणिपूरं मनोहरम्।
विशुद्धं परमाज्ञाख्यं षट्चक्रं च निबध्य च॥२८॥
लङ्घनं कारयित्वा च तत्षट्चक्रं क्रमाद्विधिः।
ब्रह्मरन्ध्रं समानीय वायुबन्धं चकार ह॥२९॥
निबध्य वायुं मध्यां तामानीय हृदयाम्बुजम्।
तं वायुं भ्रामयित्वा च योजयामास मध्यया॥३०॥
एवं कृत्वा तु निष्पन्दो यो दत्तो हरिणा पुरा।
जजाप परमं मन्त्रं तस्यैव च दशाक्षरम्॥३१॥

He than controlled the *cakras* in *mūlādhāra, svādhiṣṭhāna, maṇipura, manohara, viśuddha* and *paramājñā*. He then crossed the *ṣaṭ-cakra* and established the air in *Brahmarandhra.* Establishing the air, he then again arrived close to *madhyā* vein turning that wind, the Vidhātā linked the *madhyā* vein and while doing this, he became stable and started reciting the ten-letter *mantra* given to him by Hari in earlier times.

मुहूर्तं च जपं कृत्वा ध्यायं ध्यायं पदाम्बुजम्।
ददर्श हृदयाम्भोजे सर्वतेजोमयं मुने॥३२॥
तत्तेजसोऽन्तरे रूपमतीव सुमनोहरम्।
द्विभुजं मुरलीहस्तं भूषितं पीतवाससा॥३३॥
श्रुतिमूलस्थलन्यस्तज्वलन्मकरकुण्डलम्।
ईषद्धास्यप्रसन्नास्यं भक्तानुग्रहकारकम्॥३४॥

O sage, after meditating upon the lotus-like feet of Kṛṣṇa for a *muhūrta*, he visualised the glorious form of the lord in his heart in the lustre. He had a beautiful form having two arms holding a flute in his hand, wearing *pītāmbara*, adorned with all the ornaments and the *kuṇḍalas* in the ears. Hari was having a smile on his face and looked anxious to bestow his grace on his devotees.

यद्दृष्टं ब्रह्मरन्ध्रे च हृदि तद्बहिरेव च।
दृष्ट्वा च परमाश्चर्यं तुष्टाव परमेश्वरम्॥३५॥
यत्स्तोत्रं च पुरा दत्तं हरिणैकार्णवे मुने।
तमीशं तेन विधिना भक्तिनम्रात्मकंधरः॥३६॥

The form he could visualise in *Brahmarandhra,* the same form could be seen by him in his heart. Witnessing such a surprise, he started praying to the lord. O sage, the knowledge of the *stotra* that was imparted to Brahmā in earlier times, the same was recited by him with devotion quite humbly.

ब्रह्मोवाच

सर्वस्वरूपं सर्वेशं सर्वकारणकारणम्।
सर्वानिर्वचनीयं तं नमामि शिवरूपिणम्॥३७॥
नवीनजलदाकारं श्यामसुन्दरविग्रहम्।
स्थितं जन्तुषु सर्वेषु निर्लिप्तं साक्षिरूपिणम्॥३८॥
स्वात्मारामं पूर्णकामं जगद्व्यापि जगत्परम्।
सर्वस्वरूपं सर्वेषां बीजरूपं सनातनम्॥३९॥
सर्वाधारं सर्ववरं सर्वशक्तिसमन्वितम्।
सर्वाराध्यं सर्वगुरुं सर्वमङ्गलकारणम्॥४०॥
सर्वमन्त्रस्वरूपं च सर्वसंपत्करं वरम्।
शक्तियुक्तमयुक्तं च स्तौमि स्वेच्छामयं विभुम्॥४१॥

Brahmā said - I bow in reverence to the form of everything, the lord of everyone, cause of all the causes, beyond description and form of welfare. The one who is like the fresh cloud, dark-complexioned, who remains uninvolved in spite of his remaining in all the creatures, who is witness of all, the one who roams in the soul, is all successful, pervades the whole world, remains aloof from the world, the form of all, the seed of all, eternal, the best of all, the base of all, all powerful, adored by all, teacher of all, the cause of all the welfares, the form of all the *mantras*, bestower of all the riches and prowess. He is endowed with all the riches and is also without them. I adore the lord who is all pervading and moves at will.

शक्तीशं शक्तिबीजं च शक्तिरूपधरं वरम्।
संसारसागरे घोरे शक्तिनौकासमन्वितम्॥४२॥
कृपालुं कर्णधारं च नमामि भक्तवत्सलम्।
आत्मस्वरूपमेकान्तं लिप्तं निर्लिप्तमेव च॥४३॥
सगुणं निर्गुणं ब्रह्म स्तौमि स्वेच्छास्वरूपिणम्।
सर्वेन्द्रियादिदेवं तमिन्द्रियालयमेव च॥४४॥

सर्वेन्द्रियस्वरूपं च विराट्रूपं नमाम्यहम्।
वेदं च वेदजनकं सर्ववेदाङ्गरूपिणम्॥४५॥

He is extremely powerful, the seed of prowess, the form of prowess, is like the boat of strength in the ocean of the universe, is quite merciful, beloved of the devotees and the great sailor. I adore him offering prayers, the one who is the form of self, secluded, uninvolved, as well as involved, is Brahman having all the qualities and even without them, the one who moves at will, I adore him. The one, who is the supreme god of all the organs of senses, the abode of all the organs of senses, the form of all the organs of senses and the one who happens to possess Virāṭ form, I adore him. The one, who is the form of the Vedas, the creator of the Vedas, the form of post-Vedic literature and the *mantras*, I adore such a Parameśvara.

सर्वमन्त्रस्वरूपं च नमामि परमेश्वरम्।
सारात्सारतरं द्रव्यमपूर्वमनिरूपिणम्॥४६॥
स्वतन्त्रमस्वतन्त्रं च यशोदानन्दनं भजे।
सन्तं सर्वशरीरेषु तमदृष्टमनूहकम्॥४७॥
ध्यानासाध्यं विद्यमानं योगीन्द्राणां गुरुं भजे।
रासमण्डलमध्यस्थं रासोल्लाससमुत्सुकम्॥४८॥
गोपिभिः सेव्यमानं च तं धरेशं नमाम्यहम्।
सतां सदैव सन्तं तमसन्तमसतामपि॥४९॥

He is the gist of all the essence, incomplete, inexplicable, independent and dependent, son of Yaśodā, is adored by me. The one who resides in all the bodies, is invisible, beyond controversy, inaccessible even by deep meditation, the teacher of the intellectuals and the *yogīs*. I adore him. He is the one who resides in the *Rāsamaṇḍala*, is bliss of the divine dance and is always anxious for the same. He is the one who is served by the cowherdesses and is the lord of the earth, I adore him. The one who is the truth for the noble people and falsehood for the wicked people, the lord of the *yogīs*, achievable by yogic practices and the one who is adored by Śiva, I adore him.

योगीशं योगसाध्यं च नमामि शिवसेवितम्।
मन्त्रबीजं मन्त्रराजं मन्त्रदं फलदं फलम्॥५०॥
मन्त्रसिद्धस्वरूपं तं नमामि च परात्परम्।
सुखं दुःखं च सुखदं दुःखदं पुण्यमेव च॥५१॥
पुण्यप्रदं च शुभदं शुभबीजं नमाम्यहम्।
इत्येवं स्तवनं कृत्वा दत्त्वा गाश्च स बालकान्॥५२॥
निपत्य दण्डवद्भूमौ रुरोद प्रणनाम च।
ददर्श चक्षुरुन्मील्य विधाता जगतां मुने॥५३॥

The one who is the seed of *mantras*, the lord of the *mantras*, the bestower of the *mantras* and their reward besides being the form of the reward; the one who grants success in the *mantras* and is beyond everyone, I adore him. The one who is the form of pleasure and pain, bestower of suspiciousness and the one who is the seed of welfare and bestows welfare, I bow before him. Thus the creator of the universe adored lord Kṛṣṇa and returned the cowherd boys to him. He then prostrated before him on the ground and started crying. Thereafter, O sage, he then opened his eyes and found Kṛṣṇa there.

ब्रह्मणा च कृतं स्तोत्रं नित्यं भक्त्या च यः पठेत्।
इह लोके सुखं भुक्त्वा यात्यन्ते श्रीहरेः पदम्॥५४॥
लभते दास्यमतुलं स्थानमीश्वरसंनिधौ।
लब्ध्वा च कृष्णसांनिध्यं पार्षदप्रवरो भवेत्॥५५॥

The one who recites the *stotra* composed by Brahmā with devotion every day, enjoying all the pleasures of the world ultimately proceeds to the abode of Hari, where he achieves the inaccessible slavehood of the lord. He than attains closeness of the lord and becomes his attendant.

नारायण उवाच

गते जगत्कारणे च ब्रह्मलोके च ब्रह्मणि।
श्रीकृष्णो बालकैः सार्धं जगाम स्वालयं विभुः॥५६॥

Nārāyaṇa said -After the departure of Brahmā, the creator of the universe, Śrī Kṛṣṇa returned to his place together with the cowherd boys.

गावो वत्साश्च जग्मुर्वर्षान्तरे गृहम्।
श्रीकृष्णमायया सर्वे मेनिरे ते दिनान्तरम्॥५७॥

Though the cows, the calves and the boys returned to their home after one year, with the illusion of the lord they thought it to be a single day.

गोपा गोपालिकाः किंचित्तत्कर्तुं नक्षमास्तदा।
योगिनः कृत्रिमं सर्वं किं नूतनं वा पुरातनम्॥५८॥
इत्येवं कथितं सर्वं श्रीकृष्णाचरितं शुभम्।
सुखदं मोक्षदं पुण्यं सर्वकालसुखावहम्॥५९॥

At that point of time the cowherds and cowherdesses could not guess anything. For a *yogī* everything is artificial and there is nothing old or new for him. Thus I have narrated to you the story of lord Kṛṣṇa which bestows welfare, pleasure, salvation, is auspicious and is always blissful.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
गोवत्सबालकहरणप्रस्तावो नाम विंशोऽध्यायः॥२०॥

अथैकविंशोऽध्यायः

Chapter - 21

Preparation of an Indrayāga by Nanda

नारायण उवाच

एकदाऽऽनन्दयुक्तश्च नन्दो गोपव्रजे मुने।
दुन्दुभिं वादयामास शक्रयागकृतोद्यमः॥१॥
दधि क्षीरं घृतं तक्रं नवनीतं गुडं मधु।
एतान्यादाय शक्रस्य पूजां कुर्वन्त्विति ब्रुवन्॥२॥
ये ये सन्त्यत्र नगरे गोपा गोप्यश्च बालकाः।
बालिकाश्च द्विजा भूयो वैश्याः शूद्राश्च भक्तितः॥३।

Nārāyaṇa said - O sage, once Nanda delightfully made an announcement in the city at the time of performing of Indrayāga, that all the cowherds, cowherdesses, boys, girls, Brāhmaṇas, Kṣatriyas, *Vaiśyas* and *Śūdras* living in Vraja, should bring with devotion, curd, milk, *ghee*, butter milk, butter, *guḍa* and honey besides other materials for the adoration of Indra.

इत्येवं श्रावयामास स्वयमेव मुदाऽन्वितः।
यष्टिमारोपयामास रम्यस्थाने सुविस्तृते॥४॥
ददौ तत्र क्षौमवस्त्रं मालाजालं मनोहरम्।
चन्दनागुरुकस्तूरीकुङ्कुमद्रवमेव च॥५॥

Thus making an announcement, he installed a flag-post delightfully in a vast area and it was decorated with silken garments and beautiful garlands of flowers. The face was decorated with sandal-paste, *aguru, kastūrī* and saffron.

स्नातः कृताह्निको भक्त्या धृत्वा धौते च वाससी।
उवास स्वर्णपीठे च प्रक्षालितपदाम्बुजः॥६॥
नानाप्रकारपात्रैश्च ब्राह्मणैश्च पुरोहितैः।
गोपालैर्गोपिकाभिश्च बालाभिः सहबालकैः॥७॥

After taking a bath and completing other daily routines Nanda clad himself in two new garments, washing his lotus-like feet, got himself seated on the golden seat. At that point of time many Brāhmaṇas holding different types of vases, the priests, cowherds, cowherdesses, the boys and the girls also arrived there.

एतस्मिन्नन्तरे तत्राऽऽजग्मुर्नगरवासिनः।
महासंभृतसंभारा नानोपायनसंयुताः॥८॥

In the meantime all the people of the city arrived there carrying the materials with them together with various types of presents.

आजग्मुर्मुनयः सर्वे ज्वलन्तो ब्रह्मतेजसा।
सान्ताः शिष्यगणैः सार्धं वेदवेदाङ्गपारगाः॥९॥

The sages well-versed in the Vedic and post-Vedic literature, shining with their divine lustre, having a divine vision also arrived there with their pupils.

गर्गश्च गालवश्चैव शाकल्यः शाकटायनः।
गौतमः करुषः कण्वो वात्स्यः कात्यायनस्तथा॥१०॥
सौभरिर्वामदेवश्च याज्ञवल्क्यश्च पाणिनिः।
ऋष्यशृङ्गो गौरमुखो भरद्वाजश्च वामनः॥११॥
कृष्णद्वैपायनः शृङ्गी सुमन्तुर्जैमिनिः कचः।
पराशरश्च मैत्रयो वैशम्पायन एव च॥१२॥
ब्राह्मणाश्च कतिविधा भिक्षुका बन्दिनस्तथा।
भूपा वैश्याश्च शूद्राश्च समाजग्मुर्महोत्सवे॥१३॥

He sages like Garga, Gālava, Śākalya, Śakaṭ āyana, Gautama, Karuṣa, Kaṇva, Vātsya, Kātyāyana, Saubhari, Vāmadeva, Yājñavalkya, Pāṇini, Ṛsyaśṛṅga, Gauramukha, Bharadvāja, Vāmana, Kṛṣṇa-dvaipāyana, Śṛṅgī, Sumantu, Jaimini, Kaca, Parāśara, Maitreya, Vaiśampāyana, together with many Brāhmaṇas,

beggars, bards, kings, Vaiśyas and Śūdras also arrive to attend the function.

दृष्ट्वा मुनीन्द्रान्नन्दश्च ब्राह्मणान्भूमिपांस्तथा।
स्वर्णपीठात्समुत्तस्थौ व्रजाश्चोत्तस्थुरेव च॥१४॥

Looking at the sages, the Brāhmaṇas and the kings, Nanda got up from the golden pedestal and with him all the people of Vraja also stood up.

प्रणम्य वासयामास मुनीन्द्रान्विप्रभूमिपान्।
तेषामनुमतिं प्राप्य तत्रोवास पुनर्मुदा॥१५॥

Bowing in reverence to the sages, Brāhmaṇas and the kings, he made them seated appropriately and with their permission he also took his seat.

पाकं च यष्टिनिकटे कर्तुमाज्ञां चकार ह।
पाकप्राज्ञं ब्राह्मणानां शतमानीय सादरम्॥१६॥
तत्र रतनप्रदीपाश्च जज्वलुः परितस्तथा।
अन्धीभूतं च धूपेन स्थानं तत्सुरभीकृतम्॥१७॥

He then commanded a hundred Brāhmaṇas, the Brāhmaṇas well-versed in cooking, "You start cooking besides the flag-post." The place was illuminated with burning lamps of diamonds. With the burning of incense, the place was plunged into darkness with its smoke and also filled with fragrance.

नानाविधानि पुष्पाणि माल्यानि विविधानि च।
नैवेद्यं च बहुविधमपूर्वं सुमनोहरम्॥१८॥

O Nārada, the place was filled with various types of flowers, several types of divine eatables, sesamum balls and many other sweets.

तिललड्डुकपूर्णं च मण्डकानां सहस्रकम्।
स्वस्तिकैः परिपूर्णं च यष्टिस्थानं च नारद॥१९॥
कलशानां सहस्रं च पूर्णं शर्करया मुने।
यवगोधूमचूर्णानां लड्डुकैर्मधुरैर्वरैः॥२०॥
घृतपक्वैर्विप्रकृतैः पूर्णानि कलशानि च।
वृक्षपक्वानि रम्याणि चारुरम्भाफलानि च॥२१॥
फलानि परिपक्वानि कालदेशोद्भवानि च।
क्षीराणां कुम्भलक्षाणि दध्नां तावन्ति नारद॥२२॥

O sage, there were thousands of pitchers filled with sugar. The sweet balls were made of the flour of wheat and barley, which were fried by the Brāhmaṇas in *ghee*. There were several pitchers filled with them. O Nārada, the beautiful bananas which were ripened in the trees themselves and a large quantity of fruits of the season, a lakh of pitchers filled with milk and an equal number of pitchers filled with curd were also lying there.

मधूनां कुम्भशतकं सर्पिः कुम्भसहस्रकम्।
कलशानां त्रिलक्षाणि तक्रपूर्णानि निश्चितम्॥२३॥

There were a hundred pitchers of honey, a thousand pitchers of *ghee* and three lakh pitchers of butter-milk placed there.

घटानां पञ्चलक्षाणि गुडपूर्णानि निश्चितम्।
तिलतैलेन पूर्णं च कलशानां सहस्रकम्॥२४॥

There were five lakhs of vases filled with *guḍa* and a thousand vases filled with sesamum oil were available there.

वृषेन्द्राश्च बहुविधा भोगार्हद्रव्यवाहकाः।
नानाविधानि पात्राणि सौवर्णराजतानि च॥२५॥

The consumable articles were transported by bulls and various types of vases of gold and silver were also placed there.

स्वर्णपीठानि च ब्रह्मन्नाजग्मुर्यष्टिसंनिधिम्।
वस्त्राणि वरणार्हाणि चारूणि भूषणानि च॥२६॥

O Brahman, by the side of that flag-post, there were pedestals of gold, beautiful costumes for wearing besides beautiful ornaments.

नानाविधानि वाद्यानि चारूणि मधुराणि च।
वादकाः स्वरयन्त्राणि वादयामासुरुत्सवे॥२७॥

During the festivities, those who played on musical instruments were doing so in a sweet tone issuing various types of tunes.

छागलानां सहस्राणि महिषाणां शतानि च।
मेषकाणां च लक्षाणि ह्यानयामास तत्र वै॥२८॥

Thousands of he-goats, a hundred he-buffaloes and a lakh of sheep were also brought there.

शतान्येव गण्डकानामाजग्मुर्यष्टिसंनिधिम्।
प्रेक्षितानि च सर्वाणि रक्षितानि च रक्षकैः॥२९॥

Hundreds of rhinoceros arrived near the flag-post and several articles were put on show there, well-guarded.

बालकानां बालिकानां वृक्षाणां वृक्षयोषिताम्।
यूनां च युवतीनां च संख्यां कर्तुं च कः क्षमः॥३०॥

Who could count the number of boys, girls, trees, creepers and young boys and young girls?.

गायकानां च संगीतं नर्तकानां च नर्तनम्।
श्रुत्वा दृष्ट्वा जनाः सर्वे मुमुहुः सुमहोत्सवे॥३१॥

In the beautiful function all the people were engrossed in the music and dance festivities.

रम्भोर्वशी मेनका च घृताची मोहिनी रतिः।
प्रभावती भानुमती विप्रचित्तिस्तिलोत्तमा॥३२॥
चन्द्रप्रभा सुप्रभा च रत्नमाला मदालसा।
रेणुका रमणी ब्रह्मन्नेता आजग्मुरुत्सवे॥३३॥
तासां नृत्येन गीतेन स्तनास्यश्रोणिदर्शनात्।
रूपेण वक्रदृष्ट्या च मूर्च्छां प्रापुश्च मानवाः॥३४॥

O Brahman, in that function Rādhā, Urvaśī, Menakā, Ghṛtācī, Mohinī, Rati, Prabhāvatī, Bhānumatī, Vipracitti, Tilottamā, Candraprabhā, Suprabhā, Ratnamālā, Madālasā and beautiful Reṇukā also arrived. By looking at the dance and music, the breasts, faces and the pelvic region of the damsels and their overall beauty, besides the side-glances, the people got fainted.

एतस्मिन्नन्तरे शीघ्रमाजगाम हरिः स्वयम्।
गोपालबालकैः सार्धं बलेन बलशालिना॥३५॥
दृष्ट्वा तं च जनाः सर्वे संभ्रान्ता हर्षविह्वलाः।
उत्तस्थुराराद्भीताश्च पुलकाङ्कितविग्रहाः॥३६॥

In the meantime Gopāla accompanied by valorous Balabhadra arrived there himself. On their arrival and looking at them all the people felt delighted and suddenly got up. Their hair-stood on end and they felt panicky from a distance.

क्रीडास्थानात्समायान्तं शान्तं सुन्दरविग्रहम्।
विनोदमुरलीवेणु शृङ्गशब्दसमन्वितम्॥३७॥
सद्रत्नसारभूषाभिर्भूषितं कौस्तुभेन च।
चन्दनागुरुपङ्केन चर्चितं श्यामविग्रहम्॥३८॥

Śrī Kṛṣṇa was returning from the playground, his peaceful appearance was quite charming. The sweet sound of the flute was accompanied by the sound of *vīṇā*, horn and other musical instruments played at the same time. He was adored with the best of ornaments studded with gems together with the *kaustubha* gem. His dark-complexioned body was plastered with sandal-paste and *aguru*.

शरन्मध्याह्नपद्मास्यं पश्यन्तं रत्नदर्पणे।
चारुचन्दनचन्द्रेण कस्तूरीबिन्दुना सह॥३९॥

He was looking at the mirror of diamonds, his face which resembled the glory of the mid-day lotus of the winter season. A spot of *kastūrī* decorated his forehead on which the sandal-paste was also applied and it looked like the moon.

शशाङ्केन यथाऽऽकाशं भालमध्यविराजितम्।
मालतीमालया श्यामकण्ठवक्षःस्थलोज्ज्वलम्॥४०॥
बकपङ्क्त्या यथाऽऽकाशं शारदीयं सुनिर्मलम्।
चारुणा पीतवस्त्रेण शोभितं श्यामविग्रहम्॥४१॥
विभान्तं विद्युता शश्वन्नवीनं नीरदं यथा।
कुन्दप्रसूनैर्गुञ्जाभिर्बद्धवक्रिमचूडकम्॥४२॥
यथेन्द्रधनुषा भाति विभातं भगणैर्नभः।
रत्नकुण्डलदीप्त्या च स्मितवक्त्रसुशोभितम्॥४३॥

With this on his forehead he seemed as if he was decorated with the moon shining in the sky. He had a dark-complexioned throat, the chest was decorated with the garland of jasmine flowers and was shinning like a line of sky-larks flying in the sky in the winter season. He was clad in *pītāmbara* which added to the beauty of the dark-complexioned body. It appeared as if lightning appeared from the clouds. He wore a crown on his head which was tilted towards one side, with the peacock feather and the garland of fragrant flowers were decorating it. It appeared as if the rainbow was decorated with the constellation in the sky. His smiling face had the gem-studded *kuṇḍalas* decorating the ears which emitted lustre like the blossomed lotus flower of the summer season.

शरत्प्रफुल्लपद्मं च द्युमणेः किरणेर्यथा।
विप्रक्षत्रियवैश्याश्च मुनयो बल्लवा मुने॥४४॥
प्रणम्य वासयामासू रत्नसिंहासने शुभे।
उवास रत्नपीठे स तेषां मध्ये जगत्पतिः॥४५॥

यथा बभौ शरच्चन्द्रो ज्योतिषामन्तरे च खे।
श्रुत्वा तमूचुस्ते सर्वे जगतामीश्वरं परम्॥४६॥
स्वेच्छामयं गुणातीतं ज्योतीरूपं सनातनम्।
दृष्ट्वा महोत्सवं शीघ्रमुवाच पितरं हरिः॥
सर्वेषां दुर्लभां नीतिं नीतिशास्त्रविशारदः॥४७॥

O sage, thus looking at him, all the Brāhmaṇas, Kṣatriyas, Vaiśyas and cowherds bowed in reverence to him and made him sit on the gem-studded lion-throne. While thus seated on the gem-studded lion-throne, the lord of the universe, looked as if the full moon of the winter season was surrounded by stars. Thus visualising the entire situation all the people said, "O lord of the universe you are beyond qualities, illustrious and eternal." Looking at the festivities Śrī Kṛṣṇa well-versed in the scriptures, at once spoke to his father the words which were inaccessible to all.

श्रीकृष्ण उवाच

भो भो बल्लवराजेन्द्र किं करोषीह सुव्रत।
आराध्यः कश्च का पूजा किंफलं पूजने भवेत्॥४८॥
फलेन साधनं किं वा कः साध्यः साधनेन च।
देवे रुष्टे भवेत्किं वा पूजायाः प्रतिबन्धके॥४९॥
तुष्टो देवः किं ददाति फलमत्र परत्रकम्।
काचिद्ददात्यत्र फलं परत्रेह न काचन॥५०॥

Śrī Kṛṣṇa said - O lord of the Vallabas and best of the devotees, what is all this you are doing? "Who is your family god?" What is the form of this *pūjā*? After performing this *pūjā* what reward shall accrue the reform? And with that reward which one of the tasks would be established? By performing it which one of the desires would be fulfilled? In case this *pūjā* is not performed what shall be the reaction of the gods and what harm can come to us? And in case he is pleased what type of reward of the world or heaven could be bestowed by the gods on us.

काचिच्च नोभयत्रापि चोभयत्रापि काचन।
अवेदविहिता पूजा सर्वहानिकरण्डिका॥५१॥

Some of the adoration provide us reward for this world only and not beyond the life. Some of the adorations provide no benefit to the performer either in this world or the next, while some of the adorations provide benefit for the present world as well as the future one.

पूजेयमधुना वा ते किमु वा पुरुषक्रमात्।
दृष्टो देवस्त्वया कस्मिन्पूजेयं चानुसारिणी॥५२॥

Such of the adoration which is not prescribed in the Vedas, is bound to cause harm. Is this adoration of modern or ancient origin?.

साक्षात्खादति देवस्ते साक्षात्किं वा न खादति।
साक्षाद्भुङ्क्ते च यो देवः सुप्रशस्तं तदर्चनम्॥५३॥

Where have you visualised the god who is being adored? Does your god consume food in visible and invisible form? Such of the god who appears in visible form, his adoration is blissful.

पृथिव्यां ब्राह्मणा देवा इति वेदे निरूपितम्।
सर्वेषां पूजानात्तात सुप्रशस्तं द्विजार्चनम्॥५४॥

It has been prescribed in the Vedas that the Brāhmaṇas are like the gods for us. O father, the adoration of the Brāhmaṇa is more purposeful than adoring any other gods.

साक्षात्खादति नैवेद्यं विप्ररूपी जनार्दनः।
ब्राह्मणे परितुष्टे च संतुष्टाः सर्वदेवताः॥५५॥

The Brāhmaṇas in the form of Janārdana consumes the offerings. When the Brāhmaṇa is satisfied all the gods get satisfied.

किं तस्य देवपूजायां यो नियुक्तो द्विजार्चने।
पूजिता ब्राह्मणा येन पूजिताः सर्वदेवताः॥५६॥

The one, who engages himself in the adoration of the Brāhmaṇa, for him the adoration of the gods is of no consequence. The one who has adored the Brāhmaṇas had adored all the gods.

देवाय दत्त्वा नैवेद्यं द्विजाय न प्रयच्छति।
भस्मीभूतं च नेवेद्यं पूजनं निष्फलं भवेत्॥५७॥

After offering the food to the gods if the Brāhmaṇa shall not be served with the same, in that case the entire offering is reduced to ashes and the entire adoration becomes of no consequence.

विप्राय देवनैवेद्यदानाद्ध्रुवमनन्तकम्।
तुष्टो देवो वरं दत्त्वा प्रयाति च स्वमन्दिरम्॥५८॥

By offering food to the Brāhmaṇas, one achieves merit without measure and the gods getting pleased dwell in his home.

दत्त्वा देवाय नैवेद्यं मूढो भुङ्क्ते स्वयं यदि।
दत्तापहारी देवस्वं भुक्त्वा च नरकं व्रजेत्॥
देवदत्तं न भोक्तव्यं नैवेद्यं च विना हरेः।
प्रशस्तं सर्वदेवेषु विष्णुनैवेद्यभोजनम्॥५९॥

In case a foolish one offers food to the gods without offering the same to the Brāhmaṇas or consumes himself, then he is termed as one who had stolen the riches of the gods and thereafter he has to fall into hell. Therefore except the food offered to the lord one should not accept the same offered food to the gods. The same would not be eaten by anyone else which is offered to the gods. The food offered to Viṣṇu can be consumed by everyone.

अन्नं विष्ठा जलं मूत्रं यद्विष्णोरनिवेदितम्।
सर्वेषां च क्रममिदं ब्राह्मणानां विशेषतः॥६०॥
न दत्त्वा वस्तु देवाय दत्तं विप्राय चेत्सुधीः।
भुक्त्वा विप्रमुखे देवास्तुष्टाः स्वर्गं प्रयान्ति च॥६१॥

The one, who does not offer food to Viṣṇu, the food and the water so consumed are like refuse and urine. This system has to be followed by everyone but more particularly by the Brāhmaṇas. If an intelligent person without offering the food to the gods offers it to the Brāhmaṇas, then with the food so consumed by the Brāhmaṇas, the gods are pleased and retire to heaven.

तस्मात्सर्वप्रयत्नेन विप्राणामर्चनं कुरु।
प्रशस्तफलदातॄणामिह लोके परत्र च॥६२॥

Therefore, making all the efforts one should adore the Brāhmaṇas because by serving them, one would be benefited in this as well as in the future life.

जपस्तपश्च पूजा वा यज्ञो दानं महोत्सवः।
सर्वेषां कर्मणां सारा विप्रतुष्टिश्च दक्षिणा॥६३॥

The performing of *japam*, *tapas*, *pūjā*, *yajña*, charities, festivities would end at the serving of Brāhmaṇas to their satisfaction.

ब्राह्मणानां शरीरेषु तिष्ठन्ति सर्वदेवताः।
पादेषु सर्वतीर्थानि पुण्यानि पादधूलिषु॥६४॥

All the gods reside in the body of a Brāhmaṇa and all the holy places dwell in his feet. With the dust of his feet all the merits are achieved.

पादोदके च विप्राणां तीर्थतोयानि सन्ति च।
तत्स्पर्शात्सर्वतीर्थेषु स्नानजन्यफलं लभेत्॥६५॥

The water with which the feet of the Brāhmaṇas are washed, all the holy places reside there. With the very touch of it, one achieves the merits of taking baths in all the holy places.

नश्यन्ति भक्षणाद्रोगा भक्तिभावेन बल्लव।
सप्तजन्मकृतात्पापान्मुच्यन्ते नात्र संशयः॥६६॥

O Ballava, if one consumes with devotion the water of the Brāhmaṇas, all his ailments disappear and he is relieved of all the sins committed by him during the past seven births. There is no doubt about it.

पापं पञ्चविधं कृत्वा यो विप्रं प्रणमेद्बुधः।
स स्नातः सर्वतीर्थेषु सर्वपापात्प्रमुच्यते॥६७॥

The one who bows before the Brāhmaṇa after committing five types of sins, is relieved of all of them like his taking baths in the holy places.

ब्राह्मणस्पर्शमात्रेण मुक्तो भवति पातकी।
दर्शनान्मुच्यते पापादिति वेदे निरूपितम्॥६८॥

With the very touch of the Brāhmaṇa a sinner is relieved of all the sins and by looking at him, all the sins disappear. This has been ordained in the Vedas.

अप्राज्ञो वाऽथ प्राज्ञो वा ब्राह्मणो विष्णुविग्रहः।
प्रियाः प्राणाधिका विष्णोर्ये विप्रा हरिः सेविनः॥६९॥
द्विजानां हरिभक्तानां प्रभावो दुर्लभः श्रुतौ।
येषां पादाब्जरजसा सद्यः पूता वसुंधरा॥७०॥
तेषां च पादचिह्नं यत्तीर्थं तत्परिकीर्तितम्।
तेषां च स्पर्शमात्रेण तीर्थपापं प्रणश्यति॥७१॥
आलिङ्गनात्सदालापात्तेषामुच्छिष्टभोजनात्।
दर्शनात्स्पर्शनाच्चैव सर्वपापात्प्रमुच्यते॥७२॥

All the well-read as well as the foolish Brāhmaṇas represent the body of lord Viṣṇu. Such of the Brāhmaṇas who adore lord Viṣṇu are dearer to the lord than his own life. The influence of the Brāhmaṇas who are devoted to the lord, has been commanded in the Vedas. With the fall of dust from the feet of the Brāhmaṇas, even the sin committed in the holy places vanish. Their embrace, sweet conversation, audience with them and their touch, relieves the people of all the sins.

भ्रमणे सर्वतीर्थानां यत्पुण्यं स्नानतो भवेत्।
हरिदासस्य विप्रस्य तत्पुण्यं दर्शनाल्लभेत्॥७३॥

The merit one gets by visiting all the holy places and taking baths in them, the same merit is achieved with the mere look of the Brāhmaṇa who is devoted to lord Viṣṇu.

ये विप्रा हरये दत्त्वा नित्यमन्नं च भुञ्जते।
उच्छिष्टभोजनात्तेषां हरेर्दास्यं लभेन्नरः॥७४॥

Such of the Brāhmaṇas who always consume food first offering to the lord and by consuming such food a person achieves the slavehood of the lord.

न दत्त्वा हरये भक्त्या भुञ्जते चेद्भ्रमादपि।
पुरीषसदृशं वस्तु जलं मूत्रसमं भवेत्॥७५॥

If anyone consumes the food by mistake without offering first to the lord, it becomes like refuse and the water becomes like wine.

शूद्रश्चेद्धरिभक्तश्च नैवेद्यभोजनोत्सुकः।
आमान्नं हरये दत्त्वा पाकं कृत्वा च खादति॥७६॥

A true devotee of Hari always remains anxious to consume the food after offering the same to the lord. He offers uncooked food to the lord and then consumes the food cooked by him.

विप्रक्षत्रियवैश्यानां शालग्रामशिलार्चने।
अधिकारो न शूद्राणां हरेरप्यर्चने तथा॥७७॥

As the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras have no right to adore *Śālagrāma*, similarly the Śūdras have no right for adoring Hari.

द्रव्याण्येतानि गोपेन्द्र विप्रेभ्यश्चेन्न दास्यति।
भस्मीभूतानि सर्वाणि भविष्यन्ति न संशयः॥७८॥

O lord of the cowherds, in case all these articles are not given to the Brāhmaṇa, then they will be reduced to ashes. There is no doubt about it.

अन्नं च सर्वजीवेभ्यः पुण्यार्थं दातुमर्हति।
दत्त्वा विशिष्ट जीवेभ्यो विशिष्टं फलमाप्नुयात्॥७९॥

The food can be given to all the people for earning merits but by offering the same to specific personalities, one achieves special merit.

अतो दत्त्वा मानुषेभ्यो लभतेऽष्टगुणं फलम्।
ततो विशिष्टशूद्रेभ्यो दत्त्वा तद्द्विगुणं फलम्॥८०॥

Therefore by offering food to the humans one gets eight times the merits and by offering the same to a special type of Śūdras, one gets double the merit.

दत्त्वाऽन्नं वैश्यजातिभ्यस्ततश्चाष्टगुणं फलम्।
शूद्राणां द्विगुणं पुण्यं वैश्येभ्योऽन्नं प्रदाय च॥८१॥

By offering food to the Vaiśyas, one gets eight time more merits. One gets double the merit by giving food to the Śūdras as compared to the Vaiśyas.

दत्त्वाऽन्नं क्षत्रियेभ्योऽपि वैश्यानां द्विगुणं भवेत्।
क्षत्रियाणां शतगुणं विप्रेभ्योऽन्नं प्रदाय च॥८२॥
विप्राणां च शतगुणं शास्त्रज्ञे ब्राह्मणे फलम्।
शास्त्रज्ञानां शतगुणं भक्ते विप्रे लभेद्ध्रुवम्॥
स चान्नं हरये दत्त्वा भुङ्क्ते भक्त्या च सादरम्॥८३
विष्णवे विप्रभक्ताय दत्त्वा दातुश्च यत्फलम्।
तत्फलं लभते नूनं भक्तब्राह्मणभोजने॥८४॥

One earns double the merit, if in case the food is served to the Kṣatriyas in place of the Vaiśyas. One gets a hundred times more merit by offering food to the Brāhmaṇas as compared to the food given to the Kṣatriyas. In case the food is given to a Brāhmaṇa, well-versed in the scriptures, one achieves a hundred times more merit than serving food to an ordinary Brāhmaṇa. By serving food to a Brāhmaṇa who is devoted to the lord, one achieves a hundred times more merits than giving food to the Brāhmaṇas well-versed in the scriptures. Offering food to Hari one should consume it gracefully. By giving away riches in charity to a Brāhmaṇa devoted to Viṣṇu and the merit one earns by that, the same is achieved by offering food to a Brāhmaṇa devoted to the lord.

भक्ते तुष्टे हरिस्तुष्टो हरौ तुष्टे च देवताः।
भवन्ति सिक्ताः शाखाश्च यथा मूलनिषेचनात्॥८५॥

When the devotee of the lord is pleased, lord Hari himself is pleased, as with the watering of the trees at the roots, the new branches are sprouted.

द्रव्याण्येतानि देवाय यद्येकस्मै प्रयच्छति।
सर्वे देवाश्च रुष्टाश्चेद्देवैः कः किं करिष्यति॥८६॥

In case the eatables are offered to one single god only then the others get annoyed and what shall the lone god do in the presence of all other gods.

अथवाऽर्धं च वस्तूनां देहि गोवर्धनाय च।
गा वर्धयति नित्यं यस्तेन गोवर्धनः स्मृतः॥८७॥

Therefore, you offer half of the eatable material collected now to mountain Govardhana. The mountain is called Govardhana because it increases the flock of cows.

गोवर्धनसमस्तात पुण्यवान्न महीतले।
नित्यं ददाति गोभ्यो यो नवीनानि तृणानि च॥८८॥

O father, there is no one more meritorious than Govardhana on earth, because the same provides fresh grass to the cows daily.

तीर्थस्थानेषु यत्पुण्यं यत्पुण्यं विप्रभोजने।
सर्वव्रतोपवासेषु सर्वेष्वेव तपःसु च॥८९॥
यत्पुण्यं च महादाने यत्पुण्यं हरिसेवने।
भुवः पर्यटने यत्तु सत्यवाक्येषु यद्भवेत्॥९०॥
यत्पुण्यं सर्वयज्ञेषु दीक्षायां च लभेन्नरः।
तत्पुण्यं लभते प्राज्ञो गोभ्यो दत्त्वा तृणानि च॥९१॥

Visit to the holy places, feeding the Brāhmaṇas, performing all the *vratas* and fasting, service to the lord, going round the earth, being truthful and performing all the *yajñas,* the person gets great merit but the same merit is achieved by offering green grass to the cows.

भुक्तवन्तीं तृणं यश्च गां वारयति कामतः।
ब्रह्महत्या भवेत्तस्य प्रायश्चित्ताद्विशुध्यति॥९२॥

The one who deliberately prevents a cow from grazing, earns the sin of *Brahmahatyā* and can be purified after repentance.

सर्वे देवा गवामङ्गे तीर्थानि तत्पदेषु च।
तद्गुह्येषु स्वयं लक्ष्मीस्तिष्ठत्येव सदा पितः॥९३॥

O father, all the gods dwell in all the limbs of the cow, while all the sacred places dwell in her hoofs. Lakṣmī herself dwells in her body.

गोष्पदाक्तमृदा यो ही तिलकं कुरुते नरः।
तीर्थस्नातो भवेत्सद्यो जयस्तस्य पदे पदे॥९४॥
गावस्तिष्ठन्ति यत्रैव तत्तीर्थं परिकीर्तितम्।
प्राणांस्त्यक्त्वा नरस्तत्र सद्यो मुक्तो भवेद्ध्रुवम्॥९५॥
ब्राह्मणानां गवामङ्गं यो हन्ति मानवाधमः।
ब्रह्महत्यासमं पापं भवेत्तस्य न संशयः॥९६॥

The one who applied *tilakam* on his head from the dust of the hoofs of the cow, earns the merit of having a bath in all the sacred places and faces victory at every step. The place where the cows are kept, becomes like the sacred place and in case one meets his end at that place, he gets redeemed at once. The one who strikes a blow on the limbs of the Brāhmaṇas and the cows, such a wicked person earns the sin of *Brahmahatyā*. There is no doubt about it.

नारायणांशान्विप्रांश्च गाश्च ये घ्नन्ति मानवाः।
कालसूत्रं च ते यान्ति यावच्चन्द्रदिवाकरौ॥९७॥

Such of the degraded people who kill the Brāhmaṇas and the cows who are the *aṁśa* of Nārāyaṇa, have to fall in *kālasūtra* hell and remain there up to the life of the sun and the moon.

इत्येवमुक्त्वा श्रीकृष्णो विरराम च नारद।
आनन्दयुक्तो नन्दश्च तमुवाच स्मिताननः॥९८॥

O Nārada, thus speaking lord Kṛṣṇa kept quiet. Thereafter Nanda with a delightful mind said to him, wearing a serene smile on his face.

नन्द उवाच

पौर्वापरीयं पूजेति महेन्द्रस्य महात्मनः।
सुवृष्टिसाधनी साध्यं सर्वसस्यं मनोहरम्॥९९॥

Nārada said - We are performing this traditional *pūjā* for lord Indra. It is for the cause of good rain and abundance of harvest.

सस्यानि प्राणिनां प्राणाः सस्याज्जीवन्ति जीविनः।
पूजयन्ति व्रजस्थाश्च महेन्द्रं पुरुषक्रमात्॥
महोत्सवं वत्सरान्ते निर्विघ्नाय शिवाय च॥१००॥

The cereals are the life of the people which keep the people alive. The people of Vraja have been performing this *pūjā* traditionally for Indra. This function is performed at the end of the year for the removal of obstruction and the welfare of all.

इत्येवं वचनं श्रुत्वा बलेन सह माधवः।
उच्चैर्जहास स पुनरुवाच पितरं मुदा॥१०१॥

On hearing these words, Kṛṣṇa together with Balabhadra laughed aloud and joyfully spoke to their father.

श्रीकृष्ण उवाच

अहो श्रुतं विचित्रं ते वचनं परमाद्भुतम्।
उपहास्यं लोकशास्त्रवेदेष्वेव विगर्हितम्॥१०२॥
निरूपणं नास्ति कुत्र शक्राद्वृष्टिः प्रजायते।
अपूर्वं नीतिवचनं श्रुतमद्य मुखात्तव॥१०३॥

Śrī Kṛṣṇa said - We have listened to your most astonishing and surprising talk, which could be denounced by the people, the scriptures and the Vedas and are nothing short of a joke. It is nowhere prescribed that it rains because of Indra. We have only come to know from your mouth today these unprecedented words.

शृणु नीतिं श्रुतिमतां हे ता नानयं वदेः।
वचनं सामवेदोक्तं सन्तो जानन्ति सर्वतः॥१०४॥

O father, don't indulge in such improper things. You listen to the same council of the intellectuals, the people who are well aware of the words of the *Sāmaveda*.

प्रश्नं कुरुष्व मन्त्रांश्च बिबुधानपि संसदि।
ब्रुवन्तु परमार्थं च किमिन्द्राद्वृष्टिरेव च॥१०५॥

You kindly consult your courtiers in the assembly and other intellectuals, whether it is Indra alone who causes the rain.

सूर्याद्धि जायते तोयं तोयात्सस्यानि शाखिनः।
तेभ्योऽन्नानि फलान्येवतेभ्यो जीवन्ति जीविनः॥१०६॥

The water is collected by the rays of the sun and from the water, the cereals, the creepers and the trees grow. The cereals and the fruits grow from the same source which provides life to the people.

सूर्यग्रस्तं च नीरं च काले तस्मात्समुद्भवः।
सूर्यो मेघादयः सर्वे विधात्रा ते निरूपिताः॥१०७॥
यत्राब्दे यो जलधरो गजश्च सागरो मतः।
सस्याधिपो नृपो मन्त्री विधात्रा ते निरूपिताः॥१०८॥

The water which is dried up by the sun with its rays, the same causes the rain during the rainy season. The sun and the clouds are the creations of the lord. Such of the clouds which are considered as the elephants the ocean, those who have been declared as the lords of the cereals and the minister; they are all created by the lord.

जलादिकानां सस्यानां तृणानां च निरूपितम्।
अब्देऽब्देऽस्त्येव तत्सर्वं कल्पे कल्पे युगे युगे॥१०९॥

The quantity of greenery, the grass is decided every year besides the water. According to the same decision the process is repeated every year since time immemorial.

हस्ती समुद्रादादाय करेण जलमीप्सितम्।
दद्याद्धनाय तद्द्याद्वातेन प्रेरितो धनः॥११०॥
स्थाने स्थाने पृथिव्यां च काले काले यथोचितम्।
ईशेच्छयाऽऽविर्भूतं च न भवेत्प्रति बन्धकम्॥१११॥

The sun extracting the water from the ocean hands it over to the clouds and the clouds with the help of the wind drops the rains appropriately on the earth at different times. The water is created with the will of the lord and no obstruction can be created in the process.

भूतं भव्यं भविष्यच्च महत्क्षुद्रं च मध्ययम्।
धात्रा निरूपितं कर्म केन तात निवार्यते॥११२॥

O father, the present, past and future, degraded, mediocre and the high ranking people are created by Brahmā, who can negate it.

जगच्चराचरं सर्वं कृतं तेनेश्वराज्ञया।
आदौ विनिर्मितं भक्ष्यं पश्वाज्जीव इति स्मृतः॥११३॥
अभ्यासात्स स्वभावो हि स्वभावात्कर्म एव च।
जायते कर्मणां भोगो जीविनां सुख-दुःखयोः॥११४॥

He has created this movable and immovable universe at the command of the lord. First of all the arrangement for the food is made and then the *jīva* appears. With the repetition of the process, the arrangement is called nature. One performs everything by nature and by performing the deeds, people have to face pleasure and pain.

यातनाजन्ममरणरोगशोकमयानि च।
समुत्पत्तिर्विपद्विद्या कविता वा यशोऽयशः॥११५॥
पुण्यं च स्वर्गवासश्च पापं नरकसंस्थितिः।
भुक्तिर्मुक्तिर्हरेर्दास्यं कर्मणा घटते नृणाम्॥११६॥

The pain, birth and death, ailment, grief, fear, riches, danger, learnings, poetry, glory, denouncement, merit, living in heaven, sin, living in hell, devotion, deliberation, rage and the slavehood of the lord are achieved by the people according to their *karmas*.

सर्वेषां जनको हीशश्चाभ्यास: शीलकर्मणाम्।
धातुश्च फलदाता च सर्वं तस्येच्छया भवेत्॥११७॥

The lord is the creator of all. The humble nature and the reward for the deeds performed are given by the lord. Whatever happens, happens due to the will of the lord.

विनिर्मितो विराड्येन तत्त्वानि प्रकृतिर्जगत्।
कूर्मश्च शेषधरणी चाऽऽब्रह्मस्तम्ब एव च॥११८॥

He created Virāṭ, all the *tattvas*, Prakṛti, globe, tortoise, Śeṣa, Pṛthivī and the creatures right from Brahmā to the straw.

यस्याऽऽज्ञया मरुत्कूर्मं धत्ते शेषं बिभर्ति स:।
शेषो वसुंधरां मूर्ध्ना सा च सर्वं चराचरम्॥११९॥

At the command of the lord the wind supports the tortoise, the tortoise supports Śeṣa and Śeṣa carries the earth on his head and the earth carries all the moveable and immovable creatures.

यस्याऽऽज्ञया सदा याति जगत्प्राणो जगत्त्रये।
तपति भ्रमणं कृत्वा भूगोलं सुप्रभाकर:॥१२०॥

At his command, the wind which is the life of the universe, blows in all the three worlds, the sun with sharp rays burns while moving around.

दहत्यग्नि: संचरते मृत्युश्च सर्वजन्तुषु।
उत्पत्ति: शाखिनां काले पुष्पाणि च फलानि च॥१२१॥

The fire burns, the death overpowers all the creatures; the trees are grown and blossom timely.

स्वे स्वे स्थाने समुद्राश्च तूर्णं मज्जन्त्यधोऽधुना।
तमीशं भज भक्त्या च शक्र: किं कर्तुमीश्वर:॥१२२।

By his command the ocean remains lodged at the proper place and goes down quickly, therefore, the same lord should be adored with devotion. What can Indra do?.

ब्रह्माण्डं च कतिविधमाविर्भूतं तिरोहितम्।
विधयश्च कतिविधा यस्य भ्रूभङ्गलीलया॥१२३॥

With whose frowning, several of the globes playfully come into being and disappear and several of the Brahmā emerge and then disappeared.

मृत्योर्मृत्यु: कालकालो विधातुर्विधिरेव स:।
भज तं शरणं तात स ते रक्षां करिष्यति॥१२४॥

He happens to be the death for the death and death for the god of death and happens to be Brahmā for Brahmā. O father, let us take refuge with him, he will surely protect you.

अहोऽष्टाविंशदिन्द्राणां पतने यदहर्निशम्।
विधातुरेव जगतामष्टोत्तरशताधिक:॥१२५॥
निमेषाद्यस्य पतनं निर्गुणस्याऽऽत्मन: प्रभो:।
एवंभूते तिष्ठतीशे शक्रपूजा विडम्बनम्॥१२६॥

Alas, with the fall of twenty eight Indras whose one day is counted and the fall of a hundred and eight Brahmās the creator of the universe, equate with the winking of his eyes and as such the adoration of Indra in preference to such a lord would just be a fallacy.

इत्येवमुक्त्वा श्रीकृष्णो विरराम च नारद।
प्रशशंसुश्च मुनयो भगवन्तं सभासद:॥१२७॥

O Nārada, thus speaking lord Kṛṣṇa kept quiet, the sages and all other courtiers highly appreciated the words of lord Kṛṣṇa and praised him.

नन्द: सपुलको हृष्ट: सभायां साश्रुलोचन:।
आनन्दयुक्ता मनुजा यदि पुत्रै: पराजिता:॥१२८॥
श्रीकृष्णाज्ञां समाज्ञाय चकार स्वस्तिवाचनम्।
क्रमेण वरणं तत्र सर्वेषां च चकार ह॥१२९॥

Nārada also felt delighted and the hair on his body stood on end, while the tears started flowing from his eyes. When the father gets defeated at the hands of his own son, one achieves a peculiar delight. Nanda accepting the command of lord Kṛṣṇa recited *svastivācana* invoking all the gods.

पर्वतस्य मुनीन्द्राणां चकार पूजनं मुदा।
बुधानां ब्राह्मणानां च गवां वह्नेश्च सादरम्॥१३०॥

He then adored the mountains and the sages and distributed to the learned Brāhmaṇas the cows and also consecrated fire.

तत्र पूजासमाप्तौ च क्रतौ च सुमुहोत्सवे।
नानाप्रकारवाद्यानां बभूव शब्द उल्वणः।।१३१।।

In the festivities of the *yajña* when the *pūjā* came to an end, thundering sounds were heard from all sides.

जयशब्दः शङ्खशब्दो हरिशब्दो बभूव ह।
वेदमङ्गलकाण्डं च पपाठ मुनिपुंगवः।।१३२।।

The sounds of victory echoed in the sky besides the blowing of conches and reciting of the name of Hari. Garga the best of the sages recited the Vedas.

बन्दिनां प्रवरो डिण्डी कंसस्य सचिवः प्रियः।
उच्चैः पपाठ पुरतो मङ्गलं मङ्गलाष्टकम्।।१३३।।

Diṇḍī who was the best of the bards and was very close to Kaṁsa started reciting the verses of welfare in loud voice.

कृष्णः शैलान्तिकं गत्वा भिन्नां मूर्तिं विधाय च।
वस्तु खादामि शैलोऽस्मि वरं वृणिवत्युवाच ह।।१३४।।

Śrī Kṛṣṇa went to the Govardhana mountain and taking to another form, he said, "I am the mount Govardhana and am consuming the stuff offered to me. You ask from me.".

उवाच नन्दं श्रीकृष्णः पश्य शैलं पितः पुरः।
वरं प्रार्थय भद्रं ते भविता चेत्युवाच ह।।१३५।।

At that point of time, Śrī Kṛṣṇa said to Nanda, "O father, you look at the mountain in the front and ask for a boon from him which could bestow welfare on you.

हरेर्दास्यं हरेर्भक्तिं वरं वव्रे स बल्लवः।
द्रव्यं भुक्त्वा वरं दत्त्वा सोऽन्तर्धानं चकार ह।।१३६।।

Then Nanda, the chief of the Ballava, prayed to him, "You bestow on me the slavehood of the lord and his devotion." Consuming the eatables and pronouncing a boon that form disappears.

मुनीन्द्रान्ब्राह्मणांश्चैव भोजयित्वा च गोपपाः।
बन्दिभ्यो ब्राह्मणेभ्यश्च मुनिभ्यश्च धनं ददौ।।१३७।।

Nanda, the protector of the cows, served the Brāhmaṇas and the bards with food. He also offered riches to the sages and the Brāhmaṇas.

मुनिभ्यो ब्राह्मणेभ्योऽपि दत्त्वा नन्दो मुदाऽन्वितः।
रामकृष्णौ पुरस्कृत्य सगणः स्वालयं ययौ।।१३८।।

After distributing the riches among the Brāhmaṇas and the sages, Nanda felt delighted and placing Balarāma and Kṛṣṇa ahead of the cowherds, they moved on to their abodes.

रौप्यं वस्त्रं सुवर्णं च वरमश्वं मणिं तथा।
भक्ष्यं द्रव्यं बहुविधं बन्दिने डिण्डिने ददौ।।१३९।।

They also provided the bards with gold, silver, garments, beautiful horses and several other eatables.

स्तुत्वा नत्वा रामकृष्णौ मुनयो ब्राह्मणा ययुः।
ययुरप्सरसः सर्वा गन्धर्वाः किंनरास्तथा।।१४०।।
राजानो बल्लवः सर्वे चाऽऽगता ये महोत्सवे।
सर्वे प्रणम्य श्रीकृष्णं ययुः सादरपूर्वकम्।।१४१।।

All the sages and the Brāhmaṇas retired to their respective abodes after bowing in reverence to Balarāma and Kṛṣṇa. All the *apsarās,* Gandharvas, Kinnaras, Ballavas who had arrived to participate in the function, returned to their respective abodes bowing before lord Kṛṣṇa.

एतस्मिन्नन्तरे शक्रः कोपप्रस्फुरिताधरः।
मखभङ्गे बहुविधां निन्दां श्रुत्वा सुरेश्वरः।।१४२।।
मरुद्भिर्वारिदैः सार्धं रथमारुह्य सत्वरम्।
जगाम नन्दनगरं वृन्दारण्यं मनोहरम्।।१४३।।

In the meantime Indra finding the *yajña* having been disturbed and hearing about his denouncement, was immensely enraged. His lips started fluttering. He, accompanied by the winds and the clouds mounted on the chariot arrived in the city of Nanda located in Vṛndāvana.

सर्वे देवा ययुः पश्चाद्युद्धशास्त्रविशारदाः।
शस्त्रास्त्रपाणयः कोपाद्रथमारुह्य नारद।।१४४।।

O Nārada, thereafter the gods who were well-versed in the warfare also held the weapons in their hands getting enraged and mounting on the chariot, they also went away.

वायुशब्दैर्मेघशब्दैः सैन्यशब्दैर्भयानकैः।
चकम्पे नगरं सर्वं नन्दो भयमवाप ह।।१४५।।

The thundering of the clouds, the blowing of the winds and the sound was created by the terrific movement of the soldiers. The entire populace of the city was frightened together with Nanda.

भार्यां संबोध्य स्वगणमुवाच शोककातरः।
रहःस्थलं समानीय नीतिशास्त्रविशारदः।।१४६।।

Nanda who was well-versed in polity, summoned his wife and attendants in seclusion and spoke to them getting dejected.

नन्द उवाच

हे यशोदे समागच्छ वचनं शृणु रोहिणि।
रामकृष्णौ समादाय व्रज दूरं व्रजात्प्रिये।।१४७।।

Nanda said - "O Yaśodā, O Rohiṇī, come here and listen to my words. O dear one, you move from here to a distant place from Vraja.

बालका बालिका नार्यो यान्तु दूरं भयाकुलाः।
बलवन्तश्च गोपालास्तिष्ठन्तु मत्समीपतः।।१४८।।

Let the boys and girls besides the ladies also move at some distant place and only the strong people should remain here.

पश्चाच्च निर्गमिष्यामो वयं च प्राणसंकटात्।
इत्युक्त्वा बल्लवश्रेष्ठः सस्मार श्रीहरिं भिया।।१४९।।

We shall leave this place only when we are faced with death." Thus speaking Nanda the best of the Ballavas started reciting the name of Hari in panic.

पुटाञ्जलियुतो भूत्वा भक्तिनम्रात्मकंधरः।
काण्वशाखोक्तस्तोत्रेण तुष्टाव ह शचीपतिम्।।१५०।।

With folded hands bowing his head he started praising Indra with *stotra* prescribed in the Kāṇva-śākhā.

नन्द उवाच

इन्द्रः सुरपतिः शक्रो दितिजः पवनाग्रजः।।१५१।।
सहस्राक्षो भगाङ्गश्च कश्यपाङ्गज एव च।
बिडौजाश्च सुनासीरो मरुत्वान्पाकशासनः।।१५२।।
जयन्तजनकः श्रीमाञ्छचीशो दैत्यसूदनः।
वज्रहस्तः कामसखो गौतमीव्रतनाशनः।।१५३।।
वृत्रहा वासवश्चैव दधीचिदेहभिक्षुकः।
जिष्णुश्च वामनभ्राता पुरुहूतः पुरंदरः।।१५४।।
दिवस्पतिः शतमखः सुत्रामा गोत्रभिद्विभुः।
लेखर्षभो बलरातिर्जम्भभेदी सुराश्रयः।।१५५।।
संक्रन्दनो दुश्च्यवनस्तुराषाण्मेघवाहनः।
आखण्डलो हरिहयो नमुचिप्राणनाशनः।।१५६।।
वृद्धश्रवा वृषश्चैव दैत्यदर्पनिषूदनः।
षट्चत्वारिंशन्नामानि पापघ्नानि विनिश्चितम्।।१५७।।

Nanda said - O Indra, Surapati, Śakra, Ditija, Pavanāgraja, Sahasrākṣa, Bhagāṅga, Kaśyapāṅgaja, Viḍoujā, Sunāsīra, Marutvān, Pākaśāsana, Jayanta-janaka, Śrīmān, Sacīśa, Daityasūdana, Vajrahasta, Kāmasakhā, destroyer of the *vrata* of Gautamī, killer of Vṛtrahā, Vāsava, desirous of the body of Dadhīci, Jiṣṇu, brother of Vāmana, Puruhūta, Purandara, Divaspati, Śatamakha, Sutrāmā, Gotrabhid, Vibhu, Lekharṣabha, Balārāti, Jambhabhedī, Surāśraya, Saṁkrandana, Duścyavana, Turāṣāṭ, Meghavāhana, Ākhaṇḍala, Harihaya, killer of Namuci, Vaddhaśravā, Vṛṣa and the destroyer of the pride of the demons. These forty-six names of Indra surely remove the sins.

स्तोत्रमेतत्कौथुमोक्तं नित्यं यदि पठेन्नरः।
महाविपत्तौ शक्रस्तं वज्रहस्तश्च रक्षति।।१५८।।

Whosoever recites this *stotra* contained in the *Kauthumi-śākhā*, Indra protects him holding a *vajra* during all the dangers.

अतिवृष्टिशिलावृष्टिवज्रपाताच्च दारुणात्।
कदाचिन्न भयं तस्य रक्षिता वासवः स्वयम्।।१५९।।

Since Indra himself becomes the protector, one is not afraid of the excess of rains, hail-storm and the falling of *vajra*.

यत्र गेहे स्तोत्रमिदं यश्च जानाति पुण्यवान्।
न तत्र वज्रपतनं शिलावृष्टिश्च नारद।।१६०।।

O Nārada, the house in which this auspicious *stotra* of Indra is recited the same is protected from the falling of *vajra* as well as the hail-storm.

नारायण उवाच

स्तोत्रं नन्दमुखाच्छ्रुत्वा चुकोप मधुसूदनः।
उवाच पितरं नीतिं प्रज्वलन्ब्रह्मतेजसा।।१६१।।
कं स्तौषि भीरो को वेन्द्रस्त्यज भीतिं ममान्तिके।
क्षणार्धे भस्मसात्कर्तुं क्षमोऽहमवलीलया।।१६२।।

On hearing the *stotra* from the mouth of Nanda, Madhusūdana felt enraged. Illumining with the divine lustre, he spoke to his father the

most appropriate words, "O coward, to whom are you offering this prayer. Who is Indra? You shed away all the fears in my presence. I can reduce him to dust in a moment.

गाश्च वत्सांश्च बालांश्च योषितो हि भयातुरा:।
गोवर्धनस्य कुहरे संस्थाप्य तिष्ठ निर्भयम्।।१६३।।

Placing the cows, the calves, the boys and the women in the caves of Govardhana, you become free from fear.

बालस्य वचनं श्रुत्वा तच्चकार मुदाऽन्वित:।
हरिर्दधार शैलं तं वामहस्तेन दण्डवत्।।१६४।।

On hearing the words of the boy, Nanda did so with pleasure and lord Kṛṣṇa then lifted up that mountain like a rod upwards.

एतस्मिन्नन्तरे तत्र दीप्तोऽपि रत्नतेजसा।
अन्धीभूतश्च सहसा बभूव रजसाऽऽवृत:।।१६५।।
सवातो मेघनिकरश्चच्छाद गमनं मुने।
वृन्दावने बभूवातिवृष्टिरेव निरन्तरम्।।१६६।।

O sage, in the meantime the entire place in spite of having been illuminated with the gems, was covered with darkness due to the dust. The clouds accompanied by the wind covered the entire sky and torrential rains started falling in Vṛndāvana.

शिलावृष्टिर्वज्रवृष्टिरुल्कापात: सुदारुण:।
समस्तं पर्वतस्पर्शात्पतितं दूरतस्तत:।।१६७।।

There were hail-storms, rain of *vajras* and the falling of comets were also seen but strangely enough all these, while touching Govardhana were thrown apart at a distance.

विफलस्तत्समारम्भो यथाऽनीशोद्यमो मुने।
दृष्ट्वा मोघं च तत्सर्वं सद्य: शक्रश्चुकोप ह।।१६८।।

O sage, thus the entire exercise of Indra became infructuous like the effort of an ordinary person. Finding his efforts becoming unsuccessful, Indra was enraged.

जग्राहामोघकुलिशं दधीच्यस्थिविनिर्मितम्।
दृष्ट्वा तं वज्रहस्तं च जहास मधुसूदन:।।१६९।।

He picked up the infallible *vajra* made of the bones of Dadhīci in his hands. Finding *vajra* in the hands of Indra Madhusūdana started laughing.

सहस्तं स्तम्भयामास वज्रमेवातिदारुणम्।
सहामरगणं मेघं चकार स्तम्भनं विभु:।।१७०।।
सर्वे तस्थुर्निश्चलास्ते भित्तौ पुत्तलिका यथा।
हरिणा जृम्भित: शक्र: सद्यस्तन्द्रामवाप ह।।१७१।।

He made the hands of Indra together with the *vajra* motionless. He made the hand of Indra holding the *vajra* motionless. Not only this, the lord also made the clouds to be static together with the gods which made them look like puppets studded in a wall. They at once became motionless. With the rendering of the gods immensely motionless Indra was over-powered by swoon.

ददर्श सर्वं तन्द्रायां तत्र कृष्णमयं जगत्।
द्विभुजं मुरलीहस्तं रत्नालंकारभूषितम्।।१७२।।
पीतवस्त्रपरीधानं रत्नसिंहासनस्थितम्।
ईषद्धास्यप्रसन्नास्यं भक्तानुग्रहकारकम्।।१७३।।
चन्दनोक्षितसर्वाङ्गमेतत्सर्वं चराचरम्।
दृष्ट्वाऽद्भततमं तत्र सद्यो मूर्छामवाप ह।।१७४।।

In his swoon, Indra witnessed the entire universe in the form of Kṛṣṇa alone. He held flutes in all the hands and was adorned with all the ornaments, clad in *pītāmbara*, seated on a gem-studded lion-throne, wearing a serene smile on his face, anxious to bestow grace on his devotees and all whose limbs of the body were plastered with sandal-paste. With the sight of this astonishing scene, Indra got fainted.

जजाप मन्त्रं तत्रैव प्रदत्तं गुरुणा पुरा।
सहस्रदलपद्मस्थं ददर्श ज्योतिरुल्बणम्।।१७५।।

He then started reciting the *mantra* given to him by his teacher. At that point of time, he found a block of lustre on the thousand pettalled lotus.

तत्रान्तरे दिव्यरूपमतीव सुमनोहरम्।
नवीनजलदोत्कर्षं श्यामसुन्दरविग्रहम्।।१७६।।
सद्रत्नसारनिर्माणज्वलन्मकरकुण्डलम्।
ज्वलन्मणीन्द्रमकरकिरीटोज्ज्वलशेखरम्।।१७७।।

ज्वलता कौतुभेन्द्रेणकण्ठवक्ष: स्थलोज्ज्वलम्।
मणिकेयूरवलयमणिमञ्जीररञ्जितम् अन्तर्बहि: ।
समं दृष्ट्वा तुष्टाव परमेश्वरम्।।१७८।।

In the meantime he found the great lord having the charming and divine body, the complexion of the new clouds, having the beautiful form, wearing the gem-studded *kuṇḍalas*, a *mukuṭa* adorning his head, with the *kaustubha* gem decorating his chest and the neck, wearing the armlets, anklets and wristlets who projected the same form inside as well as outside. He then started adorning the lord.

इन्द्र उवाच

अक्षरं परमं ब्रह्म ज्योतीरूपं सनातनम्।
गुणातीतं निराकारं स्वेच्छामयमनन्तकम्।।१७९।।
भक्तध्यानाय सेवायै नानारूपधरं वरम्।
शुक्लरक्तपीतश्यामं युगानुक्रमणेन च।।१८०।।

Indra said - You are indestructible, the eternal Brahman, form of lustre, eternal, devoid of qualities, formless, having your own will, beyond measure, taking to many forms for the sake of your devotees and appear in different complexions like white, red and yellow and dark according to the exigencies of the lord.

शुक्लतेज:स्वरूपं च सत्ये सत्यस्वरूपिणम्।
त्रेतायां कुङ्कुमाकारं ज्वलन्तं ब्रह्मतेजसा।।१८१।।
द्वापरे पीतवर्णं च शोभितं पीतवाससा।
कृष्णवर्णं कलौ कृष्णं परिपूर्णतमं प्रभुम्।।१८२।।

In *Satyayuga*, your lustre appears in white complexion and stands for truth; in the *Tretāyuga*, the divine lustre illumines in the saffron complexion; in *Dvāpara* you have a yellow complexion and are adorned with *pītāmbara* while in *Kaliyuga* you have the dark complexion having the name of Kṛṣṇa. In all these forms you happen to be the only great soul.

नवधाराधरोत्कृष्टश्यामसुन्दरविग्रहम्।
नन्दैकनन्दनं वन्दे यशोदानन्दनं प्रभुम्।।१८३।।

Your form has the complexion of new clouds which is dark and beautiful. I bow in reverence to the lord who happens to be the son of Nanda of Yaśodā.

गोपिकाचेतनहरं राधाप्राणाधिकं परम्।
विनोदमुरलीशब्दं कुर्वन्तं कोतुकेन च।।१८४।।
रूपेणाप्रतिमेनैव रत्नभूषणभूषितम्।
कन्दर्पकोटिसौन्दर्यं बिभ्रतं शान्तमीश्वरम्।।१८५।।
क्रीडन्तं राधया सार्धं वृन्दारण्ये च कुत्रचित्।
कुत्रचिन्निर्जनेऽरण्ये राधावक्ष:स्थलस्थितम्।।१८६।।
जलक्रीडां प्रकुर्वन्तं राधया सह कुत्रचित्।
राधिकाकबरीभारं कुर्वन्तं कुत्रचिद्वने।।१८७।।
कुत्रचिद्राधिकापादे दत्तवन्तमलक्तकम्।
राधाचर्चितताम्बूलं गृह्णन्तं कुत्रचिन्मुदा।।१८८।।

You are the one who steals away the hearts of the cowherdesses and are dearer to Rādhā than her life. Playfully you hold the flute in your hands, the sound of which echoes everywhere. Your beauty is beyond description, you are clad in the gem-studded ornaments, you are more beautiful then the crores of gods of love, are peaceful, the great lord and indulge in divine plays in Vṛndāvana. You rest you your head on the breasts of Rādhā in a secluded place in Vṛndāvana, while sometimes you indulge in water-sports with her. Sometimes you comb the hair of Rādhā and sometimes you apply paint on the feet of Rādhā, while sometimes you chew the betel already used by Rādhā, delightfully.

पश्यन्तं कुत्रचिद्राधां पश्यतीं वक्रचक्षुषा।
दत्तवन्तं च राधायै कृत्वा मालां च कुत्रचित्।।१८९।।

Sometimes you look at Rādhā who stares at you with side-glances and sometimes you hand over the garlands of flowers made by you, yourself.

कुत्रचिद्राधया सार्धं गच्छन्तं रासमण्डलम्।
राधादत्तां गले मालां धृतवन्तं च कुत्रचित्।।१९०।।

Sometimes you visit *Rāsamaṇḍala* with Rādhā and sometimes you adorn your neck with the flower garland provided to you by Rādhā.

सार्धं गोपालिकाभिश्च विहरन्तं च कुत्रचित्।
राधां गृहीत्वा गच्छन्तं विहाय तां च कुत्रचित्।।१९१।।

Sometimes, you roam about in Vṛndāvana with the cowherdesses and sometimes you move about with Rādhā while at times you move alone.

विप्रपत्नीदत्तमन्नं भुक्तवन्तं च कुत्रचित्।
भुक्तवन्तं तालफलं बालकैः सह कुत्रचित्॥१९२॥

At places you consume the food provided by the wives of the Brāhmaṇas and sometimes you consume the *tāla* fruits supplied to you by the boys.

वस्त्रं गोपालिकानां च हरन्तं कुत्रचिन्मुदा।
गवां गणं व्याहरन्तं कुत्रचिद्बालकैः सह॥१९३॥

Sometimes you steal away the costumes of the cowherdesses and sometimes you call for the cows and cowherds.

कालीयमूर्ध्नि पादाब्जं दत्तवन्तं च कुत्रचित्।
विनोदमुरलीशब्दं कुर्वन्तं कुत्रचिन्मुदा॥१९४॥
गायन्तं रम्यसंगीतं कुत्रचिद्बालकैः सह।
स्तुत्वा शक्रः स्तवेन्द्रेण प्रणनाम हरिं भिया॥१९५॥

At times you place your feet on the hood of serpent Kāliya and sometimes you play on the flute with pleasure. Sometimes you sing beautiful song in the company of the cowherd boys. Thus offering prayer to Kṛṣṇa, Indra bowed in reverence to him.

पुरा दत्तेन गुरुणा रणे वृत्रासुरेण च।
कृष्णेन दत्तं कृपया ब्रह्मणे च तपस्यते॥१९६॥
एकादशाक्षरो मन्त्रः कवचं सर्वलक्षणम्।
दत्तमेतत्कुमाराय पुष्करे ब्रह्मणा पुरा॥१९७॥
कुमारोऽङ्गिरसे दत्तं गुरवेऽङ्गिरसा मुने॥१९८॥

In earlier times Bṛhaspati had given this *stotra* to Indra at the time of war with Vṛtrāsura. First of all lord Kṛṣṇa compassionately gave it to Brahmā who had performed this eleven-letter *mantra* together with the *kavaca* and the *stotra*. Thereafter, Brahmā gave it to Kumāra in Puṣkara region and Kumāra in turn gave it to Aṅgirā, while Aṅgirā gave it to Bṛhaspati.

इदमिन्द्रकृतं स्तोत्रं नित्यं भक्त्या च यः पठेत्।
स हि प्राप्य दृढां भक्तिमन्ते दास्यं लभेद्ध्रुवम्॥१९९।
जन्ममृत्युजराव्याधिशोकेभ्यो मुच्यते नरः।
न हि पश्यति स्वप्नेऽपि यमदूतं यमालयम्॥२००॥

Therefore whosoever regularly recites this *stotra* composed by Indra, achieves the deep devotion and slavehood of the lord undoubtedly. Such a person is freed from the birth, death, old age, disease and grief. He does not have to witness the messengers of Yama or the hell even in dream.

नारायण उवाच

इन्द्रस्य वचनं श्रुत्वा प्रसन्नः श्रीनिकेतनः।
प्रीत्या तस्मै वरं दत्त्वा स्थापयामास पर्वतम्॥२०१॥

Nārāyaṇa said - On listening to the words of Indra, the lord of Lakṣmī felt delighted and blessing Indra he re-established the mountain.

प्रणम्य च हरिं शक्रः प्रययौ स्वगणैः सह।
गह्वरस्था जनाः सर्वे प्रजग्मुर्गह्वराद्गृहम्॥२०२॥

Indra then bowing before Kṛṣṇa returned to his abode with his attendants. Thereafter all the people came out of the caves of the mountain and went back to their homes.

ते सर्वे मेनिरे कृष्णं परिपूर्णतमं विभुम्।
पुरस्कृत्य व्रजस्थांश्च प्रययौ स्वालयं हरिः॥२०३॥
तुष्टाव नन्दः पुत्रं तं पूर्णब्रह्म सनातनम्।
पुलकाञ्चितसर्वाङ्गो भक्तिपूर्णाश्रुलोचनः॥२०४॥

All of them took Kṛṣṇa to be the complete Brahman, the lord also returned to his abode together with all the people of Vraja. Nanda felt overwhelmed with delight and his mind was filled with devotion. The tears started emerging out of his eyes. With his heart filled with delight, he adored his son who was eternal Brahman.

नारद उवाच

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च।
जगद्धिताय कृष्णाय गोविन्दाय नमो नमः॥२०५॥

Nanda said - O bestower of welfare, the well-wisher of the cows and Brāhmaṇas and the one who wished well of the entire universe, I bow in reverence to such a Kṛṣṇa also known as Govinda.

नमो ब्रह्मण्यदेवाय ब्रह्मणे परमात्मने।
अनन्तकोटिब्रह्माण्डधामधाम्ने नमोऽस्तु ते॥२०६॥

You are the one who always delights the Brāhmaṇas, the form of Brahman, the eternal

great soul, the abode of crores of Brāhmaṇas. I bow in reverence to you.

नमो वत्सादिरूपाणां जीवरूपाया साक्षिणे।
निर्लिप्ताय निर्गुणाय निराकाराय ते नमः।।२०७।।

O *son*, *you* are the life of the Ādityas, are without any qualities, formless, I bow in reverence to you.

अतिसूक्ष्मस्वरूपाय स्थूलात्स्थूलतमाय च।
सर्वेश्वराय सर्वाय तेजोरूप नमोऽस्तु ते।।२०८।।

You are smaller than the smallest and harder than the hardest, the lord of all, the form of all, lustre of all, I bow in reverence to you.

अतिप्रत्यक्षरूपाय ध्यानासाध्याय योगिनाम्।
बह्मविष्णुमहेशानां वन्द्याय नित्यरूपिणे।।२०९।।
धाम्ने चतुर्णां वर्णानां युगेष्वेव चतुर्षु च।
शुक्लरक्तपीतश्यामाभिधानगुणशालिने।।२१०।।
योगिने योगरूपाय गुरवे योगिनामपि।
सिद्धेश्वराय सिद्धाय सिद्धानां गुरवे नमः।।२११।।
यं स्तोतुमक्षमो ब्रह्मा विष्णुर्यं स्तोतुमक्षमः।
यं स्तोतुमक्षमो रूद्रः शेषो यं स्तोतुमक्षमः।।२१२।।
यं स्तोतुमक्षमो धर्मो यं स्तोतुमक्षमो रविः।
यं स्तोतुमक्षमो लम्बोदरश्चापि षडाननः।।२१३।।
यं स्तोतुमक्षमाः सर्वे मुनयः सनकादयः।
कपिलो न क्षमः स्तोतुं सिद्धेन्द्राणां गुरोर्गुरुः।।२१४।।
न शक्तौ स्तवनं कर्तुं नरनारायणावृषी।
अन्ये जडधियः के वा स्तोतुं शक्ताः परात्परम्।।२१५।

You are invisible, the one who is difficult to be achieved by the *yogīs* even after great *tapas*; you are adorned by Brahmā, Viṣṇu and Śiva, are eternal, adored by people of all the *varṇas* in all the four *yugas,* spotless, red, yellow and dark-complexioned, possess qualities; you are the form of *yogīs,* the form of the form of the *yoga*, the teacher of the *yogīs*, lord of the *siddhas*, form of the *siddhas*, besides being the teacher of the *siddhas*, I bow in reverence to you. You are the one who is beyond the prayers of Brahmā and Viṣṇu and even Śiva, Śeṣa, Dharma, Sūrya, Gaṇeśa, Kārttikeya and Sanaka; besides other sages are unable to offer prayer to him. You are the one and even Nara-nārāyaṇa cannot offer their prayers to you. The one who is beyond everyone, then how can a person having no wisdom offer prayer to you.

वेदा न शक्ता नो वाणी न च लक्ष्मीः सरस्वती।
न राधा स्तवने शक्ता किं स्तुवन्ति विपश्चितः।।२१६।

The one who even the Vedas, speech, Lakṣmī, Sarasvatī and Rādhā are unable to offer prayers, then who else can venture to offer prayers to you.

क्षमस्व निखिलं ब्रह्मन्नपराधं क्षणे क्षणे।
रक्ष मां करुणासिन्धो दीनबन्धो भवार्णवे।।२१७।।
पुरा तीर्थे तपस्तप्त्वा पुत्रः प्राप्तः सनातनः।
स्वकीयचरणाम्भोजे भक्तिं दास्यं च देहि मे।।२१८।।
ब्रह्मत्वममरत्वं वा सालोक्यादिकमेव वा।
त्वत्पदाम्भोजदास्यस्य कलां नार्हति षोडशीम्।।२१९।।

O Brahman, I am feeling sinful at every moment; therefore you kindly forgive me. O ocean of mercy, well-wisher of the down-trodden, you kindly protect me in the ocean of the universe. In the earlier time, I had performed great *tapas* and after visiting holy places, I achieved you as a son. You kindly bestow the devotion of your lotus-like feet and your slavehood.

इन्द्रत्वं वा सुरत्वं वा संप्राप्ति सिद्धिस्वर्गयोः।
राजत्वं चिरजीवित्वं सुधियो गणयन्ति किम्।।२२०।।

The Brahmanhood, eternalship and the salvations like *Sālokya* do not weigh even one-sixteenth part of the pleasure of achieving your slavehood. Then the place of Indra, the god-hood, the *siddhis*, heaven, the kingship and long life shall be of no consequence.

एतद्यत्कथितं सर्वं ब्रह्मत्वादिकमीश्वर।
भक्तसङ्गक्षणार्धस्य नोपमा ते किमर्हति।।२२१।।

Whatever has been spoken by me about Brahman does not compare to the pleasure one achieves by keeping the company of your devotees even for a moment.

त्वद्भक्तो यस्त्वत्सदृशः कस्त्वां तर्कितुमीश्वरः।
क्षणार्धालापमात्रेण पारं कर्तुं स चेश्वरः।।२२२।।

Because your devotees are always like you. Then who can measure your glory? By talking to your devotees even for half of a moment, it makes one to cross over the ocean of the universe.

भक्तसङ्गाद्भवत्येव भक्तिं कर्तुमनेकधा।
त्वद्भक्तजलदालापजलसेकेन वर्धते।।२२३।।

Keeping the company of your devotees, the devotion always sprouts, in the form of the clouds like your devotees and the conversation with them seems like the pouring of rain and with the supply of that water, the devotion in one's mind sprouts.

अभक्तालापतापात्तु शुष्कतां याति तत्क्षणम्।
त्वद्गुणस्मृतिसेकाच्च वर्धते तत्क्षणे स्फुटम्।।२२४।।

Such of the people who are not devoted to the lord, sprouting dries away while talking to them and with the watering of the same reciting the glory of the lord and his devotees, they go on increasing.

त्वद्भक्त्यङ्कुरमुद्भूतं स्फीतं मानसजं परम्।
न नश्यं वर्धनीयं च नित्यं नित्यं क्षणे क्षणे।।२२५।।

When the devotion in one's mind appears and grows up, then it never vanishes, it always continues to increase every moment and every day.

ततः संप्राप्य ब्रह्मतवं भक्तस्य जीवनाय च।
ददात्येव फलं तस्मै हरिदास्यमनुत्तमम्।।२२६।।

Thereafter such a devotee achieves the highest stage of Brahman and for his welfare, the eternal slavehood is bestowed on him.

संप्राप्य दुर्लभं दास्य यदि दासो बभूव ह।
सुनिश्चयेन तेनैव जितं सर्वं भयादिकम्।।२२७।।

When some one becomes the slave of the lord, achieving the inaccessible slavehood, he is freed from all the fetters.

इत्येवमुक्त्वा भक्त्या च नन्दस्तस्थौ हरेः पुरः।
प्रसन्नवदनः कृष्णो ददौ तस्मै तदीप्सितम्।।२२८।।

With his mind filled with devotion Nanda spoke all this and thereafter he stood before the lord. Thereafter lord Kṛṣṇa wearing a smile on his face bestows the desired boon to him.

एवं नन्दकृतं स्तोत्रं नित्यं भक्त्याच यः पठेत्।
सुदृढां भक्तिमाप्नोति सद्यो दास्यं लभेद्धरेः।।२२९।।

Thus whosoever recites with devotion the *stotra* recited by Nanda, with deep devotion achieves the slavehood of the lord.

तपस्तप्त्वा यदा द्रोणस्तीर्थे च धरया सह।
स्तोत्रं तस्मै पुरा दत्तं ब्रह्मणा तत्सुदुर्लभम्।।२३०।।
हरेः षडक्षरो मन्त्रः कवचं सर्वरक्षणम्।
इह सौभरिणा दत्तं तस्मै तुष्टेन पुष्करे।।२३१।।
तदेव कवचं स्तोत्रं स च मन्त्रः सुदुर्लभः।
ब्रह्मर्णोऽशेन मुनिना नन्दाय च तपस्यते।।२३२।।
मन्त्रः स्तोत्रं च कवचमिष्टदेवो गुरुस्तथा।
या यस्य विद्या प्राचीना न तां त्यजति निश्चितम्।।२३३।।
इत्येवं कथितं स्तोत्रं श्रीकृष्णाख्यानमद्भुतम्।
सुखदं मोक्षदं सारं भवबन्धविमोचनम्।।२३४।।

In the earlier times Droṇa was performing *tapas* with Dharā in Puṣkara region and this inaccessible *stotra* was bestowed by Brahmā to them. In this world, the sage Saubhari with an extremely delightful mind gave to Brahmā the six letter *mantra* of Hari together with the base of *kavaca*. The same *kavaca*, the same *stotra* and the same inaccessible *mantra* was given by Garga to Nanda who was engaged in *tapas*. In earlier times the one who achieved whichever *mantra, stotra, kavaca*, the family god, teacher and the learnings, the same person never parted. Thus the story of Kṛṣṇa as well as his *stotra* has been spelt out which bestow pleasure, salvation, essence of all and relieves one of the worldly bondages.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
इन्द्रयागभञ्जननन्दस्तोत्रप्रस्तावैकविंशोऽध्यायः।।२१।।

अथ द्वाविंशोऽध्याय:

Chapter - 22

Killing of Dhenukāsura

नारायण उवाच

एकदा राधिकानाथो बलेन सह बालकै:।
जगाम तत्तालवनं परिपक्वफलान्वितम्।।१।।
वृक्षाणां रक्षिता दैत्य: खररूपी च धेनुक:।
कोटिसिंहसमबलो देवानां दर्पनाशन:।।२।।

Nārāyaṇa said- Once Kṛṣṇa, the lord of Rādhikā accompanied by Balabhadra and other boys went to the *tāla* forest which was filled with ripe fruits. Dhenukāsura in the form of a donkey used to guard the forest trees. It possessed the strength of crores of lions and could reduce the pride of the gods to ashes.

शरीरं पर्वतसमं कूपतुल्ये च लोचने।
ईषापङ्क्तिसमा दन्तास्तुण्डं पर्वतगह्वरम्।।३।।
शतहस्तपरिमिता जिह्वा लोला भयानका।
कासारसदृशी नाभि: शब्दस्तस्य भयानक:।।४।।

It had a mountain like body and both the eyes resembled well. His teeth resembled the plough-shaft and the mouth looked like a mountain cave, his wavering and terrific tongue was a hundred feet in length and his navel looked like a pond. He uttered a terrific sound.

दृष्ट्वा तालवनं बाला हर्षमापुरनिन्दिता:।
कौतुकात्कृष्णमूचुस्ते स्मेराननसरोरुहा:।।५।।

The boys were delighted at the sight of the *tāla* forest and a smile appeared on their faces, playfully they spoke to Kṛṣṇa.

बाला ऊचु:

हे कृष्ण करुणासिन्धो दीनबन्धो जगत्पते।
महाबल बलभ्रात: समस्तबलिनां वर।।६।।
अवधानं कुरु विभो क्षणार्धं नो निवेदने।
क्षुधितानां शिशूनां च भक्तानां भक्तवत्सल।।७।।

The boys said- O Kṛṣṇa, the ocean of mercy and brother of the down-trodden, the lord of the universe, possessor of great strength, brother of Balabhadra and the best of the boys. O virtuous one, you kindly pay attention to our request for a moment. You love your devotees, all the children are suffering from hunger. .

स्वादूनि सुन्दराण्येव पश्य तालफलानि च।
भङ्क्तुं चालयितुं वृक्षान्पातितुं च फलानि च।।८।।
नानावर्णानि पुष्पाणि पक्वानि दुर्लभानि च।
आज्ञां करोषि चेत्कृष्ण चेष्टां कर्तुं वयं क्षमा:।।९।।

You look at the delicious *tāla* fruits in the forest. We intend to pluck the fruit and make the flowers of various colours to fall on to the earth by shaking the trees together with the ripe fruits. O Kṛṣṇa, if you permit us we can make an attempt.

किं त्वत्र दैत्यो बलवान्खररूपी च धेनुक:।
अजितस्त्रिदशै: सर्वैर्महाबलपराक्रम:।।१०।।
दुर्निवार्यश्च सर्वेषां कंसस्य सचिवो महान्।
हिंसक: सर्वजन्तूनां वनानामस्ति रक्षिता।।११।।

But the valorous demon Dhenuka in the form of a donkey is guarding the forest. He is invincible from the gods, is immensely valorous and beyond control. He happens to be the chief minister of (Kaṁsa and kiils all the creatures.

सुविचार्य जगत्कान्त वद नो वदतां वर।
युक्तं कार्यमयुक्तं वा कर्तव्यमथवा न वा।।१२।।
बालकानां वच: श्रुत्वा भगवान्मधुसूदन:।
उवाच मधुरं बालान्वचनं तत्सुखावहम्।।१३।।

O lord of the universe, O best of the speakers, you only think over or request carefully and tell us whether our effort would be proper or improper. Whether we should make an attempt or not. On hearing the words of the boys, lord Madhusūdana spoke to them in quite sweet and pleasant words.

किं वो दैत्याद्भयं बाला यूयं मत्सहचारिण:।
वृक्षान्भङ्क्त्वा चालयित्वा फलानि खादताभयम्।।१४।

Śrī Kṛṣṇa said- O boys, when you always live with me then why should you be afraid of a demon; you go shake the tress and breaking them eat the fruit.

श्रीकृष्णाज्ञां समादाय बालका बलशालिन:।
उत्पेतुर्वृक्षशिखरं क्षुधितांश्च फलार्थिन:॥१५॥

Getting the permission from Śrī Kṛṣṇa, the valorous boys because of being hungry climbed the trees for plucking the fruits.

नानाप्रकारवर्णानि स्वादूनि सुन्दराणि च।
फलानि पातयामासु: परिपक्वानि नारद॥१६॥

O Nārada, they started dropping many of the delicious, beautiful and ripe fruits and dropping them on the ground.

केचिद्बभञ्जुर्वृक्षांश्च चालयामासुरेव च।
केचित्कोलाहलं चक्रुर्ननृतुस्तत्र केचन॥१७॥
अवरुह्य तरुभ्यश्च बालका बलशालिन:।
फलान्यादाय गच्छन्तो ददृशुर्दैत्यपुंगवम्॥१८॥
महाबलं महाकायं घोरं गर्दभरूपिणम्।
आगच्छन्तं महावेगात्कुर्वन्तं शब्दमुल्बणम्॥१९॥

The boys broke the trees and shook them badly. Some of them started making a noise while others started dancing. When the valorous boys got down from the trees and were about to move with the fruit they found the valorous demon in the form of a donkey with a gigantic and terrific body creating a terrific sound rushing towards the boys.

तं दृष्ट्वा रुरुदु: सर्वे फलानि तत्यजुर्भिया।
कृष्ण कृष्णेति शब्दं च प्रचक्रुर्बहुधा भृशम्॥२०॥

At the sight of the demon, all the boys started crying being terror-stricken uttering the name of Kṛṣṇa again and again.

अस्मान्रक्ष समागच्छ हे कृष्ण करुणानिधे।
हे संकर्षण नो रक्ष प्राणा नो यान्ति दानवात्॥२१॥

They said, O Kṛṣṇa, O ocean of mercy, you arrive here and save us. O Saṁkarṣaṇa you protect us other- wise this demon will kill us.

हे कृष्ण हे कृष्ण हरे मुरारे गोविन्द दामोदर दीनबन्धो।
गोपीश गोपेश भवार्णवेऽस्माननन्त नारायण रक्ष रक्ष॥२२

O Kṛṣṇa, O Hari, O Murāri, O Govinda, O Dāmodara, brother of the down-trodden, lord of all the cowherdesses, the lord of the cowherds, beyond measure, Nārāyaṇa, you protect us in the ocean of universe.

भयेऽभये वाऽथ शुभेऽशुभे वा.
सुखेषु दु:खेषु च दीननाथ।
त्वया विनाऽन्यं शरणं भवार्णवे.
न नोऽस्ति हे माधव रक्ष रक्ष॥२३॥

O lord of the down-trodden, O Mādhava, there is no one else to take care of us a the time of fear and without fear, at the good and bad times or in pleasure and pain. There is no one else who could provide protection to us. Therefore you protect us from the ocean of the universe.

जय जय गुणसिन्धो कृष्ण भक्तेकबन्धो.
बहुतरभययुक्तान्बालकान्रक्ष रक्ष।
जहि दनुजकुलानामीशमस्माकमन्तं.
सुरकुलबलदर्पं वर्धयेमं निहत्य॥२४॥

O ocean of the virtues, O Kṛṣṇa, you are the only well-wisher of the devotees. We all the boys are getting terrified and therefore you protect us. He happens to be the lord of the race of demons by killing him you can increase the prestige of the gods.

बालानां विक्लवं दृष्ट्वा बलेन सह माधव:।
आजगाम शिशुस्थानं भयहा भक्तवत्सल:॥२५॥

Finding the boys upset, the lord Kṛṣṇa who is the remover of the danger, the one who showers grace on his devotees, accompanied by Balabhadra, reached near the boys.

भयं नास्ति भयं नास्तीत्युक्त्वा दुद्राम सत्वरम्।
ईषद्धास्यप्रसन्नास्यो निर्भयं दत्त्वाञ्छिशून्॥२६॥

Wearing a smile on their faces both of them rushed to the boys and delightfully reassured them.

दृष्ट्वा कृष्णं बलं बाला ननृतुर्विजहुर्भयम्।
हरिस्मृतिश्चाभयदा सर्वमङ्गलदायिका॥२७॥

Finding Kṛṣṇa and Balabhadra there all the boys became fearless and they started dancing because the reciting of the name of the lord provides protection and complete welfare.

श्रीकृष्णो दानवं दृष्ट्वा ग्रसन्तं पुर: शिशून्।
बलं संबोध्य बलिनमुवाच मधुसूदन:॥२८॥

Śrī Kṛṣṇa finding the demon denouncing the boys, Madhusūdana spoke to mighty Balabhadra.

श्रीकृष्ण उवाच

दानवो बलिपुत्रोऽयं नाम्ना साहसिको बली।
गर्दभो ब्रह्मशापेन शप्तो दुर्वाससा पुरा॥२९॥

Śrī Kṛṣṇa said- He happens to be the son of immensely valorous demon Bali who was cursed in earlier times by Durvāsā. With that curse he was turned into a donkey.

पापिष्ठो मम वध्योऽयं महाबलपराक्रमः।
अहमेनं वधिष्यामि त्वं रक्ष बालकान्बल॥३०॥

O Balabhadra, he is extremely sinful and possesses great strength also. Therefore he has to be killed by me. I shall kill him. You better protect these boys.

आदाय बालकान्सर्वान्दूरं गच्छेत्युवाच ह।
तान्गृहीत्वा बलः शीघ्रं जगाम त्वरयाऽऽज्ञया॥३१॥

Accompanied with the boys you move to a distant place. Thereafter Balabhadra at the command of Kṛṣṇa moved with the boys to a distant place.

दृष्ट्वा कृष्णं दानवेन्द्रो महाबलपराक्रमः।
जग्रास लीलया कोपाज्ज्वलदग्निशिखोपमम्॥३२॥
बभूवातिदाहयुक्तो मर्तुकामोऽतितेजसा।
उज्जग्रास पुनर्दैत्यो विभुं तेजस्विनं भिया॥३३॥

But after swallowing Kṛṣṇa, the inside of the body of the demon started burning because of the immense lustre of the lord; getting terrified the demon vomited out the illustrious lord.

उज्झितं सन्तमीशं च दृष्ट्वा दैत्यो मुमोच ह।
अतीव सुन्दरं शान्तं ज्वलन्तं ब्रह्मतेजसा॥३४॥
कृष्णादर्शनमात्रेण बभूवास्य पुरास्मृतिः।
आत्मानं बुबुधे कृष्णं जगतां कारणं परम्॥३५॥
तेजःस्वरूपमीशं तं दृष्ट्वा तुष्टाव दानवः।
यथागमं यथाजन्म गुणातीतं श्रुतेः परम्॥३६॥

He looked at the lord when he was emerging out of his body being extremely beautiful, peaceful and having divine lustre. At the sight of Kṛṣṇa, he was reminded of the events of his earlier birth. He then recognised himself as well as the one who happens to be the cause of the universe. Looking at the illustrious lord he started offering prayer to him .

दानव उवाच

वामनोऽसि त्वमंशेन मत्पितुर्यज्ञभिक्षुकः।
राज्यहर्ता च श्रीहर्ता सुतलस्थलदायकः॥३७॥

The demon said- With your *aṁśa* you appeared in the form of Vāmana who became a beggar in the *yajña* of my fathers; you happen to be the usurper of his kingdom and glory and had bestowed the kingship of the under world to my father.

बलिभक्तिवशो वीरः सर्वेशो भक्तवत्सलः।
शीघ्रं त्वं हिन्धि मां पापं शापाद्गर्दभरूपिणम्॥३८॥

You are devoted to Bali, are quite valorous, the lord of everyone, while your devotees are loved by you; therefore you kindly relieve a sinful person like me from this form of a donkey.

मुनेर्दुर्वाससः शापादीदृशं जन्म कुत्सितम्।
मृत्युरुक्तश्च मुनिना त्वत्तो मम जगत्पते॥३९॥

O lord of the universe, I had achieved this form because of the curse of Durvāsā who had also foretold my about death at your hands.

षोडशारेण चक्रेण सुतीक्ष्णेनातितेजसा।
जहि मां जगतां नाथ सद्भक्तिं कुरु मोक्षद॥४०॥

O lord of the universe, O giver of the salvation, you shoot the extremely sharp *cakra* or sixteen arrows for killing me and provide me the salvation.

त्वमंशेन वराहश्च समुद्धर्तुं वसुंधराम्।
वेदानं रक्षिता नाथ हिरण्याक्षनिषूदनः॥४१॥

O lord, you had also appeared from your *aṁśa* as an incarnation of Varāha and redeemed this earth, saved the Vedas and killed Hiraṇyākṣa.

त्वं नृसिंहः स्वयं पूर्णो हिरण्यकशिपोर्वधे।
प्रह्लादानुग्रहार्थाय देवानां रक्षणाय च॥४२॥

You are complete Paramātmā and killing Hiraṇyakśipu bestowed your grace on Prahlāda and took to the form of Nṛsiṁha for the protection of the gods.

त्वं च वेदोद्धारकर्ता मीनांशेन दयानिधे।
नृपस्य ज्ञानदानाय रक्षायै सुरविप्रयो:॥४३॥

O ocean of mercy, you appeared from your *aṁśa* in the from of a fish and protected the Vedas and providing knowledge to the king saved the Brāhmaṇas.

शेषाधारश्च कूर्मस्त्वमंशेन सृष्टिहेतवे।
विश्वाधारश्च विश्वस्त्वमंशेनापि सहस्रधृत्॥४४॥

You also appeared in the form of a tortoise from your *aṁśa* and also appeared in the from of Seṣa and carried the load of the entire universe over your head.

रामो वाशरथिस्त्वं च जानक्यूद्धारहेतवे।
दशकंधरहन्ता च सिन्धौ सेतुविधायक:॥४५॥

For the redemption of Jānakī you were born as Rāma, the son of Daśaratha. Constructing a bridge on the ocean, you killed Rāvaṇa having ten faces.

कलया परशुरामश्च जमदग्निसुतो महान्।
त्रि:सप्तकृत्वो भूपानां निहन्ता जगतीपते॥४६॥

O lord of the universe, with your rays you appeared as Paraśurāma the son of Jamadagni, relieved the earth of the Kṣatriya kings.

अंशेन कपिलस्त्वं च सिद्धानां च गुरोर्गुरु:।
मातृज्ञानप्रदाता च योगशास्त्रविधायक:॥४७॥

Kapila was born from your *aṁśa* who happened to be the teacher of *siddhas* and was the propounder of Yogaśāstra bestowing the divine knowledge to his mother.

अंशेन ज्ञानिनां श्रेष्ठौ नरनारायणावृषी।
त्वं च धर्मसुतो भूत्वा लोकविस्तारकारक:॥४८॥

Nara-nārāyaṇa the best of the sages was also born of your *aṁśa*. In the form of Dharamputra you expanded the universe.

अधुना कृष्णरूपस्त्वं परिपूर्णतम: स्वयम्।
सर्वेषामवताराणां बीजरूप: सनातन:॥४९॥

Presently you have yourself appeared in the from of Kṛṣṇa and you happen to be the seed of all the eternal incarnations.

यशोदाजीवनो नित्यो नन्दैकानन्दवर्धन:।
प्राणाधिदेवो गोपीनां राधाप्राणाधिकप्रिय:॥५०॥

वसुदेवसुत: शान्तो देवकीदु:खभञ्जन:।
अयोनिसंभव: श्रीमान्पृथिवीभारहारक:॥५१॥
पूतनायै मातृगतिं प्रदाता च कृपानिधि:।
बककेशिप्रलम्बानां ममापि मोक्षकारक:॥५२॥

You are the life of Yaśodā, eternal increase the delight of Nanda the lord of the lives of the cowherdesses and are dearer to Rādhā than her life you are the son of Vasudeva, peaceful, remover of the pain of Devakī, born without human contact, possessor of all the riches, remover of the burden of the earth, providing the graceful place to Pūtanā like a mother. You are merciful and are the one who provided salvation to skylark, Keśī, Pralamba and myself.

स्वेच्छामय गुणातीत भक्तानां भयभञ्जन।
प्रसीद राधिकानाथ प्रसीद कुरु मोक्षणम्॥५३॥

You move at will, are beyond qualities, remover or the fear or the devotees, O lord of Rādhikā, be pleased with me and grant me redemption.

हे नाथ गार्दभीयोने: समुद्धर भवार्णवात्।
मूर्खस्त्वद्भक्तपुत्रोऽहं मामुद्धर्तुं त्वमर्हसि॥५४॥

O lord, you kindly provide salvation to me from the ocean of the universe and the form of a donkey. I happen to be the foolish son of your devotee. You provide redemption to me.

वेदा ब्रह्मादयो यं च मुनीन्द्रा: स्तोतुमक्षमा:।
किं स्तौमि तं गुणातीतं पुरा दैत्योऽधुना खर:॥५५॥

The one whose glory cannot be recited by the Vedas, Brahmā and other gods and the sages how can a person like me offer prayer to such a lord, who was earlier a demon and now a donkey.

एवं कुरु कृपासिन्धो येन मे न भवेज्जनु:।
दृष्ट्वा पादारविन्दं ते क: पुनर्भवनं व्रजेत्॥५६॥

O ocean of mercy, now move in such a way by which I shall not have to be born on earth, who would desire to return to his come after looking at your feet?.

ब्रह्मा स्तोता खर: स्तोता नोपहासितुमर्हसि।
सदीश्वरस्य विज्ञस्य योग्यायोग्ये समा कृपा॥५७॥

The one who is adored by Brahmā, the same lord is being adored by a mere donkey, which is quite laughable because the lord bestows this grace equally on all.

इत्येवमुक्त्वा दैत्येन्द्रस्तस्थौ च पुरतो हरेः।
प्रसन्नवदनः श्रीमानतितुष्टो बभूव ह॥५८॥
इदं दैत्यकृतं स्तोत्रं नित्यं भक्त्या च यः पठेत्।
सालोक्यसार्ष्टिसामीप्यं लीलया लभते हरेः॥५९॥
इह लोके हरेर्भक्तिमन्ते दास्यं सुदुर्लभम्।
विद्यां श्रियं सुकवितां पुत्रपौत्रान्यशो लभेत्॥६०॥

नारायण उवाच

श्रुत्वाऽनुमेने दैत्येन्द्रस्तवनं करुणानिधिः।
कथं करोमि संहारमीदृशं भक्तमित्यहो॥६१॥

Thus speaking the demon stood before the lord, his face was looking quite graceful and satisfied. The one who recites this *stotra* composed by the demon he achieves the place of Hari the fortunes and his closeness without much effort. He achieves the devotion of lord during this world and ultimately he attains the inaccessible place of Hari besides learnings, riches, the best of poetry, sons and grandsons beside the glory. Nārāyaṇa said- the merciful lord on hearing the prayer of the Daitya Kṛṣṇa started thinking in his mind as to how to kill such devotee of mine.

अनुमन्य स्मृतिं तस्य संजहार हरिः स्वयम्।
न हि युक्तो वधः स्तोतुर्दुर्वक्तुर्विधिरीश्वरात्॥६२॥

Thus thinking the lord himself made his memory to vanish because the one who offers prayer cannot be killed and only the one, who uttered harsh words, is killed by the lord, This has been provided in the scriptures.

दानयो मायया विष्णोर्विसस्मार पुनः स्वकम्।
दुरुक्तिस्तत्कण्ठदेशे ह्यधिष्ठानं चकार ह॥६३॥

Influenced by the illusion of lord Viṣṇu the demon forgot about himself and harsh words dwelt in his throat.

उवाच श्रीहरिं दैत्यः कोपात्प्रस्फुरिताधरः।
मुने सद्यो मर्तुकामो दैवग्रस्तो विचेतनः॥६४॥

Thereafter the demon desirous of his immediate death, having lost his wisdom, was filled with anger and his lips started fluttering in rage. Me then spoke to lord Hari.

दैत्य उवाच

ध्रुवं त्वं मर्तुकामोऽसि दुर्बुद्धे मानवार्भक।
अद्य प्रस्थापयिष्यामि त्वामहं यममन्दिरम्॥६५॥

Deity a said- O son of a human, devoid of wisdom you indeed intend to die at my hands. I can dispatched you to the place of Yama today.

आयासि जीवनाकाङ्क्षी मम तालवनं शिशो।
न यास्यसि पुनर्गेहं बान्धवं न हि द्रक्ष्यसि॥६६॥
न कंसो न जरासंधो नरको न समो मम।
देवाः कम्पन्ति मे नित्यं के चान्ये मत्समा भुवि॥६७॥

O boy, having reached in my *tāla* forest, you want to escape alive. You will not be able to return home nor would you be able to meet your relatives. Kaṁsa, Jarāsandha and Naraka could not be equated with me. Even the gods tremble in fear with the hearing of my name who is there like me on the earth.

न हि संहारकर्त्ता च मां संहर्तुं क्षमः शिवः।
न च ब्रह्मा न विष्णुश्च न मृत्युः काल एव च॥६८॥

Śiva the destroyer of the universe cannot destroy me. Even Brahmā, Viṣṇu and the god of death are not in a position to cause any harm to me.

मम तालतरून्भङ्क्त्वा पातयित्वा फलानि च।
अहंकरोषि सहसा किमहो कस्य तेजसा॥६९॥
कस्त्वं वद बटो सत्यं कमनीयोऽतिसुन्दरः।
दुर्लभं जीवनं दातुं मह्यं कथमिहागतः॥७०॥
इत्युक्त्वा मस्तके कृत्वा प्रेरयित्वा तु तं बली।
दूरतः पातयामास श्रीकृष्णं मरणोन्मुखः॥७१॥
पातयित्वा च तं भूमौ विषाणाभ्यां जघान सः।
कृष्णाङ्गस्पर्शमात्रेण तद्विषाणे बभञ्जतुः॥७२॥

Breaking my *tāla* trees and dropping the fruits, on what basis are you feeling so proud. O son, tell me truthfully who are you? You are quite charming and beautiful. Why have you arrived here to offer your life to me? Thus speaking the valorous demon who was standing at the death's door, lifted Kṛṣṇa on his head and threw him at a

distance, by making him fall on the ground. He them struck him with his horns. But with the touch of the body of Kṛṣṇa his horns were broken.

दैत्यो भग्नविषाणश्च तमीशं कोपयन्मुने।

जग्रास चर्वणं कर्तुं भग्नदन्तो बभूव ह॥७३॥

O sage, after the breaking of the horns, the demon was annoyed and he caught hold of Kṛṣṇa in order to chew him. But while doing so all his teeth were broken.

तेजसा दग्धवक्त्रश्च तमुज्जग्राह तत्क्षणे।

जज्वाल व्यथितः कोपाद्ददार खुरतो महीम्॥७४॥

With the lustre of Kṛṣṇa his mouth was burnt out and he swallowed him at once. He than started burning with anger and went on digging earth with his hoofs.

घूर्णयित्वा तु लाङ्गूलं शब्दं कृत्वा भयानकम्।

स जगाम शिशुस्थानं दुद्रुवुर्बालका भिया॥७५॥

Moving his tail, creating deafening sound he rushed towards the boys who started running away.

बलं च प्रेरयामास मस्तकेन महाबली।

बलो मुष्टिं ददौ तस्मै मूर्छामाप ततोऽसुरः॥७६॥

Thereafter Balabhadra pushed the powerful demon aside and struck him with a fist result of which the demon was fainted.

क्षणेन चेतनां प्राप्य जगाम हरिसंनिधिम्।

बलमुष्ट्या च व्यथितः पुनर्मूर्च्छामवाप सः॥७७॥

पुनश्च चेतनां प्राप्य समुत्तस्थौ व्यथाकुलः।

उत्ससर्ज बृहल्लेण्डं मूत्रं च भयमाप ह॥७८॥

Regaining consciousness in a moment, he went towards the lord and was again fainted with the blow of the fist by Balabhadra. On regaining consciousness he felt painful, but still he got up and in fear he started dropping urine and refuse.

क्षणात्संधिक्षणं प्राप्य महाबलपराक्रमः।

कृत्वा शिरसि गोविन्दं घूर्णयामास दानवः॥७९॥

After resting for a while, the valorous and highly strong demon lifted Govinda on his head and started roaming about.

पातयामास भूमौ तं घूर्णयित्वा पुनः पुनः।

उत्पाट्य तालवृक्षं तं ताडयामास माधवः॥८०॥

Moving him in a circular manner again and again, he then dropped him on the ground. Thereafter Mādhava uprooted a *tāla* tree and threw it at him.

यथा केशप्रहारेण दानवस्य भवेद्व्यथा।

तथा बभूव दैत्यस्य तालवृक्षस्य ताडनात्॥८१॥

The pain he had suffered after having been struck at the head, the same amount of pain was felt by him with the striking of the *tāla* tree at him.

गोवर्धनं समुत्पाट्य घातयामास तं विभुः।

पपात वेगाच्छैलेन्द्रस्तस्योपरि महामुने॥८२॥

The lord than lifted up the Govardhana mountain and threw it at him. O great sage, the king of the mountain fell on the demon with great force.

पर्वतस्य प्रहारेण मूर्छामाप महाबलः।

बभूव जर्जराङ्गश्च रुधिरं च समुद्वमन्॥८३॥

With the striking of the mountain, the valorous demon was fainted and all. his limbs were wounded. He vomited blood.

क्षणेन चेतनां प्राप्य समुत्तस्थौ रुषासुरः।

गृहीत्वा पर्वतश्रेष्ठं प्रेरयामास माधवम्॥८४॥

After regaining consciousness in a moment, the demon got up at once and lifting up the mountain he threw it at Mādhava.

दृष्ट्वा शैलमुत्पतन्तं वेगेन मधुसूदनः।

जग्राह दक्षिणकरे यथेक्षुदण्डवत्प्रभुः॥८५॥

Madhusūdana on the other hand finding the mountain approaching him with great force hold it with right hand like the sugar-cane.

पूर्वस्थाने पर्वतं तं स्थापयामास कौतुकात्।

गृहीत्वा दैत्यकर्णाग्रं पातयामास दूरतः॥८६॥

Thereafter he placed the mountain at its original place moulding the ear of the demon in his hand, the lord threw him away at a distance.

उत्पत्य च महावेगाच्चकार वेष्टनं हरेः।

पृथिवीं धर्षयामास तीक्ष्णाग्रेण खुरेण च॥८७॥

The demon took a high jump and than surrounded the lord and thereafter he started digging the earth with the hoofs.

प्रगृह्य श्रीहरिं वेगात्कृत्वा मूर्ध्नि महासुरः।
उत्पपात मनोयायी लीलया लक्षयोजनम्॥८८॥

The great *asura* held the lord with great force, raised him on his head and he went up in the sky up to a lakh of *yojanas* with the speed of a mind.

प्रहरं च तयोर्युद्धं निर्लक्षे च बभूव ह।
ततो गृहीत्वा श्रीकृष्णं पपात धरणीतले॥८९॥

They fought in first space for a *prahara*. Thereafter Kṛṣṇa was held by him tightly and he descended on earth.

पुनर्मुहूर्तं युद्धं च बभूव भूतलेतयोः।
मुदा हरिः प्रशशंस प्रहस्य दानवेश्वरम्॥९०।

Thereafter both of them fought for a *muhūrta* on the ground. Thereafter lord Kṛṣṇa smilingly praised the demon delightfully.

मद्भक्तस्य बलेः पुत्रं धन्यं तज्जीवनं परम्।
स्वस्त्यस्तु ते दानवेन्द्र वत्स निर्वाणतां व्रज॥९१॥

He said, O best of the demons, you happen to be the son of Bali, who has been a great devotee of mine. Your life is graceful. Therefore we should meet with welfare and redemption.

मद्दर्शनं स्वस्तिबीजं परं निर्वाणकारणम्।
सर्वाधिकं सर्वपरं लभ स्थानं मनोहरम्॥९२॥

And audience with me results in the seed of welfare and the salvation. You achieved the best of the places; with good deeds beyond all of them.

इत्येवमुक्त्वा श्रीकृष्णः सस्मार चक्रमुत्तमम्।
सूर्यकोटिसमं दीप्त्या जग्राह तत्सुदर्शनम्॥९३॥
चिक्षेप भ्रामयित्वा च षोडशारमनुत्तमम्।
चिच्छेद लीलयाऽवध्यं ब्रह्मविष्णुमहेश्वरैः॥९४॥

The lord while thus speaking remembered the *Sudarśana-cakra* which was like the crores of suns and illumining. He held that *cakra* having sixteenth spokes which was illumining like crores of suns. Holding the *cakra* in his hand he moved it in a circular manner and shot it at the demons. With the striking of *cakra*, the head of demon was severed who couldn't be killed by Brahmā, Viṣṇu and Śiva.

पपात मस्तकं भूमौ दानवस्य महात्मनः।
तेजःसमूह उत्तस्थौ शतसूर्यसमप्रभः॥९५॥

The head of the demon fell down on the ground and looked like the lustre of hundreds of suns.

विलोक्य हरिलोकं संश्लिष्टं कृष्णपदाम्बुजे।
संप्राप्य(प) परमं मोक्षमहो दानवपुंगवः॥९६॥

The lustre merging from the demons head, finding the lustre in the feet of the lord rushed towards it and merged in the same. Thus the great Dānava achieved salvation.

गगनस्थाः सुराः सर्वे मुनयश्च भृशं मुदा।
पारिजातप्रसूनानां चक्रुस्ते तत्र वर्षणम्॥९७॥

At that point of time the gods remaining in the sky beside the sages felt delighted and showered *Pārijāta* flowers.

नेदुर्दुन्दुभयः स्वर्गे ननृतुश्चाप्सरोगणाः।
जगुर्गन्धर्वनिकरास्तुष्टुवुर्मुनयो मुदा॥९८॥
स्तुत्वा जग्मुः सुराः सर्वे मुनयो हर्षविह्वलाः।
धेनुकस्य वधं दृष्ट्वा तत्राऽऽजग्मुश्च बालकः॥९९॥

The *dundhubhis* were sounded in the heaven and the *apsarās* started dancing, the Gandharvas started singing and the sages offered prayer.

बलश्च बलिनां श्रेष्ठस्तुष्टाव पुरुषोत्तमम्।
तुष्टुवुर्बालकाः सर्वे ननृतुश्च मुदाऽन्विताः॥१००॥

Balarāma the best of the valorous people, also started praising the lord and all the boys started dancing in delight.

दत्त्वा कृष्णबलाभ्यां च प्रपक्वानि फलानि च।
सर्वाणि भक्षयामासुर्बालाः प्रहृष्टमानसाः॥१०१॥

The happy boys offered to Balarāma and Kṛṣ ṇa, the sweet and delicious fruits and consumed them also.

भुक्त्वा पीत्वा हरिः शीघ्रं बलेन बालकैः सह।
जगाम स्वालयं ब्रह्मन्निहत्य दानवेश्वरम्॥१०२॥

O Brahmā, killing the Dānava and consuming the fruits Śrī Kṛṣṇa and Balarāma together with the boys went back to their abodes.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० धेनुकवधो नाम द्वाविंशोऽध्यायः॥२२॥

अथ त्रयोविंशोऽध्याय:

Chapter - 23

Curse to Tilottamā and the sons of Bali by Brahma

नारद उवाच

केन पापेन बलिजो गर्दभत्वमवाप ह।
दुर्वासा: केन दोषेण शशाप दानवेश्वरम्॥१॥

Nārada said- For what sin the son of Bali was turned into a donkey and for what reason Durvāsā pronounced a curse on the king of the demons.

केन पुण्येन वा नाथ बलिज: श्रीहरे: पदम्।
सहसैकत्वमुक्तिं च संप्राप दानवाधिप:॥२॥

O lord, the son of Bali who happened to be the best of those in the giver of charities, by what merit achieved the place of lord Kṛṣṇa, known as *Aikyamokṣa*.

मुने सर्वं सुविस्तार्य वद संदेहभञ्जन।
अहो कविमुखे काव्यं नूत्नं नूत्नं पदे पदे॥३॥

O sage, O remover of the doubts, you kindly speak out to me everything in detail. The poetry in the mouth of a poet looks like new at every step.

नारायण उवाच

शृणु वत्स प्रवक्ष्येऽहमितिहासं पुरातनम्।
पुरा श्रुतं धर्मवक्त्रात्पर्वते गन्धमादने॥४॥

Nārāyaṇa said- O son in this connection I will narrated to you and ancient and historical story which was told to me at Gandhamādana mountain by Brahmā himself.

पाद्मकल्पं च वृत्तान्तं विचित्रं सुमनोहरम्।
नारायणकथोपेतं कर्णपीयूषमुत्तमम्॥५॥

This auspicious and charming story relates to the *Pādma-kalpa*. The one should listens to the story of Nārāyaṇa with his own ears which like the nectar.

यत्र कल्पे कथा चेयं तत्र त्वमुपबर्हण:।
आकल्पजीवी सश्रीक: सुन्दर: स्थिरयौवन:॥६॥

The *kalpa* to which the story relates, during that time you happened to be a Gandharva named Upabarhaṇa. You had the age of a *kalpa*. You were endowed with all the riches, quite beautiful and youthful.

पञ्चाशत्कामिनीनां च पति: शृङ्गारतत्पर:।
वरेण ब्रह्मणस्त्वं च सुकण्ठो स्थिरयौवन:॥७॥
अनुक्षणं पपुस्तास्ते सुन्दरं मुखपङ्कजम्।
निमेषरहिता: सर्वा: कामबाणप्रपीडिता:॥८॥
तासां प्राणैश्च घटितो विधिना त्वमिव श्रुतम्।
दिवानिशं सहचरा न जीवन्ति त्वया विना॥९॥

Being the husband of fifty damsels, you were always engaged in love-sports. With the boon of Brahmā you had achieved a beautiful throat and you happened to be the king. All the passionate damsels stared at you with position. The destiny had endowed you with many virtues and no one could equation earth. They always accompanied you and could never separate from you even for a mount.

पुष्पोद्याने च रहसि स्थाने स्थाने मनोरमे।
गह्वरेषु च शैलानां कन्दरेषु नदीषु च॥१०॥
काननेषु च रम्येषु श्मशाने जन्तुवर्जिते।
यथामनोरथं ताश्च क्रीडां चक्रुस्त्वया सह॥११॥

They enjoyed your love-sports in secluded orchards, charming places, mountain caves, ravines, the rivers, beautiful wild cremation grounds having no creatures.

तदा दैवाद्विधे: शापाद्भूत्वा दासीसुतो भवान्।
अधुना ब्रह्मण: पुत्रो वैष्णवोच्छिष्टभोजनात्॥१२॥

At that point of time with the curse of Brahmā, you had to be born as the son of a maid-servant and with influence of your serving the best of the food to the Brāhmaṇas. Currently you happen to be the son of Brahmā.

असंख्यकल्पजीवी च वैष्णवप्रवरो महान्।
ज्ञानदृष्ट्या सर्वदर्शी प्रियशिष्यश्च धूर्जटे:॥१३॥

Presently you happen to be the loving pupil of lord Śiva and will live for innumerable *kalpas*, becoming great, the best of Vaiṣṇavas, you can have the universal vision, because of your eternal knowledge.

तस्य कल्पश्च वृत्तान्तं मुने मत्तो निशामय।
विस्तार्य दैत्यवृत्तान्तं कथयामि सुधोपमम्।।१४।।

O sage, you listen to the story which relates to that *kalpa* from me, I am telling you should story of the demon in detail which is like nectar.

एकदैव बले: पुत्रो नाम्ना साहसिको बली।
स्वतेजसा सराञ्जित्वा प्रतस्थे गन्धमादनम्।।१५।।
चन्दनोक्षितसर्वाङ्गो रत्नभूषणभूषित:।
रत्नसिंहासनस्थश्च बहुसैन्यसमन्वित:।।१६।।
एतस्मिन्नन्तरे तेन यथा याति तिलोत्तमा।
रूपेणाप्सरसां श्रेष्ठा नानावेषविधायिनी।।१७।।
चारुचम्पकवर्णाभा रत्नाभरणभूषिता।
नवयौवनसंपन्ना कामबाणप्रपीडिता।।१८।।

Once a Sāhasika, the son of valorous Bali conquered the gods with his prowess and visited the Gandhamādana mountain. All his limbs were painted with sandal-paste. He was adorned with all the gem-studded ornaments and was seated on the gem-studded lion-throne. A vast army accompanied him. In the meantime Tilottamā was passing on that route. She was quite beautiful and the best of the *apsarās*. Clad in various types of costumes. She was having the charming complexion of *campaka* flowers, adorned with all the ornaments and was fully youthful and passionate.

ईषद्धास्यप्रसन्नास्या दिव्यवस्त्रं सुबिभ्रती।
वक्रभ्रूभङ्गयुक्ता सा गजेन्द्रमन्दगामिनी।।१९।।

She wore a serene smile on her face and was clad in divine garments. She had curved eye-brows and walked like the king of elephants gracefully.

स्तनमूरुं मुखेन्दुं च दृष्ट्वा साहसिको युवा।
वायुना मुक्तवस्त्रायास्तस्या मूर्छामवाप ह।।२०।।

Suddenly she was disrobed with the blowing of the wind, keeping bare for breasts and thighs. Looking at her face, the son of Bali was fainted.

सा ददर्श बले: पुत्रमतीव सुमनोहरम्।
प्रफुल्लमालतीमालां बिभ्रतं नवयौवनम्।।२१।।
शरत्पार्वणचन्द्रास्यं सुस्मितं सुमनोहरम्।
दृष्ट्वा तं विस्मिता कामात्कटाक्षं च चकार सा।।२२।।

The beautiful *apsarā*, looked at the young son of Bali who was quite beautiful, wearing the blossomed garland of Mālatī flowers, quite youthful, having the face like the full moon of the winter season, wearing a serene smile on his face and was quite charming. At the look of the son of Bali she was surprised and looking with side-glances she was filled with passion.

क्रीडार्थे चन्द्रलोकं च गच्छन्ती चन्द्रकामुकी।
तस्थौ केन च्छलेनैव मत्ता शृङ्गारलालसा।।२३।।
दर्शं दर्शं च तस्यास्यं प्रहस्य वक्रचक्षुषा।
मुखस्याऽऽच्छादनं चक्रे वाससा सा पुन: पुन:।।२४।।

Becoming the beloved of the moon, Tilottamā was moving towards his abode for the conjugal pleasure. But getting desirous of an active love-sports she looked at him again and again with side-glances and smiled keeping the piece of cloth on her mouth.

पुलकाङ्कितसर्वाङ्गं धर्मकर्मसमन्वितम्।
बभूव काममत्ताया योनौ कण्डूयनं जलम्।।२५।।

The son of Bali who was well-versed in the Dharma and the duties felt overwhelmed and on the other hand getting immensely desirous of the king, the *apsarā's* vagina started fluttering and the waters oozed out of it.

विसस्मार शशधरं बलिपुत्रमनोरथा।
अहो को वेद भुवने दुर्ज्ञेयं पुंश्चलीमन:।।२६।।

Getting desirous of the son of Bali she forgot about the moon. Alas, who could read the conduct of the wicked women.

पुंश्चल्यां यो हि विश्वस्तो विधिना स विडम्बित:।
बहिष्कृतश्च यशसा धर्मेण स्वकुलेन च।।२७।।

A person who believes the wicked women, is deceived by his fortune and is deprived of his glory, righteousness and his own race.

वाञ्छितं नूतनं प्राप्य विनश्यति पुरातनम्।
तदा स्वकर्मसाध्या सा को वा तस्या: प्रियोऽप्रिय:।।२८।।

Finding a desired person she forgets the old lover. Then she can the controlled by the appropriate action. No one is dear or enemy to her.

दैवे कर्मणि पैत्र्ये च पुत्रे बन्धौ न भर्तरि।
दारुणं पुंश्चलीचित्तं सदा शृङ्गारकर्मणि॥२९॥
प्राणाधिकं रतिज्ञं साऽमृतदृष्ट्या च पुंश्चली।
रत्नप्रदं रत्नविज्ञं विषदृष्ट्या हि पश्यति॥३०॥

The mind of the wicked women is never devoted in the adoration of gods or the manes, the sin, the brothers or even the husband. Such a wicked women like the person who are well-versed in the act of love sports and looks at them with desirous eyes but the person who offer her the gems they are treated by hare like the poison.

सर्वेषां स्थलमस्त्येव पुंश्चलीनां न कुत्रचित्।
दारुणा पुंश्चली जातिर्नरघातिभ्य एव च॥३१॥

Everyone has same piece in the universe but the wicked women does not have any place anywhere. The wicked women are more danger than the human killers.

निष्कृतिः सर्वभोगान्ते सर्वेषामस्ति निश्चितम्।
न पुंश्चलीनां विप्रेन्द्र यावच्चन्द्रदिवाकरौ:॥३२॥
अन्यासां कामिनीनां च कीटं हन्तुं च या दया।
सा नास्ति पुंश्चलीनां तु कान्तं हन्तुं पुरातनम्॥३३॥

O best of Brāhmaṇas, after enjoying all the pleasures everyone achieves salvation but the wicked women can never achieve salvation till the sun and. the moon last. The wicked women does not have the compassion for killing her old lower as the one has at the time of killing as insect.

कान्तं दृष्ट्वा हिनस्त्येव सोपायेनावलीलया।
रतिज्ञं नूतनं प्राप्य विषतुल्यं पुरातनम्॥३४॥

He prefer a new lover everytime and the old one is considered by him like a poison and destroys him making great efforts.

पृथिव्यां यानि पापानि पुंश्चलीष्वेव भारते।
तिष्ठन्ति ताभ्यो न पराः पापिष्ठाः सन्ति केचन॥३५॥

All the sins on the earth reside in the body of a wicked women there is no sinner greater than her.

पुंश्चलीपरिपक्वान्नं सर्वपातकमिश्रितम्।
दैवे कर्मणि पैत्र्ये च न देयं च तथा जलम्॥३६॥

अन्नं विष्ठा जलं मूत्रं पुंश्चलीनां च निश्चितम्।
दत्त्वा पितृभ्यो देवेभ्यो भुक्त्वा च नरकं व्रजेत्॥३७॥

The food cooked by a wicked women is mixed with all the sins and as such it is unfit to be offer to the gods or the manes. The water offered by her is also not acceptable by them. The food of the wicked women is treated like the refuge and the water like the urine. By offering the same to the gods and the manes and the one who himself consumed it has to fall in the hell.

शतवर्षं कालसूत्रे पचत्येव सुदारुणे।
घोरान्धकारे कृमयस्तं दशन्ति दिवानिशम्॥३८॥

He falls in the *kālasūtra* hell up to a hundred years where he has to suffer for long. In the darkness his body is bitten by the insects.

पुंश्चल्यन्नं च यो भुङ्क्ते दैवाद्यदि नराधमः।
सप्तजन्मकृतं पुण्यं तस्य नश्यति निश्चितम्॥३९॥

Therefore, the one who consumed the food of the wicked women even unknowingly, all his merits of the seven births disappear.

आयुः श्रीयशसां हानिरिह लोके परत्र च।
तस्माद्यत्नाद्रक्षणीयं पाकपात्रं कलत्रकम्॥४०॥

Besides his life and glory are jeopardising in the present and the future births therefore the cooking vases as well as the house wife should be properly saved.

पुश्चलीदर्शने पुण्यं यात्रासिद्धिर्भवेद्ध्रुवम्।
स्पर्शने च महापापं तीर्थस्नानाद्विशुध्यति॥४१॥
स्नानं दानं व्रतं चैव जपश्च देवपूजनम्।
निष्फलं पुंश्चलीनां च भारते जीवनं वृथा॥४२॥

If one comes across a wicked women at the time of starting the journey he becomes successful, but with the very touch of her body, one earns a great sin, which can be purified only by having a dip at the holy places. The life, bath, charity, *vrata, japam* and the adoration of gods of a wicked women is of no consequence.

कथितं कुलाटाख्यानं दुर्ज्ञेयं च यथागमम्।
संवादं च तयोस्तत्र प्रकृतं शृणु नारद॥४३॥

O Nārada, thus I have narrated to you the position of a degraded women according to the scriptures. Now you listen to the conversation of both of them.

स पुनश्चेतनां प्राप्य तां दृष्ट्वैव बलेः सुतः।
कामातुरः प्रमत्तश्च जगाम कुलटान्तिकम्॥४४॥

On regaining consciousness the son of Bali became passionate at the sight of Tilottamā and getting so infested he went to the *apsarā*.

उवाच कुटिलापाङ्गीपीनश्रोणिपयोधराम्।
व्रीडया वाससा वक्त्रमाच्छन्नं कुर्वतीं मुदा॥४५॥

She looked with side-glances, had stiff pelvic region and the breasts and was covering her face with a cloth delightfully displaying shyness. At that point of time he spoke to the *apsarā*.

साहसिक उवाच

काऽसि त्वं कस्य कन्याऽसि कस्य कान्ताऽसि कामिनी।
स्वयं क्व यासि कं सुभ्रूः पुण्यवन्तं मनोहरम्॥४६॥

Sāhasika said- "O damsel, who are you, who is your father and whose beloved are you? Having beautiful eye-brows, who is the virtuous person to whom you are going to visit.

कल्पान्ते तपसा पूतं भोक्तुं त्वामेव सुन्दरि।
यं तं यासि याहि सा त्वं भृत्यं मां कर्तुमर्हसि॥४७॥

The person, whose company you are going to enjoy he most home performed *tapas* up to the end of the *kalpa* purifying you can go but-can also take me as your slave.

क्रीणीहि रतिपुण्येन मां भृत्यं रतिलोलुपम्।
शृङ्गारलोलुपा त्वं च शृङ्गारं देहि कामुकि॥४८॥

You can purchase a passionate lover like me by offering the flowers, you are greedy for the love-sports and as such you offer your company to me.

त्वया सह ममाऽऽश्लेषो विधिना च विनिर्मितः।
निरूपितं यत्तेनैव वार्यते केन तत्प्रिये॥४९॥

O dear one, Brahmā had already ordained my union with you, therefore who else can stop it now.

वाक्यं पीयूषसदृशं सस्मितं वद सुन्दरि।
शीघ्रं भुजलतापाशैर्बन्धनं कुरु निर्जने॥५०॥

O beautiful one, now you speak out your nectar-like words wearing a smile on your face. You entangle me with your creeper like arms in this lonely forest.

आसनं देहिकल्याणि स्वोरुं कनकसंनिभम्।
स्तनमण्डलकुम्भं च पात्रयोग्यं प्रदर्शय॥५१॥

O virtuous one, you offer your gold like thighs to me as a seat and display your breasts resembling the pitchers.

तीक्ष्णास्त्रेण कटाक्षेण जर्जरं कुरु भामिनि।
कामसर्पक्षतं पादस्पर्शनेनारुजं कुरु॥५२॥

O damsel, with the sharp side-glances you injure my heart and with the touch of your body you heal of the wounds created by the passion of serpent.

अधरोष्ठामृतं स्वादु देहि मे क्षुधिताय च।
पक्वदाडिमबीजाभं दन्तं दर्शय सुन्दरम्॥५३॥

You let we taste the nectar of your lips since I am quite hungry and show me your teeth which happen to be like the beautiful seeds of pomegranate.

गम्भीरनाभिं त्रिवलीं द्रष्टुमिच्छामि सुन्दरि।
नीवीप्रमोक्षणं कर्तुमिच्छा मे वर्तते सदा॥५४॥

O beautiful one, I intend to have a look at your deep navel and three lines ever your belly. I am always desirous of untying your undergarment.

श्रोणीं पश्यामि ललितं मुनिमानसमोहिनीम्।
शरन्मध्याह्नपद्मानां प्रभामोचनलोचनाम्॥५५॥

I am looking at your beautiful pelvic region which attracts even the sages and also your eyes which resemble the fully blossomed lotus flower of the winter season.

शरत्पार्वणचन्द्रास्यं प्रसन्नं च प्रदर्शय।
सा च तद्वचनं श्रुत्वा तमुवाच स्मरातुरा॥
दृष्ट्वाऽऽर्तं कामबाणेन मानसंक्षयकामिनी॥५६॥

You show me your delightful face resembling the full moon of the winter season. At these words of the demon the damsel who was filled with passion finding him so passionate, spoke to him.

तिलोत्तमोवाच

पतिस्त्वत्सदृशो नाथ कामिनीनां मनीषितः।
बलिपुत्रोऽसि धर्मिष्ठो रूपवान्गुणवान्युवा॥५७॥

शृङ्गारनिपुण: कान्त: कामशास्त्रविशारद:।
सदा मनोज्ञ: स्त्रीणां त्वं सुवेषश्च स्वभावत:।।५८।।

Tilottamā said- O lord, the damsels live a husband like you, you are son of Bali, quite religious, beautiful, virtuous, young and well-versed in the love-sports, you are clad in beautiful garments and are charming by nature attracting all the damsels.

सुवेशं सुन्दरं शान्तं कान्तं दान्तमरोगिणम्।
शृङ्गारज्ञं गुणज्ञं त्वां युवानं रसिकं शुचिम्।।५९।।
स्त्रीमनोज्ञं दयालुं च बलिष्ठं सन्तमीश्वरम्।
दातारमनुरक्तं च कान्तमिच्छति कामिनी।।६०।।

A damsel is always desirous of such a husband who is clad in the best of garments, is beautiful, peaceful, shining beloved, possessing beautiful teeth, healthy, well-versed in the love-sports, possessing all the virtues, young, attractive, auspicious, known by the damsels, merciful, strong, charitable and loveable.

एते सर्वे गुणा: कान्त सन्ति कान्ते त्वयि ध्रुवम्।
त्वां न वाञ्छन्ति या: कान्तास्ता अविज्ञाश्च वञ्चिता:।।

O beloved one, you have all the qualities of a good husband. Such of the damsels who are not desirous of you are unwise and deprived.

संतोषं ते करिष्यामि समागम्य विधोर्गृहात्।
वेषं कृत्वा तु चन्द्रार्थं यात्राऽद्य तस्य कामिनी।।६२।।

I shall satisfy you after returning from the house of the moon and I am now proceeding towards his abode.

अन्याश्लेषणमात्रेण भवति धर्मलङ्घना।
याश्च धर्मात्र रक्षन्ति तासां च जीवनं वृथा।।६३।।

In case I enjoy company of others today I are sure to call from *dharma* because such of the women who do not fellow *dharma* their lives are of no consequence.

चन्द्राश्लेषं न जानन्ति यास्ता मूढा: प्रकीर्तिता:।
ता एव मातृगर्भस्था न प्राज्ञा: पौरुषै रसै:।।६४।।

The one who does not relish the embrace of the moon, she indeed is a foolish lady. She looks as if, she is still in the womb of her mother and is unaware of the manhood.

स्वर्वैद्यौ मदनश्चन्द्रो मरुत्वान्नलकूबर:।
एभिर्न्नाऽऽलिङ्गिता यास्ता वञ्चिता रतिकर्मभि:।।६५।।

Such of the damsels who have not embraced Aśvinīkumāra, Kāmadeva, moon the wind god and Nalakubara, they should be considered as having been deprived of the performing of love-sport.

दिवानिशं मानसं मे तेषां क्रीडां च चिन्तयेत्।
विशेषत: कामदेवो निपुणो रतिकर्मणि।।६६।।

My mind always goes for the moments, I had spent in their company. The god of love is specialised in love-sports. The embrace of the moon and a sweet word, are sweeter than the nectar. Therefore I have to spend this day in his company. I am, therefore, thinking about him.

चन्द्रशृङ्गारमाश्लेषमालापममृताधिकम्।
अद्य तस्य रतिदिनं तेन तच्चिन्तयेन्मन:
तिलोत्तमावच: श्रुत्वा जहास बालिनन्दन:।
सकामश्च सपुलकस्तामुवाच रह:स्थले।।६७।।

On hearing the words of Tilottamā the demon was overwhelmed is passion. He took away the *apsarā* in a secluded place and said.

साहसिक उवाच

ब्रह्मणा निर्मिता त्वं च कौतुकेन तिलोत्तमे।
अतो वरा चाप्सरसां विदग्धरसिकेश्वरी।।६८।।

Sāhasika said- O Tilottamā, Brahmā has created you playfully, That is why you are the base of the *apsarās*, quite clever and well-versed in the love-sports.

सुन्दोपसुन्दयोर्नाशनिमित्तेन प्रयत्नत:।
सर्वरूपगुणाधारा विधिना च कृता पुरा।।६९।।

In the earlier times Brahmā had created you with much efforts for the destruction of Sunda and Upsunda.

सर्वं जानासि सर्वज्ञे विज्ञे सुरतकर्मणि।
हर्षेण श्रोतुमिच्छामि वद वो मानसं वच:।।७०।।

O all knowledgeable one, you know everything and you are quite clever in the love-sports. you speak to me about your mind. I want to listen to you.

अतिप्रियश्च को वा च कः स्वभावो वरानने।
अकथ्यं गोपनीयं च श्रोतुमिच्छामि सुन्दरि॥७१॥

O beautiful one, who is the best of your lovers and is liked by you? O beautiful one, I want to listen from you the secret words which cannot bespoken to anyone.

गन्धर्वाणां सुराणां च राज्ञां पुण्यवतामपि।
सर्वेषां प्राणतुल्या त्वमेषु ते कः परः प्रियः॥७२॥

All the Gandharvas, the gods and the virtuous kings treat you to be their lives, who is the dearest of all among them.

असुरस्य वचः श्रुत्वा प्रहस्य सा तिलोत्तमा।
मुखमाच्छादनं चक्रे विलोक्य वक्रचक्षुषा॥७३॥
सत्यं सारमन्तरस्थमव्यक्तमतिगोपनम्।
उवाच मानसं वाक्यमज्ञातं विदुषामपि॥७४॥

Listening to the words of the demon, Tilottamā smiled and looking at him she covered her face with the cloth. Thereafter, she started speaking her mind to him in the words which were truthful, deep-rooted, enshrined in her mind, invisible and secret and were unknown to the intellectuals even.

तिलोत्तमोवाच

कथनीयं साहसिक पुंश्चलीनां मनोवचः।
स्त्रीजातीनां च सर्वासामुपहासकरं परम्॥७५॥

Tilottamā said- O Sāhasika, it will be difficult to spell out the mind of the loose women and if one does so it would amount to a great joke.

सर्वेषामपि दुर्ज्ञेयं चरितं योषितामपि।
विशेषतोऽपि दुर्ज्ञेयं पुंश्चलीनां मनोवचः॥७६॥

Because the life style of all the people is difficult to be observed and more so of the women. However the life-style of the loose-women is beyond observation.

वेदवेदाङ्गशास्त्रान्तं सर्वं जानाति पण्डितः।
कान्त नान्तं विजानाति दिशामाकाशयोषितम्॥७७॥
विषादप्यप्रियो वृद्धो रत्नदोऽपि च योषिताम्।
युवा सर्वस्वहर्ता चेत्प्राणेभ्योऽपि परः प्रियः॥७८॥

O my beloved one, becoming learned the intellectuals can attained mastery in the study of the Vedas and post-Vedic literature beside other scriptures but they are unable to peep into the directions, the sky and the behaviour of the women. Even though an old person might distribute gems to the ladies but still he is considered to be verse than the poison. On the other hand if a young person snatches away everything from her, he still is considered to be dearer to than the life.

युवानं सुन्दरं दृष्ट्वा ह्यार्ता भवति पुंश्चली।
विशेषतः सुवेषं च दृष्ट्वैव हतचेतना॥७९॥

Finding a young and a beautiful person the loose women gets attracted towards him and with the spotting of a beautiful person clad in beautiful garments she looses her consciousness even.

निमेषरहिता तस्य लोचनाभ्यां पिबेन्मुखम्।
योनौ जलं क्षरेत्तस्याः सद्यः कण्डूयनं भवेत्॥८०॥

She stares at his eyes at her face and her pelvic regions starts emitting the fluid. Thereafter, atonce irritation is started.

मनोऽतिलोलमस्थैर्यं सर्वाङ्गानि चकम्पिरे।
जडीभूतं शरीरं च प्रदग्धं मदनानलात्॥८१॥

Her mind is always unstable and never becomes stable. All his limbs start fluttering her body becomes static and is filled with passion.

संप्राप्य तं चेद्रहसि साऽऽलापं कुरुते स्फुटम्।
सकटाक्षं स्मेरवक्त्रं दर्शयित्वा पुनः पुनः॥८२॥
तथा यदि वशं कर्तुं न शशाक जितेन्द्रियम्।
स्वमङ्गं दर्शयित्वा तमन्तर्वाक्यं स्फुटं वदेत्॥८३॥

She stares at him with side-glances and displays her smiling face to him and then entered into frank discussion with him. In spite of this if she is unable to attract him than displaying her limbs declare frankly her intentions.

दुःसाध्ये नायके दुःखं भवेदाजन्मजन्मनि।
तत्तुल्यं तत्परं प्राप्य तं विस्मरति पुंश्चली॥८४॥

In case she is unable to attract the young person towards herself she feels immensely grieved. When she comes across another such person as previous one, she forgets the earlier one.

पुंश्वलीनामप्रिय: क: क: प्रियो वा महीतले।
योऽतिशृङ्गाररनिपुण: स च प्राणाधि: प्रिय:॥८५॥

It is difficult to judge as to who happens to be the beloved of the loose women and who is disliked her. This is quite difficult. But the one who is well-versed in the love-sport is liked her more than her life.

पूर्वजारं पतिं पुत्रं भ्रातरं पितरं प्रसूम्।
विशिष्टं नूतनं प्राप्य सर्वं त्यजति लीलया॥८६॥

On coming across a new friend the forgets their old friend, the ..usband, the son, the brother, father and mother and leaves them in no time.

न दानेन न मानेन सत्येन स्तवनेन वा।
नोपकारेण प्रीत्या वा सा साध्या सुरतिं विना॥८७॥

Without enjoying the love-sport they cannot be controlled by any type of prayers, extending of grace and the making of love.

शयने भोजने चापि स्वप्ने ज्ञाने दिवानिशम्।
नित्यं सत्पुरुषाश्लेषं स्मरन्ति कुलटा: स्त्रिया:॥८८॥

The degraded women whether they are sleeping, eating food, while in dream or awake, during day or night always aspire for the embrace of nice people.

शृङ्गारनिपुणानां च ध्यानसाध्या चिरं परम्।
दारुणा पुंश्चलीजाति: प्रार्थयन्ती नवं नवम्॥८९॥

They are over-powered by the person well-versed in the art of making love and that to quite easily. The loose women always remain desirous of new persons and as such their class is quite horrible.

सर्वासां कुलटानां च चरितं कथितं मया।
अकथ्यं गोपनीयं च मम हृद्वचनं शृणु॥९०॥

I have narrated to you the conduct of the degraded women now you listen to the feeling of my mind which are quite secret.

मम सन्ति प्रियतरा गन्धर्वेषु सुरेषु च।
युवानो रतिशूराश्च कामशास्त्रविशारदा:॥९१॥

Only he is liked by me the post of all the Gandharvas and the gods who is quite young and is best in love-sport.

विशेषत: शशधरे स्नेहो मे विद्यते पर:।
ततोऽतिरिक्त: सर्वस्मादपि काम: प्रियो मम॥९२॥

But I feel specially attracted towards the moon because I love him specifically and thereafter the god of love is quite dear to me.

प्रियो मे कामसदृशो न भूतो न भविष्यति।
स्मरस्य स्मरणात्तूर्णं सुस्निग्धं मानसं मम॥९३॥
इत्येवं कथितं सर्वमात्मनो योषितामपि।
आज्ञां कुरु महाराज यास्यामि चन्द्रसंनिधिम्॥९४॥

He one else would be as dear to me as the god of love. At the very mention of the name of the god of love, may mind feels overwhelmed. Thus I have spoken to you the secret of any mind as well as that of the women in general. O king, now you kindly permit me. I shall go to the moon.

चन्द्रस्थानात्त्व स्थानं समागत्य सुनिश्चितम्।
संतोषं तव दैत्येन्द्र करिष्यामि न संशय:॥९५॥

O demon, after returning from the abode of the moon, I will come to you and please you. There is no doubt about it.

श्रुत्वैवं बलिपुत्रश्च जहासोच्चै: पुन: पुन:।
सा वक्रचक्षुषाऽऽलोक्य तं जहास स्मरातुरा॥९६॥

On hearing this the son of Bali started laughing aloud. The passionate damsel also getting infatuated with passion started looking at him with side-glances, smiling at the same time.

छलेन दर्शयामास कठिनं स्तनयोर्युगम्।
चारुचम्पकवर्णाभं वर्तुलं पीनमुच्छ्रितम्॥९७॥
श्रोणी सुकठिनां रम्यां रम्भास्तम्भविनिन्दिनीम्।
सकटाक्षं स्मेरमुखं कपोलं पुलकाञ्चितम्॥९८॥

Thereafter she displayed her breasts, which had the lustre of the beautiful *campaka* flower and were quite round, stiff and well-developed. They were quite bare, pleasant and she also displayed her pelvic region which resembled the trunk of the banana tree. Thereafter she displayed her beautiful smiling face with charming cheeks.

रह:स्थानं समासाद्य कामेन हतचेतना।
पुलकाञ्चितसर्वाङ्गी लोचनाभ्यां पपौ मुखम्॥९९॥

Thereafter in the secluded place, the passionate woman who was overwhelmed with love started staring at the beauty of the demon.

तस्य रूपं च वेषं च दर्शं दर्शं पुन: पुन:।
मुखस्याऽऽच्छादनं भावात्कुर्वती सूक्ष्मवाससा॥१००॥

While looking at the beauty of the demon prince getting filled with passion, she covered her face with a piece of cloth.

अतिकामातुरां दृष्ट्वा सुप्राज्ञो बलिनन्दन:।
पप्रच्छ कामिनां कामी भावं विज्ञातुमुत्सुक:॥१०१॥

Finding her getting so passionate, the son of Bali spoke to her since he was anxious to know about the mind of the damsel.

साहसिक उवाच

किं करिष्यसि मां सत्यं वद पङ्कजलोचने।
कार्यान्तरं करिष्यामि सुचिरं स्थातुमक्षम:॥१०२॥

Sāhasika said- O lotus-eyed one, what will you do? You tell me truthfully. I shall than attend to some other work. I am unable to weight for long.

कामिनीषु बलात्कारो न धर्मो धर्मिणां प्रिये।
विशेषतोऽतिविदुषां नास्माकं स्वकुलोचित:॥१०३॥

O dear, it is not proper for noble people to use force with the damsels. It is specially unbecoming of the learned people like us.

शृङ्गारं देहि वा गच्छ रतिं कर्तुं सुरान्तिके।
क: क्षमो वा वशीकर्तुं पुंश्चलीं बहुगामिनीम्॥१०४॥

You either enjoy my company or proceed to the abode of the moon because who can control a loose women who visits many peopled.

दानवस्य वच: श्रुत्वा शुष्ककण्ठोष्ठतालुका।
आत्मानमधमंमन्या भिद्यमाना स्मरास्त्रत:॥१०५॥

On hearing the words of the demon, her palate, throat and tongue tried up, getting infatuated with the passion she felt injured and thought herself to be quite a degraded one.

तिलोत्तमोवाच

कथमेवं ब्रूहि(षि)त्वं मे कान्त: प्राणाधिक: प्रिय:।
कथं वा कोपयुक्तोऽसि कुरु कार्यं मनीषितम्॥१०६॥

Tilottamā said- Why are you talking like this? You are dearer to me than my life. Why are you getting angry? You do whatever you like.

त्वामेव विमुखं कृत्वा यामि चन्द्रान्तिकं यदि।
तवाभिशापात्तत्रैव सद्यो विघ्नो भविष्यति॥१०७॥

In case I visits the moon disregarding you, than I shall have to face obstruction because of your curse.

विहारं कुरु भद्रं ते करिष्यति हरि: स्वयम्।
पदे पदे शुभं तस्य य: स्त्रीमानं च रक्षति॥१०८॥

You can therefore enjoy my company and the lord will surely bless you. He happens to be the one who protects the honour of all. His every step gets auspicious.

अवमन्य स्त्रियं मूढो यो याति पुरुषाधम:।
पदे पदे तदशुभं करोति पार्वती सती॥१०९॥

Such a degraded person who moves disregarding the women, the chaste goddess Pārvatī creates difficulties for him at every step.

तिलोत्तमावच: श्रुत्वा जहास बलिनन्दन:।
कामशास्त्रेषु निष्णातस्तद्भावं बुबुधे सुधी:॥११०॥

On hearing the words of Tilottamā, the demon who was well-versed in the art of making love started laughing. He could understand her desires.

भावं विज्ञाय भावज्ञ: कामशास्त्रविशारद:।
करे धृत्वा समाश्लिष्य चुचुम्ब मुखपङ्कजम्॥१११॥
जगाम च तया सार्धं गन्धमादनगह्वरम्।
ददर्श तत्र गत्वा च स्थानं जन्तुविवर्जितम्॥११२॥
संस्थाप्य रत्नदीपांश्च धूपं च सुमनोहरम्।
शय्यां रतिकरीं कृत्वा सुष्वाप च तया सह॥११३॥

The demon who was well-versed in knowing the feelings of others beside being well-versed in the art of making love, held the hand of Tilottamā and embraced her implanting kisses on her face. He than took her in a deserted cave on the Gandhamādana mountain and enjoyed her company at that place where the lamps were burning together with incense and the place was best for the purpose.

नानाप्रकार शृङ्गारं चकार काममोहितः।
तिलोत्तमां तं बुबुधे सुरादपि विचक्षणम्॥११४॥

Getting infested with passion he enjoyed her company variously and Tilottamā started considering him more intelligent than the gods.

विपरीतरतौ तुष्टा बभूव रसिकेश्वरी।
दिवानिशं न बुबुधे नवसंगममूर्च्छिता॥११५॥

The passionate women was satisfied with the perverted sex enjoyed by her in the company of the demon. Getting absorbed in the new found love-sport she last the knowledge of the position of the day and night.

तिलोत्तमा कामभावाद्बलिपुत्रमुवाच ह।
कृत्वा वक्षसि प्राणेशं स्तनयोरन्तरे मुदा॥११६॥

Thereafter the passionate Tilottamā holding his hand against her breast said.

तिलोत्तमोवाच

कदा द्रक्ष्याम्यहं कान्त मुखचन्द्रं मनोहरम्।
एवंभूतं शुभदिनं कदा मे भविता पुनः॥११७॥

Tilottamā said- O my beloved, when shall it be possible for me to see your face again, when shall that auspicious day arrive.

अयि किं रूपमाश्चर्यं गुणो वा तव दानव।
ध्रुवं शृङ्गारनिपुणस्त्वत्परो नास्ति कश्चन॥११८॥

O demon, you possess the surprising type of beauty and qualities. You are well-versed in the art of making love and there is no one better than you on the earth.

मां विस्मरसि कालेन पुरुषः षट्पदो यथा।
स्त्रीणां सत्पुरुषाश्लेष आजीवं मनसि स्थितः॥११९॥

You will forgot me as the black-wasps forget (after extracting the nectar of the flower). But the company of the nice people always remains in the mind of the noble women.

सत्संगमः शुभदिने पुण्यात्पुण्यवतां भवेत्।
सद्विच्छेदो दुःखहेतुर्मरणादतिरिच्यते॥१२०॥

By keeping company with the noble people on auspicious days the meritorious people earn the merit. Separation from a noble person is the cause of grief and versed than the death.

पीयूषभोजनात्स्वर्गवासादपि च दुर्लभः।
सत्संगमः सुखमयोऽप्यसत्संगो विषाधिकः॥१२१॥

The company of noble people and the nectar-like food are better than residing in the heaven beside being pleasant and inaccessible. And the company of the wicked people serves as a poison.

क्षणं तिष्ठ महाराज पुनरालिङ्गनं कुरु।
त्वया सार्धं मम प्राणा यास्यन्ति चेतसा सह॥१२२॥

O great king, you wait for sometime and hold me in embrace. Evidently my life will also depart with your departure.

इत्येवमुक्त्वा कुलटा कृत्वा वक्षसि सादरम्।
पुमङ्गसङ्गोत्पुलका मूर्छामाप सुखेन च॥१२३॥

Thus speaking that wicked women again held him against her breasts. Getting pleased with the company of the demon, she was fainted.

कुलटालिङ्गनालापात्सोऽतिकामी बभूव ह।
यथा दीप्तः कृष्णवर्त्मा वर्धते हविषाऽधिकम्॥१२४॥
पुनश्चकार शृङ्गारमसुरोऽष्टविधं मुने।
चुम्बनं च नवविधं यथास्थाने यथोचितम्॥१२५॥

With the embrace of the wicked women and in conversation with her, he became more passionate and he became more wild like pouring of the *ghee* increases the flames. Thereafter the demon enjoyed her company in difficult ways and appropriately implanted the kisses in nine different ways.

नखदन्तकरैः क्रीडां चकार विविधां पुनः।
किङ्किणीनां कङ्कणानां बभूव शब्द उल्बणः॥१२६॥

He played with his nails, teeth and hands variously. At that point of time the small bells of the waist-band and the armlets created sweet sound.

मुनेर्दुर्वाससस्तेन ध्यानभङ्गो बभूव ह।
अदृष्टस्य तयोस्तत्र वल्मीकाच्छादितस्य च॥१२७॥

With all these activities, the meditation of the sage Durvāsā was disturbed, who was covered with the mud on his entire body.

योगासनं कुर्वतश्च गन्धमादनगह्वरे।
ध्यायतश्चरणाम्भोजं कृष्णस्य परमात्मनः॥१२८॥

He was meditating in a cave of Gandhamādana mountain upon the lotus-like feet of lord Kṛṣṇa.

न पपात तयोर्दृष्टिः समीपस्थे महामुनौ।
कामात्मनोर्न हि ज्ञानं कामेन हतचेतसोः॥१२९॥

Both the passionate one's could not spot the sage though they were quite close to him and had almost lost all the senses.

सहसा चेतना प्राप्य प्रज्वलन्ब्रह्मतेजसा।
ददर्श पुरतस्तौ तु मुनिरुन्मील्य लोचने॥१३०॥

When his meditation was disturbed the sage who possesses the divine lustre opened his eyes and found them both there.

दिवानिशं न जानन्तौ संयुक्तौ काममोहितौ।
दृष्ट्वा चुकोप तेजस्वी रुद्रांशो भगवान्विभुः॥१३१॥
उवाच तौ विहारान्ते रक्तपङ्कजलोचनः।
ध्यानप्राप्तपदाम्भोजविच्छेदोद्विग्निमानसः॥१३२॥

Both of them getting infatuated with passion had become unconsciousness about the day and night. Finding them there Durvāsā born out of the *aṁśa* of Rudra was immensely enraged. Since he was engrossed in the devotion at the lotus-like feet of lord Kṛṣṇa was disturbed and his eyes became red like the red lotus flowers. Thereafter, the sage spoke to them.

दुर्वासा उवाच

उत्तिष्ठ गर्दभाकार निर्लज्ज पुरुषाधम।
भक्तप्रधानस्य बलेः पुत्रः पशुसमप्रभः॥१३३॥
देवो वा मानवो वाऽपि दैत्यगन्धर्वराक्षमाः।
लज्जां कुर्वन्ति सततं स्वजातौ च पशून्विना॥१३४॥

Durvāsā said- O degraded and shameless person having the form of a donkey get up. You are behaving in such degraded manner inspite of your being the son of Bali a great devotee of Viṣ ṇu. You are behaving like an animal. Leaving aside the animals, all the gods, humans, the demons, Gandharvas and Rākṣasas, always observe shyness in their races.

ज्ञानलज्जाविहीना च खरजातिर्विशेषतः।
तस्मात्त्वं दानश्रेष्ठ खरयोनिं व्रजाधुना॥१३५॥

The donkeys of course are unmindful of the shame; therefore O best of the demons, let you be born as a donkey at once.

तिलोत्तमे त्वमुत्तिष्ठलज्जाहीना च पुंश्चली।
एतादृशी स्पृहा दैत्ये व्रज योनिं च दानवीम्॥१३६॥
इत्येवमुक्त्वा स मुनिस्तस्थौ तत्र रुषा ज्वलन्।
तौ च तुष्टुवतुर्भीतावुत्थाय व्रीडितौ मुनिम्॥१३७॥

O Tilottamā, you are also shameless and a loose women. When you are so attracted towards a demon you go and reborn as a demoness. The sage who was burning in rage kept quiet after speaking this. Both of them were ashamed and they started offering prayer to the sage.

साहसिक उवाच

त्वं ब्रह्मा त्वं च विष्णुश्च त्वं च साक्षान्महेश्वरः।
हुताशनस्त्वं सूर्यश्च सृष्टिस्थित्यन्तकारकः॥१३८॥

Sāhasika said- You happen to be Brahmā, Viṣ ṇu and Maheśvara besides Agni and Sūrya. You happen to be the preserver and the destroyer of the universe.

क्षमापराधं भगवन्कृपां कुरु कृपानिधे।
मूढापराधं सततं यः क्षमेत्स सदीश्वरः॥१३९॥

O lord, forgive for my sins. O merciful one, you shower your mercy on me, the one who forgives a foolish person for his sins, he is treated as a true lord.

इत्येवमुक्त्वा दैत्येन्द्रो रुरोदोच्चैः पुरो मुनेः।
कृत्वा तृणानि दशने पपात चरणाम्बुजे॥१४०॥

Thus speaking the demon, started crying aloud in pressure of the sage and holding a straw in his teeth, he fell down on the lotus-like feet of the sage.

तिलोत्तमोवाच

हे नाथ करुणासिन्धो दीनबन्धो कृपां कुरु।
विधिसृष्टौ च सर्वेषां मूढा स्त्रीजातिरेव च।१४१॥

Tilottamā said- O lord, O ocean of mercy, protector of the down- trodden be compassionate on us. The females happen to be the worst creation of Brahmā.

ततोऽतिमत्ता कुलटा सदा कामतुरा परा।
लज्जा भीतिश्चेतना च न सन्ति कामुके विभो॥१४२।

O virtuous one, out of them the loose-women is always intoxicated and passionate. The passionate people are devoid of shame, fear and intelligence.

इत्युक्त्वा रोदनं कृत्वा जगाम शरणं मुनेः।
विना विपत्तौ केषांचिज्ज्ञानं भवति भूतले॥
तयोर्दृष्ट्वा च वैकल्यं बभूव करुणा मुनेः॥१४३॥

Thus speaking, she also started crying and took refuge with the sage, who had achieved the eternal knowledge without facing miseries on earthy. Finding both of them so disturbed, the mind of the sage was filled with compassion.

दुर्वासा उवाच

अतिशापः प्रसादो वा भवेद्दैवेन दानव।
सत्कीर्तिरपकीर्तिर्वा प्राक्तनप्रभवा ध्रुवम्॥१४४॥

Durvāsā said- O Dānava, the great curse or the grace of the lord can only be achieved for a choice. The best of the glory end the disgrace which are the result of the old deeds.

विष्णुभक्तबलेः पुत्रः सद्वंशप्रभवो जनः।
जनकाद्विष्णुभक्तोऽसि जानामि त्वां सुनिश्चितम्॥१४५॥

You happen to be the son of Bali a great devotee of Viṣṇu, having been born in high family. Because of your father you were devoted to lord Viṣṇu and you are quite well-known to me.

जनकस्य स्वभावो हि जन्ये तिष्ठति निश्चितम्।
यथा श्रीकृष्णपादाङ्कः कालीयवंशमस्तके॥१४६॥

The nature of the father is inherited by the son in one way or the other as the foot of lord Kṛṣṇa remains implanted on the descendant of the race of Kāliya.

संप्राप्य गार्दभीं योनिं वत्स निर्माणतां व्रज।
पूर्वं कृष्णार्चनफलं न हि लुप्तं सतां चिरात्॥१४७॥

O son, having been born as a donkey you will achieve salvation. The deeds birth of the earlier birth of the noble people and the reward for the adoration of lord Kṛṣṇa cannot vanish.

वृन्दारण्यं तालवनं व्रज शीघ्रं व्रजान्तिकम्।
प्राणांस्त्यक्त्वा हरेश्चक्रान्मुक्तिं प्राप्स्यसि निश्चितम्॥१४८।

You go to the *tāla*-forest which isolated in the vicinity of Vṛndāvana. You will meet with your end with the *cakra* of Kṛṣṇa and shall achieve salvation.

तिलोत्तमे भारते त्वं बाणपुत्री भविष्यसि।
श्रीकृष्णपौत्राश्लेषेण पुनः पूता भविष्यसि॥१४९॥

O Tilottamā, you will be born in the land of Bhārata as the daughter of Bāṇāsura and you will be united with the grandson of Kṛṣṇa as a result of which you will be purified.

इत्येवमुक्त्वा स मुनिर्विरराम महामुने।
तौ जग्मतुर्यस्थानं प्रणम्य मुनिपुंगवम्॥१५०॥
इत्युक्तं सर्ववृत्तान्तं दैत्यस्य खरजन्मनः।
तिलोत्तमा बाणपुत्री ह्युषाऽनिरुद्धकामिनी।१५१॥

O great sage, after speaking this the sage kept quiet and both of them returned to their respective abodes after bowing in reverence to the sage. Thus I have narrated to you the reason for the demons birth as a donkey on earth. Thereafter Tilottamā was born as the daughter of Bāṇa named Ūṣā and was united with Aniruddha.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० तिलोत्तमाबलिपुत्रयोर्ब्रह्मशापप्रस्तावो नाम त्रयोविंशोऽध्यायः॥२३॥

अथ चतुर्विंशोऽध्याय:

Chapter - 24

The salvation of the son of Bali in the context of consuming the *tāla* fruits

नारायण उवाच

निगूढं शृणु वृत्तान्तं मुनेर्दुर्वाससो मुने।
अहोऽस्य दारसंयोग: कथं तदूर्ध्वरेतस:।।१।।
दृष्ट्वा तयोश्च शृङ्गारं मुनि: कामी बभव ह।
जितेन्द्रियोऽसत्संसर्गाद्विष: सांसर्गिको भवेत्।।२।।

Nārāyaṇa said- O sage you, listen to the deep rooted story of the life of Durvāsā. It is surprising. It projects as to how such an ascetic who had controlled all his senses fell to the

company of a female. Witnessing the love-sport of both of them the self-controlled sage was infatuated with love, because by keeping the company of a sinful person, some of his deficiencies are transported to another person.

सहसा तस्य हृदये बभूव सुरते स्पृहा।
तपस्तप्त्वा तत्र दध्यौ कामिनी मदनातुरः॥३॥
एतस्मिन्नन्तरे येन पथा याति मुनीश्वरः।
प्रार्थयन्त्या पतिं सन्तमौर्वश्च सुतया सह॥४॥

Suddenly the desire of enjoying the conjugal pleasures and the company of a damsel arose in his mind. After finishing his *tapas*, the passionate sage thought of a damsel. In the meantime, the sage Aurva was passing by that side, accompanied with his daughter who was desirous of getting a husband for herself.

ऊरूद्भवो ब्रह्मणश्च पुरा कल्पे तपस्यतः।
ऊर्ध्वरेताश्च योगीन्द्र और्वस्तेन इति स्मृतः॥५॥

In the earlier times since the sage was born in the region of Ūru he was given the name of Aurva who was perfectly self-controlled and a great *yogī*.

तस्य जानूद्भवा कन्या कन्दली नाम विश्रुता।
दुर्वाससं प्रार्थयन्ती नान्यं मनसि रोचते॥६॥

Since she was born out of his thigh, she was given the name of Kandalī who was attracted towards Durvāsā and desired no one else.

ससुतो हि मुनिश्रेष्ठो मुनेदुर्वाससः पुरः।
तस्थौ महाप्रसन्नश्च ज्वलदग्निशिखोपमः॥७॥
मुनीन्द्रोऽपि मुनीन्द्रं तं पुरो दृष्ट्वा ससंभ्रमः।
प्रजवेन समुत्तस्थौ ननाम च मुदाऽन्वितः॥८॥
और्वो दुर्वाससं तत्र समाश्लिष्य मुदाऽन्वितः।
उवाच मुनये सर्वं कन्यकाया मनोरथम्॥९॥

Aurva the best of the sages who was extremely delightful and possessed the lustre of the fire flame came to Durvāsā with his daughter and stood before the sage. The sage Durvāsā finding the best of the sages before him was upset in his mind. But he delightfully got up and bowed in reverence to him. Aurva embraced Durvāsā and delightfully conveyed to him the desire of his daughter.

और्व उवाच

विख्याता कन्दली नाम मम कन्या मनोहरा।
प्रौढा त्वामेव ध्यायन्ती श्रुत्वा वाचिकवक्त्रतः॥१०॥

Aurva said - My daughter named Kandalī listening to your glory from your messengers always adored you and she is adult at the moment.

अयोनिसंभवा कन्या त्रैलोक्यं मोहितुं क्षमा।
सर्वरूपगुणाधारा दोषेणैकेन संयुता॥११॥

The girl is born without any human touch and can attract all the three worlds. She possesses all the qualities but has one shorting coming also.

अतीव कलहाविष्टा कोपेन कटुभाषिणी।
नानागुणयुतं द्रव्यं न त्यजेदेकदोषतः॥१२॥

She is quite quarrelsome and speaks foul word in anger but if someone has all the virtues the same person cannot be discarded just for a single short coming.

और्वस्य वचनं श्रुत्वा हर्षशोकान्वितो मुनिः।
ददर्श कन्यां पुरतो गुणरूपसमन्विताम्॥१३॥
शरत्पार्वणचन्द्रास्यां शरत्पङ्कजलोचनाम्।
ईषद्धासप्रसन्नास्यां पीनश्रोणिपयोधराम्॥१४॥
नवयौवनसंयुक्तां पश्यन्तीं वक्रचक्षुषा।
रत्नालंकारशोभाढ्यां वह्निशुद्धांशुकान्विताम्॥१५॥

On listening to the words of sage Aurva, Durvāsā felt delighted and was also greedy. He found the most beautiful girl full of all the virtues before him. Her face resembled the full moon of the winter season, the eyes resembled the fully blown lotus flowers of the winter season. She wore a smile on her face and her pelvic region and breasts were quite solid. She was quite youthful and was looking at the sage with side-glance. She was adorned with the gem-studded ornaments and was clad in the costumes purified by fire.

मुनिर्मुमोह तां दृष्ट्वा कामबाणप्रपीडितः।
उवाच तं मुनिश्रेष्ठं हृदयेन विदूयता॥१६॥

The sage **Durvāsā was** infatuated with passion with the **looked at the girl. He** spoke to the sage Aurva.

दुर्वासा उवाच

नारीरूपं त्रिभुवने मुक्तिमार्गनिरोधकम्।
व्यवधानं तपस्यायाः संततं मोहकारणम्॥१७॥
कारागारे च संसारे दुर्वहं निगडं परम्।
अच्छेद्यं ज्ञानखड्गैश्च महद्भिःशंकरादिभिः॥१८॥

Durvāsā said- In three worlds the beauty of a female is an obstruction towards the achieving of the salvation; it creates obstruction in the *tapas* and is the cause of illusion always. She happens to fee a grave fetter in the prison of the universe which cannot be transported easily. Even the gods like Śiva and many sages could not it cut-off with the sword of their knowledge.

सङ्गिच्छायातिरिक्तं च कर्मभोगात्परात्परम्।
इन्द्रियादिन्द्रियाधाराद्विद्यायाश्च मतेरपि॥१९॥

The women happen to be good companion, who always follows like a shadow, she is *karmabhoga*, the base of the organ of senses and can be controlled with learning and intelligence.

आदेहं सङ्गिनी छाया भोगान्तं भोग एव च।
देहेन्द्रियाणि जीवान्तं विद्या चैवावशीलिनम्॥२०॥

The shadow remains with a person till the life, the pleasures are enjoy by the person till they are not finished but the body and the organs of senses have to continue till life. The learnings keeps the company of a person till they are used.

मतिश्चैवावलीशान्ता सुस्त्री जन्मनि जन्मनि।
यावज्जीवी च सुस्त्रीको न तावज्जन्मखण्डनम्॥२१॥
यावच्च जीविकाजन्म तावदभोगः सुखावहः।
परं मुनीन्द्र सर्वस्माद्धपरिपादाब्जसेवनम्॥२२॥

The same position is held with the intelligence but the best of the women keep company of their husbands for many lives, A person having a virtuous wife, enjoys the life through out. Till such time a person is born, the pleasures are treated to be pleasant by him. The devotion at the lotus-like feet of the lord always provides pleasure.

ध्यायतः कृष्णपादाब्जं मम विघ्नो बभूव ह।
न जाने कर्मदोषेण केन वा पूर्वजन्मनः॥२३॥
पुंश्चल्या सह शृङ्गारं दृष्ट्वा दैत्यस्य मन्मनः।
बभूव कामसंयुक्तं दत्तं धात्रा व तत्फलम्॥२४॥

I was meditating upon the lotus-like feet of the lord when this obstruction was created. I know not by which part of my actions, I had to face this situation. Witnessing the conjugal pleasures of the demon with the loose woman, my mind was infatuated with passion and Brahmā has rewarded me accordingly.

किं त्वहं तव कन्यायाः कटूक्तिशतकं मुने।
ध्रुवं क्षमां करिष्यामि दास्यामि च ततः फलम्॥२५॥
सर्वतोऽपि परा निन्दा स्त्रीकूटक्तिसहिष्णुता।
अतीव निन्दितः सत्सु स्त्रीजितो भुवनत्रये॥२६॥

O sage, I shall surely forgive your daughter for her harsh words for sometime and thereafter I shall punish her for the same. At is really disgraceful for a man to bear the harsh words of the wife. This is denounced by all in the three worlds.

तवाऽऽज्ञां मस्तके कृत्वा ग्रहीष्यामि सुतां तव।
उपेतां कामिनी त्यक्त्वा कालसूत्रं व्रजेन्नरः॥२७॥

I except your command and also your daughter because refuse the company of a damsel, who is offered to a person drives him the *kālasūtra* hell.

रहस्युपस्थितां कामात्पुंश्चली चेज्जितेन्द्रियः।
परित्यजेद्धर्मभयादधर्मान्नरकं व्रजेत्॥२८॥

Even if a passionate loose women approaches a person who has controlled his senses and in case he disregards her only keeping in view his *dharma* but by thus conducting himself he has to go to the hell.

इत्येवमुक्त्वा दुर्वासा विरराम मुनेः पुरः।
मुनिर्वेदोक्तविधिना ददौ तस्मै सुतां मुने॥२९॥

Thus speaking before the sage, Durvāsā kept quiet. O sage, Aurva than gave away his girl in marriage to Durvāsā.

स्वस्तीत्युवाच दुर्वासा मुनिश्च यौतुकं ददौ।
कन्यासमर्पणं कृत्वा मोहाच्चैव रुरोद ह॥३०॥
मूर्च्छामवाप स मुनिः स्वकन्याविरहातुरः।

अपत्यभेदशोकौघः स्वात्मारामं न मुञ्चति॥३१॥

Durvāsā on his part accepted the, girl speaking the words *svasti*. The sage also gave the dowry. After marrying the girl to Durvāsā, the sage started weeping and was fainted with the separation of his daughter because the separation from ones own daughter is always painful to all.

क्षणेन चेतनां प्राप्य बोधयोमास कन्यकाम्।
मूर्छितां तातविच्छेदाद्रुदन्तीं शोकसंयुताम्॥३२॥

Regaining consciousness in a moment he started advising the girl who was also crying getting separated from her father.

और्व उवाच

शृणु वत्से प्रवक्ष्यामि नीतिसारं सुदुलभम्।
हितं सत्यं च वेदोक्तं परिणामसुखावहम्॥३३॥

Aurva said- O daughter, I am explaining to you the inaccessible *tattva* of politics which would be beneficial, truthful and is provided by the Vedas and would result in pleasure.

स्वकान्तश्च परो बन्धुरिह लोके परत्र च।
न हि कान्तात्परः प्रेयान् कुलस्त्रीणां परो गुरुः॥३४॥

In this universe, as well as in future life the husband happens to be the best of relatives. For the ladies of high families there could be none else dearer to them than the husband. The husband is the best of teacher for them.

देवपूजा व्रतं दानं तपश्चानशनं जपः।
स्नानं च सर्वतीर्थेषु दीक्षा सर्वमखेषु च॥३५॥
प्रादक्षिण्यं पृथिव्याश्च ब्राह्मणातिथिसेवनम्।
सर्वाणि पतिसेवायाः कलां नार्हन्ति षोडशीम्॥३६॥

The adoration, performing of *vrata*, charities, fasting, *japam*, bathing at the holy places, performing of all the *yajñas*, going round the universe, serving the Brāhmaṇas and the guests do not compare even one sixteenth part of serving the husband.

किमेतैः पतिभक्ताया अभक्तायाश्च भारते।
यदा दुःखी सुखारम्भे साकाङ्क्षः प्रथमो भवेत्॥
पतिसेवापरोः धर्मः सर्वशास्त्रेषु पठ्यते।
स्वप्रज्ञानेन सततं कान्तं नारायणाधिकम्॥३७॥

In the land of Bhārata, the one, who is devoted to the husband and the one who is otherwise, all are of no consequence, when at the beginning of the pleasure, the husband feels painful. All the *śāstras* spell out that serving the husband is extremely religious. One should treat according to ones wisdom, her husband even greater than lord Nārāyaṇa.

दृष्ट्वा तच्चरणाम्भोजसेवां नित्यं करिष्यति।
परिहासेन कोपेन भ्रमेणावज्ञया सुते॥३८॥
कटूक्तिं स्वामिनः साक्षात्परोक्षान्न करिष्यति।
स्त्रिया वाग्योनिदुष्टायाः कामतो भारते भुवि॥३९॥
प्रायश्चित्तं श्रुतौ नास्ति नरकं ब्रह्मणः शतम्।
सर्वधर्मपरीता या कटूक्तिं कुरुते पतिम्॥४०॥
शतजन्मकृतं पुण्यं तस्या नश्यति निश्चितम्।
दत्त्वा कन्यां बोधयित्वा जगाम मुनिपुंगवः॥४१॥
स्वात्मारामः स्वाश्रमे च तस्थौ स्त्रीसहितो मुदा।
संभोगेच्छावृते चित्ते कामी संप्राप कामिनीम्॥४२॥

One should always serve at his lotus-like feet, O sage, one should not speak harsh words to the husband even in joke as by mistake. In the land of Bhārata, a lady who utters harsh words to her husband or follows an evil path, no remedy has been provided in the Vedas for her purification. She has to remain in the hell up to the life of Brahmā. A women getting all the religious ceremonies performed, but speaks harsh words to her husband, all the good deeds performed in her hundred births are destroyed, Thus Aurva best of the sages after tendering good advise to his daughter left the place. The sage Durvāsā thereafter started living his *āśrama* delightfully. At the developing of the desire for conjugal pleasures, the sage got a damsel.

अहो सुकृतिनां कामो वाञ्छामात्रेण सिध्यति।
शय्यां रतिकरीं कृत्वा मुनिश्रेष्ठो महामुने॥४३॥
शुभे क्षणे गृहीत्वा तां सष्वाप निर्जने प्रियाम्।
नारीरसानभिज्ञः स्यादाजन्म मुनिपुंगवः॥४४॥
तथाऽपि सुरतौ विज्ञः कामशास्त्रविशारदः।
नानाप्रकारं शृङ्गारं चकार विधिपूर्वकम्॥४५॥

It is surprising that the task of the noble people gets established with the mere wish. O great

sage, thereafter Durvāsā, the best of the sages prepared the bed for conjugal pleasures in the secluded place and enjoyed the company of his wife there. The sage Durvāsā had never tasted the company of the women through out his life still being well-versed in the art of making love, he was surprising by competent in the same. He enjoyed the company of his wife variously.

नवसंगममात्रेण मूर्च्छां संप्राप कन्दली।
मूर्च्छां प्राप मुनिश्रेष्ठो बुबुधे न दिवानिशम्।।४६।।

With the first experience of the conjugal pleasure Kandalī fainted. Since the sage himself was engrossed in the conjugal pleasure he also lost the sense about the day and night for eight days.

एवं प्रतिदिनं तत्र चकार सुरतिं मुने।
विदग्धाया विदग्धेन बभूव संगमः समः।।४७।।

Thus he daily enjoyed the company of his wife. Thus a clever person was united with the clever women.

संबभूव गृहासक्तस्तपस्त्यक्त्वा मुनीश्वरः।
करोति कलहं नित्यं कन्दली स्वामिना सह।।४८।।
मुनीन्द्रो बोधयामास नीतिवाक्येन कामिनीम्।
सा तत्र बुबुधे किंचित्करोति कलहे स्पृहाम्।।४९।।
तातप्रदत्तज्ञानेन सा न शान्ता बभूव ह।
न हीयते प्रबोधेन स्वभावो दुरतिक्रमः।।५०।।

Now the sage Durvāsā discarded performing of *tapas* and was attracted towards his household affairs. Kandalī on the other hand started quarrelling with her husband daily, but the sage used to speak to tell her the appropriate words, she however never cared for his words and always quarrelled with him. Even the knowledge imparted by her on father was of no use to her. Because one cannot ever-come the nature which cannot be changed with any amount of advise.

नित्यं कटूक्तिं कान्तं सा करोति हेतुना विना।
जगत्प्रकम्पितं येन तया कोपात्स कम्पितः।।५१।।
त[illegible] कृतां कूटक्तिं च क्षमासंस्थां चकार ह।
बोधयामास तां नित्यं सद्यो मोहाद्दयानिधिः।।५२।।
कटूक्तिशतकं पूर्णं तत्कालेन बभूव ह।
क्षमां चकार कृपया कटूक्तिं च शताधिकाम्।।५३।।

She used to speak bitter words to her husband without any rhyme or reason shaking the entire universe. Thus he started trembling with the anger of his wife. The merciful sage used to bear all the harsh words of his wife and always started tried to convince her by with sweet words. Thus all her harsh words were ended but the sage tolerated more than hundred harsh words of his wife.

पत्नीकटूक्त्या नियतं प्रदग्धं मानसं मुने।
तस्याः कटूक्तिकारिण्याः कर्म पूर्णं बभूव ह।।५४।।

Thus the sage always tolerated her harsh words and all his sins for uttering harsh words were completed.

स्वात्मारामो दयालुश्च कोपं त्यक्तुं च स क्षमः।
शशाप कामिनीं मोहाद्भस्मराशिर्भवेति च।।५५।।
मुनेरिङ्गितमात्रेण भस्मसात्सा बभूव ह।
एवमत्युच्छ्रितानां च न कल्याणं जगत्त्रये।।५६।।

Durvāsā in spite of his being compassionate could not control his anger. He therefore, pronounced a curse on his wife, let you be reduced to a heap of dust. With the slightest indication of the sage, she was reduce to ashes. Such undisciplined women cannot meet with welfare in the three worlds.

शरीरे भस्मसाद्भूते प्रतिबिम्बः स चाऽऽत्मनः।
जीवस्तत्रान्तरिक्षस्थो ह्युवाच विनयात्प्रभुम्।।५७।।

After the burning of the body, the reflection of the soul stood in the sky and spoke to the lord.

जीव उवाच

हे नाथ सर्वदर्शी त्वं सततं ज्ञानचक्षुषा।
सर्वं जानासि सर्वज्ञः किमहं बोधयामि ते।।५८।।
सदुक्तिर्वा कटूक्तिर्वा कोपः संताप एव च।
लोभो मोहश्च कामश्च क्षुत्पिपासादिकं च यत्।।५९।।
स्थौल्यं कार्श्यं च नाशश्च दृश्यादृश्यं समुद्भवम्।
सर्वं शरीरधर्मं च न जीवस्य न चाऽऽत्मनः।।६०।।

The soul said- O lord, everything is visible to you with your divine sight. Being all-knowledgeable, you know everything. Listening

to the best of the words. The harsh words, anger, repentance, greed, illusion, passion, hunger, thirst, hardness, weakness, destruction, visible, invisible and taking birth are related to the human body. They are neither related with the *guṇas* nor with the soul.

सत्त्वं रजस्तम इति शरीरं त्रिगुणात्मकम्।
तच्च नानाप्रकारं च निबोध कथयामि ते॥६१॥
किंचित्सत्त्वातिरिक्तं च किंचिदेव रजोधिकम्।
तमोऽतिरिक्तं किंचिच्च न समं कुत्रचिन्मुने॥६२॥

Having been composed of the three *tattvas* namely, *sattva, rajas, tamas*, this body is known as *Triguṇātmaka*. This is also of various types. Listen I am access in others the *rajoguṇa* is an access while in others, the *tamoguṇa* is found in access. Nowhere the body has all the *guṇas* alike.

सत्त्वोदयाच्च मुक्तीच्छा कर्मेच्छा च रजोगुणात्।
तमोगुणाज्जीवहिंसा कोपोऽहंकार एव च॥६३॥

Because of the presence of the *sattva* in the body, the *jīva* aspires for salvation; with the increase of *rajoguṇa*, one aspires for performing actions and with the increase *tamoguṇa*, one resorts to killing with anger and pride.

कोपात्कटूक्तिर्नियतं कटूक्त्या शत्रुता भवेत्।
तया चाप्रियता सद्यः शत्रुः कः कस्य भूतले॥६४॥
को चा प्रियोऽप्रियः को वा किं मित्रं को रिपुर्भवेत्।
इन्द्रियाणि च बीजानि सर्वत्र शत्रुमित्रयोः॥६५॥

The harsh words emanate from the anger and the enmity emerges from harsh words and because of enmity one becomes an enemy in no time. Otherwise who is the enemy of whom on earth? Who is liked and disliked? Who is the friend and who is the foe? All the organ of senses are responsible for friendship and enmities.

प्राणाधिकः प्रियः स्त्रीणां भर्तुः प्राणाधिका प्रिया।
बभूव शत्रुता सद्यो दुरुक्त्या च क्षणाद्द्वयोः॥६६॥

The husband is dearer to a wife more than her life and so is the case with the husband. In spite of that because of my foul words an enmity was created between us in no time.

यद्गतं तद्गतं सर्वं कामदोषेण वै प्रभो।
क्षमापराधं निखिलं किं कर्तव्यं बदाधुना॥६७॥

O lord, whatever has happened because of passion, better forgive it no you kindly forgive me and tell me what is to be done by me now.

किं करोमि क्व यामीति भविता कुत्र जन्म मे।
तव नान्दस्य जायाऽहं भविष्यामि जगत्त्रये॥६८॥

"Where should I go and where shall I be born?" I shall not accept anyone else as a husband in the three worlds.

इत्येवमुक्त्वा जीवश्च मौनीभूतो बभूव ह।
मूर्छामवाप स मुनिः शोकेन हतचेतनः॥६९॥

Thus speaking, the soul kept quiet and the sage fell on earth loosing his consciousness.

स्वात्मारामो महाज्ञानी जहार चेतनामहो।
स्त्रीविच्छेदो विदग्धानां सर्वशोकात्परात्परः॥७०॥

It is really surprising that the sage who had been the great intellect so lost his senses. Indeed, for the virtuous people the separation of the wife happens to be the greatest of all the grief's.

क्षणेन चेतनां प्राप्य प्राणांस्त्यक्तुं समुद्यतः।
तत्र योगासनं कृत्वा चकार वायुधारणम्॥७१॥
एतस्मिन्नन्तरे तत्र जगाम ब्राह्मणोऽर्भकः।
दण्डी छत्री रक्तवासा बिभ्रत्तिलकमुत्तमम्॥७२॥
सस्मितः श्यामवर्णश्च प्रज्वलन्ब्रह्मतेजसा॥
वयसाऽतिशिशुः शान्तो ज्ञानी वेदविदां वरः॥७३॥

In a moment after regaining consciousness he got ready to end his life. He than sat in *yogāsana* and obstructed his breathing. In the meantime a Brāhmaṇa boy arrived there holding a *daṇḍa* and an umbrella, clad in red garments with the *tilaka* adorning his forehead, wearing a smile on his face, possessing dark complexion and illumining with divine lustre. The child was peaceful, quite learned and best of those well-versed in the Veda.

दृष्ट्वा तं संभ्रमेणैव दुर्वासाः प्रणनाम ह।
वासयामास तत्रैव पूजयामास भक्तितः॥७४॥

Durvāsā bowed in reverence to him and made him sit over a seat and than adored him with devotion.

उवाच ब्राह्मणवटुर्दत्त्वा तस्मै सदाशिषम्।
तद्दर्शनादाशिषा च सर्वं दु:खं गतं मुने:॥७५॥

That Brāhmaṇa ascetic started conversation with the sage. With the audience of the child and receiving his blessing, the grief of the sage disappeared.

शिशुरूपं क्षणं स्थित्वा तमुवाच विचक्षण:।
पीयूषतुल्यं नीत्योथं नीतिशास्त्रविशारद:॥७६॥

Remaining in the form of a child in a moment, he who was well-versed in the scriptures and polity, spoke to the sage nectar-like words which were quite appropriate for the occasion.

शिशुरुवाच

सर्वं जानासि सर्वज्ञ गुरोर्मन्त्रप्रसादत:।
किं तत्त्वं त्वामहं विप्र पृच्छामि शोककातरम्॥७७॥
ब्राह्मणानां तपो धर्मस्तप: साध्यं जगत्त्रयम्।
स्वधर्मं वै परित्यज्य किमिदानी करोषि भो:॥७८॥

The child said- O all knowledgeable Brāhmaṇa, you are well-aware of everything because of the grace of your teacher, in spite of that you feel disheartened because of the grief. Therefore, I asked you what is the inner secret of it. The Brāhmaṇas are meant for performing *tapas* and by performing *tapas* one can exercise control over all the three worlds. Presently what are you doing discarding your *dharma*?

का कस्य पत्नी क: कान्त: कस्या वा भुवनत्रये।
मूर्खाणां वञ्चनां कर्तुं करोति मायया हरि:॥७९॥
मिथ्या पत्नी तवेयं च क्षणात्तेन गताऽधुना।
न हि सत्यमदृश्यं च मिथ्या यत्राचिरस्थिति:॥८०॥

In the three worlds who is the wife of whom and who is the husband of whom. All the people moved with the illusion of lord Hari, Kandalī happened to be your false wife, that is why she left you in a moment. The truth never disappear and the falsehood never remains for long.

एकाऽनंशा च भगिनी वसुदेवसुता हरे:।
पार्वत्यंशसमुद्भूता सुशीला चिरजीविनी॥८१॥

Ekānaṁśā the daughter of Vasudeva and sister of Kṛṣṇa has been born out of the *aṁśa* of Pārvatī. She is quite docile and has long life.

कल्पे कल्पे सुन्दरी सा तव पत्नी भविष्यति।
मनो देहि तपस्यायां मुदा कतिपयं दिनम्॥८२॥

The same beautiful girl shall always remain your wife in all the *kalpas*. Therefore you engage yourself in *tapas* for sometime delightfully.

कन्दली कदलीजातिर्भविष्यति महीतले।
शुभदा फलदा कान्ता सकृत्सूता सुदुर्लभा॥८३॥
कल्पान्तरे शान्तरूपा तव पत्नी भविष्यति।
अत्युच्छ्रितस्य दमनमुचितं च श्रुतौ श्रुतम्॥८४॥

Kandalī would be born on earth in the race of Kadalī. In due course of time, she would become auspicious, bestower of noble results, pleasant and bestower of the progeny. She would be inaccessible and a peaceful lady and shall become your wife. The one who gets his organs of senses beyond control, he has to be subjugated; this has been ordained in the Vedas.

इत्येवमुक्त्वा शीघ्रं च विप्ररूपी जनार्दन:।
दत्त्वा ज्ञानं च विप्राय सोऽन्तर्धानं चकार ह॥८५॥

This speaking and bestowing knowledge to the Brāhmaṇa, Hari in the form of the Brāhmaṇa boy disappeared from the scene.

मुनि: सर्वं भ्रमं त्यक्त्वा तपस्यायां मनो दधे।
कन्दली कदलीजातिर्बभूव धरणीतले॥८६॥

The sage getting relieved of all the doubts devoted himself to the performing of *tapas* and Kandalī was born on earth in the race of Kadalī.

दैत्यस्तालवनं गत्वा बभूव गर्दभाकृति:।
तिलोत्तमा बाणपुत्री बभूव समये मुने॥८७॥

O sage, the demon arrived in the *tāla* forest and was turned into a donkey and Tilottamā in due course of time was born as Ūṣā the daughter of Bāṇāsura.

दैत्येन्द्रो विष्णुचक्रेण प्राणांस्त्यक्त्वा सुवाञ्छितम्।
संप्राप्य चरणाम्भोजं मुनेरपि सुदुर्लभम्॥८८॥
काले तिलोत्तमा भूत्वा जगाम स्वालयं पुन:।
कृष्णपौत्रालिङ्गनेन परिपूर्णमनोरथा॥८९॥

The demon was killed with the *cakra* of Viṣṇu and achieved the eternal abode of lord Kṛṣṇa which is beyond the reach of ever the sages. In

due course of time she was born and was embraced by Aniruddha, the grandson of Kṛṣṇa and ultimately she achieved her eternal abode as Tilottamā.

इत्येवं कथितं श्रुत्वा श्रीकृष्णाख्यानमुत्तमम्।
पदे पदे सुन्दरं च किं भूयः श्रोतुमिच्छसि॥१०॥

Thus I have spoken to you the best of the stories of lord Kṛṣṇa which is charming at every step. What else do you want to listen from me.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
तालफलभक्षणप्रसङ्गे बलिपुत्रमोक्षो नाम
चतुर्विंशोऽध्यायः॥२४॥

अथ पञ्चविंशोऽध्याय:

Chapter - 25

Durvāsā relieved of Sudarśana-cakra

नारद उवाच

श्रुतं किमद्भूतं ब्रह्मन् हरेश्चरितमङ्गलम्।
विशेषतस्तव मुखे ह्यतीव सुमनोहरम्।।१।।

Nārada said- O Brahman, I have listened to the extremely astonishing story of the lord which provides prosperity, the narration of the story from your mouth appeared quite impressive.

मृतायां मुनिकन्यायां शापाद्दुर्वाससो मुने:।
किं चकार समागत्य तनमे ब्रूहि तपोधन।।२।।

O best of the sages, after the death of the daughter of the sage how did the sage Aurva react. What did he do after that you kindly tell me.

सरस्वतीनदीतीरे तपस्यां कुर्वतो मुने:।
पपात धौतमूर्ध्वाच्च धार्यमाणं च वायुना।।३।।

Nārāyaṇa said- At that point of time Aurva was performing *tapas* at the bank of river Sarasvatī. The upper garment of the girl was carried by the wind and was dropped on the sage Aurva.

पृथिव्यां पतिते वस्त्रे तपस्त्यक्त्वा मुनीश्वर:।
ध्यानेन बुबुधे सर्वं कन्यासंबन्धिसंकटम्।।४।।

With the falling of the costume of his daughter the sage using his divine sight come to knew everything about the demise of his daughter.

जगाम शोकाविष्टोऽपि तूर्णं जामातुराश्रमम्।
सिषेच पृथिवीरेणूञ्छश्वन्नयनबिन्दुना।।५।।

He was than filled with grief and in that condition he rushed to the abode of Durvāsā and the tears from his eyes started dropping on the ground.

गत्वाऽऽलयसमीपं च विप्र: कातरमानस:।
हे वत्से कन्दलीत्येवमुवाच च पुन: पुन:।।६।।

Feeling disgusted, he reached the hermitage of the sage and uttered, "O daughter Kandalī." Thus he uttered her name again and again.

श्वशुरस्य स्वरं ज्ञात्वा दुर्वासा भयविह्वल:।
बहिर्बभूव शीघ्रं च पपात चरणाम्बुजे।।७।।

Recognising the voice of his father-in-law Durvāsā was upset with terror and coming out of his hermitage he fell at the feet of Aurva.

प्रणम्य श्वशुरं शोकाद्विललाप भृशं पुन:।
प्रवृत्तिं कथयामास मूलतो मुनिसत्तमम्।।८।।
श्रुत्वा वार्तां शुचाऽविष्ट: पपात धरणीतले।
मूर्छामाप महाज्ञानी निश्चेष्टो हि यथा मृत:।।९।।

Bowing at the feet of his father-in-law, started wailing with grief. Me than narrated the entire episode to the sage from beginning to end. On hearing it, the sage Aurva fell on the ground unconscious. In spite of his being so learned a sage, he lay there fainted like a dead person.

मृतं दृष्ट्वा स दुर्वासा मेने मनसि संकटम्।
चेतनां कारयामास प्रयत्नेन महामुने:।।१०।।

Finding him looking dead Durvāsā apprehended danger and by making strenuous efforts he made the sage to regain consciousness.

संप्राप्य चेतनां शीघ्रमुवाच तं पुर:स्थितम्।
जामातरं शोकयुतं भीतं प्रणतकंधरम्।।११।।
महाशोकादश्रुपूर्णं रक्तपङ्कलोचनम्।
कोपात्कम्पितवाञ्छश्वत्संत्रस्त: स्फुरिताधर:।।१२।।

On regaining consciousness found the grief and terror-stricken son-in-law who was standing bowing before him and crying with his eyes

filled with tears which had turned red like the red lotus flower. At that point of time the sage Aurva was trembling in anger and his lips we were fluttering.

और्व उवाच

अये ब्रह्मन्नत्रिवंश पौत्रस्त्वं जगतीपते:।
स्वल्पदोषे बहुतर: कृतो दण्डस्त्वया कथम्।।१३।।

Aurva said- O Brahman, you are born of the race of Atri and are the grandson of Brahmā; you have for a petty fault pronounced such a great punishment of my daughter.

त्वज्जन्म शंकरांशेन शिष्यस्तस्य जगद्गुरो:।
वेदवेदाङ्गविज्ञश्च सर्वज्ञो गुणवान्स्वयम्।।१४।।

You were born of the *aṁśa* of Śiva and you happen to be his pupil as well as who is the teacher of the universe. You are yourself well-versed is Vedic and post-Vedic literature possessing all the qualities.

अनसूया महासाध्वी कमलांशा तव प्रसू:।
न जाने केन दोषेण तव चैतादृशी मति:।।१५।।

Anasūyā who was born out of the *aṁśa* of Lakṣmī happens to be your mother. I do not know for what reason you have this type of wisdom.

गुणवाञ्जनको यस्य माता गुणवती सती।
तयो: पुत्रो दयाहीनो गति: सूक्ष्मा श्रुतेरहो।।१६।।
मम प्राणाधिका कन्या मुदा त्वयि समर्पिता।
महागुणान्विता स्वल्पदोषेण परिमिश्रिता।।१७।।

The one whose father is virtuous and the mother is an immensely chaste lady full of all the virtues, their sons can be so heartless it has been provided in the Vedas. I had wedded my daughter who was dearer to me than my life and had all the virtues except one blemish.

वाग्दुष्टायाश्च दण्डो हि परित्याग: श्रुतौ श्रुत:।
त्वया क्रोधाद्यदि त्यक्ता पिता यत्नेन पालिता।।१८।।
मदपत्यं स्वल्पदोषे यतो भस्मीकृतं त्वया।
पराभवस्तव महान्भविष्यति न संशय:।।१९।

Even in the Vedas it has been provided to disown a wife who is foul spoken. In case you had disowned man and she could have been brought up the father but in spite of that your reduced my daughter to ashes. Therefore you have to meet with great humiliation. There is no doubt about it.

महतां क्षुद्रजन्तूनां सर्वेषां जीविनां सदा।
स्रष्टा पाता च शास्ता च भगवान्करुणानिधि:।।२०।।

All the creatures of the world are created, maintain and destroyer while the lord who is all merciful.

इत्युक्त्वा च मुनिश्रेष्ठो विलप्य च पुन: पुन:।
हेऽम्ब वत्से ह्ययीत्युक्त्वा जगाम स्वालयं रुषा।।२१।।

Thus speaking the sage started wailing again and again uttering the name of his daughter he went back to his abode.

गते मुनीन्द्रे दुर्वास विललाप भृशं पुन:।
ज्ञानेन विस्मृत: शोको बभूव द्विगुण: पुन:।।२२।।

After the departure of the sage Aurva, Durvāsā lamented again and again. Getting deprived of the divine knowledge, his grief went on increasing.

शोकानलो हि कालेन विच्छिन्नोज्ञानभस्मना।
बन्धुदर्शनशुष्केन्धदानेन वर्धते पुन:।।२३।।

The grief like the fire in due course of time, gets extinguished with the application of the divine knowledge but by meeting with the close relatives it goes on increasing like putting the dry-wood in the fire.

स्मारं स्मारं प्रियां तत्र विलप्य च पुन: पुन:।
बोधयित्वा स्वमात्मानं तपस्यायां मनो दधौ।।२४।।

Recollecting his wife again and again, he lamented continuously. He somehow got himself composed again and devoted himself towards *tapas*.

इत्येवं कथितं सर्वं मुने: शापस्य कारणम्।
बभूव तस्य कालेन दु:सहश्च पराभव:।।२५।।

Thus I have narrated to you the cause of the curse of the sage quite elaborate by. In due course of time Durvāsā had to face unbearable humiliation.

नारद उवाच

दुर्वासा: शंकरस्यांश: शिवतुल्यश्च तेजसा।
तेजस्वी को महानेव चकार तत्पराभवम्॥२६॥

Nārada said- Durvāsā was born out of the *amśa* of Śiva, was illustrious like him by how could such a great ascetic be put to disgrace.

नारायण उवाच

अम्बरीषो हि राजेन्द्र: सूर्यवंशसमुद्भव:।
श्रीकृष्णचरणाम्भोजे तन्मना: संततं मुने॥२७॥
न राज्येषु न भार्यासु न पुत्रेषु प्रजासु च।
न संपत्सु क्षणं चित्तं पुण्यकर्मार्जितासु च॥२८॥

Nārāyaṇa said- O sage, the king Ambarīṣa was born in solar race. He devoted his mind always at the lotus-like feet of lord Kṛṣṇa. He never cared much about his merit earned by performing the good deeds.

ध्यायतेऽहर्निशं धर्मी स्वप्ने ज्ञाने हरिं मुदा।
महाजितेन्द्रिय: शान्तो दिष्णुव्रतपरायण:॥२९॥

Throughout the day and night while sleeping or awake, he always recited the name of the lord quite happily. He was self-control led, pleasant and performed all the *vratas* for lord Viṣṇu.

एकादशीव्रतरत: कृष्णपूजासु तत्पर:।
सर्वकर्मस्वलिप्तश्च कर्ता कृष्णार्पितेषु च॥३०॥

He has been performing *Ekādaśī-vrata*, adoring lord Kṛṣṇa and performing all the connected rites.

सुतीक्ष्णं षोडशारं च हरेश्चक्रं सुदर्शनम्।
तेजसा हरितुल्यं च सूर्यकोटिसमप्रभम्॥३१॥
ब्रह्मादिभि: स्तूयमानं पूजितं च सुरासुरै:।
प्रभुणा रक्षितं शश्वद्रक्षायै नृपसंनिधौ॥३२॥

The *Sudarśana-cakra* of Kṛṣṇa having sixteen spokes was as illustrious as lord Hari himself, having the lustre of crores of sons and was adored by Brahmā and otter gods. The lord entrusted the protection of king Ambarīṣa to *Sudarśana-cakra* which always hovered round him.

एकादशीव्रतं कृत्वा द्वादशीदिवसे सति।
स्नात्वा विधाय पूजां च कालेन विधिपूर्वकम्॥३३॥
दत्त्वा दानं ब्राह्मणेभ्य: सुवर्णरजतादिकम्।
ब्राह्मणान्भोजयित्वा च भोजनार्थमुवास ह॥३४॥
एतस्मिन्नन्तरे विप्रस्तपस्वी क्षुधितो मुने।
दण्डी छत्री शुक्लवासा बिभ्रत्तिलकमुत्तमम्॥३५॥
जटिलोऽतिकृशस्त्रस्त: शुष्ककण्ठोष्ठतालुक:।
तत्राऽऽजगाम भगवान्दुर्वासा नृपते: पुर:॥३६॥

Once the king after performing the *Ekādaśī-vrata* performed the usual *pūjā* on the next day and distributed gold and silver to the Brāhmaṇas as serving them with food. While all the Brāhmaṇas were taking food in the meantime the sage Durvāsā also arrived there who was quite hungry holding a *daṇḍa* and an umbrella, clad in white garments, with his forehead fainted with *tilakam* and wearing the matted locks of hair on the head. He was quite lean and thin but terror stricken. His throat, lips and palate had dried up.

स च दृष्ट्वा मुनीन्द्रं तमुत्थाय च प्रणम्य च।
दत्त्वा पाद्यं च संप्रीत्या स्वर्णसिंहासने ददौ॥३७॥
तस्मै दत्त्वाऽऽशिषं विप्र: समुवास सुखासने।
प्रपच्छ राजा तं प्रीत: काऽऽज्ञा ते वद कामितम्॥३८॥

O sage, the king finding the sage having arrived in his abode got up and welcomed him and after washing his feet with the water contained in the golden pitcher, he seated him on the golden lion-throne. The sage Durvāsā also blessed him variously and took his seat. The king than asked lovingly to the sage, "What is your command for me? You Spell out your desire.".

नृपेन्द्रवचनं श्रुत्वा तमुवाच महामुनि:।
बुभुक्षितस्य मे राजन्देह्यन्नं विधिपूर्वकम्॥३९॥

On hearing this, the sage said, O king I am suffering from hunger and you serve me with proper food.

किं त्वघमर्षणमन्त्रं जप्त्वाऽऽयाम्यचिरेण वै।
क्षणं प्रतीक्षतां राजन्नित्युक्त्वा च गतो मुनि:॥४०॥
गते विप्रे तु राजर्षिश्चिन्तां प्राप दुरत्ययाम्।
विलोक्य विगतप्रायां द्वादशीं भयसंयुत:॥४१॥
एतस्मिन्नन्तरे तत्र समायान्तं गुरुं मुदा।
नत्वा निवेद्य सर्वं तु नृपति: समुवाच ह॥४२॥

नाऽऽयाति मुनिशार्दूलः प्रयाति द्वादशी तिथिः।
संकटेऽस्मिन्विधेयं च विविच्य विधिपूर्वकम्
शीघ्रं वद मुनिश्रेष्ठ भद्राभद्रं च मामिति॥४३॥

I am just coming reciting the Aghamarṣaṇa *mantra*. Therefore you should wait for me for a moment. Thus speaking the sage left the place. After the departure of the Brāhmaṇa, the king felt extremely worried, the Dvādaśī-tithi was coming to an end and as such he was afraid. In the meantime his teacher arrived there. The king bowed in reverence to him and told him everything and asked, O sage, the sage Durvāsā has not returned so far and the Dvādaśī-tithi is coming to end. What could be done in such a difficult time. You kindly think over it and let me know about the future course of action.

श्रुत्वा नृपोक्तिं त्वरितमुवाच मुनिपुंगवः।
हितं तथ्यं च वेदोक्तं परिणामसुखावहम्॥४४॥

Listening to the words of the king, the best of the sages spoke to the king, the beneficial and truthful words which were according to the provision of the Vedas and were beneficial in results.

वसिष्ठ उवाच

द्वादश्यां समतीतायां त्रयोदश्यां तु पारणम्।
उपवासफलं हत्वा व्रतिनं हन्ति निश्चितम्॥४५॥

Vasiṣṭha said- In case the fast is broken on the thirteenth day of the moon, after the lapse of the twelfth days, the merit of the fasting is lost and the one who performs the *vrata* also has to face destruction.

ब्रह्महत्यासमं पापं भवेत्तस्य श्रुतौ श्रुतम्।
भक्ष्यद्रव्यं सुरातुल्यमित्याह कमलोद्भवः॥४६॥
न भोजयित्वा मूढश्चेदतिथिं समुपस्थितम्।
स त्रस्तः क्षुधितो भुङ्क्ते कुम्भीपाके व्रजेद्ध्रुवम्॥४७
शतवर्षं तत्र तिष्ठन्नरश्चाण्डालतां व्रजेत्।
व्याधियुक्तो दरिद्रश्च भवेज्जन्मनि जन्मनि॥४८॥
अतोऽतिसूक्ष्मं किं ब्रूमोऽधुना परमसंकटे।
रक्षां कुरु द्वयोर्धर्मं समालोक्य वदामि ते॥४९॥

Besides he earns the sin of *Brahmahatyā*. This has been ordained in the Vedas, the eatables become like wine. In case he consumes food without offering the same to the guest, who had already arrived and he has to fall in the *kumbhīpāka* hell. Where he has to dwell for a hundred years and than has to be born as a *cāṇḍāla*, suffering from all ailment and poverty. Therefore at this time of danger what type of secret talk can I reveal to you. You are to protect the *dharma* of both. Keeping this in view I tell you.

उपवासफलं रक्ष कृष्णस्य चरणोदकम्।
भुक्त्वा शीघ्रमपो राजंस्तद्भक्षणमभक्षणम्॥५०॥
इत्युक्त्वा ब्रह्मणः पुत्रो विरराम महामुने।
बुभुजे तज्जलं किंचित्कृष्णपादाम्बुजं स्मरन्॥५१॥

By sipping the water of the lord Kṛṣṇa's feet you save the merit of fasting. O king, you therefore consume the water, the sipping of the water of the feet of lord Kṛṣṇa cannot be treated as the good. O great sage, thus speaking Vasiṣṭ ha, the son of Brahmā kept quiet and the king with his mind, at the lotus-like feet of lord Kṛṣṇa, sipped the water of the feet of lord Kṛṣṇa.

एतस्मिन्नन्तरे ब्रह्मन्नाजगाम मुनीश्वरः।
चिच्छेद कोपात्सर्वज्ञः स्वजटां नृपतेः पुरः॥५२॥
ततः समुत्थितः शीघ्रं पुरुषोऽग्निशिखोपमः।
खड्गहस्तो महाभीमो राजेन्द्रं हन्तुमुद्यतः॥५३॥

O Brahman, in the meantime the sage Durvāsā arrived there. The all knowing sage got enraged and he plucked a lock of hair, out of which an illustrious person having the lustre of the fire flame appeared. he was terrible to look at and was holding a sword in his hand. He got ready to kill the king Ambarīṣa.

हरेश्चक्रं च तं दृष्ट्वा सूर्यकोटिसमप्रभम्।
चिच्छेद कृत्यापुरुषं ब्राह्मणं छेत्तुमुद्यतम्॥५४॥

At the sight of the terrific person, the *Sudarśana-cakra* of lord Kṛṣṇa got activated and it cut-off the head of the terrific person created by Durvāsā and got ready to kill Durvāsā also.

दृष्ट्वा सुदर्शनं विप्रो दुद्राव भयविह्वलः।
द्विजः पश्चात्तं ददर्श ज्वलदग्निशिखोमम्॥५५॥

At the sight of *Sudarśana-cakra*, the sage Durvāsā felt terrified and fled from the place

followed by the *Sudarśana-cakra* illumining like the burning flames.

ब्रह्माण्डक्रमणं कृत्वा निर्विण्णोऽतिभयाकुलः।
तं च मत्वा जगन्नाथं ब्रह्माणं शरणं ययौ॥५६॥
त्राहि त्राहीत्येवमुक्त्वा विवेश ब्रह्मणः सभाम्।
उत्थाय ब्रह्मा विप्रेन्द्रं पप्रच्छ कुशलं मुने॥५७॥

He was completely upset and went round the globe. Feeling tired he went to the abode of Brahmā and took refuge with him. He uttered, "O sage, save me." Thus speaking he entered the court of Brahmā. Brahmā got up from a seat and enquired about his welfare.

सर्वं स कथयामास वृत्तान्तं मूलतो विधिम्।
श्रुत्वा ब्रह्मा निशश्वास तमुवाच भयाकुलः॥५८॥

Durvāsā narrated to him the entire episode from beginning to end. On hearing this Brahmā took a deep sigh and getting upset with fear, spoke to him.

ब्रह्मोवाच

हरिदासं वत्स शप्तुं गतोऽसि कस्य तेजसा।
रक्षिता यस्य भगवांस्तं को हन्ता जगत्त्रये॥५९॥

Brahmā said- O son, on what base did you venture to pronounce a curse on a devotee of lord Viṣṇu? One who is protected by the lord, no one can cause harm to him in the three worlds.

क्षुद्राणां महतां चैव भक्तानां रक्षणाय च।
ररक्ष सततं चक्रं श्रीहरिर्भक्तवत्सलः॥६०॥

The devotees are the beloved of lord Hari and for the protection of his devotees, the *cakra* (disc) has been deputed.

यो मूढो वैष्णवं द्वेष्टि विष्णुप्राणसमं द्विज।
तस्य संहारकर्तारं संहर्तुमीश्वरो हरिः॥६१॥

O Brāhmaṇa, the one who feels envious of the devotees of lord Viṣṇu who are dearer to him like his own life are the one who tries to harm them is destroyed by lord Hari.

शीघ्रं स्थानान्तरं गच्छ वत्स त्राणं न वाऽधुना।
अन्यथा त्वां मया सार्धं हनिष्यति सुदर्शनम्॥६२॥

O son, therefore you leave this place and go to some distant place because you cannot be saved here. Otherwise this *Sudarśana-cakra* will kill me also along with you.

किं ब्रह्मलोकं ब्रह्माण्डं दग्धुं शक्तं क्षणेन यत्।
तेजसा विष्णुतुल्यं यत्केनान्येन निर्वार्यते॥६३॥

The *Sudarśana-cakra* which can destroy the *Brahmaloka* and the globe in a moment and the one which is as illumining as Viṣṇu himself, who can prevent it.

ब्रह्मणो वचनं श्रुत्वा ततो दुद्राव ब्राह्मणः।
त्रस्तो जगाम कैलासं शंकरं शरणं भिया॥६४॥
कृपानिधान मां रक्षेत्युवाच शंकरं भिया।
न हि पप्रच्छ कुशलं सर्वज्ञो ब्राह्मणं शिवः॥६५॥

On hearing the words of Brahmā sage Durvāsā getting terrified, left the place and arrived at Kailāsa and said to Śiva, "O merciful one, you protect me." The all-knowledgeable Śiva did not enquire from Durvāsā about his welfare.

उवाच दीनदीनेशः संहर्ता जगतां क्षणात्।
स्थिरो भव द्विजश्रेष्ठ मदीयं वचनं शृणु॥६६॥

Lord Śiva who happens to be the protector of the down-trodden and the people in misery and can destroy all the *lokas* in a moment, said to Durvāsā, "O best of Brāhmaṇa, be stable and listen to my words."

शंकर उवाच

पौत्रस्त्वं जगतां धातुरत्रेश्च तनयो मुने।
वेदज्ञाताऽसि सर्वज्ञ मूर्खतुल्ये तु कर्म ते॥६७॥

Śiva said- You happen to be the grandson of Brahmā and the son of sage Atri. You are all-knowledgeable, well-versed in the Vedas but your actions are like fools.

वेदेषु च पुराणेषु सेतिहासेषु सर्वतः।
निरूपितो यः सर्वेशस्तं न जानासि मूढवत्॥६८॥

The one who has been described as the lord of all in the Vedas, Purāṇas and historical Annals you are not aware of him like a fool.

अहं ब्रह्मा च इन्द्रश्च आदित्या वसवस्तथा।
धर्मेन्द्रौ च सुराः सर्वे मुनीन्द्रा मनवस्तथा॥६९॥
आविर्भूतास्तिरोभूता यस्य भ्रूभङ्गलीलया।
तस्य प्राणाधिकं भक्तं हेसि त्वं कस्य तेजसाः॥७०॥

With the playfully frowning of whom, myself Brahmā, Indra, Ādityas, Vasus, Dharmendra all the gods, the sages, the Manus are born and destroyed; his devotees are dearer to him than all the creatures on earth. By whose lustre you were going to kill the king?.

अहं ब्रह्मा च कमला दुर्गा वाणो च राधिका।
न हि भक्तात्परा: प्रेम्णा भक्ताश्च सर्वत: प्रिया:।।७१

Even myself Brahmā, Lakṣmī, Durgā, Sarasvatī and Rādhikā are not equated by word with his devotees. He likes his devotees the best of all.

क्षुद्रांश्च महतो भक्ताञ्छश्वद्रक्षति यत्नत:।
सर्वान्तरात्मा भगवांश्चक्रेण दु:सहेन च।।७२।।
नियुज्य चक्रं दुर्वार्यं स्वात्मतुल्यं च तेजसा।
तथाऽपि न प्रतीतिश्च स्वयं गच्छति रक्षितुम्।।७३।।

Therefore, the lord who happens to be the soul of all protects his devotees with the *cakra* making much efforts. He does not depend even the terrible *cakra* which has been deputed for the protection of his devotees and on the other hand, he himself goes for their protection.

स्वकीयगुणनाम्नां च श्रवणादतिसंभ्रम:।
भक्तसङ्गे भ्रमत्येव च्छायेव संततं हरि:।।७४।।

Listening to his qualities and the name, the lord at once follows his devotee like the shadow and moves after him.

कान्ता प्राणाधिका शश्वन्नहि कोऽपि ततोऽधिक:।
भक्तान्द्वेष्टि स्वयं सा चेत्तूर्णं त्यजति तां प्रभु:।।७५।।

Their spouses are dearer to him than their lives. No one is beyond him but they also feel envious of the devotees. In that case the lord disowns him as well.

सर्वेषां च प्रिया विप्रा: स्वशरीरादपि द्विज।
ब्राह्मणेभ्य: प्रिया भक्ता प्राणेभ्यश्च हरेरपि।।७६।।

O sage, the Brāhmaṇas are dear or to the lord than his own body but the devotees are dearer to him than the Brāhmaṇas; they are dearer to him than his life.

ईश्वरस्य प्रिय: को वाऽप्रिय: को वा जगत्त्रये।
य: शिष्टस्तं भजेच्छश्वद्ध्यायते सततं सदा।।७७।।

Who is dear to the lord in the three worlds and who is otherwise but the noble people are always adored by him.

महति प्रलये ब्रह्मन्ब्रह्माण्डौघे जलप्लुते।
न तत्र नाशो भक्तानां सर्वेषां च भविष्यति।।७८।।

O Brāhmaṇa, at the time of great dissolution when everything submerges in the water even than his devotees are never destroyed.

भज ब्राह्मण गोविन्दं स्मर तस्य पदाम्बुजम्।
सर्वापदो विनश्यन्ति श्रीहरे: स्मरणादपि।।७९।।

O Brahman, you recite the prayer of Govinda and devote your mind at his lotus-like feet. All the dangers disappear with the reciting of the name of the lord.

व्रज शीघ्रं च वैकुण्ठे वैकुण्ठ: शरणं तव।
दास्यत्येवाभयं तुभ्यं करुणासागरो विभु:।।८०।।

You at once proceed to Vaikuṇṭha and you can take refuge there the all merciful lord will surely provide you protection.

एतस्मिन्नन्तरे व्याप्तं कैलासं चक्रतेजसा।
यथा च सूर्यकिरणै: सुप्रदीप्तं महीतलम्।।८१।।

In the meantime the entire mount Kailāsa was filled with the *tejas* of *Sudarśana-cakra* like the rays of the sun.

दग्धा ज्वालाकरालैश्च सर्वे कैलासवासिन:।
त्राहि त्राहीत्येवमुक्त्वा शंकरं शरणं ययु:।।८२।।
दृष्ट्वा चक्रं दुर्विषहं शंकर: करुणानिधि:।
पार्वत्या सह संप्रीत्या ब्राह्मणायाऽऽशिषं ददौ।।८३।।
तेज: सत्यं तप: सत्यं यदि चेच्चिरसंचितम्।
कृतापराधो भीतश्च द्विजो भवतु विज्वर:।।८४।।

All the people of Kailāsa felt the burning heat of *Sudarśana-cakra* and praising for protection arrived to take refuge with Śiva. Finding that unbearable *cakra*, the compassionate Śiva together with Pārvatī blessed Brāhmaṇa variously and pronounced a boon on him. "In case her *tejas* is true and the *tapas* earned by her since long is also true then the Brāhmaṇa, in spite of his performing a sin should be freed from the suffering from the same.".

यत्प्रभोर्मम पुण्येषु ब्राह्मण: शरणागत:।
ममाऽऽशिषा महाभीत्या शीघ्रं भवतु विज्वर:॥८५॥
इत्येवमुक्त्वा कृपया विरराम शिवा शिव:।
मुनि: प्रणम्य देवेशं वैकुण्ठं शरणं ययौ॥८६॥

Pārvatī said- "This Brāhmaṇa has arrived to take refuge at the feet of my lord. Let him be relieved of all the danger with my blessing." Pārvatī after speaking these words kept quiet with Śiva and the sage bowing in reverence to Śiva, the lord of the gods, proceeded towards Vaikuṇṭha for taking refuge.

गत्वा वैकुण्ठभवनं मनोयायी मुनीश्वर:।
दृष्ट्वा सुदर्शनं पश्चाद्विवेशान्त: पुरं हरे:॥८७॥

The sage Durvāsā who could move with the speed of mind, reached Vaikuṇṭha and finding the *Sudarśana-cakra* following him, he entered the inner apartment.

ददर्श श्रीहरिं विप्रो रत्नसिंहासनस्थितम्।
शङ्खचक्रगदापद्मधरं पीताम्बरं परम्॥८८॥
श्यामं चतुर्भुजं शान्तं लक्ष्मीकान्तं मनोहरम्।
रत्नालंकारशोभाढ्यं रत्नमालाविभूषितम्॥८९॥
ईषद्धास्यप्रसन्नास्यं भक्तानुग्रहकारकम्।
सद्रत्नसाररचितकिरीटोज्ज्वलशेखरम्॥९०॥
पार्षदप्रवरेन्द्रैश्च सेवितं श्वेतचामरै:।
पद्मासेवितपादाब्जं सरस्वत्या स्तुतं पुर:॥९१॥
सुनन्दनन्दकुमुदप्रचण्डादिभिरावृतम्।
गुणानुवादं गायन्तं तन्त्रै: पश्यन्तमीप्सितम्॥९२॥

He found lord Hari seated on a gem-studded lion throne holding *śaṁkha, cakra, padma* and *gadā*, clad in yellow lower garment, having a dark-complexion, four arms, peaceful, lord of Lakṣmī, quite pleasant, adorned with gem-studded ornaments and the garland of gems and wearing serene smile on the face. The one who bestowed his grace on his devotees, having his head adorned with the *kirīṭa* crown and being served by two chowry, bearer, holding white fly-whisks. Lakṣmī was serving at his lotus-like feet while Sarasvatī was praising him. He was surrounded by Sunanda, Nanda, Kumuda, Pracaṇḍa and other attendants surrounded him. He was looking at his devotees who were engaged in devotion for the lord.

एवंभूतं प्रभुं दृष्ट्वा दण्डवत्प्रणमाम च।
तुष्टाव सामवेदोक्तस्तोत्रेण परमेश्वरम्॥९३॥

Finding such a lord there Durvāsā bowed in reverence to him and catered prayer to the lord with the *stotra*, contained in the *Sāmaveda*.

दुर्वासा उवाच

त्राहि मां कमलाकान्त त्राहि मां करुणानिधे।
दीनबन्धोऽतिदीनेश करुणासागर प्रभो॥९४॥
वेदवेदाङ्गसंस्रष्टुर्विधातुश्च स्वयं विधि:।
मृत्योर्मृत्यु: कालकाल त्राहि मां संकटार्णवे॥९५॥

Durvāsā said- O lord of Lakṣmī, you save me, O ocean of mercy, you protect me; you are lord of the down-trodden and those who are in great misery. You are ocean of compassion and the lord, you are the creator of the Vedas and post-Vedic literature, beside your day being the universe and the preserver of the universe as well. You are death for the death and Kāla for the Kāla, you protect me from the ocean of miseries.

संहारकर्तु: संहार: सर्वेश: सर्वकारण:।
महाविष्णुतरोर्बीज रक्ष मां भवसागरे॥९६॥
शरणागतशोकार्तभयत्राणपरायण।
भगवन्नव मां भीतं नारायण नमोऽस्तु ते॥९७॥

You are the killer of those who indulge in killings. You are the lord and the cause of all, you are the seed of victory of Mahāviṣṇu and you protect me from the ocean of the universe. O lord, you relieve me I have come to take refuge with you suffering from danger. You always protect those who take refuge in you. You protect me since I am in danger. O Nārāyaṇa, I bow you again and again.

वेदेष्वाद्यं च यद्वस्तु वेदा: स्तोतुं न च क्षमा:।
सरस्वती जडीभूता किं स्तुवन्ति विपश्चित:॥९८॥
शेष: सहस्रवक्त्रेण यं स्तोतुं जडतां व्रजेत्।
पञ्चवक्त्रो जडीभूतो जडीभूतश्चतुर्मुख:॥९९॥

श्रुतय: स्मृतिकर्तारो वाणी चेत्स्तोतुमक्षमा।
कोऽहं विप्रश्च वेदज्ञ: शिष्य: किं स्तौमि मानद।।१००।।

The one who has been declared to be all sovereign in the Vedas and the glory of whom is beyond the recitation of the Vedas and Sarasvatī also stands there like a dumb person, than how can ether intellectuals, praise him. Śeṣa with all the thousand hoods finds himself non-pulsed while offering prayer to you. Even the five-faced Śiva becomes motionless and the four-faced Brahmā has to keep quiet, the *śrutis* and *smṛtis* and Sarasvatī are not competent enough to praise you. How can an ordinary person like me offered prayer to your O lord, I am well-versed in the Vedas and also the pupil of those who are well-versed in the Vedas, still I don't have the competence to offer prayer to you.

मनूनां च महेन्द्राणामष्टाविंशतिमे गते।
दिवानिशं यस्य विधेरष्टोत्तरशतायुष:।।१०१।।
तस्य पातो भवेद्यस्य चक्षुरुन्मीलनेन च।
तमनिर्वचनीयं च किं स्तौमि पाहि मां प्रभो।।१०२।।

The one whose one day is counted with the age of twenty-eight Manus and Mahendra, the same creator remain alive for hundred and eight years. But even when they also fall only than you wink for a while. Thus the lord who is beyond description, how can I praise him. O lord, you protect me.

इत्येवं स्तवनं कृत्वा पपात चरणाम्बुजे।
नयनाम्बुजनीरेण सिषेच भयविह्वल:।।१०३।।

Thus praising the lord, Durvāsā fell on his lotus-like feet and overwhelmed with fear, he started wetting his feet with his tears.

दुर्वाससा कृतं स्तोत्रं हरेश्च परमात्मन:।
पुण्यदं सामवेदोक्तं जगन्मङ्गलनामकम्।।१०४।।

The *stotra* composed by Durvāsā as prescribed in *Sāmaveda* is quite auspicious and create prosperity even in deserted places.

य: पठेत्संकटग्रस्तो भक्तियुक्तश्च संयत:।
नारायणस्तं कृपया शीघ्रमागत्य रक्षति।।१०५।।

The one who recites the same at the time of danger and practices it the lord Nārāyaṇa arrived to protect him gracefully.

राजद्वारे श्मशाने च कारागारे भयाकुले।
शत्रुग्रस्ते दस्युभीतौ हिंस्रजन्तुसमन्विते।।१०६।।
वेष्टिते राजसैन्येन मग्ने पोते महार्णवे।
स्तोत्रस्मरणमात्रेण मुच्यते नात्र संशय:।।१०७।।

In the royal court cremation ground, the prison in danger, getting surrounded by the enemies, while facing the wild animals, getting surrounded by the royal array and while at the time of the sinking of the ship in the great ocean whosoever recited this *stotra* he gets relieved of the danger. There is no doubt about it.

नारायण उवाच

मुनेश्च स्तवनं श्रुत्वा भगवान्भक्तवत्सल:।
प्रहस्योवाच मधुरं पीयूषवृष्टिन्मुदा।।१०८।।

Nārāyaṇa said- Listening to the prayer of the sage, the lord who bestowed his grace on the devotees smiled for a moment and spoke nectar-like words in sweet voice.

श्रीभगवानुवाच

उत्तिष्ठोत्तिष्ठ भद्रं ते भविष्यति वरेण मे।
किं तु मे वचनं नित्यं शृणु सत्यं सुखावहम्।।१०९।।

The lord said- Get up O sage, you will meet with welfare with my boon. But you listen to my truthful and pleasant words.

अन्येषां च भवेज्ज्ञानं श्रुत्वा शास्त्रं सतां मुखात्।
स्वमूर्तिमन्ति शास्त्राणि भवे सन्तश्चरन्ति हि।।११०।।

By listening to the scriptures from the mouth of the noble people even the lay-men achieve knowledge. The scripture travel in the form of the noble people everywhere.

कर्म वेदविरुद्धं च सर्वेषामतिगर्हितम्।
करोति विद्वांश्चेज्ज्ञात्वा स च जीवन्मृताधिक:।।१११।

When an intellectual having all the wisdom acts against the Vedas, he can be termed as dead even when he be still alive.

पुराणेषु च वेदेषु चेतिहासेषु ब्राह्मण।
वैष्णवानां च महिमा श्रुत: सर्वैश्च सर्वत:।।११२।।

O Brāhmaṇa, in the Purāṇas, Vedas and the historical treatises, the glory of Vaiṣṇavas has

been highlighted which has been heard by one and all variously.

अहं प्राणा वैष्णवानां मम प्राणाश्च वैष्णवा:।
तानेव द्वेष्टि यो मूढो ममासूनां च हिंसक:॥११३॥

I am the life of Vaiṣṇavas and Vaiṣṇavas happen to be my life. Therefore whosoever is envious of them, the foot indulges in her time me with the same.

पुत्रान्पौत्रान्कलत्रांश्च राज्यं लक्ष्मीं विहाय च।
ध्यायन्ते सततं ये मां को मे तेभ्य: पर: प्रिय:॥११४॥
परा भक्तान्न मे प्राणा न च लक्ष्मप्रीर्न शंकर:।
न भारती न च ब्रह्मा न दुर्गा न गणेश्वर:॥११५॥
न ब्राह्मणा न वेदाश्च न वेदजननी परा।
न गोपी न च गोपाला न राधा प्राणत: प्रिया॥११६॥

The one who devotes his mind towards me disregarding his sons, grandsons, spouses, kingdom and riches no one is dearer to me than such a person. There is no one greater on earth for me than my devotees and in comparison to them Lakṣmī, Śiva, Sarasvatī, Brahmā, Durgā, Gaṇeśa, Brāhmaṇas, Vedas, Sāvitrī, Cowherd Cowherdesses and all others of no consequence.

इत्येवं कथितं सर्वं सत्यं सारं च वास्तवम्।
न प्रशंसापरं तेषां ते च प्राणाधिका: प्रिया:॥११७॥

Thus I have spoken to you truthfully, which is the gist in reality. I have not exaggerated anything for praising my devotees, who are dearer to me than my life.

मां द्विषन्ति च ये मूढा ज्ञानहीनाश्च वञ्चिता:।
आत्मानं ये न जानन्ति ते यान्ति निरयं चिरम्॥११८॥
ये द्विषन्ति च मद्भक्तान्प्राणानामधिकं प्रियान्।
तेषां शास्ता त्वहं तूर्णं परत्र निरयं चिरम्॥११९॥

Such of the foolish and unwise people who are envious of me and are not aware of themselves, they have to fall in the hell for a long-time and those who are envious of my devotees, who are dearer to me than my life, I at once punish them and beyond life they have to suffer in the hell for long.

प्रभावोऽहं च सर्वेषामीश्वर: परिपालक:।
तथाऽपि न स्वतन्त्रोऽहं भक्ताधीनो दिवानिशम्॥१२०।

I am the cause of everyone and the lord besides being the preserver of all but still I am not independent. I am always influenced by my devotees.

गोलोके वाऽथ वैकुण्ठे द्विभुजं च चतुर्भुजम्।
रूपमात्रमिदं शश्वत्प्राणा मे भक्तसंनिधौ॥१२१॥

In the *Goloka,* I appear in two-armed and in Vaikuṇṭha, I appear as four-armed one. I have only symbolical appearance in *Goloka* and Vaikuṇṭha but actually I always remain with ray devotees.

यदुक्तं भक्तदत्तं च भक्षणीयं च तन्मम।
अभक्ष्यं द्रव्यमन्येन दत्तं चेदमृतोपमम्॥१२२॥

I consume everything whatever is offered to me by my devotees but even if the nectar is offered by a non-believer to me, it is not acceptable to me.

अम्बरीषं नृपश्रेष्ठं निरीहं तमहिंसकम्।
कथं हंसि दयाशीलं सर्वप्राणिहिते रतम्॥१२३॥
दयां कुर्वन्ति ये सन्त: सततं सर्वजन्तुषु।
तान्द्विषन्ति च ये मूढास्तेषां हन्ताऽहमेव च॥१२४॥

The king Ambarīṣa happens to be the best of the kings who is unattached, believes in Ahiṁsā, quite compassionate one and loves all the creatures. Why do you intend to kill such a noble person? The noble people who are compassionate to the creatures and such of the people who are envious of them, I destroy them.

भक्तानां हिंसकं शत्रुमहं रक्षितुमक्षम:।
अम्बरीषालयं गच्छ स त्वां रक्षितुमीश्वर:॥१२५॥

I am completely helpless in protecting those who are inimical to my devotees. Therefore, you approach Ambarīṣa who will surely protect you.

नारायण उवाच

इदं वाक्यं च तच्छ्रुत्वा ब्राह्मणो भयविह्वल:।
विषण्णमानसस्तस्थौ स्मरन्कृष्णपदाम्बुजम्॥१२६॥

Nārāyaṇa said- On listening to the words of the lord, the Brāhmaṇas was upset and with the disturbed mind he got upreciting the name of lord Kṛṣṇa.

एतस्मिन्नन्तरे ब्रह्मा भवान्या सह शंकरः।
धर्मश्चन्द्रादयो देवा आजग्मुर्मुनिपुंगवाः॥१२७॥

In the meantime Brahmā, Śiva with Pārvatī, Dhrama, the moon besides the sages also arrived there.

प्रणम्य तुष्टुवुः सर्वे परमात्मानमीश्वरम्।
पुलकाञ्चितसर्वाङ्गा भक्तिनम्रात्मकंधरा॥१२८॥

Overwhelming with the devotion of the lord, they bowed in reverence and started praising him.

ब्रह्मोवाच

स्वात्मस्वरूप निर्लिप्त भक्तानुग्रहकारक।
भक्तापराधजनकं रक्ष ब्राह्मणपुंगवम्॥१२९॥

Brahmā said- O self illumining lord, you are uninvolved and always show mercy on your devotees, therefore you kindly protect this Brāhmaṇa, who has committed a sin against your devotees.

महादेव उवाच

दीनबन्धो जगन्नाथ नायं विप्रो जगद्बहिः।
कृतापराधं दीनं च पाहीमं शरणागतम्॥१३०॥

Śiva said- O compassionate on the down-trodden, you are the lord of the universe and this Brāhmaṇa, does not remain out of it. Therefore you protect this sinful and meek Brāhmaṇa, who has come to take refuge in you.

पार्वत्युवाच

भक्त एवाम्बरीषस्ते न द्विजा न सुरा वयम्।
सर्वेषामीश्वरस्त्वं च रक्ष विप्रं कृतागसम्॥१३१॥

Pārvatī said- Ambarīṣa happens to be your devotee. The Brāhmaṇas, the gods all of us are also your devotees; you happen to be the lord of all therefore you protect the sinful Brāhmaṇa.

धर्म उवाच

सर्वेषां जनकस्त्वं च पाता दण्डकृदीश्वरः।
शिशुहेतोः शिशुं हन्ति पितेत्येवं कुतः प्रभो॥१३२॥

Dharma said- O lord, you happen to be the creator of all, preserver and the one who punishes everyone. But where has it been provided that the father would kill one child for the sake of other.

इन्द्र उवाच

कृपया समता शश्वत्सर्वेषु जीविषु प्रभो।
अपराधफलं भूतमधुनां पातुमर्हसि॥१३३॥

Indra said- O lord, you are compassionate always to all the creatures. He has already suffered for his sin. You kindly protect him now.

रुद्र उवाच

शान्तिं कर्तुं समुचितमुचितं सांप्रतं कुरु।
कृतकुण्ठस्य मूढस्य पालनं कर्तुमर्हसि॥१३४॥

Rudra said- whatever will be done by you to make him peaceful it would be quite appropriate; now you save this handicapped fool.

दिक्पाल उवाच

कृतापराधं विप्रं च च्छेत्तुमर्हसि न श्रुतौ।
अपराधशमं कृत्वा सदा पाति सदीश्वरः॥१३५॥

Dikpāla said- It is unheard in the Vedas that a sinful Brāhmaṇa should be killed. The lord always maintains the people after forgiving for them their sins.

ग्रहा ऊचुः

यो द्वेष्टि वैष्णवं मूढस्तं रुष्टाः सर्वदेवताः।
पीडां कूर्मो वयं शश्वत्पश्चात्त्वं पातुमर्हसि॥१३६॥

The planets said- The one who is envious of the Vaiṣṇavas, the gods also get annoyed with the fool. We people always punish him variously and thereafter protect him.

मुनय ऊचुः

नाथ विप्रे पराभूते सर्वे जीवन्मृता वयम्।
दण्डं विधातुमेकस्य भवेल्लज्जा स्वजातिषु॥१३७॥

The sages said- O lord, at the humiliation of this Brāhmaṇa we people feel like dead while still alive. By finding one getting humiliated, the others of the same race feel ashamed.

अत्रिरुवाच

त्वयैव दत्तः पुत्रो मे क्रोधी त्वत्सेवकः सदा।
न कं बिभेति त्रैलोक्ये तेजस्वी तेजसा तव॥१३८॥

Atri said- You had bestowed a son like this, who is full of anger but always serves at your

feet. Because of his illumining with your *tejas*, he does not care for anyone in the three worlds.

लक्ष्मीरुवाच

क्षमापराधं भगवन् ब्राह्मणं शरणागतम्।
स्तुवन्ति देवविप्राश्च न विप्रं हन्तुमर्हसि॥१३९॥

Lakṣmī said- O lord, you forgive the Brāhmaṇa who has come to take refuge with you, all the gods and the Brāhmaṇas are praying you. You please don't commit the sin of *Brahmahatyā*.

सरस्वत्युवाच

बोधयिष्यामि देवानां जनकं कामदं श्रुतिम्।
भगवन्स्वामी सर्वेषां सर्वांश्च पातुमर्हसि॥१४०॥

Sarasvatī said- O lord, you are the creator of the Vedas and fulfil the desires of all; I shall speak to you about a *śruti* according to which you happen to be his protector and therefore you should protect him.

पार्षदा ऊचुः

भवतः स्मृतिमात्रेण सर्वेषां सर्वमङ्गलम्।
भवत्सर्वापदो यान्ति पाहीमं शरणागतम्॥१४॥

The creator said- With the reciting of your name everyone meets prosperity and all the misfortunes disappear; therefore you please protect this person who has come to take refuge with you.

नर्तका ऊचुः

दारिद्र्यभञ्जन वयं भिक्षुकास्तव संततम्।
भिक्षां नः सांप्रतं देहि परित्राणं द्विजस्य च॥१४२॥

Nartaka said-O lord of the removal of poverty, we had always been begging from you. Therefore you bestow the alms in the form of the protection of this Brāhmaṇa.

एतेषां स्तवनं श्रुत्वा प्रभुः शरणवत्सलः।
प्रहस्योवाच वचनं सर्वसंतोषकारणम्॥१४३॥

On hearing the words of all the gods, the lord smiled and spoke the words satisfying everyone.

श्रीभगवानुवाच

सर्वे शृणुत मद्वाक्यं नीतियुक्तं सुखावहम्।
विप्ररक्षां करिष्यामि युष्माकमाज्ञया ध्रुवम्॥१४४॥

The lord said- All of you should listen to my appropriate words which will bestow pleasure. At your command now I protect the Brāhmaṇa.

किंत्वयं यातु वैकुण्ठादम्बरीषालयं पुनः।
करोति पारणं तत्र राज्ञः सुप्रीतये मुनिः॥१४५॥

But this Brāhmaṇa should go from Vaikuṇṭha to the house of Ambarīṣa and he should pray to the king for his pleasure.

विप्रस्तस्यातिथिर्भूत्वा निर्दोषं ससुमुद्यतः।
सुदर्शनं तु तं रक्ष्यं ब्राह्मणं हन्तुमुद्यतम्॥१४६॥

This Brāhmaṇa being the guest of the king was about to pronounce a curse on him without any rhyme or reason. Because of that this *Sudarśana-cakra* got activated for the killing of this Brāhmaṇa.

पूर्णं वर्षंभयं भीतो भ्रमत्येव भुवं मुदा।
उपवासी स राजेन्द्रः सस्त्रीकश्च शुचाऽन्वितः॥१४७॥

The terrified Brāhmaṇa has been roaming around the world for a year and since than the king Ambarīṣa is fasting with his wife.

ततोऽहमुपवासी च भक्तोपवासकारणात्।
स्तनान्धं बालकं दृष्ट्वा न भुङ्क्ते जननी यथा॥१४८

Because of the fasting of my devotees, I am also fasting. As the mother finding her infant fasting she herself does not take the food, I am facing the same situation.

ममाऽऽशिषा मुनिश्रेष्ठः सद्यो भवतु विज्वरः।
पथि तत्रास्य हिंसां च मच्चक्रं न करिष्यति॥१४९॥

With my blessing, the great sage will be pleased and on the way, my *cakra* will not harm him.

अहमेवाद्य निश्चिन्तः सुखं भोक्ष्यामि निश्चितम्।
भक्तदत्तं च यद्वस्तु प्रीत्या कृत्वा सुधोपमम्॥१५०॥

Whatever is given to me by the devotees with devotion, I accept it like nectar and consume it with pleasure.

लक्ष्मीदत्तं च यद्द्रव्यं न चाहं भोक्तुमीश्वरः।
विना भक्तप्रदानेन न च सा दातुमीश्वरी॥१५१॥

Unless a devotee of mine offers me something, I do not consume anything offered to me even by Lakṣmī and Lakṣmī is also unable to offer me anything unless it is given by the devotees.

हे मुनीन्द्र महाप्राज्ञ गच्छ वत्स नृपालयम्।
सर्वे देवाश्च देव्यश्च गच्छन्तु मुनयो गृहम्।।१५२।।

O best of the sages, O people of great wisdom, O son, you go to the king's palace and all other gods and the goddesses should go back to their respective abodes.

इत्युक्त्वा श्रीहरिस्तूर्णं ययौ स्वान्तःपुरं मुदा।
ययुः सर्वे मुदा युक्ताः प्रणम्य जगदीश्वरम्।।१५३।।

Thus speaking lord Hari went back to his abode and all the people bowing at the feet of the lord went back to their respective homes.

ब्राह्मणश्च मनोयायी जगाम नृपमन्दिरम्।
सुदर्शनं च तच्चक्रं सूर्यकोटिसमप्रभम्।।१५४।।

The Brāhmaṇa who could move with the speed of the mind, at once reached the house of the king followed by the *cakra* illumining like crores of suns.

उपोष्य वत्सरं राजा शुष्ककण्ठोष्ठतालुकः।
सिंहासनस्थो ददर्श पुरतो मुनिपुंगवम्।।१५५।।
उत्थाय संभ्रमात्सद्यः प्रणम्य सादरं मुदा।
भोजयित्वा तु मिष्टान्नं ब्राह्मणं बुभुजे स्वयम्।।१५६।।

Because of his fasting for one year, the throat, lips and palate of the king had dried up, seated on his throne he found the sage approaching him. The king suddenly got up and delightfully bowed before the Brāhmaṇa, served him food and thereafter he himself took food.

भुक्त्वा तुष्टो द्विजश्रेष्ठो युयुजे परमाशिषम्।
जगाम स्वालयं तूर्णं प्रशशंस पुनः पुनः।।१५७।।
उवाच पथि विप्रेन्द्रो मनसा विस्मयाकुलः।
माहात्म्यं दुर्लभमहो वैष्णवानामिति द्विजः।।१५८।।

Getting satisfied with the food, he blessed him immensely praising the king. Thereafter, he than left for his abode; the Brāhmaṇa was surprised in his mind saying the glory of the Vaiṣṇavas is beyond our reach.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० मुनिमोक्षणप्रस्तावो नाम पञ्चविंशोऽध्यायः।।२५।।

अथ षड्विंशोऽध्याय:

Chapter - 26

Performing of Ekādaśī-*vrata*

नारद उवाच

द्वादशीलङ्घने दोष: श्रुतस्त्वन्मुखतो मुने।
पराभवो मुनेश्चैव नृपत्राणं हरेरहो॥१॥
अधुना श्रोतुमिच्छामि सर्वेषामीप्सितं च मे।
एकादशीव्रतस्यास्य विधानं वद निश्चितम्॥२॥

Nārada said- O sage, I have heard from you the blemish one earns by the elapse of Dvādaśī. Which enshrines the defeat of the sage and the rescue of the king. Presently I would like to listen about your desire. You kindly spell out to me the details of performing of *Ekādaśī-vrata.*

अहो श्रुतौ श्रुतं किंचिन्मतभेदान्न निश्चितम्।
श्रुतीनां कारणमुखाच्छ्रोतुं कौतूहलं मम॥३॥

Whatever had been provided in the Vedas cannot be taken for granted because of controversies; therefore I intend to listen the same from your mouth who happens to be the cause of *śrutis*.

नारायण उवाच

एकादशीव्रतमिदं देवानामपि दुर्लभम्।
श्रीकृष्णप्रीतिजनकं तप:श्रेष्ठं तपस्विनाम्॥४॥

Nārāyaṇa said - The *Ekādaśī-vrata* beyond the reach of gods, it represents the love of Śrī Kṛṣṇa and the *tapas* of the *tapasvīs.*

देवानां च यथा कृष्णो देवीनां प्रकृतिर्यथा।
आश्रमाणां यथा विप्रो वैष्णवानां यथा शिव:॥५॥
यथा गणेश: पूज्यानां यथा वाणी विपश्चिताम्।
शास्त्राणां च यथा वेदास्तीर्थानां जाह्नवी यथा॥६॥
तैजसानां यथा स्वर्णं प्राणिनां वैष्णवो यथा।
धनानां च यथा विद्या सङ्गिनां च यथा प्रिया॥७॥
प्रमथानां यथा रुद्र: श्रेयसां च यथा मति:।
आत्मा यथेन्द्रियाणां च चञ्चलानां यथा मन:॥८॥
गुरूणां च यथा माता बन्धूनां च यथा पति:।
बलिष्ठानां यथा दैवं काल: कलयतां यथा॥९॥

As is Śrī Kṛṣṇa among the gods, Prakṛti among the goddesses, Brāhmaṇa among the *varṇas*, Śiva among the Vaiṣṇavas, Gaṇeśa among the adorables, speech among the intellectuals, Vedas among the holy scriptures, the gold among the glittering elements, Vaiṣṇava among the creatures, Vidyā among the treasures, the wife among the companions, Rudra among the *gaṇas*, intelligence among the welfares, soul among the organs of senses, the mind among the unstable things, mother among the teachers, the husband among the relatives, the destiny among the powerful beings, the gods of death among those who could never be averted.

सुशीलं चैव मित्राणां शत्रूणां रुग्यथा मुने।
यथा कीर्तिः कीर्तिमतां गृहिणां च यथा गृहम्॥१०॥
यथा खलो हिंसकानां दुष्टानां चैव पुंश्चली।
तेजस्विनां ग्रहेशश्च सहिष्णूनां यथा क्षितिः॥११॥
यथाऽमृतं भक्षणानां दाहकानां यथाऽनलः।
यथा श्रीर्धनदातृणां सतीनां च यथा सती॥१२॥
प्रजेशानां यथा ब्रह्मा सरितां सागरो यथा।
यथा साम श्रुतीनां च गायत्री छन्दसां यथा॥१३॥
वृक्षाणां च यथाऽश्वत्थः पुष्पाणां तुलसी यथा।
यथा मार्गो हि मासानामृतूनां च यथा मधु॥१४॥
आदित्यानां यथा सूर्यो रुद्राणां शंकरो यथा।
यथा भीष्मो वसूनां च वर्षाणां भारतं यथा॥१५॥
देवर्षीणां यथा त्वं च ब्रह्मर्षीणां यथा भृगुः।
नृपाणां च यथा रामः सिद्धानां कपिलो यथा॥१६॥
यथा सनत्कुमारश्च योगिनां ज्ञानिनां वरः।
ऐरावतो गजेन्द्राणां पशूनां शरभो यथा॥१७॥
यथा हिमाद्रिः शैलानां मणिनां कौस्तुभो यथा।
सरस्वती नदीनां च यथा पुण्यस्वरूपिणी॥१८॥

The good nature among the friend, the disease among the enemies, the glory among the glorious people, the house among the householders, the wicked persons among the killers, the wicked women among the wicked persons, the sun among those containing lustre, the earth among those who tolerate everything, the nectar among the eatables, the fire among the things which burn, Lakṣmī among the bestowers of riches, Pārvatī among the chaste-ladies, Brahmā among the Prajāpatis, the ocean among the rivers, *Sāmaveda* among the Vedas, Gāyatrī among the *chandas*, the pīpala tree among the trees, Tulasī among the flowers, Mārgaśīrṣa among the months, spring among the seasons, Sūrya among the Ādityas, Śiva among the Rudras, Bhīṣma among the Vasus, Bhārata among the varṣas, Nārada among the divine ascetic, Bhṛgu among the Brahmarṣis, Rāma among the king, Kapila among the *siddhas*, Sanatkumāra among the *yogīs*, Airāvata among the elephants, Śarabha among the animals, Himālaya among the mountains, *kaustubha* among the gems, Sarasvatī among the rivers.

गन्धर्वाणां चित्ररथो यथा श्रेष्ठश्च नारद।
यथा कुबेरो यक्षाणां सुमाली रक्षसां यथा॥१९॥
यथा श्रेष्ठा च नारीणां शतरूपा वरा परा।
मनूनां च यथा श्रेष्ठः स्वयं स्वायंभुवो मनुः॥२०॥
सुन्दरीणां यथा रम्भा यथा माया च मायिनाम्।
एकदशीव्रतमिदं व्रतानां च वरं तथा॥२१॥

Citraratha among the Gandharvas, Kubera among the Yakṣas, Sumālī among the Rākṣasas, the beautiful Śatarūpā among the women, Svāyambhuva Manu among the Manus, Rambhā among the beautiful damsels, Bhagavatī among the goddesses of illusion, similarly the *Ekādaśī-vrata* is best of all the *vratas*.

कर्तव्यं च चतुर्णां च वर्णानां नित्यमेव च।
यतीनां वैष्णवानां च ब्राह्मणानां विशेषतः॥२२॥

This *vrata* should be performed by all the four *varṇas* alike. It should particular be performed by the Brāhmaṇas.

सत्यं सर्वाणि पापानि ब्रह्महत्यादिकानि च।
सन्त्येवौदनमाश्रित्य श्रीकृष्णव्रतवासरे॥२३॥

All the sire like *Brahmahatyā* and others reside in the cooked rice during the *Ekādaśī-vrata*.

भुक्त्वैतानि च पापानि यो भुङ्क्ते तत्र मन्दधीः।
इहातिपातकी सोऽपि यात्यन्ते नरकं ध्रुवम्॥२४॥

Therefore, the one who consumes the cooked rice on that day, he contributes to all the sins. Becoming a great sinner on the earth, he ultimately falls the hell.

एकादशीप्रमाणानि युगसंख्याकृतानि च।
कुम्भीपाके महाघोरे स्थित्वा चाण्डालतां व्रजेत्॥२५॥

For eleven *yugas* he has to remain in the *kumbhīpāka* hell and thereafter he is born as a *cāṇḍāla*.

गलितव्याधियुक्तश्च ततः सप्तसु जन्मसु।
पश्चान्मुक्तो भवेत्पापादित्याह कमलोद्भवः॥२६॥

He suffers with leprosy for seven births and thereafter he is relieved of the sins. This has been ordained by Brahmā.

इत्येवं कथितं ब्रह्मन्यो दोषस्तत्र भोजने।
द्वादशीलङ्घने दोषो मयोक्तश्च श्रुतः पुरा॥२७।

O Brahman, I have narrated to you about the sin one earns by consuming food on *Ekādaśī* day and the sin one earns by crossing the *Dvādaśī* day and has already been explained by me which you have already listened.

दशमीलङ्घने दोषं निबोध कथयामि ते।
पुरा श्रुतो धर्मवक्त्राद्वेवसारोद्धृतोऽपि च॥२८॥

Now I am going to tell you the sin one earns by crossing the tenth day (*Daśamī-tithi*). I had been enlightened on this by Dharma in earlier times which had been the essence of the Vedas.

दशमीं यः कलामात्रां मूढोऽज्ञानेन लङ्घयेत्।
याति श्रीस्तद्‌गृहात्तूर्णं शापं दत्त्वा तु दारुणम्॥२९॥

The foolish person who crosses the tenth day even by fraction, the goddess Lakṣmī deserts his house leaving him.

इह तद्वंशहानिश्च यशोहानिर्भवेद्ध्रुवम्।
अन्ते मन्वन्तरशतमन्धकूपे वसेद् द्विज॥३०॥

His progeny is put to harm in this birth together with his glory. Ultimately falls into the *andhakūpa* hell for a hundred *manvantaras.*

दशम्येकादशी वाऽपि द्वादशी यत्र वासरे।
तत्र भुक्त्वा परदिने उपोष्य व्रतमाचरेत्॥३१॥

The day on which the *Daśamī, Ekādaśī* and *Dvādaśī* fall, one should take his food on that day and fast during the next day.

द्वादश्यां च व्रतं कृत्वा त्रयोदश्यां च पारणम्।
द्वादशीलङ्घने दोषो व्रतिनां तत्र विद्यते॥३२॥
संपूर्णैकादशी यत्र प्रभाते किंचिदेव सा।
तत्रोपोष्या द्वितीया च परा चेद्यदि वर्धते॥३३॥
षष्टिदण्डात्मिका यत्र प्रभाते च तिथित्रयम्।
कुर्वन्ति गृहिणः पूर्वं नैव यस्यादयस्तथा॥३४॥

While performing *vrata* of *Dvādaśī* one should break it on *Trayodaśī* day. In that case, one does not earn the sin of crossing the Dvādaśī-tithi. In spite of there being *Ekādaśī* on one day and on the next day if there is little of *Dvādaśī* in the early morning, than the second day the fast should be continued. In case the tithi is extended to sixty *daṇḍas* and in the early morning there is the on conglomeration of three tithis, in that case, a house-holder should perform *vrata* on the earlier day and not the *yatis.*

परत्रानशनं कृत्वा नित्यकृत्यं समाचरेत्।
व्रते जागरणं सर्वं पूर्वत्रैवाऽऽचरेद्बुधः॥३५॥
तत्पूर्वदिवसे नित्यं व्रतं कृत्वा परेऽहनि।
एकादश्यां ब्यतीतायां पारणं तु समाचरेत्॥३६॥

The fast should be observed on the next day carrying on other daily routine. In case the *Ekādaśī*, falls on two consecutive days, one should perform the *vrata* and the night awakening on the first night itself after performing *vrata* on the first day one should break his fast on the neat day after the elapse of *Ekādaśī*-tithi.

वैष्णावानां यतीनां च विधवानां तथैव च।
सर्वाः समा उपोष्यास्ता भिक्षूणां ब्रह्मचारिणाम्॥३७॥

The Vaiṣṇavas, the *yatis*, the widows, the beggars and Brahmacāris should all performed the *Ekādaśī-vrata.*

शुक्लामेव तु कुर्वन्ति गृहिणो वैश्णवेतराः।
न कृष्णलङ्घने दोषस्तेषां वेदेषु नारद॥३८॥

The people other than the Vaiṣṇavas should performed *Ekādaśī-rata* of the bright fortnight and while doing so they do not earn the sin of crossing the *Ekādaśī*-tithi according to the Vedas.

शयनीबोधिनीमध्ये वा कृष्णैकादशी भवेत्।
सैवोपोष्या गृहस्थेन नान्या कृष्णा कदाचन॥३९॥

The Kṛṣṇa-Janma *Ekādaśī* falling between Hariśayanī and Haribodhinī *Ekādaśī* should be observed by the householder who should keep the fast on that day and not on other *Ekādaśī* days falling in the black fortnight.

इत्येवं कथितो ब्रह्मन्निर्णयोऽयं श्रुतौ श्रुतः।
व्रतस्यास्य विधानं च निबोध कथयामि ते॥४०॥

O Brahman, thus I have spoken to you everything about the *Ekādaśī-vrata* which has been prescribed in the Vedas, now I narrate to you the details of its performance.

कृत्वा हविष्यं पूर्वाह्णे न च भुङ्क्ते पुनर्जलम्।
एकाकी कुशशय्यानां नक्तं शयनमाचरेत्॥४१॥

On the tenth day in the early morning, after coming *haviṣya* food, one should not take even water the second time. One should sleep on the mat of *kuśa* during the night alone.

ब्राह्मे मुहूर्ते चोत्थाय प्रातः कृत्यं विधाय च।
नित्यकृत्यं विधायाथ ततः स्नानं समाचरेत्॥४२॥
व्रतोपवासं संकल्प्य श्रीकृष्णप्रीतिपूर्वकम्।
कृत्वा संध्यां तर्पणं च विधायाऽऽह्निकमाचरेत्॥४३॥
नित्यपूजां दिने कृत्वा व्रतद्रव्यं समाहरेत्।
कृत्वा षोडशोपचारं प्रदृष्टं विधिबोधितम्॥४४॥

Thereafter getting up in the early morning in the *Brahmamuhūrta*, he should purify himself from all the daily routines like taking of bath, etc. Thereafter one should take a vow before lord Kṛṣṇa for the observing of the fast. Then performing *sandhyā*, one should complete all the daily routines and the adorations. Performing the *pūjā* he should collect the material required for performing the *vrata* including the sixteen types of material prescribed in the scriptures.

आसनं वसनं पाद्यमर्घ्यं पुष्पानुलेपनम्।
धूपं दीपं च नैवेद्यं यज्ञसूत्रं च भूषणम्॥४५॥
गन्धं स्नानीयताम्बूले मधुपर्कं पुनर्जलम्।
एतान्याहृत्य दिवसे व्रतं नक्तं समाचरेत्॥४६॥

The sixteen types of materials include *āsana*, the clothes, *pādya*, *arghya*, flowers, sandal-paste, incense, lamp, *naivedya*, *yajñopavīta*, ornaments, fragrance, water for bathing, betel, *madhuparka* and the water for sipping. Collecting all these materials during the day one should perform the *vrata* during the night.

उपविश्याऽऽसने पूतो धृत्वा धौते च वाससी।
आचम्य श्रीहरिं नत्वा स्वस्तिवाचनमाचरेत्॥४७॥

Getting seated over a pure seat he should clad himself into new garments. After sipping he should bow in reverence to lord Hari and then utter *svastivācana*.

आरोप्य मङ्गलघटं धान्याधारे शुभे क्षणे।
फलशाखाचन्दनाक्तं वेदोक्तं मुनिभिर्मुदा॥४८॥

He should concentrate the welfare pitcher on the fried paddy and the neck of the pitcher should be adorned with mango leaves and some fruits. The *kalaśas* should then be painted with sandal-paste and one should perform the adoration as prescribed in the Vedas by the seers.

देवषट्कं समावाह्य पृथग्ध्यानैः समाचरेत्।
पूजां पञ्चोपचारैश्च प्रकृष्टैश्च विचक्षणः॥४९॥
गणेश्वरं दिनकरं वह्निं विष्णुं शिवं शिवाम्।
संपूज्यैतान्प्रणम्याथ व्रतं कुर्याद्धरिं स्मरन्॥५०॥

Thereafter he should invoke six gods on the six bundles of the paddy and then should adore them with best of the five-fold material. The six gods are Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī. One should recite the name of Hari after adoring them all and then start the *vrata*.

नाऽऽराध्य देवषट्कं च यदि कर्म समाचरेत्।
नित्यं नैमित्तिकं चापि तत्सर्वं निष्फलं भवेत्॥५१॥
इत्येवं कथितं सर्वं व्रताङ्गभूतमेव च।
कण्वशाखोक्तमिष्टं च व्रतं शृणु महामुने॥५२॥

In case anyone observes the *vrata* without performing the daily *pūjā* and other connected details, his entire effort becomes infructuous. Thus O great sage, I have explained to you the details about the performing of the *vrata* which have been prescribed in the Kaṇvaśākhā. Now you listen about the desired *vrata*.

सामवेदोक्तध्यानेन ध्यात्वा कृष्णं परात्परम्।
पुष्पं च शिरसि न्यस्य पुनर्ध्यानं समाचरेत्॥५३॥

ध्यानं शृणु निगूढं च सर्वेषामपि वाञ्छितम्।
न प्रकाश्यमभक्ताय भक्तप्राणाधिकं परम्॥५४॥

One should meditate upon lord Kṛṣṇa according to the hymns prescribed in *Samāveda*, placing flowers on his head and than concentrate his mind. You listen to me about the extremely deep *dhyānam* which is desired by all. It should not be revealed to non-believers, but it is dearer to the devotees than their lives.

नवीननीरदो यद्वच्छ्यामसुन्दरविग्रहम्।
शरत्पार्वणचन्द्राभाविनिन्द्यास्यमनुत्तमम्॥५५॥

The body of Śrī Kṛṣṇa has the complexion of the new clouds and is quite beautiful. His face is like the full-moon of the winter season and the best of all.

शरत्सूर्योदयाब्जानां प्रभामोचनलोचनम्।
सवाङ्गसौन्दर्यशोभाभी रत्नभूषणभूषितम्॥५६॥

His eyes resembled the blossomed lotus flower of the winter season. His body was adorned with various types of ornaments studded with gems, which add to the beauty of his body.

गोपीलोचनकोणैश्च प्रसन्नै रतिसूचकैः।
शश्वन्निरीक्ष्यमाणं तत्प्राणैरिव विनिर्मितम्॥५७॥

The eyes of the delightful cowherdesses always looked at him with side-glances continuously, as if the body of the lord was created out of the lives of the cowherdesses.

रासमण्डलमध्यस्थं रासोल्लाससमुत्सुकम्।
राधावक्त्रशरच्चन्द्रसुधापानचकोरकम्॥५८॥

He is enshrined in the middle of the *Rāsamaṇḍala* and is quite anxious to perform the divine dance and he is looking at the lotus-like face of Rādhā which resembles the full moon of the winter season, like the partridge bird.

कौस्तुभेन मणीन्द्रेण वक्षःस्थलसमुज्ज्वलम्।
पारिजातप्रसूनानां मालाजालैर्विराजितम्॥५९॥
सद्रत्नसारनिर्माणं किरीटोज्ज्वलशेखरम्।
विनोदमुरलीन्यस्तहस्तं पूज्यं सुरासुरैः॥६०।
ध्यानासाध्यं दुराराध्यं ब्रह्मादीनां च वन्दितम्।
कारणं कारणानां यस्तमीश्वरमहं भजे॥६१॥

His chest is adorned with *kaustubha*-gem and the garland of *Pārijāta* flowers; his forehead is adorned with the *kirīṭa-mukuṭa* studded with the best of gems. He playfully holds the flute in his hand and is adored by the gods and demons alike. He is difficult to achieve even with deep meditation. The gods like Brahmā and others adore him. He happens to be the cause of all the causes. I adore the lord.

ध्यात्वाऽनेन तमावाह्य चोपचाराणि षोडश।
दत्त्वा संपूज्येद्भक्त्या मन्त्रैरेभिश्च नारद॥६२॥

O Nārada, thus meditating upon the lord, he should invoke him and should adore him reciting *mantras* with devotion.

आसनं स्वर्णनिर्माणं रत्नसारपरिच्छदम्।
नानाचित्रविचित्राढ्यं गृह्यतां परमेश्वर॥६३॥

O Parmeśvara, you kindly accept the *āsana* which is made of gold studded with the best of gems and decorated with paintings.

वह्निप्रक्षालितं वस्त्रं निर्मितं विश्वकर्मणा।
मूल्यानिर्वचनीयं च गृह्यतां राधिकापते॥६४॥
पादप्रक्षालनार्हं च सुवर्णपात्रसंस्थितं।
सुवासितं शीतलं च गृह्यतां करुणानिधे॥६५॥

O lord of Rādhikā, you kindly accept the costumes prepared by Viśvakarmā, which are invaluable and are pure like fire. O merciful one, for washing your feet, you accept this cool water contained in the golden pitcher.

इदमर्घ्यं पवित्रं च शङ्खतोयसमन्वितम्।
पुष्पदूर्वाचन्दनाक्तं गृह्यतां भक्तवत्सल॥६६॥

O beloved of the devotees, you kindly accept this auspicious *arghya* contained in the base of *śaṁkha* (conch).

सुवासितं शुक्लपुष्पं चन्दनागुरुसंयुतम्।
सद्यस्ते प्रीतिजनकं गृह्यतां सर्वकारण॥६७॥

O cause of everything, you kindly accept the sandal-paste and *aguru* besides the white flowers.

चन्दनागुरुकस्तूरीकुङ्कुमोशीरमुत्तमम्
सर्वेप्सितमिदं कृष्ण गृह्यतामनुलेपनम्॥६८॥

O lord Kṛṣṇa, you accept this paste made of sandal, *aguru, kastūrī* and saffron besides *khasa*, which is desired by all.

रसो वृक्षविशेषस्य नानाद्रव्यसमन्वितः।
सुगन्धियुक्तः सुखदो धूपोऽयं प्रतिगृह्यताम्॥६९॥

You kindly accept the incense which has been created out of the juice of a special tree, mixed with various materials, fragrance and is quite pleasant.

दिवानिशं सुप्रदीप्तो रत्नसारविनिर्मितः।
पुनर्ध्वान्तनाशबीजं दीपोऽयं प्रतिगृह्यताम्॥७०॥
नानाविधानि द्रव्याणि स्वादूनि सुरभीणि च।
चोष्यादीनि पवित्राणि स्वात्माराम प्रगृह्यताम्॥७१॥

You kindle this lamp of gems which burns throughout the day and night and is the cause for removing all the darkness. O lord, who roams in the soul, you kindly accept all the delicious eatables which are quite tasteful and are scented.

सावित्रीग्रन्थिसंयुक्तं स्वर्णतन्तुविनिर्मितम्।
गृह्यतां देवदेवेश रचितं चारुकारुणा॥७२॥

O lord of the gods, you kindly accept this *yajñopavīta* which has been sanctified with the knot of Gāyatrī *mantra* and is made of the gold by excellent artisans.

अमूल्यरत्नरचितं सर्वावयवभूषणम्।
त्विषा जाज्वल्यमानं च गृह्यतां नन्दनन्दन॥७३॥

O son of Nanda, you accept these costly ornaments of gold studded with the best of gems which are illumining and can adore all the limbs of the body.

प्रधानो वर्णनीयश्च सर्वमङ्गलकर्मणि।
प्रगृह्यतां दीनबन्धो गन्धोऽयं मङ्गलप्रदः॥७४॥

O merciful for the down-trodden, you accept this fragrance which is the best of all the auspicious ones, praise-worthy and bestows welfare.

धात्रीश्रीफलपत्रोत्थं विष्णुतैलं मनोहरम्।
वाञ्छितं सर्वलोकानां भगवन्प्रतिगृह्यताम्॥७५॥

O lord, you kindly accept this Viṣṇu-oil which has been prepared from the myrobalan and the leaves of the wood apples and is quite pleasant and desired by all.

वाञ्छनीयं च सर्वेषां कर्पूरादिसुवासितम्।
मया निवेदितं नाथ ताम्बूलं प्रतिगृह्यताम्॥७६॥

O lord, you kindly accept this betel which has been scented with camphor and is liked by all which is offered by me.

सर्वेषां प्रीतिजनकं सुमिष्टं मधुरं मधु।
सद्रत्नसारपात्रस्थं गोपीकान्त प्रगृह्यताम्॥७७॥

O lord of the cowherdesses, you kindly accept this honey which increases love, is quite sweet and is contained in several vases of gems.

निर्मलं जाह्नवीतोयं सुपवित्रं सुवासितम्।
पुनराचमनीयं च गृह्यतां मधुसूदन॥७८॥

O lord Madhusūdana, you kindly accept this extremely purified water for sipping which contains fragrance and the water of the Gaṅgā.

इति षोडशोपचारान्दत्त्वा भक्तो मुदाऽन्वितः।
मन्त्रेणानेन पुष्पाणि माल्यं दत्त्वा प्रयत्नतः॥७९॥
नानाप्रकारपुष्पैश्च ग्रथितं शुक्लतन्तुना।
प्रवरं भूषणानां च माल्यं च गृह्यतां प्रभो॥८०॥

Thus the devotee should perform the sixteen-fold adoration and should offer the garland of flowers. O lord Kṛṣṇa, you kindly accept the garland of white flowers which have been entwined in a white cord.

इति पुष्पाञ्जलिं दद्यान्मूलमन्त्रेण च व्रती।
कुर्यात्तत्स्तवनं भक्त्या पुटाञ्जलियुतः सुधीः॥८१॥

Thus a wise devotee should offer the flowers filled in the hand-cups and adore the lord offering prayers.

भक्त उवाच

हे कृष्ण राधिकानाथ करुणासागर प्रभो।
संसारसागरे घोरे मामुद्धर भयानके॥८२॥

The devotee said- O Kṛṣṇa, O lord of Rādhikā, O lord, you are the ocean of mercy and protect me from the terrible ocean or the universe, helping me to cross it.

शतजन्मकृतायासादुद्विग्नस्य मम प्रभो।
स्वकर्मपाशनिगडैर्बद्धस्य मोक्षणं कुरु॥८३॥

O lord, I am upset because of my suffering for hundreds of births and I am bound in the fetters

of the sins emanating from my own deeds. You kindly redeem me.

प्रणतं पादपद्मे ते पश्य मां शरणागतम्।
भवपाशभयाद्भीतं पाहि त्वं शरणागतम्॥८४॥

I am falling at your feet, you look at a person like me who has taken refuge with you. I am entangled with the human bondages of the universe and I have come to take refuge with you. You kindly protect me.

भक्तिहीनं क्रियाहीनं विधिहीनं च वेदतः।
वस्तुमन्त्रविहीनं यत्तत्संपूर्णं कुरु प्रभो॥८५॥

O lord, I am devoid of devotion, am actionless, devoid of the Vedic knowledge, the riches and the *mantras*; therefore, you kindly make me complete.

वेदोक्तविहिताज्ञानात्स्वाङ्गहीने च कर्मणि।
त्वन्नामोच्चारणेनैव सर्वं पूर्णं भवेद्धरे॥८६॥

O lord Hari, unaware of the provisions of the Vedas I have performed the adoration which may be having some short-comings in performance or the reciting of names, which should be overlooked by you.

इति स्तुत्वा तं प्रणम्य दत्त्वा विप्राय दक्षिणाम्।
महोत्सवं विधायाऽथ कुर्याज्जागरणं व्रती॥८७॥

Thus reciting the prayers to the lord and bowing before him one should offer *dakṣiṇā* to the Brāhmaṇas and the performer should remain awake during the night with rejoicing.

कृत्वा व्रतोपवासं च यदि निद्रां निषेवते।
पुनरेव जलं भुङ्क्ते व्रतार्धफलभाग्भवेत्॥८८॥

In case anyone goes to sleep while performing the *vrata* or drinks water then half of its merit is lost.

यत्नेन च हविष्यान्नं सकृदेव समाचरेत्।
मन्त्रेणानेन विप्रेन्द्र श्रीकृष्णचरणं स्मरन्॥८९॥

O best of the Brāhmaṇa, reciting the name of the lotus-like feet of lord Kṛṣṇa, one should take the food left over from the *yajña*.

हे अन्न प्राणिनां प्राणा ब्रह्मणा निर्मितं पुरा।
देहि मे विष्णुरूप त्वं व्रतोपवासयोः फलम्॥९०॥

O food, you are the form of Viṣṇu and were created by Brahmā in the form of life; therefore you bestow on me the reward for my performing the *vrata* and fasting.

एवं यः कुरुते भक्त्या भारते व्रतमुत्तमम्।
पूर्वान्सप्त परान्सप्त स्वात्मानमुद्धरेद्ध्रुवम्॥९१॥

Thus one should perform the *vrata* with devotion on the land of Bhārata and one who does so, redeems seven earlier and seven coming generations.

मातरं भ्रातरं चैव श्वश्रूं च श्वशुरं सुताम्।
जामातरं तथा भृत्यमुद्धरेन्निश्चितं नरः॥९२॥

The person who performs the *vrata* redeems his mother, brother, mother-in-law, father-in-law, daughter and even the servants.

इत्येव कथितं विप्र श्रीकृष्णचरितव्रतम्।
सुखदं मोक्षदं सारमपरं कथयामि ते॥९३॥

O Brāhmaṇa, I have narrated to you the story of lord Kṛṣṇa which is quite pleasant, provides welfare and salvation; now you listen to another story.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
एकादशीव्रतनिरूपणं नाम षड्विंशोऽध्यायः॥२६॥

अथ सप्तविंशोऽध्याय:

Chapter - 27

Stealing the costumes of Cowherdesses

नारायण उवाच

शृणु नारद वक्ष्यामि श्रीकृष्णचरितं पुन:।
गोपीनां वस्त्रहरणं वरदानं मनीषितम्।।१।।
हेमन्ते प्रथमे मासि गोपिका: काममोहिता:।
कृत्वा हविष्यं भक्त्या च यावन्मासं सुसंयुता:।।२।।
स्नात्वा सूर्यसुतातीरे पार्वतीं वालुकामयीम्।
कृत्वाऽऽवाह्य च मन्त्रेण पूजां कुर्वन्ति नित्यश:।।३।।

Nārāyaṇa Said- O Nārada, you listen, I am again narrating the life story of Kṛṣṇa in which he stole away the costumes of the cowherdesses and also bestowed the desired boon to them.

During the first month of the spring season, the cowherdesses infatuated with passion took the *haviṣya* food only once and controlling themselves they performed the *vrata* with devotion for a month. They went to the river Yamunā, taking a bath in it and making an image of Pārvatī in sand, invoked her with the *mantras* and performed her *pūjā*.

चन्दनागुरुकस्तूरीकुङ्कुमैश्च मनोहरैः।
नानाप्रकारपुष्पैश्च माल्यैर्बहुविधैरपि॥४॥
धूपैर्दीपैश्च नैवेद्यैर्वस्त्रैर्नानाफलैर्मुने।
मणिमुक्ताप्रवालैश्च वाद्यैर्नानाविधैरपि॥५॥
हे देवि जगतां मातः सृष्टिस्थित्यन्तकारिणि।
नन्दगोपसुतं कान्तमस्मभ्यं देहि सुव्रते॥६॥
मन्त्रेणानेन देवेशीं परिहारं विधाय च।
ततः कृत्वा तु संकल्पमपूजन्मूलमन्त्रतः॥७॥
मन्त्रस्तु सामवेदोक्तोऽयातयामः सबीजकः।
ॐ श्रीदुर्गायै सर्वविघ्नविनाशिन्यै नम इति॥८॥
पुष्पं माल्यं च नैवेद्यं धूपं दीपं तथा शुभम्।
मन्त्रेणानेन तद्भक्त्या ददुः सर्वा मुदाऽन्विताः॥९॥

O sage, they offered the sandal-paste, a gum, *kastūrī*, saffron, various types of flowers and flower garlands, incense, lamp, eatables, several types of fruits, gems and jewels and with the sound of musical instrument they used to recite. "O goddess, we are performing the best of the *vrata*; you are the mother of the universe besides being its creator, preserver and the destroyer, therefore you bestow on us Kṛṣṇa the son of Nanda as our husband. Reciting this *mantra* making the image of goddess Pārvatī in sand, taking a vow and recited the basic *mantra*. The *mantra* that has been prescribed in the *Samāveda* is like this ॐ श्री दुर्गायै सर्व विघ्न विनाशिन्यै: नमः। Reciting this *mantra* the cowherdesses offered to the goddess flower garlands, eatables, incense, lamps and all other materials with devotion.

प्रवालमालया भक्त्या चेमं मन्त्रं सहस्रधा।
जपं कृत्वा च स्तुत्वा च प्रणेमुः शिरसा भुवि॥१०॥
सर्वमङ्गलमाङ्गल्ये सर्वकामप्रदे शिवे।
देहि मे वाञ्छितं देवि नमस्ते शंकरप्रिये॥११॥

Thereafter holding the coral rosary in their hands they recited this *mantra* a hundred times and bowing their heads on the ground, they prayed in reverence to her thus, "O beloved of Śiva, O Śiva, you bestow all the welfare on the people and fulfil all the wishes. O goddess, I bow in reverence to you, let our wish be fulfilled.".

इत्युक्त्वा च नमस्कारं कृत्वा दत्त्वा च दक्षिणाम्।
नैवेद्यानि च सर्वाणि ब्राह्मणेभ्यो ययुर्गृहम्॥१२॥

Thus speaking and bowing in reverence they offered eatables to the Brāhmaṇas besides giving away *dakṣiṇā* to them.

नारायण उवाच

स्तवराजं शृणु तुष्टुवुर्येन पार्वतीम्।
भक्त्या गोपाङ्गनाः सर्वाः सर्वाभीष्टफलप्रदाम्॥१३॥

Nārāyaṇa said- O sage, now you listen to the great *stotra* reciting which the cowherdesses adored Pārvatī for the fulfilment of their desires.

जगत्येकार्णवे घोरे चन्द्रसूर्यविवर्जिते।
अञ्जनाकारतोयेन संप्लुते च चराचरे॥१४॥
दत्तं पुरा ब्रह्मणे च हरिणा जलशायिना।
तस्मै दत्त्वा सर्वमिदं निद्रां भेजे जगत्पतिः॥१५॥

When the entire universe was submerged in water in the earlier times leaving no trace of the sun, the moon and the water had completely submerged all the moveable and immovable of the earth. Thereafter Viṣṇu reclining in the water imparted knowledge of the *stotra* to Brahmā. After bestowing the knowledge of this *stotra*, Viṣṇu the lord of the universe was over-powered by *yoganidrā*.

नाभिपद्मे जगत्स्रष्टा मधुना कैटभेन च।
पीडितः परितुष्टाव मूलप्रकृतिमीश्वरीम्॥१६॥

Thereafter, Brahmā who had emerged, seated on the lotus flowers, the stalk of which emerged from the navel of Viṣṇu, was paralysed by Madhu and Kaiṭabha. At that point of time Brahmā adored the goddess *Mūla-prakṛti*.

ब्रह्मोवाच

दुर्गे शिवेऽभये माये नारायणि सनातनि।

जये मे मङ्गलं देहि नमस्ते सर्वमङ्गले।।१७।।
दैत्यनाशार्थवचनो दकार: परिकीर्तित:।
उकारो विघ्ननाशार्थवाचको वेदसंमत:।।१८।।
रेफो रोगघ्नवचनो गश्च पापघ्नवाचक:।
भयशत्रुघ्नवचनश्चाऽऽकार: परिकीर्तित:।।१९।।

Brahmā said- O Durgā, O Śiva, you are fearless, Māyā, Nārāyaṇī and eternal Jaya, you provide welfare to me. You bestow welfare on all. I bow in reverence to you, the word द of Durgā for the destruction of the demons; उ stands for the removal of the obstruction, this is the meaning derived according to the Vedas. र in the word Durgā stands for removal of the diseases and ग stands for destruction of the sins and आ stands for destruction of the enemies.

स्मृत्युक्तिस्मरणाद्यस्या एते नश्यन्ति निश्चितम्।
अतो दुर्गा हरे: शक्तिर्हरिणा परिकीर्तिता।।२०।।

With the reciting of the name of Durgā the daityas and all other obstructions disappear. This is the reason why Durgā has been termed as the true śakti of the lord by Hari himself.

विपत्तिवाचको दुर्गश्चाऽऽकारो नाशवाचक:।
दुर्गं नश्यति या नित्यं सा दुर्गा परिकीर्तिता।।२१।।

Otherwise the word दुर्ग stands for misfortune and आ stands for the destruction of the same. Therefore the one who always destroys misfortune is called Durgā.

दुर्गो दैत्येन्द्रवचनोऽप्याकारो नाशवाचक:।
तं ननाश पुरा तेन बुधैर्दुर्गा प्रकीर्तिता।।२२।।
शश्च कल्याणवचन इकारोत्कृष्टवाचक:।
समूहवाचकश्चैव वाकारो दातुवाचक:।।२३।।
श्रेय:संघोत्कृष्टदात्री शिवा तेन प्रकीर्तिता।
शिवराशिर्मूर्तिमती शिवा तेन प्रकीर्तिता।।२४।।

In another interpretation of Daityendra, stands for the demons and आ stands for their destroyer. Since the goddess had destroyed demons in earlier times that is why the intellectual called her as Durgā. In the word Śiva, श stands for the best and इ stands for the combination and र stands for the giver. Therefore the one who provides welfare to all, she is called Śivā, she happens to be the treasure of the welfare, that is why she is called Śivā.

शिवो हि मोक्षवचनश्चाऽऽकारो दातृवाचक:।
स्वयं निर्वाणदात्री या सा शिवा परिकीर्तिता।।२५।।

In another interpretation, the word शिव has been used for *mokṣa* or redemption and आ stands for the one who provides the same, therefore the word Śivā also means the one who provides salvation.

अभयो भयनाशोक्तश्चाऽऽकारो दातृवाचक:।
प्रददात्यभयं सद्य: साऽभया परिकीर्तिता।।२६।।

The word *Abhaya* stands for removing of danger and आ stands for the one who provides the same. Since she provides protection from all the dangers she is known as *Abhayā*.

राज्यश्रीवचनो माश्च याश्च प्रापणवाचक:।
तां प्रापयति या नित्यं सा माया परिकीर्तिता।।२७।।

In the interpretation of Rājalakṣmī, मा stands for riches and या stands for the one who bestows the same; therefore the one who bestows all the riches is called Māyā.

माश्च मोक्षार्थवचनो याश्च प्रापणवाचक:।
तं प्रापयति या सद्य: सा माया परिकीर्तिता।।२८।।

Otherwise in the meaning of *mokṣa* मा stands for *mokṣa* and या stands for the giver. Therefore she is known as Māyā because she bestows redemption from the ocean of the universe.

नारायणार्धाङ्गभूता तेन तुल्या च तेजसा।
सदा तस्य शरीरस्था तेन नारायणी स्मृता।।२९।।
निर्गुणस्य च नित्यस्य वाचकश्च सनातन:।
सदा नित्या निर्गुणा या कीर्तिता सा सनातनी।।३०।।

Since she is born out of half the body of Nārāyaṇa and because of her remaining in the body of Nārāyaṇa she is also called Nārāyaṇī. The word Sanātana is used for the eternal principle or the one who is without qualities. Therefore since she always remains without qualities she is also called Sanātanī.

जय: कल्याणवचनो याकारो दातृवाचक:।

जयं ददाति या नित्यं सा जया परिकीर्तिता॥३१॥
सर्वमङ्गलशब्दश्च संपूर्णैश्वर्यवाचकः।
आकारो दातृवचनस्तद्दात्री सर्वमङ्गला॥३२॥

The word Jaya stands for welfare and आ stands for the giver. Since she provides victory to everyone, she is given the name of Jaya. The word Sarvamaṅgala stands for all the fortunes and आ stands for the giver. Therefore the one who bestows all the fortunes is called Sarvamaṅgala.

नामाष्टकमिदं सारं नामार्थसहसंयुतम्।
नारायणेन यद्दत्तं ब्रह्मणे नाभिपङ्कजे॥३३॥
तस्मै दत्त्वा निद्रितश्च बभूव जगतां पतिः।
मधुकैटभौ दुर्दान्तौ ब्रह्माणं हन्तुमुद्यतौ॥३४॥

These eight names of the goddess represent the essence of this *stotra* which provides the meaning of her name as well. Nārāyaṇa had bestowed the knowledge of this *stotra* to Brahmā who was seated on the lotus emerging from the navel of Viṣṇu. After bestowing the knowledge to Brahmā, lord Viṣṇu was over-powered by sleep. Thereafter two demons named Madhu and Kaiṭabha intended to kill Brahmā.

स्तोत्रेणानेन स ब्रह्मा स्तुतिं नत्वा चकार ह।
साक्षात्स्तुता तदा दुर्गा ब्रह्मणे कवचं ददौ॥३५॥

Thereafter, Brahmā adored Durgā reciting this *stotra* and bowed in reverence to her. After the offering of prayer to Durgā, she herself appeared on the scene and provided a *kavaca* to Brahmā.

श्रीकृष्णकवचं दिव्यं सर्वरक्षणनामकम्।
दत्त्वा तस्मै महामाया साऽन्तर्धानं चकार ह॥३६॥

Bestowing the knowledge of Sarvamaṅgala, (all protector), *kavaca* to Brahmā, Mahāmāyā disappeared.

स्तोत्रं कुर्वन्ति निद्रां च संरक्ष्य कवचेन वै।
निद्रानुग्रहतः सद्यः स्तोत्रस्यैव प्रभावतः॥३७॥
तत्राऽऽजगाम भगवान्वृषरूपी जनार्दनः।
शक्त्या च दुर्गया सार्धं शंकरस्य जयाय च॥३८॥
सरथं शंकरं मूर्ध्नि कृत्वा च निर्भयं ददौ।
अत्यूर्ध्वं प्रापयामास जया तस्मै जयं ददौ॥३९॥

By protecting himself with *kavaca*, Brahmā started reciting the prayer. With the influence of the *stotra*, the goddess of sleep taking to the form of a bull accompanied by Durgā and lord Janārdana arrived there for the victory of Śiva. The lord carried Śiva together with his chariot on his head and relieving him of all the dangers, raised him up. The goddess Jaya bestowed victory to him.

स्तोत्रस्यैव प्रभावेण संप्राप्य कवचं विधिः।
वरं च कवचं प्राप्य निर्भयं प्राप निश्चितम्॥४०॥

With the influence of this *stotra* Brahmā received *kavaca* and by receiving *kavaca* and the boon, he became fearless.

ब्रह्मा ददौ महेशाय स्तोत्रं च कवचं वरम्।
त्रिपुरस्य च संग्रामे सरथे पतिते हरौ॥४१॥

During the battle with Tripurāsura, when Śiva fell down with his chariot, Brahmā bestowed this *kavaca* to Śiva.

ब्रह्मास्त्रं च गृहीत्वा स सनिद्रं श्रीहरिं स्मरन्।
स्तोत्रं च कवचं प्राप्य जघान त्रिपुरं हरः॥४२॥

After receiving this *kavaca, stotra* from Brahmā, Śiva recited the name of Hari who was engrossed in sleep. Śiva then killed the demon Tripurāsura.

स्तोत्रेणानेन तां दुर्गां कृत्वा गोपालिकाः स्तुतिम्।
लेभिरे श्रीहरिं कान्तं स्तोत्रस्यास्य प्रभावतः॥४३॥

The cowherdesses adored Durgā, reciting this *stotra* and with the influence of the goddess they achieved the lord as their husband.

गोपकन्याकृतं स्तोत्रं सर्वमङ्गलनामकम्।
वाञ्छितार्थप्रदं सद्यः सर्वविघ्नविनाशनम्॥४४॥
त्रिसंध्यं यः पठेन्नित्यं भक्तियुक्तश्च मानवः।
शैवो वा वैष्णवो वाऽपि शाक्तो दुर्गात्प्रमुच्यते॥४५॥

Thus this *stotra* is called Sarvamaṅgala composed by the cowherdesses fulfils the desires, removes all the obstructions and by reciting it thrice a day with devotion by all including all the Vaiṣṇavas, Śaivas and Śāktas, one is relieved of all the dangers.

राजद्वारे श्मशाने च दावाग्नौ प्राणसंकटे।
हिंस्रजन्तुभयग्रस्तो मग्न: पोते महार्णवे॥४६॥
शत्रुग्रस्ते च संग्रामे कारागारे विपद्गते।
गुरुशापे ब्रह्मशापे बन्दुभेदे च दुस्तरे॥४७॥
स्थानभ्रष्टे धनभ्रष्टे जातिभ्रष्टे शुचाऽन्विते।
पतिभेदे पुत्रभेदे खलसर्पविषान्विते॥४८॥
स्तोत्रस्मरणमात्रेण सद्यो मुच्येत निर्भय:।
वाञ्छितं लभते सद्य: सर्वैश्वर्यमनुत्तमम्॥४९॥
इह लोके हरेर्भक्तिं दृढां च सततं स्मृतिम्।
अन्ते दास्यं च लभते पार्वत्याश्च प्रसादत:॥५०॥

By reciting this *stotra* one achieves success and freedom in the royal court, cremation ground, forest fire, in danger from the wild animals, getting terrified from the terrific creatures, at the time of sinking of a ship in the great ocean, getting surrounded by the enemies in the battle-field, in the prison, at the time of misfortune, during the curse of the teacher, curse of the Brāhmaṇas, separation from the close relatives, falling from the position, becoming pauper, falling from the caste, having been plunged in grief, during separation from husband or the son, when in pain, having been bitten by the wicked serpent, whosoever recites this *stotra* he is relieved of all the dangers and is also freed from the same. One achieves the riches according to the best of his desires.

अनेन स्तवराजेन तुष्टुवुर्नित्यमीश्वरीम्।
प्रणेमु: परया भक्त्या यावन्मासं व्रजाङ्गना:॥५१॥

With the grace of Pārvatī, he achieves the infallible devotion of the lord in this world. If he recites his name regularly he ultimately achieves his slavehood. The cowherdesses of Vraja reciting this *stotra* adored Durgā with utmost devotion bowing in reverence to her for one month regularly.

एवं पूर्णे च मासे च समाप्तिदिवसे तथा।
स्नातुं प्रजग्मुर्योष्यश्च वस्त्राण्याधाय तत्तटे॥५२॥

After the completion of the month on the last day, the cowherdesses went to the bank of Yamunā and keeping their costumes on the banks they entered the river water.

नानाविधानि द्रव्याणि रत्नमूल्यानि नारद।
पीतलोहितशुक्लानि चारूणि मिश्रितानि च॥५३॥
तीरावृतान्यसंख्यानि तैश्च तीरं सुशोभनम्।
चन्दनागुरुकस्तूरीवायुना सुरभीकृतम्॥५४॥
नैवेद्यैश्च बहुविधै: कालदेशोद्भवै: फलै:।
धूपै: प्रदीपै: सिन्दूरै: कुङ्कुमैश्च विराजितम्॥५५॥
जले क्रीडोन्मुखा गोप्यो बभुवु: कौतुकेन च।
नग्ना: क्रीडाभिरासक्ता: श्रीकृष्णार्पितमानसा:॥५६॥
दृष्ट्वा कृष्णश्च वस्त्राणि द्रव्याणि विविधानि च।
वासांस्यादाय वस्तूनि चखाद शिशुभि: सह॥५७॥

O Nārada, all the costumes which were as costly as the gems with red, blue, white and mixed colours were lying on the bank of the Yamunā. They were numberless. The bank of the Yamunā looked quite charming with the presence of those costumes. The entire bank was filled with the fragrance of sandal, *aguru*, *kastūrī* and a fragrant wind was blowing. Various types of eatables, fruits, available during the season, the incense, vermilion and saffron were adding to the beauty of the river Yamunā. After their entry into the water, the cowherdesses were about to start the water-sports. In the meantime Kṛṣṇa arrived there and saw the various types of costumes lying on the bank of the Yamunā. He therefore reached over the river bank with all the cowherds. They took charge of all the costumes and started consuming all the eatables lying there.

गत्वा दूरं च गोपालास्तस्थु: सर्वे मुदाऽन्विता:।
वस्त्राणि पूंजीकृत्याऽऽदावूचु: स्कन्धेऽतिलोलुपा:॥५८॥

All the cowherds delightfully went to a distant place. All the naughty boys made a bundle of the clothes and placing it over the shoulders, they started talking.

श्रीदामा च सुदामा च वसुदामा तथैव च।
सुबलश्च सुपार्श्वश्च शुभाङ्ग: सुन्दरस्तथा॥५९॥
चन्द्रभानो वीरभानु: सूर्यभास्तथैव च।
वसुभानो रत्नभानो गोपाला द्वादश स्मृता:॥६०॥

The cowherds like Śrīdāmā, Sudāmā, Vasudāmā, Subala, Supārśva, Śubhāṅga, Sundara, Candrabhāna, Vīrabhāna, Sūryabhāna

and Vasubhāna besides Ratnabhāna happened to be the twelve main cowherds.

श्रीकृष्णो बलदेवश्च प्रधानाश्च चतुर्दश।
गोपाहरेर्वयस्याश्च कोटिशः कोटिशो मुने॥६१॥

Adding Kṛṣṇa and Balabhadra to the number they are counted as fourteen. O sage, otherwise there were crores of cowherds who were friendly with Kṛṣṇa.

वस्त्राण्यादाय ते सर्वे तस्थुरेकत्र दूरतः।
शतशः पुञ्जिकास्तत्र स्थापयामासुरुन्मुखाः॥६२॥
किंचिद्वस्त्रं समादाय कृत्वा च पुञ्जिकां मुदा।
समारुह्य कदम्बागमुवाच गोपिका हरिः॥६३॥

Carrying the costumes of the cowherdesses they moved at a distance and they made hundreds of bundles of those costumes. Thereafter lord Kṛṣṇa carried some of the bundles with him and climbed over a *kadamba* tree and said to the cowherdesses.

श्रीकृष्ण उवाच

भो भो गोपालिकाः सर्वा विनष्टा व्रतकर्मणि।
कृत्वा विधानं मद्वाक्यं श्रुत्वा क्रीडत मन्मथात्॥६४॥

Śrī Kṛṣṇa said - "O cowherdesses, you have been unsuccessful in the performing of this *vrata*." You first listen to my words and then observe all the prescribed rites. Only after that you can play with the god of love.

संकल्पिते व्रतार्हे च मासे मङ्गलकर्मणि।
यूयं नग्नाः कथं तोये व्रताङ्गहानिकारिकाः॥६५॥

The month in which the *vrata* has been performed, the welfare ceremonies have been performed, in the same month all of you after getting unrobed have entered the water. Why did you do so? By doing this you are desecrating your *vrata* and creating harm for yourself.

परिधेयानि वासांसि पुष्पमाल्यानि यानि च।
व्रतार्हाणि च वस्तूनि केन नीतानि वोऽधुना॥६६॥
व्रते तु नग्ना या स्नाति तां रुष्टो वरुणः स्वयम्।
वरुणानुचराश्चक्रुर्वासोवस्तूपनिर्हृतिम्॥६७॥

Who has carried away your costumes, the flower garlands and the things required in the *vrata*? If a woman takes her bath after unrobing herself during the *vrata*, lord Varuṇa gets annoyed with her. The attendants of Varuṇa have carried away your costumes.

कथं यास्यथ नग्नाश्च व्रतस्य किं भविष्यति।
व्रताराध्या कथं सा वो वस्तूनि किं न रक्षति॥६८॥
चिन्तां कुरुत तां पूज्यां तुष्टां बलिभिरीश्वरीम्।
युष्माकमीदृशी देवी न शक्ता वस्तुरक्षणे॥६९॥
कथं व्रतफलं सा वो दातुं शक्ता सुरेश्वरी।
फलं प्रदातुं या शक्ता सा शक्ता सर्वकर्मणि॥७०॥

Now how will you return without robes on and what shall happen to your *vrata*? Could the goddess who is adored by you not protect your costumes and other things? You now remember your great goddess who is quite adorable. You please her with your prayer. Is your goddess unable to protect your belongings? If it is not like that then how could she bestow the reward of *vrata* on you? The one who is competent to bestow the reward of *vrata*, can also be competent enough to perform all the deeds.

श्रीकृष्णस्य वचः श्रुत्वा चिन्तामापुर्व्रजस्त्रियः।
ददृशुर्यमुनातीरं वस्त्रवस्तुविहीनकम्॥७१॥
चक्रुर्विषादं तोये च नग्नास्ता रुरुदुर्भृशम्।
क्व गतानि च वस्त्राणि वस्तूनीत्यूचुरत्र नः॥७२॥

On hearing the words of Kṛṣṇa all this cowherdesses felt deeply concerned; they found that their costumes which they had placed on the bank of the Yamunā were missing together with other things which they had placed there. Standing in the water without robes on they were filled with grief and started crying and said, "How could our costumes and other things have disappeared from the river bank?"

कृत्वा विषादं तत्रैव तमूचुर्गोपकन्यकाः।
पुटाञ्जलियुताः सर्वा भक्त्या विनयपूर्वकम्॥७३॥

Getting upset all the cowherdesses prayed to Kṛṣṇa with devotion folding their hands.

गोपालिका ऊचुः

परिधेयानि वस्त्राणि किंकरीणां सदीश्वर।
निबोधयाऽऽत्मानमेव स्पर्शं कर्तुं त्वमर्हसि॥७४॥
व्रतार्हाणि च वस्तूनि देवस्वानि च सांप्रतम्।
अदत्तानि नोचितानि ग्रहीतुं वेदविद्वर॥७५॥

देहि धौतानि धृत्वा च करिष्यामोव्रतं वयम्।
वस्तुनाऽन्येन गोविन्द वस्तूनां भक्षणं कुरु॥७६॥

The cowherdesses said- O supreme lord, you happen to be the lord of the slaves like us therefore you consider our costume which are to be worn by us as your own. You have every right to touch them but the things which we have got to be offered during the *vrata* are dedicated to the adorable goddess and without offering the same to her, it would not be proper to carry them back. O best of those well-versed in the Vedas, you return our costumes wearing which we shall perform our *vrata*. O Govinda, you consume all other things for yourself.".

एतस्मिन्नन्तरे तत्र श्रीदामा वस्त्रपुञ्जिकाम्।
दर्शयित्वा च ताः सर्वा दूरं दुद्राव तत्पुरः॥७७॥

In the meantime Śrīdāmā arrived there with the bundle of clothes and showing the same to them, he fled away from the place.

दृष्ट्वा सवस्त्रं गोपालं सर्वासामीश्वरी परा।
सर्वा वयस्याश्चोवाच कोपयुक्ता जलप्लुता॥७८॥

Finding that the cowherd was carrying their costumes Rādhikā, the adorable of all the cowherdesses, while remaining in the water felt annoyed and addressing the cowherdesses she said.

राधिकोवाच

हे सुशीले शशिकले हे चन्द्रमुखि माधवि।
कदम्बपाले हे कुन्ति यमुने सर्वमङ्गले॥७९॥
हे पद्ममुखि सावित्रि पारिजाते च जाह्नवि।
सुधामुखि शुभे पद्मे हे गौरि हे स्त्रयंप्रभे॥८०॥
कालिके कमले दुर्गे हे सरस्वति भारति।
अपूर्णे रति हे गङ्गे चाम्बिके सति सुन्दरि॥८१॥
कृष्णप्रिये मधुमति चम्पे चन्दननन्दिनी।
यूयं सर्वाः समुत्थाय बध्वाऽऽनयत बल्लवम्॥८२॥
सर्वा राधाज्ञया तूर्णं समुत्थाय जलात्क्रुधा।
प्रजग्मुर्गोपिका नग्ना योनिमाच्छाद्य पाणिना॥८३॥

Rādhikā said - O Suśīlā, Śaśikalā, Candramukhī, Mādhavī, Kadambamālī, Kuntī, Yamunā, Sarvamaṅgala, Padmamukhī, Sāvitrī, *Pārijāta*, Jāhnvī, Sudhāmukhī, Śubhā, Padmā, Gaurī, Svyaṁprabhā, Kālikā, Kamalā, Durgā, Sarasvatī, Bhārtī, Apūrvā, Rati, Gaṅgā, Ambikā, Sundarī, Kṛṣṇapriyā, Madhumati, Campā, Candananandinī, *all of you should get up and* capture the cowherds. At the command of Rādhikā, all the cowherdesses emerged from the water and covering their pelvic region with hands they rushed towards the cowherds.

एतासां सहचारिण्यो गोप्यस्तूर्णं सहस्रशः।
प्रजग्मुस्तेन रूपेण कोपादारक्तलोचनाः॥८४॥

Thousands of their attendant cowherdesses also came out of the water and started running after them in the same way.

वेगेन दुद्रुवुः सर्वाः श्रीदामानं च बालिकाः।
वेगेन च प्रधावन्तं बिभ्रतं वस्त्रपुञ्जिकाम्॥८५॥

All the damsels started running after Śrīdāmā who was running carrying the bundle of clothes with him.

जगाम शीघ्रं श्रीदामा यत्र गोपाः सहांशुकाः।
जवेन दुद्रुवुर्गोप्यस्तत्पश्चाद्बलसंयुताः॥८६॥
वस्त्रचोरांश्च गोपांश्च वेष्टयामासुराशु ताः।
भिया प्रदुद्रुवुर्बाला यत्र कृष्णः सहांशुकः॥८७॥

In the meantime Śrīdāmā arrived at the place were all the cowherds were seated together with the costumes. All the cowherdesses rushed to the place forcibly and surrounded the cowherds who had stolen the costumes, but all the cowherds getting terrified rushed to the place of Kṛṣṇa, where he was carrying all the saris with him.

श्रीकृष्णसहितान्बालान्वरयामासुराशु च।
गोपिकानां भिया गोपा ददुर्वस्त्राणि माधवम्॥८८॥
माधवः स्थापयामास स्कन्धे स्कन्धे तरोस्तथा।
कदम्बवृक्षः शुशुभे वस्त्रैर्नानाविधैरपि॥८९॥

The cowherdesses reaching there surrounded the boys as well as Kṛṣṇa. Terrified of the cowherdesses, the boys gave away all the clothes to Mādhava and Mādhava placed all the clothes on the trunk of the tree. With the placing of various types of costumes on the *kadamba* tree, it looked quite fine.

वस्त्राणां पुञ्जिकाः सर्वाः स्कन्धेषु विनिधाय च।
उवाच गोपिकाः कृष्णः परिहासपरं वचः॥९०॥

Thus placing all the bundles of clothes, on the trunk of the trees, Śrī Kṛṣṇa started rejoicing and spoke the following words.

श्रीकृष्ण उवाच

भो भो गोपालिका नग्ना इदानीं किं करिष्यथ।
वस्त्रयाञ्जां प्रकर्तुं च कुरुताऽऽशु पुटाञ्जलिम्।।९१।।
गत्वा वदत युष्माकमीश्वरीमथ राधिकाम्।
करोतु शीघ्रं वस्त्राणां याञ्चां कृत्वा पुटाञ्जलिम्।।९२।।

Śrī Kṛṣṇa said- O cowherdesses, now you tell me what you will do without robes, you beg for the costumes immediately with folded hands and tell Rādhikā your chief also to do so.

अन्यथाऽहं न दास्यामि युष्मभ्यमंशुकानि च।
युष्माकमीश्वरी राधा किं करिष्यति मेऽधुना।।९३।।
व्रताराध्या च या देवी सा वा मे किं करिष्यति।
इत्येवं कथितं सर्वं ब्रूत यूयं च राधिकाम्।।९४।।

Otherwise I shall not give you any clothes; what harm can Rādhikā, your goddess, do to me? Even otherwise what shall the goddess who is adored by you during the *vrata*, bring to me? All of you should go and tell this to Rādhikā.

श्रीकृष्णवचनं श्रुत्वा ताः सर्वा गोपकन्यकाः।
वीक्ष्य लोचनकोणेन प्रजग्मू राधिकान्तिकम्।।९५।।

On hearing the words of Kṛṣṇa, all the cowherdesses casting their side-glances at Kṛṣṇa went to Rādhikā their goddess.

चक्रुर्निवेदनं गत्वा यदुवाच हरिः स्वयम्।
श्रुत्वा जहास सा राधा बभूव कामपीडिता।।९६।।

Reaching there they narrated to her whatever had been spoken by Kṛṣṇa, hearing which Rādhikā started smiling and abounded with desire.

श्रुत्वा तासां च वचनं पुलकाञ्चितविग्रहा।
न जगाम हरेः स्थानं व्रीडया सस्मिता सती।।९७।।

On hearing the words of the cowherdesses, her hair stood on end and she continued smiling but because of shyness, she could not go to the lord.

जले योगासनं कृत्वा दध्यौ कृष्णपदाम्बुजम्।
ब्रह्मेशानन्तधर्मणां वन्द्यमीप्सितदं परम्।।९८।।

Thereafter, remaining in the water, she recited the name of the lord Kṛṣṇa seated in *yogāsana* and meditated upon the lotus-like feet of Kṛṣṇa which are also adored by Brahmā, Śiva, Ananta, Garga and others.

स्मारं स्मारं पदाम्भोजं साश्रुसंपूर्णलोचना।
भावातिरेकात्प्राणेशं तुष्टाव निर्गुणं परम्।।९९।।

With her eyes filled with tears, she devoted her mind to the lotus-like feet of lord Kṛṣṇa again and again. Thereafter getting emotional and overwhelmed, she offered prayer to the lord.

राधिकोवाच

गोलोकनाथ गोपीश मदीश प्राणवल्लभ।
हे दीनबन्धो दीनेश सर्वेश्वर नमोऽस्तु ते।।१००।।

Rādhikā said- O lord of the *Goloka*, lord of the cowherdesses, my lord and lord of my life, O merciful to the down-trodden, lord of the down-trodden, the lord of all, I bow in reverence to you.

गोपेश गोसमूहेश यशोदानन्दवर्धन।
नन्दात्मज सदानन्द नित्यानन्द नमोऽस्तु ते।।१०१।।

O lord of the cowherds, lord of the herd of cows, you are the one who increases the pleasure of Yaśodā, the son of Nanda. You are Sadānanda, Nityānanda, I bow in reverence to you.

शतमन्योर्मन्युभग्न ब्रह्मदर्पविनाशक।
कालीयदमन प्राणनाथ कृष्ण नमोऽस्तु ते।।१०२।।

You are the one, who made the anger of Indra to be infructuous. Subjugator of Kāliya, O lord of my life, O Kṛṣṇa I bow in reverence to you.

शिवानन्तेश ब्रह्मेश ब्राह्मणेश परात्पर।
ब्रह्मस्वरूप ब्रह्मज्ञ ब्रह्मबीज नमोऽस्तु ते।।१०३।।

You are the lord of Śiva, Ananta, Brāhmaṇas, beyond everything, the form of Brahman, the knower of Brahman and the seed of Brahman, I bow in reverence to you.

चराचरतरोर्बीज गुणातीत गुणात्मक।
गुणबीज गुणाधार गुणेश्वर नमोऽस्तु ते।।१०४।।

You are the seed of the tree of movable and immovable beyond *guṇas, guṇātmaka*, the seed of the *guṇas*, the base of the guṇas, lord of the *guṇas*, I bow in reverence to you.

अणिमादिकसिद्धीश सिद्धेः सिद्धिस्वरूपक।
तपस्तपस्विस्तपसां बीजरूप नमोऽस्तु ते॥१०५॥

You are the lord of *siddhis* including *aṇimā*, you are the form of success, the form of *siddhis*, the seed of *tapas*, I bow in reverence to you.

यदनिर्वचनीयं च वस्तु निर्वचनीयकम्।
तत्स्वरूप तयोर्बीज सर्वबीज नमोऽस्तु ते॥१०६॥
अहं सरस्वती लक्ष्मीर्दुर्गा गङ्गा श्रुतिप्रसूः।
यस्य पादार्चनान्नित्यम् पूज्यास्तस्मै नमो नमः॥१०७॥
स्पर्शेन यस्य भृत्यानां ध्यानेन च दिवानिशम्।
पवित्राणि च तीर्थानि तस्मै भगवते नमः॥१०८॥

You are beyond description, the form of inexplicable one, the seed of both, the seed of all, I bow in reverence to you. I myself, Sarasvatī, Lakṣmī, Durgā, have become eternal by adoring at your feet always, I bow in reverence to you. By adoring whose devotees and by touching them even the sacred places are purified, I bow in reverence to such a lord.

इत्येवमुक्त्वा सा देवी जले संन्यस्य विग्रहम्।
मनः प्राणांश्च श्रीकृष्णे तस्थौ स्थाणुसमा सती॥१०९

Thus speaking and remaining in the water she completely devoted her mind and remained there motionless.

राधाकृतं हरेः स्तोत्रं त्रिसंध्यं यः पठेन्नरः।
हरिभक्तिं च दास्यं च लभेद्राधागतिं ध्रुवम्॥११०॥

Whosoever recites the *stotra* composed by Rādhā thrice a day he achieves the devotion of the lord besides his slavehood and also achieves the place of Rādhā.

विपत्तौ यः पठेद्भक्त्या सद्यः संपत्तिमाप्नुयात्।
चिरकालगतं द्रव्यं हृतं नष्टं च लभ्यते॥१११॥

Whosoever recites this *stotra* at the time of danger, he achieves all the fortunes and also gets back the riches which he had lost for long.

बन्धुवृद्धिर्भवेत्तस्य प्रसन्नं मानसं परम्।
चिन्ताग्रस्तः पठेद्भक्त्या परां निर्वृतिमाप्नुयात्॥११२॥

There is an increase in his relatives and he always remains delightful. A person who is engrossed in many types of worries, gets relieved of the same by reciting this *stotra*.

पतिभेदे पुत्रभेदे मित्रभेदे च संकटे।
मासं भक्त्या यदि पठेत्सद्यः संदर्शनं लभेत्॥११३॥
भक्त्या कुमारी स्तोत्रं च शृणुयाद्वत्सरं यदि।
श्रीकृष्णसदृशं कान्तं गुणवन्तं लभेद्ध्रुवम्॥११४॥

The one who is separated from the husband or the son or the friend and during the time of danger whosoever recites this *stotra* for a month, he is relieved of the entire grief. If a maid recites this *stotra* with devotion for a year without interruption, she achieves a husband whose qualities equates lord Kṛṣṇa.

जलस्था राधिका ध्यात्वा श्रीकृष्णाचरणाम्बुजम्।
स्तुत्वैवं चक्षुरुन्मील्य दृष्ट्वा कृष्णमयं जगत्॥११५॥
ददर्श यमुनातीरं वस्त्रद्रव्यमयं मुने।
दृष्ट्वा तन्द्राऽथवा स्वप्नमिति मेने च राधिका॥११६॥
यत्र स्थाने यदाधारे यद्द्रव्यं संथितं पुरा।
वस्त्रैश्च सहितं सर्वं तत्प्रापुर्गोपकन्यकाः॥११७॥
जलादुत्थाय ताः सर्वा व्रतं कृत्वा मनीषितम्।
संप्राप्य च वरं देव्यास्ताः सर्वाः स्वालयं ययुः॥११८॥

Rādhikā adored at the lotus-like feet of Kṛṣṇa while remaining in water as a result of which when she opened her eyes she found Kṛṣṇa everywhere. The bank of Yamunā was found by her filled with all the costumes. At the sight of the same, Rādhikā realised than she was dreaming. Whatever things were placed on the bank of the river were all received by the cowherdesses together with their costumes. Thereafter all the cowherdesses coming out of the water performed their *vrata* appropriately pleasing the goddess and receiving boons from her.

नारद उवाच

व्रतस्य किं विधानं च किं नाम किं फलं प्रभो।
कानि द्रव्याणि देयानि का देया तत्र दक्षिणा॥११९॥

Nārada said- O lord, how is that *vrata* performed? What is its name and the reward? What are the things required for the same and what is the type of *dakṣiṇā* to be offered for it?.

व्रतान्ते किं रहस्यं च बभूव सुमनोहरम्।
व्यासं कृत्वा महाभाग वद नारायणीं कथाम्॥१२०॥

O virtuous one, at the end of the *vrata* what was the pleasant secret revealed? You kindly speak out the story of Nārāyaṇa in detail.

सूत उवाच

नारदस्य वचः श्रुत्वा प्रहस्य मुनिपुंगवः।
कथां कथि तुमारेभे कवीन्द्राणां गुरोर्गुरुः।।१२१।।

Sūta said- On hearing the words of Nārada, Nārāyaṇa the best of the sages, who happens to be the teacher of all the teachers and the poet smiled and started speaking.

नारायण उवाच

सर्वं व्रतविधानं च मत्तो वत्स निशामय।
ख्यातं गौरीव्रतं नाम मार्गे मासि कृतं स्त्रिया।।१२२।।

Nārāyaṇa said- O son, you listen to me in detail, the method of performing the *vrata* is called Gaurī-*vrata*. This *vrata* was performed by the ladies in the month of Agahana.

पुंसा च धर्मकामार्थमोक्षदं कृष्णभक्तिदम्।
देशभेदे प्रसिद्धं च व्रतं पौर्वापरं स्मृतम्।।१२३।।

It also bestows *dharma, arthā, kāma* and *mokṣ a* besides the devotion of lord Kṛṣṇa to the people. It is popular in many regions of the country. It continues from the ancient traditions.

कामदं कामुकानां च फलं कान्तनिमित्तकम्।
उपोष्य पूर्वदिवसे वस्त्रं प्रक्षाल्य संयता।।१२४।।
प्रातश्च मार्गसंक्रान्त्यां भक्त्या गत्वा सरित्तटम्।
धृत्वा धौते च स्नात्वा च नानाद्रव्येण कन्यका।।१२५।

It fulfils the desires of all and one achieves the reward relating to the wife or the women. The maid should perform this *vrata* by controlling her mind and washing her clothes and the next day on the first day of Agahana she should go to the bank of the river with devotion and take a bath wearing two clothes.

देवषट्कं च संपूज्य कृत्वा चाऽऽवाहनं घटे।
गणेशं च दिनेशं च वह्निं नारायणं शिवम्।।१२६।।
दुर्गां पञ्चोपचारैश्च संपूज्य व्रतमारभेत्।
घटाधः पिण्डिकां कृत्वा चतुरस्रां सुविस्तृताम्।।
चन्दनागुरुकस्तूरीकुङ्कमैश्च सुसंकृताम्।।१२७।।

Thereafter, the six gods like Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Durgā should be invoked and five-fold adorations for them should be performed. Thereafter starting the *vrata* a pedestal should be made over which the pitcher should be consecrated. It should be decorated with sandal-paste, *aguru*, *kastūrī* and saffron, delightfully.

निर्माय वालुकानां च दुर्गां दशभुजां पराम्।
धृत्वा कपाले सिन्दूरं तदधश्चन्दनेन्दुकम्।।१२८।।

Thereafter an image of ten-armed Durgā should be made in sand and the vermilion should be applied on the head and the lower part of the body should be plastered with sandal-paste and camphor.

तां ध्यात्वाऽऽवाहयेद्देवीं ततो भूत्वा पुटाञ्जलिः।
इमं मन्त्रं पठित्वाऽऽदौ ततः पूजां समारभेत्।।१२९।।

Thereafter the goddess should be invoked with great devotion and with folded hands, the following *stotra* should be recited saying,

हे गौरि शंकरार्धाङ्गि यथा त्वं शंकर प्रिया।
तथा मां कुरु कल्याणि कान्तकान्तां सुदुर्लभाम्।।१३०

It means "O Gaurī, better half of lord Śiva, O Kalyāṇī, as you are beloved of lord Śiva, you also make me the beloved of my husband.".

इमं मन्त्रं पठित्वा तु ध्यायेद्देवीं जगत्प्रसूम्।
ध्यानं तत्सामवेदोक्तं निगूढं सर्वकामदम्।।१३१।।

Reciting this *mantra*, one should meditate upon the goddess who is the mother of the universe. O Nārada, this *dhyānam* which fulfils all the desires has been prescribed in the *Samāveda*.

शृणु नारदवक्ष्यामि मुनीन्द्राणां च दुर्लभम्।
ध्यायन्त्यनेन सिद्धाश्च दुर्गां दुर्गतिनाशिनीम्।।१३२।।

O Nārada, this *dhyānam* which is beyond the reach of the sages is being spoken by me. You listen to it. The *siddhas* also meditate upon Durgā who is the destroyer of all the misfortunes.

शिवां शिवप्रियां शैवां शिववक्षःस्थलस्थिताम्।
ईषद्धास्यप्रसन्नास्यां सुप्रतिष्ठां सुलोचनाम्।।१३३।।
नवयौवनसंपन्नां रत्नाभरणभूषिताम्।
रत्नकङ्कणकेयूररत्ननूपुरभूषिताम्।।१३४।।
रत्नकुण्डलयुग्मेन गण्डस्थलविराजिताम्।

मालतीमाल्यसंसक्तकबरीभ्रमरान्विताम्।।१३५।।
सिन्दूरतिलकं चारुकस्तूरीबिन्दुना सह।
वह्निशुद्धांशुकां रत्नकिरीटां सुमनोहरम्।।१३६।।
मणीन्द्रसारसंसक्तरत्नमालासमुज्ज्वलाम्।
पारिजातप्रसूनानां मालाजालानुलम्बिताम्।।१३७।।
सुपीनकठिनश्रोणीं बिभ्रतीं च स्तनानताम्।
नवयौवनभारौघादीषन्नम्रां मनोहराम्।।१३८।।
ब्रह्मादिभिः स्तूयमानां सूर्यकोटिसमप्रभाम्।
पक्वबिम्बाधरौष्ठीं च चारुचम्पकसंनिभाम्।।१३९।।
मुक्तापङ्क्तिविनिन्द्यैकदन्तराजिविराजिताम्।
मुक्तिकामप्रदां देवीं शरच्चन्द्रमुखीं भजे।।१४०।।

The goddess Durgā is the form of welfare known as Śiva, beloved of Śiva, Śaivā, the one who resides in the heart of Śiva wearing a serene smile on her face is glorious, having beautiful eyes, youthful, adorned with the gem-studded ornament including armlets, wristlets and anklets, besides a pair of *kuṇḍalas* of gems in the ears, the garlands of fragrant jasmine flower adorn the neck with the garlands of jasmine flowers. Her head is adorned with a spot of *kastūrī* and vermilion. She is clad in the best of costumes purified by fire and wearing a *kirīṭa*-crown on the head, she is wearing the garland of best of gems besides the long garland of forest flowers. Her pelvic region is quite solid and developed. She carries heavy, developed breasts, looks quite youthful and is adorned by the gods like Brahmā and others. She has the lustre like crores of suns and her lips resemble the ripe wood-apples; she has the complexion of beautiful *campaka* flowers and has the line of teeth resembling the jewels; she provides salvation and fulfils all the desires. She has the face like the full moon of the winter season, I adore goddess Pārvatī.

ध्यात्वैवं मस्तके पुष्पं विन्यस्य च व्रती मुदा।
पुष्पं गृहीत्वा भक्त्या च पुनर्ध्यात्वा च पूजयेत्।।१४१।

Thus meditating upon the goddess, a devotee should place the flower on her head and again taking flower should adore her with devotion.

दत्त्वा षोडशोपचारान्प्रहृष्टं तत्र नित्यशः।
पूर्वोक्तेनैव मन्त्रेण मुदा भक्त्या व्रते व्रती।।१४२।।

With the above *mantra* of the *vrata*, the devotee should make six types of offerings.

पूर्वोक्तेनैव स्तोत्रेण स्तुत्वा च प्रणमेत्तदा।
कृत्वा प्रणामं भक्त्या च संयतः शृणुयात्कथाम्।।१४३

Thereafter reciting the above *stotra* one should bow before her and concentrating her mind one should listen to the glory of the *vrata* of Gaurī.

नारद उवाच

व्रतं व्रतविधानं च फलं च स्तोत्रमद्भुतम्।
अधुना श्रोतुमिच्छामि गौरीव्रतकथां शुभाम्।।१४४।।
व्रतं केन कृतं पूर्वं भूमौ केन प्रकाशितम्।
एतत्सर्वं सुविस्तार्य वद संदेहभञ्जन।।१४५।।

Nārada said- I have listened to the glory of the *vrata* and the method of performing it; now I intend to listen to Gaurī *vrata*. O remover of the doubts, who performed this *vrata* for the first time and who popularised it on earth, you kindly tell me in detail.

नारायण उवाच

कुशध्वजस्य हि सुता नाम्ना वेदवती सती।
तया कृतं व्रतमिदं महातीर्थे च पुष्करे।।१४६।।
समाप्तिदिवसे साक्षाद्बभूव जगदम्बिका।
योगिनीलक्षसंयुक्ता सूर्यकोटिसमप्रभा।।१४७।।

Nārāyaṇa said- Kuśadhvaja had a daughter named Vedavatī. She performed this *vrata* for the first time at Puṣkara. At the completion of this *vrata*, the goddess Jagadambikā appeared before her, having the lustre of crores of suns, with a lakh of *yoginis* and gave an audience to her.

शातकुम्भविनिर्माणरथस्था परमेश्वरी।
ईषद्धास्यप्रसन्नास्या तामुवाच सुसंयताम्।।१४८।।

She was riding on a chariot of gold, wearing a smile on her face. She then spoke to the self-disciplined Vedavatī.

पार्वत्युवाच

हे वेदवति भद्रं ते वरं शृणु यथेप्सितम्।
तव व्रतेन तुष्टाऽहं तुभ्यं दास्यामि वाञ्छितम्।।१४९।।

Pārvatī said- "O Vedavatī, you will meet with welfare. Ask for a boon. I am pleased with your

vrata and as such I shall bestow the boon desired by you.".

पार्वतीवचनं श्रुत्वा दृष्ट्वा तां हृष्टमानसाम्।
पुटाञ्जलियुता साध्वी प्रणम्योवाच नारद॥१५०॥

O Nārada, on hearing the words of Pārvatī and finding her place, the chaste Vedavatī bowed in reverence to her and said.

वेदवत्युवाच

देवि नारायणं कान्तं मह्यं देहि मनीषितम्।
वरेऽन्यस्मिन्स्पृहा नास्ति दृढां भक्तिं च तत्पदे॥१५१॥

Vedavatī said- O goddess, you bestow Nārāyaṇa as my husband who is desired by me. I am not interested in any other boon. You kindly bestow upon me the deep devotion of his lotus-like feet.

श्रुत्वा वेदवतीवाक्यं प्रहस्य जगदम्बिका।
अवरुह्य रथात्तूर्णं तामुवाच हरिप्रियाम्॥१५२॥

On hearing the words of Vedavatī, Jagadambikā descended from her chariot smilingly and spoke to the beloved of Hari.

पार्वत्युवाच

ज्ञातं सर्वं जगन्मातस्त्वं च लक्ष्मीः स्वयं सती।
भारतं पादरजसा पूतं कर्तुं समागता॥१५३॥
त्वत्पादरजसा साध्वि सद्यः पूता वसुंधरा।
निखिलानि च तीर्थानि पूतानि परमेश्वरि॥१५४॥
व्रतं ते लोकशिक्षार्थं तपश्चर तपस्विनि।
नारायणस्य कान्ता त्वं प्रिया जन्मनि जन्मनि॥१५५॥

Pārvatī said- O mother of the universe, I have known everything about you. You are the chaste Lakṣmī incarnate on earth and have arrived here to purify the land of Bhārata with the dust of your feet. O recluse one, the earth will get immediately purified with the touch of your lotus-like feet, O great goddess, all the sacred places have also been purified. Your this *vrata* is meant for educating the universe. O ascetic, you perform *tapas*. In every birth you will always be the beloved of Nārāyaṇa and his wife as well.

भारावतरणे विष्णुर्वसुधामागमिष्यति।
रामो दाशरथिः पूर्णः कर्तुं दस्युविनिग्रहम्॥१५६॥
ब्रह्मशापाच्च च्युतयोर्मोक्षणाय च भक्तयोः।
अयोध्यायां च त्रेतायामाविर्भावो हरेरपि॥१५७॥

Lord Viṣṇu will incarnate on earth in order to reduce her burden, in order to subjugate the demons, the Pūrṇa-Brahma would incarnate as Rāma, the son of Daśaratha. His two attendants named as Jaya and Vijaya have fallen from Vaikuṇṭha with the curse of the Brāhmaṇas. In order to redeem them the lord would be born in Tretāyuga in Ayodhyā.

त्वमेव मिथिलां गच्छ विधाय शिशुविग्रहम्।
त्वामिमां प्राप्य जनकोऽप्ययोनिसंभवां सुताम्॥१५८॥
पालयिष्यति यत्नेन सीता त्वं च भविष्यसि।
गत्वा रामोऽपि मिथिलां त्वद्विवाहं करिष्यति॥१५९॥

Taking to the form of an infant, you go to Mithilā where king Janaka would adopt you as his daughter reborn without human contact and will bring you up with considerable care. You will be given the name of Sītā. Rāma would come to Mithilā and marry you.

नाराणस्य कान्ता त्वं कल्पे भविष्यसि।
इत्युक्त्वा तां समालिङ्गय पार्वती स्वालयं ययौ॥१६०॥
गत्वा सा मिथिलां साध्वी शिशुरूपं विधाय च।
लाङ्गलस्य च रेखायां सुप्त्वा तस्थौ च मायया॥१६१।
विलोक्य जनकस्तां च नग्नां मुद्रितलोचनाम्।
तप्तकाञ्चनवर्णां च रुदन्ती तेजसाऽन्विताम्॥१६२॥
दृष्ट्वा तां च गृहीत्वा च कृत्वा वक्षसि नारद।
गच्छन्तं प्रति तत्रैव वागभूवाशरीरिणी॥१६३॥
अयोनिसंभवां कन्यां कमलां ग्रहणं कुरु।
नारायणस्ते जामाता भवितेत्येव मे वचः॥१६४॥

"In each and every *kalpa* you would always be the beloved wife of the lord." Thus speaking Pārvatī left for her abode embracing Lakṣmī. The ascetic Vedavatī turned herself in to the form of an infant and went to the earth and comfortably hid herself in the ploughed field. The king, Janaka, saw that an infant devoid of robes was lying on earth closing her eyes, The lustre of her limbs resembled that of the molten gold and the illustrious girl was found crying. Finding her so crying Janaka picked her up and carried her in his lap. When he was about to move from that

place, there was a divine voice from the sky, "This infant girl is the form of Lakṣmī and born without human contact. You accept her. In due course of time Nārāyaṇa would himself be your son-in-law." This is what has to be spoken by me.

श्रुत्वा तदा देववाणीं गृहीत्वा कन्यकामृषिः।
गत्वा ददौ स्वकान्तायै पालनाय मुदाऽन्वितः।।१६५।।
सा लब्धयौवना प्राप रामं दशरथिं सती।
व्रतस्यास्य प्रभावेण कान्तं त्रिजगतां पतिम्।।१६६।।

The king Janaka then carried the child delightfully and handed her over to his wife for bringing her up. In due course of time when she was grown up the chaste Sītā with the influence of this *vrata*, achieved Rāma the son of Daśaratha as her husband.

प्रकाशितं वसिष्ठेन पृथिव्यां भक्तिभावतः।
राधा कृत्वा व्रतमिदं श्रीकृष्णं प्राप वल्लभम्।।१६७।।
गोपाङ्गनाश्च तं प्रापुर्व्रतस्यास्य प्रभावतः।
इत्येवं कथिता विप्र कथा गौरीव्रतस्य च।।१६८।।

The sage Vasiṣṭha popularised this *vrata* on earth with great devotion. Rādhikā after performing this *vrata* achieved lord Kṛṣṇa and her beloved and the cowherdesses also achieved Kṛṣṇa after performing this *vrata*. O Brāhmaṇa, I have thus narrated to you the details about Gaurī *vrata*.

भारते च व्रतमिदं या करोति कुमारिका।
स्वामिनं कृष्णतुल्यं च सा प्राप्नोति न संशयः।।१६९।।

If any maid in the land of Bhārata performed this *vrata* she achieved the husband equivalent to the glory of lord Kṛṣṇa. There is no doubt about it.

नारायण उवाच

एवं व्रतं च चक्रुस्ता यावन्मासं च गोपिकाः।
पूर्वस्तोत्रेण तां देवीं तुष्टुवुश्च दिने दिने।।१७०।।

Nārāyaṇa said- Thus the cowherdesses performed the *vrata* for one complete month. They used to recite the above in praise of the goddess, daily.

समाप्तिदिवसे गोप्यो व्रतं कृत्वा मुदाऽन्विताः।
कण्वशाखोक्तस्तोत्रेण तुष्टुवः परमेश्वरीम्।।१७१।।
येन स्तोत्रेण तां स्तुत्वा सीता सत्यपरायणा।
सद्यः संप्राप कान्तं च रामं राजीवलोचनम्।।१७२।।

At the completion of the *vrata*, the cowherdesses performed the *vrata* according to the method prescribed in the *kaṇva-śākhā* and offered prayers to her, as a result of which the truthful Sītā achieved the lotus eyed Rāma as her husband.

The same *stotra* has been given as follows.

जानक्युवाच

शक्तिस्वरूपे सर्वेषां सर्वाधारे गुणाश्रये।
सदा शंकरयुक्ते च पतिं देहि नमोऽस्तु ते।।१७३।।

Jānakī said- O Śiva, you possess the prowess of all and you happen to be the base of all, you are the treasure of all the virtues and always enjoy the pleasure of the company of the lord Śiva. I bow in reverence to you, you bestow a husband on me.

सृष्टिस्थित्यन्तरूपेण सृष्टिस्थित्यन्तकारिणि।
सृष्टिस्थित्यन्तबीजानां बीजरूपे न०।।१७४।।

You are the one who creates, maintains and destroys the universe; you represent the seeds for creation, the preservation and the destruction, They represent your form. I bow in reverence to you.

हे गौरि पतिमर्मज्ञे पतिव्रतपरायणे।
पतिव्रते पतिरते पतिं देहि न०।।१७५।।

You are well-aware of the essence of the husband, you are devoted to your husband you are quite chaste, always attracted towards your husband; provide me a husband, I bow in reverence to you.

सर्वमङ्गलमाङ्गल्ये सर्वमङ्गलसंयुते।
सर्वमङ्गलबीजे च नमस्ते सर्वमङ्गले।।१७६।।

You are bestower of all the prosperity and are filled with all the welfare, you are the seed of all the welfare; therefore, O Sarvamaṅgala, I bow in reverence to you.

सर्वप्रिये सर्वबीजे सर्वाशुभविनाशिनि।
सर्वेशे सर्वजनके नमस्ते शंकरप्रिये।।१७७।।

O beloved of lord Śiva, you are loved by all, you are the seed of all, you remove all the

misfortunes, you are all and the mother of all, I bow in reverence to you.

परमात्मस्वरूपे च नित्यरूपे सनातनि।
साकारे च निराकारे सर्वरूपे न०॥१७८॥

You are the form of great soul and eternal, you are visible as well as invisible, I bow in reverence to you.

क्षुत्तृष्णेच्छा दया श्रद्धा निद्रा तन्द्रा स्मृतिः क्षमा।
एतास्तव कलाः सर्वा नारायणि न०॥१७९॥

Hunger, greed, desires, mercy, faith, sleep, drowsiness, memory and forgiveness are all your rays. O Nārāyaṇī, I bow in reverence to you.

लज्जा मेधा तुष्टिपुष्टी शान्तिसंपत्तिवृद्धयः।
एतास्तव कलाः सर्वाः सर्वरूपे न०॥१८०॥

Shyness, intelligence, satisfaction, support, peace, wealth and wisdom are all your rays. O form of all, I bow in reverence to you.

दृष्टादृष्टास्वरूपे च तयोर्बीजे फलप्रदे।
सर्वानिर्वचनीये च महामाये न०॥१८१॥

You have the form of visible and invisible. You bestow the seed as well as the fruit. No one can make you speechless, O virtuous one, I bow in reverence to you.

शिवे शंकरसौभाग्ययुक्ते सौभाग्यदायिनि।
हरिं कान्तं च सौभाग्यं देहि देवि न०॥१८२॥

O Śiva, you possess the fortunes relating to Śiva and also bestow the fortune on others; O goddess, you bestow lord Kṛṣṇa as my husband, I bow in reverence to you.

स्तोत्रेणानेन याः स्तुत्वा समाप्तिदिवसे शिवाम्।
नमन्ति परया भक्त्या ता लभन्ते हरिं पतिम्॥१८३॥

On the day of completion of the *vrata* whosoever recites this *stotra* with great devotion and bows before the goddess Pārvatī, she surely gets lord Hari as her husband.

इह कान्तसुखं भुक्त्वा पतिं प्राप्य परात्परम्।
दिव्यं स्यन्दनमारुह्य यान्त्यन्ते कृष्णसंनिधिम्॥१८४॥

Achieving the husband who is beyond all, she enjoys all the worldly pleasures with her husband in this world and ultimately, mounted over the divine chariot, she reaches the abode of Kṛṣṇa.

समाप्तिदिवसे राधा गोपिभिः सह संयुता।
देवीं प्रणम्य स्तुत्वा च व्रतं पूर्णं चकार ह॥१८५॥
गोसहस्रं ब्राह्मणेभ्यः सुवर्णशतकं मुदा।
विप्राय दक्षिणां दत्त्वा स्वगृहं गन्तुमुद्यता॥१८६॥
ब्राह्मणानां सहस्रं च भोजयामास सादरम्।
वाद्यानि वादयामास भिक्षुकाय धनं ददौ॥१८७॥
एतस्मिन्नन्तरे तत्र दुर्गा दुर्गतिनाशिनि।
आविर्बभूव गगनाज्ज्वलन्ती ब्रह्मतेजसा॥१८८॥

On the day of the completion of the *vrata*, Rādhikā offered this prayer with the cowherdesses and bowing in reverence to the goddess completed her *vrata*. She gave away a thousand cows to the Brāhmaṇas, with a hundred golden cows to the Brāhmaṇa and a hundred golden coins. After giving away *dakṣiṇā* to the Brāhmaṇas, she was about to leave for her abode. She served food to a thousand Brāhmaṇas gracefully and many types of musical instrument were played upon. The riches were distributed among the beggars. In the meantime Durgā, the remover of all the misfortunes illumining with the divine lustre, appeared in the sky.

ईषद्धास्यप्रसन्नास्या योगिनीशतसंयुता।
सिंहस्था च दशभुजा रत्नालंकारभूषिता॥१८९॥

She wore a serene smile on her face and was accompanied by hundred *yoginīs*. She was mounted over a lion, had ten arms and was adorned with the gem-studded ornaments.

शातकुम्भमयाद्दिव्याद्रत्नसारपरिच्छदात्।
अवरुह्य रथात्तूर्णमालिङ्ग्योरसि राधिकाम्॥१९०॥

She descended from the gem-studded chariot and embraced Rādhikā.

दृष्ट्वा गोपाङ्गना देवीं प्रणेमुश्च मुदाऽन्विताः।
आशिषं युयुजे दुर्गा वाञ्छासिद्धिर्भविष्यति॥१९१॥

On witnessing the goddess, the cowherdesses were overjoyed who bowed in reverence to her. Thereafter the goddess Durgā blessed them saying, "The desires of all of you shall be fulfilled.

गोपिकाभ्यो वरं दत्त्वा ताः संभाष्य च सादरम्।
उवाच राधिकां दुर्गा स्मेराननसरोरुहा॥१९२॥

Pronouncing the boon on the cowherdesses and talking to them gracefully, the goddess Durgā with the smiling face spoke to Rādhikā.

पार्वत्युवाच

राधे सर्वेश्वरप्राणादधिके जगदम्बिके।
व्रतं ते लोकशिक्षार्थं मायामानुषरूपिणि॥१९३॥
गोलोकनाथं गोलोकं श्रीशैलं विरजातटम्।
श्रीरासमण्डलं दिव्यं वृन्दावनमनोहरम्॥१९४॥
चरितं रतिचोरस्य स्त्रीणां मानसहारकम्।
विदुष: कामशास्त्राणां किंस्वित्स्मरसि सुन्दरि॥१९५॥

Pārvatī said - O Rādhā, you are dearer to the lord of the universe more his own life. You have performed this *vrata* in order to educate the people. You have appeared in human form due to your illusion. O beautiful one, do you remember the life story of lord Kṛṣṇa who is the lord of the *Goloka*, Śrīśaila, the banks of river Virajā, the *Rāsamaṇḍala* and charming Vṛndāvana? He is well-versed in the art of making love and steals away the hearts of the women and is the one who indulges in love sports.

श्रीकृष्णार्धाङ्गसंभूता कृष्णतुल्या च तेजसा।
तवांशकलया देव्य: कथं त्वं मानुषी सती॥१९६॥

You have been born out of half the body of Kṛṣṇa and you are equal to him in lustre. All the goddesses have been created out of your *aṁśa*. Then you are a chaste woman.

भवती च हरे: प्राणा भवत्याश्च हरि: स्वयम्।
वेदे नास्ति द्वयोर्भेद: कथं॰॥१९७॥

You are the life of the lord and Hari himself happens to be your life. Even the Vedas project you as the one and do not speak of any difference between two. Then how could you be termed as a human being?

षष्टिवर्षसहस्राणि ब्रह्मा तप्त्वा तप: पुरा।
ते ददर्श पादाब्जं कथं॰॥१९८॥

In earlier times Brahmā meditated for a thousand years but could not have a glance at your lotus-like feet, than how could you be termed as the human being?.

कृष्णाज्ञया च त्वं देवि गोपीरूपं विधाय च।
आगतासि महीं शान्ते कथं॰॥१९९॥

O goddess, O peaceful one, you have taken to the form of a cowherdess at the command of lord Kṛṣṇa and have arrived here on earth, than how could you be termed as a human being?.

सुयज्ञो हि नृपश्रेष्ठो मनुवंशसमुद्भव:।
त्वत्तो जगाम गोलोकं कथं॰॥२००॥
त्रि:सप्तकृत्वो निर्भूपां चकार पृथिवीं भृगु:।
तव मन्त्रेण कवचात्कथं॰॥२०१॥
शंकरात्प्राप्य त्वन्मन्त्रं सिद्धं कृत्वा च पुष्करे।
जघान कार्तवीर्यं च कथं॰॥२०२॥

Born in the race of Manu, Suyaśa, the best of the kings went to *Goloka* with your grace; therefore how could you be termed as a human being? Paraśurāma rid the earth of the Kṣatriyas twenty-one times with the influence of your *mantra* and *kavaca*; therefore how could you be a human being? He, receiving your *mantra* from Śiva, meditated upon it in the Puṣkara region and killed Kārtavīrya. Then how could you be a human being?.

बभञ्ज दर्पाद्दन्तं च गणेशस्य महात्मन:।
त्वत्तो नाम भयं चक्रे कथं॰॥२०३॥

In arrogance Paraśurāma broke a tusk of Gaṇeśa. He was only afraid of you, than how could you be termed as a human being?.

मय्युद्धतायां कोपेन भस्मसात्कर्तुमीश्वरि।
ररक्षाऽऽगत्य मत्प्रीत्या कथं॰॥२०४॥

When I was about to reduce him to ashes in anger then, O goddess, you protected him lovingly. Then how could you be termed as a human being?

कल्पे कल्पे तव पति: कृष्णो जन्मनि जन्मनि।
व्रतं लोकहितार्थाय जगन्मातस्त्वया कृतम्॥२०५॥

Lord Kṛṣṇa will always be your husband, in all your future births, you are the mother of the universe and this *vrata* has been performed by you for the welfare of the universe

अहो श्रीदामशापेन भारावतरणाय च।
भूमौ तवाधिष्ठानं च कथं॰॥२०६॥

You have incarnated on earth to relieve her of her burden due to the curse of Śrīdāmā. Then how could you be termed as a human being?.

अयोनिसंभवा त्वं च जन्ममृत्युजरापहा।
कलावतीसुता पुण्या कथं०।।२०७।।

You are the daughter of Kalāvatī born without any human contact. You are meritorious and are the remover of the birth, death and old age then; how could you be termed as human being?.

त्रिषु मासेष्वतीतेषु मधुमासे मनोहरे।
निर्जने निर्मले रात्रौ सुयोग्ये रासमण्डले।।२०८।।
सर्वाभिर्गोपिकाभिश्च सार्धं वृन्दावने वने।
हर्षेण हरिणा सार्धं क्रीडा ते भविता सति।।२०९।।

After three months, in the month of Caitra, at night in the beautiful *Rāsamaṇḍala* of Vṛndāvana you will enjoy the divine dance with the lord and other cowherdesses.

विधात्रा लिखिता क्रीडा कल्पे कल्पे महीतले।
तव श्रीहरिणा सार्धं केन राधे निवार्यते।।२१०।।

O Rādhā, in every *kalpa*, Brahmā has ordained your union with lord Hari; then how could any one stop it?.

यथा सौभाग्ययुक्ताऽहं रस्य श्रीहरिप्रिये।
तथा सौभाग्ययुक्ता त्वं भव कृष्णस्य सुन्दरि।।२११।।

O beloved of lord Hari, beautiful one as I happen to be the spouse of the fortunate lord Śiva, similarly you are also the fortunate spouse of lord Kṛṣṇa.

यथा क्षीरेषु धावल्यं यथा वह्नौ च दाहिका।
भुवि गन्धो जले शैत्यं तथा कृष्णे स्थितिस्तव।।२१२।।

As the whiteness in milk, the burning sensation in fire, the fragrance in earth and coolness in water always remain, similarly you always remain in the heart of lord Kṛṣṇa.

दवी वा मानुषी वाऽपि गान्धर्वी राक्षसी तथा।
त्वत्तः परा च सौभाग्या न भूता न भविष्यति।।२१३।।

There is no one more fortunate than you, among the goddesses, the women, the Gandharva damsels as well as the demonesses nor shall there be anyone in future.

परात्परो गुणातीतो ब्रह्मादीनां च वन्दितः।
स्वयं कृष्णस्तवाधीनो मद्वरेण भविष्यति।।२१४।।

With the boon pronounced by me, the lord who is beyond everyone, beyond the qualities, the one adored by Brahmā and other gods, the same lord Kṛṣṇa would always be at your command.

ब्रह्मानन्तशिवाराध्यो भविता त्वद्वशः सति।
ध्यानासाध्यो दुराराध्यः सर्वेषामपि योगिनाम्।।२१५।।
त्वं च भाग्यवती राधे स्त्रीजातिषु न ते परा।
कृष्णेन सार्धं पश्चात्त्वं गोलोकं च गमिष्यसि।।२१६।।

Brahmā, Ananta, Śiva and even lord Kṛṣṇa will be over-powered by you, who are beyond the conception of the *yogīs* and whose devotion is quite difficult to achieve. Therefore, O Rādhā, no one else is more fortunate than you in all the universe. At last you will achieve *Goloka* together with Kṛṣṇa.

इत्युक्त्वा पार्वती सद्यस्तत्रैवान्तर्दधे मुने।
सार्धं गोपालिकाभिश्च राधिका गन्तुमुद्यता।।२१७।।

O sage, thus speaking Pārvatī disappeared from the scene at once. Thereafter Rādhikā also got ready to return to her abode with the cowherdesses.

एतस्मिन्नन्तरे कृष्णो जगाम राधिकापुरः।
राधा ददर्श श्रीकृष्णं किशोरं श्यामसुन्दरम्।।२१८।।
पीतवस्त्रपरीधानं रत्नालंकारभूषितम्।
आजानुमालतीमालावनमालाविभूषितम्।।२१९।।
ईषद्धास्यप्रसन्नास्यं भक्तानुग्रहकारकम्।
चन्दनोक्षितसर्वाङ्गं शरत्पङ्कजलोचनम्।।२२०।।
शरत्पार्वणचन्द्रास्यं सद्रत्नमुकुटोज्ज्वलम्।
पक्वदाडिमबीजाभदशनं सुमनोहरम्।।२२१।।
विनोदमुरलीहस्तन्यस्तलीलासरोरुहम्।
कोटिकन्दर्पलावण्यं लीलाधाम मनोहरम्।।२२२।।
गुणातीतं स्तूयमानं ब्रह्मानन्तशिवादिभिः।
ब्रह्मस्वरूपं ब्रह्मण्यं श्रुतिभिश्चानिरूपितम्।।२२३।।
अव्यक्तमक्षरं व्यक्तं ज्योतीरूपं सनातम्।
माङ्गल्यं मङ्गलाधारं मङ्गलं मङ्गलप्रदम्।।२२४।।

In the meantime lord Kṛṣṇa appeared before Rādhikā. Rādhikā looked at Kṛṣṇa who was of tender age having beautiful dark complexion, clad in *pītāmbara*, adorned with all the ornaments, wearing the garland of jasmine flowers, falling up to the knees, together with the long garland of forest flowers. His eyes resembled the lotus flower of winter season and

he was having the face which resembled the full moon of the winter season. He had a gem-studded crown on his head. His teeth resembled the seeds of pomegranate. He was quite charming and held a flute in his hand playfully, together with a blue lotus flower. He was beautiful like crores of the gods of love besides being charming and beyond qualities. Brahmā, Ananta, Śiva and other gods adored him. He is the form of Brahman, well-wishers of the Brāhmaṇas, well-versed in the *śrutis*, unmanifest, indestructible, manifest, form of lustre, eternal, bestower of grace, the base of welfare, the form of welfare and the bestower of welfare.

दृष्ट्वा तदद्भुतं रूपं संभ्रमात्प्रणनाम तम्।
तं दृष्ट्वा मूर्छिता राधा कामबाणप्रपीडिता॥२२५॥

Finding Kṛṣṇa in such an astonishing form, Rādhā felt nervous and she bowed before him. At the sight of Kṛṣṇa, Rādhā was filled with passion and fainted.

दर्शं दर्शं मुखाम्भोजं सस्मिता वक्रलोचना।
मुखस्याऽऽच्छादनं चक्रे व्रीडया च पुनः पुनः॥२२६॥

Looking at the charming face of her beloved, he started smiling and in shyness she started covering her face with cloth again and again.

दृष्ट्वा हरिस्तामुवाच प्रसन्नवदनेक्षणः।
गोपालिकासमूहानां सर्वेषां पुरतः स्थितः॥२२७॥

Lord Hari wearing a smile on his face and with charming eyes, then stood before Rādhā and the group of cowherdesses and spoke to her.

श्रीकृष्ण उवाच

प्राणाधिके राधिकेत्वं वरं वृणु मनीषितम्।
भो भो गोपालिकाः सर्वा वरं वृणुत वाञ्छितम्॥२२८

Śrī Kṛṣṇa said- O lady of my life, O Rādhā, you asked for a desired boon. O cowherdesses, you also spell out your desire.

कृष्णस्य वचनं श्रुत्वा वरं वव्रे च राधिका।
गोपालिकाः प्रहृष्टाश्च सर्वसंकल्पपादपात्॥२२९॥

On hearing the words of lord Kṛṣṇa, Rādhā and all the cowherdesses felt delighted and all of them begged for their boon from Kṛṣṇa who was like *kalpavṛkṣa*.

राधिकोवाच

त्वत्पादाब्जे मन्मनोलिः सततं भ्रमतु प्रभो।
पातुं भक्तिरसं पद्मे मधुपश्च यथा मधु॥२३०॥

Rādhikā said- O lord, my mind like a black-wasp always hovers around your lotus-like feet, in order to extract the juice of devotion.

मदीयप्राणनाथस्त्वं भव जन्मनि जन्मनि।
त्वदीयचरणाम्भोजे देहि भक्तिं सुदुर्लभाम्॥२३१॥

In every birth you should be my lord and you provide us the infallible devotion of your lotus-like feet.

तव स्मृतौ गुणे चित्तं स्वप्ने ज्ञाने दिवानिशम्।
भवेन्निमग्नं सततमेतन्मम मनीषितम्॥२३२॥

My mind, while sleeping or awake, during day and night should always recite the glory of your virtues, this is what is desired by me.

गोपालिका ऊचुः

यथा राधा तथा नश्च प्राणबन्धो दिवानिशम्।
भविष्यसि प्राणनाथः पास्यसि प्रतिजन्मनि॥२३३॥

The cowherdesses said- O lord of our lives, as you are the lord of Rādhā in all the births and her protector, similarly you should be the same to us also.

आसां च वचनं श्रुत्वा तथास्त्वेवमुवाच ह।
प्रसन्नवदनः श्रीमान्यशोदानन्दवर्धनः॥२३४॥

On hearing their words, the lord the son of Yaśodā, with the smiling face said, "Be it so." Saying this he accepted their prayer.

क्रीडापद्मं राधिकायै सहस्रदलसंयुतम्।
ललितां मालतीमालां ददौ प्रीत्या जगत्पतिः॥२३५॥
मालासमूहं पुष्पाणि गोपीभ्यो गोपिकापतिः।
प्रहस्य परमप्रीत्या प्रददावित्युवाच ह॥२३६॥

Thereafter, the lord of the universe lovingly handed over a thousand petaled lotus flower to Rādhikā and a garland of jasmine flowers to Lalitā. Thereafter Kṛṣṇa, the lord of the cowherdesses, smilingly gave away to other cowherdesses flowers and garlands of flowers with utmost devotion.

श्रीकृष्ण उवाच

त्रिषु मासेष्वतीतेषु यूयं क्रीडा मया सह।
रासमण्डलरम्ये च वृन्दारण्ये करिष्यथ॥२३७॥

Kṛṣṇa said- After the expiry of three months, you will enjoy my company in the charming *Rāsamaṇḍala* of Vṛndāvana.

यथाऽहं च तथा यूयं नाहं(यं)भेदः श्रुतौ श्रुतः।
प्राणोऽहं चैव युष्माकं यूयं प्राणा मम प्रभोः॥२३८॥
व्रतं वो लोकरक्षार्थं न हि स्वार्थमिदं प्रियाः।
सहाऽऽगताश्च गोलोकाद्गमनं च मया सह॥२३९॥

Whatever I am, you are also like me. There is no difference between us. I happen to be your life and you happen to be my life, O dear ones, this *vrata* had not been performed by you with a selfish motif but is meant for the welfare of the universe. You have arrived here from the *Goloka* and you have to return to that place with me.

गच्छत स्वालयं शीघ्रं वोऽहं जन्मनि जन्मनि।
प्राणेभ्योऽपि गरीयस्यो यूयं मे नात्र संशयः॥२४०॥

Now you rapidly go back to your abodes. I shall belong to you in every birth. You will be dearer to me than my life. There is no doubt about it.

इत्युक्त्वा श्रीहरिस्तत्र तस्थौ सूर्यसुतातटे।
तस्थुर्गोपालिकाः सर्वा वीक्ष्य कृष्णं पुनः पुनः॥२४१॥

Thus speaking lord Kṛṣṇa sat on the bank of the river Yamunā and the cowherdesses also got themselves seated around him.

सर्वाः प्रहृष्टवदनाः सस्मिता वक्रलोचनाः।
प्रीत्या चक्षुश्चकोराभ्यां मुखचन्द्रं पपुर्हरेः॥२४२॥

All the cowberdesses were smiling delightfully and started extracting nectar from the lotus-like face of the lord, with the eyes, looking at him with side glances again and again like the partridge bird.

ताः शीघ्रं प्रययुर्गेहं जयं दत्त्वा पुनः पुनः।
हरिश्च शिशुभिः सार्धं प्रसन्नः स्वालयं ययौ॥२४३॥

Thereafter, shouting the slogan of the victory of the lord, the cowherdesses returned to their abodes and the lord, also getting pleased with the cowherds, returned to his abode.

इत्येवं कथितं सर्वं हरेश्चरितमङ्गलम्।
गोपीनां वस्त्रहरणं सर्वलोकसुखावहम्॥२४४॥

Thus I have narrated to you the charming life story of the lord in the context of the stealing of the costumes of the cowherdesses.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
गोपिकावस्त्रहरणप्रस्तावो नाम सप्तविंशोऽध्यायः॥२७॥

अष्टाविंशोऽध्याय:

Chapter - 28

Proposal of Rāsalīlā

नारद उवाच

त्रिषु मासेष्वतीतेषु तासधं च हरिणा सह।
वद केन प्रकारेण बभूव तनुसंगम:॥१॥

Nārada said- You kindly tell me how the cowherdesses could have a union with Kṛṣṇa after three months.

वृन्दावनं किंप्रकारं किंविधं रासमण्डलम्।
हरिरेकस्ताश्च बह्व्य: केन क्रीडा बभूव ह॥२॥

What is the type of Vṛndāvana and what is the form of *Rāsamaṇḍala*? Kṛṣṇa was one and the cowherdesses were many; then how could the divine dance be possible?.

कुतूहलं भवति म इदं श्रोतुं नवं नवम्।
कथयस्व महाभाग पुण्यश्रवणकीर्तन॥३॥

O virtuous one, it is quite auspicious to recite or listen to your name. I am getting anxious to listen to the subject. You tell me.

कथा पुराणसाराणां रासयात्रा हरेरहो।
हरिलीला: पृथिव्यां तु सर्वा: श्रुतिमनोहरा:॥४॥

The divine dance of lord is the *tattvas* of the Purāṇas and all the divine places of Hari on earth are quite interesting.

सूत उवाच

नारदस्य वच: श्रुत्वा ऋषिर्नारायण: स्वयम्।
प्रहस्य सुप्रसन्नास्य: प्रवक्तुमुपचक्रमे॥५॥

Sūta said- On hearing the words of Nārada, the sage Nārāyaṇa delightfully spoke with a smile on his face.

नारायण उवाच

एकदा श्रीहरिर्नक्तं वनं वृन्दावनं ययौ।
शुभे शुक्लत्रयोदश्यां पूर्णे चन्द्रोदये मुने॥६॥
यूथिकामालतीकुन्दमाधवीपुष्पवायुना।
वासितं कलनादेन मधुभ्राणां मनोहरम्॥७॥
नवपल्लवसंयुक्तं पुंस्कोकिलरुतश्रुतम्।
नवलक्षरासवाससंयुक्तं सुमनोहरम्॥८॥

Nārāyaṇa said- O sage, once lord Kṛṣṇa went to Vṛndāvana on the thirteenth day of the bright fort-night of the month of Caitra. At that point of time Vṛndāvana was filled with the fragrance of jasmine, *kunda* and flowers of several creepers. The black-wasps were issuing a hissing sound which was quite charming. The trees had fresh leaves, the sweet voice of cuckoos was echoing in the forest. Since Vṛndāvana had a lakh of dancing halls, it looked very charming.

चन्दनागुरुकस्तूरीकुङ्कुमेन सुवासितम्।
कर्पूरान्विततताम्बूलभोगद्रव्यसमन्वितम्॥९॥

There were enough stocks of sandal-paste, *aguru*, *kastūrī*, saffron, betels with camphor and other cosmetics for pleasure.

प्रसूनैश्चम्पकानां च कस्तूरीचन्दनान्वितैः।
रतियोग्यैर्विरचितैर्नानातल्पैः सुशोभितम्॥१०॥

There were enough of beautiful beds scented with *kastūrī*, sandal-paste, *campaka* flowers, which could be used for making love-sport.

दीप्तं रत्नप्रदीपैश्च धूपेन सुरभीकृतम्।
नानापुष्पैश्च रचितं मालाजालैर्विराजितम्॥११॥
परितो वर्तुलाकारं तत्रैव रासमण्डलम्।
चन्दनागुरुकस्तूरीकुङ्कुमेन सुसंस्कृतम्॥१२॥

The place was illumined with the burning lamps of gems and there were heaps of garlands of different flowers. The *Rāsamaṇḍala* was made in a circular manner and the sandal-paste, *aguru*, *kastūrī* and saffron were applied there suitably.

पुष्पोद्यानैः पुष्पितैश्च युक्तं क्रीडासरोवरैः।
हंसकारण्डवाकीर्णैर्जलकुक्कुटकूजितैः॥१३॥
क्रीडनीयैः सुन्दरैश्च सुरतश्रमहारिभिः।
शुद्धस्फटिकसंकाशतोयपूर्णैः सुनिर्मलैः॥१४॥

There were enough of flower orchards and lakes for water-sports, which were infested with the birds like geese, ducks, water-fouls which were issuing sweet notes; the water was spotless like the crystal gems, having enough of waves. The place was best for the sports, was quite beautiful and could remove the fatigue after the love- sports.

दधिपूर्णशुक्लधान्यलाजैर्निर्मञ्छनीकृतम्।
रम्भास्तम्भसमूहेन सुन्दरेण सुशोभितम्॥१५॥

Curd rice and the fried rice were scattered every where. The place was decorated with the trunks of banana trees.

आम्रपल्लवयुक्तेन सूत्रबन्धेन चारुणा।
भूषितं मङ्गलघटैः सिन्दूरचन्दनान्वितैः॥१६॥
मालतीमाल्यसंयुक्तैर्नारिकेलफलान्वितैः।
स रासमण्डलं दृष्ट्वा जहास मधुसूदनः॥१७॥

The leaves of the mango trees were tied in with cotton strings, which were used for decoration. Besides, the pitchers for welfares were decorated with vermilion and sandal-paste and were suitably placed there. These welfares pitchers were further adorned with coconuts and the garlands of jasmine flowers. Lord Madhusūdana smiled at the sight of *Rāsamaṇḍala*.

चकार तत्र कुतुकाद्विनोदमुरलीरवम्।
गोपीनां कामुकीनां च कामवर्धनकारणम्॥१८॥

He playfully played on the flute there, which increased the passion of the cowherdesses.

तच्छ्रुत्वा राधिका सद्यो मुमोह मदनातुरा।
बभूव स्थाणुवद्देहा ध्यानैकतानमानसा॥१९॥

On hearing it the passion of Rādhikā was increased and she lost all her senses. Her body became lifeless and her mind was totally devoted to the lord.

क्षणेन चेतनां प्राप्य पुनः शुश्राव सा ध्वनिम्।
उवास सा समुत्तस्थौ समुद्विग्ना पुनः पुनः॥२०॥
त्यक्त्वा चाऽऽवश्यकं कर्म निःससार द्रुतं गृहात्।
ययौ तदनुसारेण प्रसमीक्ष्य चतुर्दिशम्॥२१॥

After regaining consciousness in a moment, she heard the same tune of the flute. She got up

at once. Now she felt hysterical again and again. Leaving aside all her jobs, she moved out of her house. Looking on all sides she started following the direction of the tune of the flute and proceeded on.

ध्यायन्ती चरणाम्भोजं श्रीकृष्णस्य महात्मनः।
तेजसा च द्योतयन्ती सद्रत्नसारभूषणैः॥२२॥

Devoting her mind to the feet of lord Kṛṣṇa, she was moving on. She was illumining all the directions with the lustre of her gem-studded ornaments.

बहिर्बभूवुस्तास्त्रस्ता रवेण हतचेतनाः।
कुलधर्मं परित्यज्य निःशङ्काः काममोहिताः॥२३॥

Her friends also lost their senses on hearing the tune of the flute. Getting infested with passion all the cowherdesses discarding all the family traditions moved on.

त्रयस्त्रिंशद्वयस्याश्च ताः सुशीलादयः स्मृताः।
राधिकायाः प्रियतमा गोपीनां प्रवरा ययुः॥२४॥

Out of all the cowherdesses, friendly to Rādhā, the thirty three names are well known. Out of them Suśīlā was quite prominent who was following her.

तासां पश्चाद्ययुर्गोप्यस्तासां संख्यां निबोध मे।
समा वेषेण वयसा रूपेण च गुणेन च॥२५॥

The number of cowherdesses who followed them is being mentioned by me. You listen to it. All of them were clad in similar costumes and were of the same age, beauty and virtues.

ययुः सुशीलासङ्गेन सहस्राणि च षोडश।
ययुश्चन्द्रमुखीपश्चात्सहस्राणि च षोडश॥२६॥
एकादश सहस्राणि माधव्याल्यश्च निर्ययुः।
जग्मुः कदम्बमालाल्यः सहस्राणि त्रयोदश॥२७॥

Sixteen thousand cowherdesses were following Suśīlā. Candramukhī was also followed by sixteen thousand cowherdesses. Mādhavī was followed by eleven thousand cowherdesses. Kadambamālā was followed by ten thousand cowherdesses.

ययुः कुन्तीवयस्याश्च सहस्राणि दश स्मृताः।
चतुर्दश सहस्राणि ययुस्ता यमुनानुगाः॥२८॥

Kuntī was followed by ten thousand cowherdesses. Yamunā was followed by fourteen thousand cowherdesses.

जाह्नवीसहचारिण्यः सहस्राणि ययुर्नव।
ययुर्नव सहस्राणि पद्ममुखाल्य एव च॥२९॥

Jāhnavī had nine thousand cowherdesses with her and Candramukhī had also an equal number of them with her.

सावित्र्याल्यः पञ्चदश सहस्राणि ययुर्व्रजात्।
पारिजातावयस्याश्च सहस्राणि ययुर्दश॥३०॥

Sāvitrī was followed by fifteen thousand cowherdesses. Pārijātā was followed by ten thousand cowherdesses.

स्वयंप्रभानुगाः सप्त सहस्राणि ययुर्व्रजात्।
ययुः सुधामुखीगोप्यः सहस्राणि चतुर्दश॥३१॥

Svayaṁprabhā was followed by seven thousand cowherdesses. Sudhāmukhī had fourteen thousand cowherdesses with her.

शुभानुगा ययुर्गोप्यः सहस्राणि चतुर्दश।
पद्मानुगा ययुर्गोप्यः सहस्राणि चतुर्दश॥३२॥

Śubhā had fourteen thousand cowherdesses with her and Padmā was accompanied by an equal number of cowherdesses.

गौरीपद्मा ययुर्गोप्यः सहस्राणि चतुर्दश।
ययुः सर्वमङ्गलाल्यः सहस्राणि च षोडश॥३३॥

Gaurīpadmā had also fourteen thousand cowherdesses with her while Sarvamaṅgalā was accompanied by sixteen thousand of them.

कालिकाल्यो ययुर्गोप्यः सहस्राणि च षोडश।
निर्ययुः कमलाल्यश्च सहस्राणि त्रयोदश॥३४॥

Kālikā too had sixteen thousand cowherdesses while Kamalā had thirteen thousand of them.

दुर्गानुगा ययुर्गोप्यः सहस्राणि च षोडश।
ययुः सरस्वतीपश्चात्सहस्राणि त्रयोदश॥३५॥

Sixteen thousand cowherdesses followed Durgā while Sarasvatī had thirteen thousand of them.

प्रजग्मुर्भारतीपश्चात्सहस्राणि दश व्रजात्।
अपर्णासहचारिण्यः सहस्राणि चतुर्दश॥३६॥
रतिपश्चाद्वयस्याश्च सहस्राणि ययुर्दश।
गङ्गावयस्याः प्रययुः सहस्राणि चतुर्दश॥३७॥

Bhāratī had ten thousand cowherdesses, while Aparṇā had fourteen thousand cowherdesses with her. Rati had ten thousand of cowherdesses with her while Gaṅgā had fourteen thousand of them.

प्रजग्मुर्भारतीपश्चात्सहस्राणि च षोडश।
सतीपश्चाद्ययुर्गोप्यः सहस्राणि त्रयोदश॥३८॥

Ambikā was followed by sixteen thousand cowherdesses and Satī was followed by thirteen cowherdesses.

नन्दिनीसहचारिण्यः सहस्राणि ययुर्दश।
प्रययुः सुन्दरीपश्चात्सहस्राणि त्रयोदश॥३९॥

Nandinī was followed by ten thousand cowherdesses and Sundarī was followed by thirteen thousand of them.

ययुः कृष्णप्रियापश्चात्सहस्राणि च षोडश।
ययुर्मधुमतीपश्चात्सहस्राणि च षोडश॥४०॥

Kṛṣṇapriyā had sixteen thousand cowherdesses while Madhumatī also had an equal number of them with her.

ययुश्चम्पानुगा गोप्यः सहस्राणि त्रयोदश।
चन्दनाल्यो ययुः पश्चात्सहस्राणि च षोडश॥४१॥

Campā was followed by thirteen thousand cowherdesses while Candanā had sixteen thousand of cowherdesses with her.

सर्वा बभूवुरेकत्र तत्र तस्थुः पलं मुदा।
तत्राऽऽययुर्गोपिकाश्च मालाहस्ताश्च काश्चन॥४२॥

All of them assembled there and for sometime they stood there delightfully. Some of the cowherdesses carried garlands of flowers in their hands.

चारुचन्दनहस्ताश्च काश्चित्तत्राऽऽययुर्व्रजात्।
श्वेतचामरहस्ताश्च काश्चित्तत्राऽऽययुर्मुदा॥४३॥

Some of the cowherdesses had carried the sandal-paste from Vraja. Some of them carried the white fly-whisks with them.

तत्राऽऽययुर्गोपकन्याः काश्चित्कस्तूरिकाकराः।
तत्राऽऽययुर्गोपकन्याः काश्चित्कुङ्कुमवाहिकाः॥४४॥
काश्चित्तत्राऽऽययुर्गोप्यस्ताम्बूलपात्रवाहिकाः।
यावत्काञ्चनवस्त्राणां वाहिका गोपकन्यकाः॥४५॥
काश्चित्तत्राऽऽययुः शीघ्रं यत्र चन्द्रावली मुदा
सर्वाश्चैकत्र संभूय सस्मिताश्च मुदाऽन्विताः॥४६॥
विधाय राधिकावेषं स्थानाश्च प्रययुर्मुदा।
चक्रुः पुनः पुनस्ताश्च हरिशब्दजपं पथि॥४७॥
प्रापुर्वृन्दावनं रम्यं ददृशू रासमण्डलम्।
स्वर्गेभ्यः सुन्दरं दृश्यं राकापतिकरान्वितम्॥४८॥

Some of the cowherdesses carried *kastūrī* with them. Some of the cowherdesses carried saffron with them. Some of the cowherdesses carried caskets of betel besides the gold and costumes. Some of them reached the place where Rādhā was delightfully standing. All of them collected there and with their minds filled with joy and the faces smiling, they decorated Rādhā and blissfully moved forward. On the way they recited the name of lord Hari and while doing so they reached Vṛndāvana and saw the charming *Rāsamaṇḍala* which was looking more beautiful than heaven itself, having been filled with the rays of the moon.

सुनिर्जनं कुसुमितं वासितं पुष्पवायुना।
नारीणां कामजननं मुनिमोहनकारणम्॥४९॥
शुश्रुवुस्तत्र ताः सर्वाः पुंस्कोकिलकलध्वनिम्।
अतिसूक्ष्मकलं चापि भ्रमराणां मनोहरम्॥५०॥

It was a completely secluded place, filled with flowers, where the fragrant cool breeze was blowing which could increase the passion of the ladies and could infatuate even the sages with passion. All of them heard the sweet tune of cuckoos besides the fine hissing sound of the black-wasps. It looked quite pleasant.

प्रसूनमधुमत्तानां भ्रमरीसङ्गसङ्गिनाम्।
शुभे क्षणे प्रविवेश राधिका रासमण्डलम्॥५१॥
सर्वाभिरालिभिः सार्धं ध्यात्वा कृष्णपदाम्बुजम्।
राधामाराात्तु संवीक्ष्य स्वकृष्णस्तत्र मुदाऽन्वितः॥५२॥

All the black-wasps had become intoxicated with the extracting of the nectar from the flowers with their females. Thereafter Rādhā in the auspicious time devoted her mind to the lotus-like feet of lord Kṛṣṇa together with all the cowherdesses and then entered the *Rāsamaṇḍala*. The lord was extremely delighted at finding Rādhā with him.

जगामानुव्रजन्प्रीत्या सस्मितो मदनातुरः।
मध्यस्थां सखिसंघानां रत्नालंकारभूषिताम्॥५३॥
दिव्यवस्त्रपरीधानां सस्मितां वक्रलोचनाम्।
गजेन्द्रगामिनीं रम्यां मुनिमानसमोहिनीम्॥५४॥

Getting infatuated with passion, smilingly he followed them. Rādhā was walking surrounded by the cowherdesses and her body was adorned with all the gem-studded ornaments and she was clad in the divine garments. Smilingly she looked at her beloved and moved on slowly like the lord of the elephant. The beautiful Rādhā could attract even the minds of the sages.

नवीनवेषवयसा रूपेणातिमनोहराम्।
तल(स्तन)श्रोणिनितम्बानां भारशेषान्वितां पराम्॥
चारुचम्पकवर्णाभां शरच्चन्द्रनिभाननाम्।
बिभ्रती कबरीभारं मालतीमाल्यसंयुतम्॥५५॥
राधा ददर्श श्रीकृष्णं किशोरं श्यामसुन्दरम्।
नवयौवनसंपन्नं नवयौवनसंपन्नं रत्नाभरणभूषितम्॥५६।
कन्दर्पकोटिलावण्यलीलाधाम मनोहरम्।
प्राणाधिकां तां पश्यन्तं पश्यन्तीं वक्रचक्षुषा॥५७॥

In her new costumes and new decoration she looked extremely charming. Her breasts and pelvic region filled her with fatigue. She had the complexion of beautiful *campaka* flowers and had the face resembling the full moon of the winter season. Her hair was decorated with the garland of jasmine flowers. She looked at lord Kṛṣṇa who was of tender age and had the dark complexion; he was quite youthful and adorned with gem-studded ornaments and looked more beautiful than crores of the gods of love. Rādhā looked at Kṛṣṇa with passionate eyes, while Kṛṣṇa looked at Rādhā, his beloved in the same way.

परमाद्भुतरूपं च सर्वत्रानुपमं परम्।
विचित्रवेषं चूडां च बिभ्रतं सस्मितं मुदा॥५८॥

The beauty of her body could not be defined. He was delightfully smiling, clad in astonishing costumes and wearing a crown.

वक्रलोचनकोणे दर्शं दर्शं पुनः पुनः।
मुखमाच्छादयाञ्चके व्रीडया सस्मिता सती॥५९॥
मूर्छामवाप सा सद्यः कामबाणप्रपीडिता।
पुलकाञ्चितसर्वाङ्गी बभूव हतचेतना॥६०॥

Looking at Kṛṣṇa with side-glances again and again, Rādhā covered her face with the cloth. She was then immensely infatuated with love and fainted. All the limbs of her body felt emotional and she lost her senses.

कटाक्षकामबाणैश्च विद्धः क्रीडारसोन्मुखः।
मूर्च्छां प्राप्य न पपात तस्थौ स्थाणुसमो हरिः॥६१॥

Lord Hari on the other hand getting ready for the love-sport and feeling injured with the side-glances of Rādhā did not get fainted but on the other hand he stood erect like the log of wood.

पपात मुरली तस्य क्रीडाकमलमुज्ज्वलम्।
द्वितीयं पीतवस्त्रं च शिखिपिच्छं शरीरतः॥६२॥
क्षणेन चेतनां प्राप्य ययौ राधान्तिकं मुदा।
कृतवा वक्षसि तां प्रीत्या समाश्लिष्य चुचम्ब सः॥६३

The flute held in his hand, together with the lotus of the play, *pītāmbara* and the peacock feathers started shaking. In a moment, infatuated with love, he moved towards Rādhikā and embraced, her implanting a kiss on her face.

श्रीकृष्णस्पर्शमात्रेण संप्राप्य चेतनां सती।
प्राणाधिकं प्राणनाथं समाश्लिष्य चुचम्ब सः॥६४॥

With the touch of lord Kṛṣṇa, Rādhā regained consciousness and also embraced him tightly behaving similarly.

मनो जहार राधायाः कृष्णास्तस्य च सा मुने।
जगाम राधया सार्धं रसिको रतिमन्दिरम्॥६५॥

Kṛṣṇa stole away the mind of Rādhā and Rādhā did so with Kṛṣṇa's heart. Thereafter, the passionate lord Hari went to the pleasure-house together with Rādhā.

रत्नप्रदीपसंयुक्तं रत्नदर्पणसंयुतम्।
चारुचम्पकशय्याभिश्चन्दनात्काभी राजितम्॥६६॥

The place was illuminated with lamps of gems and several mirrors were found there. The pleasure house had a large number of beds made of *campaka* flowers and sprinkled with the sandal-paste.

कर्पूरान्विततताम्बूलैर्भोगद्रव्यैः समन्वितम्।
उवास राधया सार्धं खृष्णस्तत्र मुदाऽन्वितः॥६७॥

It had enough of betels with camphor and other materials required for use for the purpose. Kṛṣṇa resided with Rādhā there cheerfully.

राधया दत्तताम्बूलं चखाद मधुसूदनः।
रासेश्वरी खृष्णदत्तं ताम्बूलं बुभुजे मुदा॥६८॥

Madhusūdana chewed the betel offered to him by Rādhā and similarly Rādhā chewed the betel offered by Kṛṣṇa.

दत्तं चर्विततताम्बूलं राधायै प्रभुणा मुदा।
चखाद भक्त्या सा तूर्णं प्रहस्य मदनातुरा॥६९॥

Delightfully Kṛṣṇa gave to Rādhā his used betel offered to her which was received devotedly by Rādhā smiling and then put it in her mouth.

राधाचविततताम्बूलं ययाचे माधवो मुदा।
न ददौ राधिका भीता पपात चरणाम्बुजे॥७०॥

Thereafter lord Kṛṣṇa demanded the used betel from Rādhā which she never gave to Kṛṣṇa but getting afraid, she fell on the feet of lord Kṛṣṇa.

एतस्मिन्नन्तरे तत्र सकामः सुरतोन्मुखः।
सुष्वाप राधया सार्धं रतितल्पे मनोहरे॥७१॥

In the meantime, Kṛṣṇa, infatuated with passion, lied down with Rādhā on the beautiful love-bed.

शृङ्गाराष्टप्रकारं च विपरीतादिकं विभुः।
नखदन्तकराणां च प्रहारं च यथोचितम्॥७२॥

The lord enjoyed the love-sports with Rādhā in eight types of opposite directions, using has nails, teeth and hands.

कामशास्त्रेषु यद्गोप्यं चुम्बनाष्टविधं परम्।
कामिनीनां मनोहारि चकार रसिकेश्वरः॥७३॥
अङ्गैरङ्गानि प्रत्यङ्गैः प्रत्यङ्गानि स्मरातुरः।
चकाराऽऽश्लेषणं तत्र कामुकीनां सुखावहम्॥७४॥

He also implanted on her eight types of kisses as prescribed in the treatise of love (Kémaśāstra). The passionate Kṛṣṇa united all the limbs of Rādhā with those of his own and also embraced her which is always desired by the passionate women.

शृङ्गारकुशलौ तौ तु कामशास्त्रसुपण्डितौ।
रतियुद्धविरामश्च न बभूव द्वयोरपि॥७५॥

Both of them were well-versed in the love-sport and the art of making love and as such their love-sport was not coming to an end.

एवं गृहे गृहे रम्ये नानामूर्तिं विधाय च।
रेमे गोपाङ्गनाभिश्च सुरम्ये रासमण्डले॥७६॥

Similarly lord Kṛṣṇa appearing in various chambers in human form enjoyed the company of all the cowherdesses in the charming *Rāsamaṇḍala*.

अभ्यन्तरे रतिं कृत्वा बहिः क्रीडां चकार ह।
गोपीगोपसमाश्लिष्टः सर्वत्र रासमण्डले॥७७॥

While enjoying love-sports with Rādhā inside the chamber, he also did so outside it. He embraced the cowherdesses in the *Rāsamaṇḍala* everywhere.

गोपीनां नव लक्षाणि गोपानां च तथैव च।
लक्षाण्यष्टादश मुने युक्तानि रासमण्डले॥७८॥

O sage there were nine lakhs of cowherds and nine lakhs of cowherdesses in the *Rāsamaṇḍala* making a total of eighteen lakhs.

मुक्तकेशानि नग्नानि विच्छिन्नभूषणानि च।
वेषोच्छिन्नानि मत्तानि मूर्च्छितानि स्मरेण च॥७९॥

They had dishevelled hair bare bodies, broken ornaments, disarranged costumes and getting intoxicated, they fainted with passion.

कङ्कणानां किङ्किणीनां वलयानां च नारद।
सद्रत्ननूपुराणां च शब्दयुक्तानि संततम्॥८०॥

O Nārada, the sound from their armlets, small bells from the waist bands, bangles and the anklets made of gems were creating a melodious sound.

एवं कृत्वा स्थलक्रीडां युयुस्तानि जलं मुदा।
कृत्वा तत्र चिरं क्रीडां परिश्रान्तानि सांप्रतम्॥८१॥

Thus enjoying the love-sport on the grounds they went into the water. They enjoyed water-sport for a long time.

तूर्णं जलात्समुत्थाय वासांसि परिधाय च।
ददृशुर्मुखपद्मानि सद्रत्नदर्पणेषु च॥८२॥

Then all of them came out from the water and putting on the robes, they started looking at the mirrors of gems.

चन्दनागुरुकस्तूरीद्रव्याणि पुष्पमालिका:।
मुदा परिदधुस्तानि संप्रापुश्चेतनानि च॥८३॥

Thereafter they regained consciousness. Applying sandal-paste, *aguru*, *kastūrī* and other cosmetics they were adorned with the garland of flowers.

सकर्पूरं च ताम्बूलं भुक्त्वा सर्वाणि कौतुकात्।
ददृशुमुखपद्मानि सद्रत्ने दर्पणेऽमले॥८४॥

Thereafter all the cowherdesses chewing the betels with camphor started looking at the mirrors made of gems.

काचित्कामातुरा कृष्णं बलादाकृष्य कौतुकात्।
हस्ताद्वंशीं निजग्राह वसनं च चकर्ष ह॥८५॥

Some of the cowherdesses curiously dragged Kṛṣṇa by force and started snatching away his flute and costumes.

काचित्कामप्रमत्ता च नग्नं कृत्वा तु माधवम्।
निजग्राह पीतवस्त्रं परिहस्य पुनर्ददौ॥८६॥

Some of the passionate cowherdesses unrobed lord Kṛṣṇa and snatched away his lower garment and after cutting jokes with him they returned the same to him.

युक्तिं शृणिवत्येवमुक्त्वा काचित्संगृह्यस्वामिनम्।
चुचुम्ब गण्डे बिम्बोष्ठे समाश्लिष्य पुन: पुन:॥८७॥

One of them said, Listen to a way out. Thus speaking the cowherdess caught hold of the lord and implanted a kiss on his face with her lips resembling the wood apple, embracing him again and again.

सस्मितं सकटाक्षं च मुखचन्द्रं स्तनोन्नतम्।
काचिच्छ्रेणीं सुललितां दर्शयामास कामत:॥८८॥

Some of them smilingly cast side-glances displaying their developed breasts and the pelvic region.

काचित्कान्तं हरे कृत्वा संप्राप्य श्रोणिदेशत:।
चकार चूडानिर्माणं मालतीमाल्यसंयुतम्॥८९॥

Some of them caught hold of the lord and seated him on their bodies and offered him the garland of jasmine flowers.

काचिच्चूडां समाकृष्य मयूरपिच्छकं ददौ।
गुञ्जामाल्यं च चूडायां वेष्टयामास काचन॥९०॥

Some of them snatched away his tuft and placed a peacock feather in it. Some of them encircled his tuft with the garland of flowers.

प्रददौ स्वामिने कामात्प्रेमवर्धनहेतवे।
काचित्कांचित्समाकृष्य नग्नां कृत्वा तु कामत:॥९१॥
प्रषयामास कृष्णस्य क्रोडे चन्दनचर्चिते।
ननृतुश्च जगु: काश्चित्कान्तं कृत्वा तु कामत:॥९२

Some of them handed over the lord to another cowherdess to increase her passion; some of them dragged the lord and with a passionate mind, unrobing him took him in the lap applying the sandal-paste on his body. Someone started dancing and singing before the lord.

नर्तनं कारयामास तं च काचिद्बलेन च।
कृष्णश्च वस्त्रं कस्याश्च विचकर्ष कुतूहलात्॥९३॥
कांचित्कृत्वा तु नग्नां च कस्यै चिदंशुकं ददौ।
कृष्णो राधां समाकृष्य वासयामास वक्षसि॥९४॥

Someone made the lord to dance forcibly. Kṛṣṇa on the other hand snatched away the robes of someone and unrobing her gave away the costumes to some one else. Thereafter lord Kṛṣṇa pulled Rādhā towards himself and embraced her.

तस्याश्च कबरीं रम्यां सुनिर्माणं चकार ह।
सिन्दूरं च ददौ भाले कस्तूरीं बिन्दुभि: सह॥९५॥

Thereafter he decorated the body of someone with the spots of vermilion and *kastūrī*.

अतिसूक्ष्मं चन्दनेन्दुं कौतुकात्तदधो ददौ।
पत्रावलीं सुललितां सुकपोले चकार ह॥९६॥

He made her hair and arranged it like a moon. Her cheeks were painted like the beautiful tree leaves.

वह्निशुद्धांशुकं चारु परिधार्य प्रयत्नत:।
पदो: सद्रत्नमञ्जीरे गृहीत्वा चरणाम्बुजे॥९७॥

He then clad her in beautiful garments purified by fire and adored her lotus-like feet with the best of anklets studded with gems.

नखनिर्माजनं कृत्वा सुन्दरं यावकं ददौ।
भूषणैर्भूषितां कृत्वा संप्रलिप्यानुलेपनै:॥९८॥

दत्त्वा च मालतीमालां चुचुम्ब च पुनः पुनः।
चारुलोचनपद्मे च चकाराञ्जनसंयुते॥९९॥

Cleaning the nails, the paint was applied on the feet. She was then adored with all the ornaments and the sandal-paste was applied on her body. Then holding the garland of jasmine flowers, it was placed round her neck, implanting a kiss on her cheek. The collyrium was applied to her lotus-like eyes.

प्रददौ नासिकामध्ये दुर्लभं गजमौक्तिकम्।
श्रोणिदेशे च स्तनयोर्नखच्छिद्रं चकार ह॥१००॥

The nose was decorated with the jewel. The breasts were decorated with the marks of the nails.

चकार दन्तदलनं पक्वबिम्बाधरे वरे।
सरसश्च तटे रम्ये पुष्पोद्याने सुनिर्जने॥१०१॥
कृत्वा क्रीडां पुनरपि जगाम रासमण्डलम्।
रासेश्वरः पूर्णरासं चकार रासमण्डले॥१०२॥

Then a bite was implanted with teeth on the lips which resembled the ripe wood apple. They enjoyed the love-sport in a secluded place in an orchard on the bank of the lake. Thereafter lord Kṛṣṇa went back to *Rāsamaṇḍala* and performed the divine dance there.

बहिश्चन्द्रोदये रम्ये पुष्पचन्दनचर्चिते।
अगुरुचन्दनाक्तेन वायुना सुरभीकृते॥१०३॥
भ्रमरध्वनिसंयुक्ते पुंस्कोकिलरुतश्रुते।
बहुमूर्तीः संविधाय योगिनां परमो गुरुः॥१०४॥
पुनश्चकार शृङ्गारं गोपीनां चित्तहारकः।
किङ्किणां कङ्कणानां नूपुराणां च नारद॥१०५॥
शृङ्गारोद्रेकतस्तत्र बभूव सुन्दरो रवः।
मूर्छामवापुस्ताः सर्वा नवसंगममात्रतः॥१०६॥

The moon rays filled the outside of the *Rāsamaṇḍala*. The fragrant flowers, the sandal-paste, *aguru* and sandal added fragrance to the cool breeze and the group of black wasps created a hissing sound. The cuckoos issued sweet notes. Lord Kṛṣṇa the teacher of the *yogīs*, who stole away the hearts of the cowherdesses took to many human bodies and again decorated all the cowherdesses. O Nārada the sound of small bells, anklets started emerging and all the cowherdesses fainted as a result of the first encounter of the love-sport.

बभूवुरचलास्पन्दाः पुलकाञ्चितविग्रहाः।
शृङ्गारविरते भूते संप्रापुश्चेतनां पुनः॥१०७॥

They were lying still and inert and their bodies were feeling emotional. Getting free from the love-sport they regained consciousness.

नखदन्तप्रहारं च प्रचकार परस्परम्।
कृष्णः कररुहाघातं ददौ तासां कुचोपरि॥१०८॥

Their breasts were scratched and injured by lord Kṛṣṇa with his nails and teeth.

श्रोणिदेशे सुकठिने नखचिह्नं चकार ह।
नीवी विस्रंसिता तासां कबरी क्षुद्रघण्टिकाः॥१०९॥

Their stiff pelvic regions were carved with the nails and all the small bells of the waist-bands and the hair were loosened.

दूरीभूतं सुवसनं सुवेषं समनोहरम्।
आलिङ्गनं नदविधं चुम्बनाष्टविधं मुदा॥११०॥
शृङ्गारं षोडशविधं चकार रसिकेश्वरः।
अङ्गैरङ्गानि प्रत्यङ्गैः प्रत्यङ्गानि च योषिताम्॥१११॥
चकाराऽऽलिङ्गनं प्रीत्या कामुकीनां च कामुकः।
नारीणां षोडश कलाः शृङ्गारस्तत्प्रमाणकः॥११२॥

The beautiful costumes and the pleasant appearance were disturbed. Kṛṣṇa the lord of the love-sport delightfully embraced them in nine different ways and implanted on other bodies kisses in eight different ways and decorated them in sixteen ways. He embraced the damsels tightly uniting all their limbs with his own. There are sixteen types of the rays of the ladies and they were decorated accordingly.

कलाभेदेन तद्भेदं कामशास्त्रविदो दिदुः।
प्राकृतं द्वादशविधं चकार रसिकेश्वरः॥११३॥

The people well-versed in the scriptures of love were unaware of different kinds of them. The passionate Kṛṣṇa applied twelve types of cosmetics to them.

निरूपितं कामशास्त्रे चकारेशस्ततोऽधिकम्।
क्रीडारम्भे च मध्ये च विरतौ कर्म योषिताम्॥११४॥
प्रीत्यर्थमपि कर्तव्यं चकारेशस्ततोऽधिकम्।
गोपीकंकरणरेखाभिः पादालक्तकचित्रितः॥११५॥

शुशुभे कृष्णदेहश्च यथाऽद्रिर्गैरिकेण च।
एवंभूते पूर्णरासे संभूते रासमण्डले॥११६॥
समाजग्मुः सुराः सर्वे सकलत्राश्च सानुगाः।
सुवर्णस्यन्दनस्थाश्च कौतुकात्स्वगणावृताः॥११७॥

Lord Kṛṣṇa enjoyed love-sports as is prescribed in the *Kāmaśāstra*. Whatever types of make-up was requited in the beginning, in the middle or the end of the love-sport by the cowherdesses, the lord used much more than that. With the scratches of the armlets of the cowherdesses and the paint of the feet, the body of lord Kṛṣṇa looked quite beautiful like the charm of the mountain of red orchard. Thus with the completion of the divine dance all the gods together with their attendants end families reached the *Rāsamaṇḍala* with curiosity. They were mounted over the chariots of gold and were surrounded by their attendants.

पुलकाञ्चितसर्वाङ्गाः कामबाणप्रपीडिताः।
ऋषयो मुनयश्चैव सिद्धाश्च पितरस्तथा॥११८॥
विद्याधराश्च गन्धर्वा यक्षराक्षसकिन्नराः।
सस्त्रीकाश्च समाजग्मुर्ददृशुश्च मुदाऽन्विताः॥११९॥

They were filled with passion and their hairs stood at ends. All the ascetics the sages, the *siddha*, the manes, Vidyādhara, Gandharvas, Yakṣas, Rākṣasas and Kinnaras also arrived there delightfully.

दिव्यस्यन्दनमारुह्य शातकौम्भविनिर्मितम्।
सुशोभितं च मणिना रत्नसारपरिच्छदम्॥१२०॥
वह्निशुद्धांशुकेनैव वेष्टितं सुमनोहरम्।
श्वेतचामरसंयुक्तं सद्रत्नचरणाम्बुजम्॥१२१॥
शतचक्रं चित्रयुक्तं मनोयायि मनोहरम्।
सद्ररत्नसारनिर्माणकलशोज्ज्वलशेखरम्॥१२२॥
समाजगाम भगवान्पार्वत्या सह शंकरः।
वामपार्श्वे महाकालो दक्षिणे नन्दिकेश्वरः॥१२३॥

Lord Śiva accompanied by Pārvatī also arrived there mounted over the chariot of gold. The chariot was inlaid with diamonds and the gems, it was covered with beautiful cloth and had white fly- whisks and had the stops of gems. It had a hundred wheels which were beautifully painted. It moved with the speed of the mind, the top of the chariot was decorated with the pitcher made of gems which were illumining. Mahākāla was lodged to the left of Śiva while Nandikeśvara appeared to his right.

पुरतः कार्तिकेयश्च स्वयं देवो गणेश्वरः।
पिङ्गलाक्षादयः सर्वे पार्षदाः परितस्तयोः॥१२४॥

Kārttikeya and Gaṇeśa were lodged in the front, Piṅgalākṣa and other attendant were lodged towards the feet.

क्षेत्रपालादयः सर्वे तथाऽष्टौ भैरवेश्वराः।
वक्षःस्थलस्थिता दुर्गा सस्मिता वक्रलोचना॥१२५॥

All the kṣetrapālas and eight bhairavas were also there, Durgā with a smiling face, casting a side-glance was lodged at the chest of Śiva.

भारत्या सह ब्रह्मा च शातकौम्भरथस्थितः।
वामे सप्तर्षयस्यस्य दक्षिणे सनकादयः॥१२६॥

Brahmā the creator of the universe also arrived there with a Bhāratī mounted over a golden chariot, the Saptarṣis were lodged to his left while Sanaka and other sages were lodged to the right.

सुवर्णस्यन्दनस्थश्च धर्मः साक्षी च कर्मणाम्।
वक्षःस्थलस्थिता तस्य मूर्तिः स्मेरानना सती॥१२७॥

Dharma the witness of all the deeds, was also mounted over a golden chariot. A smiling image of Satī was implanted on his chest.

पश्यन्ती पूर्णरासं च सकामा वक्रलोचना।
परितः पार्षदाः सर्वे ज्वलन्तो ब्रह्मतेजसा॥१२८॥
शच्या सह महेन्द्रश्च रोहिण्या च कलानिधिः।
स्वाहासार्धं स्वयं वह्नि नः सूर्यश्च संज्ञया सह॥१२९॥

She was casting a side-glance on her lord, getting infested with passion. Dharma was surrounded by the attendants who emitted divine lustre. Similarly Indra accompanied by his spouse, the moon accompanied by Rohiṇī. Agni accompanied by Svāhā and Sūrya accompanied by Sañjñā were also present there.

समाजगाम कामश्च रतिं कृत्वा च वक्षसि।
सर्वे ग्रहाश्च दिक्पाला आजग्मुः सकलत्रकाः॥१३०॥

Kāmadeva with Rati and Dikpālas and all the stars together with their spouses also arrived there.

आकाशस्थाश्च ददृशुः सरासं रासमण्डलम्।
केचिच्च मुमुहुस्तत्र मूर्छामापुश्च केचन॥१३१॥

All of them were witnessing the divine dance of *Rāsamaṇḍala* remaining in the sky. Some of them were Infested with passion while others were fainted.

मुहूर्तं च सुराः सर्वे सस्मिताश्च मुदाऽन्विताः।
चन्दनद्रववृष्टिं च पुष्पवृष्टिं च चिक्षिपुः॥१३२॥

For a period of two ghaḍīs, all the gods kept on smiling delightfully and started raining, flowers and sandal-paste.

कस्तूरीयुक्तमाल्यानां वृष्टिं चक्रुर्मुनीश्वराः।
रासं दृष्ट्वा देवपत्न्यः कामबाणप्रपीडिताः॥१३३॥

The sages, dropped the rain of the garland of flowers, scented with *kastūrī*. Looking at the divine dance in *Rāsamaṇḍal* all the spouses of the gods were infested with passion.

स्थले रतिरसं कृत्वा जगाम यमुनाजलम्।
राधया सह कृष्णश्च पूर्णब्रह्म सनातनः॥१३४॥

Thereafter Pūrṇa-Brahman and eternal Kṛṣṇa after enjoying the love-sport with Rādhā on the ground entered the water of the Yamunā.

गोपिभिः सह जग्मुश्च मायाः श्रीकृष्णरूपिकाः।
प्रपीडिताः कामबाणैः क्रीडां चक्रुर्जले मुदा॥१३५॥

The illusion of lord Kṛṣṇa accompanied the cowherdesses. All of them getting infested with passion started enjoying the water-sport with Kṛṣṇa.

जलं ददौ राधिकायै सकामो माधवः स्वयम्।
ददौ सा च माधवाय कामार्तायाञ्जलित्रयम्॥१३६॥

The passionate Mādhava himself offered water to Rādhikā who in turn offered water thrice to Mādhava in her hand-cups.

वस्त्रं जग्राह तस्याश्च सा च नग्ना बभूव ह।
मालां चिच्छेद कबरीं चकार शिथिलां हरिः॥१३७॥

Thereafter the lord unrobed Rādhikā broke her garland and unmade the locks of her hair.

सिन्दूरपत्रकं लुप्तं वेषं च जलताडनैः।
भ्रूविचित्रमोष्ठरागं लुप्तं कज्जललोचनम्॥१३८॥

He splashed so much of water over Rādhikā that her entire make-up was washed out. The eye-brows looked surprising, the paintings of the lips and the collyrium of the eyes were also washed out.

तां च नग्नां समाश्लिष्य निममज्ज जले हरिः।
प्रकृत्याभ्यन्तरे क्रीडां सुतस्थौ च तया सह॥१३९॥

The lord embraced the unrobed Rādhikā and went beneath the water and enjoying the water sport again emerged over-the water.

तां च नग्नां दर्शयित्वा गोपिकां क्रीडया नताम्।
सस्मितां प्रेरयामास दूरतो यमुनाजले॥१४०॥
सा वेगेन समुत्थाय बलाज्जग्राह माधवम्।
गृहीत्वा मुरलीं कोपात्प्रेरयामास दूरतः॥१४१॥

Rādhikā who was bending because of love-sport and was smiling getting unrobed, was dragged by Kṛṣṇa an the water and displaying her reflection in the water of Yamunā, he took her out of it. The Rādhikā also caught hold of Kṛṣṇa forcefully with a jump and snatching away his flute, she dragged him in anger for a long distance.

गृहीत्वा पीतवसनं चकार तं दिगम्बरम्।
वनमालां च चिच्छेद ददौ तोयं पुनः पुनः॥१४२॥
हरिं पुनः समाकृष्य प्रेरयामास पाथसि।
गभीरे स्रोतसि मुने निममज्ज जगत्पतिः॥१४३॥

She also unrobed him taking away his *pītāmbara* and also broke away the *vanamālā*. She then started splashing water over him again and again. Thereafter Rādhikā dragged Hari in the deep water who was drowned there.

उत्थाय माधवः शीघ्रं तां गृहीत्वा प्रहस्य च।
कृत्वा वक्षसि नग्नां च चुचुम्ब च पुनः पुनः॥१४४॥

Thereafter Mādhava got up at once and caught hold of Rādhikā and smilingly embraced her implanting kisses on her again and again.

एवं ता मूर्तयः सर्वा गोपीभिः सह कौतुकात्।
क्रीडां विचक्रुर्यमुनातीरनीरे मनोहरे॥१४५॥

Similarly, all the images of lord Kṛṣṇa behaved similarly with all other cowherdesses in the waters of Yamunā.

तीरं गत्वा तया सार्धं हरिर्नग्नश्च नग्नया।
सा तं ययाचे वसनं स च तां सस्मितां सतीम्॥१४६॥

Thereafter, the unrobed Kṛṣṇa and Rādhā reached the bank of the Yamunā. Rādhā then begged for her costumes from Kṛṣṇa smilingly.

राधिकायै ददौ वस्त्रं रम्यां मालां च माधवः।
प्रददौ हरये वस्त्रं वंशीं रासेश्वरी मुदा॥१४७॥

Thereafter Mādhava returned to Rādhikā all her costumes and the beautiful garments, who inturn returned the robes of Kṛṣṇa together with the flute.

चन्दनागुरुकस्तूरी सर्वाङ्गे कुङ्कुमान्विताम्।
कृष्णस्य परया भक्त्या ददौ श्रोणिस्थितस्य च॥१४८।
निर्माय चूडां ललितां कामिनीं चित्तमोहिनीम्।
शोभनैर्मालतीमाल्यैश्चकार वेष्टनं पुनः॥१४९॥

She than painted the body of Kṛṣṇa with sandal-paste, *aguru*, saffron and *kastūrī*. Thereafter Rādhā decorated the hair of lord Kṛṣ ṇa who influences the cowherdesses and tied the garland of jasmine flowers on his head.

श्रीकृष्णो राधिकायाश्च कबरीं सुमनोहराम्।
कृत्वा कुण्डलसंस्कारं निर्ममे पत्रकांवलीम्॥१५०॥

Thereafter lord Kṛṣṇa also arranged a beautiful hair-do for Rādhā and painted her cheeks with tree leaves.

ददौ ललाटे सिन्दूरं कस्तूरीबिन्दुभिः सह।
तदधश्चन्दनेन्दुं च सुसूक्ष्मं सुमनोहरम्॥१५१॥

He decorated her forehead with the spot of *kastūrī* and vermilion and under the same, a small spot of sandal-paste was also painted.

नखाङ्कं स्तनयोरूर्वोरुरस्येव घनं मुदा।
दत्त्वा तां वासयामस वह्निशुद्धांशुकेन वै॥१५२॥

He then made the marks with his nails on the breasts and this and clad her in sanctified garments.

चन्दनागुरुकस्तूरीकुङ्कुमानां द्रवेण सः।
कृत्वा वक्षसि संलिप्य चुचुम्ब च मुहुर्मुहुः॥१५३॥

Applying the sandal-paste, *aguru*, *kastūrī* and saffron over her body. He embraced her implanting kisses again and again.

पुनराश्लेषणं कृत्वा ददौ मालां गले पुनः।
भूषणैर्भूषितां कृत्वा मञ्जीरं चरणे ददौ॥१५४॥

Again embracing her, he if adorned her neck with a necklace and other ornaments on the body besides anklets on the feet.

अलक्तकं चरणयोर्नखेषु च ददौ पुनः।
एवं गोपश्च गोपीनां विदधौ च पृथक्पृथक्॥१५५॥

Her nails and feet were again painted with red-core. Similarly the reflections of the lord also decorated the cowherdesses separately.

पुनः प्रजग्मुस्ता मत्तः सुन्दरं रासमण्डलम्।
पूर्णेन्दुचन्द्रिकायुक्तं रतियोग्यं सुनिर्जनम्॥१५६॥

Thereafter, the intoxicated cowherdesses reached the *Rāsamaṇḍala* which was filled with the rays of the moon and was located at a secluded place.

माधवीकेतकीकुन्दमालतीनां मनोहरैः।
चम्पायूथीमल्लिकानां पुष्पैश्च सुरभीकृतम्॥१५७॥

The fragrance of *mādhavī, ketakī, kunda, mālatī, campaka* and jasmine flowers was spread over the entire *Rāsamaṇḍala*.

दृष्ट्वा च स्फुटितं पुष्पं चयनं कर्तुमीश्वरी।
गोपीर्नियोजयामास कौतुकेन च राधिका॥१५८॥

Finding the beautiful flowers there Rādhikā deputed some of the cowherdesses for collecting the flowers.

काश्चिन्नियोजयामास मालानिर्माणकर्मणि।
काश्चित्ताम्बूलसज्जेषु काश्चिच्चन्दनघर्षणे॥१५९॥

Some of them were asked to make the garments and some of them were asked to make the betels while others were asked to make the sandal-paste.

मालाचन्दनताम्बूलं गोपीदत्तं च सुन्दरी।
ददौ कृष्णाय संप्रीत्या सस्मिता वक्रलोचना॥१६०॥

Rādhikā looked with side-glances and wearing smile on her face, she offered the sandal-paste and betels to Kṛṣṇa lovingly which were handed over to her by the cowherdesses.

काश्चिन्नियोजनं चक्रे कृष्णसंगीतकर्मणि।
मृदङ्गमुरजादीनां वादनेषु च काश्चन॥१६१॥

Some of the cowherdesses started playing on musical instruments together with Kṛṣṇa and some were engaged in musical drum.

एवं रासे रतिं कृत्वा लीलया हरिणा सह।
विजहार च सर्वत्र निर्जनेषु मनोहरम्॥१६२॥

Thus Rādhikā enjoying the company of Kṛṣṇa in the *Rāsamaṇḍala* and the love-sports roamed about in the beautiful secluded places with Kṛṣṇa.

पुष्पोद्यानेषु रम्येषु सरसां च तटेषु च।
कन्दरे कन्दरे रम्ये नदेषु च नदीषु च॥१६३॥
अतीव निर्जनस्थाने श्मशाने गिरिगह्वरे।
वाञ्छितेषु च नारीणां त्रयस्त्रिंशद्वनेषु च॥१६४॥
भाण्डीरे श्रीवने रम्ये कदम्बकानने तथा।
तुलसीकानने कुन्दवने चम्पककानने॥१६५॥
निम्बारण्ये मधुवने जम्बीरकानने तथा।
नालिकेरवने पूगवने च कदलीवने॥१६६॥
बदरीकानने बिल्ववने नारिङ्गकानने।
अश्वत्थकानने वंशवने दाडिमकानने॥१६७॥
मन्दारकानने तालवने चूतवने तथा।
केतकीकाननेऽशोकवने खर्जूरकानने॥१६८॥
आम्रातकवने जम्बूगहने शालकानने।
कण्टके कानने पद्मवने जातिवने मुने॥१६९॥
न्यग्रोधगहने घोरे श्रीखण्डकानने तथा।
प्रहृष्टकेसरवने सर्वतोऽपि विलक्षणे॥१७०॥
एवं रेमे कौतुकेन कामाक्षिंशद्दिवानिशम्।
तथाऽपि मानसं पूर्णं न च किंचिद्बभूव ह॥१७१॥

She roamed about with Kṛṣṇa in beautiful flower orchards, the banks of the lakes, mountain caves, charming rivers and rivulets, completely deserted places, cremation grounds, the caves of the mountains and the thirty three forests which are desire to be visited by the ladies. These include Bhāṇḍīra-vana, Śrī-vana, the beautiful *kadamba*-vana, Tulasī-vana, Nimbāraṇya, Madhu-vana, citron-forest, coconut-forest, betel-nut-forest, banana-forest, jujubi-forest, wood-apple-forest orange forest, Aśvattha forest, bamboo forest, pomegranate forest, Mandāra forest, tāla forest, mango forest, aśoka forest, palm forest, mango-forest, hog-plum-forest, silk-fruity forest, teak-wood forest, thorny forest, lotus forest, jasmine forest, thick forest, Śrīkhaṇḍa forest and the most surprising and developed saffron forest. They roamed about in these. forests for thirty days and nights but their mind was still not satisfied.

न कामिनीनां कामश्च शृङ्गारेण निवर्तते।
अधिकं वर्धते शश्वद्यथाऽग्निर्घृतधारया॥१७२॥

The mind of the passionate damsels is never satisfied with the love-sports but they become more and more desirous for the same as the *ghee* in flames the fire.

जग्मुर्देवाः स्वगेहं च देव्यश्च मुनयस्तथा।
ते सर्वे प्रशशंसुश्च विस्मयं च ययुर्मुदा॥१७३॥
गेहे गेहे नृपेन्द्राणां लेभिरे जन्म भारते।
दग्धाः कामाग्निांऽशेन देव्यः शृङ्गारलालसाः॥१७४॥

All the gods and goddesses and the sages were quite surprised with the divine dance and praising if they left for their abodes. Many of the passionate goddesses took the birth on earth in royal families with the hope of enjoying the lave sports.

इति श्रीब्रह्मवै० महा० कृष्णजन्मख० नारदना०
रासक्रीडाप्रस्तावो नामाष्टाविंशोऽध्यायः॥२८॥

अथैकोनविंशोऽध्याय:

Chapter - 29

The salvation of sage Aṣṭāvakra

नारायण उवाच

अथ गोपाङ्गना: सर्वा: काममत्ततया मुने।
अतिप्रौढाश्च मानिन्यो नेश्वरं मेनिरे पतिम्।।१।।

Nārāyaṇa said- O sage, getting intoxicated with passion all the cowherdesses who were quite adult and arrogant never considered Kṛṣṇa as the husband and kissed as the lord.

काश्चिदूचुरहो कृष्णे सस्मिता वक्रलोचना:।
मालतीपुष्पमुत्तोल्य देहि मे मालिकामिति।।२।।
काश्चिदूचुरये कृष्ण स्वक्रोडेऽस्मांश्च कुर्विति।
गृहीत्वा श्रीहरे: स्कन्धमारुरोह च काचन।।३।।

Some of them casting the side-glances smilingly said to Kṛṣṇa, You give me the garland made by the jasmine flower. Some of them said, O Kṛṣṇa you carry no in your lap. Some of them climbed on his shoulders.

उवाच काचिद्दर्पेण प्रमत्ता प्राणवल्लभम्।
स्वकीयपीतवसनं परिधापय मामिति॥४॥

An intoxicated cowherdess spoke to her beloved Kṛṣṇa, You let me wear your lower yellow garment.

उवाच काचिदीशं तं सिन्दूरं देहि मामिति।
उवाच काचित्प्राणेशं शीघ्रमागत्य सांप्रतम्॥५॥
कृत्वा कुन्तलसंस्कारं कुरु मे कबरीमिति।
काश्चित्संप्रेरयामासुः श्रीखण्डं वल्लवाय च॥६॥
स्वाङ्गवेषविधायिन्यो भूषार्थं श्रुतिमूलयोः।
उवाच काचित्कामेन परं संकेतपूर्वकम्॥७॥
पश्यन्ती तन्मुखाम्भोजं सस्मिता मैथुनाय च।
काचिज्जग्राह मुरलीं बलादाकृष्य माधवम्॥८॥
जहार पीतवसनं कृत्वा नग्नं च कामिनी।
कामिन्यः काश्चिदित्यूचुर्माननि मधुसूदनम्॥९॥
अलक्तकद्रवं देहि पादयोर्नखरेषु च।
उवाच काचित्प्रेम्णा तं गण्डयोः स्तनयोर्मम॥१०॥
नानाचित्रविचित्राढ्यां कुरु पत्रावलीमिति।
कृत्वाऽनुमानं मनसा दृष्ट्वा तासां प्रमत्तताम्॥११॥

Some one said to the lord, You apply vermilion over my forehead. Some one went rapidly to her beloved and said, "You arrange ray hair after combing it." Covering the unrobed body some one of them sent sandal-paste for adoring the ears of the lord. A cowherdess smilingly filled with passion, approached Kṛṣṇa, desirous of union with him looked at his lotus-like face and spoke sweet words. One of the damsels dragged Mādhava forcibly and snatched away his flute. Some one stole away his *pītāmbara* unrobing him. One of the arrogant damsel said to Madhusūdana, "You paint the nails of my feet." Some one spoke to him, "You paint my breasts and cheeks with different figures." Mādhava then realising the state of mind in which the cowherdesses were placed disappeared from the scene.

माधवो राधया सार्धमन्तर्धानं चकार ह।
अतीवनिर्जने स्थाने मुदा स्वेच्छामयो विभुः॥१२॥
कलामानप्रकारं च शृङ्गारं च चकार ह।
पर्वते पर्वते रम्ये द्वीपे द्वीपे सुनिर्जने॥१३॥
तटे तटे नदीनां च सर्वजन्तुविवर्जिते।
श्रीगोष्ठे रत्नशैले च वेलागङ्गातटेऽपि च॥१४॥
कालिन्दे च पुलिन्दे च मन्दिरे गन्धमादने।
मनोहरे कुन्दवने कावेरीतीरनीरजे॥१५॥
पुष्पभद्रापुलिनजे पुष्पोद्याने सुपुष्पिते।
सर्वत्र रमणं कृत्वा राधावेशं विधाय च॥१६॥
जगाम मलयद्रोणीं रम्यां चन्दनवायुना।
शय्यां पुष्पमयीं कृत्वा तत्र रेमे तया सह॥१७॥

Thereafter, the lord who always moves at will moved with Rādhā and enjoyed her company in a secluded place. Both of them visited different mountains, charming deserted is land, the pleasant banks of the river sacred mountains, mountains of gems, the banks of Gaṅgā and Yamunā the temples, Gandhamādana mountain, the pleasant *kunda* forest, the lotus forest on the bank of the Kāverī river and the flower orchards located over the Puṣpabhadrā river. He than decorated the body of Rādhā and reached the valley of Malayācala where the wind bearing the fragrant of sandal-wood was blowing. He made the flower bed and was united with Rādhā.

अतीव सुखसंभोगान्मूर्छां संप्राप्य राधिका।
कृत्वा वक्षसि गोविन्दं पुलकाञ्चितविग्रहा॥१८॥

Enjoying a nap, on the chest of Govinda, Rādhā felt emotional and over powered with passion, she was fainted after the union.

दृष्ट्वा तां मूर्छितां कृष्णो घनश्रोणिपयोधराम्।
विलुप्तवेषां कामार्तां नग्नां शिथिलकुन्तलाम्॥१९॥
चेतनां कारयामास कृत्वा वक्षसि तन्द्रिताम्।
वासयामास वसनं राधया मेखलाम्बरम्॥२०॥

She had the developed pelvic region as well as the breasts and was without robes, infatuated with passion. Fatigued, Rādhā was observed by Kṛṣṇa who helped her regain consciousness. Holding her in his hands he made her wear all the costumes.

कबरीं रचयामास किंचिद्वामेव वक्रताम्।
मालतीमाल्यसंयुक्तां कुन्दपुष्पैश्च वेष्टिताम्॥२१॥

He than arranged a tuft over her head which was silting towards the left and decorated it with the jasmine and *kunda* flowers.

तस्याः कपाले सिन्दूरतिलकं सुन्दरं ददौ।
गण्डयोः स्तनयोश्चित्रां चकार पत्रिकां मुदा॥२२॥

He applied vermilion on her head and painted her cheeks and the breasts.

सालक्तकांश्च नखरांश्चित्रितान्पादपद्मयोः।
नखैः कृत्रिमपद्मानि निर्ममे श्रोणिवक्षसोः॥२३॥

The nails of her feet were also painted together with the soles of her feet. He made scratched over her breasts and cheeks with his nails drawing an artificial lotus.

उत्थायाथ तया सार्धं जगाम ह सरोवरम्।
नानाप्रकारपद्मानां राजिभिश्च विराजितम्॥२४॥

Thereafter accompanied with her he entered the lake which was beautified by various lines of lotus flowers.

निर्मलस्फटिकाकारजलपूर्णं मनोहरम्।
हंसकारण्डवाकीर्णं जलकुक्कुटकूजितम्॥२५॥

The lake was filled with crystal clean water and was infested by the beautiful geese, the ducks and the water fouls.

मधुलुब्धमधुभ्राणां पद्मस्थानं सुपद्मजम्।
चारुणा कलशब्देन शाब्दितं शश्वदेव हि॥२६॥

The black-wasps getting greedy of the honey were surrounding the lotus flowers creating hissing sound continuously.

तत्र स्नात्वा जलक्रीडां चकार ह तया सह।
जलं ददौ राधिकायै मुदा सा माधवाय च॥२७॥

Taking bath in that, lake they also enjoyed the water-sport. Mādhava splashed water on Rādhā while Rādhā did so on Mādhava.

सहस्रदलपद्मे च गृहीतवा माधवः स्वयम्।
एकं ददौ राधिकायै ररक्ष स्वार्थमेककम्॥२८॥
चन्दनागुरुकस्तूरीकुङ्कुमद्रवमीप्सितम्।
स्वाङ्गे दत्त्वा राधिकायै लिलेप राधिकेश्वरः॥२९॥

Thereafter Mādhava plucked two lotus flowers with a thousand petals gave one of them to Rādhā while the other one was kept by him for himself. Thereafter, the lord of Rādhā applied the sandal-paste, *aguru*, *kastūrī* and saffron on the body of Rādhā.

ततो गच्छंस्तया सार्धं ददर्श पुरतो वटम्।
अतीवोत्तुङ्गशाखाग्रमतिविस्तृतमेव च॥३०॥
मूले योजनपर्यन्तं छायया परिवेष्टितम्।
उवास तत्र गोविन्दः केतकीवनसंनिधौ॥३१॥
पुष्पाक्तेन सुशीतेन वायुना सुरभीकृते।
चित्रं रहस्यं सुचिरं पुराणं च पुरातनम्॥३२॥
प्रहर्षितश्च श्रीकृष्णः कथ्यामास राधिकाम्।
एतस्मिन्नन्तरे तत्र ददर्श मुनिपुंगवम्॥३३॥

Thereafter he moved on accompanied by Rādhā and while so moving they came across a banyan tree which was quite a gigantic one and fairly tall. Its leaf provided shade in an area of a *yojana*. Thereafter Govinda, sat down near the jasmine forest. The fragrant breeze was blowing there. Śrī Kṛṣṇa spent a let of time with Rādhā at that place narrating to her some ancient story and repealing other secrets. At that point of time the sage Aṣṭāvakra appeared before them.

आगच्छन्तं च तं दृष्ट्वा प्रसन्नवदनेक्षणम्।
न दृष्ट्वा हृदये रूपमीशस्य परमात्मनः॥३४॥
ध्यानाद्विरतमग्रे च पश्यन्तं बहिरेव तत्।
सर्वावयववक्रं च कृष्णं खर्वं दिगम्बरम्॥३५॥
नाम्नाऽष्टवक्रं जटिलं ज्वलन्तं ब्रह्मतेजसा।
मुखतोऽग्निमुद्गिरन्तंतपोराशिमिवोत्थितम्॥३६॥

The sage was coming towards them. His face and the eyes were filled with pleasure. Instead of devoting his mind to the lord, he was disturbed in his meditation. Now he was witnessing the beauty before him. He had a black body, all the limbs of his body were deformed. He was dwarfish and without robes and had the name of Aṣṭāvakra. He was illumining with divine lustre wearing locks of hair over the head, vomiting fire from his mouth as if his *tapas*, was emerging out of his mouth.

अहो किं वा ब्रह्मतेजो मूर्तिमन्तमिह स्वयम्।
नखश्मश्रुसुदीर्घं च शान्तं तेजस्विनं परम्॥३७॥

पुटाञ्जलियुतं भक्त्या भीतं प्रणतकंधरम्।
दृष्ट्वा हसन्ती राधां तां वारयामास माधवः॥३८॥
प्रभावं कथयामास मुनीन्द्रस्य महात्मनः।
अथ प्रणम्य गोविन्दं तुष्टाव मुनिपुंगवः॥३९॥
यत्स्तोत्रं च पुरा दत्तं शंकरेण महात्मा॥३९॥

It looked as if the divine lustre as itself had incarnated on earth. He had grown beard and moustaches on his face and the hair of the body and the nails had also grown. He was quite illustrious and peaceful. Getting panicky, bowing in devotion he stood before them with folded hands. Rādhā started laughing looking at the sage but Hari stopped her and enlightened her about the influence of the sage. The sage than bowed in reverence to Govinda and offered prayers to him. He recited they *stotra* for lord Kṛṣṇa which was given to him by lord Śiva in earlier times.

अष्टावक्र उवाच

गुणातीत गुणाधार गुणबीज गुणात्मक।
गुणीश गुणिनां बीज गुणायन नमोऽस्तु ते॥४०॥

Aṣṭāvakra said- O lord, you are beyond qualities, the base of qualities, the cause of qualities, the form of qualities, the lord of qualities, the seed of the virtuous People and the abode of qualities. Therefore, I offer my salutation to you.

सिद्धिस्वरूप सिद्ध्यंश सिद्धबीज परात्पर।
सिद्धिसिद्ध गुणाधीश सिद्धानां गुरवे नमः॥४१॥

You are the form of success, the *aṁśa* of success, the cause of success, beyond everything, the great *siddha* of the *siddhis* the lord of the virtues and the teacher of the *siddhas*. I offer my salutation to you.

हे वेदबीज वेदज्ञ वेदिन्वेदविदां वर।
वेदज्ञाताऽऽद्यरूपेश वेदज्ञेश न०॥४२॥

O seed of the Vedas, you are well-versed in the Vedas, the possessor of the Vedas, the best among those well-versed in the Vedas, unknown in the Vedas, you have an eternal form, the lord of those well-versed in the Vedas. I offer my salutation to you.

ब्रह्मानन्तेश शेषेन्द्रधर्मादीनामधीश्वर।
सर्व सर्वेश शर्वेश बीजरूप न०॥४३॥

You are the lord of Brahmā, Ananta, Śeṣa, Indra and Dharma, the form of everyone, the lord of everyone and the lord of all. I offer my salutation to you.

प्रकृते प्राकृत प्रज्ञ प्रकृतीश परात्पर।
संसारवृक्ष तद्बीज फलरूप न०॥४४॥

You are the form of Prakṛti, the eminent intellectual, lord of Prakṛti, beyond everything, seed of the tree of the universe besides being its fruit. I offer my salutation to you.

सृष्टिस्थित्यन्तबीजेश सृष्टिस्थित्यन्तकारण।
महाविराट्तरोर्बीज राधिकेश न०॥४५॥

you are the seed of creation, preservation and destruction, you represent the creation of the universe, its preservation and cause of its destruction. You are the seed for the tree of Mahāvirāṭ and lord of Rādhikā. I offer my salutation to you.

अहो यस्य त्रयःस्कन्धा ब्रह्मविष्णुमहेश्वराः।
शाखाप्रशाखा वेदाद्यास्तपांसि कुसुमानि च॥४६॥
संसारा विफला एव प्रकृत्यङ्कुरमेत्य च।
तदाधार निराधार सर्वाधार न०॥४७॥

Brahmā, Viṣṇu and Śiva happen to be the three branches of the tree of Mahāvirāṭ. The Vedas and others Vedic literature are the tender branches, the *tapas* represent the flowers. Therefore, the universe happens to be the form of special fruit in which Prakṛti is the sprouting leaves and you happen to be the root of the same. You are without base but still you happen to be the base of all. I offer my salutation to you.

तेजोरूप निराकार प्रत्यक्षानूहमेव च।
सर्वाकारातिप्रत्यक्ष स्वेच्छामय न०॥४८॥

You are the form of the lustre, the invisible one, beyond the evidence of existence, the form of Virāṭ, quite visible and you move at will. I offer my salutation to you.

इत्युक्त्वा स मुनिश्रेष्ठो निपत्य चरणाम्बुजे।
प्राणांस्तत्याज योगेन तयोः प्रत्यक्ष एव च॥४९॥

Thus speaking the best of the sages, fell at the feet of the lord and then departed for his heavenly abode in presence of both of them.

पपात तत्र तद्देह: पादपद्मसमीपत:।
तत्तेजश्च समुत्तस्थौ ज्वलदग्निशिखोपम्॥५०॥
सप्ततालप्रमाणं तु चोत्थाय च पपात ह।
भ्रामं भ्रामं च परितो लीनं चाभूत्पदाम्बुजे॥५१॥

His body fell close to the feet of the lord and a divine illuminating lustre emerged out of his body which was as. high as the seven *tāla* trees and it again fell down. The same lustre circumambulated around lord Kṛṣṇa and thereafter it merged into his feet.

अष्टावक्रकृतं स्तोत्रं प्रातरुत्थाय य: पठेत्।
परं निर्वाणमोक्षं च समाप्नोति न संशय:॥५२॥
प्राणाधिको मुमुक्षूणां स्तोत्रराजश्च नारद।
हरिणाऽहो पुरा दत्तो वैकुण्ठे शंकराय च॥५३॥

Whosoever will recite the *stotra* composed by Aṣṭāvakra he will achieve redemption. There is no doubt about it. This is the best of the *stotras* and is dearer to the devotees than their lives. Its knowledge was imparted in earlier times in Vaikuṇṭha by lord Hari to Śiva.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० मुनिमोक्षणप्रस्ताव एकोनत्रिंशोऽध्याय:॥२९॥

अथ त्रिंशोऽध्याय:

Chapter - 30

Rambhā's curse on Aṣṭāvakra

नारद उवाच

महामुने रहस्यं च श्रुतं ब्रह्मन्किमद्भुतम्।
मृते मुनौ किं चकार श्रीकृष्णो भक्तवत्सल:।।१।।

Nārada said- what type of astonishing secret relates to the sage? After the death of the sage, what did Kṛṣṇa do, who always showers his grace on his devotees?

नारायण उवाच

दृष्ट्वा मृतं मुनिं कृष्ण: संस्कारं कर्तुमुद्यत:।
कृत्वा वक्षसि तद्देहं रुरोदोच्चैर्यथा नर:।।२।।
बाहुभ्यां च समाश्लिष्य पिपेषोद्रिक्तमोहत:।
निर्गतं भस्मनिकरं शवाद्वज्राङ्गघर्षणात्।।३।।

Nārāyaṇa said- Finding the sage dead before him Śrī Kṛṣṇa got ready to cremate his body. Carrying his body on his chest, Kṛṣṇa started crying aloud like and ordinary person. He held that body in his arms tightly, as a result of which the ashes emerged from the body.

रक्तमांसास्थिहीनं तच्छरीरं च महात्मन:।
षष्टिवर्षसहस्राणि निराहारकृतो मुने:।।४।।
दग्धं लोहितमांसास्थि ज्वलता जठराग्निना।
बाह्यज्ञानविहीनस्य हरिपादाब्जचेतस:।।५।।

The body of the sage was devoid of the blood flesh and bones. O great sage, sage Aṣṭāvakra performed *tapas* for sixty thousand years while fasting, as a result of which all his blood, flesh and bones were burnt out by the fire of the stomach. He neglecting the out-world knowledge always devoted his mind at the lotus-like feet of the lord.

चितां चन्दनकाष्ठेन निर्माय मधुसूदन:।
कृत्वाऽग्निकार्यं तत्रैव स्थापयामास शोकत:।।६।।
ददौ चितायामग्निं च काष्ठं दत्त्वा शवोपरि।
ज्वलितायां चितायां च मूर्छामाप क्षणं विभु:।।७।।
तद्देहे भस्मसाद्भूते नेदुर्दुन्दुभयो दिवि।
बभूव पुष्पवृष्टिश्च तत्क्षणाद्गगनादहो।।८।।
एतस्मिन्नन्तरे तत्र रत्नसारविनिर्मितम्।
स्यन्दनं च मनोयायि वस्त्रमाल्यपरिच्छदम्।।९।।
पार्षदप्रवरैर्युक्तं श्रीकृष्णसदृशैर्वरै:।
आविर्बभूव गोलोकात्सुन्दरं पुरतो हरे:।।१०।।
अवरुह्य रथात्तूर्णं पार्षदप्रवरा हरे:।
सर्वे समानरूपास्ते प्रणम्य राधिकेश्वरौ।।११।।
धृतवन्तं सूक्ष्मदेहं प्रणमय्य मुनीश्वरम्।
रथे कृत्वा तु तं देहं जग्मुर्गोलोकमुत्तमम्।।१२।।

Thereafter lord Madhusūdana made a pier of sandal-wood and cremated his body. Expressing his grief Madhusūdana placed the body of the sage on the pier and after that the wood was also placed over the body. Thereafter the pier was lit. When the pair went in flames, the lord fainted for

a while. When the body of the sage was burnt out, the musical instruments and the big drums were sounded in the heaven. At the same time the flowers were rained from the sky. At that point of time a beautiful chariot arrived from *Goloka* which was inlaid with-the best of gems and could move with the speed of mind and was decorated with the garlands of flowers and other costumes. It had a number of attendant who resembled the form of lord Kṛṣṇa. The attendant of the lord, immediately descended from the chariot who resembled the form of Kṛṣṇa. All of them bowed in reverence to Kṛṣṇa and Rādhikā and also the sage who was in ethereal form. Thereafter the sage was made to board the chariot and was than carried to *Goloka*.

गते मुनीन्द्रे गोलोकं वृन्दावनविनोदिनी।
बभूव विस्मिता साध्वी पप्रच्छ जगदीश्वरम्॥१३॥

After the departure of Aṣṭāvakra, the great sage to *Goloka*, Rādhikā the goddess of Vṛndāvana felt surprised and asked the lord of the universe.

राधिकोवाच

कोऽयं नाथ मुनिश्रेष्ठः सर्वावयवविक्रमः।
अतिखर्वजनाकारस्तेजीयानतिकुत्सितः॥१४॥

Rādhikā said- She one who was the beat of the sages why were his limb deformed? He was quite dwarfish and had a black complexion of the body. He looked quite horrible but still he was quite illustrious.

कथं वा निर्गतं भस्म देहादस्य किमद्भुतम्।
साक्षाद्विलीनं यत्तेजस्त्वत्पादाब्जेऽनलोपमम्॥१५॥
रथस्थः पुण्यवान्सद्यो गोलोकं च जगाम ह।
स्वात्मारामस्य यद्धेतो रोदनं ते बभूव ह॥१६॥
त्वया कृतं च सत्कारमश्रुपूर्णेन चक्षुषा।
सर्वं विवरणं तूर्णं संव्यस्य कथय प्रभो॥१७॥

How could they astonishing ashes emerge from his body any could the divine lustre possessed by the sage in his body merger in your lotus-like feet. Thereafter the auspicious soul was mounted over the chariot and went to *Goloka* and with the influence of that you could not help crying. O lord you had welcomed him with your eyes filled with tears; therefore, you tell me the entire story in detail.

राधिकावचनं श्रुत्वा प्रहस्य मधुसूदनः।
कथां कथितुमारेभे युगान्तरगतामपि॥१८॥

On hearing the words of Rādhikā, Madhusūdana smiled or a moment and started narrating the story which related to many previous *yugas*.

श्रीकृष्ण उवाच

रहस्यमष्टावक्रीयं विख्यातं सर्वतः प्रिये।
पश्चाच्छ्रोष्यसि कालेन प्रसङ्गे विदुषां मुखात्॥१९॥

Lord Kṛṣṇa said- The secret of Aṣṭāvakra is quite well- known in some subsequent contexts. You will listen the same from the mouth of the learned people.

अष्टावक्रो मुनीन्द्रोऽपि विख्यातो भुवनत्रये।
परिपूर्णं यद्यशसा जगन्मातर्जगत्त्रयम्॥२०॥

The sage Aṣṭāvakra was well-known in the three worlds. O mother of the universe, his (glory was spread over the three worlds.

कृष्णस्य वचनं श्रुत्वा विमनस्का हरिप्रिया।
उवाच मधुरं यत्नाच्छुष्ककण्ठोष्ठतालुका॥२१॥

On hearing the words of Kṛṣṇa, the face of Rādhikā faded away and her throat, lips and palate dried up. Thereafter with great efforts she spoke sweet words.

राधिकोवाच

यत्तृषालोर्मनः पूर्णं न बभूव सुधाम्बुधौ।
स वितृप्तो भवति किं गोष्पदोदकपानतः॥२२॥
वेदानां वेदवक्तॄणां विधातुर्जनकस्य च।
महाविष्णोरीश्वरस्त्वं कोऽन्यो वक्ताऽस्ति त्वत्परः॥२३।

Rādhikā said- "The thirsty person who could not quench his thirst with the ocean of nectar could he be satisfied with the water stored in the place measuring the hoof of a cow. You happen to be the creator of the Vedas and post-Vedic literature and you happen to be the lord of Brahmā, Viṣṇu and Śiva. Therefore who else could be superior to you.".

राधिकावचनं श्रुत्वा तुष्टः कृष्णो बभूव ह।
उवाच गोपनीयं च रहस्यं परमाद्भुतम्॥२४॥

On hearing the words of Rādhikā, Kṛṣṇa felt delighted and therefore revealing the astonishing and inaccessible secret to her he spoke.

श्रीकृष्ण उवाच

शृणु कान्ते प्रवक्ष्येऽहमितिहासं पुरातनम्।
श्रवणात्कथनाद्यस्य सर्वं पापं प्रणश्यति॥२५॥

Śrī Kṛṣṇa said- O any beloved, you listen to me I will narrate to you an ancient story, with the hearing or reciting or which all the sins vanish.

महाविष्णोर्नाभिपद्माद्बभूव जगतां विधिः।
यमांशश्च मत्कलया जलाकीर्णे जगत्त्रये॥२६॥

After the submerging of the three worlds in the water Brahmā who happens to be my own *aṁśa* emerged from the navel of Mahāviṣṇu from my rays.

पुत्रा बभूवश्चत्वारो ब्रह्मणो मानसात्पुरा।
नारायणपराः सर्वे ज्वलतो ब्रह्मतेजसा॥२७॥

In the earlier times he had four mind born sons who were devoted to Nārāyaṇa and illumined with the divine lustre.

शिशवः पञ्चवर्षीया नग्ना अज्ञानिनो यथा।
बाह्यज्ञानविहीनाश्च ब्रह्मतत्त्वविशारदाः॥२८॥

They were intellectuals and always remained like the five-year-old children roaming about naked devoid of the knowledge of Brahman but were well-versed in *Brahmatattva*. They were known as Sanaka, Sananda, Sanātana and Sanatkumara.

सनकश्च सनन्दश्च तृतीयश्च सनातनः।
सनत्कुमारो भगवानेते चत्वार एव च॥२९॥
तानुवाच जगद्धाता सृष्टिं कुरुत पुत्रकाः।
ते न तस्थुः पितुर्वाक्ये प्रययुस्तपसे मम॥३०॥
विधाता विमनस्कश्च तनयेषु गतेषु च।
पितुर्दुःखाय प्रभवेत्पुत्रश्चेदवचस्करः॥३१॥

Brahmā said to them, "O sons you engage yourself in the creation of the universe." But all of them disregarding the words of their father went for performing *tapas*. After the departure of his sons, Brahma felt sad because if the sons do not listen to his father, it becomes quite painful to the father,.

ज्ञानेन निर्ममे पुत्रान्स्वाङ्गेषु च तपोधनान्।
वेदवेदाङ्गविज्ञांश्च ज्वलतो ब्रह्मतेजसा॥३२॥

Thereafter, with his divine knowledge he created several sons out of his limbs, who were well-versed in *tapas*. and well-versed in the Vedic and post-Vedic literature, illumining with the divine lustre.

अत्रिः पुलस्त्यः पुलहो मरीचिर्भृगुरङ्गिराः।
क्रतुर्वसिष्ठो वोढुश्च कपिलाश्चासुरिः कविः॥३३॥
शङ्कुः शङ्कुः पञ्चशिखः प्रचेतास्ते तपोधनाः।
बहुकालं तपस्तप्त्वा चक्रुः सृष्टिं तदाज्ञया॥३४॥
कलत्रवन्तस्ते सर्वे संसारं कर्तुमुन्मुखाः।
बभुवुः पुत्रपौत्राश्च सर्वेषां च तपस्विनाम्॥३५॥
तदस्तु च तथा बह्वी मुनिर्वंशानुकीर्तनी।
चार्वी पुण्यस्वरूपा च प्रकृतं शृणु सुन्दरि॥३६॥

These included Atri, Pulastya, Pulaha, Marīci, Bhṛgu, Aṅgirā, Kratu, Vasiṣṭha, Voḍhu, Kapila, Āsuri, Kavi, Śaṅku, Pañcaśikha and Pracetā. All of them got ready to increase the universe. remaining with their wives, all the sages produced many children and grand children. The story relating to the tradition of the race of sages is quite lengthy and bestows merit. Therefore, it should be left out; now we shall talk on the subject relating to the present context.

प्रचेतसः सुतः श्रीमानसितो मुनिपुंगवः।
सकलत्रस्तपस्तेपे दिव्यं वर्षसहस्रकम्॥३७॥

Pracetā had two sons named Śrīmān and Asita who happened to be the best of the sages. as it performed *tapas* for a divine thousand years with his wife.

न बभूव सुतस्तस्य प्राणांस्त्यक्तुं समुद्यतः।
तं संबोद्धुं बभूवाथ सत्या वागशरीरिणी॥३८॥
कथं त्यजसि प्राणांस्त्वं गच्छ शंकरसंनिधिम्।
सिद्धं कुरु गृहीत्वा च मन्त्रं शंकरवक्त्रतः॥३९॥

But could not get a son. Then they were getting ready to end their lives. At that point of time a divine voice was heard saying, O sage

why are you ending your life? You go to Śiva and receive a *mantra* from him, which should be recited by you.

मन्त्राधिष्ठातृदेवी ते सद्य: साक्षाद्भविष्यति।
वरेणाभीष्टदेव्याश्च पुत्रस्ते भविता ध्रुवम्॥४०॥

The great goddess of the *mantra* would surely appear before you and with the boon of the same goddess, you would surely beget a son.

श्रुत्वैतच्चरितं विप्रो जगाम शिवसंनिधिम्।
योगिनामप्यगम्यं च शिवलोकं निरामयम्॥४१॥
सकलत्रो यथा योगी तुष्टाव योगिनां गुरुम्।
पुटाञ्जलियुतो भूत्वा भक्तिनम्रात्मकंधर:॥४२॥

Hearing this the sage went to Śiva who is beyond the reach of the *yogīs*. The sage arrived at Śivaloka with his wife and with his mind filled with devotion, bowing in reverence to him, offered prayer to Śiva who happens to be the lord of the *yogīs*.

असित उवाच

जगद्गुरो नमस्तुभ्यं शिवाय शिवदाय च।
योगीन्द्राणां च योगीन्द्र गुरूणां गुरवे नम:॥४३॥

Asita said- O teacher of the universe, I offer my salutation to you. You are the form of welfare and bestow welfare, you are best among the *yogīs* and happen to be the teacher of the teachers. I offer my salutation to you.

मृत्योर्मृत्युस्वरूपेण मृत्युसंसारखण्डन।
मृत्योरीश मृत्युबीज मृत्युंजय नमोऽस्तु ते॥४४॥

Taking to the form of death, you even destroy the death. You are the lord of death, the cause of death and are the one who has over-powered death. I bow in reverence to you.

कालरूपं कलयतां कालकालेश कारण।
कालादतीत कालस्थ कालकाल न०॥४५॥

O great lord, you are the form of Kāla and the aim of those who count the time. You happen to be the death for the Kāla, the lord and the cause of the death. You are the death for the Kāla, I offer my salutation to you.

गुणातीत गुणाधार गुणबीज गुणात्मक।
गुणीश गुणिनां बीज गुणिनां गुरवे नम:॥४६॥

You are beyond the qualities, the base of qualities, the cause of qualities, the lord of qualities, the seed of the virtuous people, you are the teacher of virtuous people. I offer my salutation to you.

ब्रह्मस्वरूप ब्रह्मज्ञ ब्रह्मभावे च तत्पर।
ब्रह्मबीजस्वरूपेण ब्रह्मबीज न०॥४७॥

You are the form of Brahman, well-versed in the Brahman, thinker of Brahman and the form of Brahman as well as the seed of the Vedas, I offer my salutation to you.

इति स्तुत्वा शिवं नत्वा पुरस्तस्थौ मुनीश्वर:।
दीनवत्साश्रुनेत्रश्च पुलकाञ्चितविग्रह:॥४८॥

After offering the prayer to Śiva, he stood before him like a helpless person and started dropping tears from his eyes. His entire body was filled with sensation.

असितेन कृतं स्तोत्रं भक्तियुक्तश्च य: पठेत्।
वर्षमेकं हविष्याशी शंकरस्य महात्मन:॥४९॥

The one who recites the *stotra* of Śiva composed by Asita regularly for a year and also consumer *haviṣya* food with devotion, he achieves a Vaiṣṇava and intelligent son having long life.

स लभेद्वैष्णवं पुत्रं ज्ञानिनं चिरजीविनम्।
भवेद्धनाढ्यो दु:खी च मूको भवति पण्डित:॥५०॥
अभार्यो लभते भार्यां सुशीलां च पतिव्रताम्।
इह लोके सुखं भुक्त्वा यात्यन्ते शिवसंनिधिम्॥५१॥

The pauper achieves riches the dumb person becomes intelligent and the person without a wife achieves a chaste wife. He after enjoying all the riches in the universe ultimately reaches the abode of Śiva.

इदं स्तोत्रं पुरा दत्तं ब्रह्मणा च प्रचेतसा।
प्रचेतसा स्वपुत्रायासिताय दत्तमुत्तमम्॥५२॥

In the earlier times this *stotra* was handed down by Brahmā to Pracetā who inturn handed it down to his son Asita.

श्रीकृष्ण उवाच

समाकर्ण्य मुने: स्तोत्रं भगवाञ्छंकर: स्वयम्।
उवाच ब्रह्मण: पुत्रं स्वभक्तं भक्तवत्सल:॥५३॥

Kṛṣṇa said- On hearing the *stotra* from the sage, lord Śiva who is always graceful to his devotees, said to the son of Brahmā.

स्थिरो भव मुनिश्रेष्ठ जानामि तव वाञ्छितम्।
पुत्रस्ते भविता सत्यं मदंशेन च मत्सम:॥५४॥

Śiva said- O best of the sages, be patient. I am well-aware of your desire. You will achieve a son from my *aṁśa*, who will equate me. This is true.

दास्यामि मन्त्रमतुलं सर्वेषां च सुदुर्लभम्।
इत्युक्त्वा च ददौ मन्त्रं तवैव षोडशाक्षरम्॥५५॥
स्तोत्रं पूजाविधानं च कवचं परमाद्भुतम्।
संसारविजयं नाम पुरश्चरणपूर्वकम्॥५६॥
वरं दातुमिष्टदेवी प्रत्यक्षा भवितेति च।
इत्युक्त्वा विरतो रुद्र: स तं नत्वा जगाम ह॥५७॥
जजाप परमं मन्त्रं सोऽसित: शतवत्सरम्।
साक्षाद्भूत्वा वरस्तस्मै त्वया दत्त: पुरा सति॥५८॥
पुत्रस्ते भविता सत्यं महाज्ञानी सुतेति च।
वरं दत्त्वा त्वमगमो गोलोकं मम संनिधिम्॥५९॥
कालेन च सुतस्तस्य शिवांशेन बभूव ह।
ब्रह्मिष्ठो देवलो नाम्ना कन्दर्पसमसुन्दर:॥६०॥

I will bestow a beautiful *mantra* to you which is beyond the reach of all the people. Thus speaking Śiva bestowed on the sage your sixteen letter *mantra*, *stotra* method of adoration and the method of its completion. He also bestowed on him, the *kavaca* which made the devotees victorious on the universe and said to the Brāhmaṇas. The goddess will appear before you for bestowing the boons on you. Thus speaking Rudra kept quiet and the Brahman bowing in reverence to him left the place. Thereafter the sage Asita recited the *mantra*. for a hundred years. Thereafter you appeared before hire in earlier times and granted him a boon saying, "You will beget a most illustrious son. This is the truth." Thus pronouncing the boon on the Brāhmaṇa, you returned, to *Goloka* and joined me.

सुयज्ञनृपते: कन्यां रत्नमालावतीं मुदा।
तां सुन्दरीं विवाहेन जगृहे सर्वमोहिनीम्॥६१॥

In due course of time Asita had a son named Devala from the *aṁśa* of Śiva who was denoted to Brahman and was as beautiful as the god of love. He was married to the daughter of Suyajña named Ratnamālāvatī who was quite charming and beautiful.

स्थाने स्थाने च रहसि शतवर्षं तया सह।
स रेमे निपुण: श्रेष्ठ: स्त्रीणां रमणकर्मणि॥६२॥

The sage Devala who was well-versed in the art of making love, enjoyed the company with Ratnamālāvatī for a hundred years roaming about in several secluded places.

कालान्तरे स विरतो बभूव मुनिपुंगव:।
सुखं सर्वं परित्यज्य धर्मिष्ठ: श्रीहरिं स्मरन्॥६३॥
उत्थाय रात्रौ शयनाद्विरक्तश्च तपोधन:।
स ययौ तपसे कान्ते गन्धमादनगह्वरम्॥६४॥

In due course of time a sense of detachment developed in the mind of Devala, after which he is discarded everything and devoted his mind to lord Hari once during the night he got up from the bad and went to a cave in the Gandhamādana mountain for performing *tapas*.

निद्रां त्यक्त्वा च तत्कान्ता न दृष्ट्वा स्वामिनं सती।
विललाप भृशं शोकात्प्रदग्धा विरहाग्निना॥६५॥

When his wife woke up he found her husband missing and burning with the pangs of separation, she started lamenting filled with grief.

उत्तिष्ठन्ती निर्विशन्ती रुरोदोच्चैर्मुहुर्मुहु:।
तप्तपात्रे यथा धान्यं बभूव तन्मनस्तदा॥६६॥
आहारं च परित्यज्य प्राणांस्तत्याज सुन्दरी।
चकार तत्सुतस्तस्या: कर्म निर्हरणादिकम्॥६७॥

Sometimes she got up and sometimes she fell down. Thus Ratnamālāvatī started crying aloud again and again, her mind was facing the same condition as the paddy faces while it is poured in the burning vase. The beautiful damsel stopped taking food and ultimately she met with her end. After her death her son cremated her, performing all the last rites.

तपश्चकार स मुनिर्गन्धमादनगह्वरे।
दिव्यं वर्षसहस्रं च मम भक्तो जितेन्द्रिय:॥६८॥
तं ददर्श ह दैवेन रम्भा शृङ्गारलोलुपा।

अतीव सुन्दरं शान्तं कन्दर्पमिव सुन्दरम्।।६९।।

The sage who was self-controlled and was my devotee performed *tapas* in the cave at Gandhamādana mountain for a thousand divine years. As a move of destiny in the meantime, the extremely passionate Rambhā looked at the sage who was quite beautiful, peaceful and was as charming as the god of love.

सा च तं कथयामास निर्जने समुपस्थिता।
विधाय वेषं यत्नेन त्रैलोक्यचित्तमोहिनी।।७०।।

Rambhā who could attract, three worlds to herself appeared in the secluded place before the sage and said.

रम्भोवाच

निबोध साधो मद्वाक्यं कामिनीनां मनोहरम्।
त्यक्त्वा कठोरं रहसि भज मां सुखदायिकाम्।।७१।।

Rambhā said- O ascetic, you listen to the charming words of damsel like me. Discarding this hard *tapas*. you enjoy my company with pleasure in the secluded place.

त्वं वरेषु वर: पृथ्व्यां वरारोहा स्वयंवरा।
विदग्धाया विदग्धस्य दुर्लभो नवसंगम:।।७२।।

Because you are the best among the best and I happen to be the best of the *apsarās* and quite beautiful. It is really difficult for a competent person to have a union with a competent damsel.

यज्ञं कुर्वन्ति भूपाला भारते स्वर्गहेतुकम्।
स्वर्गभोगनिमित्तं च भोगसारा वयं मुने।।७३।।

O sage, the kings of the land of Bhārata performed *yajñas* for achieving the heaven, the pleasures of the heaven are available on earth.

स्तनयोर्युग्ममूर्वोर्मे सुन्दरं मुखपङ्कजम्।
हास्यभ्रूभङ्गसहितं दृष्ट्वा को न लभेत्सुखम्।।७४।।

Who will not achieve pleasure by enjoying my breasts, the thighs, the beautiful face like the lotus flower and the smile on my face.

स्त्रीरस: सुखसारश्च मुनीनामभिवाञ्छित:।
रसिकासुखसंभोगो निर्जने चातिदुर्लभ:।।७५।।

Because out of all the pleasures, the pleasure of the company of a damsel is desired even by the great sages. It is very difficult to get the pleasure of enjoying the company of a beautiful damsel in a lonely place.

देवो वा मानवो वाऽपि गन्धर्वो वाऽथ राक्षस:।
स्त्रीसुखेष्वप्यविज्ञेयो रम्भाया रतिवञ्चित:।।७६।।

The gods, the humans, Gandharvas and the demons getting deprived of the love sports of Rambhā should be treated like those who are unaware of the pleasure of the company of the ladies.

रहस्युपस्थितां कान्तां न भजेद्यो जितेन्द्रिय:।
गात्रलोमप्रमाणाब्दं कुम्भीपाके वसेद्ध्रुवम्।।७७।।

Such of the self-controlled person who does not enjoy the company of the damsel who appears before him in a secluded place, he falls into the *kumbhīpāka* hell and has to remain their till the number of years equivalent to the number hair oil ones body.

सत्यं तस्याश्च वधभाक्तच्छापेन प्रणश्यति।
विधाता मोहिनीशापादपूज्यो भुवनत्रये।।७८।।

He earns the sin of killing the damsel and is also destroyed with the same sin. Brahmā became unadorable because of the curse of Mohinī.

येन त्यक्तोपस्थितां तं यथा पश्यति पुंश्चली।
स्वामिपुत्रस्वबन्धूनां न तथा घातकं रुषा।।७९।।

The one who disowns a loose women, she looks at him with such a great anger with which she never looks at her husband, son father and the her other relatives.

परं प्रियं च सर्वेषां जारं जानाति पुंश्चली।
यदि तेन परित्यक्ता तं हन्तुं सा तु दक्षिणा।।८०।।

The loose women is considered by men to be more loveable. Therefore, if anyone disowns a loose woman he appears like killing himself.

पुंश्चली हिंस्रजन्तुभ्यो नवघातिभ्य एव च।
दुष्टा शश्वद्दयाहीना दुरन्ता प्रतिजन्मनि।।८१।।

The loose women becomes more dangerous than the wild animal who attacks in rage and she always become heartless and at is the cause of the miseries.

त्यज ध्यानं मुनिश्रेष्ठ भुङ्क्ष्वेदं तपसः फलम्।
रहस्युपस्थितां मां च गृहीत्वा सुचिरं सुखम्॥८२॥

O best of the sages you disown your *tapas* and enjoy my company for long in the secluded places, earning the reward of your *tapas*.

स रम्भावचनं श्रुत्वा तामुवाच भयाकुलः।
हितं तथ्यं नीतिसारं परिणामसुखावहम्॥८३॥

On hearing the words of Rambhā, the sage felt panicky and he spoke the words which were beneficial, truthful, appropriate and could result in achieving pleasure.

देवल उवाच

शृणु रम्भे प्रवक्ष्यामि वेदसारं परं वचः।
कुलधर्मोचितं सत्यं ब्राह्मणानां तपस्विनाम्॥८४॥

Devala said- O Rambhā listen to me, I am going to tell you the essence of the Vedas which is truthful and is appropriate to the one who is born in the race of Brāhmaṇas.

धर्मोऽयं युक्तकाले च स्वयोषिति रतो द्विजः।
सर्वत्र पूजितः शश्वदिह लोके परत्र च॥८५॥

It has been prescribed that a Brāhmaṇas should enjoy the company of his wife at the appropriate time. Such a Brāhmaṇa is adored in this as well as in this future birth.

ब्राह्मणः क्षत्रियो वैश्यो यो रतः परयोषिति।
याति तस्यापूजितस्य रुष्टा लक्ष्मीर्गृहादपि॥८६॥

Such of the Brāhmaṇa or Kṣatriya or Vaiśya who always indulges in the worldly pleasure with his wife, he becomes unadorable and the goddess of riches getting annoyed, leaves this place.

इहातिनिन्द्यः सर्वत्र नाधिकारी स्वकर्मसु।
परत्रैवान्धकूपे च यावद्वर्षशतं वसेत्॥८७॥

He is denounced in this world getting discarded from his race and is not considered suitable for performing any good deeds. After his death, he falls into the *andhakūpa* hell where he has to stay for a hundred years.

ग्राह्या चोपस्थिता स्त्री च गृहिणा न तपस्विना।
त्यागे दोषः कामिनीनां शापभाक्पाप भाग्गृही॥८८॥

Therefore it could be proper for a house holder to except a women who approaches him but no for an ascetic. Only a house-holder earns a sin by disregarding the damsels. It is he, who gets entitled for a curse or a sin.

ब्रह्मा जगद्विधाताऽपि न विरक्तः कलत्रवान्।
त्यागे दोषस्तत्कदाचिन्नास्माकं त्यक्तयो षिताम्॥८९॥

Lord Brahmā the creator of the universe also has a wife and has not become an ascetic. Therefore the ascetic who has already disowned the damsel can earn no sin by discarding a loose women.

स्वभार्यां च परित्यज्य यो गृह्णाति परस्त्रियम्।
यशोधनायुषां हानिर्भवेज्जीवन्मृतस्य च॥९०॥

The one who accepts another damsel by disowning his own wife, he is treated as dead while still being alive. All his glory, fortune and age are destroyed.

भुवि नास्ति यशो यस्य जीवनं तस्य निष्फलम्।
सुसंपदा किं राज्येन सुखेन च तपस्विनः॥९१॥

The one who does not achieve glory on earth, his life is of no consequence. The ascetic remain unconcerned with the riches, the kingdom and other worldly pleasure.

निष्कामेन च वृद्धेन मया किं ते प्रयोजनम्।
सुवेशं सुन्दरं मातर्युवानं पश्य सुन्दरि॥९२॥

O mother, what purpose would be served by your accepting an ascetic person like me. O beautiful one, you search for some others youthful person who should be beautiful.

इत्येवं वचनं श्रुत्वा चुकोपाप्सरसां वरा।
उवाच भूयो वाक्यं तं त्रस्ता प्रस्फुरिताधरा॥९३॥

On hearing the words of the sage, the *apsarā* was enraged. Her lips started fluttering and getting panicky, she spoke to Devala.

रम्भोवाच

चारुचम्पकवर्णाभः कन्दर्पसमसुन्दरः।
तपः प्रभावात्सश्रीकः सुवेषः संमतः स्त्रियाः॥९४॥

Rambhā said- You have a complexion like beautiful moon and the flowers, you are beautiful like the god of love, as a result of *tapas* you have attained great glory and your physique has attracted a damsel.

त्वया विनाऽन्यं कं यामि को वाऽस्ति त्वत्पर: पुमान्।
पुंश्चली त्वां परित्यज्य का जीवति स्मरातुरा॥९५॥

Whom shall I approach after leaving you, who else is a better person like you? which one of the loose women getting infested with passion can remain alive disowning you.

शीघ्रं मां भज विप्रेन्द्र दग्धां कामाग्निना सदा।
कामो नश्यति मां त्वत्तो यथा रम्भां मतंगज:॥९६॥

Therefore, O best of the Brāhmaṇas, I am burning with passion and you enjoy my company. I am getting destroyed by your neglect as the trunk of the banana tree gets destroyed when trampled upon by the intoxicated elephant.

न चेच्छापं प्रदायामि वद वेदविदां वर।
मां वा दारुणशापं वा सत्वरं ग्रहणं कुरु॥९७॥

O best of those well-versed in the Vedas in case you do not agreed to my words I am sure to pronounce a curse on you. Now you accept a terrific curse which is going to pronounced by me.

दग्धा: प्राणा मनो दग्धं स्वात्मा वा इति संततम्।
नवशृङ्गारपीयूषपाननिर्वाणतां व्रजेत्॥९८॥

My mind, my life and my soul are burning at the moment. They are desirous of enjoying the nectar of new found love, which can only pacify me.

स्वान्तर्दु:खेन दु:खार्तो यो यं शपति निश्चितम्।
तं शापं खण्डितुं शक्तो न विधाता जगत्पति:॥९९॥

The one who pronounces a curse whose soul is hurt, the curse of such a person cannot be negativated even by Brahmā the lord of the universe.

द्विजो रम्भावच: श्रुत्वा बभूव ध्यानतत्पर:।
नोवाच किंचिन्मौनस्थ: सा तं कोपाच्छशाप ह॥१००।
हे वक्रचित्त ते विप्र सर्वावयववक्रिमम्।
शरीरमञ्जनाकारं रूपयौवनवर्जितम्॥१०१॥
अतीव विकृताकारं त्रिषु लोकेषु गर्हितम्।
पुरातनं तपो नष्टं सद्यो भवतु निश्चितम्॥१०२॥

On hearing the words of Rambhā, the Brāhmaṇa started performing *tapas* and uttered no words. At this, Rambhā was en raged a and she pronounced a curse on the sage saying, "O Brāhmaṇa, having a wicked mind your body will get deformed and all your limbs will have to face deformity. Your body will become black like collyrium and you will be deprived of youthfulness. Your form should become completely deformed which, should be denounced by everyone. And the *tapas* performed by you till now should become fruitless."

इत्युक्त्वा पुंश्चली कामात्कामलोकं जगाम ह।
अचिरेण मुनीन्द्रश्च न ददर्श हरे: पदम्॥१०३॥

Thus speaking the loose women getting infested with passion left for the abode of the god of love. Thereafter the sage could not achieve an audience with the lord.

पादारविन्दविरहात्समुद्विग्नो बभूव ह।
स्वाङ्गं च दृष्ट्वा विकृतं पूर्वपुण्यविवर्जितम्॥१०४॥
कृत्वाऽग्निकुण्डं शोकेन प्राणांस्त्यक्तुं समुद्यत:।
मया दृष्टो वरो दत्तो दिव्यज्ञानेन बोधित:॥१०५॥

With the separation of his mind from the lotus-like feet of the lord, the sage was upset. With the loss of all *tapas* and the merits, he was filled with grief and finding all his limbs deformed, he tried to enter into the fire altar, with the intention putting an end to his life-In the meantime, I saw the sage, blessed him and bestowed the divine knowledge on him.

आश्वासश्च कृत: प्रीत्या तत: शान्तो बभूव ह।
अङ्गान्यष्टौ च वक्राणि दृष्ट्वा तूर्णं महामुने:॥१०६॥
अष्टावक्रेति तन्नाम कौतुकेन मया कृतम्।
मद्वाक्यान्मलयद्रोणीमयमागम्य सत्वर:॥१०७॥
षष्टिवर्षसहस्राणि चकार परमं तप:।
तपोऽवसाने मद्भक्तो मया मुक्त: कृत: प्रिये॥१०८॥

I assured him lovingly as a result of which, the sage became peaceful. Finding that all the eight limbs of his body had been deformed. I playfully gave him the name of Aṣṭāvakra. Thereafter at my advice, he went to Malayācala and he performed *tapas* for sixty thousand years. O dear one, at the end of the *tapas* I release my devotees.

सर्वस्मिन्प्रलये नष्टे न मद्भक्त: प्रणश्यति।

सुचिरेणैव तपसा ज्वलता जठराग्निना॥१०९॥
त्यक्ताहारस्यान्तरं च भस्मपूर्णं ततो मुने।
आगतं मलयद्रोणीं मुनिहेतोर्मया प्रिये॥११०॥
अष्टावक्राच्चमद्भक्तो न भूतो न भविष्यति।
एवंभूतस्तपानिष्ठः प्रपौत्रो ब्रह्मणो मुनिः॥१११॥
निष्कलः पुंश्चलीशापाद्ब्रह्माऽपूज्यो यथा पुरा।
इत्येवं कथितं सर्वं रहस्यं च महात्मनः॥
सुखदं पुण्यदं गूढं किं भूयः श्रोतुमिच्छसि॥११२॥

At the time of dissolution when every thing is destroyed my devotee remain unaffected. He performed *tapas* without consuming anything for a long time. The fire of his stomach consumed everything within the body and the sage reducing the same to the ashes. O dear, I had arrived in the valley of Malaya mountain for the sake of this sage, There has been no other devotees of mine great or than Aṣṭāvakra nor shall there be anyone in future. The great grandson of Brahmā had been such a great ascetic, but with the curse of that loose women, he was deprived of everything as Brahmā became unadorable in the earlier times. Thus I have narrated to your the entire secret story of the sage which was quite pleasant and bestows merit. What else do you want to listen from me.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० राधाप्रश्नेऽष्टावक्रं प्रति रम्भाशापो नाम त्रिंशोऽध्यायः॥३०॥

अथैकत्रिंशोऽध्याय:

Chapter - 31

Description of Mohinīs stotra

राधिकोवाच

किमाश्चर्यं श्रुतं नाथ चरितं सुमनोहरम्।
अधुना श्रोतुमिच्छामि ब्रह्मण: शापकारणम्।।१।।

Rādhikā said- O lord what an astonishing tale has been heard by me. Now I would like to know the curse of Brahma.

यो विधाता त्रिजगतां तपसां फलदायक:।
स कथं कुलटाशापादपूज्यश्च बभूव ह।।२।।

Who happens to be the creator of the three worlds and is also the bestower of the reward for the tap as. How could he become unadorable with the curse of a wicked women.

मन्वन्तरे रैवतस्य सुचन्द्रो नृपपुंगव:।
तपस्वी वैष्णव: श्रेष्ठो ज्ञानी परमधार्मिक:।।३।।
स च पूर्वं तप: कुर्वन्नाजगाम मम प्रिये।
इमां च मलयद्रोणीं भारतेषु मनोहराम्।।४।।
तपश्चकार राजेन्द्रो वर्षाणां च सहस्रकम्।
जीर्णं तस्य शरीरं च कठोरेण तपस्विन:।।५।।
वल्मीकाच्छादितं देहं दृष्ट्वा धाता कृपानिधि:।
आजगाम वरं दातुं तप:स्थानं सुनिर्जनम्।।६।।

Śrī Kṛṣṇa said- O my beloved, in the Raivata Manvantara, Sucandra, the best of the kings was a great Vaiṣṇava and was devoted to the gods. He was quite knowledgeable and extremely religious, He while performing *tapas* arrived in Bhārata and reached the pleasant valley of Malayācala. He perforated *tapas* here for a thousand years. Because of the hard *tapas* his body was shattered. When his body was covered with white-ants, the compassionate lord Brahmā arrived there in the secluded place, where he was performing *tapas* in order to bestow a boon on him.

कमण्डलुजलेनैव मम देहोद्भवेन च।
सिषेच तं च मन्त्रेण मया दत्तेन योगवित्।।७।।

Brahmā who is well-versed in the yogic-practices, took out water from his *kamaṇḍalu* which had emerged from my body and he sprinkled the same on the ascetic reciting the *mantra* which was given by me to him.

कमण्डलुजलस्पर्शादुत्थाय नृपति: स्वयम्।
ननाम भक्त्या जगतां स्रष्टारं च पुर:स्थितम्।।८।।
स तं नमन्तं राजानमुवाच कमलोद्भव:।
वरं वृणिवति राजेन्द्र यत्ते मनसि वाञ्छितम्।।९।।

With the touch of the water of *kamaṇḍalu* the king at once stood before Brahmā, the creator of the universe and started adoring him with devotion. Brahmā on the other hand who had been born out of the lotus, bowed in reverence to

the king and said, 'O best of the kings you asked for the desired boon.

तस्य तद्वचनं श्रुत्वा वरं वव्रे परात्परम्।
ममैव चरणे भक्तिं मदीयं दास्यमेव च॥१०॥

Hearing the words of Brahmā, the king asked for the best of the boons saying, "Let my mind remain always devoted at the feet of the lord and I should also achieve his slavehood."

कृपया च वरं ब्रह्मा दत्तवानभिवाञ्छितम्।
स च तत्पुरतस्तस्थौ कामदेवसमप्रभ:॥११॥

Brahmā than compassionately granted him the boon desired by the king. Thereafter, the king illumining like the god of love, stood before Brahmā.

एतस्मिन्नन्तरे राजा ददर्श रथमुत्तमम्।
आकाशान्निपतन्तं वै शतसूर्यसमप्रभम्॥१२॥

In the meantime the king saw that a beautiful chariot was ascending from the sky which was illumining like the lustre of crores of suns.

तेजसाऽऽच्छादितं सर्वं सुप्रदीप्तं दिशो दश।
रत्नेन्द्रसारनिर्माणं शतचक्रसमन्वितम्॥१३॥
अमूल्यरत्नरचितं विचित्रकलशोज्ज्वलम्।
मुक्तामाणिक्यहीराणां मालाजालैश्च राजितम्॥१४॥
सद्रत्नदर्पणैर्दीप्तैरतीव सुमनोहरम्।
भूषितं दिव्यवस्त्रैश्च श्वेतचामरकोटिभि:॥१५॥
पारिजातप्रसूनानां मालाजालै: सुशोभितम्।
मनोयायि महाश्चर्यं नानाचित्रेण चित्रितम्॥१६॥

All the ten directions were illuminated with its lustre The wheels of the chariot were built with the gems which was studded with invaluable diamonds. It had a number of astonishing type of pitchers decorating it and had the strings of coral, jewels and other gems decorating it. The charming mirrors were also made from the best of diamonds and had a large number of divine costumes and crores of white fly-whisks. It was decorated with the garlands of *Pārijāta* flowers and could move with the speed of the mind. It was decorated with several types of paintings and looked quite surprising.

वेष्टितं पार्षदैर्दिव्यै रत्नभूषणभूषितै:।
चतुर्भुजै: श्यामलैश्च ज्वलद्भि: स्थिरयौवनै:॥१७॥
पीतवस्त्रपरीधानैश्चन्दनागुरुचर्चितै:।
दृष्ट्वा रथस्थान्देवांश्च ननाम नृपतिर्मुदा॥१८॥

It was surrounded by the attendants adored with gem-studded ornaments. Each one of whom had for armed, dark complexion, having lustre, youthful, clad in *pītāmbara* and was painted with *aguru* and sandal-paste. Finding the gods mounted on the chariot, the king offered his salutation to them.

सहसा तस्य शिरसि पुष्पवृष्टिर्बभूव ह।
नेदुर्दुन्दुभय: स्वर्गे चाऽऽनकाश्च मनोहरा:॥१९॥

Suddenly there was a rain of flowers on his head and the big drums were beaten in the heaven.

ऋषयो मुनय: सिद्धा: प्रकुर्वन्तो मुदाऽऽशिषम्।
प्रशशंसु: सुरा: सर्वे राजानं हर्षनिर्भरा:॥२०॥

All the ascetics, the sages and the *siddhas* delightfully blessed the king. The gods getting filled with joy praised the king.

राजा च पार्षदान्ध्यात्वा तद्रूपश्च बभूव ह।
पार्षदास्तं रथे कृत्वा नीत्वा जग्मुर्ममालयम्॥२१॥

Devoting his mind towards the attendants, the king also took to their form. The attendants carried the king on the chariot an took him to *Goloka*.

मदीय: पार्षदो भूत्वा स च तस्थौ ममान्तिके।
तत: स्वमन्दिरं यान्तं ददर्श मोहिनी विधिम्॥२२॥
पुष्पोद्याने च रम्ये च पुष्पचन्दनवायुना।
सद्यो मुमोह तं दृष्ट्वा प्रदग्धा मदनानलै:॥२३॥
विलोक्य वक्रनयना जुगोप सस्मितं मुखम्।
सिन्दूरबिन्दुं दधती कस्तूरीबिन्दुना सह॥२४॥

Becoming ray attendant he started living with me. Thereafter Brahmā who was moving towards the temple was spotted by Mohinī. In the garden filled with the fragrance of the flowers and sandal-wood. The damsel was infested with passion at the sight of Brahmā there. Looking at him with side-glance, she hid her face in shyness,

wearing a smile an her face which was decorated with the spots of *kastūrī* and vermilion.

चारुचम्पकवर्णाभा सततं स्थिरयौवना।
बृहन्नितम्बयुगला पीनश्रोणिपयोधरा॥२५॥
शरत्पार्वणशुभ्रांशुप्रभामुष्टकरानना।
सूक्ष्मवस्त्रपरीधाना रत्नालंकारभूषिता॥२६॥

The complexion of the body of Mohinī resembled the *campaka* flowers. She was quite youthful and her pelvic region was well developed. Her hips and breasts were quite thick and the glory of her face resembled the full moon of the winter season. She was clad in fine garments and adorned with gem-studded ornaments.

त्रैलोक्यं मोहितुं शक्ता कटाक्षैरेव लीलया।
अतीव कामिनी शश्वद्गजेन्द्रमन्दगामिनी॥२७॥

She was competent enough to entire all the three worlds with ease with her side-glance. She was always filled with passion and walked slowly like the king of elephants,.

पुलकाञ्चितसर्वाङ्गी मूर्च्छां संप्राप वर्त्मनि।
संनिरीक्ष्य च तां ब्रह्मा जगाम श्रीहरिं स्मरन्॥२८॥

Her hair stood at ends and she was fainted while walking on the road. Lord Brahmā left the place looking at her.

स विकारं न हि प्राप ह्यात्मारामो जितेन्द्रियः।
ब्रह्मलोकं च संप्राप ब्रह्मा च जगतां पतिः॥२९॥
सकामा सा च कुलटा बभूव हतचेतना।
दिवानिशं चिन्तयन्ती स्वप्ने ज्ञाने चतुर्मुखम्॥३०॥

Brahmā who was always self centred, having controlled all the organs of senses, remain, unmoved with the moves of Mohinī. Thus Brahmā, the lord of the universe reached *Brahmaloka*. That wicked women getting infested with passion was fainted. Thereafter while sleeping or awake, during day and night, She always thought of Brahma.

सर्वं जारं विसस्मार तत्याज हरिमीश्वरी।
उत्तिष्ठन्ती निवसती शयनं कुर्वती क्षणम्॥३१॥

She forgot her all other friends including Indra. And her mind felt attracted to wards Brahmā alone.

तप्तपात्रे यथा सस्यं भ्रमत्येव तथा पथि।
एतस्मिन्नन्तरे रम्भा विदग्धाऽप्सरसां वरा॥३२॥
गच्छन्ती कामलोकं सा सकामा तेन वर्त्मना।
दृष्ट्वा सहचरीं तत्र शुष्ककण्ठोष्ठतालुकाम्॥३३॥
अभिप्रायेण बुबुधे पप्रच्छ सस्मिता तदा॥३४॥

She started roaming about like the paddy placed in a frying pan. In the meantime Rambhā the best of the *apsarās* arrived there who was moving towards the abode of the god of love getting infatuated with passion and she found Mohinī, her friend, in the forest whose throat, lips and palate had dried up. She could read her mind and smilingly asked her.

रम्भोवाच

कथमेवंविधा त्वं हि त्रैलोक्यचित्तमोहिनि॥
वद शीघ्रं महाभागे रम्भाऽहं चेतनां कुरु।
कमुद्दिश्य सकामा त्वं गच्छ त्वं कान्तमीप्सितम्॥३५॥

Rambhā said- O damsel, who could attract the mind of the three worlds, "Why are you placed in such a condition"? O virtuous one, you tell me immediately. I am Rambhā. Regain your senses, you have been attracted towards whom? You go to your desired beloved.

कुलटा सर्वसौभाग्या न वयं कुलपालिकाः।
सर्वे व्यग्रा इन्द्रियाणां सुखाय भुवनत्रये॥३६॥

A wicked women extracts pleasure from everyone and could be enjoyed by everyone. There are no limitations for we people. All the people are engaged in satisfying the lust for the organs of senses.

यान्ति प्राणा यतः काले का लज्जा तत्र जीविनाम्।
न चाऽऽत्मनः परः कश्चित्प्रियोऽस्ति भुवनत्रये॥३७॥

When the life is in danger than why should one feel shy? In the three worlds no one is dearer to anybody than his own soul.

कान्तेऽपत्ये स्वबन्धौ च स्नेहो यः स्वात्महेतुकः।
संबन्धः स्वात्मनो यावत्तावत्स्नेहोऽस्ति तत्र वै॥३८॥

The husband, the s on one the brothers have their own attachments which is due to we people and till such time the relationship remains till than they also love us.

येषु यन्मानसं शश्वत्तेषां प्राणास्त एव हि।
गच्छन्तीं कामलोकं च सकामां पश्य मां प्रिये॥३९॥
सह सख्या समालोच्य मनसा गच्छ तं प्रियम्।
निबध्य नीवीं केशांश्च कृत्वा वेषमभीप्सितम्॥४०॥

The one who is always attracted towards whom is entangled in him. O dear one, you look at me I am moving to Kāmaloka infatuated with passion. You also consulting with your friend move on to your beloved. You tighten your waist-band and arrange your hair and you decorate yourself displaying the beauty which could attract even the great sages. O Mohinī, you attract him towards yourself. O virtuous one, you speak out the words which may pen et rate his heart.

मुनिमोहनबीजं च तं मोहं कुरु मोहिनि।
कथयस्व महाभागे वचनं हृयंगमम्॥४१॥
रक्षाऽऽत्मानं प्रभावं च स्त्रीजातीनां जगत्त्रये।
स्वाभिप्रायश्च सुरतौ न प्रकाश्यः कदाचन॥४२॥
स्वान्तं कान्तं स्वानुरक्तमृज्वीं सहचरीं विना।
तस्माद्यत्नेन हृद्वाक्यं प्रकाश्यं च प्रिये प्रिये॥४३॥
अन्यथा चोपहासाय मरणायैव कल्पते।
तस्याश्च वचनं श्रुत्वा सस्मित सा सुलज्जिता।
हृद्यं च कथयामास यद्धेतोस्ता दृशी गतिः॥४४॥

Protecting yourself do not allow the grace of the women to be shattered in the three worlds. In passion, one should not reveal the secret of her heart, till such time one gets a desirable husband or a spotless friend with her. O dear, one should reveals her heart to the same one, after ensuring that the same person is really loved by her, otherwise there-is always possibility of your being laughed at, which results into death. On hearing the words of Rambhā, Mohinī felt ashamed while walking with the smile on her face and spoke to her, the secret of her mind which had placed her in that condition.

मोहिन्युवाच

यावद्दृष्टो मया रम्भे निर्जने चतुराननः॥४५॥
तावन्मनो मेऽतिदग्धं शश्वन्मनसिजानलैः।
न दत्तमात्मने भक्ष्यमन्तरे न हि रोचसे॥४६॥

Mohinī said- O Rambhā since the time I bad have seen Brahmā in a secluded place. I am burning with passion since than. I have not taken food since than because I don't have any inclination for the same.

जानामि नाहमुदयं यामिनीशदिनेशयोः।
अधुना न हि भेदो मे सततं स्वप्नज्ञानयोः॥४७॥

I don t want the sun or the moon to rise. Presently I don't fell any difference between the sleep and the awakening.

मम प्राणाः प्रतीक्षन्ते तस्याऽऽलिङ्गनमेव च।
क्षणं विज्ञाय न चिरं यास्यन्ति नान्यथा प्रिये॥४८॥

O dear one, my life is waiting for an embrace with him. If I do not get him immediately, my life will depart from the body. It cannot be otherwise.

कामज्वालाकलापैश्च स्वर्णाकारं कलेवरम्।
अनाहारेण चेदानीं बभूव दग्धशैलवत्॥४९॥

This body having the lustre of the molten gold, is burning with passion and is now like the burnt mountain because of taking no food.

गन्तुं स्थातुं न शक्ताऽहं शयनं कर्तुमुद्यता।
धिगस्तु पुंश्चलीजातिं मामेव च विशेषतः॥५०॥

I can't move about nor can I sit. I only want to remain in the bed. This is the disgrace to the loose-women and especially to me.

कमुपायं करिष्यामि वद रम्भेऽत्र सांप्रतम्।
लज्जां वाऽपि शरीरं वा विसृजामि च किं द्वयोः॥

O Rambhā, what should I do now? You tell me what should I disown, the shame or the body?.

मोहिनीवचनं श्रुत्वा प्रहस्याप्सरसां वरा।
तामुवाच हितं नीतमुपायं शुभकारणम्॥५२॥

Listening to the words of Mohinī, Rambhā the best of the *apsarās* laughed and spoke to her the

words which were beneficial, appropriate and could bestow welfare.

रम्भोवाच

एवमेतदहो भद्रे भद्रस्य कारणं तव।
सर्वं त्वपनयिष्यामि शृणूपायं भयं त्यज॥५३॥

Rambhā said- O noble lady, if it is like so, then listen to me fearlessly, I am speak to you about your welfare. I shall removed all your sufferings.

कृत्वा वेषमपूर्वं च पूर्वमाराध्य मन्मथम्।
तेन सार्धं स्वयं गत्वा त्वं मोहं कुरु भामिनि॥५४॥

O beautiful one, first of all you clad yourself in beautiful garments and then adore the god of love. You should than go to Brahmā and entice him with the help of the god of love.

जितेन्द्रियाणां प्रवरं साक्षान्नारायणात्मकम्।
विना कामसहायेन का शक्ता जेतुमीश्वरम्॥५५॥

Brahmā happens to be the best of those who have controlled the organ of his senses and is indeed the form of Nārāyaṇa. Who can win him over without the help of the god of love?.

भज कामं तपः कृत्वा पुष्करे व्रज मोहिनि।
सद्यः साक्षात्स भविता दयालुर्योषितां प्रभुः॥५६॥
इत्युक्त्वा तामप्सरसां प्रवरा काममन्तिकम्।
जगामेन्द्रियशान्त्यर्थं सा जगाम च पुष्करम्॥५७॥

O Mohinī, you go to the Puṣkara region and serve the god of love. He is quite compassionate and the lord of the women and would surely appear before you without delay. Thus speaking to Mohinī, Rambhā the best of the *apsarās* went to the god of love for her satisfaction and Mohinī went to the Puṣkara region.

पुष्करे च तपः कृत्वा कामं संप्राप्य मोहिनी।
जगाम तेन सार्धं च ब्रह्मलोकमनामयम्॥५८॥

Reaching there Mohinī performed *tapas* and achieved the god of love. Accompanied with him, she went to *Brahmaloka* which is free from all the ailments.

ददर्श निर्जनस्थं च मोहिनी कमलोद्भवम्।
तमेव मोहनं कर्तुं समारेभे पुरःस्थिता॥५९॥
क्षणं ननर्त सुचिरं सुगानेन क्षणं जगौ।
संगीतं मम संबन्धि भक्तानां चित्तमोहनम्॥६०॥
विधाता जगतां तस्याः श्रुत्वा संगीतमीप्सितम्।
पुलकाञ्चितसर्वाङ्गो मुमोह साश्रुलोचनः॥६१॥
दृष्ट्वा मुग्धं चतुर्वक्त्रं मोहिनी हृष्टमानसा।
कलाप्रमाणं भावं च चकार तत्र लीलया॥६२॥
स्वाङ्गं संदर्शयामास स्मेरभ्रूभङ्गपूर्वकम्।
का लज्जा तस्य संसारे यः कामहतचेतनः॥६३॥

Finding Brahmā in a secluded place Mohinī tried to entice Brahmā. She would at time dance and at times she started singing. Than she started reciting the songs which could attract the minds of my devotees. Brahmā the creator of the universe was influenced with the singing of Mohinī and his entire body felt emotional. His eyes were filled with tears. Finding Brahmā to have been filled with passion, Mohinī was delighted. She than displayed her intentions quite play fully. She displayed her side-glances, smiles and her limbs. The one having lest his senses would never care for the shame in the world.

विज्ञाय ब्रह्मा तद्भावं नतवक्त्रो बभूव ह।
प्रदाय तस्यै दानं च विरतः श्रीहरिं स्मरन्॥६४॥

When realising the intentions of Mohinī, Brahmā cast his glance down-wards, after giving her the reward, he started reciting the name of the lord detracting his mind from her.

विज्ञाय ब्रह्मणो भावं शुष्ककण्ठोष्ठतालुका।
हतोद्यमा सा तुष्टाव कामं कामप्रदं वरम्॥६५॥

Realising about the intention of Brahmā, the throat, lips and palate of Mohinī were dried up. Finding her efforts becoming useless, he started offering prayer to the best of the god of love for the fulfilment of her desires.

मोहिन्युवाच

सर्वेन्द्रियाणां प्रवरं विष्णोरंशं च मानसम्।
तदेव कर्मणां बीजं तदुद्भव नमोऽस्तु ते॥६६॥
स्वयमात्मा हि भगवाञ्ज्ञानरूपो महेश्वरः।
नमो ब्रह्मञ्जगत्स्रष्टस्तदुद्भव नमोऽस्तु ते॥६७॥

Mohinī said - You are the best among the organ of senses and happen to be the *aṁśa* of Viṣṇu, the seeds emerge because of your deeds and

the universe emerged out of them I offer my salutations to you. The lord himself is the soul and Śiva happens to be the creator of the universe add you are born out of him. I offer my salutation to you.

स्थितः सर्वशरीरेषु दृष्टिश्च योगिनामपि।
जगत्साध्य दुराराध्य दुर्निवार नमोऽस्तु ते॥६८॥

You are manifest in all the bodies and also happen to be the sight of the *yogīs*, you are the solution of the universe, difficult in adoration and difficult to get, I offer my salutation to you.

सर्वाजित जगज्जेतर्जीवजीवमनोहर।
रतिबीज रतिस्वामिन्रतिप्रिय नमोऽस्तु ते॥६९॥

You are infallible, conqueror of the universe, the best of all the creatures, the seed of Rati, lord of Rati and lover of Rati. I offer my salutation to you.

शश्वद्योषिदधिष्ठान योषित्प्राणाधिकप्रिय।
योषिद्वाहन योषास्त्र योषिद्बन्धो नमोऽस्तु ते॥७०॥
पतिसाध्यकराशेषरूपाधार गुणाश्रय।
सुगन्धिवातसचिव मधुमित्र नमोऽस्तु ते॥७१॥

You are always adored by the ladies and are dearer to them than their lives. You are beloved of the women and use the women as your weapon and are also the well-wisher of the women, I offer my salutation to you. You are the one who bestows the love of the husband, the base of all the beauties, the source of all the qualities, the courtier of the fragrant breeze, friend of the spring season, I offer my adoration to you.

शश्वद्योनिकृताधार स्त्रीसंदर्शनवर्धन।
विदग्धानां विरहिणां प्राणान्तक नमोऽस्तु ते॥७२॥

You are always dependent on the pelvic region and increase the beauty of the women always and pacify those who are separated from each other, I offer my salutation to you.

अकृपा येषु तेऽनर्थस्तेषां ज्ञानविनाशनम्।
अनूहरूप भक्तेषु कृपासिन्धो नमोऽस्तु ते॥७३॥

Such of the people who could not enjoy your grace, their lives become useless and they loose intelligence. Your form is quite visible in your devotees. O ocean of mercy, I offer my salutation to you.

तपस्विनां च तपसां विघ्नबीजावलीलया।
मनः सकामं मुक्तानां कर्तुं शक्त नमोऽस्तु ते॥७४॥

You are the form of seed in creating obstruction in the *tapas* of the ascetics; you can influence the mind of the unconcerned person play fully, I offer my salutation to you.

तपःसाध्याश्चाऽऽराध्याश्च सदैवं पाञ्चभौतिकाः।
पञ्चेन्द्रियकृताधारं पञ्चबाण नमोऽस्तु ते॥७५॥

You can be adored by performing *tapas* with this Pāñcabhautika body and you get pleased also you are the base of the five organs of senses and have the five arrows of love, I offer my salutations to you.

मोहिनीत्येवमुक्त्वा तु मनसा सा विधेः पुरः।
विररामाऽऽनम्रवक्त्रा बभूव ध्यानतत्परा॥७६॥
उक्तं माध्यन्दिने कान्ते स्तोत्रमेतन्मनोहरम्।
पुरा दुर्वाससा दत्तं मोहिन्यै गन्धमादने॥७७॥

After thus speaking Mohinī felt unconcerned and reaching before Brahmā, she stood there casting her eyes down-wards. O lord she recited this *stotra* prescribed in Mādhyandina-śākhā at Gandhamādana mountain.

स्तोत्रमेतन्महापुण्यं कामी भक्त्या यदा पठेत्।
अभीष्टं लभते नूनं निष्कलङ्को भवेद्ध्रुवम्॥७८॥

If a passionate person recites the *stotra*. with devotion he achieves his aim without fail and surely becomes spotless.

चेष्टां न कुरुते कामः कदाचिदपि तं प्रियम्।
भवेदरोगी श्रीयुक्तः कामदेवसमप्रभः।
वनितां लभते साध्वीं पत्नीं त्रैलोक्यमोहिनीम्॥७९॥

Even the passion does not trouble the beloved. He always remains hail and hearty, healthy, possessing all the riches and the glory resembling the god of love. He also gets a wife, who could attract all the three worlds.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० नारदना०
मोहिनीस्तोत्रवर्णनं नामैकत्रिंशोऽध्यायः॥३१॥

अथ द्वात्रिंशोऽध्याय:

Chapter - 32

Stotra of Lord Kṛṣṇa

श्रीकृष्ण उवाच

मोहिनीस्तवनेनैव कामस्तुष्टो बभूव ह।
चकार शरसंधानमन्तरिक्षे स्थित: स्वयम्।।१।।
मन्त्रपूतं महास्त्रं च चिक्षेप पितरं मुदा।
बभूव चञ्चलो ब्रह्मा कामास्त्रेण च कामुक:।।२।।

Lord Kṛṣṇa said- The god of love was pleased with the prayer of Mohinī and he himself arrived there, remaining in the space, he placed an arrow on the bow and sanctifying it with auspicious *mantras* he shot the arrows at Brahma. With the shooting of the arrow of the god of love, the mind of Brahmā became unstable and passion was aroused in him.

क्षणं निरीक्षणं चक्रे मोहिन्यास्ये पुन: पुन:।
ज्ञानं प्राप्य तदा धाता विरराम हरिं स्मरन्।।३।।
बुबुधे मनसा सर्वं चरितं मन्मथस्य च।
शशाप तं सुतमपि विधाता क्रोधविह्वल:।।४।।
हे काम यौवनोन्मत्तं मूढैश्वर्येण गर्वित।
भवता दर्पभङ्गस्ते गुरोर्मे हेलनादिति।।५।।

He looked at the face of Mohinī for a moment and than he started looking at her again and again. Thereafter Brahma achieved the great knowledge reciting the name of Hari and then he became unconcerned. e could realise with the divine sights the entire play of the god of love. Thereafter getting upset Brahmā pronounced a curse on the god of love also since he happened to be his own son. "You have been intoxicated of your youth, O foolish one, you have become proud of your wealthy your pride will be shattered because of disregarding me who happens to be your own teacher.

हतोद्यमो जगामाऽऽशु मन्मथो मधुना सह।
ब्रह्मण: शापभीतश्च शुष्ककण्ठोष्ठतालुक:।।६।।

Becoming unsuccessful in his efforts, the god of love left the place at once accompanied by the spring season. Terrified from the curse of Brahmā, his throat, lips and palate were dried up.

इत्युवाच जगद्धाता मोहिनीं मदनातुराम्।
चतुर्वक्त्रं च पश्यन्तीं सस्मितं वक्रचक्षुषा।।७।।

Thereafter Brahmā, the creator of the universe, spoke to passionate Mohinī who was looking at him smilingly with a side-glance.

ब्रह्मोवाच

मातर्मोहिनि गच्छ त्वं निष्फलं कर्म चात्र ते।
ज्ञातस्तवाभिप्रायश्च न योग्योऽस्य कर्मण:।।८।।

Brahmā said- O mother Mohinī, you will not be successful with me. Therefore, you leave this place. I have understood your mind. I am not suitable for this purpose.

वेदे जुगुप्सितं कर्म तदेव कर्तुमक्षम:।
वेदकर्ता स्वयमहं व्यवस्थाकारको भवे।।९।।

I am myself the creator of the Vedas and organised the whole universe Therefore, I am unable to indulge in a deed which has been denounced in the Vedas,

अकीर्तिर्वेदक्तुश्च निन्द्यं च किमत: परम्।
उपस्थिता च या योषिदत्याज्या रागिणामपि।।१०।।
श्रुतौ श्रुतमिति त्याज्या सर्वदैव तपस्विनाम्।
अहो सर्वै: परित्याज्या पुंश्चली च विशेषत:।।११।।
धनायु: प्राणयशसां नाशिनी दु:खदायिनी।
स्वकार्यतत्परा शश्वत्परकार्यविनाशिनी।।१२।।
निष्ठुरा नवघातिभ्य: सर्वापद्‌बीजरूपिणी।
विद्युद्दीप्तिर्जले रेखा लोभान्मैत्री यथा भवेत्।।१३।।
परद्रोहाद्यथा संपत्कुलटाप्रेम तत्समम्।
सर्वेभ्यो हिंस्रजन्तुभ्यो विपद्‌बीजा सदैव हि।।१४।।

What more degrading could it be for the me who is well-versed in the Vedas. passionate woman who presents herself with the evil intent ion has to be disowned by even a passionate person and the ascetics should always get rid of her. This had been ordained in the Vedas. Particularly the loose-women have to be disowned by everyone. The proximity of the loose women results in the destruction of wife, riches, life, age and glory. She happens to be

worse than the killers and is the seed for misfortune. The love of the wicked women, the lustre of the lightening, the line drawn on the water, friendship, with the intention of greed and the riches achieved by betraying others, are all short lived, the wicked women result in greater misery as compared to the wild animals.

यो विश्वसेत्तां समूढो विपत्तस्य पदे पदे।

त्वं च रूपवती धन्या वञ्चिता कामुकैः सदा॥१५॥

The one who believes them has to face the misfortune at every step. you are quite beautiful and graceful also and you always keep your self aloof from the passionate people.

यूनां संपत्स्वरूपा च विषतुल्या तपस्विनाम्।

त्वमेवाप्सरसां श्रेष्ठा सर्वदा स्थिरयौवना॥१६॥

You happen to be the form of the treasure for the young and the poison for the ascetics. You are the best of the *apsarās* who remains always youthful.

तवैव कर्म योग्यं च युवानं पश्य सुन्दरि।

त्वं विदग्धा च योषित्सु विदग्धान्वेषणं कुरु॥१७॥

O beautiful one, therefore you search for another youthful person for your purpose. You are quite intelligent among the women and therefore search for an intelligent men.

विदग्धाया विदग्धेन संगमो गुणवान्भवेत्।

जरातुरोऽहं वृद्धश्च तपस्वी वैष्णवो द्विजः॥१८॥

अस्वतन्त्रः पराधीनः का रतिः पुंश्चलीषु मे।

अये वत्से गच्छ शीघ्रं विहाय पितरं च माम्॥१९।

The union of a passionate lady with a passionate man is always useful. I have already reached the old age and am pretty old and ascetic, a Vaiṣṇava Brāhmaṇa and am not independent. How could my mind get attracted towards a loose women? Therefore, O daughter, leaving a father like me, you leave this place.

नाम्नाऽहं च जगत्स्रष्टा तस्मात्तव पिता सदा।

मन्मथं चन्द्रमित्रं च जयन्तं नलकूबरम्॥२०॥

स्वर्वैद्यो चन्द्रतनयं दितिपुत्रांश्च सुन्दरान्।

कामशास्त्रेषु निष्णातान्रतिकर्मविशारदान्॥२१॥

I am the creator of the universe by name and from that point view I am your father as well. You can go to Candramitra, Kāmadeva, Jayanta, Nalakubara, Aśvinīkumāra, Budha and the beautiful sons of Diti. They are well-versed in the art of making love.

या मां यासि हि तांस्त्यक्त्वा सा विदग्धा च कामुकी।

सदा संभोगविषये स्त्रियं प्रार्थयते पुमान्॥२२॥

स्त्री चेत्प्रयाति पुरुषं विपरीतं विडम्बनम्।

सर्वेषां चैव रत्नानां स्त्रीरत्नं दुर्लभं परम्॥२३॥

स्वयं प्रार्थयते स्वामी न तु स्वामिनमेव च।

योषिज्जातिषु धिक् ताश्च स्वयं याः समुपस्थिताः॥२४

when you have come to me disregarding such people, how could you be termed as an intelligent passionate women. It is the man who always desired a union with a woman. In case a women goes to a man, it is just like moving in apposite direction. Of all the gems, the gem-like women is considered to be the best. The husband himself requests the wife and not the other way. Such of the ladies who themselves approach the men are denounced.

भवेद्दूरं स्वल्पमूल्यं रत्नं स्वयमुपस्थितम्।

नित्यं पुमान्स्त्रियं याति स्त्री वा याति च न प्रियम्॥२५

If a gem appears itself then its value decreases. The men always approach the women and the women never approaches. the men.

लोकाचारेषु वेदेषु न स्त्री याति परप्रियम्।

स्ववस्तु भुङ्क्ते यः काले शास्त्रोक्तविधिपूर्वकम्॥२

स पूज्यो न भवेत्पूज्यो यद्रतिः परवस्तुषु।

कः कस्य शत्रुरबले निशामय जगत्त्रये॥२७॥

Neither has it been provided in the Vedas nor in the prevalent traditions in which the women approaches the men. The one who holds in high esteem his own wife is always adorable but the one who is infatuated with passion towards others wives, is not adorable. O helpless lady, who is the enemy of whom in the three worlds.

स्वेन्द्रियाः शत्रवः सर्वे शत्रुता यन्निमित्ततः।

वेदोक्ताचरणे सर्वं मित्रं च जगतां जगत्॥२८॥

कृते वेदविरुद्धे च मित्रं शत्रुर्भवेद्ध्रुवम्।

वेदोक्तं कृतवन्तं च हरिस्तुष्टो दिवानिशम्॥२९॥

Your own organ of senses are your enemies because of which the enmity develops. In case, one behaves as per the provisions of the Vedas,

he finds the entire universe friendly to him. In case one, acts against the Vedas even the friend turn inimical to him and the one who moves according to the Vedas, the lord is always pleased with him.

हरौ तुष्टे जगत्तुष्टं तस्मिन्रुष्टे भवो रिपुः।
कुत्रास्ति कुलटाजातिः साध्वीजातिश्च कुत्र वा।।३०।।

By pleasing the lord. the entire universe gets pleased and in case he becomes annoyed the entire universe becomes inimical. Where are the wicked women and where are the chaste ones?.

स्वकीयाचरणात्सर्वं भवे भवति कर्मणः।
स्त्रीजातिः प्रकृतेरंशा नारायणविनिर्मिता।।३१।।

The one becomes wicked or chaste in the universe because of ones own deeds. The women have been born out of the *aṁśa* of Prakṛti who was created by Nārāyaṇa himself.

दुःशीला पुंश्चली निन्द्या सुशीला च पतिव्रता।
पतिव्रतास्तु त्रिविधाः पुंश्चलीषु च योषितः।।३२।।
तासामेवंविधा नास्ति स्वयं याति परप्रियम्।
स्त्रीजातीनां च मध्ये च काऽस्त्येवं कुलकज्जला।।३३।

The wicked woman always has a loose character and is denounced by all and the noble lady is always treated to be chaste. Even the chaste women are of three types. There is no differentiation among the loose women. Such of the women who herself goes to another person, she happens to be the black spot among the women.

भवे रत्यै स्वयं दृष्ट्वा वेषं कृत्वा प्रयाति तम्।
क्षोभिता यदि पश्यन्ती भक्ष्यद्रव्यमसाध्यकम्।।३४।।
वैकुन्यान्नहि तत्साध्यं सामान्यमेव केवलम्।
इत्येवमुक्त्वा जगतां विधाता विरराम च वक्तुं समुद्यता सा च कोपप्रस्फुरिताधरा।।३५।।

Such a women goes to another person decorating herself, then in spite of her being of high caste, she cannot be held in high esteem. She can be considered as an ordinary woman. Thus speaking Brahmā the creator of the universe kept quiet and the *apsarā* whose lips were fluttering in rage spoke in anger.

मोहिन्युवाच

ज्ञातं सर्वं जगद्धातश्चरितं तव सांप्रतम्।।३६।।
त्वया निबोधिता नीतिर्मनो मे न स्थिरं भवेत्।
भूतं त्वयि विशिष्टं च यावद्दृष्टः क्षणे भवान्।।३७।।
त्वद्वक्रदृष्टिमात्रेण सर्वे जाराश्च विस्मृताः।
देहं कामाग्निना दग्धं यदा त्यक्तुं समुद्यता।।३८।।
निषिषेध च मां रम्भा प्रददौ मन्त्रमीदृशम्।
तदा कामसहायेन त्वत्समीपं समागता।।३९।।

Mohinī said- O creator of the universe, I have come to know your entire life story presently. Whatever regulations have been spelt out by you can not provide solace to my mind. Ever since I cast a glance on you, my mind felt attracted towards you. With the sight of your face all my earlier friends have been forgotten. This body of mine has started burning with passion. When I was going to end my life Rambhā prevented me from doing so and she advised me accordingly. Thereafter, I came to you with the help of the god of love.

समधुस्तव शापेन स जगाम हतोद्यमः।
अहो गन्तुमशक्ताऽहं त्वया यद्यपि भर्त्सिता।।४०।।

Getting terrified with the curse pronounced by him on you, he also left the place becoming unsuccessful. Though you have denounced me but I am unable to leave the place.

सर्वाङ्गेष्वेव मे जाड्यं बभूव सांप्रतं विभो।
कृपां कुरु कृपासिन्धो न मां हन्तुं त्वमर्हसि।।४१।।

O virtuous one, all my limbs are presently becoming numb. O ocean of mercy be compassionate on me. It would not be proper for you to kill me.

त्वाऽऽश्लेषणमात्रेण विज्वराऽहं सुनिश्चितम्।
त्वमेव जगतां धाता कुलटाऽहं च कर्मणा।।४२।।

This is certain that I shall feel satisfied only by embracing you. Because of the deeds you are the creator of the worlds and I happen to be a wicked women.

सन्तो गर्वं न कुर्वन्ति कर्मसाध्याश्च जीविनः।
कश्चित्प्रयाति यानेन वहन्ति तं च केचन।।४३।।

The noble people are never filled with pride. The creatures move according to their deeds, That is why one enjoyed the side of a vehicle while other carry him.

करं गृह्णाति नृपतिः कर्मणा ददति प्रजाः।
कश्चित्सिंहासनस्थश्च नृपमात्रश्च कश्चन॥४४॥

Because of the deeds the king collects the taxes and the people pay to him. Some occupy a lion-throne while someone remains a king by name only.

केचिद्भूता बहुविधास्तत्र तस्य स्वकर्मणा।
यान्ति केचिदश्वपृष्ठैर्गजपृष्ठैश्च केचन॥४५॥

People move in different directions because of their own deeds, It is because of the deeds that one mounts a horse and the other rides on the elephants.

कर्मणा वाहकाः केचित्केचिद्वाहनपालकाः।
सूकरीजठरं कश्चित्संप्रयाति स्वकर्मणा॥४६॥

By deeds alone one become the driver and the other becomes the owner of the vehicle. By ones own deeds, one is born out of the womb of a pig.

कश्चिच्छच्याश्च जठरं तव पुत्राश्च केचन।
केचित्कृत्वा हरेर्भक्तिं कर्मणा तस्य पार्षदाः॥४७॥

By ones own deeds Varuṇa is born from the womb of Indrāṇī and also becomes your son. Some one becomes the devotee of Hari and achieves his slavehood.

केचिद्भवन्ति कृमयो विष्ठायां दैवदोषतः।
स्वर्गं प्रयान्ति राजेन्द्राः केचिच्च स्वस्वकर्मणा॥४८॥

Some of the people because of certain misdeeds are born as insects of the refuge. Some of the kings because of the deeds move of to the heaven.

केचित्प्रयान्ति नरकं विण्मूत्रे तत्र पच्यते।
कर्मणा कश्चिदिन्द्रेन्द्रः सुराणां प्रवरः स्वयम्॥४९॥

And some of them go to the hell and are thrown in refuge and urine. Some of the people because of their own deeds become the lord of Indra.

केचित्सुरा नराः केचित्केचिच्च क्षुद्रजन्तवः।
केचिच्च कर्मणा विप्रा वर्णश्रेष्ठा महीतले॥५०॥

केचिद्भूपा वैश्यशूद्राः केचिच्च म्लेच्छजातयः।
केचित्स्वकर्मणा प्राज्ञा ज्ञानेन सर्वदर्शिनः॥५१॥

Some people become the gods, humans and petty creatures because of the influence of their deeds-some of the people become the best of the Brāhmaṇas on earth. Some of them become the kings, Vaiśyas, Śūdras and Mlecchas. Some of the people becomes intellectuals by their deeds and some of them become all knowledgeable because of their deeds.

केचिन्मूर्खाः केचिदन्धा स्वाङ्गहीनाश्च केचन।
केचिच्छास्त्रं बोधयन्ति शिष्यवर्गान्स्वकर्मणा॥५२॥

Some of the people are born fools, blind and deformed, some of the people because of their good deeds impart knowledge of the scriptures to their people.

केचित्पठन्ति सर्वार्थं जानन्ति गुरुवक्त्रतः।
भवन्ति कर्मणा केचिद्देहे स्थावरजङ्गमे॥५३॥
तपस्वी नवघाती च त्वं च ब्रह्मा च कर्मणा।
काचित्स्वकर्मणा साध्वी पूज्येह च परत्र च॥५४॥

Some of them study and received all the knowledge from the mouth of the teacher. You have become Brahmā because of your deeds. Some women becomes chaste because of their deeds and is adored in the universe.

काचिद्वेश्या तदाहारं भुङ्क्ते कृत्वाऽङ्गविक्रयम्।
स्वर्वेश्याऽहं सुरपुरे सुरभोग्या सुपूजिता॥५५॥

Some of the ladies becomes the whores and earn their living by selling away their body. I am an *apsarā* of the heaven and am used by the gods in the heaven and am quite respectable.

तेषामालिङ्गनेनैव कर्मणां खण्डनं भवेत्।
मनः स्वभावबीजं च स्वभावः कर्मबीजकः॥५६॥
तत्कर्मफलबीजं च सर्वेषां जनको हरिः।
फलं ददाति नियतं कर्मद्वारा विभुः स्वयम्॥५७॥

With the embrace of these gods by us, the good deeds vanish, the nature is the seed of the mind and the deeds happen to be the seed of the nature. Lord Hari happens to be the seed of the deeds and the reward accruing from the deeds. The supreme lord himself bestows the reward of the deeds.

सर्वेभ्यो बलवान्नित्यं कर्मरूपी जनार्दन:।
कुतो हेतोर्निन्दिताऽहं त्वयैव भर्त्सिता कथम्॥५८॥

Janārdana in the form of actions, is extremely powerful. For what reason am I denounced? And what reason have you denounced me?.

जगत्स्रष्टुरीश्वरस्य पादाब्जं द्रष्टुमागता।
स्वप्ने यस्य पदद्वन्द्वं न हि पश्यन्ति योगिन:॥५९॥

I have arrived here to have a glance at the feet of the creator of universe and whose lotus-like feet are beyond the reach of even the *yogīs* in dreams.

तमीश्वरं पतिं कर्तुमिच्छया स्वयमागता।
गत्वा हि कस्यचित्स्थानमस्पृश्येह परत्र च॥६०॥
कस्यचित्पादरजसा य शसा भान्तियोषित:।
इत्युक्त्वा मोहिनी शीघ्रं गत्वोवास विधे: पुर:॥६१॥

I have arrived here to achieve the same lord as my husband. By going to some other place I would become untouchable in this world as well as the other worlds because the ladies are graceful only by receiving the dust of the feet of one person only. Thus speaking Mohinī went closer to Brahmā and sat before him.

स्वयं विधाता जगतां चकम्पे कुलटाभयात्।
सस्मिता वक्रनयना कामभावं चकार ह॥६२॥

The creator of the universe then started trembling with tears, feeling panicky of the wicked women. The wicked Mohinī smilingly, with her mind filled with passion, looked at Brahmā with a side-glance.

स्वाङ्गं च दर्शयामास कामबाणप्रपीडिता।
एतस्मिन्नन्तरे काम: सर्वज्ञ: सर्वयोगवित्॥६३॥
आविर्भूय पञ्चबाणान्नि चिक्षेप च ब्रह्मणि।
सम्मोहनं समुद्वेगं बीजस्तम्भितकारणम्॥६४॥
उन्मत्तबीजं ज्वलदं शश्वच्चेतनहारकम्।
एतान्प्रक्षिप्य मदनोऽप्यन्तरिक्षस्थित: स्वयम्॥६५॥

Because she was immensely infested with passion she displayed, the limbs of her body. At that point of time, the all knowledgeable and the one who was well-versed in passionate advances the god of love, appeared there and shot his five a crows at Brahmā, which are known as Sammohana, Samudvega, Bījastambhitakārṇa, Jvalada Unmattabīja and Cetanāhāraka. By shooting the arrow the god of love stood in the sky.

किंकरान्प्रेषयामास संमोहाय पितुर्मुदा।
वसन्तं कोकिलालीश्च गन्धवातं मनोहरम्॥६६॥

Then he deputed his attendants delightfully who influenced his own father and these attendants included the spring season, cuckoo, the black-wasps and the pleasant fragrant breeze.

नियुज्याभ्यन्तरं गत्वा तद्विकारं चकार ह।
पुंस्कोकिल: कलं रावमुवाच तत्समीपत:॥६७॥
षट्पद: सुन्दरं सूक्ष्मं जुगुञ्जे पुरत: स्थित:।
शश्वद्ववौ गन्धवहो मन्दोऽतिशीतल: प्रिये॥६८॥
सततं मुदितस्तत्र बभ्राम च मधु: स्वयम्।
पुलकाञ्चितसर्वाङ्गो बभूव जगतां विधि:॥६९॥

The god of love himself entered the body of Brahmā and started creating disturbance. The male cuckoo started issuing sweet notes close to that place and the black-wasps started issuing hissing sound. Thereafter the cool and fragrant breeze started slowing slowly. O dear one the spring season started roaming about delightfully at that place. Thereafter all the limbs of Brahmā were overwhelmed.

ददर्श मोहिनीभावं प्रहस्य च पुन: पुन:।
अतीव वक्रनयना कामास्त्रहतचेतना॥७०॥
विधाता बुबुधे सर्वं सर्वधर्मनिबन्धम्।
नियन्तुं न मन: शक्त: सस्मार श्रीहरिं भिया॥७१॥
तुष्टाव मनसा कृष्णं शान्तं हृत्पङ्कजस्थितम्।
द्विभुजं मुरलीहस्तं हरिं पीताम्बरं परम्॥७२॥
अतीव कमनीयं च किशोरं स्थिरयौवनम्।
रत्नालंकारभूषाढ्यं सस्मितं श्यामसुन्दरम्॥७३॥

Smiling again and again he looked at Mohinī. The beauty with the side-glance at that point of time getting infatuated with passion lost her senses. In the meantime Brahmā realised the involvement of all but he could not control his mind. Thereafter he started reciting the name of Hari, he then with a peaceful mind meditated

upon the two armed Kṛṣṇa holding a flute in his hand, wearing the yellow lower garment, the best of all extremely beautiful and young, adorned with all the gem-studded ornaments and having a serene smile on his face. Brahmā started offering prayer to him.

ब्रह्मोवाच

रक्ष रक्ष हरे मां च निमग्नं कामसागरे।
दुष्कीर्तिजलपूर्णे च दुष्पारे बहुसंकटे।।७४।।

Brahmā said- O Hari, you protect myself I am drowning in the ocean of passion which is full of the water, resembling the disgrace and is difficult to be crossed and is full of danger.

भक्तिविस्मृतिबीजे च विपत्सोपानदुस्तरे।
अतीव निर्मलज्ञानचक्षु:प्रच्छन्नकारणे।।७५।।
जन्मोर्मिसंघसहिते योषिन्नक्रौघसंकुले।
रतिस्रोत:समायुक्ते गम्भीरे घोर एव च।।७६।।

It is the cause of forgetting the devotion, the stop towards the miseries and is quite difficult. It blurs the sight of intelligence, is full of the waves of birth, filled with the crocodiles in the form of women, filled with the rivers likes the passions and is quite dangerous.

प्रथमामृतरूपे च परिणामविषालये।
यमालयप्रवेशाय मुक्तिद्वारातिविस्तृते।।७७।।
बुद्ध्या तरण्या विज्ञानैरुद्धरास्मानत: स्वयं।
स्वयं च त्वं कर्णधार: प्रसीद मधुसूदन।।७८।।

It is sweet like nectar in the beginning but results in poison. It is the vast gate for entry into the abode of Yama. Therefore, O Madhusūdana, with the use of the boat of your intelligence, you help me to cross it. You are yourself the sailor and therefore be pleased.

मद्विधा: कतिचिन्नाथ नियोज्या भवकर्मणि।
सन्ति विश्वेश विधयो हे विश्वेश्वर माधव।।७९।।
न कर्मक्षेत्रमेवेदं ब्रह्मलोकोऽयमीप्सित:।
तथाऽपि न स्पृहा कामे त्वद्भक्तिव्यवधायके।।८०।।

O lord, O lord of the universe, O Mādhava, in the task of the creation of the universe, several Brāhmaṇas have been deputed. Though this happens to be my desired *Brahmaloka* and is not the filled of action, but in spite of your devotion I am not desirous of something which obstructs in the performing of my duty.

हे नाथ करुणासिन्धो दीनबन्धो कृपां कुरु।
त्वं महेश महाज्ञाता दु:स्वप्नं मां न दर्शय।।८१।।

O lord, O ocean of mercy, grace of the down-trodden, be compassionate on me. O great lord you are all knowledgeable and prevent me from witnessing the bad dreams.

इत्युक्त्वा जगतां धाता विरराम सनातन:।
ध्यायं ध्यायं मत्पदाब्जं शश्वत्सस्मार मामिति।।८२।।

Thus speaking, the eternal Brahmā, the creator of the universe kept quiet and fixing his mind on my lotus-like feel, he started reciting my name again and again.

ब्रह्मणा च कृतं स्तोत्रं भक्तियुक्तश्च य: पठेत्।
स चैवाऽऽकर्ण्य विषये न निमग्नो भवेद्ध्रुवम्।।८३।।

Thus, whosoever, reciting this *stotra* composed by Brahmā with devotion or listens to it, would never be over- powered with passion. This is certain.

मम मायां विनिर्जित्य संज्ञानं लभते ध्रुवम्।
इह लोके भक्तियुक्तो मद्भक्तप्रवरो भवेत्।।८४।।

Over coming my illusion he will surely achieve the great knowledge and shall become my devotee.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० राधाप्रश्ने
ब्रह्ममोहिनीसं० श्रीकृष्णस्तोत्रं नाम द्वात्रिंशोऽध्याय:।।३२।।

अथ त्रयस्त्रिंशोऽध्यायः

Chapter - 33

The curse of Mohinī and shattering of the Brahmā's Pride

श्रीकृष्ण उवाच

कृत्वा ब्रह्मा हरेः स्तोत्रं तस्थौ तस्याः समीपतः।
मनो मत्तगजेन्द्रं च कामासक्तं निवारयन्॥१॥
दिव्यज्ञानाङ्कुशेनैव मया दत्तेन राधिके।
उवाच मोहिनी तं च परिहासपरं वचः॥२॥

Śrī Kṛṣṇa said- O Rādhā, with the goad of divine knowledge provided by me to Brahmā he controlled himself as an intoxicated elephant is

controlled with the goad. The passionate Brahmā then reciting the name of Hari remained before Mohinī. Thereafter Mohinī started jeering at Brahmā.

मोहिन्युवाच

इङ्गितेनैव नारीणां सद्यो मत्तं भवेन्मनः।
करोत्याकृष्य संभोगं यः स एवोत्तमो विभो॥३॥
ज्ञात्वा स्फुटमभिप्रायं नार्या संप्रेषितो हि यः।
पश्चात्करोति शृङ्गारं पुरुषः स च मध्यमः॥४॥

Mohinī said.- O virtuous one, the one whose mind is influence ˋ with simply the move of a damsel and who enjoys her company dragging her towards him, is known as the best of persons. The one who enjoys the company of a damsel after she expressed plainly her desire, he is called to he a mediocre person.

पुनः पुनः प्रेषितश्च स्त्रिया कामार्तया च यः।
तया न लिप्तो रहसि स क्लीबो न पुमानहो॥५॥
गृही तपस्वी कामी वा त्यजेत्स्त्रियमुपस्थिताम्।
व्रजेत्परत्र नरकमपूज्यश्च भवेदिह॥६॥

The one who rejects a passionate damsel in a secluded place after having been approached by her again and again he falls into the hell after death and becomes unadorable in the universe.

नष्टश्रीर्भ्रष्टरूपश्च भ्रष्टबुद्धिर्भवेद्ध्रुवम्।
स सद्यः क्लीबतां याति ब्रह्मञ्छापेन योषितः॥७॥
उत्तिष्ठ जगतीनाथ पारं कुरु स्मरार्णवे।
निमग्नां दुस्तरे घोरे कर्णधार भयानके॥८॥

He is deprived of the glory, his beauty fades away and the intelligence also leaves him he becomes impotent. Therefore O lord of the universe I am drowning in the ocean of passion which is terrible and difficult to cross, you serve as the sailor and protect me to cross it. Therefore you get up immediately.

अतीव निर्जनस्थाने सर्वजन्तुविवर्जिते।
सुगन्धिवायुना रम्ये पुंस्कोकिलरुतश्रुते॥९॥
सततं त्वन्मनस्कां मां दासीं जन्मनि जन्मनि।
क्रीणीहि रतिपण्येनामूल्यरत्नेन सत्वरम्॥१०॥

You bestow me the invaluable gem of your love-sport because I am always devoted to you. The place is free from any creature. The fragrant breeze is blowing, the cuckoo is issuing sweet notes. This is the secluded place and I happen to be your slave girl for many births who has devoted her mind to you.

इत्युक्त्वा मोहिनी सद्यो जगत्स्रष्टुश्च ब्रह्मणः।
विचकर्ष वरं वस्त्रं सस्मिता कामविह्वला॥११॥
विज्ञाय समयं धाता तामुवाच भयातुरः।
पीयूषतुल्यं वचनं वरं विनयपूर्वकम्॥१२॥

Thus speaking the smiling and passionate Mohinī started dragging the costumes of Brahmā. Realising the difficult time and getting upset, Brahmā spoke to her meekly the nectar-like words.

ब्रह्मोवाच

शृणु मोहिनि मद्वाक्यं सत्यसारं हितं स्फुटम्।
न कुरु त्वं च त्रैलोक्ये स्त्रीजातीनामपत्रपाम्॥१३॥

Brahmā said- "O Mohinī, you listen to my words which are the essence of truth, are quite clear and beneficial. Don't put to shame the race of a women in the three worlds.

त्यज मामम्बिके पुत्रं वृद्धं निष्काममेव च।
त्वत्कर्म योग्यरसिकं युवानं पश्य सुस्मिते॥१४॥

O mother you forgive an old person like me as a son. O the one having a smile on your face, you search for a youthful person for the fulfilment of your desire.

निषेकाल्लभते पत्नी गुरुभर्तुः शुभाशुभम्।
मन्त्रशिल्पमपत्यं च सर्वमेतन्न यत्नतः॥१५॥

The wife conceives from her husband and gets the auspicious *mantra* and the progeny automatically. Such things cannot be achieved even by making efforts.

त्वया सह मम रतेर्निर्बन्धो नास्ति सुव्रते।
क्षुद्रं महद्वा यत्कर्म सर्वं दैवनिबन्धकम्॥१६॥

O noble lady, there is no condition for my union with you. The destiny is all the important in any insignificant actions performed by a person.".

इत्युक्तवन्तं ब्रह्माणं स्मरन्तं मत्पदाम्बुजम्।
विचकर्ष पुनर्वेश्या कामेन हतचेतना॥१७॥

Thus speaking Brahmā recited my name and the *apsarā* getting infatuated with passion again started pulling his costumes.

एतस्मिन्नन्तरे शीघ्रं स्थानं तत्सुमनोहरम्।
आजग्मुर्मुनयः सर्वे ज्वलन्तो ब्रह्मतेजसा॥१८॥

At that very moment all the sages possessing divine lustre reached that pleasant place.

अत्रिः पुलस्त्यः पुलहो वसिष्ठः क्रतुरङ्गिराः।
भृगुर्मरीचिः कपिलो वोढुः पञ्चशिखो रुचिः॥१९॥
आसुरिश्च प्रचेताश्च स्वयं शुक्रो बृहस्पतिः।
उतथ्यः करकः कण्वः कश्यपो गौतमस्तथा॥२०॥
सनकश्च सनन्दश्च कर्दमश्च सनातनः।
सनत्कुमारो भगवान्योगिनां परमो गुरुः॥२१॥
शातातपः पिप्पलश्च शङ्कुः शुक्रः पराशरः।
मार्कण्डेयो लोमशश्च मृकण्डुश्च्यवनस्तथा॥२२॥
दुर्वासाश्च जरत्कारुरास्तीकश्च विभाण्डकः।
ऋष्य शृङ्गो भरद्वाजो वामदेवश्च कौशिकः॥२३॥

They included Atri, Pulastya, Pulaha, Vasiṣṭ ha, Kratu, Aṅgirā, Bhṛgu, Marīci, Kapila, Voḍhu, Pañcaśikha, Ruci, Āsuri, Pracetā, Śukra, Bṛhaspati, Utathya, Karaka, Kaṇva, Kaśyapa, Gautama, Sanaka, Sananda, Kardama, Sanātana and Sanatkumāra who was the great teacher of the *yogīs* besides Śātātapa, Pippala, Śaṅku, Śukra, Parāśara, Mārkaṇḍeya, Lomaśa, Mṛkaṇḍu, Cyavana, Durvāsā, Jaratkāru, Āstīka, Vibhāṇḍaka, Ṛṣyaśṛṅga, Bharadvāja, Vāmadeva and Kauśika.

दृष्ट्वैतांश्च तपोनिष्ठानागतांश्च मुनीश्वरान्।
तत्याज मोहिनी शीघ्रं व्रीडया कमलोद्भवम्॥२४॥

Finding the arrival of all the great sages, who were crowned with penance, Mohinī felt ashamed and she left Brahmā.

तत्रोवास जगद्धाता तद्वामपार्श्वतश्च सा।
प्रणेमुर्मुनयस्तं च भक्तिनम्रात्मकंधराः॥२५॥
आशिषं युयुजे ब्रह्मा वासयामास तान्विभुः।
तेषु मध्ये प्रजज्वाल यथा तारासु चन्द्रमाः॥२६॥

Brahmā the creator of the universe took his seat there and Mohinī seated herself to his left. Bowing their heads with devotion all the sages offered their salutations to Brahmā who blessed them and made them to take their respective seats. Surrounded by the sages, Brahmā looked glorious as the moon is found among the starts.

पप्रच्छुर्मुनयो देवं कथमेषा तवान्तिके।
स्वर्वेश्यानां च प्रवरा मोहिनीत्येवमेव च॥२७॥

Thereafter, they questioned him, "How is Mohinī the *apsarā*, of the heaven seated beside you?".

श्रुत्वा मुनीनां वचनमुवाच तान्प्रजापतिः।
स्त्रीजातीनां च वचनं लज्जाच्छादनमेव च॥२८॥

On hearing the words of the sages, Brahmā said, "The words of the women are covered with shyness.".

ब्रह्मोवाच

अपूर्वं नृत्यगीतं च चिरं कृत्वा शुभावहा।
उवासेयं परिश्रान्ता यथा कन्या पितुः पुरः॥२९॥

Brahmā said - "This divine figure is feeling fatigued because of assertive dancing and singing; therefore she is seated like a daughter sitting before the father.".

इत्युक्त्वा जगतां धाता जहास मुनिसंसदि।
जहसुर्मुनयः सर्वे सर्वज्ञास्तत्र राधिके॥३०॥

Thus speaking, Brahmā laughed in the assembly of the sages. O Rādhā the all knowledgeable sages also laughed at that time.

सर्वं रहस्यं विज्ञाय जगत्स्रष्टुश्च मानसम्।
सद्यश्चुकोप कुलटा हास्यव्याजेन संसदि॥३१॥
सर्वाङ्गकम्पमाना सा कुलटा कुटिलानना।
रक्तपङ्कजनेत्रा च कोपप्रस्फुरिताधरा॥३१॥

Realising the secret and the mental condition of the creator of the universe, that wicked women pretending as laughing was immensely enraged. All her limbs started trembling. The face was deformed and the eyes became red like the red lotus flowers. Her lips started fluttering in anger.

उत्थाय च सभामध्ये तेषां च पुरतः स्थिता।
संबोध्योवाच ब्रह्माणं मृत्युकन्या यथा रुषा॥३२॥

She abruptly got up and stood in the assembly. Then in utter rage, addressing Brahmā she spoke like the girl of death.

मोहिन्युवाच

अये ब्रह्मञ्जगन्नाथ वेदकर्ता त्वमेव च॥३३॥

Mohinī said- O Brahman, you are the lord of the universe and the creator of the Vedas.

किंवा वेदप्रणिहितं कर्म किं तद्विपर्ययम्।
विचारं मनसा स्वेन कुरु वेदविदां गुरो॥३४॥
स्वकन्यायां यत्स्पृहा स कथं हससि नर्तकीम्।
निर्मिताऽहमीश्वरेण स्ववेंश्या सर्वगामिनी॥३५॥

You are the teacher of those well-versed in the Vedas. You think over in your mind as to which one of the actions is against the Vedas and which one is according to them. The one who could cast an evil eye on his own daughter how could he laugh at a dancer? The lcrd has made me the *apsarā* of the heaven who can move at will.

सतां कर्म विरुद्धं यत्तदत्यन्तविडम्बनम्।
दासीतुल्यां विनीतां च दैवेन शरणागताम्॥३६॥
यतो हससि गर्वेण ततोऽपूज्यो भवाचिरम्।
अचिराद्दर्पभङ्गं ते करिष्यति हरिः स्वयम्॥३७॥

Such of the actions of the noble people which are against the scriptures is just a fallacy. By the move of destiny I had arrived to take refuge with you like a humble slave-girl. For whom you are laughing at? As such you would soon become unadorable and shortly lord Hari would himself shatter your pride.

निबोध वचनं ब्रह्मन्वेश्यायाश्च तु सांप्रतम्।
तवैव वचनं स्तोत्रं गृह्णाति यो नरः सदा॥३८॥
भविता तस्य विघ्नश्च स यास्यत्युपहास्यताम्।
भविता वार्षिकी पूजा देवतानां युगे युगे॥३९॥
तव माध्यां च संक्रान्त्यां न भविष्यति सा पुनः।
कल्पान्तरेऽत्र कल्पे वा देहे देहान्तरेऽत्र वा॥४०॥
पुनः पूजा न भविता या गता सा गतैव च।
इत्युक्त्वा मोहिनी शीघ्रं जगाम मदनालयम्॥४१॥

O Brahman, now you listen to the words of an *apsarā* whosoever would recite your words or *stotra* he would surely meet with obstruction and would be laughed at in the world. In every *yuga*, the gods will be adored annually but you will not be adored on the first day of the month of Māgha. During this *kalpa* or in the next *kalpa* you will not be adored in your present form, for whatever has been done by you. Thus speaking Mohinī at once left the place and moved on to the abode of the god of love.

तेन सार्धं रतिं कृत्वा बभूव विज्वरा पुनः।
पश्चात्सा चेतनां प्राप्य विललाप भृशं पुनः॥४२॥

Enjoying his union she was relieved of all the sufferings. Thereafter, coming to her senses she started lamenting.

अयं कथं मया शप्तो जगद्विधिरतिप्रियः।
स्ववेंश्यायां गतायां च मुनयो दुःखिता भृशम्॥४३॥
स्वयं विधाता जगतां चकम्पे नतकंधरः।
उपायं मुनयस्तस्मै ददुः कल्याणकारिणः॥४४॥
शरणं व्रज वैकुण्ठमित्युक्त्वा ते गृहान्ययुः।
ब्रह्मा जगाम शरणं मम मूर्त्यन्तरं परम्॥४५॥
शान्तं तं कमलाकान्तं श्यामं नारायणाभिधम्।
गत्वा विषण्णवदनः प्रणम्य च चतुर्भुजम्॥४६॥
तत्रोवास जगत्कर्ता नातिदूरे समीपतः।
रहस्यं कथयामास शुष्ककण्ठोष्ठतालुकः॥४७॥
दीनबन्धुं दयासिन्धुं विपत्तारणकारणम्।
श्रुत्वा रहस्यं तत्सर्वं प्रहस्योवाच तं विभुः॥
सत्यं सारं हितं वाक्यं जगतां च सुखावहम्॥४८॥

She said, "How could I pronounce a curse on the loveable Brahmā who happens to be the creator of the universe?" Aflter the departure of Mohinī the *apsarā* of the heaven, the sages felt immediately grieved and the creator of the universe started trembling. His head was lowered thereafter the sages who always bestows welfare, spoke of the remedy to him, you take refuge with the lord of the Vaikuṇṭha. Thus speaking, all of them left for their respective abodes. Thereafter Brahmā went to take refuge with my second figure which is peaceful is the lord of Lakṣmī, having dark complexion and known as Nārāyaṇa. Brahmā reached there with faded faces and bowed in reverence to the four armed Viṣṇu who took his seat besides him. At that point of time his throat. lips and palate had dried up. He than revealed the cause of his arrival to lord Viṣṇu who is blissful on the down-trodden, the ocean of mercy, the one who redeems all from the

miseries. On hearing the words of Brahmā, Nārāyaṇa smiled for a moment and spoke to him the truthful, beneficial words which were the essence of all and provided welfare.

नारायण उवाच

स्वयं त्वं वेदविदसि विदुषां च गुरोर्गुरुः॥४९॥
त्वया कृतं च यत्कर्म इह केन न तत्कृतम्।
स्त्रीजातिः प्रकृतेरंशा जगतां बीजरूपिणी॥५०॥
स्त्रीणां विडम्बनेनैव प्रकृतेश्च विडम्बनम्।
न तद्भारतवर्षं च पुण्यक्षेत्रमनुत्तमम्॥५१॥
क्रीडाक्षेत्रे ब्रह्मलोके कस्तवेन्द्रियनिग्रहः।
यदि तद्भारते दैवात्कामिनी समुपस्थिता॥५२॥
स्वयं रहसि कामार्ता न सा त्याज्या जितेन्द्रियैः।
त्यक्त्वा परत्र नरकं व्रजेदितिविडम्बितः॥५३॥

Nārāyaṇa said- You yourself are well-versed in the Vedas and happen to be the teacher of all the intelligent teacher but whatever you have done is unheard of in the universe. The woman are the *aṁśa* of Prakṛti and are the form of seed of the universe. With the insult of a woman Prakṛti is insulted. This is not Bhāratavarṣa alone but happens to be the absolutely sacred place. In this playground of *Brahmaloka* what was the need of your controlling the senses. In case, in the land of Bhārata, accidentally if a damsel reaches a person with the intention of physical unity, infatuated with love even the self controlled persons are not required to disowned her because by doing so he falls into the hell ultimately.

भवेदेव हि दुःखार्ता शापं दद्याच्च तं ध्रुवम्।
विहाय स्वकलत्रं च यो गृह्णाति परस्त्रियम्॥५४॥
लोभात्कामसुखाद्वाऽपि सोऽधमो नात्र संशयः।
पातयित्वा स च पतेद्दशपूर्वान्दशापरान्॥५५॥
त्यक्त्वा स्वस्वमिनं या च परं गच्छति कामतः।
न पुमान्न च वेश्या च कुलस्त्री तत्र दुष्यति॥५६॥
उपायेन च या साध्यं करोति परपूरुषम्।
तिष्ठत्येवान्धकूपे सा यावच्चन्द्रदिवाकरौ॥५७॥

Getting infested with pain such a woman would surely pronounce a curse on the man. The one who disowning his own wife passionately owns some other damsel he is considered to be a degraded person. There is no doubt bout it. He dragged his ten past and ten future generations into the hell. Similarly the women who leaving her own husband passionately goes to another person, she also throws her ten past and ten future generations in the hell but a person who enjoys the company of a whore earns no blemish. Only a damsel of high family earns a blemish. In case a damsel of high family by making efforts attracts someone to her. She surely falls into the hell named *andhakūpa* and remains there till the life of the sun and the moon.

स्वर्वेश्या च दिवं याति सततं कुलधर्मतः।
ध्रुवं भवेत्सोऽपराधी तस्या अप्यवमानतः॥५८॥
तमुपायं करिष्यामि शप्तो यत्र विशुद्ध्यति।
क्षणं तिष्ठ जगन्नाथ पापिनश्च भवार्णवे॥५९॥

But the *apsarā* of the heaven goes to heaven according to her family traditions and the one who insults her earns a sin. Now I shall move in such a direction which may purify the person. O lord of the universe, you remain in the ocean of the sin for sometime.

एतस्मिन्नन्तरे कश्चिदाजगाम हरेः पुरः।
द्वारपालः शीघ्रगामीत्युवाच नतकंधरः॥६०॥

In the meantime a gate-keeper arrived before the lord in a haste and lowering his head, he said.

द्वारपाल उवाच

अन्यब्रह्माण्डाधिपतिर्ब्रह्मा दशमुखः स्वयम्।
द्वारे तिष्ठन्महाभक्तस्त्वां द्रष्टुं स्वयमागतः॥६१॥

The gate-keeper said- "O lord of the universe Brahmā, with ten heads has arrived at the gate. He happens to be the great devotee of yours and has arrived here to gain and audience with you.".

द्वारपालवचः श्रुत्वा स चैवानुमतिं ददौ।
द्वारपालाज्ञया ब्रह्मा तुष्टावाऽऽगत्य भक्तितः॥६२॥

On hearing the words of the gate-keeper the lord gave him the permission. Thereafter the gate-keeper with the permission of the lord brought Brahmā there who started offering his prayer to the lord.

स्तोत्रैरतिविचित्रैश्च चतुर्वक्त्राश्रुतैरहो।
स्तुत्वोवासाऽऽज्ञया विष्णोः कृत्वा पश्चाच्चतुर्मुखम्।।६

He recited the glory of lord Viṣṇu with astonishing type of *stotras* which could not be heard by Brahmā. After offering prayer the ten headed Brahmā at the command of lord Viṣṇu took to four-headed form and was seated behind Brahma.

नारायणो द्वारपालानित्युवाच चतुर्भुजान्।
आगन्तुकं जनमपि प्रवेशयत सादरम्।।६४।।

Thereafter Viṣṇu spoke to the four-armed gate-keeper, "You bring here the new comer who has just arrived at the gate, quite gracefully.".

एतस्मिन्नन्तरे तत्र वृन्दावनविनोदिनि।
आजगामातिप्रणतो ब्रह्मा शतमुखः स्वयम्।।६५।।

In the meantime Brahmā with hundred faces who enjoyed the divine spots in Vṛndāvana also arrived there and also bowed in reverence to lord Viṣṇu.

दिव्यैः स्तोत्रैश्च तुष्टाव निगूढमतिसुन्दरैः।
स्तुत्वोवास वरैः स्तोत्रैः सर्वेषामश्रुतैरहो।।६६।।

He also adored lord Viṣṇu offering several *stotras* to him and adored him with a deep devotion. Thereafter he offered prayer with *stotras* which were unheard Of and after doing so he also took his seat.

तदनन्तरं तयोरग्रे भक्त्या शतमुखः स्वयम्।
जगद्विधौ सभायां च तत्र तिष्ठति तत्क्षणे।।६७।।
आजगामान्यब्रह्माण्डाधिपो ब्रह्मा हरेः पुरः।
सहस्रवदनः श्रीमान्भक्त्या नम्रात्मकंधरः।।६८।।
स्तुत्वोवास वरैः स्तोत्रैः सर्वेषामश्रुतैरहो।
तं च पप्रच्छ सर्वेषां ब्रह्माण्डानां च ब्रह्मणाम्।।६९।।
वार्ता विषयिणां चैव सुराणां च क्रमेण च।
चतुर्मुखस्य तान्दृष्ट्वा दर्पभङ्गो बभूव ह।।७०।।
आत्मानं विष्णुसदृशं मन्यमानस्य दर्पतः।
अन्यान्यान् दर्शयामास ब्रह्माण्डस्थान्विधीन्हरिः।।७१।।

Thereafter the hundred faced Brahmā was also mode to take his seat beside the two Brahmās who had already arrived. At that very moment another lord of the universe having a thousand faces known as Brahmā also arrived before Viṣṇu. He also adored lord Viṣṇu bowing his head. He also offered prayer to him reciting the *stotras* which were unheard of earlier. And all of them were seated, lord Hari enquired about the welfare of the gods and the Brahmās of different globes, finding other Brahmās there, the pride of the four faced Brahmā who considered himself to be like other Brahmās was shattered. The lord projected the Brahmās of the other globes.

दृष्ट्वा च कृपया तत्र मृततुल्यं चतुर्मुखम्।
यावन्ति गात्रलोमानि सन्ति नारायणस्य मे।।७२।।
तत्प्रमाणाश्च ब्रह्माण्डा ब्रह्माणः सन्ति संततम्।
नारायणं प्रणम्याऽऽशु जग्मुस्ते स्वालयं प्रति।।७३।।

Meeting them the four faced Brahmā felt like dead. Then the lord gracefully made him realise that the number of globes equates with the number of the hair on his body and there are the same number of Brahmās, who remain present there always. Thereafter, all the Brahmās bowing before lord Nārāyaṇa left for their abodes.

स मेने विधिरात्मानमत्यल्पविषयाधिपम्।
पप्रच्छ प्रणतं विष्णुर्लज्जानम्रचतुर्मुखम्।।७४।।
वद तत्किमिदं दृष्टं स्वप्नवद्भवताऽधुना।
नारायणवचः श्रुत्वा विधिरित्युक्तवांस्तदा।।७५।।
भूतं भव्यं भविष्यं च तव मायासमुद्भवम्।
इत्येवमुक्त्वा स विधिस्तस्थौ संसदि।
लज्जया सर्वान्तर्यामी भगवांस्तस्योपायं विनिर्ममे।।७६।।

Thereafter, the four faced Brahmā considered himself to be the lord of a tiny kingdom, his face was lowered in shame thereafter lord Viṣṇu asked Brahmā, "Tell me, what is all this you have seen like a dream?" Listening to the words of Nārāyaṇa, Brahmā said, "With the grace of your illusion I have witness the past, present and future." Thus speaking Brahmā felt ashamed in the assembly and thereafter realising the agony of his mind, the lord spoke to him about the method for the release from the curse.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
मोहिनीशापब्रह्मदर्पभङ्गो नाम त्रयस्त्रिंशोऽध्यायः।।३३।।

अथ चतुस्त्रिंशोऽध्यायः

Chapter - 34

The birth of Jāhnavī

श्रीकृष्ण उवाच

एतस्मिन्नन्तरे तत्र शंकरः समुपस्थितः।
सस्मितो वृषभेन्द्रस्थो विभूतिभूषणः स्वयम्॥१॥
व्याघ्रचर्माम्बरधरो नागयज्ञोपवीतकः।
स्वर्णाकारजटाभारमर्धचन्द्रं च संदधत्॥२॥
त्रिशूलपट्टिशकरो बिभ्रत्खट्वाङ्गमुत्तमम्।
सद्रत्नसाररचितस्वरयन्त्रकरो मुदा॥३॥
वाहनादवरुह्याऽऽशु भक्तिनम्रात्मकंधरः।
प्रणम्य कमलाकान्तं वामे चोवास भक्तितः॥४॥

Śrī Kṛṣṇa said- In the meantime Śiva arrived there had a smiling face and was riding on the bull. He had applied ashes on his body and was clad in the tiger skin. He has the serpents for *yajñopavīta* and had matted locks of hair in golden shade on the head, which was adorned with the crescent. He held a trident, the *paṭṭiśa* and the best of *Khaṭvāṅga* in his hand. He carried a musical instrument made of the best of gems. He delight-fully descended from the vehicle and bowing his head with devotion, he offered his salutation to Kṛṣṇa the lord of Kamalā and took his seat to his left-.

आजग्मुर्मुनयः सर्वे सुराः शक्रादयस्तथा।
आदित्या वसवो रुद्रा मनवः सिद्धचारणाः॥५॥
पुलकाञ्चितसर्वाङ्गास्तुष्टुवुः पुरुषोत्तमम्।
प्रणम्य तं शिवं सर्वे सुराश्चाऽऽनम्रकंधराः॥६॥

Thereafter, all the gods including Indra, the sages, the Ādityas, Vasus, Rudras, Manus, *Siddhas* and Cāraṇas also arrived there. All of them felt emotional and offered prayer to Puruśottama. Thereafter all the gods bowed in reverence to the lord Śiva.

एतस्मिन्नन्तरे तत्र संगीतं शंकरो जगौ।
कृत्वाऽतीव सुतालं च स्वरयन्त्रसमन्वितः॥७॥

Thereafter, Śiva started music in sweet tone playing on musical instrument.

आवयोश्च गुणाख्यानं राससंबन्धि सुन्दरम्।
समयोचितरागेण मनोमोहनकारिणा॥८॥
यन्त्रकण्ठैकतानेन चैकमानेन चारुणा।
पदभेदविरामेण गुरुणा लघुना क्रमात्॥९॥
गमकेनातिदीर्घेण भदे(न्द्रे) न मधुरेण च।
भवेति दुर्लभं सृष्टं प्रीत्या स्वेन विनिर्मितम्॥१०॥

Thereafter the virtues of both of us including the praise of the divine dance of Kṛṣṇa were sung. The music which influenced the mind at that point of time and the song sung with apt attention of the throat, in a pleasant sweet tone, keeping in mind, the high and low pitch, the praise of both of us was sung in one and the same tune and pleasant rhyme scheme. The singing continued which provided bliss which was beyond the comprehension of the people of the universe.

पुलकाञ्चितसर्वाङ्गः साश्रुनेत्र पुनः पुनः।
तदेव श्रुतिमात्रेण मूर्च्छां प्रापुर्विचेतनाः॥११॥

All present there were overwhelmed and the tears of joy started issuing from their eyes. With the hearing of the blissful song and music, all of them felt fainted.

बभूवू रुद्ररूपाश्च मुनयः पुरतः प्रिये।
रुद्ररूपाः सुराःसर्वे विधातृहरिपार्षदाः॥१२॥
नारायणश्च लक्ष्मीश्च गायकश्च शिवः स्वयम्।
जलपूर्णं च वैकुण्ठं दृष्ट्वा त्रस्तोऽहमीश्वरि॥१३॥

O dear one, all the sages including Brahmā, Viṣṇu, the courtier, Lakṣmī and the singers attained the form of Śiva at that point of time. The entire Vaikuṇṭha was flooded with water. O goddess, I felt panicky at the sight.

गत्वा मूर्तीर्विनिर्माय सर्वाश्च तादृशीरिति।
तत्स्वरूपास्तदस्त्राश्च तत्स्ववाहनभूषणाः॥१४॥

Thereafter reaching there, I restored all the images (body) to their original position including their form, the weapons, the vehicles and the ornaments.

तत्स्वभावास्तन्मनस्कास्तत्तद्विषयमानसाः।
स्थानं निर्माय परितो वैकुण्ठस्य चतुर्दिशि॥१५॥

Their nature, the mind and the worldly pleasure were also restore as originals; the water of deluge was spread around the Vaikuṇṭha.

तदधिष्ठातृदेवी च आजगाम स्वमालयम्।
शरीरजा सुराणां सा बभूव सुरनिम्नगा॥१६॥

Thereafter the goddess Gaṅgā herself arrived there which happened to be her abode. Since she was created out of the bodies of the gods she came to be known as the divine river Gaṅgā.

मुक्तिदा च मुमुक्षूणां भक्तानां हरिभक्तिदा।
कोटिजन्मार्जितं पापं विविधं पापिनामहो॥१७॥
यस्याश्च स्पर्शवायोश्च संपर्केण विनश्यति।
किंवा न जाने प्राणेशि स्पर्शदर्शनयो:फलम्॥१८॥

She bestowed salvation to those who sought for salvation and the devotion too the devotee of the lord. with the touch of the breeze flowing on the water of Gaṅgā, the sins of all the sinners accumulated during the past crores of births, disappear. O lady of my life I do not know the reward one gets by touching it or looking at it.

किमुत स्नानजन्यं च कथयामि निरूपणम्।
सर्वतीर्थात्परं पृथ्व्यां पुष्करं परिकीर्तितम्॥१९॥
वेदोक्तं च तदेवास्या: कलां नार्हति षोडशीम्।
भगीरथेन चाऽऽनीता तेन भागीरथी स्मृता॥२०॥

But I shall tell you the merit one achieved by having a dip in the sacred waters of the Gaṅgā? Puṣkara region is considered to be the best of the sacred pieces of the world and the same sacred place does not compare even to the sixteenth part of the Gaṅgā. She was brought on earth by Bhagīratha earning her the name of Bhāgīrathī.

गामागता स्रोतसोंऽशाद्गङ्गा तेन प्रकीर्तिता।
जानुद्वारा पुरा दत्ता जह्नुनाऽऽपीय कोपत:॥२१॥
तस्य कन्यास्वरूपा सा जाह्नवी तेन कीर्तिता।
भीष्म: स्वयं वसुर्जातस्तस्यांशात्तेन भीष्मसू:॥२२॥

She arrived here on earth only in one part and that is why she was known as Gaṅgā. In earlier times the sage Jahnu drank the water of Gaṅgā in rage and thereafter he released it by cutting his knee. Because of this, she came to be known as Jāhnavī. Bhīṣma the *aṁśa* of Vasu was himself born out of her womb and as such she was came to be known as Bhīṣmajananī.

धाराभिस्तिसृभि: स्वर्गं पृथिवीमतलं तथा।
ममाऽऽज्ञया च गच्छन्ती तेन त्रिपथगामिनी॥२३॥

At my command the Gaṅgā started flowing in three streams in the heaven, the earth and the neither world which earned her the came of Tripathagāminī.

प्रधानधारया स्वर्गे सा च मन्दाकिनी स्मृता।
योजनायुतविस्तीर्णा प्रस्थे च योजना स्मृता॥२४॥

Its main stream in the heaven earned her the came of Mandākinī which is the thousand *yojanas* in length and ten *yojanas* in width.

क्षीरतुल्यजला शश्वदत्युत्तुङ्गतरङ्गिणी।
वैकुण्ठाद्ब्रह्मलोकं च तत: स्वर्गं समागता॥२५॥

Her water is like the milk and has high waves in water. Flowing from Vaikuṇṭha to *Brahmaloka* it reached the heaven.

स्वर्गाद्धिमाद्रिमाग्रेण पृथिवीमागता मुदा।
सा धाराऽलकनन्दाख्या लवणोदेन मिश्रिता॥२६॥
शुद्धस्फटिकसंकाशा बहुवेगवती सती।
पापिनां पापशुष्केन्धं दग्धुं पावकरूपिणी॥२७॥

The stream of the Gaṅgā which arrived over Himālaya from the heaven and than descended on earth ultimately falling into the saline water of the ocean, came to be known by the name of Alaknandā. It had the spotless clean water which moves with great speed and serves as a dry wood for burning the sins of the sinners in fire.

अहो सागरवंशेभ्यो निर्वाणमुक्तिदायिनी।
वैकुण्ठगामिनी सा च सोपानरूपिणी वरा॥२८॥

It was she who provided salvation to the sons of Sagara. It serves as a beautiful step for achieving the heaven.

अतोऽपि मृत्युसमये सतां पुण्यस्वरूपिणाम्।
आदौ पादौ च संन्यस्य मुखे तोयं प्रदीयते॥२९॥

This is the reason that at the time of death the water of Gaṅgā is poured into the mouth of the noble people.

गङ्गासोपानमारुह्य सन्तो यान्ति निरामयम्।
आब्रह्मलोकं संलङ्घ्य रथस्थाश्च निरापद:॥३०॥

दैवात्पुरा प्राक्तनेन मग्नं चेत्कृतपातकैः।
लोमप्रमाणवर्षं च मोदन्ते हरिमन्दिरे॥३१॥

Climbing the step in the form of Gaṅgā, the noble people achieve Vaikuṇṭha. They reach straight at Vaikuṇṭha crossing *Brahmaloka*. In case, some one is drowned in the waters of Gaṅgā, because of his earlier good deeds then he achieves the highest abode of the lord and resides there up to the number of ears equivalent to the number of hair on his body, where he remain with pleasure.

ततो भोगो भवेत्तेषां निश्चितं पापपुण्ययोः।
अतिस्वल्पेन कालेन कालव्यूहं च बिभ्रताम्॥३२॥

Thereafter he has to face the result of his good or bad deeds and the time for them was passing quickly.

ततः पुण्यवतां गेहे लब्ध्वा जन्म च भारते।
सम्प्राप्य निश्चलां भक्तिं भवन्ति हरिरूपिणः॥३३॥

Thereafter they are born in good family on the land of Bhārata and achieving the deep devotion of the lord take to his form ultimately.

मृतद्विजानां देहांश्च दैवाच्छूद्रा वहन्ति चेत्।
पदप्रमाणवर्षं च तेषां च नरके स्थितिः॥३४॥
ततस्तेषां च साहाय्यं करोति हरिरूपिणी।
ददाति मुक्तिं तेभ्योऽपि क्रमेण च कृपामयी॥३५॥
जन्म पुण्यवतां गेहे कारयित्वा च भारते।
स्थलं ददाति वैकुण्ठे निश्चितं जन्मभिस्त्रिभिः॥३६॥

In case per chance the bodies of the noble Brāhmaṇas are carried by the Śūdras, then they have to remain in the hell for the number of the feet they walk on earth carrying the body but this sacred Gaṅgā with the deform of Nārāyaṇa, *Kaṁsa* rescue to those people and provide salvation to them, she makes such people to be born in the high families in Bhārata for three births and thereafter she makes them achieves the heaven.

यात्रां कृत्वा तु यः शुद्धौ स्नातुं याति सुरेश्वरीम्।
पदप्रमाणवर्षं च वैकुण्ठे मोदते ध्रुवम्॥३७॥

The one who travels to have a dip in the Gaṅgā for purification, he achieves the bliss of the heaven for the number of feet with which he walks on the ground.

गङ्गां प्राप्यानुषङ्गेण स्नाति चेत्समलो नरः।
मुच्यते सर्वपापेभ्यः पुनर्यदि न लिप्यते॥३८॥
कलौ पञ्चसहस्राब्दं स्थितिस्तस्याश्च भारते।
तस्यां च विद्यमानायां कः प्रभावः कलेरहो॥३९॥

In case a sinner reaching the Gaṅgā partially takes a bath, such a person is relieved of all the sins, unless he does not himself resort again to the sinful ways. In the age of Kaliyuga, the Gaṅgā shall remain on earth for five thousand years and till such time she remain on earth the age of Kali will have little influence.

कलौ दशसहस्राणि वर्षाणि प्रतिमा मम।
तिष्ठन्ति च पुराणानि प्रभावस्तत्र कः कलेः॥४०॥

In the age of Kali my images shall remain on earth for ten thousand years and for that duration the Purāṇas will also remains on earth. As such there will be little influence of the age of Kali.

अतलं याति या धारा सा च भोगवती स्मृता।
पयःफेननिभा शश्वदतिवेगवती सदा॥४१॥
आकराऽमूल्यरत्नानां मणीन्द्राणां च संततम्।
नागकन्याश्च यत्तीरे क्रीडन्ति स्थिरयौवनाः॥४२॥
स्वयं देवी च वैकुण्ठं वेष्टयित्वा च संततम्।
सहस्रयोजना प्रस्थे दैर्घ्ये च लक्षयोजना॥४३॥

The flow of Gaṅgā reaches the nether world which earns her the name of Bhogavatī. Her water remains spotless like the milk and always flows with great speed. she always serves as an abode for the diamonds and gems as well as the sages and the female serpent girls always play over her bank. The Gaṅgā herself has surrounded Vaikuṇṭha from all sides which is a lakhs of *yojanas* in length and a thousand *yojanas* in width.

अस्या विनाशः प्रलये नास्त्येव दुहितुर्मम।
नानारत्नाकरं दिव्यं तत्तीरं सुमनोहरम्॥४४॥

This daughter of mine never gets destroyed even at the time of dissolution of the world. Her banks are always charming, divine and the store-houses for the gems.

इत्येवं कथितं सर्वं जाह्नवीजन्म पुण्यदम्।
ब्रह्मणश्च प्रतीकारो मोहिनीशापतः शृणु॥४५॥

Thus I have narrated to you the story of the birth of the Gaṅgā. Now you listen to me the method by which Brahmā was relieved of the curse of Mohinī.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० जाह्नवीजन्मप्रस्तावो नाम चतुस्त्रिंशोऽध्यायः॥३४॥

अथ पञ्चत्रिंशोऽध्याय:

Chapter - 35

The episode of Brahmā

श्रीकृष्ण उवाच

नारायणश्च ब्रह्माणमुवाच कृपया पुन:।
दृष्ट्वा गङ्गां च सर्वे तां मम मायां च मेनिरे।।१।।

Śrī Kṛṣṇa said- Nārāyaṇa compassionately again started speaking to Brahmā and all those present there looking at the Gaṅgā took to be for my illusion.

नारायण उवाच

उत्तिष्ठ गच्छ भद्रं ते भविष्यति चतुर्मुख।
अत्र स्नात्वाऽभिशप्तस्त्वं पूतो भव ममाऽऽज्ञया।।२।।

Nārāyaṇa said- O four-faced Brahmā get up and go to your abode You will surely meet with welfare. Taking a bath in the river Gaṅgā you will be relieved of the curse with my command.

त्वं चेत्सत्यं स्वयं पूत: स्पर्शं वाञ्छन्ति तानि ते।
वैष्णवेशस्य तीर्थानि सर्वाणि सततं मुने।।३।।
तथाऽपि शापमुक्तस्त्वमत्र प्रकृतिहेलनात्।
अहंकारश्च सर्वेषां पापबीजममङ्गलम्।४।।

Sage in case you feet truthful and are puce at heart, All these sacred places including yourself are desirous of the touch of Viṣṇu but since you have defied the nature you have earned a sin. You will therefore be relieved of a sin. The arrogance is the seed of all the sins and misfortunes.

शोघ्रं त्वं गच्छ गोलोकं ममाऽऽलयं परात्परम्।
प्रकृत्यंशां मङ्गलदां तत्र प्राप्स्यसि भारतीम्।।५।।

You immediately move on to my infallible place of *Goloka*. Reaching there you will achieve Sarasvatī who is the form of Prakṛti and always bestows welfare.

प्रकृतिं भज कल्याण सृष्टिबीजस्वरूपिणीम्।
अहो कल्पान्तपर्यन्तं तपस्तप्तं त्वयाऽधुना।।६।।

O virtuous one, you own Prakṛti, who happens to be the seed of the universe. You have performed *tapas*, for a *kalpa*.

तव मन्त्रं न गृह्णन्ति केऽपि वेश्याभिशापत:।
यदन्यदेवपूजायां तव पूजा भविष्यति।।७।।

Because of the curse of the wicked women no body would recite your *mantra* but you will be adored together with the other gods.

त्वमेव जगतां धाता स्वात्मारामश्च योषित:।
सर्वरूपी च पूजा च सर्वदेहेषु सर्वत:।।८।।

Since you are the creator of the universe and always remain engrossed in your own soul, you are the form of all and are adorable by all.

तदा ममाऽऽज्ञया ब्रह्मा स्नात्वा च जाह्नवीजले।
शीघ्रं जगाम गोलोकं मां प्रणम्य जगद्गुरु:।।९।।

Thereafter Brahmā the teacher of the universe took bath in the Gaṅgā at my command and left for *Goloka*.

ते देवा मुनय: सर्वे प्रजग्मु: स्वालयं मुदा।
सुनिर्मलं मम यशो गायन्तश्च पुन: पुन:।।१०।।

Thereafter all the gods, the sages reciting my spotless glory again and again left for their respective abodes.

विधिरागत्य गोलोकं संप्राप्य भारती सतीम्।
सर्वविद्याधिदेवीं तां माद्वक्त्राच्च विनिर्गताम्।।११।।

On reaching *Goloka* Brahmā achieved Sarasvatī who happens to be the goddess of all the matter and had. emerged out of my lotus-like face.

वागीश्वरीं च संप्राप्य ब्रह्मा प्रमुदित: स्वयम्।
कामास्त्राणां च व्यापारमनुमेने स्वयं विभु:।।१२।।

Achieving Sarasvatī Brahmā felt delighted, Brahmā then himself permitted the god of love to short the arrows on him.

तत आगत्य मां नत्वा प्राप्य त्रैलोक्यमोहिनीम्।
क्रीडां चकार भगवान्स्थाने स्थानेऽतिनिर्जने॥१३॥

Soon thereafter Brahmā returned to my place and bowed before me. Owning Sarasvatī who could attract the three worlds, Brahmā took her to the secluded places and enjoyed her company.

रतिं चिरतर कृत्वा विरराम स्वयं विधिः।
वागीश्वरीमुवाचेदं त्वं वै ब्रह्मा च कर्मणा॥१४॥
काचित्स्वकर्मणा साध्वी पूज्या च स्थिरयौवना।
तवैव कर्मयोगं च युवानं पश्य सुन्दरि॥१५॥

After enjoying the love-sport with her for long, 'the mind of Brahmā felt detached and he spoke to Sarasvatī, "You represent the Brahman by your action." A women becomes chaste by her deeds, beside being adorable and possessing the everlasting youth. O beautiful one, you better select some one else who should be quite young for your purpose.

विदग्धाया विदग्धेन संगमो गुणवान्भवेत्।
जरातुरोऽहं वृद्धश्च तपस्वी वैष्णवो द्विजः॥१६॥
अस्वतन्त्रः पराधीनः का रतिः पुंश्चलीषु मे।
आजगाम ब्रह्मलोकं पुनरेव निजालयम्॥१७॥

Because a competent women can feel happy with a competent man. Because of my old age I am unstable, old, ascetic, Vaiṣṇava, Brāhmaṇa and am governed by others. How could I be attached to a loose women? I have returned again to my own abode which is *Brahmaloka*.

ददृशुर्ब्रह्मलोकस्थास्तां देवीं कौतुकान्विताः।
अतीव सुन्दरीं रम्यां शुभ्रवर्णां च सस्मिताम्॥१८॥

The people of *Brahmaloka* looked at the goddess with great interest who was quite beautiful, charming having fair complexion and wore a serene smile on her face.

शरच्छीतांशुवदनां शरत्पङ्कजलोचनाम्।
पक्वबिम्बप्रभामुष्टदीप्तौष्ठाधरपल्लवाम्॥१९॥
मुक्तापङ्क्तिविनिन्द्यैकदन्तपङ्क्तिमनोहराम्।
रत्नकेयूरवलयरत्ननूपुरशोभिताम्॥२०॥

Her face resembled the moon of the winter season, the eyes resembled the lotus flowers of the winter season; the shining lips resembled the ripe wood apples, the lines of teeth resembled the jewels. The goddess was adorned with armlets, wristlets and the anklets made of gems.

रत्नकुण्डलयुग्मेन कर्णमूलविराजिताम्।
रत्नेन्द्रसारहारेण वक्षःस्थलसमुज्ज्वलाम्॥२१॥

The gem-studded ear-ornaments adorned her ears and the garland of gems was shining on her breasts.

वह्निशुद्धांशुकं सूक्ष्मं बिभ्रतीं नवयौवनाम्।
अतीव कमनीयां च पीनश्रोणिपयोधराम्॥२२॥

She was clad in fine clothes sanctified by fire and was quite youthful and attractive. She had solid breasts.

वीणापुस्तकहस्तां च व्याख्यामुद्राकरां वराम्।
ते च निर्मञ्छनं कृत्वा चक्रुः परममङ्गलम्॥२३॥
पुरीं प्रवेशयामासुर्ब्रह्माणं भारतीं मुदा।
ब्रह्मा तया सह क्रीडां चकार स दिवानिशम्॥२४॥
अतीव सुखसंभोगे निमग्नः सततं मुदा।
गूढं सर्वपुराणेषु किं पुनः श्रोतुमिच्छसि॥२५॥

She held *vīṇā* in both the hands, while the other hands were in *vyākhyāna-mudrā*. The people of *Brahmaloka* welcomed the goddess sacrificing various valuable on her. Thereafter both Brahmā and Bhāratī entered *Goloka*. Thereafter both Brahmā and Bhāratī were engaged in love-sports. they then delightfully engaged themselves in the love-sport This is the secret of various Purāṇas; what else do you want to listen from me.?.

नारायण उवाच

प्राणेशवचनं श्रुत्वा प्रहस्य परमेश्वरी।
भूयोऽपि परिपप्रच्छ कौतुकान्मानसं पुरा॥२६॥

Nārāyaṇa said- On hearing the words of her beloved, Rādhā curiously again asked the lord.

राधिकोवाच

ब्रह्मा कथं न जग्राह वेश्यां स्वयमुपस्थिताम्।
न कर्मक्षेत्रे रहसि फलदाता च कर्मणाम्॥२७॥
उपस्थितायास्त्यागे च महान्दोषो हि योषितः।

ज्ञातवा देवो विधाता स कथं तत्याज मोहिनीम्।।२८।।

Rādhikā said- "O lord, you tell me why did Brahmā not accept the *apsarā* of the heaven who herself arrived before him in a secluded place. The reason was not known in the land of Bhārata. It is really sinful not to accept a damsel who herself arrives to seek ones company. Brahmā being well aware of this how could he disappoint Mohinī?"

नारायण उवाच

राधिकावचनं श्रुत्वा प्रहस्य मधुसूदनः।
पाद्मकल्पस्य वृत्तान्तमुवाच परमेश्वरीम्।।२९।।

Nārāyaṇa said- On hearing the words of Rādhikā Madhusūdana smiled and he narrated to her the story of *Pādma-kalpa*.

श्रीकृष्ण उवाच

शृणु कान्ते प्रवक्ष्यामि पुरावृत्तान्तमीप्सितम्।
अकथ्यं गोपनीयं च महतामभिनिन्दितम्।।३०।।

Śrī Kṛṣṇa said- O my beloved listen to me, I am going to tell you an extremely secret and untold story which delights the noble people.

एकदा च प्रजाः स्रष्टुं विधाता प्रेरितो मया।
ससर्ज मनसा पुत्राञ्ज्वलतो ब्रह्मतेजसा।।३१।।

Once I inspired Brahmā for the creation of the universe. Thereafter the illumining mind born sons were created by him.

सनकं च सनन्दं च सनातनमनुत्तमम्।
सनत्कुमारं वोढुं च कविं पञ्चशिखं विभुम्।।३२।।
असितं कपिलं सिद्धं सिद्धान्मम कलोद्भवान्।
तान्नग्नान्पञ्चवर्षीयान्पिता स्रष्टुं जगाद ह।।३३।।
प्रजाः स्रष्टुं प्रेरकं च जनकं तेऽवमन्य च।
प्रजग्मुस्तपसे तूर्णं ममार्चनपरायणाः।।३४।।

They were known as Sanaka, Sananda, the best Sanātana, Sanatkumāra, Voḍhu Kavi, Pañcaśikha, Asita, Kapila and *siddha*, the five *siddhas* who always remain or the ago of five years and were born out of my *aṁśa* were asked by Brahmā to engage themselves in the creation of the universe. Those sons of Brahmā always engaged themselves in my devotion. Disregarding the command of their father, the proceeed on for performing *tapas*.

तदा रुष्टो जगद्धाता पुनः पुत्रान्विनिर्ममे।
रुद्रानेकादश वरान्रुदतो भीमविग्रहान्।।३५।।

Therefore, getting disgusted Brahmā created another set of sons. They happened to be the possessing terrific bodies and were eleven in number. Since they were always crying, they came to be known as Rudras.

तस्मिन्प्रयुज्य तरसा पुनः पुत्रान्विनिर्ममे।
योगी योगेन मां ध्यात्वा स्वात्मारामः स्वविग्रहे।।३६।।
वसिष्ठं पुलहं चैव क्रतुमङ्गिरसं तथा।
भृगुमत्रिं पुलस्त्यं च दक्षं कर्दममेव च।।३७।।
मरीचिं च विनिर्माय प्रजाः स्रष्टुं नियुज्य च।
प्रहृष्टमानसः पुत्रं कन्यैकां च ससर्ज ह।।३८।।

Entrusting the creation of the universe to the Rudras, Brahmā started meditating upon me. With this yogic powers and with his mind devoted in me, Brahmā created more sons who have been known as Vasiṣṭha, Pulaha, Kratu, Aṅgirā, Bhṛgu, Atri, Pulastya, Dakṣa, Kardama and Marīci and entrusted them with the task of creation of the universe. Thereafter Brahmā delightfully created another son and a daughter.

कृष्णस्य कामिनः पुत्रः कामदेवो बभूव ह।
कन्या षोडशवर्षीया रत्नभूषणभूषिता।।३९।।

Kāmadeva happen to be the son of Śrī Kṛṣṇa and was filled with love, the girl who was created was of sixteen years' age and was adorned with all the ornaments.

उवाच पुत्रं स विधिः सुदीप्तं पुरतः स्थितम्।
दुर्निवार्यं मत्कलांशं स्वात्मारामं मनोहरम्।।४०।।

The son who was standing before him and was born out of my *aṁśa* was quite pleasant to look at beside being illustrious.

ब्रह्मोवाच

स्त्रीपुंसोः क्रीडनार्थाय मुदा त्वं च विनिर्मितः।
हृदि योगेन सर्वेषामधिष्ठानं करिष्यसि।।४१।।

Brahmā said- I have created both of you and you incite the men and a women to indulge in the

love sport between. By means of yogic practices you reside in the hearts of all.

संमोहनं समुद्वेगं बीजस्तम्भितकारणम्।
उन्मत्तबीजं ज्वलदं शश्वच्चेतनहारकम्।।४२।।
प्रगृह्यैतान्मया दत्तान्सर्वान्संमोहनं कुरु।
दुर्निवार्यो मम वराद्भव वत्स भवेषु च।।४३।।

You accept my arrows by which you can influence others besides charming them with force, disturbing the seed, making them hysterical, creating burning sensation, removing of senses and disturbing them because of my been you can move everywhere in the universe without any obstruction.

बाणान्दत्त्वैवमुक्त्वा च प्रहृष्टश्च जगद्विधिः।
दृष्ट्वोवाच दुहितरं वरं दातुं समुद्यतः।।४४।।
एतस्मिन्नन्तरे कामो मनसाऽऽलोच्य मन्त्रणाम्।
कर्तुं शस्त्रपरीक्षां च बाणांश्चिक्षेप ब्रह्मणि।।४५।।

The lord of the universe handing over the arrows to *kāma*, felt extremely delighted and looking at the daughter he thought of bestowing a boon on her. In the meantime *kāma* in order to test the weapons provided to him by his own father, shot an arrow at Brahmā.

मन्त्रपूतैश्च बाणैश्च दुर्वार्यैः स्मरणेन च।
अतिविद्धो महायोगी मूर्च्छितो हतचेतनः।।४६।।

With the shooting of the arrow at Brahmā, the creator of the universe who happens to be the lord of *mantras* was wounded and he lost his senses.

क्षणेन चेतनां प्राप्य ददर्शाग्रे च कन्यकाम्।
तां संभोक्तुं मनश्चक्रे सा दुद्राव भिया सती।।४७।।
दृष्ट्वा पश्चाच्च पितरं धावन्तं हतचेतनम्।
जगाम शरणं शीघ्रं भ्रातॄणां च तपस्विनाम्।।४८।।

On regaining his consciousness he found the girl there and became desirous of enjoying her company. The chaste girl fled from the scene in terror. Finding her father following her she felt terrified and ran for shelter towards his ascetic brothers.

त तां समीपे संस्थाप्य तमूचे पितरं क्रुधा।
हितं तथ्यं च वेदोक्तं नीतिसारं परं वचः।।४९।।

Keeping the giri with them, the ascetics looked at; Brahmā, their own father with great anger and they spoke to him the words which were according to the Vedas, quite appropriate and the best.

ऋषयु ऊचुः
अहो किमेतज्जनक कर्म तेऽतिविगर्हितम्।
नीचानां चरितं यत्तत्करोषि त्वं जगद्विधे।।५०।।

The sages said- It pain us a lot that you have indulged in such an action which is to be denounced by all. O creator of universe, you have indulged in the actions which are practiced by the degraded people.

पश्यन्ति सततं सन्तः प्रसूमिव परस्त्रियम्।
ये ते सर्वत्र पूज्याश्च परत्रेह जितेन्द्रियाः।।५१।।

The noble people always look at the other women like their own mother and always control their senses. Such people are adored every where in the universe.

त्वं स्वयं वेदकर्ता च कन्यां संभोक्तुमिच्छसि।
कन्या च मातृवर्गेषु प्रविष्टा च श्रुतौ श्रुता।।५२।।

You are yourself the creator of the universe and you intend to enjoy the company of your own daughter. The daughter comes in the category of mothers which has been defined in the Vedas.

गुरोः पत्नी राजपत्नी विप्रपत्नी च या सती।
पत्नी च भ्रातृसुतयोर्मित्रपत्नी च तत्प्रसूः।।५३।।
प्रसूः पित्रोस्तथा भ्रातुः पत्नी श्वश्रूः स्वकन्यकाः।
जननी तत्सपत्नी च भगिनी सुरभी तथा।।५४।।
स्वाभीष्टसुरपत्नी च धात्रिकाऽन्नप्रदायिका।
गर्भधात्री स्वनाम्ना च भयात्त्रातुश्च कामिनी।।५५।।
एता वेदप्रणीताश्च सर्वेषां मातरः स्मृताः।
एतास्वपि च सर्वासु न्यूनता नास्ति कासु च।।५६।।

The wife of the teacher, the wife of the king, wife of the Brāhmaṇa, the wives of the brothers and the sons, the wife of the friends and their mothers, the wives of the parents, the mother in-law, one's own daughter, the mother, co-wife, the sisters the cow, the wife of the family gods, mid-wife, the one who provides food, the one who

keeps in the womb, the one who removes the danger, are all considered to be like mothers. This has been ordained in the Vedas, they are all equal in respect and no one is of lesser in importance.

कन्यादाताऽन्नदाता च ज्ञानदाताऽभयप्रदः।
जन्मदो मन्त्रदो ज्येष्ठ भ्राता च पितरः स्मृताः॥५७॥

Similarly the one who gives away the daughter, the one who gives away food, the one who gives away knowledge, the one who gives away protection, the one who gives birth, the one who gives *mantra* and the elder brother are considered to be like father.

एता वहन्ति ये मूढा य एताञ्जनकानपि।
पच्यन्ते नरके ते च यावद्वै ब्रह्मणो वयः॥५८॥

Such of the foolish people who misbehave with the mother and the father as defined above they fall into the hell and remain there till the age of Brahma..

तानन्धकूपे संस्थाप्य दूरतो यमकिंकराः।
कुर्वन्ति ताडनं शश्वत्पुरीषं पाययन्ति च॥५९॥

The messengers of Yama carry them and through them in the *andhakūpa* hell and always torture them were they have to consume refuge.

त्वमेव विश्वकर्ता च शास्ता वै शमनस्य च।
स्वयं विधाता जगतां तेन गृह्णासि कन्यकाम्॥६०॥

You are the creator of the universe and also administer even the god of death and you create the three worlds. Are you going to catch hold of this girl because of the position you will going.

अस्माकं पुरतो दूरं गच्छ कामार्तमानस।
न कुर्मो भस्मसात्कर्तुं शक्ताश्च जनकं वयम्॥६१॥

O father, your mind is infested with passion and you therefore disappear from the sight of sight of we people at a long distance. Though we are competent enough to reduce you to ashes but we still do not so taking you to be our father.

गुरोर्दोषसहस्राणि क्षन्तुमर्हन्ति पण्डिताः।
सर्वघ्नं तं विनिघ्नन्ति नीतिज्ञाः स्वगुरुं विना॥६२॥

Because the noble people forgive a thousand sins of the teacher. The people who are well-versed in polity destroyed the person who kill every-one, accept the teacher.

गृह्णन्तं यदि सर्वस्वं शपन्तं निष्ठुरं गुरुम्।
साधवस्तं न निन्दन्ति प्रणमन्ति स्वभक्तितः॥६३॥

In case a teacher takes away every-thing and than pronouncing a curse, even such a heartless teacher is not denounced by the noble people and adore him with great devotion.

ये द्विषन्ति च निन्दन्ति गुरुमिष्टं सुरात्परम्।
पच्यन्ते तेऽन्धकूपे च यावच्चन्द्रदिवाकरौ॥६४॥

The one becomes the jealous of the teacher, who indeed in the better than the gods and denounce him they fall in the *andhakūpa* hell and stay there till the life of the sun and the moon.

पुरीषं भुञ्जते नित्यं क्षुभिता यमताडनैः।
सर्पप्रमाणकीटैश्च दंशिताश्च दिवानिशम्॥६५॥

After having been tortured by the messengers of Yama they consumed the refuge and are bitten by the snakes through out the day and night.

इत्येवमुक्त्वा मुनयः प्रणेमुस्तत्पदाम्बुजम्।
सर्वं भवति दैवेन प्रशान्तमनसा ध्रुवम्॥६६॥

Thus speaking the sages offered their salutation at the feet of Brahmā, everything is possible according to the moves of destiny.

उन्मुखा मुनयः सर्वे बभूवुश्च स्वकर्मणि।
ब्रह्मा शरीरं संत्यक्तुं व्रीडया च समुद्यतः॥६७॥

All the sages than engaged themselves in their respective assignment and Brahmā feeling ashamed thought of ending his life.

योगेन भित्त्वा षट्चक्रं सर्वान्प्राणान्निरुध्य च।
ब्रह्मरन्ध्रं समानीय तत्याज स्वेन वर्त्मना॥६८॥

He stopped his *Prāṇavāyu* (wind of life) and broke the *Ṣaṭcakra* with the yogic practices and pushing it through the Brahmarandhra, his soul was about to leave his body.

मनसा श्रीहरिं स्मृत्वा नमस्कारं चकार ह।
न मे मनः परद्रव्ये भविता लोलमीश्वर॥६९॥
प्राणत्यागात्परं दुःखमयशश्च यशस्विनाम्।
बभूव हृदि कृत्वैकं ब्रह्मा लीनश्च ब्रह्मणि॥७०॥

At that point of time he remembers the name of lord Hari and offered his salutation to him saying, O lord my mind should not get attracted even slightly towards the riches of others. For the graceful people, the denouncement is verse than death. Completely devoting his mind towards the lord he merged into the Brahman.

कन्या तातं मृतं दृष्ट्वा विलप्य च भृशं मुहुः।
योगेन देहं तत्याज सा प्रलीना च ब्रह्मणि॥७१॥

Finding her father dead, the daughter felt extremely grieved and lamented for long. Thereafter she ending her life by yogic practices merged into the body of Brahman.

मृतं तातं च भगिनीं दृष्ट्वा च मुनिपुंगवाः।
सस्मरुः श्रीहरिं कोपात्स्वात्मारामं विलप्य च॥७२॥

The best of sages also thinking of their father and the sister who had met with their end, lamented for long in anger and started reciting the name of Hari.

नारायणो मदंशश्च कृपयाऽऽगत्य सत्वरम्।
ब्रह्माणं जीवयामास ब्रह्मज्ञानात्सुतां च ताम्॥७३॥

Thereafter, Nārāyaṇa who happens to be my *aṁśa* arrived there at once and with the application of his divine knowledge he brought back to life Brahmā and his daughter.

ब्रह्मा पुरो हरिं दृष्ट्वा वरं वव्रे स्म वाञ्छितम्।
भक्तिं त्वच्चरणे शश्वन्निश्चलामनपायिनीम्॥७४॥

Brahmā on finding Hari standing before him asked for a desired boon, "My mind should remain devoted at your feet always. And I should have and everlasting and deep devotion at your feet.".

ब्रह्माणं विरसं दृष्ट्वा तमुवाच कृपानिधिः।
प्रबोधवचनं सत्यं नीतिसारं मनोहरम्॥७५॥

Finding Brahmā disturbed in his brain, the compassionate lord spoke to him to enlighten him with the words which were truthful, appropriate and pleasant.

नारायण उवाच

शृणु ब्रह्मन्प्रवक्ष्येऽहं मुखमुत्तोल्य सांप्रतम्।
त्यज लज्जां जगन्नाथ हृदयज्वररूपिणीम्॥७६॥

Nārāyaṇa said- O Brahman, O lord of the universe, you shed away the shame and the burning of their heart. Raise up your head and listen to me whatever I am speaking to you.

सत्कीर्तिरपकीर्तिर्वा सुप्रतिष्ठाऽप्युपद्रवा।
क्षुद्राणां चैव महतां भवत्येव स्वकर्मणा॥७७॥

Credit or discredit, reputation or denouncement, one gets according to his own deeds either he is a great or insignificant.

सर्वेषामपि सर्वेभ्यः स्वकर्म बलवत्तरम्।
तस्मात्सन्तः प्रकुर्वन्ति नित्यं सत्कर्म संततम्॥७८॥

One's own deeds are always powerful for a person. By availing of the reward of the one's deeds, one consumes them.

केचित्कुर्वन्ति निर्मूलं सर्वेषामपि कर्मणाम्।
कृतं कर्म परं भुक्त्वा हरिपादाब्जचेतसः॥७९॥

Some one has to face the result of his own deed by devoting his mind at the lotus-like feet of the lord.

कुकर्मणश्चापकीर्तिस्ततो लज्जा भवेद्ध्रुवम्।
सुकर्मणः सुप्रतिष्ठा सर्वत्र निर्मलं यशः॥८०॥

One gets denouncement by indulging in misdeeds which results in shame. With the noble deeds, one attains glory and nobility.

कालेन जरसा देहो बलं रूपं शुभाशुभम्।
कीर्तिर्या त्रिगुणा चैव मोहश्चापयशो विधे॥८१॥
ऋणव्रणापवादाश्च जन्तूनां यान्ति कालतः।
महतां तौ च पूर्वोक्तौ नेतरश्च कदाचन॥८२॥

O Brahman, the body attains old age because of the time. Besides the strength, beauty, good and bad deeds, the three types of glory, illusion and denouncement, indebtedness, wounds and black spot are earned by people according to their deeds but the noble people are free from all these.

सदाऽपकीर्तिर्वसति परस्त्रीषु च वस्तुषु।
तस्मात्ते नैव गृह्णन्ति सन्तः स्वक्लेशकारणे॥८३॥

The blemish resides in the riches of others as well as the wives of others. Therefore the noble people do not aspire for the same because they are always troublesome.

स्मर मामन्तरे ब्राह्मे मदीयं विषयं कुरु।
अतस्ते न मनो लोलं भविता परवस्तुषु॥८४॥
योषिद्रूपा च मे माया सर्वेषां मोहकारिणी।
लीलया कुरुते मोहं स्वात्मारामस्य संततम्॥८५॥

Therefore reciting my name in your mind you devote yourself to me. In that case the mind is not attracted towards other things, my illusion in the form of damsels influenced everyone, my illusion also attracts playfully the noble people.

ननामुद्राश्रये देशे रागिणां संततं रतिः।
स्तनाभिधे मांसपिण्डेऽधरे लालालयेऽशुचौ॥८६॥
श्रोणिवक्त्रस्तनं तासां कामदेवालयं सदा।
तस्मात्ते न हि पश्यन्ति सन्तो हि धर्मभीरवः॥८७॥

The passionate people depending upon the beauty of their limbs always feel attracted towards them. As for example their breasts, the developed part of the body and those which are impure, lips and other parts of the body are always the source of attraction for them. Therefore the such of the people who are devoted to religion never look at the buttocks, the face, the breasts and the pelvic region of the woman.

को धर्मः किं यशस्तेषा का प्रतिष्ठा च किं तपः।
किं बुद्धिर्विद्या दानं च परस्त्रीषु च यन्मनः॥८८॥

The one whose mind is engrossed in the ladies, his *dharma*, glory, *tapas*, intelligance, knowledge and charities become infructuous.

इहाप्यपयशो दुःखं नरकेषु परत्र च।
वासः प्रहारस्तेषां च ताडनैः कृमिभक्षणैः॥८९॥

He has to face miseries in this world and have fall into the hell after death where many types of insects bite him.

दुःखबीजं सुखं मत्वा मूढाश्च दैवदोषतः।
परस्त्रीसेवनं प्रीत्या कुर्वन्ति संततं मुदा॥९०॥

The foolish people as a move of destiny get attracted towards the wives of others delightfully taking it to be a real pleasure.

उत्तमा मत्पदाम्भोजं सत्कर्म मध्यमा सदा।
स्मरन्ति शश्वदधमाः परस्त्रीसेवनं मुदा॥९१॥

But the best of the people always devote their mind at my feet performing good deeds and the degraded people delightfully enjoy the company of the wives of others.

विपत्तिः संततं तस्य परवस्तुषु यन्मनः।
विशेषतः परस्त्रीषु सुवर्णेषु च भूमिषु॥९२॥

The one who feels attracted towards the wives of others, the gold of other and the land of others, he has always to face the miseries.

दैवात्परस्त्रियं दृष्ट्वा विरमेद्यो हरिं स्मरन्।
दृष्ट्वा परसुवर्णं च हस्तप्रक्षालनाच्छुचिः॥९३॥
सततं नैव संसक्ताः सन्तः स्वस्त्रीषु कामतः।
यक्ष्मव्याधिज्ञानहानिलोकनिन्दाभयेन च॥९४॥

The one who on coming across anthers wife recites the name of Hari in his mind and by coming across the riches of others he neglects them such a person is sanctified, the people suffering from ailments, people without knowledge and some of the people afraid of public denouncement never indulge themselves in approaching the wives of others.

तपस्विनस्तपस्यायां शास्त्रचिन्तासु पण्डिताः।
योगिनो योगचिन्तासु वेदार्थेषु च वैदिकाः॥९५॥
साऽव्यश्च पतिसेवासु गृहस्था गृहकर्मसु।
विषयेषु विषयिणो मद्भक्ता मम सेवने॥९६॥

The ascetics engage themselves in performing *tapas*, the learned people engage themselves in the study of scriptures, the *yogīs* engage themselves in yogic practices, the Vedic people spend their time in the study of the Vedas, the auspicious serving the husbands attend to the household affairs, the passionate people engage themselves in the evil deeds and the devotees always remain devoted to me.

एते नियुक्ता एतेषु सभासु च प्रशंसिताः।
वेदोक्ताचरणेनैव तद्विरुद्धेन निन्दिताः॥९७॥

Those, who are engaged in such type of works follow the path of the Vedas and are praised in the assembly of intellectuals, such of the people who act against the Vedas are always denounced.

सर्वे नित्यं प्रशंसन्ति शश्वत्सन्मार्गगामिनम्।
हालिका अपि निन्दन्ति कुवर्त्मगामिनं विधे॥९८॥

भविता न परस्त्रीषु परवस्तुषु ते मनः।
अद्यप्रभृति जीवान्तं निविष्टं मद्वरेण च॥९९॥

O Brahman, the one who follows the right path is praised by everyone and those who follow the wrong path are denounced even by those ploughing the fields.

मदीयविषये बाह्ये मया दत्तं कुरु प्रियम्।
अन्तरा मत्पदाम्भोजचिन्तां विघ्नविनाशिनीम्॥१००॥

Because of the boon pronounced by me your mind will never feel attracted at the wives of others besides others riches. You follow the discourse given by me out-worldly and in-worldly you devote your mind towards my lotus-like feet.

कन्या भवतु ते ब्रह्मन्कामदेवस्य कामिनी।
रतिर्नाम परित्याज्या रत्यधिष्ठातृदेवता॥१०१॥

O Brahman, your daughter would become the wife of Kāmadeva and will be known by the name of Rati. She would be known as the goddess of love. You disown her.

इत्येवमुक्त्वा ब्रह्माणमाश्वास्य कमलापतिः।
जगाम नित्यं वैकुण्ठं वृन्दावनविनोदनः॥१०२॥

Thus speaking assuring Brahmā and Rādhā Kṛṣṇa moved on to Vaikuṇṭha.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० राधाकृष्णसं० ब्रह्मणः प्रसंगो नाम पञ्चत्रिंशोऽध्यायः॥३५॥

अथ षट्‌त्रिंशोऽध्यायः

Chapter - 36

Praise of Śiva by lord Kṛṣṇa

राधिकोवाच

एतेन नियमेनैव ब्रह्मा तत्याज मोहिनीम्।
कथं स कुलटाशापादपूज्यः संबभूव ह॥१॥

Rādhikā said- Because of this, Brahmā disowned Mohinī. It is true but how could Brahmā become unadorable because of the curse of the wicked women.

कथं तस्य दर्पभङ्गं चकार कमलापतिः।
कथयस्व सर्वबीजं सर्वेषामीश्वरः स्वयम्॥२॥

Bow could lord Viṣṇu who happens to be the cause of everything and the lord himself shatter the pride of Brahmā?.

नारायण उवाच

रासेश्वरीवचः श्रुत्वा प्रहस्य रसिकेश्वरः।
निगूढमितिहासं च तां वक्तुमुपचक्रमे॥३॥

Nārāyaṇa said- On hearing the words of Rādhikā, Kṛṣṇa smiled and started narrating the ancient history.

श्रीकृष्ण उवाच

ब्रह्मा चिरं तपस्तप्त्वा मत्तो लब्ध्वा वरं वरम्।
सृष्टिं नानाविधां कृत्वा विधाता स बभूव ह॥४॥

Śrī Kṛṣṇa said- Having been blessed by me Brahmā performed *tapas* for a long time and engaged himself in creation of the universe.

तपसां फलदाता च सर्वेषां शास्तिकृत्प्रभुः।
आत्मानमीश्वरं ज्ञात्वा महागर्वो बभूव ह॥५॥

Brahmā on the other hand, who happens to be the bestower of the reward for all the *tapas* and who regulates the universe thinking himself to be the great lord was filled with pride.

ब्रह्माण्डेषु च सर्वेषु गर्वपर्यन्तमुन्नतिः।
इति मत्वा ब्रह्मणश्च दर्पभङ्गः कृतो मया॥६॥
येषां येषां भवेद्दर्पो ब्रह्माण्डेषु परात्परः।
विज्ञाय सर्वं सर्वात्मा तेषां शास्ताऽहमेव च॥७॥

The progress is seen in all the globes till one is not infested with pride. Realising this, I shattered the pride of all those who are filled with immense pride in the globes.

प्रथमे ब्रह्मणो गर्वो मया चूर्णीकृतः श्रुतः।
शंकरस्य च पार्वत्याश्चन्द्रस्य च रवेस्तथा॥८॥
वह्नेर्दुर्वाससश्चैव तथा धन्वन्तरेः प्रिये।
क्रमेण दर्पभङ्गं च कथयामि निशामय॥९॥

O dear one, first of all I shattered the pride of Brahmā, which I have already narrated to you. Now I am going to tell you about the story of the shattering of pride of Śiva, Pārvatī, the sun, the moon, the god of fire, Durvāsā and Dhanvantari.

क्षुद्राणां महतां चैव येषां गर्वो भवेत्प्रिये।
एवंविधमहं तेषां चूर्णीभूतं करोमि च॥१०॥

O dear one, whenever all the people irrespective of being big or small are filled with pride, I surely shatter their pride.

नारायण उवाच

श्रीकृष्णस्य वचः श्रुत्वा शुष्ककण्ठोष्ठतालुका।
प्रपच्छ राधा यत्नेन संत्रस्ता भयविह्वला।।११।।

Nārāyaṇa said- On hearing the words of Śrī Kṛṣṇa, the lips, throat and palate of Rādhikā were dried up, she was upset with fear and she asked him in panic.

राधिकोवाच

कस्य केन प्रभावेण महादर्पो बभूव ह।
त्वया केन प्रभावेण तस्य भङ्गः कृतः पुरा।।१२।।

Rādhikā said- Who was influenced with pride because of whom? How did you shatter their pride?.

कथयस्व प्राणनाथ सर्वेषां दर्पभञ्जन।
दर्पदाभयद प्राणदानैककारणेश्वर।।१३।।

O lord of my life, you are the one who shatter the pride of all. You fill the people with pride, you provide fearlessness to the people besides while restoring life and are their sole lord. You tell me the truth.

श्रीकृष्ण उवाच

येन भूतं गर्वचूर्णं श्रुतं त्रिजगतां विधेः।
अन्येषां श्रूयतां राधे व्यासेन कथयामि ते।।१४।।

Śrī Kṛṣṇa said- O Rādhā, you are already listen, to the story by means of which the pride of Brahmā was shattered. How I am going to tell you the story about the shattering of the pride of others.

स्वयं शिवो मदंशश्च संहर्ता जगतां च यः।
तेजसा मत्समः पूर्णो ज्ञानेन च गुणेन च।।१५।।
ध्यायन्ति योगिनो यं स योगीन्द्राणां गुरोर्गुरुः।
ज्ञानानन्दस्वरूपोऽयं तस्याख्यानं शृणु प्रिये।।१६।।

Lord Śiva happens to be my own *aṁśa* and is the destroyer of the three worlds, he is equal to me in lustre, qualities and intelligence, the ascetics meditate upon him. He is the teacher of all the *yogīs* and is blissful besides being the store of knowledge. O dear one, you listen to the story about him.

युगषष्टिसहस्राणि तपस्तप्त्वा दिवानिशम्।
भूत्वा च मत्कलापूर्णो बभूव मत्समो विभुः।।१७।।
तपसा तेजसा शश्वत्तेजोराशिर्बभूव ह।
सूर्यकोटिप्रभावश्च भक्तानां कल्पपादपः।।१८।।

After performing *tapas* for sixty thousand *yugas* through out the day and nights he achieved all my rays and becoming complete in all respects, he pervaded the universe. As a result of the performing of the continuously *tapas* and gaining the lustre, he became the store of lustre. His influence, exceeded, the three crores of suns. He is *kalpavṛkṣa* for his devotees.

ध्यायं ध्यायं च योगीन्द्रास्तत्तेजो बहुकालतः।
तदन्तरे च पश्यन्ति स्वरूपमतिसुन्दरम्।।१९।।

The ascetics after performing great *tapas* and meditating upon him for a long time, visualise his beautiful form.

शुद्धस्फटिकसंकाशं पञ्चवक्त्रं त्रिलोचनम्।
त्रिशूलपट्टिशकरं व्याघ्रचर्माम्बरं वरम्।।२०।।
जपन्तं स्वात्मनाऽऽत्मानं श्वेताब्जबीजमालया।
ईषद्धास्यप्रसन्नास्यं चन्द्रचूडं परात्परम्।।२१।।
स्वर्णाकारं जटाभारं दधतं शिरसा मुदा।
शान्तं कान्तं त्रिजगतां भक्तानुग्रहकारकम्।।२२।।

He has a complexion of crystal, five faces and three eyes. He holds a trident and a *paṭṭiśa* in his hands and is clad in tiger skin. He is adorned with the garland of white lotus flowers and recites his own *mantras*. He always wears a serene smile on his face, the eternal Śiva has a crescent on his head serving as a crown on the matted locks of hair. He is peaceful in appearance and is always compassionate on his devotees.

अथ स्वमीश्वरं मत्वा प्रदाता सर्वसंपदाम्।
ददाति सर्वं सर्वेभ्यो वाञ्छितं कल्पपादपः।।२३।।

Considering himself to be supreme lord and the bestower of all the riches he fulfils the desires of all like a *kalpa* tree.

यो यं वाञ्छति तं तस्मै वरं दत्त्वा वरेश्वरः।
बभूव गर्वसंयुक्तः स्वात्मारामः स्वलीलया॥२४॥

Whenever things are desired by anyone he bestows the same on him. Thus Śiva who always roamed about in his own soul was once filled with pride.

एकदा च वृको दैत्यस्तपस्तेपे शिवस्य च।
केदारे च कठोरेण वर्षमेकं दिवानिशम्॥२५॥
नित्यं याति तत्समीपं कृपया च कृपानिधिः।
वरं दातुं यथाभीष्टं न जग्राहासुरो वरम्॥२६॥

Once a demon named Vṛka went to the Kedāra region of Śiva and performed severed *tapas* there. The compassionate lord Śiva always visited that demon in order to bestow a boon on him but the demon did not accept any boon.

वर्षान्ते शंकरः शश्वत्तस्थौ तत्पुरतः स्वयम्।
वरदो भक्तिपाशेन क्षणं गन्तुं न स क्षमः॥२७॥

At the end of the year Śiva started remaining present before him always. Lord Śiva having bound with the fetters of devotion of the demon, could not leave that place even for a moment.

सर्वैश्वर्यं सर्वसिद्धिं भुक्तिं मुक्तिं हरेः पदम्।
दैत्यः किंचिन्न गृह्णाति प्रेरितः शुलपाणिना॥२८॥

Śiva offered him all the fortunes, the *siddhis*, the devotion, salvation and the highest stage of the lord, but the demon did not accept them.

ध्यायमानं तत्पदाब्जं दृष्ट्वा त्रस्तो महेश्वरः।
अयाचितारं निश्चेष्टं रुरोद प्रेमविह्वलः॥२९॥

He only continued devoting his mind at his lotus-like feet. Then suddenly finding that the body of the demon become motionless, Śiva felt panicky and overwhelmed with love started crying.

अतीव रोदनात्तस्य ध्यानभङ्गो बभूव ह।
ददर्श पुरतः साक्षाद्दातारं सर्वसंपदाम्॥३०॥

With the crying of Śiva, the meditation of the demon was disturbed. He then found lord Śiva, the bestower of toll the riches standing before him.

यन्मायया वरं वव्रे दैत्येन्द्रो भक्तिपूर्वकम्।
हस्तं दधे च यन्मूर्ध्नि स भस्म भवितेति च॥३१॥

With this illusion, the demon with his mind filled with devotion asked for a boon, "The person on whose head I place my hand, he should be reduce to ashes.".

ओमित्युक्त्वा प्रयान्तं तं दुद्राव दैत्यपुंगवः।
मृत्युंजयो मृत्युभयाद्दुद्राव त्रासविह्वलः॥३२॥

When Śiva moved from that place after pronouncing the boon on the demon, he followed Śiva. Lord Śiva who has already over-come the death felt panicky of the death and started running about.

पपात डमरुस्तस्य व्याघ्रचर्म मनोहरम्।
दिगम्बरो दश दिशो भेजे दानवभीतये॥३३॥

His *ḍamarū* and the pleasant tiger-skin fell down, getting terrified from the demon. He roamed about from the fear of the demon unrobed and in terror rushed in all the directions.

न हन्ति तं च कृपया भक्तं च भक्तवत्सलः।
दुष्टानुसारं साधुश्च न करोति कदाचन॥३४॥

In spite of that the compassionate Śiva did not want to kill him because the noble people do not get cruel even to the wicked people.

साधवो घ्नन्ति घ्नन्तं च भृत्यं पुत्रं प्रियां विना।
प्रबोधितुं न शक्तश्च स्वात्मानं कृपया समम्॥३५॥
शिवः स्वमृत्युं मत्वा च भीतश्च निरहंकृतः।
स्मारं स्मारं च मां भद्रे मामेव शरणं ययौ॥३६॥

The noble people kill only the people who intend to kill them but the servants, son and the beloved are never killed by them. Śiva could not understand well the demon because he treated the demon to be his own son. Finding his death nearing him, Śiva was extremely terrified and devoid of all the pride. O dear one, reciting my name again and again, he arrived to take refuge with me.

दृष्ट्वा स्वाश्रममायान्तं शुष्ककण्ठोष्ठतालुकम्।
हे हरे रक्ष रक्षेति जपन्तं भयविह्वलम्॥३७॥

I found him arriving in my abode. His throat, lips and palate had dried up. He was crying, "O lord Hari save me." Thus uttering these words again and again, he felt upset.

संस्थाप्य तत्समीपे च स दैत्यो बोधितो मया।
पुष्टश्च सर्ववृत्तान्तमुवाच मां क्रमेण च॥३८॥
तदा ममाऽऽज्ञया तूर्णं वञ्चितो मायायाऽसुरः।
दत्त्वा स्वमूर्ध्नि हस्तं च सद्यो भस्म बभूव ह॥३९॥

Making the demon to remain by the side of Śiva I addressed him and he narrated to me, the entire story. Thereafter, with the influence of my illusion the demon placed his hand on his own head and was reduced to ashes.

तदा सिद्धाः सुरेन्द्राश्च मुनीन्द्रा मनवो मुदा।
तुष्टुवुर्मां सुभक्त्या च लज्जया लज्जितः शिवः॥४०॥

At that point of time all the *siddhas*, Indra, the sages, Manus and even Śiva feeling ashamed, started eulogising me.

बभूव चूर्णस्तद्गर्वो जगाम बोधितो मया।
वरं ददाति वरदस्ततो बोध्यो ह्यहं शिव॥४१॥

His pride was shattered thereafter I enlightened him and he left the place. I myself fulfil the effects of pronouncing a boon.

अथ गर्वान्वितो रुद्रो हन्तुं त्रिपुरमुल्बणम्।
मत्वा मनसि संहर्ता सर्वेषां जगतामिति॥४२॥
कोऽयं पतङ्गवद्दैत्य इति मत्वा ययौ रणम्।
विहाय शूलं मद्दत्तं मदीयकवचं परम्॥४३॥

Thereafter, Śiva with his mind filled with pride went to kill Tripurāsura. He believed in his mind that he was the only one who could destroy all the three worlds then how could the great demon who was like a fire fly before him, face lord Śiva? He than went to the battle-field while going to the battle-field, he left the trident and the *kavaca* given by me at his place.

चिरं बभूव समरं वर्षमेकं दिवानिशम्।
न कोऽपि जेतुं कं शक्तो द्वौ समौ समरे तदा॥४४॥

He continued fighting with Tripurāsura for one year through out the day and night but no one could be victorious. In the battle-field, both of them appeared to be equals.

पृथिव्यां च रणं कृत्वा दैत्येन्द्रो मायया प्रिये।
अत्यूर्ध्वं च समुत्तस्थौ पञ्चाशतकोटियोजनम्॥४५॥

O dear, the demon while fighting on earth by his illusion rose higher in the space around fifty crores of *yojanas*.

उत्तस्थौ शंकरस्तूर्णं हन्तुं दैत्यं जगत्प्रभुः।
बभूव तत्र युद्धं च मासमेकं निराश्रये॥४६॥

Śiva the lord of the universe also raised himself to fight with the demon. In the space they went on fighting for a month.

अस्त्राणि चापं चिच्छेद शंकरस्यासुरो बली।
रथं बभञ्ज दैत्येन्द्रश्चापमस्त्राणि शंकरात्॥४७॥

The valorous demon shattered the weapon and the bow of Śiva broke his chariot and destroyed his all other weapons.

जघान मुष्टिना रुद्रो दानवेन्द्रं प्रकोपतः।
वज्रमुष्टिप्रहारेण सद्यो मूर्छामवाप सः॥४८॥

The enraged Śiva administered a powerful fist on the chest of the demon. With the blow of the fist by Śiva, the demon at once fainted.

क्षणेन चेतनां प्राप्य कोपाद्दानवपुंगवः।
शिवं शयानमुत्तोल्य पातयामास भूतले॥४९॥

Regaining consciousness in a moment, the demon picked up Śiva, while he was asleep and threw him on the ground.

सरथे पातिते रुद्रे देवा देवर्षयो भिया।
तुष्टुवर्मां परित्राहि कृष्णेत्युक्त्वा पुनः पुनः॥५०॥

When Śiva together with his chariot was so badly defeated all the gods felt panicky. Thus Śiva started offering prayers to me again and again.

हरः सस्मार मामेव निर्भयो भयकारणम्।
तुष्टाव भक्त्या स्तोत्रेण मया दत्तेन संकटे॥५१॥
तदाऽहं कलया शीघ्रं वृषरूपं विधाय च।
शयानं शंकरं धृत्वा विषाणाभ्यामुरुक्रमम्॥५२॥
ददौ तस्मै स्वकवचं स्वशूलमरिमर्दनम्।
प्राप्य तद्दानवस्थानमत्यूर्ध्वं च निराश्रयम्॥५३॥
मया दत्तेन शूलेन जघान त्रिपुरं हरः।
मामेव दर्पहन्तारं तुष्टाव व्रीडितः पुनः॥५४॥

Finding the danger ahead Śiva meekly uttered my name again and again. At the time of danger he recited the *stotra* given by me to him with devotion. Than I, taking to the form of a bull lifted up Śiva over my horn. I then gave him my

kavaca and the trident which always destroyed the enemies. With the use of that trident he attracted Tripura who had been present in the sky without any base and destroyed him with the attack of my trident. Thereafter lord Śiva having his pride shattered praised me again and again.

सद्यः पपात दैत्येन्द्रश्चूर्णीभूतश्च भूतले।
देवता मुनयः सर्वे तुष्टुवुः शंकरं मुदा॥५५॥
तत्याज शंकरो दर्पं विघ्नबीजं ततो विभुः।
ज्ञानानन्दस्वरूपश्च निर्लिप्तः सर्वकर्मसु॥५६॥

The demon was than reduced to ashes and fell down on the ground. At the sight of the killing of the demon. the gods, the sages and Śiva started prising me. Thereafter Śiva realising that the pride had been the cause of all the trouble got rid of it. He devoted his mind to the blissful knowledge and indulged in all the deeds in an unattached manner.

ततोऽहं वृषरूपेण वहामि तेन तं प्रियम्।
मम प्रियतमो नास्ति त्रैलोक्येषु शिवात्परः॥५७॥

Since than I started carrying Śiva over my back as his vehicle because no one else in the three worlds is dearer to me than Śiva.

मनःस्वरूपो ब्रह्मा मे ज्ञानरूपो महेश्वरः।
बुद्धिर्भगवती दुर्गा मूलप्रकृतिरीश्वरी॥५८॥
निद्रादयः शक्तयो यास्ताः सर्वाः प्रकृते कलाः।
वागधिष्ठातृदेवी या सा स्वयं च सरस्वती॥५९॥
मन कल्याणाधिदेवो हर्षरूपो गणेश्वरः।
परमार्थः स्वयं धर्मो मम भक्तो हुताशनः॥६०॥
सर्वैश्वर्याधिदेवी मे सर्वगोलोकवासिनः।
प्राणाधिष्ठातृदेवी त्वं सदा प्राणाधिका मम॥६१॥

Brahmā represents my mind Śiva intelligence and Mūla-Prakṛti also known as Durgā represents wisdom. All other *śaktis* including sleep they represent the form of Prakṛti and Sarasvatī happens to be the goddess of my speech. Gaṇeśa who bestows all the welfares is the form of my pleasure. Dharma stands for the welfare of all and Agni is fully devoted to me. All these residing in *Goloka* are the gods of my fortune. You happen to be the great goddess of my life and are dearer to me than my life.

गोपाङ्गनास्तव कला अत एव मम प्रियाः।
मल्लोमकूपजा गोपाः सर्वे गोलोकवासिनः॥६२॥

All the cowherdesses happen to be your rays and are therefore quite dear to me. All the cowherds residing in *Goloka* have emerged from my hair-pits.

तेजः स्वरूपः सूर्यश्च प्राणा मे वायवः स्मृताः।
जलाधिदेवो वरुणः पृथिवी मे मलोद्भवा॥६३॥

Thus the sun is the form of my lustre. the wind-god represent breathing Varuṇa stands for the lord of waters and the earth had emerged out of my refuse.

मम शून्यो महाकाशो मदनो मानसोद्भवः।
इन्द्रादयः सुराः सर्वे मत्कलांशांशसंभवाः॥६४॥

The space void for me. The god of love was created out of my mind and all the gods including Indra emerged out of my rays.

एतानि सृष्टिबीजानि महदादीनि चैव हि।
सर्वेषां बीजरूपोऽहं स्वमात्मा निराश्रयः॥६५॥

All the *tattvas* which form the part of the seed in the universe, I happen to be the base of all of them and the soul of all.

जीवो मे प्रतिबिम्बश्च कर्मभोगाधिकारकः।
अहं साक्षी निरीहश्च न भोगी सर्वकर्मसु॥६६॥
भक्तध्यानार्थदेहोऽयं मम स्वेच्छामयस्य च।
प्रकृतिः पुरुषोऽहं च एक एव परात्परः॥६७॥

The *Jīva* happens to be my reflection, who has to face the result of his deeds, I am unattached and the witness of all but I never have to face the reward of any action. This body which has been self-created by me is meant for the adoration of my devotees. I happen to be Prakṛti Puruṣa and the only great lord.

इत्येवं कथितं राधे शिवदर्पविमोचनम्।
सृष्टिबीजं च शृणु मे पार्वतीदर्पमोचनम्॥६८॥

O Rādhā, thus I have narrated to you the story of out the shattering of the pride of Śiva. Now you listen to the story relating to the shattering of the pride of Pārvatī who happens to be the seed of all the creation.

नारायण उवाच

इत्युक्तवन्तं श्रीकृष्णं परमात्मनमीश्वरम्।

पप्रच्छ राधिका देवी निगूढमभिवाञ्छितम्॥६९॥

Nārāyaṇa said- After listening from Śrī Kṛṣṇa, Rādhikā asked him a secret question.

राधिकोवाच

भगवन्सर्वतत्त्वज्ञ सर्वबीज सनातन।

वद मे वाञ्छितं प्रश्नं सर्वसंदेहभञ्जनम्॥७०॥

Rādhikā said- O virtuous one, you are well-aware of all the *tattvas* and the seed of all, you are the eternal one and are competent enough to remove all the doubts. You give me an appropriate reply to my question.

सर्वज्ञानाधिदेवश्च शंकरः सर्वतत्त्ववित्।

मृत्युंजयः कालकालो भगवांस्त्वत्समो महान्॥७१॥

Śiva happens to be the lord of all the knowledge, well-versed in all the *tattvas* conqueror of the death, the death for all the times and is as great as you are.

कथं विभूतिगात्रश्च पञ्चवक्त्रस्त्रिलोचनः।

दिगम्बरो जटाधारी नागसंघातभूषणः॥७२॥

वृषेणाटति देवेन्द्रो विहाय वरवाहनम्।

न बिभर्ति कथं रत्नं सारनिर्माणभूषणम्॥७३॥

But why does he apply ashes on his body why does he have five faces, three eyes remains without robes, wearing matted locks of hair on the head, using the serpents as his ornament why does he move on the bull leaving all other vehicles, why does he not adorn himself with gem-studded ornament.

वह्निशुद्धांशुकं त्यक्त्वा धत्ते शार्दूलचर्मकम्।

धत्ते धत्तूरकुसुमं पारिजातं विहाय च॥७४॥

Leaving aside the costumes sanctified by fire, why does he clad himself in tiger skin. Leaving aside the *Pārijāta* flowers, why does he use the thorn apple flowers.

नास्ति रत्नकिरीटेच्छा जटायां प्रीतिरुत्तमा।

दिव्यलोकं परित्यज्य स्मशानेषु स्पृहा विभोः॥७५॥

Instead of the gem-studded *kirīṭa*-crown why does he adorn his head with matted locks of hair. Why does Śiva intend to dwell in the cremation grounds, instead of living in the divine places.

चन्दनागुरुकस्तूरीसुगन्धिकुसुमानि च।

त्यक्त्वा स्पृहा बिल्वपत्रे बिल्वकाष्ठानुलेपने॥७६॥

Leaving aside the sandal-paste, *aguru*, *kastūrī* and fragrant flowers, why does he prefer the leaves of wood-apple and also its fruit.

एतद्वेतितुमिच्छामि व्यासेन कथय प्रभो।

श्रोतुं कौतूहलं नाथ वर्धते मे मनःस्पृहा॥७७॥

I would like to have a clarification on all these points. You kindly let me know. O lord, I am getting a ıxious to know about them.

राधिकावचनं श्रुत्वा प्रहस्य मधुसूदनः।

कथां कथितुमारेभे कृत्वा राधां स्ववक्षसि॥७८॥

On hearing the words of Rādhikā, lord Madhusūdana smiled for a moment and taking her in his embrace he said.

युगषष्टिसहस्राणि तपः कृत्वा महेश्वरः।

विरराम पूर्णतमो ध्यात्वा मां मनसा मुदा॥७९॥

Śrī Kṛṣṇa said- In the ancient times lord Maheśvara after performing *tapas* for sixty thousand *yugas*, felt blissful and devoting his mind in me became disinterested in the universe.

एतस्मिन्नन्तरे मां च ददर्श पुरतः स्थितम्।

अतीव कमनीयाङ्गं किशोरं श्यामसुन्दरम्॥८०॥

अहोऽनिर्वचनीयं च दृष्ट्वा रूपमनुत्तमम्।

न बभूव वितृष्णश्च लोचनाभ्यां त्रिलोचनः॥८१॥

In the meantime, he found me standing before him having beautiful limits, tender age and dark complexion. Everything was beyond description. At the sight of my form, the eyes of three-eyed Śiva were never satisfied.

पश्यन्निमेषरहित इति मत्वा स्वमानसे।

भक्त्युद्रकान्महाभक्तो रुरोद प्रेमविह्वलः॥८२॥

He, the great devotee continued staring at me and overwhelmed with my devotion, he started lamentation.

सहस्रवदनोऽनन्तो भाग्यवांश्च चतुर्मुखः।

बहुभिर्लोचनैर्दृष्ट्वा तुष्टाव बहुभिर्मुखैः॥८३॥

He thought that serpent Ananta with thousand hoods and Brahmā having four faces were more fortunate than myself, who could look at the lord

with many eyes and offered prayers with many mouthy.

पश्यामि किंवा किं स्तौमि संप्राप्य नाथमीदृशम्।
आस्यैकेन लोचनाभ्यां चतुर्धा स पुनः पुनः॥८४॥

On finding such a lord of mine, how should I look at him and how should I adore him because I have a single mouth and only two eves. He repeated this sentence four times.

स्वमानसे कुर्वतीदं शंकरे च तपस्विनि।
तद्बभूव चतुर्वक्त्रं पूर्वेण सह पञ्चमम्॥८५॥
एकैकवक्त्रं शुशुभे लोचनैश्च त्रिभिस्त्रिभिः।
बभूव तेन तन्नाम पञ्चवक्त्रस्त्रिलोचनः॥८६॥

Having thus thought in his mind by Śiva, four more faces were added to his body making total of five of them. Each and every face than bad three eyes as a result of which he was known as five-faced and three eyed.

स्तवनादधिकप्रीतिः शिवस्य दर्शने मम।
तेनाधिकानि तस्यैवं बभूवुर्लोचनानि च॥८७॥

In preference to the prayer of Śiva he was more interested in staring at me with more eyes as a result of which more ryes appeared on his faces.

चक्षूंषि गुणरूपाणि तस्य ब्रह्मस्वरूपिणः।
सत्त्वं रजस्तम इति तस्य हेतुं निशामय॥८८॥

The eyes of Śiva having the form of Brahman, present *sattva, rajas* and *tamas*. I am going to speak out the reason for the same. You please listen to me.

सत्त्वांशेन दृशा शंभुः पश्यन्पाति च सात्त्विकान्।
राजसेन राजसिकांस्तामसेन च तामसान्॥८९॥

Lord Śiva looks at the *sāttvika* people with his *sāttvika* eyes, thc *rājasī* people with his *rājas* eyes and *tāmasī* people with *tāmas* eyes. He protects them all.

चक्षुषस्तामसात्पश्चाल्ललाटस्थाद्धरस्य च।
संहारकाले संहर्तुरग्निराविर्भवेत्क्रुधा॥९०॥

At the time of dissolution, the destructive fire emerges from the wrathful third eye of the forehead of destroyer Śiva.

कोटितालप्रमाणश्च सूर्यकोटिसमप्रभः।
लेलिहानो दीर्घशिखस्त्रैलोक्यं दग्धुमीश्वरः॥९१॥

The flames of that fire rise as high as the height of crores of *tāla* trees placed one on the other, has the lustre of crores of suns and have innumerable flames which reduce to ashes everything in the universe.

विभूतिगात्रः स विभुः सतीसंस्कारभस्मना।
धत्ते तस्या अस्थिमालां प्रेमभावेन भस्म च॥९२॥

Śiva applied the dust produced by the burning of the body of Satī. That is why, he is known by the name of the one who applied ashes on his body. Because of his love for Satī, he adorned himself with the garland of her bones had also applied the ashes on his body.

स्वात्मारामो यद्यपीशस्तथाऽपि पूर्णमब्दकम्।
सतीशवं गृहीत्वा च भ्रामं भ्रामं रुरोद ह॥९३॥
प्रत्यङ्गं चापि तस्याश्च पपात यत्र यत्र ह।
सिद्धपीठस्तत्र तत्र बभूव मन्त्रसिद्धकृत्॥९४॥

Though Śiva is all knowledgeable, still he carried the dead body of Satī on his shoulder for full one year and roamed about everywhere in all the four comers, while crying. Wherever the limb of Satī fell, a *siddha-pīṭha* was created there where the success in *mantras* is achieved.

तदा शवावशेषं च कृत्वा वक्षसि शंकरः।
पपात मूर्च्छितो भूत्वा सिद्धिक्षेत्रे च राधिके॥९५॥

O Rādhike, thereafter, embracing the bones of the body of Satī, Śiva fell down at the place of accomplishment and was fainted.

तदा गत्वा महेशं तं कृत्वा क्रोडे प्रबोध्य च।
अददां दिव्यतत्त्वं च तस्मै शोकहरं परम्॥९६॥

At that point of time I went to that place and carrying Śiva in my lap and bestowed him the divine knowledge which relieved him of the grief.

तदा शिवश्च संतुष्टः स्वं लोकं च जगाम ह।
मूर्त्यन्तरेण कालेन तां संप्राप प्रियां सतीम्॥९७॥

Thereafter, getting satisfied, Śiva left for his abode and afier sometime Śiva regained Satī in another form.

दिव्यस्त्रग्धारियोगेन नेच्छा नित्ये परे विभो।
जटां तपस्याकालीनां धत्तेऽद्यापि विवेकत:॥९८॥

Śiva remains without robes because he always remain engrossed in yogic practices, the eternal lord is devoid of all the desires The matted locks of hair on his head relate to the period when he performed *tapas* which he maintains even to this day because of his eternal awareness.

न चेच्छा केसशंकारे स्वाङ्गे वेषे च योगिन:।
समता चन्दने पङ्के लोष्टे रत्ने मणीश्वरे॥९९॥

The ascetics have no desire to clad themselves in beautiful garments or to arrange the heed-dress. An ascetic finds no difference between the sandal-paste and mud or a ball of earth; even the gems are treated by him like the dust.

गरुडद्वेषिणो नागा: शंकरं शरणं ययु:।
बिभर्ति कृपया स्वाङ्गे तानेव शरणागतान्॥१००॥

The Nāgas getting terrified from Garuḍa took refuge with lord Śiva and with his mind filled with Compassion, he adorned all his limbs with the snakes.

वाहनं वृषरूपोऽहमन्यस्तं वोढुमक्षम:।
त्रिपुरस्य वधे पूर्वं मत्कलांशसमुद्भव:॥१०१॥

I myself carry him in the form of a bull because no one else is competent enough to transport him. In the earlier times during the killing of Tripurāsura, a bull was created with my *aṁśa.*

पारिजातादिकं पुष्पं सुगन्धिचन्दनादिकम्।
मयि संन्यस्य तेष्वेवं प्रीतिर्नास्ति कदाचन॥१०२॥

He has already offered *Pārijāta* and other flowers besides the sandal-paste and fragrant articles to me, therefore he never feels attracted towards them.

धत्तूरे तत्सदा प्रीतिर्बिल्वपत्रानुलेपने।
गन्धहीने सुगन्धे च योगीष्टे व्याघ्रचर्मणि॥१०३॥

The flowers of thorn-apple, the leaves of wood apple tree and its fruits and the paste of the wood-apple besides the flowers having no fragrance, the skin of tiger is always like by the *yogis*. Therefore, he always remains attracted towards them.

दिव्यलोके दिव्यतल्पे जनतायां न तन्मन:।
रहसि ध्यायते मामहर्निशम्॥१०४॥

He does not feel happy in the divine places, divine beds and the places filled with crowds. Therefore he prefer to reside in lonely places including the cremation grounds and is always engaged in reciting my name.

श्मशानेद्रतीव

आब्रह्मस्तम्बपर्यन्तं समं च मन्यते शिव:।
ममानिर्वचनीयेऽत्र रूपे तन्मग्नमानसम्॥१०५॥

He considered everyone right for Brahmā to the blade of grass as equal. He only devotes his mind towards me.

ब्रह्मण: पतनेनापि शूलपाणे: क्षणो भवेत्।
तस्याऽऽयुष: प्रमाणं च नाहं जानामि का श्रुति:॥१०६

After the fall of Brahmā only a moment of Śiva passes. I am not aware of his age in the measure then how can the *śrutis* know about it.

ज्ञानं मृत्युंजय: शूलं धत्ते मत्तेजसा समम्।
विना मया न कश्चित्तं शंकरं जेतुमीश्वर:॥१०७॥
शंकर: परमात्मा मे प्राणेभ्योऽपि पर: शिव:।
त्र्यम्बके मन्मन: शश्वन्न प्रियो मे भवात्पर:॥१०८॥
ब्रह्माण्डनिकरं छन्नं मया मन्मायया सदा।
सा कम्पति हरं शश्वन्न च तं मोहितुं क्षमा॥१०९॥

Śiva who has ever-powered death carry the trident that emerged from my lustre and also the intelligence. No one else except me would be in a position to conquer Śiva. Śiva is the lord supreme and is dearer to me than my own life. I always devote my mind to Śiva in the form of Tryambaka. No one else is dearer to me than Śiva, my illusion pervades the entire universe, but she get panicky at the sight of Śiva. She is unable to over-power him.

न संवसामि गोलोके वैकुण्ठे तव वक्षसि।
सदा शिवस्य हृदये निबद्ध: प्रेमपाशत:॥११०॥

I never reside in *Goloka*, Vaikuṇṭha or your heart. On the other hand I am over-powered by the fetters of love of Śiva and I always reside in his heart.

स्वरसिद्धं सुतानेन पञ्चवक्त्रेण शंकरः।
शश्वद्गायति मद्गाथां तेनाहं तत्समीपतः॥१११॥
स्रष्टुं शक्तो हि नष्टुं च भ्रूभङ्गलीलयाऽपि यः।
ब्रह्माण्डनिकरं योगान्न योगी शंकरात्परः॥११२॥
दिव्यज्ञानेन यः स्रष्टुं नष्टुं भ्रूभङ्गलीलया।
मृत्युं कालादिकं शक्तो न ज्ञानी शं०॥११३॥
मम भक्तिं च दास्यं च मुक्तिं च सर्वसंपदः।
सर्वसिद्धिं दातुमीशो न दाता शं०॥११४॥

Śiva always sings my praise in divine tunes from his five mouths therefore I always remain close to him. The one is in a position to reduce the entire universe to ashes with mere frowning and as such no ascetic could ever be compared with Śiva. The one who is in a position to playfully destroy and recreate the universe with the application of his divine knowledge. There is no one else more knowledgeable than Śiva. Śiva is competent enough to bestow my devotion, my slavehood, salvation, all the fortunes and the *siddhis* and as such there is no one greater than him in the performing of the charities.

पञ्चवक्त्रेण मन्नाम यो हि गायत्यहर्निशम्।
मद्रूपं ध्यायते शश्वन्न भक्तः शं०॥११५॥

He engages himself always reciting my glory with all his five faces; therefore there is no other devotee in the world better than him.

अहं सुदर्शनं शंभुस्तेजसा च वयं समाः।
ब्रह्मा स्रष्टा च योगेन नास्माभिस्तेजसा समः॥११६॥

Myself, *Sudarśana-cakra* and Śiva are equal in glory. Even Brahmā the creator of the universe cannot equate us in yogic practices as well as the glory.

इत्येवं कथितं सर्वं शंकरस्य यशोऽमलम्।
तथाऽप्यस्य दर्पभङ्गं किं भूयः श्रोतुमिच्छसि॥११७॥

Thus I have narrated to you the spotless glory of Śiva and the story about the shattering of his pride. What else do you want to listen from me.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
श्रीकृष्णकृतशंकरप्रशंसा नाम षट्त्रिंशोऽध्यायः॥३६॥

अथ सप्तत्रिंशोऽध्याय:

Chapter - 37

Curse to the "left over" of Śiva

राधिकोवाच

एवंभूतस्य विभो: सर्वेशस्य महात्मन:।
न शस्तं कथमुच्छिष्टं ब्रूहि संदेहभञ्जन॥ १॥

Rādhikā said- O remover of the doubts, why is the 'left over' of Śiva not considered to be praiseworthy; you kindly tell me.

श्रीकृष्ण उवाच

शृणु देवि प्रवक्ष्येऽहमितिहासं पुरातनम।
पापेन्धनानां दहने ज्वलदग्निशिखोपमम्॥२॥

Śrī Kṛṣṇa said- O goddess, you listen to me I narrate to you an ancient story which serves as a fire wood for burning the sins of the past births.

सनत्कुमारो वैकुण्ठमेकदा च जगाम ह।
ददर्श मुक्तवन्तं च नाथं नारायणं द्विज:॥३॥

Once Sanatkumāra arrived in Vaikuṇṭha. Nārāyaṇa found the arrival of the Brāhmaṇa after he had finished his food.

तुष्टाव गूढ: स्तोत्रैश्च प्रणम्य भक्तितो मुदा।
अवशेषं ददौ तस्मै संतुष्टो भक्तवत्सल:॥४॥

He bowed in reverence to him with devotion and offered prayers with deep devotion. The lord who loves his devotees was pleased and he offered the 'left over' to him.

ग्रासमात्रेण तत्रैव भुक्तं तेनैव किंचन।
किंचिद्रक्ष बन्धूनां भक्षणाय च दुर्लभम्॥५॥

The Brāhmaṇa after receiving the 'left over' at once consumed a part of it and the remaining part was kept by him to be distributed to his relatives.

सिद्धाश्रमे च यद्दत्तं गुरवे शूलपाणिने।
भक्त्युद्रेकाच्च तत्सर्वं भुक्तं च प्राप्तिमात्रत:॥६॥

Thereafter, arriving in Siddh*āśrama* he gave away the left over to lord Śiva who having been filled with devotion consumed the whole of it.

भुक्त्वा सुदुर्लभं वस्तु ननर्त प्रेमविह्वलः।
पुलकाङ्कितसर्वाङ्गः साश्रुनेत्रो मुदाऽन्वितः॥७॥

After consuming the 'left-over' which was beyond the reach of everyone, he was overwhelmed with joy and started dancing. He felt totally blissful in his body and his eyes were filled with tears; he felt extremely delighted.

गायन्मम गुणान्भक्त्या सुकण्ठः पञ्चवक्त्रतः।
रागभेदैकतानेन तालमानेन सुन्दरम्॥८॥

He started uttering the name of Hari from all his five mouths in different tunes and in sweet voice praising him in various ways.

पपात डमरुर्हस्ताच्छृङ्गं च व्याघ्रचर्म च।
स्वयं निपत्य पश्चाच्च रुदन्मूर्छामवाप ह॥९॥

Since he was totally engrossed in the *dhyānam* of Hari, the *ḍamarū*, the conch and tigers skin fell down. He also fell down fainted and started crying.

अतीव कमनीयं तद्रूपं ध्यात्वैकमानसः।
सहस्रदलमध्यस्थं मां पश्यन्हृत्सरोरुहे॥१०॥

He was in deep meditation with the thousand pettaled lotus of his heart completely devoted to the lord Hari.

एतस्मिन्नन्तरे देवी दुर्गा दुर्गतिनाशिनी।
मुदाऽऽजगाम शीघ्रं तत्प्रसन्नवदनेक्षणा॥११॥

In the meantime Durgā, the destroyer of the evil times, with smiling face and eyes arrived immediately there.

रुदन्तं मूर्च्छितं दृष्ट्वा निपतन्तं च भक्तितः।
प्रहस्य वार्तां पप्रच्छ कुमारं शूलपाणिनः॥१२॥

Finding Śiva crying and in unconscious condition falling here and there, Durgā laughed and questioned Sanatkumāra about the condition of Śiva.

सर्वं तां कथयामास कुमारः संपुटाञ्जलिः।
श्रुत्वा चुकोप सा देवी शिवं प्रस्फुरिताधरा॥१३॥
तां शप्तुमुद्यतां देवीमुत्थाय च त्रिलोचनः।
बोधयामास विविधं तुष्टाव संपुटाञ्जलिः॥१४॥

Sanatkumāra with folded hands narrated the entire episode to Durgā, hearing which she was enraged and her lips started fluttering. When Śiva found that Durgā was about to pronounce a curse, he got up and convinced her variously praising with folded hands.

श्रुत्वा मनोहरं स्तोत्रं न शशाप शिवं शिवा।
दुष्टं चक्रे तदुच्छिष्टमभक्ष्यं विदुषामपि॥१५॥

Listening to the pleasant *stotra,* Pārvatī did not pronounce a curse on Śiva but she desire that left-over should not be consumed even by the intellectuals.

न लोकानां प्रभावश्च तपः सौभाग्यतेजसाम्।
ब्रह्माण्डे सर्वसंहर्ता चकम्पे पार्वतीभये॥१६॥

But the illustrious and fortunate people would not have the effect of the same. Śiva who happens to be the destroyer of the universe felt upset with the curse of Pārvatī and started trembling.

उवाच तं जगन्माता नीतिसारं परं वचः।
गणप्रसूः सकोपा च रक्तपङ्कजलोचना॥१७॥

Thereafter Pārvatī the mother of the universe and one who is the creator of all the virtues whose eyes had become red like red lotus spoke in anger the words which were the essence of the tradition.

अहो तपःप्रभावश्च तेजसश्च न जीविनाम्।
स ब्रह्माण्डस्य संहर्ता चकम्पे शैलकन्यका॥१८॥

This is the influence of the *tapas* and not of the *tejas* of the people. The one who destroy the old universe, he is being terrified by Pārvatī, the daughter of mountain.

पार्वत्युवाच

त्वं पोष्टा जगतां पाता ममैव च विशेषतः।
वक्ता चतुर्णां वेदानां जनकश्च स्वयं विभुः॥१९॥

Pārvatī said- You happen to be the preserver of the universe beside being the protector. You are especially so with me. Besides you happen to be the reciter of the four Vedas besides being their creator and you are yourself all virtuous.

मुक्तिप्रदाता भक्तानां दाता च सर्वसंपदाम्।
त्वं चेत्करोषि दुर्नीतिं को वा धर्मं च पाति वै॥२०॥

You bestow salvation to your devotees besides all the riches. In case you indulge in improper way then who could save the *dharma*?.

सदा ते परिपाल्याऽहं पोष्या भक्त्या च किंकरी।
वञ्चिता कर्मदोषेण हरनिर्माल्यभक्षणे।।२१।।

I always maintain and feed by you. I am also your slave. Because of my own misdeeds I have been deprived of consuming the 'left over' of Viṣ ṇu.

किंचिच्छुद्धं हिरण्येन किंचिंद्वस्तु च वायुना।
किचित्प्रक्षालनैनैव सर्वं विष्णोर्निवेदनात्।।२२।।
विष्णोनिवेदितान्नेन यष्टव्या सर्वदेवता।
पितरोऽतिथयस्वैवमिति वेदेषु निश्चितम्।।२३।।

Certain things get purified with gold, some of them by air and some of them by washing and some of them got purified by offering them to Viṣṇu. The food offer to Viṣṇu is revered by all the gods, the manes and the guests who feel satisfied with the same. This has been prescribed in the Vedas.

अनिवेद्यमभक्ष्यं च नैवेद्यमुदरे हरो।
त्यक्त्वा करोति यो भक्त्या पार्षदप्रवरो भवेत्।।२४।।

The one who discarding the food which is unfit for conception and consumed the *naivedya* of Viṣṇu he is considered to be the best of the attendants of Viṣṇu.

अमृतं सर्ववस्तूनामिष्टं सारं सुदुर्लभम्।
विष्णोर्निवेदितान्नस्य कलां नार्हति षोडशीम्।।२५।।

The nectar does not compare even one-sixteenth part of the food offered to lord Viṣṇu Such food is the best of all and difficult to get besides being the essence of all the eatables.

हन्त्यकालिकमृत्युं तदमृतं मूढरञ्जनम्।
नैवेद्यं च हरेरेव हरितुल्यं करोत्यहो।।२६।।

The nectar helps in driving the untimely death and pleases the fools but the *naivedya* of Viṣṇu turns one who consumes it like Viṣṇu himself. This is quite astonishing.

यदृच्छया तन्नैवेद्यं यो भुङ्क्ते साधुसङ्गतः।
षष्टिवर्षसहस्राणां प्राप्नोति तपसः फलम्।।२७।।

The one who consumes the *naivedya* of Viṣṇu because of his own sweet will, he achieves the reward of performing *tapas* for sixty thousand years.

यो निवेद्य हरिं भुङ्क्ते भक्त्या भक्तश्च नित्यशः।
किंवा तपस्यां कर्ता च स हरेस्तेजसा समः।।२८।।

Such of the devotee who always with their mind filled with devotion, offer food to the lord and consume the 'left-over', such persons in spite of their performing *tapas* compare themselves with the lord in lustre.

श्रुतं पुरा त्वन्मुखतः पुष्करे मुनिसंसदि।
अहं वेदविधाता न किमहं वक्तुमीश्वरी।।२९।।

In the earlier times in *Puṣkara-kṣetra* I had heard all this from your mouth in the assembly of the sages. I do not happen to be the creator of the Vedas nor could I be competent enough to speak on the subject.

सुचिरं च तपस्तप्त्वा मया लब्धस्त्वमीश्वरः।
त्वया विष्णोः प्रसादेन वञ्चिताऽहं कथं प्रभो।।३०।।

O lord, I have achieved you as my husband after performing *tapas* for long time; then why was I deprived of consuming the *naivedya* of Viṣ ṇu.

यतो न दत्तं नैवेद्यं विष्णोर्मह्यं त्वयाऽधुना।
अतो मत्तो गृहाणैतत्फलमेव महेश्वरः।।३१।।
अद्यप्रभृति ये लोका नैवेद्यं भुञ्जते तव।
ते जन्मैकं सारमेया भविष्यन्त्येव भारते।।३२।।

O lord Śiva, you have presently deprived me from consuming the *naivedya* of Śiva, therefore you will have to receive the reward for the same from me just now. From today onwards, whosoever will consume your *naivedya,* will be born as a dog in the land of Bhārata.

इत्युक्त्वा पार्वतीमाता रुरोद पुरतो विभोः।
दृष्टिः पपात तत्कण्ठे नीलकण्ठो बभूव ह।।३३।।
तदा शिवः शिवां भक्त्या कृत्वा वक्षसि सादरम्।
तन्मानभङ्गं स्तोत्रेण विनयेन चकार ह।।३४।।

Thus speaking, the mother Pārvatī started crying before Śiva. She at once looked at the throat of Śiva as a result of which he came to be known as Nīlakaṇṭha or blue throated. Śiva then embraced gracefully Pārvatī and relieved her anguish by praising her.

करेण चक्षुषोर्नीरं मंसृज्य पुनः पुनः।
बोधयामास विविधैर्नीतिवाक्यैर्मनोहरैः॥३५॥

He wiped out the tears from her eyes again and again and by praising her gently he removed her anguish and spoke appropriate words to her.

परितुष्टा च सा देवी भर्तारं समुवाच ह।
कलेवरं च त्यक्ष्यामि नैवेद्येन विना हरेः॥३६॥
बिभर्ति(र्मि) देहं सततं तव सौभाग्यवर्धनम्।
कथं वहामि सौभाग्यरहितं च कलेवरम्॥३७॥

Getting pleased the goddess spoke to the lord, Unless I consume the *naivedya* of Viṣṇu I shall end my life. I maintain this body to maintain your fortune. Now how can I maintain the body without the grace.

अपूर्वं तव नैवेद्य जन्ममृत्युजराहरम्।
कृतं दुष्टं च यत्तस्मात्पश्य देहं त्यजामि च॥३८॥

Your *naivedya* which removes the, birth, death and old age was incomplete and since you have disowned it, it has become impure. Therefore in your very presence, I am ending my life.

लिङ्गोपरि च यद्दत्तं तदेवाग्राह्यमीश्वर।
सुपवित्रं भवेत्तस्य विष्णोर्नैवेद्यमिश्रितम्॥३९॥

O lord, only such of the *naivedya* which will be offered to Śivaliṅga will be unsuitable for consumption and in case your *naivedya* is mixed with the *naivedya* of Viṣṇu it will become extremely auspicious.

इत्येवमुक्त्वा सा देवी देहं त्यक्तुं समुद्यता।
त्रस्तो हरस्तत्पुरतः स्तुत्वा च स्वीचकार ह॥४०॥

Thus speaking the goddess got ready to end her life. Thereafter, the terrified Śiva accepted her words praising her at the same time.

शंकर उवाच
स्थिरा भव महादेवि चण्डिके जगदम्बिके।
ममापराधमखिलं क्षन्तुमर्हसि सुन्दरि॥४१॥
मां भृत्यं तपसा क्रीतं कृपां कुरु ममोपरि।
ब्रह्मविष्णुमहेशानां बीजभूते सनातनि॥४२॥

Śiva said- O great goddess, O Caṇḍikā, O mother of the universe, be composed, O beautiful one, you forgive me for my failing, you have purchased me by you *tapas*, therefore you be compassionate on me. You are eternal and happen to be the seed of Brahmā, Viṣṇu and Maheśa.

अहो गोलोकनाथस्य गुणातीतस्य निर्गुणे।
सर्वशक्तिस्वरूपे च सदैव सहचारिणि॥४३॥

You are all virtuous, the invisible prowess of the lord of the universe, the form of all the prowess and you are always my companion.

साकारे च निराकारे नित्ये स्वेच्छामये प्रिये।
कृपया तद्विभोरेव मम वक्षसि सांप्रतम्॥४४॥

O dear one, you are visible as well as invisible, eternal and move at will, you are present in my heart because of the grace of the virtuous lord Kṛṣṇa.

सर्वबीजस्वरूपे च महामये मनोहरे।
सर्वसिद्धिप्रदे देवि मुक्तिदे कृष्णभक्तिदे॥४५॥
इच्छैवं श्रीहरेः साक्षान्नाहं दातुमपि क्षमः।
तदा देहं परित्यज्य निर्गुणं व्रज निर्गुणे॥४६॥

You are the form of all the seeds, Mahāmāyā, quite a pleasant one, the one who bestows all the *siddhis* and salvation beside the devotion of lord Kṛṣṇa. This was the desire of lord Kṛṣṇa himself because of which I did not give you his *naivedya*. O invisible one, you realise this reason carefully and only than end your life and get merged in the invisible one.

इत्येवमुक्त्व पुरतस्तस्थौ च चन्द्रशेखरः।
बभूव सुप्रसन्ना सा प्रणनाम हरं परम्॥४७॥

Thus speaking lord Śiva having the crescent on his head stood before her. Thereafter the goddess got immensely pleased and offered her salutation to Śiva.

इत्येवं पार्वतीस्तोत्रं शंकरेण कृतं पुरा।
यः पठेद्विपदाग्रस्तः स भयादेव मुच्यते॥४८॥

Thus this *stotra* of Pārvatī was created by Śiva in ancient times. The one who is entangled in controversies recites this *stotra* he is relieved of all the dangers.

मित्रभेदो भवेद्दूरं तत्संप्रीतिर्भवेत्पुरा।
पार्वती परितुष्टा च न त्यजेत्तस्य मन्दिरम्॥४९॥

All his bickering with friends would disappear and the earlier friendship would be restored. The goddess Pārvatī would never desert him.

श्रीकृष्ण उवाच

श्रुत्वा प्रतिज्ञां नाथस्य परितुष्टा बभूव सा।
जगाम स्वर्णदीं तूर्णं स्नानार्थं शंकराज्ञया॥५०॥

Śrī Kṛṣṇa said- Listening to the words of her husband, Pārvatī felt satisfied and with the permission of lord Śiva, she went to the bank of the Gaṅgā for taking a bath.

स्नात्वा संपूज्य भक्त्या च सुरमिष्टं च निर्गुणम्।
चकार प्रस्तुतं शीघ्रं मिष्टान्नं व्यञ्जनानि च॥५१॥

After taking a bath, she with her mind filled with devotion adored lord Śiva who is eternal end thereafter at once prepared sweets and other eatables.

शिवः स्नात्वा च संपूज्य ब्रह्मज्योतिः सनातनम्।
तुष्टाव परया भक्त्या मामेव हृदयस्थितम्॥५२॥

On the other hand Śiva also after taking bath adored the eternal flame of Brahman and with his mind filled with devotion he started praising her.

गत्वा सर्वमहं भुक्त्वा तस्मै दत्त्वाऽभिवाञ्छितम्॥
नैवेद्यं पार्वती लेभे तव मूलं समागता॥५३॥

I than went to them and bestowed the desired reward for them. Pārvatī than took refuge under your feet and accepted your *naivedya*.

भुक्त्वाऽवशेषं सा देवी सह भर्त्रा मुदान्विता।
तुष्टाव शंकरं भक्त्या प्रणनाम मुहुर्मुहुः॥५४॥

Thereafter Pārvatī with Śiva consuming the 'left-over' with delight praised me again and again.

इत्येवं कथितं सर्वं त्वया पृष्टं सुरेश्वरि।
अभिशप्तं शंकरस्य निर्माल्यं येन हेतुना॥५५॥

O chief of the goddesses thus I have narrated to you everything whatever was asked by you and the reason for which the 'left-over' of Śiva was cursed.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
हरनिर्माल्यशापप्रसङ्गो नाम सप्तत्रिंशोऽध्यायः॥३७॥

अथाष्टात्रिंशोऽध्यायः

Chapter - 38

Shattering of the Prides of Pārvatī

श्रीकृष्ण उवाच

दर्पभङ्गः श्रुतो देवि शंकरस्य जगद्गुरोः।
अधुना श्रूयतां मत्तो दुर्गादर्पविमोचनम्॥१॥

Śrī Kṛṣṇa said- You have listened to the episode of the shattering of the pride of Śiva. Now you listen from me to the episode of the shattering of the pride of Durgā.

तेजसा सर्वदेवानामाविर्भूय जगत्प्रसूः।
दधार कामिनीरूपं कमनीयं मनोहरम्॥२॥

The goddess who emerged out of the lustre of all the gods took to the form of Mohinī once.

निहत्य दानवेन्द्रांश्च ररक्ष देवताकुलम्।
लेभे जन्म ततो देवी जठरे दक्षयोषितः॥३॥

By killing the great demons she protected the gods. Thereafter she was born out of the womb of the wife of Dakṣa.

पिनाकपाणिं जग्राह सा देवी सुरसाधनम्।
शश्वत्परमभक्त्या च सिषेवे स्वामिनं सती॥४॥

She then accepted Śiva the holder of bow who always performed the tasks of gods as her husband. Satī continued to serve her husband with devotion.

दक्षेण सार्धं दैवेन बभूव शिवशत्रुता।
निरर्थकं दैवयोगात्पुरा वै सुरसंसदि॥५॥

At once by a turn of destiny, in the assembly of the gods, Dakṣa became uselessly inimical to Śiva.

दक्षश्चकार यज्ञं च तत आगत्य कोपतः।
सर्वान्विज्ञापयामास तत्रैव शंकरं विना॥६॥

After returning from the assembly Dakṣa organised a *yajña* in which all the gods except Śiva were invited.

सस्त्रीका देवताः सर्वा आजग्मुर्दक्षमन्दिरम्।
सगणः शंकरः कोपान्नाऽऽजगामाभिमानतः॥७॥

All the gods went to the abode of Dakṣa with their spouses but Śiva together with his attendants did not attend the *yajña* because of anger and pride.

सती पतिं च मोहेन बोधयामास यत्नतः।
न तं चालयितुं शक्ता बभूव चञ्चला स्वयम्॥८॥

Satī tried to convince Śiva of participating in the *yajña* due to the illusion, but she could not persuade him to go there. Thereafter she herself went there.

आजगाम पितुर्गेहं दर्पात्तस्य विनाऽऽज्ञया।
तस्य शापेन तस्याश्च दर्पभङ्गो बभूव ह॥९॥
न हि संभाषणं चक्रे वाङ्मात्रेण पिता च ताम्।
श्रुत्वा च निन्दां भर्तुश्च देहं तत्याज मानतः॥१०॥

She went to the place of Dakṣa of her own sweet will without the permission of Śiva and the pride of Satī was shattered because of the curse. On her arrival in the hose of her father. Dakṣa did not welcome her. He did not welcome her even with of a few words. Then hearing the denouncement of her husband, she ended her life there.

एवं प्रिये निगदितं सतीदर्पविमोचनम्।
तस्या जन्मान्तरं नित्यं दर्पभङ्गश्च श्रूयताम्॥११॥

O my beloved thus the pride of Satī, was shattered by me. How I tell you the story as to how her pride after having been born as Pārvatī was shattered. You listen to me.

लेभे जन्म सती शीघ्रं जठरे शैलयोषितः।
शिवस्तस्याश्चिताभस्म चास्थि जग्राह भक्तितः॥१२॥

After ending her life as Satī, she was born from the womb of Menā, the wife of Himavān. Śiva on the other hand infatuated with the love of Satī plastered the ashes of her pyre on his body.

चकार मालामस्थ्नां च भस्मना तनुलेपनम्।
स्मारं स्मारं सतीं प्रेम्णा भ्रामं भ्रामं पुनः पुनः॥१३॥

He made a garland of her bones and wore it round his neck, The ashes of her body served as a decoration of the body of Śiva. He. reciting the name of Satī started roaming about everywhere.

सुषाव मेना तां देवीमतीव सुमनोहराम्।
सृष्टौ विधातुस्तस्याश्च ह्युपमा नास्ति कुत्र च॥१४॥

On the other hand, Menā gave birth to a beautiful goddess, the comparison of whom could not be found in the creation of Brahma.

गुणप्रसूर्गुणान्सर्वान्सर्वरूपान्बिभर्ति सा।
सर्वाश्च देवपत्न्यस्तत्कलां नार्हन्ति षोडशीम्॥१५॥
बभूव वर्धमाना सा शुक्ले चन्द्रकला यथा।
अतीव यौवनस्था च शैलगेहे दिने दिने॥१६॥
बभूवाऽऽकाशवाणी च तां संबोध्य जगत्प्रसूम्।
शिवे शिवं च तपसा कठोरेण लभेति च॥१७॥
विनेश्वरं च तपसा प्राप्ता हि गर्भसंभवम्।
प्रहस्य तस्थौ श्रुत्वेति सा च यौवनगर्विता॥१८॥
मम जन्मान्तरीयं च भस्मास्थि च बिभर्ति यः।
स मां प्रौढां कथं दृष्ट्वा न गृह्णात्यत्र जन्मनि॥१९॥

She was the mother of all the virtues and possessed all the virtues in her. All the spouses of the gods could not be compared even to the one sixteenth part of her beauty. As the moon goes on increasing in the bright fortnight similarly the goddess started growing in the house of Himālaya day by day. When she achieved the youthful age, there was a divine voice from the sky with spoke addressing her, "O Śiva you achieve Śiva by performing great *tapas* because without performing *tapas* it would be difficult for you to achieve him and to conceived from him". On hearing the divine voice, Pārvatī was filled with pride of her youthfulness laughed and then kept quiet. She started thinking within herself that the one who has applied ashes of her body on his is body and is also adorning his body with the garland her my bones why should he not accept me on her becoming an adult.

यो विदग्धश्च ब्रह्माण्डं बभ्राम मम शोकतः।
स कथं मां न गृह्णाति दृष्ट्वा परमसुन्दरीम्॥२०॥

The one who in spite of being so intelligent went on roaming about the universe because of the grief stricken-heart why should he not own her, because she is so beautiful at present.

दक्षयज्ञं यो बभञ्ज मम हेतोः कृपानिधिः।
स कथं मां न गृह्णाति पत्नीं जन्मनि जन्मनि॥२१॥

The compassionate one who destroyed the *yajña* of Dakṣa for her sake, why should he not accept her as his wife who has always been adoring her in various births.

या यस्य पत्नी यो यस्या भर्ता प्राक्तनतः पुरा।
कुतो विश्वे तयोर्भेदो निषेको नान्यथा भवेत्॥२२॥

The one who was the husband and the one who was the wife in earlier births how can there be a difference on earth. No one could change the destiny.

सर्वरूपगुणाधारं मत्वा स्वमतिमानतः।
न चकार तपः साध्वी न विज्ञाय तमीश्वरम्॥२३॥

Having been with pride because of her beauty and virtues, Pārvatī did not performed *tapes* not did she consider Śiva as a lord.

सुन्दरीषु च सर्वासु मत्तो नास्त्येव सुन्दरी।
हृदीति मत्वा गर्वेण च चकार तपः शिवा॥२४॥

She thought, "There was no other lady comparable to me in beauty". Thus thinking she did not performed *tapas*.

रूपयौवनवेषाणां पुमान्ग्राही स्वयोषिताम्।
शिवो मच्छुतिमात्रेण मां गृह्णाति विना तपः॥२५॥
हृदीति मत्वा गिरिजा तस्थौ हिमगिरेर्गृहे।
शश्वत्सहचरीमध्ये क्रीडोन्मत्ता दिवानिशम्॥२६॥

She thought that every body likes to have a damsel who is youthful, beautiful and clad in beautiful garments. Therefore Śiva would surely accept her as his wife when she performs *tapas*. Thus thinking, Girajā remaining in the abode of her father Himavān, spent her time with her female friends and did not go for *tapas*.

एतस्मिन्नन्तरे तूर्णं दूतः शैलेन्द्रसंसदि।
उवाचऽऽगत्य मधुरं तत्पुरः संपुटाञ्जलिः॥२७॥

In the meantime messengers arrived in the assembly of the lord of mountains and spoke in sweet voice.

दूत उवाच

उत्तिष्ठोत्तिष्ठ शैलेन्द्र गच्छाक्षयवटान्तिकम्।
आजगाम महादेवः सगणो वृषवाहनः॥२८॥

The messengers said- O lord of the mountain, you get up and move towards the eternal banyan tree. Lord Śiva mounted on the bull is staying there under the tree with his attendants.

मधुपर्कादिकं दत्त्वा भक्तिनम्रात्मकंधरः।
पूजनं कुरु शैलेन्द्र देवेन्द्रं तमतीन्द्रियम्॥२९॥
सिद्धिस्वरूपं सिद्धेशं योगीन्द्राणां गुरोर्गुरुम्।
मृत्युञ्जयं कालकालं ब्रह्मज्योतिः सनातनम्॥३०॥
परमात्मस्वरूपं च सगुणं निर्गुणं विभुम्।
भक्तध्यानार्थममलं दधानं देहमीश्वरम्॥३१॥

You go there and adore lord Śiva with devotion. He is the one who has controlled the organs of senses and you offer *madhuparka* to him. He is the form of *siddhis*, the lord of *siddhis* the teacher of *yogīs*, the one who has overcome the death, is the death for the time, has divine lustre, is eternal, the form of great soul, possesses all the virtues and is without virtues also, is all-pervading and has taken to a spotless form of Maheśvara for the sake of his meditating devotees.

शैलो दूतवचः श्रुत्वा समुत्तस्थौ मुदाऽन्वितम्।
मधुपर्कादिकं नीत्वा जगाम शंकरान्तिकम्॥३२॥

On listening to the words of the messengers, the lord of the mountain was delighted and he reached Śiva carrying *madhuparka* with him.

देवी दूतवचः श्रुत्वा प्रसन्नवदनेक्षणा।
हृदीति मेने मद्धेतोराजगाम महेश्वरः॥३३॥

On hearing the words of the messenger, the eyes of goddess Pārvatī felt delighted. She thought in her mind that the lord had arrived there for her sake only.

चकार वेषमतुलं दधार वस्त्रमुत्तमम्।
रत्नेन्द्रसारालंकारान्रत्नमालां मनोहराम्॥३४॥

She clad herself in beautiful garments and then adorned herself with the best of gem-studded ornaments and the garland of diamonds.

पारिजातप्रसूनानां मालां चन्दनसंयुताम्।
चकार शंकरार्थं च मत्वा मालां मनोहराम्॥३५॥
रत्नसिंहासनस्था सा ददर्श दर्पणे मुखम्।

कस्तूरीबिन्दुना सार्धं सिन्दूरबिन्दुभूषितम्।।३६।।
आरक्तनेत्रयुगलं निर्मलाञ्जनसंयुतम्।
शरन्मध्याह्नकमलं यथाऽलिपङ्क्तिवेष्टितम्।।३७।।

She then prepared a garland of *Pārijāta* flowers and soaked it with sandal-paste for the sake of Śiva. Finding herself to be extremely charming she sat on the lion throne and looked at her face in the mirror which was adorned with a spot of *kastūrī* and vermilion. Her eyes appeared like the lotus flowers of the winter season surrounded by the black-wasps creating a hissing sound.

सुकोमलौष्ठयुगलं ताम्बूलरागसंयुतम्।
अतीव सुन्दरं रम्यपक्वबिम्बफलं यथा।।३८।।

Both her lips were quite soft and had the redness resulting in the chewing of the betel. They were quite beautiful and looked like the ripe wood-apples.

रत्नकुण्डलदीप्त्या च गण्डस्थलविराजितम्।
सूर्योदयेन ज्वलितं सुमेरुशिखरं यथा।।३९।।

As the peacock on Sumeru mountain starts dancing at dawn, similarly the gem-studded *kuṇḍalas* were adorning her ears.

अत्यनिर्वचनीयं च दन्तपङ्क्तिमनोहरम्।
यथा मुक्तासमूहं च सजलं जलदागमे।।४०।।

The beauty of the line of her teeth was beyond description and looked like the jewels during the rainy season.

गजमुक्तासमायुक्तं सुचारुनासिकोत्तमम्।
सुशोभितं यथा मेरुं स्वर्णदीजलधारया।।४१।।

Her nose appeared beautiful like the falling of Gaṅgā from the Meru mountain and a beautiful gem adorned it.

मालतीमाल्यसंयुक्तकबरीभारसंयुतम्।
वकपङ्क्तिसुशोभाढ्यं नवीनं जलदं यथा।।४२।।

As the new cloud looks beautiful with the line of sky-larks, similarly the garland of jasmine flowers adorned her hair-do.

तप्तकाञ्चनवर्णाभं चारुवक्षःस्थलोज्ज्वलम्।
रत्नेन्द्रसारहारात्कं कस्तूरीकुङ्कुमान्वितम्।।४३।।

The garlands were made of gems and her breast which was painted with the paste of *kastūrī* and saffron looked quite dazzling.

चारुचम्पकवर्णाभं स्तनयुग्मं मनोहरम्।
बदरीफलतुल्यं च चारुपत्रकशोभिताम्।।४४।।

Her nipples which were beautifully painted looked like the jujubi fruits.

मध्यं मनोहरं क्षीणं निम्ननाभिस्थलोज्ज्वलम्।
अतीव सुन्दरं रम्यमुदरं वर्तुलाकृति।।४५।।

she was thin-waisted and looked quite charming. Her navel was deep and shining, the belly was roundish and looked quite beautiful.

रम्भास्तम्भविनिन्द्यैकमुरुयुग्मं मनोहरम्।
कामालयं सुकठिनं निगूढमंशुकेन च।।४६।।

Her thighs resembled the trunks of banana tree and were quite pleasant and thick clad in fine clothes.

स्थलपद्मप्रभामुष्टपदयुग्मं मनोहरम्।
रतनपाशकसंयुक्तं सिद्धालक्तकभूषितम्।।४७।।

Her feet were quite soft, beautiful and could steal the lustre of the lotus flowers and were adorned with anklets and the red paint appeared on the soles of the feet.

दधतं रत्नमञ्जीरं राजहंसानुकारि च।
रत्नेन्द्रसाराभरणं निर्मितं विश्वकर्मणा।।४८।।

Her anklets created the sound like the sweet notes issued by the geese. Viśvakarmā had made her ornaments with the best of gems.

करं सुकोमलतरं सुन्दरं कनकप्रभम्।
रत्नकङ्कणकेयूरशङ्खभूषणभूषितम्।।४९।।

They were issuing the lustre of gold and her hands looked quite beautiful. She was adorned with beautiful armlets and wristlets besides the ornaments of conch.

बिभ्रत्सद्रत्नमुकुरं लीलाकमलमुज्ज्वलम्।
रत्नाङ्गुलीयमतुलं दधनं सुमनोहरम्।।५०।।

She held in her hand an attractive mirror of gems and had the finger rings studded with rubies-which was issuing the lustre like the red lotus flower.

दृष्ट्वा स्वरूपमतुलं दध्यौ शंकरमीश्वरम्।
विशिष्य मनसा शश्वद्दर्तुश्चरणपङ्कजम्।।५१।।

Witnessing such a beauty for herself, she devoted her mind to Śiva. She especially meditated upon him to achieve him as her husband.

पितरं मातरं बन्धुं साध्वीवर्गं सहोदरम्।
अन्तरे सा न सस्मार किंचिदेव शिवं विना॥५२॥

At that point of time she did not think of her father, mother, brother, female friends and other relatives.

अथ शैलेश्वरस्तत्र ददर्श चन्द्रशेखरम्।
स्वर्णदीपुलिनाद्रम्यादुत्पतन्तं च सस्मितम्॥५३॥

Himālaya on the other hand reaching before Śiva looked at him. He was smiling when he reached the bank of the charming Gaṅgā.

दधतं संस्कृतां माला जपन्तं मस नामकम्।
तप्तस्वर्णप्रभाजुष्टजटाराशिविराजितम्॥५४॥
वृषभस्थं शूलपाणिं सर्वभूषणराजितम्।
नागयज्ञोपवीतं च सर्वभूषणभूषितम्॥५५॥
शुद्धस्फटिकसंकाशं व्याघ्रचर्मधरं परम्।
विभूतिभूषिताङ्गं तमस्थिमालं दिगम्बरम्॥५६॥
पञ्चवक्त्रं त्रिनयनं सूर्यकोटिसमप्रभम्।
ददर्श रुद्रान्परितो ज्वलतो ब्रह्मतेजसा॥५७॥

Holding a rosary he was reciting my name and his head was adorned with matted locks of hair having the complexion of molten gold. He was mounted on a bull, holding a trident in his hand. The Nāgas served as his *yajñopavīta* and the lustre of the limbs of bodies resembled the crystal. He was clad in tiger skin and wearing the garland of bones; with ashes all on his body, he looked graceful. He had no garments on his person, was five-faced having three eyes in each one of them, all his limbs emitted the lustre of crores of suns. Himavān found the eleven Rudras surrounding him who were illumining with divine lustre.

शिववामे महाकालं दक्षिणे नन्दिकेश्वरम्।
भूतप्रेतपिशाचांश्च कूष्माण्डान्ब्रह्मराक्षसान्॥५८॥
वेतालाःक्षेत्रपालांश्च भैरवान्भीमविक्रमान्।
सनकं च सनन्दं च कुमारं च सनातनम्॥५९॥
जैगीषव्यं देवलं च काणादं गौतमं तथा।
पिप्लादं कणखनं वोढुं पञ्चशिखं कठम्॥६०॥
जाजलिं करखं कर्णं लोमशं सूर्यवर्चसम्।
कात्यायनं पाणिनिं च शङ्कुं दुर्वाससं ततः॥६१॥
शातातपं पारिभद्रमष्टावक्रं मरूद्भवम्।
एतान्पुरोगमान्नत्वा प्रणनाम शिवं गिरिः॥६२॥

Mahākāla was lodged to the left of Śiva while Nandikeśvara was standing to his right, the Pretas, goblins, Piśācas, Kūṣmāṇḍa, Brahmarākṣ asas, Vetālas, Kṣetra-pālas the valorous Bhairavas, Sanaka, Sananda, Sanatkumāra, Sanātana, Jaigīṣavya, Devala, Kāṇāda, Gautama, Pippalāda, Kaṇakhana, Voḍhu, Pañcaśikha, Kaṭ ha, Jājāli, Karakha, Karṇa, Lomaśa, Sūryavarcā, Kātyāyana, Pāṇini, Durvāsā, Śātātapa, Pāribhadra, Aṣṭāvakra and Marudbhava were standing before him. Himālaya offered his salutation to then.

मूर्ध्ना निपत्य भूमौ स दण्डवत्संपुटाञ्जलिः।
अथो अनल्पया भक्त्या धृत्वा तच्चरणाम्बुजमाम।
ननाम चाश्रुनेत्रः स पुलकाञ्चितविग्रहः॥६३॥
धर्मदत्तेन स्तोत्रेण तुष्टाव परमेश्वरम्।
तुष्टे ब्राह्मे दिनेऽतीते पुष्करे सूर्यपर्वणि॥६४॥

Then prostrating on the ground he stood before him with folded hands. Thereafter, touching his feet he started washing them with her tears. At that point of time he felt overwhelmed with emotions and the tears started flowing from his eyes. He thereafter started offering prayer to Śiva with the *stotra* given to him by Dharma. The *stotra* was handed down by Brahmā to Dharma at the time of the solar eclipse,.

हिमालय उवाच

त्वं ब्रह्मा सृष्टिकर्ता च त्वं विष्णुः परिपालकः।
त्वं शिवः शिवदोऽनन्तः सर्वसंहारकारकः॥६५॥
त्वमीश्वरो गुणातीतो ज्योतीरूपः सनातनः।
प्रकृतः प्रकृतीशश्च प्राकृतः प्रकृतेः परः॥६६॥

Himālaya said- You are the creator, known as Brahmā, the preserver like Viṣṇu and bestower of welfare as Śiva and also the destroyer of the universe; you are the lord beyond qualities, the

form of eternal flame, eternal, nature, lord of Prakṛti, beyond Prakṛti and the nature.

नानारूपविधाता त्वं भक्तानां ध्यानहेतवे।
येषु रूपेषु यत्प्रीतिस्तत्तद्रूपं बिभर्षि च॥६७॥

You take to many forms and the devotees meditate upon you. Whosoever adores you in whichever form, you take to that form.

सूर्यस्त्वं सृष्टिजनक आधारः सर्वतेजसाम्।
सोमस्त्वं सस्यपाता च सततं शीतरश्मिना॥६८॥

You are like the sun who creates the universe; you are the base of all the lustres and also serve the crops in the form of cool rays of the moon.

वायुस्त्वं वरुणस्त्वं च त्वमग्निः सर्वदाहकः।
इन्द्रस्त्वं देवराजश्च कालो मृत्युर्यमस्तथा॥६९॥
मृत्युंजयो मृत्युमृत्युः कालकालो यमान्तकः।
वेदस्त्वं वेदकर्ता च वेदवेदाङ्गपारगः॥७०॥
विदुषां जनकस्त्वं च विद्वांश्च विदुषां गुरुः।
मन्त्रस्त्वं हि जपस्त्वं हि तपस्त्वं तत्फलप्रदः॥७१॥
वाक्त्वं वागधिदेवी त्वं तत्कर्ता तद्गुरुः स्वयम्।
अहो सरस्वतीबीजं कस्त्वां स्तोतुमिहेश्वरः॥७२॥

You represent the wind, Varuṇa, fire, the destroyer of all, Indra the lord of gods, Kāla, the death, Yama, the one who has over-powered the death, for the god of death, kāla for the time, death for Yama you are the Vedas, the creator of the Vedas, well-versed in the Vedic and post-Vedic literature, the creator of intellectual; you are a great intellectual yourself, the teacher of intellectuals, *mantra*, recitation, *tapas* and you bestow the reward for the same. You are the speech the goddess of speech besides being her creator and the teacher, the seed of Sarasvatī is quite astonishing, therefore who can offer prayer to you?.

इत्येवमुक्त्वा शैलेन्द्रस्तस्थौ धृत्वा पदाम्बुजम्।
तत्रोवास तमाबोध्य चावरुह्य वृषाच्छिवः॥७३॥

Thus speaking Himālaya fell at his feet and then stood there. Śiva then descended from the bull. Addressing Himavān he sat there.

स्तोत्रमेतन्महापुण्यं त्रिसंध्यं यः पठेन्नरः।
मुच्यते सर्वपापेभ्यो भयेभ्यश्च भवार्णवे॥७४॥

The one who recites this *stotra* thrice a day, is relieved of all the cures and makes one to cross over the ocean of universe fearlessly.

अपुत्रो लभते पुत्रं मासमेकं पठेद्यदि।
भार्याहीनो लभेद्भार्यां सुशीलां सुमनोहराम्॥७५॥
चिरकालगतं वस्तु लभते सहसा ध्रुवम्।
राज्यभ्रष्टो लभेद्राज्यं शंकरस्य प्रसादतः॥७६॥
कारागारे श्मशाने च शत्रुग्रस्तेऽतिसंकटे।
गभीरेऽतिजलाकीर्णे भग्नपोते विषादने॥७७॥
रणमध्ये महाभीते हिंस्रजन्तुसमन्विते।
सर्वतो मुच्यते स्तुत्वा शंकरस्य प्रसादतः॥७८॥

One who recites the same for a month gets a son if he has no son, the one having no wife get a chaste wife besides the riches suddenly which he had lost long back. By the grace of Śiva, the dethroned king gets back his kingdom, when a person is in dangers like the prison, cremation ground, danger from enemies, in the flames of fire, breaking of the boat and getting surrounded by the wild animals one is relieved of all these dangers.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
पार्वतीगर्वभङ्गप्रस्तावेऽष्टात्रिंशोऽध्यायः॥३८॥

अथैकोनचत्वारिंशोऽध्याय

Chapter - 39

Shattering of the Pride of Pārvatī

श्रीकृष्णा उवाच

इति स्तुत्वा हिमगिरिर्वसत: शंकरस्य च।
उवास पुरतो दूरे लब्धाज्ञ: सर्वसंमत:।।१।।
मधुपर्कादिकं तस्मै प्रददौ भक्तिपूर्वकम्।
मुनीन्संपूजयामास तत: शंकरपार्षदान्।।२।।

Śrī Kṛṣṇa said- Himavān adored Śiva and then with his permission and the permission of all, he took a seat at a distance from him. He performed *pūjā* of Śiva with a devoted mind offering *madhuparka* and other things and also the sages and the attendants of Śiva.

तदा तत्र समागत्य मेनका स्त्रीगणैः सह।
ददर्श वटमूलस्थं शंकरं चन्द्रशेखरम्॥३॥
ईषद्धास्यप्रसन्नास्यं वसन्तं व्याघ्रचर्मणि।
मध्ये मुनिगणानां च ज्वलन्तं ब्रह्मतेजसा॥४॥
यथाऽऽकाशे तारकाणां द्विजराजं विराजितम्।
परमाह्लादकं रूपं कन्दर्पकोटिसंनिभम्॥५॥

In the meantime Menā also arrived there with other ladies and she found Śiva seated there under the banana tree who was delightful wearing a smile on his face, clad in tiger skin and seated among the sages, with divine lustre that of like which the moon appears among the stars in the sky. He had the glory of crores of suns and was quite blissful.

विहाय वार्द्धकावस्थां दधतं नवयौवनम्।
अतीव सुन्दरं रम्यं चित्तचोरं च योषिताम्॥६॥

At that point of time Śiva had shed away his old age and was appearing quite youthful. He looked quite beautiful, charming and was liked by the ladies.

कामं कामातुराणां च सतीनां च सुतं यथा।
वैष्णवानां महाविष्णुं शैवानां च सदाशिवम्॥७॥
शक्तिस्वरूपं शाक्तानां सौराणां सूर्यरूपिणम्।
कालस्वरूपं दुष्टानां शिष्टानां परिपालकम्॥८॥
कालकालसमं मृत्योर्मृत्युमृत्युं भयानकम्।
व्याघ्रचर्मचारुवस्त्रं बभूव भस्मचन्दनम्॥९॥
सर्पाः सुन्दरमाल्यानि कस्तूरी या विषप्रभा।
जटा सुललिता चूडा चन्द्रस्त्वलिकचन्दनम्॥१०॥
सुचार्वी मालतीमाला गङ्गाधारा मनोहरा।
अस्थिमाला रत्नमाला धत्तूरं चारुचम्पकम्॥११॥

He looked like the passion for the passionate women and bestower of sons to the chaste women, Mahāviṣṇu for Vaiṣṇavas, Sadāśiva for Śaivas, the form of *śakti* for those who believed in *Śakti*, the form of sun who believes in the sum worship, the death for wicked people, preserver for the noble people, death for the time and destruction for all the types of destruction's. His tiger skin was turned into charming garments. The ashes were turned into sandal-paste, the snakes were turned into beautiful garlands the *kālakūṭa*-poison was turned into *kastūrī* and the beautiful matted locks of hair were turned into tuft. The crescent on the head was turned into sandal-paste and the stream of Gaṅgā was turned into a beautiful garland of jasmine flowers, the garland of bones was turned into a garland of diamonds and the flowers of wood apple trees were turned into *campaka* flowers.

एकीभूतं पञ्चवक्त्रं नेत्रयुग्माब्जशोभितम्।
शरत्पार्वणचन्द्राभां प्रच्छाद्य दीप्तमुत्तमम्॥१२॥
बन्धुजीवविनिन्द्यैकमोष्ठाधरमनोहरम्।
श्वेतश्चन्द्रो वृषेन्द्रश्च भूताद्या नर्तका इव॥१३॥
सद्यो व्यतिक्रमं सर्वं महेशस्य महेश्वरि।
दृष्ट्वैवं शिवरूपं च मेना तुष्टा बभूव ह॥१४॥
काश्चिन्निमेषरहिताः कामेन पुलकाञ्चिताः।
अतिकामातुराः सत्यः प्रापुर्मूर्च्छां च काश्चन॥१५॥

In place of five faces only one face could be seen which had only two eyes. The face had the lustre of the full moon of the winter season and was glittering. His lips could put to shame the lustre of the mid-day and his lips added to the beauty of his face. The bull Nandī was burnt into the white moon and the goblins were turned into dancers. O goddess, everything of Śiva was changed at that moment. Finding Śiva in that form, Menā felt pleased. Some of the damsels got infatuated with passion while looking at Śiva and started staring at him. While some of them fainted with the excessive passions.

काश्चिद्विनिन्द्य कान्तांश्च प्रशशंसुर्महेश्वरम्।
मनोरथेन मनसा समाश्लिष्यन्ति काश्चन॥१६॥

Some of them started praising Śiva denouncing their husbands and some of them mentally embraced him.

काचिन्मानसिकं कामात्कुर्वन्ती चुम्बनं मुदा।
ध्रुवं कामं करिष्यामो वयं च कामसागरे॥१७॥

Some of the damsels mentally kissed him saying that they would enjoy passionate pleasure with him.

अस्माकमेवं भर्ता चेत्परत्र च यतो भवेत्।
इहैवं किं करिष्यामो वयं कान्ते रतैरलम्॥१८॥

दृष्ट्वा तमेवं सुचिरमिति जल्पन्ति काश्चन॥१९॥

They desired that they should get the same type of husband even after death because in that state of mind there, their condition was of no use to them. They thought that their devoted husbands were of no use to them. Staring at Śiva for such a long time, many of the damsels started expressing their views about Śiva variously.

काश्चिद्दृष्ट्वा शिवं किंचिन्मुख माच्छाद्य वाससा।
सस्मिता वक्रनयना: पश्यन्त्येवं पुन: पुन:॥२०॥

Some of them covered their faces in shyness with a piece of cloth smiling at the same time. They were looking at him with side-glances.

वयं गृहं न यास्यामो यास्याम: शिवसंनिधिम्।
शरत्सुधांशुवदनं द्रक्ष्यामोऽहर्निशं मुदा॥२१॥

Some of them were saying, "we shall not return to our abodes now and shall go to Śiva and stare at his moon like face which resembles the full moon of the winter season throughout day and night.

संसारं न करिष्याम: प्रविशामो हुताशनम्।
भविता न: शिव: स्वामीत्येवं जलपन्ति काश्चन॥२२।

Now we shall not get ourselves involved in the worldly affairs or we shall enter into burning flames, only Śiva could be our husband. Many of the damsels were talking like this.

अहो पुण्यवती दुर्गा श्लाघ्यते जन्म भारते।
यस्या अयं शिव: स्वामीत्येवं जल्पन्ति काश्चन॥२३॥
मुदा मेना शिवं दृष्ट्वा गृहं ताभिर्जगाम ह।
शिवं संपूज्य शैलेन्द्र: प्रणम्य स्वगृहं ययौ॥२४॥
कृत्वाऽनुमानं रहसि गिरीशो मेनया सह।
दुर्गां प्रस्थापयामास शिवाय शिवसंनिधिम्॥२५॥

They said, "Durgā is quite virtuous and her birth in the land of Bhārata is quite auspicious because she is going to be wedded to Śiva. Some of the damsels were talking among themselves like this. Menā on the other hand having an audience with Śiva delightfully went back to her abode. Himālaya also adored Śiva and bowing in reverence to him went back to his abode. Thereafter Himālaya in consultation with Menā in a secluded place deputed Pārvatī to Śiva.

पार्वती सखिभि: सार्धं वेषं कृत्वा मनोहरम्।
भावानुरक्ता हर्षेण जगाम शिवसंनिधिम्॥२६॥

Pārvatī accompanied by her female friends decorating herself delightfully went to Śiva.

दृष्ट्वा शिवा शिवं शान्तं प्रसन्नवदनेक्षणम्।
सप्तप्रदक्षिणं कृत्वा सस्मिता प्रणनाम सा॥२७॥
अनन्यभावं गुणिनमपरं ज्ञानिनां वरम्।
सुन्दरं लभ भर्तारं सुन्दरीत्याशिषं ददौ॥२८॥
भविता तव सौभाग्यं शुभे स्वामिनि संततम्।
पुत्रस्ते भविता साध्वि नारायणसमो गुणै:॥२९॥
भविता ते परा पूजा त्रैलोक्ये जगदम्बिके।
ब्रह्माण्डेषु च सर्वेषु सर्वेषां च परा भव॥३०॥
सप्त प्रदक्षिणा: कृत्वा यतो भक्त्या त्वयो नतम्।
सप्तजन्मनि तुष्टोऽहं तत्फलं लभ सुन्दरि॥३१॥
तीर्थे कान्तेऽभीष्टदेवे गुरौ मन्त्रे तथौषधे।
आस्था च यादृशी यासां सिद्धिस्तासां व तादृशी॥३२
इत्युक्त्वा शंकरस्तूर्णं ब्रह्मज्योति: परं च माम्।
दध्यौ योगासनं कृत्वा योगीशो व्याघ्रचर्मणि॥३३॥

Finding the peaceful Śiva with a smiling face, she went round him seven times and smilingly offered her salutation to him. Śiva at that point of time blessing her said, "O beautiful one, you achieve an extremely loveable, virtuous, eternal, the best of intellectuals and the beautiful person as your husband. O auspicious one, you would always remain virtuous and filled with fortunes concerning the husband. O chaste damsel, your son would be as virtuous as Nārāyaṇa himself, O mother of the universe, you will be adored always in the world, you will be best of all the ladies in the three worlds. O beautiful one, you have offered salutation to me after going round seven times, therefore I feel satisfied with you for seven births. You will reap the reward for the same, the one who adores the holy places, the husband, the family god, the teacher, the *mantra* and the medicine with whatever idea in mind, he achieves success in the same way. Thus speaking Śiva the lord of the yogis went into meditation seated on the skin of the tiger.

प्रक्षाल्य चरणौ देवी पपौ तच्चरणोदकम्।
चकार मार्जनं भक्त्या वह्निशौचेन वाससा॥३४॥
रत्नसिंहासनं रम्यं विश्वकर्मादिनिर्मितम्।
अपूर्वं कांस्यपात्रस्थं नैवेद्यं प्रददौ किल॥३५॥
अर्घ्यं मन्दाकिनीतोयसंयुक्तं चरणे ददौ।
सुगन्धिचन्दनं चारुकस्तूरीकुङ्कुमान्वितम्
प्रददौ मालतीमालां गले गरलसुन्दरे॥३६॥

Thereafter the goddess washed the feet of Śiva with water and sipped it with devotion and rinsed the feet with the costumes sanctified by fire. She then offered to him the lion-throne studded with gems and made by Viśvakarmā. Then she offered him naivedya in the bronze vase. Than she offered *arghya* with the water of Gaṅgā. She also offered the sandal-paste, *kastūrī* and saffron which were filled with fragrance. Thereafter she adorned his neck which looked beautiful with, spot of the poison, with the garland of jasmine flowers.

भक्त्या पूजां चकाराथ पुष्पवृष्टिं च तुष्टये।
पीयूषं स्वर्णपात्रस्थं प्रददौ मधुरं मधु॥३७॥
रत्नप्रदीपशतकं समन्ताद्धूपमुत्तमम्।
त्रैलोक्यदुर्लभं वस्त्रं स्वर्णयज्ञोपवीतकम्॥३८॥
सुगन्धिशीततोयं च पानार्थं पार्वती ददौ।
अतीव सुन्दरं रम्यं रत्नसारेन्द्रभूषणम्॥३९॥
दुर्लभां कामधेनुं च स्वर्णशृङ्गसमन्विताम्।
स्नानीयं तीर्थतोयं च ताम्बूलं च मनोहरम्॥४०॥

She adored him with devotion and showered flowers on him. Thereafter she offered nectar and sweet honey in vases of gold. She lighted hundreds of lamps around him. Burning fragrant incense around him, she offered him the costumes which were difficult to get in the three worlds beside a *yajñopavīta* of gold and fragrant cool water for drinking. She offered him the ornaments made of the best of gem, Kāmadhenu cow with her horn adorned with plates of gold, articles for use in taking a bath, water from the sacred places and charming betels.

दत्त्वा षोडशोपचारं प्रणनाम पुनः पुनः।
संपूज्य शूलिनं भक्त्या ययौ नित्यं पितुर्गृहम्॥४१॥

Thus she performed sixteen types of *pūjā* of Śiva and bowed in reverence to him again and again. This became her daily routine. She used to offer *pūjā* to Śiva daily with devotion and then returned to the abode of her parents.

शुश्रावाप्सरसां वक्त्राद्देवीमिन्द्रो महेश्वरः।
श्रुत्वा वार्तां शुनासीरो ननर्त हर्षसंयुतः॥४२॥
दूतद्वारा कामदेवमानिनाय त्वरान्वितः।
इन्द्राज्ञया कामदेवः प्रजगामामरावतीम्॥४३॥

Indra the god of gods heard about the news from the mouth of the *apsarās* and he also got attracted towards Pārvatī. He started dancing in ecstasy. Indra at once summoned the god of love by sending a messenger to him. Kāmadeva, on his part, arrived in Amarāvatī, the kingdom of Indra.

तूर्णं प्रस्थापयामास तं च यत्र शिवः शिवा।
पञ्चसायकसंयुक्तो जगाम पञ्चसायकः॥४४॥
प्रसन्नवदनः श्रीमान्यत्र शक्तियुतः शिवः।
गत्वा ददर्श मदनः शिवायुक्तं शिवं विभुम्॥४५॥
शान्तं त्रैलोक्यकान्तं च प्रसन्नवदनेक्षणम्।
कामः स्थितोऽन्तरिक्षे च धृत्वा च सशरं धनुः॥४६॥
चिक्षेपास्त्रं दुर्निवार्यममोघं शंकरे मुदा।
बभूवामोघमस्त्रं च मोघं तत्परमात्मनि॥४७॥
आकाश इव निर्लिप्ते निर्लिप्ते परमात्मनि।
मोघीभूते च शस्त्रे च भयमाप च मन्मथः॥४८॥

He deputed the god of love at once to the place of Śiva and Pārvatī. Kāmadeva arrived with his five arrows at the place where both Śiva and Pārvatī were present. The god of love on arriving there found both Śiva and Pārvatī together. Śiva was quite peaceful being the lord of the three worlds having delightful face and the eyes, the god of love remaining in the sky took the bow in his hand and shot an infallible arrow delightfully at Śiva but the infallible weapon became infructuous when it came into contact with Śiva like the sky which remains infallible. Similarly the attack of Kāma on Śiva was infructuous. At this the god of love was terribly afraid.

चकम्प पुरत: स्थित्वा दृष्ट्वा मृत्युंजयं विभुम्।
सस्मार त्रिदशान्काम: शक्रादीन्भयविह्वल:।।४९।।
आययुर्देवता: सर्वा: शंभुकोपेन वेपिता:।
चक्रु: स्तुतिं च स्तोत्रेण शंकरं त्रिदशेश्वरम्।।५०।।

Finding Śiva who had overpowered death, Kāma the god of love, started trembling and getting terrified started reciting the name of Indra and other gods. All the gods were terrified at the anger of Śiva and felt panicky and arrived there and started praising Śiva reciting the *stotras*.

कोपाग्निमुद्गिरन्तं तं कपाललोचनादहो।
स्तुतिं कुर्वत्सु देवेषु स वह्नि: शंभुसंभव:।।५१।।
जज्वालोर्ध्वशिखो दीप्त: प्रलयाग्निशिखोपम:।
उत्पत्य गगने घूर्णन्निपत्य धरणीतले।।५२।।
भ्रामं भ्रामं च परित: पपात मदनोपरि।
बभूव भस्मसात्काम: क्षणेन हरकोपत:।।५३।।

Nandī got you have so adoring. The fire flame emerged from Śiva's third eye on the forehead, the fire-flames that emerge from the forehead of Śiva went on higher. Those fire-flames looked like the fire of dissolution and started roaming about in the sky and then descended on the earth and searching in all the directions spotted Kāmadeva and fell on him with the rage of Śiva. The god of love was reduced to ashes in a moment.

विषण्णा देवता: सर्वा नतवक्त्रा च पार्वती।
विललाप बहुतरं हरस्य पुरतो रति:।।५४।।

At the sight of this the minds of the gods were filled with grief, who cast their heads downwards. Thereafter, Rati the spouse of the god of love appeared before Śiva and started lamenting.

तुष्टुवुर्देवता: सर्वा: कम्पिताश्चन्द्रशेखरम्।
रतिमूचु: सुरा: सर्वे रुरुदुश्च मुहुर्मुहु:।।५५।।
किंचिद्भस्म गृहीत्वा च रक्ष मातर्भयं त्यज।
वयं तं जीवयिष्यामो लभिष्यसि प्रियं पुन:।।५६।।
हरकोपापनयने सुप्रसन्ने दिने तथा।
दृष्ट्वा रतेर्विलापं च मूर्च्छां संप्राप पार्वती।।५७।।

Thereafter the terrified gods also offered prayer to Śiva. Crying again and again the gods spoke to Rati, "O mother you take out some dust of the body of the god of love and keep it safe, shed away the fear we shall somehow bring back the god of love to life and you will again get back your beloved. When the anger of Śiva is subsided and he gets pleased, only then this could be possible. At that point of time, finding Rati so lamenting Pārvatī fainted.

अतीन्द्रियं गुणातीतं तुष्टाव चन्द्रशेखरम्।
रुदन्तीं पार्वतीं त्यक्त्वा स्वस्थानं प्रययौ शिव:।।५८।।

Thereafter she started the virtuous Śiva who had controlled all his senses. Leaving Pārvatī so crying Śiva went to his abode.

सद्यो बभूव तत्रैव पार्वतीदर्पमोक्षणम्।
रूपयौवनयोर्गर्वं तत्याज शैलकन्यका।।५९।।

At that point of time the pride of Pārvatī was shattered. Thereafter the daughter of the mountain disowned the pride for her youthfulness and beauty.

मुखं दर्शयितुं लज्जा तद्बभूव सखीगणे।
सुराश्च रतिमाश्वास्य सर्वे जग्मु: स्वमन्दिरम्।।६०।।
प्रणम्य दण्डवद्रुद्रं शोकादुद्विग्नमानसा:।
स्तुत्वा रुदित्वा शोकेन भयेन कामकामिनी।।६१।।
कोपरक्तेक्षणं रुद्रं राधिके स्वालयं ययौ।
न जगाम पितुर्गेहं पार्वती सा तु लज्जया।।६२।।
स्वालिभिर्वार्यमाणाऽपि जगाम तपसे वनम्।
प्रजग्मु: सहचारिण्यस्तत्पश्चाच्छोकविह्वला:।।६३।।
मातृभिर्वार्यमाणा सा स्वर्णदीतीरजं वनम्।
सुचिरं च तपस्तप्त्वा सा संप्राप त्रिलोचनम्।।६४।

At that point of time she became shy in showing her face to her female friends. Thereafter, all the gods reassuring Rati and prostrating before Śiva getting upset with their mind filled with grief they left for their respective abodes. O Rādhā, thereafter, Rati the wife of Kāmadeva with her mind filled with grief and terror went on crying and with her eyes getting red like blood she offered prayer to Śiva and then left for her abode. But Pārvatī feeling ashamed never went back to the abode of her father but disregarding the advice of her parents and the female friends, she went to the forest.

Thereafter her female friends with their minds filled with grief, went to their respective abodes. Disregarding the words of her mother, she want to the bank of Gaṅgā and started performing *tapas* there, in order to achieve the three-eyed Śiva as her husband.

रतिः संप्राप मदनं शंकरस्य वरेण च।
इत्येवं कथितं सर्वं पार्वतीदर्पमोक्षणम्।
निगूढचरितं राधे किं भूयः श्रोतुमिच्छसि॥६५॥

After the *tapas* Pārvatī achieved Śiva and Rati also with the boon of Śiva got back Kāmadeva. O Rādhā, thus I have spoken to you about the episode of the shattering of the pride of Pārvatī. "Which is quite secretive. What more do you want to listen from me.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० राधाकृष्ण सं०
पार्वतीदर्पभङ्गो नामैकोनचत्वारिंशोऽध्याय:॥३९॥

अथ चत्वारिंशोऽध्यायः

Chapter - 40

Tapas of Pārvatī

राधिकोवाच

अहो विचित्रं चरितमपूर्वं किं श्रुतं विभो।
सुन्दरं श्रुतिपीयूषं निगूढं ज्ञानकारणम्।।१।।
न विशेषं समासं च श्रुतं न व्यासमीप्सितम्।
अधुना श्रोतुमिच्छामि विस्तीर्णं कथय प्रभो।।२।।

Rādhikā said- O virtuous one, I have been able to listen to the unprecedented and astonishing story which serves like nectar for the ears and is quite deep and bestows knowledge. O lord, whatever have I heard has neither been told in brief nor in detail. But now I intend to listen to it in detail you tell me.

किं किं तपः कठोरं च चकार पार्वती स्वयम्।
कं कं वरं वा संप्राप्य कथमाप महेश्वरम्।।३।।
रतिः केन प्रकारेण जीवयामास मन्मथम्।
पार्वतीशिवयोः कृष्ण विवाहं वर्णय प्रभो।।४।।

What type of hard *tapas* was performed by Pārvatī and what type of boons did she achieve together with lord Maheśvara? How did Rati get the god of love back to life? O lord Kṛṣṇa, you kindly define the marriage of Śiva and Pārvatī.

तयो रहसि संभोगं पापिनां पापमोचनम्।
कथ्यतां करुणासिन्धो दुःखिनां दुःखमोचनम्।।५।।

O ocean of compassion, you describe to me about their union in seclusion, which removes from the sinners of all the sins and the grief of all the grief-stricken people.

दम्पतिविरहोक्तिश्च कर्णज्वाला च योषितः।
श्रोतुं कौतूहलं कृष्ण पुनः संमेलनं तयोः।।६।।
अग्निज्वाला विषज्वाला क्षमा सोढुं च योषितः।
दम्पतीविरहज्वाला न श्रोतुं च क्षणं क्षमा।।७।।

O Kṛṣṇa, the words of a woman separated from the husband serve as a fire flame for the women. Therefore I am quite anxious to know about the reunion of Śiva and Pārvatī. The women can wear the flames of fire and the flames of the poison but they are unable to bear even for a moment the flames of separation.

राधिकावचनं श्रुत्वा विस्मितश्चकिताननः।
विस्तीर्णं वक्तुमारेभे हृदयेन विदूयता।।८।।

On hearing the words of Rādhikā, Kṛṣṇa was surprised and his face gave an appearance of astonishment. Thereafter he started speaking with his mind overpowered with passion.

दम्पतीविरहोक्तिं च या राधा श्रोतुमक्षमा।
विच्छेदे शतवर्षीये किमस्या भविता मम।।९।।
इत्येवं मानसे कृत्वा मायेशो माययाऽन्वितः।
कृपासिन्धुश्च कृपया कथां कथितुमुद्यतः।।१०।।

Rādhā who was unable to listen to the separation of the story of the couple, what shall be her position at the time of her separation from the lord for a hundred years? Thus thinking in her mind, the lord of illusion who is all filled with Māyā and is the ocean of mercy, started narrating the story.

श्रीकृष्ण उवाच

प्राणाधिके राधिके त्वं श्रूयतां प्राणवल्लभे।
प्राणाधिदेवि प्राणेशि प्राणाधारे मनोहरे।।११।।

वटमूलाद्गते रुद्रे पार्वती तपसे ययौ।
पुनः पुनः स्वमात्रा च पित्रा च विनिवारिता॥१२॥

Śrī Kṛṣṇa said- O beloved of my life, O Rādhikā, you are dearer to me than my life, now you listen to me. O beloved, you are the goddess of my life, the support of my life, O pleasant one, when lord Rudra left the place where he was lodged under the banyan tree then Pārvatī also started performing several *tapas* in spite of the objection by her parents.

गत्वा सा स्वर्णदीतीरं स्नात्वा त्रिषवणं मुदा।
संदेशे च मया दत्तं जजाप तं मनुं मुदा॥१३॥

Reaching the bank of Gaṅgā she took a bath thrice a day and started reciting the *mantra* given by me.

वर्षमेकं च संपूर्णमनाहारा स्वभक्तितः।
तप्त्वा तपः कठोरं च चकार जगदम्बिका॥१४॥
ग्रीष्मे च परितो वह्निं प्रज्वलन्तं दिवानिशम्।
कृत्वा प्रतस्थौ तन्मध्ये संततं जपती मनुम्॥१५॥
शश्वत्श्मशाने वर्षासु कृत्वा योगासनं शिवा।
शिलां दृष्ट्वा च संसिक्तां बभूव जलधारया॥१६॥

With her devotion, the mother of the universe performed *tapas* for one year without consuming anything, She used to raise fire around her during the summer season and always remained inside it throughout day and night, reciting the *mantra*. In the rainy season she seated herself in the *yogāsana* posture in the cremation grounds and continued to stare at the stone of lord Śiva getting drenched with the rain water.

शीते जलान्तरे शश्वत्प्रतस्थौ भक्तिपूर्वकम्।
अनाहारा शरद्रौद्रनीहारासु निशासु च॥१७॥
एवं कृत्वा परं वर्षमप्राप्य शंकरं सती।
शुचा कृत्वाऽग्निकुण्डं च प्रवेष्टुं सा समुद्यता॥१८॥

In the winter season she used to enter the cold water and even during the nights of terrific cold during which the snow used to fall she remained without food and performed the hard *tapas* with devotion. Thus after performing such a hard *tapas* for one year, Śiva did not appear before her and at that point of time in utter disgust she prepared herself to enter in to the flames of fire-altar.

तामग्निकुण्डं विशतीं तपसाऽतिकृशां सतीम्।
दृष्ट्वा शिवः कृपासिन्धुः कृपया तां जगाम ह॥१९॥
अतीव वामनो बालो विप्ररूपी स्वतेजसा।
प्रज्वलन्मनसा हृष्टो दण्डी छत्री जटाधरः॥२०॥
शुक्लयज्ञोपवीती च शुक्लवासाश्च सस्मितः।
श्वेताब्जबीजमालां च बिभ्रत्तिलकमुज्ज्वलम्॥२१॥

Finding Pārvatī who had grown very weak because of performing *tapas* was entering into the fire-altar, Śiva, the ocean of mercy, at once reached before her in the form of a dwarf Brāhmaṇa boy. Śiva was delighted in his heart. He had the matted lock of hair on the head and was holding a *daṇḍa* and *chatra*. He was clad in white garment, white *yajñopavīta* wearing the garland of white lotus flowers and the white sandal-paste was applied on his forehead. He was serenely smiling.

निर्जने बालकं दृष्ट्वा स्निग्धा साऽपि जगाद ह।
तत्तेजसाऽति प्रच्छन्ना तत्याज च तपः स्वयम्॥२२॥
को भवानिति पप्रच्छ तं शिशुं पुरतः स्थितम्।
मनसाऽऽलिङ्गनं कर्तुमिच्छन्ती परमादरम्॥२३॥

Finding the boy in lonely place the mind of Pārvatī was filled with love. Getting influenced with his lustre, she discarding *tapas* spoke to the boy, "Who are you?" Pārvatī intended to embrace the boy lovingly.

श्रुत्वा शैलसुताप्रश्नं प्रहस्य परमेश्वरः।
उवाचातीव मधुरं कर्णपीयूषमीश्वरम्॥२४॥

On hearing the question of the daughter of the mountain, Śiva the lord of the universe laughed and then spoke the words which entered the ears of Pārvatī like nectar.

शंकर उवाच

इच्छागामी बटुरहं तपस्वी विप्रबालकः।
का त्वं कान्ताऽतिकान्तारे तपश्चरसि सुन्दरि॥२५॥

Śiva said- I am a Brāhmaṇa boy and am an ascetic roaming about at will. O beautiful one, who are you and why are you performing *tapas*

in this lonely forest, in spite of your being so beautiful.

वद कस्य कुले जाता कस्य कन्या च काऽभिधा।
तपसः फलदात्री त्वं कस्माद्धेतोस्तपस्तव॥२६॥

In whose race have you been born? Who is your father? What is your name? You being yourself the one who bestows the reward of *tapas*, why are you performing *tapas* yourself?.

अहो वा तपसां राशिः स्वयं मूर्तिमती सती।
तपो वा लोकशिक्षार्थं करोषि कमलेक्षणे॥२७॥

O lotus eyed one, you are the actual form of *tapas*. Surely this *tapas* of yours is meant for educating the universe.

स्वयं तेजःस्वरूपा वा मूलप्रकृतिरीश्वरी।
विधाय भक्तध्यानार्थं विग्रहं भारते जनुः॥२८॥

You are yourself the ball of lustre, besides being Mūla-Prakṛti and Īśvarī and you have taken to this form for the sake of the devotees in the land of Bhārata.

किंवा त्रिलोके लक्ष्मीस्त्वं संपद्रूपा सनातनी।
रक्षां विधातुं जगतामागता धातुरन्तिके॥२९॥
किंवाऽम्बिका त्वं देवानां स्वयं मूर्तिमती सती।
सावित्री भारते जन्म स्वेच्छया लब्धुमागता॥३०॥
राधिकाधिष्ठातृदेवी वा स्वयं साक्षात्सरस्वती।
सर्वविद्याः प्रकटितुं स्वेच्छया जन्म भारते॥३१॥

Otherwise you are the eternal Lakṣmī, the goddess of riches in the three worlds, you have reached before Brahma for the protection of the three worlds or are you the mother of the gods or Satī or Sāvitrī who takes to human births with her own will. Or otherwise are you the great goddess of music known as goddess Sarasvatī from whom all types of knowledge emerged. You have been born on earth with your own sweet will.

एतासु मध्ये का वा त्वं नाहं तर्कितुमीश्वरः।
या सा भवति कल्याणि परितुष्टा च मां भव॥३२॥

Out of these goddesses, whom do you represent. I am unable to visualise the same. O goddess of welfare, whatever I have asked you, be pleased with me.

सति त्वयि प्रसन्नायां प्रसन्नः परमेश्वरः।
परिव्रतायां तुष्टायां तुष्टो नारायणः स्वयम्॥३३॥
तुष्टे नारायणे देवे शश्वत्तुष्टं जगत्त्रयम्।
तरुमूलेषु सिक्तेषु शाखाः सिक्ता यथा प्रिये॥३४॥

O Satī, if you remain happy, the lord also becomes happy and when a chaste lady is pleased the lord Nārāyaṇa himself gets pleased. O dear one, with the pleasing of lord Nārāyaṇa, all the three worlds similarly get pleased, since with the pouring of water at the roots of the trees, the branches sprout.

शिशोस्तद्वचनं श्रुत्वा प्रहस्य परमेश्वरी।
उवाच वचनं चारु कर्णपीयूषमीश्वरी॥३५॥

On hearing the words of the boy, the great goddess smiled for a moment and spoke the words which were pleasing like the pouring of nectar in the ears.

पार्वत्युवाच
नाहं वेदप्रसूर्लक्ष्मीर्वागधिष्ठातृदेवता।
जन्म मे भारते वर्षे सांप्रतं शैलकन्यका॥३६॥

Pārvatī said- I am neither Sāvitrī the creator of the Vedas, nor Lakṣmī or the goddess of speech. I am pleasantly born in the land of Bhārata and am the daughter of the king of mountains.

पूर्वं जन्म दक्षगेहे सती शंकरकामिनी।
योगेन त्यक्तदेहाऽहं तातभर्तृविनिन्दया॥३७॥

In my earlier birth, I had been born in the house of Dakṣa and happened to be the wife of Śiva named Satī. When my father denounced my husband I ended my life with the use of yogic practices.

अत्र जन्मनि पुण्येन संप्राप्ते शंकरे द्विज।
मां त्यक्त्वा भस्मसात्कृत्वा मन्मथं स जगाम ह॥३८॥

O Brāhmaṇa, in this birth also because of my earlier deeds I achieved Śiva but he, reducing the god of love to ashes disowned me and left the place.

प्रयाते शंकरे तापाद्व्रीडयाऽहं पितुर्गृहात्।
आगमत्तपसे चित्तं ममेदं स्वर्णदीतटे॥३९॥

With the departure of Śiva I was filled with mental agony and shame. I therefore left my

parents and arrived here at the bank of the Gaṅgā.

तप: कृत्वा कठोरं च सुचिरं प्राणवल्लभम्।
अप्राप्याग्नि प्रवेष्टुं च त्वां च दृष्ट्वा क्षणं स्थिता॥४०॥

I performed severe *tapas* for long but in spite of that I have not been able to achieve Śiva. I am thus going to enter the flames of the fire-altar. But finding you here I have stopped for a moment.

गच्छ त्वं प्रविशाम्यग्नौ प्रलयाग्निशिखोपमे।
कृत्वा स्वकामनां विप्र हरप्राप्तिमनीषिताम्॥४१॥

O Brāhmaṇa now you go, I am going to enter this fire of dissolution which is burning in flames, in order to achieve Śiva by entering it.

यत्र यत्र जनुर्लब्ध्वा लभिष्यामि शिवं परम्।
प्राणाधिकं प्रियं कान्तं विभुं जन्मनि जन्मनि॥४२॥

In future I would achieve Śiva always who is dearer to me than my life, he is my only lord.

सर्वा हि स्वप्रियं लब्धुं लभन्ति जन्म वाञ्छितम्।
तज्जन्म पतिलाभार्थं सर्वासां च श्रुतौ श्रुतम्॥४३॥

All women are born in human form in order to achieve their beloved. Their birth is only meant for achieving a noble husband.

प्राक्तनीयो हि यो भर्ता स तासां प्रतिजन्मनि।
या स्त्री येषां सुनियता सा तेषां जन्मजन्मनि॥४४॥

The women generally achieve the same husband whom they had in their earlier births. Whatever woman is destined for one, she achieves the same in every birth.

तद्देहमिह न प्राप्य कृत्वा घोरतरं तप:।
कृत्वाऽग्निकुण्डे काम्यं च लभिष्यामि परत्र तम्॥४५॥

Therefore, in case I do not achieve my husband after performing several *tapas* during this birth. I shall offer this body in the fire-altar. With the desire of having Śiva as my husband in my mind if I enter the fire, I am sure to achieve him in the next birth.

इत्युक्त्वा पार्वती तत्र तत्पुर: प्रविवेश ह।
निषिध्यमाना पुरतो ब्राह्मणेन पुन: पुन:॥४६॥
वह्निप्रवेशं कुर्वन्त्या: पार्वत्या: परमेश्वरि।
बभूव तपसा सद्यो वह्निश्चन्दनवद्ध्रुवम्॥४७॥

Thus speaking Pārvatī, in spite of dissuading her by the Brāhmaṇa boy, from entering into the fire, she entered the fire-altar.

But the fire became cool like the sandal-paste.

क्षणं तदन्तरे स्थित्वा चोत्पतन्तीं शिवां शिव:।
पुन: प्रपच्छ सहसा वृन्दावनविनोदिनि॥४८॥

O Rādhā, you enjoy the divine play in Vṛndāvana, remaining there in the fire for a moment, she came Out end suddenly Śiva asked.

महादेव उवाच

अहो तपस्ते किं भद्रे न बुद्धं किंचिदेव हि।
न दग्धो वह्निना देहो न च प्राप्तो मनीषित:॥४९॥
शिवं कल्याणरूपं च भर्तारं कर्तुमिच्छसि।
अविग्रहं पतिं कृत्वा किं वा ते वाञ्छितं भवेत्॥५०॥

Śiva said- O noble damsel, what is your *tapas*? I am unable to understand it. Neither your body could be burnt out in the fire nor could you get the husband of your choice. You intend to achieve Śiva, the form of welfare, as your husband but he is invisible. By achieving an invisible husband, what purpose of yours would be served?

संहर्तारं च भर्तारं यदीच्छसि शुचिस्मिते।
कान्तमिच्छति का वा स्त्री सर्वसंहारकारणम्॥५१॥

O damsel, with a pious smile, in case you want to make the one who is the destroyer of all as your husband, then you tell me which one of the women would like to have a destroyer of all as her husband.

मोक्षं वाञ्छसि चेद्देवि कृत्वा कान्तं स्वरूपिणम्।
सर्वमुक्तिप्रदा त्वं च तपस्या विफला तव॥५२॥

O goddess, in case by achieving him as your husband, you want to achieve *mokṣa* then for that purpose your *tapas* is of no use, because you yourself bestow salvation to everyone.

शिवश्च मङ्गले मोक्षे संहर्ता न च दृश्यते।
शिवशब्दस्य चान्योऽर्थो न हि वेदे निरूपित:॥५३॥

The meaning of the word Śiva is welfare or prosperity, besides salvation and destruction,

there is no other meaning for the word Śiva. No other meaning has been given to the word Śiva even in the Vedas.

तं च संहारकर्तारं यदि वाञ्छसि सुन्दरि।
लभिष्यसे रतं रुद्रं सर्वलोकभयंकरम्॥५४॥

O beautiful one, in case you are attractive towards the destroyer of all, then you will find yourself attracted towards the one who happens to be the terrific Rudra.

न भविष्यति मोक्षस्ते स्वाभीष्टं देवसेवनम्।
हरिस्मृतिरमोघा च सर्वमङ्गलदा सदा॥५५॥
शीघ्रं पितृगृहं गच्छ तत्र द्रक्ष्यसि शंकरम्।
ममाऽऽशिषा स्वतपसां फलेन च सुदुर्लभम्॥५६॥

You would therefore neither achieve *mokṣa* nor the desired husband. Reciting of the name of Hari never goes infructuous. The said name always bestowed welfare. Now you should at once go back to your father's house, with my blessing and as a reward of your *tapas*, you would achieve Śiva who is beyond the reach of all, there itself.

इत्युक्त्वा पार्वतीं विप्रस्तत्रैवान्तरधीयत।
दुर्गा ययौ पितुर्गेहं महादेवेति वादिनि॥५७॥

Thus speaking, the Brāhmaṇa disappeared from there and Pārvatī reciting the name of Mahādeva went back to her parents, house.

पार्वत्यागमनं श्रुत्वा मेनका च हिमालयः।
दिव्यं यानं पुरस्कृत्य प्रययौ हर्षविह्वलः॥५८॥

Hearing about the arrival of Pārvatī both Menā and Himālaya were filled with delight and they moved towards the path, mounted on a divine plane.

संस्थाप्य मङ्गलघटान्राजवर्त्मनि राधिके।
चन्दनागुरुकस्तूरीफलशाखासमन्वितान्॥५९॥
पट्टसूत्रसंनिबद्धरसालपल्लवान्वितैः।
परितः परितो रम्भास्तम्भवृन्दसमन्विते॥६०॥

O Rādhikā, the royal road was sprinkled with sandal-paste, *aguru*, *kastūrī* and decorated with fruits, branches and pitchers of welfare and further decorated with banners and flags beside the mango-leaves, tied in cords. The trunks of banana trees were also placed here and there for the purpose of decoration.

पतिपुत्रवतीयोषित्समूहैर्दीपहस्तकैः।
पूर्णैर्लाजाधान्यदूर्वाफलपुष्पसमन्वितैः॥६१॥

Some of the damsels whose sons and husbands were alive, holding lamps, fried paddy, *Dūrvā*-grass, food and flowers in their hands moved forward to welcome Pārvatī.

सुपुण्यैर्ब्राह्मणैश्चापि मुनिभिर्ब्रह्मचारिभिः।
नटीभिर्नर्तकीभिश्च गजेन्द्रैः परिशोभिते॥६२॥

On both sides of the road the noble Brāhmaṇas, the sages, the Brahmacārīs, the dancers and the elephants stood in attendance looking graceful.

पुरोहितैश्च संयुक्तैः कुर्वद्भिर्मङ्गध्वनिम्।
सुचारुमालतीमालाहस्तैः शस्तैः प्रशंसितैः॥६३॥
नानाप्रकारवाद्यैश्च शङ्खध्वनिसुनादितैः।
सिन्दूररेणुभिश्चारुचन्दनद्रवपङ्किलम्॥६४॥

The family priests holding garlands of jasmine flowers in their hands collectively recited the welfare sound. At that point of time various types of musical instrument were sounded, besides the blowing of conches. The vermilion and sandal-paste were mixed with water and it was sprinkled on the roads.

प्रविश्य नगरं दुर्गा ददर्श पितरौ पुरः।
सुप्रसन्नौ प्रधावन्तौ हर्षाश्रुपुलकान्वितौ॥६५॥

At the time of entering into the city, Durgā came across her parents who were fully delighted and rushed towards her with the tears of joy flowing from their eyes.

प्रसन्नवदना देवी चाऽऽलिभिः प्रणनाम तौ।
संयुज्याथाऽऽशिषं तौ च चक्रतुस्तां च वक्षसि॥६६॥

The delightful goddess accompanied by her female friends offered salutation to her parents. Both of them collectively blessed her and embraced her.

हे वत्से वत्सेत्युच्चार्य रुदन्तौ प्रेमविह्वलौ।
तदा तां च रथे कृत्वा जग्मतुर्निजमन्दिरम्॥६७॥

They spoke, "O Daughter." Overwhelmed with love, they started sobbing. Then the made Durgā to mount on the chariot and moved towards their home.

स्त्रियो निर्मञ्छनं चक्रुर्विप्रा युयुजुराशिषम्।
ब्राह्मणेभ्यश्च बन्दिभ्य: पर्वतेन्द्रो धनं ददौ।।६८।।

All the ladies welcomed Durgā and the Brāhmaṇas pronounced their blessing on her. The riches were distributed among the bards and the Brāhmaṇas.

मङ्गलं कारयामास पाठयामास छान्दसम्।
एवं स्वकन्यया सार्धं तस्थतुस्तौ स्वमन्दिरे।।६९।।

They performed the welfare ceremony and also arranged for the recitation of the Vedas. Then they lived in the palaces with the girl.

सुखेन वसतौ तौ हि हर्षनिर्भरमानसौ।
एकदा च तप: कर्तुं जगाम स्वर्णदीं गिरि:।।७०।।
मेनका कन्यया सार्धमुवास प्राङ्गणे मुदा।
एतस्मिन्नन्तरे भिक्षुर्नर्तकश्च सुगायन:।।७१।।

Filled with pleasure and spending time pleasantly, the king of the mountains once went to the bank of the Gaṅgā for performing *tapas*. Menā was seated in the palace court-yard with Pārvatī. In the meantime a beggar arrived there who happened to be a dancer besides being a singer.

सहसैक आजगाम मेनकासंनिधिं मुदा।
श्रृङ्गवाद्यं वामहस्ते डमरूं दक्षिणे तथा।।७२।।

He pleasantly reached before Menā. He had a musical instrument of the horn in the left hand and a *ḍamarū* in the right hand.

कृत्वा विभूतिगात्रोऽतिवृद्धोऽतीव जरातुर:।
पृष्ठकन्थो रक्तवासा: सुकण्ठोऽतिमनोहर:।।७३।।

He had applied ashes on his body. He looked pretty old and suffering from old age. He was clad in red garments and was carrying a bundle on his back. He had a beautiful neck and looked quite charming.

जगौ मम गुणाख्यानं कृत्वा नृत्यं मनोहरम्।
वादयामास शृङ्गं च क्षणं डमरुकं तथा।।७४।।

आजग्मुर्नागरा बाला बालिका हर्षविह्वला:।
वृद्धा युवानो युवतीसमूहो वृद्धयोषित:।।७५।।

He while dancing recited my glory. Sometimes he blew the horn and sometimes he played on the *ḍamarū*. Hearing that music and the songs all the boys, girl, old and young men and women besides the old ladies arrived there delightfully.

श्रुत्वा तु सुन्दरं गीतं सुतानस्वरसंयुतम्।
सहसा मुमुहु: सर्वे ते मूर्छामवापुवन्।।७६।।

Listening to the charming song of the beggar which was in the sweet and the best tone, all the people were suddenly overpowered with illusion and they also fainted.

मूर्च्छां संप्राप सा दुर्गा ददर्श हृदि शंकरम्।
त्रिशूलपट्टिशकरं व्याघ्रचर्मधरं परम्।।७७।।

Durgā also fainted and she started visualising the form of Śiva who held a trident and *paṭṭiśa* in his hand and was clad in tiger skin.

विभूतिभूषणं रम्यमस्थिमालं सुनिर्मलम्।
ईषद्धास्यप्रसन्नास्यं सुप्रसन्नं त्रिलोचनम्।।७८।।
मालाहस्तं पञ्चवक्त्रं नागयज्ञोपवीतकम्।
वरं वृष्वित्युक्तवन्तं सुन्दरं चन्द्रशेखरम्।।७९।।
हृदयस्थं हरं दृष्ट्वा मनसा तं ननाम सा।
वरं वव्रे मानसे सा त्वं पतिर्मे भवेति च।।८०।।
एवं दत्त्वा शिवस्तस्यै चान्तर्धानं चकार स:।
न दृष्ट्वा हृदि तं दुर्गां संप्राप्य चेतनां पुन:।।८१।।
ददर्श चक्षुरुन्मील्य भिक्षुकं गायकं पुर:।
नृत्यसंगीतत: सा तु भिक्षुकस्य च मेनका।।८२।।
दातुं ययौ सा रत्नानि स्वर्णपात्रस्थितानि च।
भिक्षां ययाचे भिक्षुस्तां दुर्गां नान्यां गृहीतवान्।।८३।।

All his limbs were plastered with the ashes. He had a charming face and was wearing round his neck a garland of spotless bones. He wore a serene smile on his face, his appearance was indicative of his inner pleasure. He had five faces, each one of which had three eyes. He held a rosary in his hand, wore a *yajñopavīta* of serpent on his shoulder and a crescent crown on the forehead; he looked quite beautiful. He spoke

to Pārvatī to ask for a boon. She bowed in reverence to lord Śiva mentally in her heart had asked for the boon, "You be my husband". Śiva said, "Be it so" and then he disappeared. Finding Śiva having disappeared from her heart, Durgā regained her consciousness. When she opened her eyes she found the beggar singing there. Menā getting delighted with the song, dance and music of Śiva, went to him carrying the gold coins and gem in a plate in order to offer him but the beggar insisted on getting Durgā alone as the offering and nothing else.

पुनश्च नर्तनं कर्तुमुद्यतः कौतुकेन च।
मेना तद्वचनं श्रुत्वा चुकोप विस्मयं ययौ॥८४॥

When he again got ready to start his dance, Menā got enraged at his words and she was also surprised.

भिक्षुकं भर्त्सयामास बहिः कर्तुमुवाच तम्।
पत्नी त्रिलोकनाथस्य शिवस्य परमात्मनः॥८५॥
याच्ञामिमां प्रकुर्वन्तं दूरं कुरु कुभाषिणम्।
एतस्मिन्नन्तरे तप्त्वा गिरिः स्वालयमाययौ॥८६॥

She denounced the beggar and asked her people to turn him out saying, "Durgā has to be the wife of Śiva who is the lord of the three worlds. The degraded beggar who is desirous of her should be turned out".

ददर्श पुरतो भिक्षुं प्राङ्गणस्थं मनोहरम्।
कृत्वा नारायणार्चां च गङ्गातीरे मनोहरे॥८७॥
तन्मूर्तिध्यानविश्लेषशोकादुद्विग्नमानसः।
श्रुत्वा मेनामुखाद्वार्तां जहास च चुकोप सः॥८८॥

At that point of time Himālaya the king of the mountain arrived home after performing *tapas* and, reaching the courtyard, he found the beggar there. He was meditating upon Nārāyaṇa at the pleasant bank of the river Gaṅgā but he was somehow disturbed in his meditation as a result of which his mind was upset. On hearing about the news from the mouth or Menā, he smiled and was enraged as well.

आज्ञां चकार स्वचरं बहिः कर्तुं च भिक्षुकम्।
आकाशमिव दुःस्पर्शं प्रज्वलन्तं स्वतेजसा॥८९॥

He then commanded his messengers to turn out the beggar from that place. But It was difficult even to touch the beggar, like the sky. He was *illumining with his lustre*.

न शाशक बहिः कर्तुं समीपं गन्तुमक्षमः।
ददर्श भिक्षुकं शैलः क्षणं चारुचतुर्भुजम्॥९०॥
किरीटिनं कुण्डलिनं पीताम्बरधरं परम्।
सुवेषं सुन्दरं श्याममीषद्धास्यं मनोहरम्॥९१॥
चन्दनोक्षितसर्वाङ्गं भक्तानुग्रहकारकम्।
यद्यत्पुष्पं प्रदत्तं च पूजाकाले गदाभृते॥९२॥
गात्रे शिरसि तत्सर्वं भिक्षुकस्य ददर्श ह।
धूपः प्रदीपो यो दत्तो नैवेद्यं वा मनोहरम्॥९३॥
ददर्श शैलस्तत्सर्वं भिक्षुकस्य पुरः स्थितम्।
क्षणं ददर्श द्विभुजं विनोदमुरलीकरम्॥९४॥
गोपवेषं किशोरं च सस्मितं श्यामसुन्दरम्।
मूयरपिच्छचूडं च रत्नालंकारभूषितम्॥९५॥
चन्दनोक्षितसर्वाङ्गं वनमालाविभूषितम्।
क्षणं ददर्श स्वच्छं च शंकरं चन्द्रशेखरम्॥९६॥
त्रिशूलपट्टिशकरं व्याघ्रचर्माम्बरं परम्।
विभूतिगात्रममलमस्थिमालाविभूषितम्॥९७॥
नागयज्ञोपवीतं च तप्तस्वर्णजटाधरम्।
डमरु शृङ्गहस्तं च सुप्रशस्तं मनोहरम्॥९८॥

Nobody could turn him out since no one could approach near him. Himavān then visualised in a moment that the beggar has taken to a beautiful form with four arms, having the *kirīṭa*-crown on his head, *kuṇḍalas* in his ears and was clad in the yellow lower garment. He had dark complexion which attracted the minds very much. His face had serene smile spread over it. All his limbs were plastered with sandal-paste and was getting anxious to bestow his grace on his devotees, all the flowers which Himavān had offered while performing the *pūjā* of Gadādhara, were all seen present on the body of the beggar. He also found the incense, the lamp and the pleasant naivedya which was offered by the lord of the mountain to lord Viṣṇu was also present there around him before the beggar, in the second moment. The same beggar took to the two-armed form. Holding a beautiful flute in his hand, he was is

the form of a cowherd, in tender age, with a smiling face and a peacock feather fixed on his head. Adorned with all the gem-studded ornaments and the limbs pasted with the fragrant sandalwood-paste he was wearing the long garland of forest flowers. He appeared like Śrī Kṛṣṇa having the dark-complexioned body. He then found him again in the spotless form of Śiva, holding a trident and *paṭṭiśa* in his hand, clad in tiger skin having applied ashes on the body, wearing a garland of bones and the complexion of gold. He held a *ḍamarū* and horn in his hands. He had an extremely pleasant appearance.

प्रजपन्तं हरेर्नाम श्वेताब्जबीजमालया।
ईषद्धास्यप्रसन्नास्यं भक्तानुग्रहकारकम्॥९९॥
स्वतेजसा प्रज्वलन्तं पञ्चवक्त्रं त्रिलोचनम्।
क्षणं ददर्श जगतां स्रष्टारं च चतुर्मुखम्॥१००॥
जपन्तं श्रीहरेर्नाम स्वच्छस्फटिकमालया।
क्षणं सूर्यस्वरूपं च ददर्श त्रिगुणात्मकम्॥१०१॥
ददर्श तमतीव्रं तु ज्वलन्तं ब्रह्मतेजसा।
क्षणमग्निस्वरूपं च ज्वलन्तमतितेजसा॥१०२॥

Holding a rosary of white lotuses, he was reciting the name of Hari and wearing a smile on his face, he appeared anxious and bestowed grace on his devotees. He had five faces, having three eyes on each one of them which had a dazzling lustre. In the next moment he found the beggar in the form of the four armed Brahmā, the creator of the universe who was holding a white rosary and reciting the name of Hari. The next moment he found him in *Triguṇātmaka-sūrya*, with the divine *tejas* illumining the universe. In the next moment he found him again in the form of the fire emitting immense fire flames.

क्षणमाह्लादजनकं चन्द्ररूपं ददर्श ह।
क्षणं तेजःस्वरूपं च निराकारं निरञ्जनम्॥१०३॥
निर्लिप्तं च निरीहं च परमात्मस्वरूपिणम्।
एवं स्वेच्छामयं दृष्ट्वा नानारूपधरं परम्॥१०४॥
हर्षाश्रुपुलकः शैलो दण्डवत्प्रणनाम तम्।
भक्त्या प्रदक्षिणीकृत्य प्रणम्य च पुनः पुनः॥१०५॥

The next moment he found him in the form of a moon who delighted all. In the next moment he found him in the form of *tejas* invisible, spotless, unattached and in the form of the great soul. Thus finding the beggar appearing in several forms, the eyes of Himālaya were filled with tears of joy. He felt overwhelmed. Finding the beggar taking to so many forms he then prostrated before him and with his mind filled with devotion, he went round him offering his salutations to him again and again.

समुत्पत्य हर्षयुक्तो ददर्श पुनरेव तम्।
वास्तवं भिक्षुकं दृष्ट्वा शैलेन्द्रो विष्णुमायया॥१०६॥
विसस्मार च तत्सर्वं नानारूपधरं परम्।
भिक्षां ययाचे भिक्षुस्तं भिक्षास्थालीस्वपार्श्वकः॥१०७॥
रक्ताम्बरः शृङ्गवाद्यविचित्रडमरुः करे।
आदातुमुत्सुको दुर्गां नान्यां भिक्षुः कदाचन॥१०८॥

Thereafter jumping with delight, the king of the mountain, when the again looked at the beggar, he found that he was the beggar in reality. This was visualised by him, with the illusion of Viṣṇu. The king of the mountain forgot about everything about his taking to various forms. On the other hand the beggar demanded of alms from him, carrying the begging bowl with him. He was clad in red garments holding a horn and a typical type of *ḍamarū*, he was only anxious to receive Durgā as charity and nothing else.

न स्वीचकार शैलेन्द्रो मोहितो विष्णुमायया।
भिक्षुः किंचिन्न जग्राह तत्रैवान्तरधीयत॥१०९॥
तदा बभूव ज्ञानं च मेनकाशैलयोः प्रिये।
अहो दृष्टो जगन्नाथ आवाभ्यां स्वप्नवद्दिने॥११०॥
आवां शिवो वञ्चयित्वा स्वस्थानं गतवान्विभुः।
तयोर्भक्तिं शिवे दृष्ट्वा सर्वे देवाश्च चिन्तिताः॥१११

But influenced with the illusion of lord Viṣṇu, the king of the mountain did not accept his request. The beggar on his part refused to accept anything else and disappeared from the scene. O dear one, after the departure of the beggar both Menā and Himavān came to realise that Śiva the lord of the universe before them like a demon during the day but had disappeared finding them so much devoted towards Śiva. The gods then felt worried.

चक्रुः शक्रादयो युक्तिं सुमेरो रक्षणे भरात्।
एकान्तभक्त्या शैलश्चेत्कन्यां तस्मै प्रदास्यति।।११२।।
ध्रुवं निर्वाणतां सद्यः संप्राप्नोत्येव भारते।
अनन्तरत्नाधाश्चेत्पृथ्वी त्यक्त्वा प्रयास्यति।।११३।।
रत्नगर्भाभिधा भूमेर्मिथ्यैव भविता ध्रुवम्।
स्थावरत्वं परित्यज्य दिव्यरूपं विधाय सः।।११४।।
कन्यां शूलभृते दत्त्वा विष्णुलोकं गमिष्यति।
नारायणस्य सारूप्यं भविष्यत्येव लीलया।।११५।।

Then they started to device ways and means for the protection of Sumeru because of its weight. They started talking among themselves that in case Himālaya with his utmost devotion would offer his daughter to Śiva then he would surely achieve *nirvāṇa* as well as *mokṣa*. In case Himālaya which is the abode of several gems, disappeared from the land of Bhārata then the name of the earth as Ratnagarbhā possessing the gems or in her womb Vasundharā would become false. Because by offering his daughter to Śiva, he discarding his pleasant form would achieve the divine form and then Himālaya would achieve Viṣṇuloka. Reaching there, he would achieve the *Sārūpya mokṣa* of lord Viṣṇu without any effort.

सम्प्राप्य पार्षदत्वं च हरिदासो भविष्यति।
दशवापीसमा कन्या दीयते ब्राह्मणाय ताम्।।११६।।

Thereafter they would achieve the place of a courtier and then would become slaves of lord Viṣṇu. By offering a daughter to a Brāhmaṇa, one achieved merit of constructing ten step wells.

वेदज्ञाय पवित्राय चाप्रतिग्रहशालिने।
संध्यायज्ञवेदपाठकारिणे सत्यवादिने।।११७।।
अस्मै प्रदत्ता कन्या च दशवापीफलप्रदा।
त्रिसंध्यं कारिणे सत्यवादिने गृहशालिने।।११८।।
वेदज्ञाय सुविप्राय दत्त्वा सुफलदायिनी।
प्रतिग्रहगृहीताय संध्याहीनाय नित्यशः।।११९।।
मूर्खाय दत्ता कन्या सा त्वर्धांशफलदायिनी।
परदारगृहीताय याजकाय द्विजातये।।१२०।।
शठाय संध्याहीनाय वाप्यैकफलदा सुता।
सर्वसंध्यास्वगायत्रीविहीनाय शठाय च।।१२१।।
वैश्योद्भवाय दत्ता या वाप्यर्धफलदा स्मृता।
पापिने शूद्रजाताय विप्रक्षत्रोद्भवाय च।।१२२।।

In case the daughter is given to such a person who is well-versed in the Vedas, having the noble character the one who does not accept charity, who performs always *sandhyā, yajña* and the reciting of the Vedas regularly, the one who is truthful, the father achieves the merit of digging ten step wells. The one who gives away his daughter to a Brāhmaṇa who performs the *sandhyā,* thrice a day, is truthful, householder, well-versed in the Vedas and gives away his daughter to such a person. By performing charity he becomes successful, the one who accepts charity is devoid of performing of *sandhyā* and is a fool, the giver gets half the merit. The Brāhmaṇa, who accepts the wife of others, the one who performed *yajña* the wicked is devoid of the performing of *sandhyā* and in case a daughter is given to him one achieved the merit of the digging of a single step-well. In case, a daughter is given to a Brāhmaṇa who is deprived of the *sandhyā* of three types and the Gāyatrī *mantra*, is wicked and is born of a Vaiśya, the donor gets the merit of constructing half a step-well. A Brāhmaṇa who is a sinner, born of Śūdra women or the one who is born of Brāhmaṇa and Kṣatriya or the one who is like *cāṇḍāla* and if a girl given to him, the donor falls into the hell.

दत्त्वा चाण्डालतुल्याय कन्या सा नरकप्रदा।
विष्णुभक्ताय विदुषे विप्राय सत्यवादिने।।१२३।।
जितेन्द्रियाय दत्ता या विंशद्वापीफलप्रदा।
षष्टिवर्षसहस्राणि दिव्यरूपं विधाय च।।१२४।।
एवंभूताय दत्ता चेन्मोदते विष्णुमन्दिरे।
दत्त्वा कन्यां सुशीलां च हराय हरयेऽथवा।।१२५।।
नारायणस्वरूपं च भवेदेव श्रुतौ श्रुतम्।
विष्णुभक्तो यदा कन्यां ददाति विष्णुप्रीतये।।१२६।।

If a girl is given to a Brāhmaṇa who is devoted to Viṣṇu, is intelligent, truthful and the one who has controlled all his senses, the donor earns the merit of constructing twenty step wells. He then takes to the divine form for sixty thousand years

and the donor enjoys all the pleasures in the abode of Viṣṇu. By giving away the daughter to Viṣṇu or Śiva, the donor achieves the form of Nārāyaṇa. This has been ordained in the Vedas. When a devotee of Viṣṇu offer a daughter in marriage to a Brāhmaṇa for the pleasure of Viṣ ṇu, he surely achieves the slavehood of lord Viṣ ṇu.

स लभेद्धरिदास्यं च ध्रुवं विप्रोद्भवाय च।
इत्यालोच्य सुराः सर्वे कृत्वा च मन्त्रणां प्रिये॥१२७॥
गुरुं प्रस्थापितुं जग्मुर्हिमालयगृहं प्रति।
गत्वा प्रणम्य च गुरुं सर्वे चक्रुर्निवेदनम्॥१२८॥

O beloved, thus thinking all the gods consulted among themselves and intended depute Bṛhaspati to the abode of Himālaya they went to Bṛhaspati to depute him for the purpose. All the gods went to Bṛhaspati and offering their salutation to him said,

हिमालयगृहं गत्वा कुरु निन्दां च शूलिनः।
पिनाकिनं विना दुर्गा वरं नान्यं वरिष्यति॥१२९॥

"You go to the place of Himavān and denounce Śiva because except Śiva, Durgā is not going to marry anyone else.

अनिच्छया सुतां दत्त्वा फलं पूर्णं न लभ्यते।
कालेन यातु शैलेन्द्रश्चेदानीं भुवि तिष्ठतु॥१३०॥
अनन्तरत्नाधारं च त्वमेव रक्ष भारते।
देवानां वचनं श्रुत्वा प्रददौ कर्णयोः करौ॥१३१॥
न स्वीचकार स्वगुरु स्मरन्नारायणेति च।
उवाच देववर्गांश्च संभर्त्स्य च पुनः पुनः॥
वेदवेदाङ्गविज्ञाता महाभक्तो हरौ हरे॥१३२॥

In that case, Himavān would give away his daughter to Śiva unmindfully and if he does so he would achieve the complete merit of giving away the daughter in charity. In due course of time, the lord of the mountains could be free and achieve salvation but presently he has to remain on earth, you go and arrange for the stay of Himālaya permanently on the land of Bhārata. Listening to the words of the gods, Bṛhaspati touched his ears with both the hands declining the offer and, reciting the name of Nārāyaṇa, he refused to oblige them. Bṛhaspati who was quite well-versed in the Vedas besides being the devotee of Viṣṇu and Śiva denounced the gods repeatedly and said.

बृहस्पतिरुवाच

श्रूयतां मद्वचः सत्यं हे देवाः स्वार्थसाधकाः।
नीतिसारं च वेदोक्तं परिणामसुखावहम्।
हरकेशवयोर्भक्तं ये च निन्दन्ति पापिनः॥१३३॥
भूदेवान्ब्राह्मणांश्चैव स्वगुरुं च पतिव्रताः।
पतिभिक्षुब्रह्मचारिसृष्टिबीजान्सुरांस्तथा॥१३४॥
पच्यन्ते कालसूत्रे ते यावच्चन्द्रदिवाकरौ।
श्लेष्ममूत्रपुरीषेषु शेरते ते दिवानिशम्॥१३५॥
भक्षिताः कीटनिकरैः शब्दं कुर्वन्ति कातराः।
ये निन्दन्ति च ब्रह्माणं स्रष्टारं जगतां गुरुम्॥१३६॥
शिवं सुराणां प्रवरं दुर्गां लक्ष्मीं सरस्वतीम्।
गीतां च तुलसीं गङ्गां वेदांश्च वेदमातरम्॥१३७॥
व्रतं तपस्यां पूजां च मन्त्रं मन्त्रप्रदं गुरुम्।
ते पच्यन्तेऽन्धकूपे वै चाऽऽयुषोऽर्धं विधेरहो॥१३८॥

Bṛhaspati said- O selfish gods, a you listen to my truthful words which are a gist of polity, according to the Vedas and would result in pleasure. Such of the sinners who denounce Śiva or Viṣṇu or their devotees, the Brāhmaṇas on earth, their own teacher, the chaste ladies, the noble husbands, the beggars. Brahmacārīs and the gods who happen to be the seed of the universe, they fall into the *kālasūtra* hell and remain there till the land of the world. They have to consume there vomit refuse and urine daily. They are bitten by the crores of insects daily which makes them cry aloud. Those who denounce the creator of the universe and teacher of Brahmā, Śiva, the best of the gods, Durgā, Lakṣmī, Sarasvatī, Gītā, Tulasī, Gaṅgā, Vedas, Sāvitrī, *Vratas*, *Tapas*, Adoration, Mantra and the Guru who give the *mantra*, they fall into the *andhakūpa* hell and remain there till the life of Brahma.

भक्षिताः सर्पसंघैश्च शब्दं कुर्वन्ति संततम्।
ये निन्दन्ति हृषीकेशं देवसाम्यं विधाय च॥१३९॥
विष्णुभक्तिप्रदं चैव पुराणं च श्रुतेः परम्।
राधां तदङ्गजा गोपीर्ब्राह्मणांश्च सदार्चितान्॥१४०॥

ते पच्यन्तेऽवटे देवा विधातुरायुषा समम्।
अधोमुखा ऊर्ध्वजङ्घाः सर्पसंघैश्च वेष्टिताः॥१४१॥
भक्षिता विकृताकारैः कीटैः सर्पसमाकृतैः।
अतीव कातरा भीताः शब्दं कुर्वन्ति संततम्॥१४२॥

Groups of snakes eat them up, as a result of which they cry aloud always. Such of the people who compare lord Madhusūdana with other gods and also denounce him such of the people who find fault with the Purāṇas which bestow the devotion of Viṣṇu or whatever is treated to be the Vedas and find fault with them, denounce Rādhā and the cowherdesses who actually are her forms denounce adorable Brāhmaṇas, even they have to fall into the hell till the life of Brahmā. They are hanged with their heads placed upside down and the legs are raised up. The serpents with different deformities and other insects like the serpents bite all their limbs and they getting terrified cry aloud.

श्लेष्ममूत्रपुरीषाणि ध्रुवं भक्षन्ति क्षोभिताः।
उल्कां ददति रुष्टाश्च तन्मुखे यमकिंकराः॥१४३॥

They have to consume the vomit, urine and refuse and have to face the unkind messengers of Yama who place burning rods in their mouths.

त्रिसंध्यं तर्जनं कृत्वा कुर्वन्ति दण्डताडनम्।
कुर्वन्ति मूत्रपानं च प्रहारैस्तृषिताम्भिया॥१४४॥

They torture them thrice a day beating them with rods and when they feel thirsty, they have to consume only urine.

तदा कल्पान्तरे स्रष्टुं सृष्टिं च प्रथमे पुनः।
तेषां भवेत्प्रतीकार इत्याह कमलोद्भवः॥१४५॥

In the other *kalpas* their sins are pardoned. This has been ordained by Brahmā.

कृत्वा हि शिवनिन्दां च यास्यन्ति नरकं सुराः।
इममेवोपकारं च कर्तुमिच्छथ पुत्रकाः॥१४६॥

By denouncing Śiva, all the gods would be thrown into the hell. O sons, is it not good whatever you want to do.

ब्रह्मणा प्रेरितो दक्षो दत्त्वा शूलभृते सुताम्।
न पापं परमैश्वर्यं संप्राप हरनिन्दकः॥१४७॥

With the inspiration of Brahmā, Dakṣa gave away his daughter to Śiva. Because of this he could not earn a sin even after denouncing him. On the other hand he achieved all the fortunes.

अनिच्छया सुतां दत्त्वा तुर्यपुण्यं ललाभ सः।
अहो विहाय सारूप्यं तुच्छं स्वर्गं ललाभ सः॥१४८॥

Of course it happened to be like this that he achieved only one fourth of the merit because he gave away his daughter to Śiva unwillingly, therefore he could not achieve salvation but could achieve only heaven.

कश्चिन्मध्ये च युष्माकं गत्वा शैलगृहं सुराः।
संपादयत्वभिमतं शैलेन्द्रस्य प्रयत्नतः॥१४९॥
अनिच्छया सुतां दत्त्वां सुखं तिष्ठतु भारते।
तस्मै भक्त्या सुतां दत्त्वा मोक्षं प्राप्स्यति निश्चितम्॥१५०॥

O gods, someone from you should go to the house of the king of mountains and with considerable efforts you should act according to wisdom. By offering his daughter in marriage to Śiva unwillingly, Himālaya can remain in Bhārata but in case he offers his daughter with devotion then he would surely achieve the merit and the *mokṣa*.

पश्चात्सप्तर्षयः सर्वे गृहीत्वा तामरुन्धतीम्।
ध्रुवं तस्य गृहं गत्वा बोधयिष्यन्ति पर्वतम्॥१५१॥
विना पिनाकिनं दुर्गा वरं नान्यं वरिष्यति।
अनिच्छया सुतां तस्मै प्रदास्य ति सुताज्ञया॥१५२॥
इत्येवं कथितं सर्वं देवा गच्छन्तु मन्दिरम्।
इत्युक्त्वा वाक्पतिः शीघ्रं तपसे स्वर्णदीं गतः॥१५३॥

Thereafter, developing discard Saptarṣis together with Arundhatī will go to the abode of Himālaya and try to convince him. Durgā on the other hand, would never accept anyone else as her husband without Śiva. In that case at the insistence of his daughter, Himālaya would surely gave away in marriage his daughter to Śiva. Thus I have spoken everything to you. All other gods should revert to their respective abodes. Thus speaking Bṛhaspati left for the bank of the Gaṅgā for performing *tapas*.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
चत्वारिंशोऽध्यायः॥४०॥

अथैकचत्वारिंशोऽध्यायः

Chapter - 41

The story of king Anarṇya

श्रीकृष्ण उवाच

तदा देवाः समालोच्य जग्मुस्ते ब्रह्मणोऽन्तिकम्।
सर्वे निवेदनं चक्रुर्ब्रह्माणं जगतां पतिम्॥१॥

Śrī Kṛṣṇa said- All the gods deliberated on the matter considerably and then arrived at the abode of Brahmā. All of them then submitted themselves before the creator of the universe.

देवा ऊचुः

तव सृष्टौ जगत्स्रष्टा रत्नाधारो हिमालयः।
स चेत्प्राप्स्यति मोक्षं च रत्नगर्भा कुतो मही॥२॥
सुतां शूलभृते भक्त्या शैलेश्वरः स्वयम्।
नारायणस्य सारूप्यं संप्राप्स्यति न संशयः॥३॥

The gods said- O creator of the universe, in your universe, Himālaya happens to be the abode of the gems and diamonds. In case he attains *mokṣa* then the title of the earth as *Ratnagarbhā* (having gems in her womb) would become infructuous. Himālaya, after giving away his daughter in marriage to Śiva the holder of the trident with devotion sure to achieve the *Sārūpya mokṣa* of Nārāyaṇa. There is no doubt about it.

त्वं तस्य निन्दनं कृत्वा विमतिं प्रतिपादय।
त्वया विना क्षमो नान्यो गच्छ शैलगृहे प्रभो॥४॥

O lord, therefore you go to the abode of Himālaya and denuding Śiva pollute his mind. No one else except you can perform this task.

देवानां वचनं श्रुत्वा तानुवाच विधिः स्वयम्।
वचनं नीतिसारं च कर्णपीयूषमुत्तमम्॥५॥

On hearing the words of the gods, Brahmā himself spoke out the words which were sweet like nectar for the ears and were the best in polity.

ब्रह्मोवाच

नाहं कर्तुं क्षमो वत्साः शिवनिन्दां सुदुष्कराम्।
संपद्विनाशरूपां च विपदो बीजरूपिणीम्॥६॥

Brahmā said- O my children, I am unable to denounce Śiva which is extremely difficult and results in the destruction of all the riches and could create all round miseries.

भूतेशं प्रस्थापयत स्वात्मनिन्दां करोतु सः।
परनिन्दा विनाशाय स्वनिन्दा यशसे परम्॥७॥

You send Bhūtanātha to him with the player that he should denounce himself in the abode of Himālaya. By denouncing others one earns destruction and by denouncing himself one earns great glory.

ब्रह्मणो वचनं श्रुत्वा तं प्रणम्य सुराः प्रिये।
शीघ्रं ययुस्ते कैलासं गत्वा च तुष्टुवुः शिवम्॥८॥

O dear, on hearing the words of Brahmā all the gods left his place after offering their salutations to him. They then reached Kailāsa and they started praising him.

सर्वं निवेदनं चक्रुः शंकरं करुणालयम्।
स ययौ शैलमूलं च तानाश्वास्य प्रहस्य च॥९॥
देवा मुमुदिरे सर्वे शीघ्रं गत्वा स्वमन्दिरम्।
इष्टसिद्धिर्मुदे शश्वदसिद्धिर्दुःखवर्धिनी॥१०॥

Thereafter, the gods told everything to Śiva the ocean of mercy, hearing which he laughed aloud. He assured the gods and reached the abode of Himālaya himself. All the gods felt immensely delighted at this and reaching their own abodes they started rejoicing there because the success in one's mission is always delightful and getting unsuccessful in one's mission is always painful.

अथ शैलः सभामध्ये समुवास मुदाऽन्वितः।
बन्धुवर्गैः परिवृतः पार्वतीसहितः स्वयम्॥११॥

Himālaya the king of mountains was seated in his court surrounded by his wife and Pārvatī.

एतस्मिन्नन्तरे तत्र विप्ररूपी शिवः स्वयम्।
समाजगाम सहसा प्रसन्नवदनेक्षणः॥१२॥
दण्डी छत्री दीर्घवासा बिभ्रत्तिलकमुत्तमम्।
करे स्फटिकमाला च शालग्रामं गले दधत्॥१३॥

In the meantime Śiva himself arrived there suddenly in the form of a Brāhmaṇa. His face and eyes were delightful and he was holding a staff and a *cakra*. in his hands. He was clad in a long costume and his forehead was plastered

with the best of tilakam. He hold a rosary of crystal beads in his hand and an image of *Śālagrāma* was hanging around him neck.

तं च दृष्ट्वा समुत्तस्थौ सगणश्च हिमालयः।
ननाम दण्डवद्भूमौ भक्त्याऽतिथिमपूर्वकम्॥१४॥
ननाम पार्वती भक्त्या प्राणेशं विप्ररूपिणम्।
आशिषं युयुजे विप्रः सर्वेषां प्रीतिपूर्वकम्॥१५॥
शैलदत्तासने शीघ्रमुवास ब्राह्मणः स्वयम्।
मधुपर्कादिकं सर्वं जग्राह प्रीतिपूर्वकम्॥१६॥

Finding him there, Himālaya got up with his attendants and with his mind filled with devotion, he bowed in reverence to him, welcoming him at the same time. He then prostrated on the ground and finding the lord of her life in the form of a Brāhmaṇa, Pārvatī also offered her salutation to him. The Brāhmaṇa lovingly bless everyone and occupied the seat offered by the king of mountains and was seated in Sukhāsana. He accepted *madhuparka* and other eatables offered by the king of the mountains.

पप्रच्छ कुशलं शैलो ब्राह्मणं को भवानिति।
उवाच सर्वं विप्रेन्द्रो गिरीन्द्रं सादरेण च॥१७॥

Himavān asked the Brāhmaṇa about his welfare saying, "You kindly let me know your introduction". On hearing this the Brāhmaṇa spoke to the king of the mountains everything respectfully.

ब्राह्मण उवाच

वाटिकां वृत्तिमाश्रित्य भ्रमामि धरणीतले।
मनोयायी सर्वगामी सर्वज्ञोऽहं गुरोर्वरात्॥१८॥

Brāhmaṇa said- I roam over the universe and perform the marriage of the boys and girls. My mind is very sharp. With the boon of my feet I can reach everywhere and I know everything.

मया ज्ञातं शंकराय सुतां दातुं त्वमिच्छसि।
इमां पद्मासमां दिव्यामज्ञातकुलशीलिने॥१९॥

I have come to know that you intend to marry your daughter who is like Lakṣmī to Śiva, whose family or caste is unknown.

निराश्रयायासङ्गायारूपाय निर्गुणाय च।
श्मशानगामिने सर्वभूतनाथाय योगिने॥२०॥
दिग्वाससेऽहिगात्राय विभूतिभूषणाय च।
व्यालग्राहिस्वरूपाय कालव्यापादनाय च॥२१॥
अज्ञातमृत्यवेऽज्ञायानाथायाबन्धवे भवे।
तप्तस्वर्णजटाभारधारिणे निर्धनाय च॥२२॥
अज्ञातवयसेऽतीव वृद्धाय चाविकारिणे।
सर्वाश्रयाय भ्रमिणे नागहाराय भिक्षवे॥२३॥

He knows about and is deprived of beauty and the companion. He is without qualities and resides in the cremation grounds. He is lord of all the Bhūtas (goblins), he always remains without robes and the serpents are coiled around his body. He applies ashes on his body and roams about like a snake charmer. He is the destroyer of Kāla, who has overcome death. He is without wisdom and an orphan having no relatives in the universe. He has matted locks of hair having the completion of molten gold. He is a pauper and his age is unknown being pretty old, without blemish and the refuge of everyone. He always remains wandering adorning his body with the ornaments of serpents.

निबोध ज्ञानिनां श्रेष्ठं नारायणं कुलोद्भवम्।
स ते पात्रानुरूपश्च पार्वतीदातृकर्मणि॥२४॥

This is his only introduction and you are going to marry your daughter to such a person. Nārāyaṇa is the best among the intellectuals and belongs to the noble race. You better understand his importance. He is the only suitable person to whom Pārvatī should be given in marriage by you.

महाजनः स्मेरमुखः श्रुतिमात्राद्भविष्यति।
लक्षशैलाधिपस्त्वं च न तस्यैकोऽस्ति बान्धवः॥२५॥
बान्धवान्मेनकां प्रश्नं कुरु शीघ्रं प्रयत्नतः।
सर्वान्पृच्छ प्रयत्नेन हे बन्धो पार्वतीं विना॥२६॥

The people will laugh at the news that Pārvatī was going to marry Śiva. You are the lord of lakhs of the mountains but Śiva does not have a single relative for himself. Therefore, you consult all your relatives and your wife Menā

about this. O friend, I shall speak only this that you should consult everyone on the subject but do not consult Pārvatī about it.

रोगिणे नौषधं शश्वत्कुपथ्यं रोचते सदा।
इत्युक्त्वा ब्राह्मणः शीघ्रं स्नात्वा भुक्त्वा मुदाऽन्वितः॥२७॥
जगाम स्वालयं शान्तो वृन्दावनविनोदिनि।
ब्राह्मणस्य वचः श्रुत्वा मेनोवाच हिमालयम्॥
शोकेन साश्रुनयना हृदयेन विदूयता॥२८॥

Because an ailing person does not like the medicine, he only intends to indulge in eating according to his will. Thus speaking the Brāhmaṇa delightfully took his bath and food with Himālaya and left the place peacefully. O Rādhā, you enjoy the love-sport in Vṛndāvana. On hearing the words of Brāhmaṇa, was filled with agony. Her eyes were filled with tears and she said to Himālaya.

मेनकोवाच

श्रृणु शैलेन्द्र मद्वाक्यं परिणामसुखावहम्।
पृच्छ शैलवरानस्मै न दास्यामि सुतामहम्॥२९॥

Menakaā said- O lord of the mountains, you listen to my words which would be beneficial at the end. You consult all the best of the mountains. I shall never give away my daughter in marriage to Śiva.

त्यक्ष्यामि सर्वान्विषयान्भक्ष्यामि विषमेव च।
गले बद्ध्वाऽम्बिकां पश्य यास्यामि घोरकाननम्॥३०॥

Look here I shall discard everything and can consumption also and can also live in a dense forest binding Pārvatī around my neck.

गृहीत्वा पार्वतीं मेना गत्वा कोपालयं रुषा।
त्यक्त्वाऽऽहारं रुदन्ती च चकार शयनं भुवि॥३१॥

Thus speaking Menā holding the hand of Pārvatī went to the chamber in anger. She discarding food started crying and slept on the floor.

एतस्मिन्नन्तरे तत्र वसिष्ठो भ्रातृभिः सह।
आजगाम पुनस्तैश्च युक्ता पश्चादरुन्धती॥३२॥

In the meantime, Vasiṣṭha accompanied with his brothers and Arundhatī arrived there.

प्रणम्य शैलस्तान्सर्वान्स्वर्णसिंहासनं ददौ।
दत्त्वा षोडशोपचारान्पूजयामास भक्तितः॥३३॥

Himavān after offering his salutation to them gave them golden seats and adored them making sixteen types of offering.

ऋषयश्च सभामध्ये सुखमूषुः सुखासने।
जगामारुन्धती तूर्णं यत्र मेना च पार्वती॥३४॥

All the sages were comfortably seated in the assembly and Arundhatī went to the place where Pārvatī and Menā were lodged.

गत्वा ददर्श मेनां च शयानां शोकमूर्च्छिताम्।
उवाच मधुरं साध्वी सावधानां हितं वचः॥३५॥

Reaching there she found that Menā was drowned on the ocean of grief lying on the ground. The chaste Arundhatī than spoke sweet words to Menā which were also beneficial to her.

अरुन्धत्युवाच

उत्तिष्ठ मेनके साध्वि त्वद्गृहेऽहमरुन्धती।
पितॄणां मानसी कन्या मां जानीहि विधेर्वधूम्॥३६॥

Arundhatī said- O chaste lady, Menā get up. I am Arundhatī who has arrived in your home. I happen to be the mind born daughter of the manes. You consider myself to be the daughter-in-law of Brahmā.

अरुन्धत्याः स्वरं श्रुत्वा शीघ्रमुत्थाय मेनका।
उवाच शिरसा नत्वा तां पद्मामिव तेजसा॥३७॥

On hearing the words of Arundhatī, Menā at once got up and she bowed in reverence to Arundhatī who was having the divine lustre.

मेनकोवाच

अहोऽद्य किमिदं पुण्यमस्माकं पुण्यजन्मनाम्।
वधूर्जगद्विधः पत्नी वसिष्ठस्य ममाऽऽलये॥३८॥

Menakā said- what is the great merit that has emerged today as a result of which the daughter-in-law of Brahmā has arrived in my abode who happens to be the wife of Vasiṣṭha.

संभ्रमेणेदमेवोक्तं गृहं तेऽहं च किंकरी।
ईश्वरी जगतां द्रष्टुमागतां बहुपुण्यतः॥३९॥
पाद्यं दत्त्वा स्वर्णपीठे वासयामास तां सतीम्।

भोजयामास मिष्टान्नं बुभुजे कन्यया सह॥४०॥

O goddess, I am your slave-girl. You treat this house as your home. Because of our great merit we have been fortunate enough to meet the goddess of the Universe. She spoke this quickly. Thereafter she offered to the chaste lady, the *pādya* and *arghya*, also gave her the golden seat over which she was seated. She was served the sweet food and thereafter she also tools the food with her daughter.

शिवस्य हेतोर्नीतिं च बोधयामास मेनकाम्।
अरुन्धती प्रसङ्गेन संबन्धयोजनानि च॥४१॥

Arundhatī then tried to convince Menā about the qualities of Śiva and also insisted that the marriage should be performed.

अथ शलमृषीन्द्राश्च नीतिसारं परं वचः।
बोधयामासुः संबन्धयोजनानि प्रसङ्गतः॥४२॥

On the other hand the sages also spoke to Himavān with the best of the words which were quite appropriate. beneficial and pleasing about the marriage of Śiva and Pārvatī.

ऋष्यु ऊचुः

शैलेन्द्र श्रूयतां वाक्यमस्माकं शुभकारकम्।
शिवाय पार्वतीं देहि संहर्तुः श्वशुरो भव॥४३॥

The sages said- O lord of the mountains listen to our beneficial words, you give away in marriage your daughter Pārvatī to Śiva and become the father-in-law of the destroyer of all.

अयाचितारं देवेशं बोधयाऽऽशु प्रयत्नतः।
तव शङ्काविनाशाय ब्रह्मसंबन्धकर्मणि॥४४॥

You should try to convince Śiva making considerable efforts and starts preparation for the marriage. Soon the doubt about the performing of marriage with Śiva and Pārvatī would be removed.

नेच्छको दारसंयोगे शंकरो योगिनां वरः।
विधेः प्रार्थनया देवस्तव कन्यां ग्रहीष्यति॥४५॥
दुहितुस्ते तपस्यान्ते प्रतिज्ञानं चकार सः।
हेतुद्वयेन योगीन्द्रो विवाहं च करिष्यति॥४६॥
ऋषीणां वचनं श्रुत्वा प्रहस्य च हिमालयः।
उवाच किंचिद्भीतश्च परं विनयपूर्वकम्॥४७॥

Śiva the lord of the *yogīs* would never be desirous of the marriage, he would accept your daughter in marriage only at the request of Brāhmaṇas. After the completion, of the *tapas* of your daughter, he had given such a promise. Because of this, Śiva the lord of the *yogīs* would surely accept the proposal of the marriage. At this words of the sages, Himālaya smiled and feeling panicky he humbly spoke to them.

हिमालय उवाच

शिवस्य राजसामग्रीं न हि पश्यामि कांचन।
किंचिदाश्रममैश्वर्यं किंवा स्वजनबान्धवम्॥४८॥

Himālaya said- Śiva does not possess any riches like a king nor does he have any source of pleasure. He has no house no riches and no relatives.

न कन्यामतिनिर्लिप्तयोगिने दातुमर्हति।
यूयं विधातुः पुत्राश्च सत्यं वदत निश्चितम्॥४९॥

He is a pauper and remain uninvolved and giving away the daughter to an ascetic like him would not be proper. You people are the sons of Brahmā therefore you be graceful to tender me some sane and definite advice.

नानुरूपाय पात्राय पिता कन्यां ददाति चेत्।
कामाल्लोभाद्भयान्मोहाच्छताब्दं नरकं व्रजेत्॥५०॥
न हि दास्याम्यहं कन्यामिच्छया शूलपाणिने।
यद्विधानं भवेद्योग्यमृषयस्तद्विधीयताम्॥५१॥

In case a father because of passion, greed, danger and love gives away in marriage his daughter to an unsuitable person, he has to fall in the hell for long. Therefore I shall not gave away my daughter in marriage to Śiva of my own sweet will O sages. you move according to the best possible way.

हिमालयवचः श्रुत्वा वसिष्ठो विधिनन्दनः।
वेदवेदाङ्गविज्ञाता वेदोक्तं वक्तुमुद्यतः॥५२॥

On listening to the words of Himavān, the sage Vasiṣṭha who was well-versed in the Vedas and post-Vedic literature spoke to Himavān the

words which were completely according to the provision of the Vedas.

वसिष्ठ उवाच

वचनं त्रिविधं शैल लौकिके वैदिके तथा।
सर्वं जानाति शास्त्रज्ञो निर्मलज्ञानचक्षुषा॥५३॥

Vasiṣṭha said- O lord of the mountains there are three types of words defined in the Vedas, the person who is well-versed in the scriptures is fully aware of the truth, by his divine sight.

असत्यमहितं पश्चात्सांप्रतं श्रुतिसुन्दरम्।
सुबुद्धं शत्रुर्वदति न हितं च कदाचन॥५४॥

The first category of words are those which should be pleasing to all the ears and could be understood quickly. But later on could be false and are found to be harmful. Such words are spoken only by enemies and they do not bestow welfare at all.

आपातप्रीतिजनकं परिणामसुखावहम्।
दयालुर्धर्मशीलश्च बोधयत्येव बान्धवम्॥५५॥

The second type of words are those which appeared to be painful in the beginning but they result in delight. Such words are spoken by highly religious people who are quite compassionate. Such words are spoken only to one's close relatives and brothers.

श्रुतिमात्रात्सुधातुल्यं सर्वकाले सुखावहम्।
सत्यसारं हितकरं वचसां श्रेष्ठमीप्सितम्॥५६॥

The third type of words are those which serve like nectar in the ears as soon as one hear them and they look quite sweet. Such words are pleasant for all times, such words are truthful, beneficial, the best and desired by all.

एवं च त्रिविधं शैल नीतिशास्त्रनिरूपितम्।
कथ्यतां त्रिषु मध्ये किं वदामि वाक्यमीप्सितम्॥५७॥

O lord of the mountains thus three types of words have been described in the scriptures, which one of the words of these three categorise desired by you. I would like to speak about the same.

बाह्यसंपद्विहीनश्च शंकरस्त्रिदशेश्वरः।
तत्त्वज्ञानसमुद्रेषु संनिमग्नैकमानसः॥५८॥

O lord of the mountains, lord Śiva is free from the outward show because his mind is always engrossed in the ocean of the *tattvas.*

आपातभ्रमसंपत्तिर्विद्युच्छ्रीरिव नाशिनी।
सदानन्दस्येश्वरस्य स्वात्मारामस्य का स्पृहा॥५९॥

The wealth and the riches are by nature unstable and perishable like the lightening, therefore there would be no desire with Śiva who is blissful and remains engrossed in his own soul.

गृही ददाति स्वसुतां राज्यसंपत्तिशालिने।
कन्यां विद्वेषिणे दत्त्वा कन्याघाती भवेत्पिता॥६०॥

The householder gives away his daughter in marriage to a wealthy person. A father who gives away his daughter in marriage to a person who is envious of the ladies, he is termed as the killer of the daughter.

को वदेच्छंकरो दुःखी कुबेरो यस्य किंकरः।
भ्रूभङ्गलीलया सृष्टिं स्रष्टुं नष्टुं क्षमो हि यः॥६१॥

who says that Śiva is a pauper or is filled with grief The one who has the attendants like Kubera and the one with whose simple frowning the universe could be created or destroyed.

निर्गुणः परमात्मा च य ईशः प्रकृते परः।
सर्वेशः स च निर्लिप्तो लिप्तश्च सर्वजन्तुषु॥६२॥

the same lord who is devoid of *guṇas* is the eternal soul, the lord of all, beyond Prakṛti is uninvolved and pervades in all the creatures.

स एकः सृष्टिसंहारे स सर्वः सृष्टिकर्मणि।
निराकारश्च साकारो विभुः स्वेच्छामयः स्वयम्॥६३॥

He is not alone in the act of the destruction of the universe. He can also create the universe, he is formless as well as with form. He pervades everywhere, he is the one who moves at will.

य ईशस्त्रिविधां मूर्तिं विधत्ते सृष्टिकर्मणि।
सृष्टिस्थित्यन्तजननीं ब्रह्मविष्णुशिवाभिधाम्॥६४॥
ब्रह्मा च ब्रह्मलोकस्थो विष्णुः क्षीरोदवासकृत्।
शिवः कैलासवासी च सर्वाः कृष्णविभूतयः॥६५॥

Taking to the Trimūrti form merging in him Brahmā, Viṣṇu and Śiva at one place, in one form, he performs the task of creation,

preservation and destruction of the universe. Brahmā resides in the *Brahmaloka*, Viṣṇu resides in the ocean of the milk and Śiva has Kailāsa as his abode. All the three are the *vibhūtis* of lord Kṛṣṇa.

श्रीकृष्णश्च द्विधाभूतो द्विभुजश्च चतुर्भुजः।
चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुजः स्वयम्॥६६॥

Lord Kṛṣṇa has two forms, the first one has two arms and the second one has four arms. In his four-armed form, he resides in Vaikuṇṭha and in his two-armed form he resides in *Goloka*.

तस्य देवस्य तेऽशाश्च ब्रह्मविष्णुमहेश्वराः।
केचिद्देवाः कलास्तस्य क लांशाश्चैव केचन॥६७॥

Brahmā, Viṣṇu and Śiva are the *aṁśas* of Kṛṣ ṇa. Same of the gods happen to be his rays and while the other is only the part of his rays.

कृष्णः सृष्ट्युन्मुखश्चापि प्रकृति तत्र निर्ममे।
निर्माय तां च तद्योनौ वीर्याधानं चकार ह॥६८॥

It is lord Kṛṣṇa who had created Prakṛti with the sole purpose of the creation of the universe and for the purpose of creation, the seed was implanted in her womb.

ततो डिम्भः समुद्भूतस्तन्मध्ये च महाविराट्।
महाविष्णुः स विज्ञेयो श्रीकृष्णषोडशांशकः॥६९॥

Out of that womb an egg was born, out of which Mahāvirāṭ appeared. He is also known as Mahāviṣṇu who happens to be the sixteenth *Goloka* of Śrī Kṛṣṇa.

नाभिपद्मोद्भवो ब्रह्मा तस्यैव जलशायिनः।
भालोद्भवस्तस्य स्रष्टुः शंकरश्चन्द्रशेखरः॥७०॥

The four faced Brahmā emerged out of the navel of Mahāviṣṇu who was reclining on the serpent bed in the ocean. Lord Śiva appeared from the forehead of Brahmā.

महाविष्णु(ष्णो) र्वामपार्श्वात्संभूतो विष्णुरेव च।
सर्वे प्राकृतिकाः शैलब्रह्मविष्णुशिवादयः॥७१॥

Viṣṇu appeared from the left side of Mahāviṣ ṇu. O king of the mountains, Brahmā, Viṣṇu and Śiva are all the forms of Prākṛtika.

धत्ते चतुर्विधां मूर्तिं प्रकृतिः कृष्णसंभवा।
अंशेन लीलया सृष्ट्यै कलया बहुधा तथा॥७२॥

Prakṛti was born out of Śrī Kṛṣṇa taking herself to four forms. For performing in the universe play fully they took to many forms by their rays and *aṁśas*.

कृष्णवामाङ्गसंभूता राधा रासेश्वरी स्वयम्।
मुखोद्भवा स्वयं वाणी रागाधिष्ठातृदेवता॥७३॥
वक्षःस्थलोद्भवा लक्ष्मी सर्वसंपत्स्वरूपिणी।
शिवा तेजःसु देवानामविर्भावं चकार सा॥७४॥
निहत्य दानवान्सर्वान्देवेभ्यश्च श्रियं ददौ।
प्राप्य कल्पान्तरे जन्म जठरे दक्षयोषितः॥७५॥
नाम्ना सती शिवं प्राप दक्षस्तस्मै ददौ च ताम्।
योगेन देहं तत्याज श्रुत्वा सा भर्तृनिन्दनम्॥७६॥

Rāseśvarī Rādhā appeared from the left side of Śrī Kṛṣṇa and from her mouth Sarasvatī, the goddess of all the *Rāgas* emerged. Lakṣmī representing all the riches emerged from her breasts. She displayed her Śivā form with the lustre of all the gods for the killing of the demon. Thereafter, she bestowed the Rājalakṣmī on the gods. After the change of *kalpa,* she was born out of the womb of the wife of Dakṣa and was known by the name of Satī who married to Śiva. Dakṣa himself gave her away in marriage but listening to the denouncement of her husband, Satī ended her life.

पितॄणां मानसी कन्या मेनका तव गेहिनी।
ललाभ तस्या जठरे जन्म सा जगदम्बिका॥७७॥
शिवा शिवस्य पत्नीयं शैल जन्मनि जन्मनि।
कल्पे कल्पे बुद्धिरूपा ज्ञानिनां जननी परा॥७८॥

Your wife Menā happens to be the mind-born daughter of the manes. Jagadambikā was born out of the womb of Menā, O lord of the mountains, Śivā happens to be the wife of Śiva in all the *kalpas*. She represents the wisdom of the best of the intellectuals.

जातिस्मरा च सर्वज्ञा सिद्धिदा सिद्धिरूपिणी।
अस्या अस्थि चिताभस्म भक्त्या धत्ते शिवः स्वयम्॥७९।

She bestows success and is all Knowledgeable. She remembers the events of all her previous births, Śiva adorns himself with the garland of her bones and applies the ashes of her fire, on his body.

ददासि स्वेच्छया कन्यां देहि भद्र शिवाय च।
अथवा सा स्वयं कान्तस्थानं यास्यति द्रक्ष्यसि॥८०॥

O form of welfare, you give away your daughter willingly to Śiva. Otherwise she is sure to proceed to the abode of her lord and you will keep on watching the sight.

प्राक्तनाद्यस्य या कान्ता सा तं प्राप्नोति वल्लभम्।
प्रजापतेर्निबन्धं च न कोऽपि खण्डितुं क्षमः॥८१॥

Whichever husband, a women had in her previous birth, the same husband is achieved by her in the present birth. No one can change this order of Brahmā.

विवाहे नोत्सुकः शंभुः स्वात्मारामश्च तत्त्ववित्।
तष्टुवुस्तं सुराः सर्वे तारकाख्येन पीडिताः॥८२॥
देवानां पीडनं दृष्ट्वा ब्रह्मणा प्रार्थितो विभुः।
कृपया स्वीचकाराऽऽशु कृपालुर्देवसंसदि॥८३॥

Śiva is well-aware of *tattvas* who moves in his own way therefore he is not quite anxious for the marriage. All the gods who were terrified by Tārakāsura prayed to Śiva. Realising the pain of the gods, Brahmā prayed to Śiva. The compassionate Śiva agreed to have her gracefully as his wife.

कृत्वा प्रतिज्ञां योगीन्द्रो दृष्ट्वा क्लेशमसंख्यकम्।
दुहितुस्ते तपःस्थानमाजगाम द्विजात्मकः॥८४॥
तामाश्वस्य वरं दत्त्वा जगाम निजमन्दिरम्।
तच्छ्रुत्वैवाऽऽययुः सर्वे सुराः शक्रादयो मुदा॥८५॥

Promising to marry her. Śiva the lord of the *yogīs* himself witnessed the severe, *tapas* performed by your daughter and he himself went there in the form of a Brāhmaṇa boy. He assured her and also granted a born to her and thereafter he left for the place. On hearing the news the gods like Indra and others were filled with delight.

नारायणश्च भगवान्ब्रह्मा धर्मश्च सांप्रतम्।
ऋषयो मुनयः सर्वे गन्धर्वा यक्षराक्षसाः॥८६॥
तत्र सर्वे मुदा युक्तैः समालोचनकर्तृभिः।
प्रस्थापिता वयं शीघ्रमनृणा सा अरुन्धती॥८७॥

Thereafter lord Nārāyaṇa, Brahmā, Dharma and all the gods, Sages, Gandharvas, Yakṣas and Rākṣasas met at a particular place and all of them discussed on the subject. All of them had speedily sent me here. The goddess Arundhatī had already performed his job.

तव प्रबोधने प्रीतिर्वर्धते महती सदा।
संप्राप्तं शुभकार्यं च सर्वकालसुखावहम्॥८८॥

I feel delighted in talking to you, Śiva who is bestower of pleasure in all the time proposed to be marriage in your presence.

शिवां शिवाय शैलेन्द्र स्वेच्छया चेन्न दास्यसि।
भविता वा विवाहश्च भवितव्यबलेन च॥८९॥

O lord of the mountains in case you do not give away Pārvatī in marriage to Śiva willingly than the marriage would be performed as the move of destiny.

आगमिष्यति देवो यो नारायणसहायवान्।
रत्नसाररथे कृत्वा देवानां प्रवरं वरम्॥९०॥
योगीन्द्राणां वरेण्यं तं ज्ञानिनां च गुरोर्गुरुम्।
आदिमध्यान्तरहितमविकारमजं परम्॥९१॥
वरं ददौ शिवायै स शिवश्च तपसः स्थले।
न हीश्वरप्रतिज्ञातं दुर्लभं विफलं भवेत्॥९२॥

Lord Śiva would be mounted over she chariot studded with best of gems. He is the best of the *yogīs* the teacher of the intellectuals free from the beginning, middle or end is without blemish and is without birth. Accompanied by Nārāyaṇa the best of the gods he would arrived here, the same Śiva has already granted a boon to Pārvatī, while she was performing *tapas*. The infallible words of the lord cannot be otherwise.

ब्रह्मादिस्तम्बपर्यन्तं सर्वं नश्वरमस्थिरम्।
अहो प्रतिज्ञा दुर्लङ्घ्या साधूनामविनाशिनी॥९३॥

Everything right from Brahmā to the blade of grass is perishable and unstable but the words of infallible ascetics cannot be otherwise.

एको महेन्द्रः शैलानां पक्षांश्चिच्छेद लीलया।
पवनो लीलया मेरोः शृङ्गभङ्गं चकार ह॥९४॥

All the wings of the mountains were cut off by Indra in a moment playfully; playing with the wind the peaks of mountains were shattered.

के वा शैलेषु योद्धार: सुरै: सह हिमालय।
पतिष्यन्ति समुद्रेषु पवनै: प्रेरिता: क्षणात्॥९५॥

Therefore O Himālaya, which one of the mountains with you is competent enough to wage a war against the gods. With the force of the wind all the mountains will fall into the ocean in no time.

एकार्थे यदि शैलेन्द्र सर्वसंपद्विनश्यति।
सर्वान्रक्षति तद्दत्त्वा विना च शरणागतम्॥९६॥

O king of the mountains, in case by giving away one thing, one can save the destruction of others, one should protect the rest by giving away one. This rule is not applicable for the one who comes to take refuge with you.

शरणागतरक्षार्थं प्राणांश्च दातुमर्हति।
पुत्रदारधनं सर्वानिति नीतिविदो विदु:॥९७॥

It would be quite appropriate to give away even the life for the protection of the one who has taken refuge. Then what to speak of the son, the wife and riches besides other things? This has been ordained by people who are well-versed in the scriptures.

दत्त्वा विप्राय स्वसुतामनरण्यो नृपेश्वर:।
ब्रह्मशापाद्विमुक्तश्च ररक्ष सर्वसंपदम्॥९८॥

The king Anaraṇya was freed from the curse of a Brāhmaṇa by giving away his daughter to him in marriage By doing this, he was able to protect all his riches.

तमाशु बोधयामासुर्नीतिशास्त्रविदो जना:।
ब्रह्मशापनिमग्नं च ब्रह्मण्यमतिकातरम्॥९९॥

He was well-wishers of Brāhmaṇas but facing the curse from them, Anaraṇya was advised by those well-versed in the scriptures is duty at that time. By following the same he was freed from the danger.

त्वमेवं शैलराजेन्द्र सुतां दत्त्वा शिवाय च।
रक्ष सर्वान्बन्धुवर्गान्वशे कुरु सुरानपि॥१००॥

O lord of the mountains, similarly you also save all your relatives and friends by giving away your daughter to Śiva and get control on the gods.

वसिष्ठस्य वच: श्रुत्वा प्रहस्य पर्वतेश्वर:।
पप्रच्छ नृपवृत्तान्तं हृदयेन विदूयता॥१०१॥

On hearing the words of Vasiṣṭha, Himālaya, the king of the mountains laughed aloud and with a painful heart he enquired about the story of Anaraṇya.

हिमालय उवाच

कस्य वंशोद्भवो ब्रह्मन्ननरण्यो नृपेश्वर:।
सुतां दत्त्वा स च कथमरक्षत्सर्वसंपदम्॥१०२॥

Himālaya said- O Brāhmaṇa, in which race was the king Anaraṇya born and how did he get himself relieved of the danger by giving away his daughter to the Brāhmaṇa and saved all his fortunes.

वसिष्ठ उवाच

मनुवंशोद्भवो राजा सोऽनरण्यो नृपेश्वर:।
चिरंजीवी धर्मशीलो वैष्णवो विजितेन्द्रिय:॥१०३॥

Vasiṣṭha said- The king Anaraṇya was born in the race of Manu. He had long life, was quite a religious one, was a Vaiṣṇava and had controlled all his senses.

स्वायंभुवो मनु: पूर्वं ब्रह्मपुत्रोऽतिधार्मिक:।
राज्यं चकार धर्मेण युगानामेकसप्ततिम्॥१०४॥

The name of the Manu happens to be Svāyambhuva who had been the son of Brahmā and was quite a religiously minded king. He ruled quite religiously by the period of seventy one *yugas*.

ततो जगाम वैकुण्ठं सहित: शतरूपया।
संप्राप्य दास्यं सांनिध्यं हरेर्दासो बभूव ह॥१०५॥

Thereafter he went to Vaikuṇṭha with his daughter named Śatarūpā. There he achieved the slavehood of Hari and became his attendant.

मनुर्बभूव तत्पश्चात्स्वयं स्वारोचिषो महान्।
स्वारोचिषे गते शैल बभूव मनुरुत्तम:॥१०६॥

O lord of the mountain, thereafter the great Svārociś Manu was there. Thereafter Uttama Manu appeared.

उत्तमे निर्गते धर्मी तामसो मनुरेव च।
ततो मनुर्बभूवात्र रैवतो ज्ञानिनां वर:॥१०७॥

Thereafter the Tāmas Manu who was the form of Dharma appeared and he was succeeded by Raivata Manu.

चक्षुषश्च ततो ज्ञेयः श्राद्धदेवश्च सप्तमः।
सावर्णिरष्टमो ज्ञेयः श्रीसूर्यतनयो महान्॥१०८॥
चैत्रवंशोद्भवो राजा पुराऽऽसीत्सुरथो भुवि।
नवमो दक्षसावर्णिर्ब्रह्मसावर्णिको दश॥१०९॥
एकादशो मनुश्रेष्ठो धर्मसावर्णिरुच्यते।
ततश्च रुद्रसावर्णिर्विष्णुभक्तो जितेन्द्रियः॥११०॥

Thereafter the sixth one was Cākṣuṣa the seventh was Śrāddhadeva and the eighth one was the great Sāvaraṇi who was the son of Sūrya, who had in earlier birth born as the king Suratha in the family of Caitra. The ninth Manu was Dakṣa Sāvaraṇi and the tenth was Brahma Sāvaraṇi. The eleventh one was Dharma Sāvaraṇi and the twelfth was Rudra Sāvaraṇi who happened to be a great devotee of Viṣṇu and had controlled all his senses.

तत्परो देवसावर्णिरिन्द्रसावर्णिकस्ततः।
इत्येवं कथिता बन्धो मनवश्च चतुर्दश॥१११॥
एतेषु समतीतेषु बभूव ब्रह्मणो दिनम्।
इन्द्रसावर्णिवृत्तान्तं सर्वं मत्तो निशामय॥११२॥

Thereafter, Deva Sāvaraṇi was born and after him the fourteenth the Manu was Indra Sāvaraṇi. O brother, thus I have narrated to you the names of all the fourteenth Manus, after the passing of whom a day of Brahmā is counted. Now you listen to the story of Indra Sāvaraṇi.

मनूनां प्रवरो धर्मी शुद्धभक्तो गदाभृतः।
चकार राज्यं धर्मेण युगानामेकसप्ततिम्॥११३॥
राज्यं दत्त्वा सुरेन्द्राय जगाम तपसे वनम्।
सुरेन्द्रस्य सुतः श्रीमाञ्छ्रीनिकेतुर्महाबलः॥११४॥
तस्य पुत्रो महायोगी पुरीषतरुरेव च।
तस्य पुत्रोऽतितेजस्वी गोकामुख इति स्मृतः॥११५॥

Indra Sāvaraṇi happened to be the best of the Manus, was quite a religious one and was a great devotee of Viṣṇu the holder of Gadā. He ruled the earth for a period of seventy one *yugas* quite religiously. Thereafter, entrusting the care of his kingdom to Surendra his son he himself went to the forest for *tapas*. Surendra had a valorous son named Śrīniketu who had a son named Purīṣataru who was a great *yogī*. Purīśataru had an illustrious son known by the name of Gokāmukha.

वृद्धश्रवाः सुतस्तस्य तत्पुत्रो भानुरेव च।
पुण्डरीकः सुतस्तस्य तत्पुत्रो जिह्वलस्तथा॥११६॥
जिह्वलस्य सुतः शृङ्गी तत्पुत्रो भीम एव च।
तत्पुत्रोऽपि यशश्चन्द्रो यशसा च शशी जितः॥११७॥

He had a son named Vṛddhaśravā and Vṛddhaśravā had a son named Bhānu, Bhānu had a son named Puṇḍrīka, while Puṇḍrīka had the son named Jihvala, Jihvala had the son named Śṛṅgī and Śṛṅgī had the son named Bhīma, Bhīma had a son named Yaśaścandra, who with his glory conquered even the glory of moon.

तत्कीर्तिं निर्मलां सन्तो गायन्ति संततं सुराः।
तस्य पुत्रा वरेण्यश्च परारण्यश्च तत्सुतः॥११८॥
तत्पुत्रो धार्मिकः श्रीमान्धरारण्यश्च एव च।
तत्पुत्रो मङ्गलारण्यस्तपस्वी ज्ञानिनां वरः॥११९॥

His spotless glory was always recited by the gods and the sages. He had a son named Vareṇya. Vareṇya had the son named Purāraṇya who had a son named Dharāraṇya who was a quite a religious one. He had son named Maṅgalāraṇya who was a great ascetic and a great intellectual.

अपुत्रको नृपश्रेष्ठस्तपसे पुष्करं गतः।
सुचिरं च तपस्तप्त्वा वरं लब्ध्वा महेश्वरात्॥१२०॥
संप्राप्य वैष्णवं पुत्रमनरण्यं जितेन्द्रियम्।
दत्त्वा तस्मै च राज्यं च जगाम तपसे वनम्॥१२१॥

Maṅgalāraṇya, the best of the kings was issueless. He, therefore, performed great *tapas* in Puṣkara region. He performed *tapas* for a long time and than achieved a boon, as a result of which he was bestowed with a son, who had controlled all his desires and was known by the name of Anaraṇya he entrusting the kingship to his son went to the forest for performing *tapas*.

अनरण्यो नृपश्रेष्ठः सप्तद्वीपमहीपतिः।
चकार यज्ञशतकं भृगुणा च पुरोधसा॥१२२॥

Anaraṇya the best of the king ruled the seven continents and he appointed Bhṛgu as his family priest and performed an hundred *yajñas*.

तुच्छं मत्वाऽऽशु शक्रत्वं न लेभे नश्वरं सुधीः।
लीलया च जितः शक्रो लीलया च जितो बलिः॥१२३॥

The king who was full of wisdom did not accept the position of Indra taking it to be quite perishable. He actually conquered Bali and Indra quite playfully.

जिताश्च दानवेन्द्रा वै ज्वलता स्वेन तेजसा।
बभूवुः शतपुत्राश्च राज्ञस्तस्य हिमालय॥१२४॥
कन्यैका सुन्दरी रम्या पद्मा पद्मालयासमा।
सा कन्या यौवनस्था च बभूव पितृमन्दिरे॥१२५॥
चारं प्रस्थापयामास वराय नृपतीश्वरः।
एकदा पिप्पलादश्च गन्तुं स्वाश्रममुत्सुकः॥१२६॥
तपःस्थाने निर्जने च गन्धर्वं स ददर्श ह।
स्त्रीषु निमग्नचित्तं च शृङ्गाररससागरे॥१२७॥

With the great luster he possessed the king of demons was also defeated. O Himālaya the king had a hundred sons and a beautiful daughter named Padmā who resembled Lakṣmī in beauty. Remaining in the house of her father she became youthful Thereafter the king sent the messengers to all sides. Once the great ascetic named Pippalāda was anxious to go to his *āśrama*. In that secluded place he came across to Gandharva who was enjoying the love-sport in the company of the damsels.

कामादतीव मत्तं च न जानन्तं दिवानिशम्।
दृष्ट्वा तं मुनिशार्दूलः सकामश्च बभूव ह॥१२८॥
ततः सुभग्नचित्तः संश्चिन्तयन्दारसंग्रहम्।
एकदा पुष्पभद्रायां स्नातुं गच्छन्मुनीश्वरः॥१२९॥
ददर्श पद्मां युवतीं पद्मामिव मनोरमाम्।
केयं कस्येति पप्रच्छ समीपस्थाञ्जनान्मुनिः॥१३०॥

Having been drowned in passion, the Gandharva was intoxicated and lost the sense about the day or the night. The sage witnessing the sight was filled with passion. From that day onwards, he remained upset and started thinking about his marriage. Once the sage Pippalāda was moving towards the bank of Puśpabhadra river for taking a bath. He spotted the princess Padmā on his way, who was quite youthful and looked like Kamalā in beauty. He enquired about her from the people there as to who was she and who was her father.

जना निवेदनं चक्रुः पद्माऽनरण्यकन्यका।
मुनिः स्नात्वाऽभीष्टदेवं संपूज्य राधिकेश्वरम्॥१३१॥
जगाम कामी भिक्षार्थमनरण्यसभाजिरे।
राजा शीघ्रं मुनिं दृष्ट्वा प्रणनाम भयाकुलः॥१३२॥
मधुपर्कादिकं दत्त्वा पूजयामास भक्तितः।
कामात्सर्वं गृहीत्वा च ययाचे कन्यकां मुनिः॥१३३॥

The people told him that she happened to be Padmā, daughter of Anaraṇya. Thereafter taking his bath and adoring lord Kṛṣṇa, the passionate. Sage went to the palace of Anaraṇya for receiving charity. Finding the sage there, the king felt panicky and he bowed in reverence to him offering *madhuparka* and performing *pūjā* for him. The sage accepted all his offering delightfully and than demanded the hand of his daughter.

मौनी बभूव नृपतिः किंचिन्निर्वक्तुमक्षमः।
मुनिः पुनर्ययाचे तं कन्यां देहीति मे नृपः॥१३४॥
अथवा भस्मसात्सर्वं करिष्यामि क्षणेन च।
सर्वे बभूवुराच्छन्ना गणाश्च तेजसा मुनेः॥१३५॥
रुरोद राजा सगणो दृष्ट्वा वृद्धं जरातुरम्
महिष्यो रुरुदुः सर्वा इतिकर्तव्यमक्षमाः॥१३६॥

The king kept quiet. He was unable to speak out anything. The sage again put up his demand, "O king give me the hand of your daughter otherwise I shall reduce all your riches to ashes by pronouncing a curse. At that point of time with the lustre of the sage, all the courtiers of the kings were immensely influenced. Finding the body of the sage badly affected with old age, the king started crying with all his attendants and courtiers. All the queens also started crying. No one could think as to what could be done in those circumstances.

मूर्छां प्राप महाराज्ञी कन्या माता शुचाऽऽकुला।
पण्डितो नीतिशास्त्रज्ञो बोधयामास भूमिपम्॥१३७॥
महीषी च नृपसुतान्कन्यकानीतिमुत्तमाम्।
अद्य वाऽपि दिनान्ते वा दातव्या कन्यका नृप॥१३८॥
पराय विप्रादन्यस्मै कस्मै वा दातुमर्हसि।
सत्पात्रं ब्राह्मणादन्यं न पश्यामि जगत्त्रये॥१३९॥
सुतां दत्त्वा च मुनये रक्षस्व सर्वसंपदम्।
राजन्कन्यानिमित्तेन सर्वसंपत्प्रणश्यति॥१४०॥

The chief queen who happened to be the mother of the daughter got filled with grief and was fainted. Those well-versed in polity and the scriptures advised the king "O king. you have to give away in marriage the girl today or any other day. Do you think it proper to give away your daughter to some-one else besides the ascetic? I do not find anyone more suitable in the three worlds beside this Brāhmaṇa who could be given your daughter in marriage. you save all your riches by giving away the daughter to the sage. The entire kingdom would be destroyed for the sake of the princess.

सर्वं रक्षति तत्त्यक्त्वा विना तं शरणागतम्।

राजा प्राज्ञवचः श्रुत्वा विलप्य च मुहुर्मुहुः।।१४१।।

कन्यां सालंकृतां कृत्वा मुनीन्द्राय ददौ किल।

कान्तां गृहीत्वा स मुनिर्मुदितः स्वालयं ययौ।।१४२।।

One should disown everyone else except the one who takes refuge to save everything. The king listened to the intellectuals and while lamenting again and again adorning his daughter with all the ornaments. gave her away in marriage, to the sage. The sage also accompanied with his wife delightfully returned to his abode.

राजा सर्वान्परित्यज्य जगाम तपसे शुचा।

भर्तुश्च दुहितुः शोकात्प्राणांस्तत्याज सुन्दरी।।१४३।।

The king also, with this mind filled with grief, left the kingdom for performing *tapas*. His beautiful wife getting separated from the daughter and husband ended her life.

पुत्राः पौत्राश्च भृत्याश्च मूर्च्छां प्रापुर्नृपं विना।

अनरण्यस्तपस्तप्त्वा चिन्तयन्राधिकेश्वरम्।।१४४।।

गोलोकनाथं संसेव्य गोलोकं च जगाम ह।

बभूव कीर्तिमान्राजा ज्येष्ठपुत्रो नृपस्य च।।

पुत्रवत्पालयामास प्रजाः सर्वा महीतले।।१४५।।

In the absence of the king his sons, grandson and the attendants were fainted. The king Anaraṇya reciting the name of Śrī Kṛṣṇa went to *Goloka* after performing *tapas*. Thereafter the eldest son of the king succeeded him and he treated all the people in his kingdom like his own sons .

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० राधाकृष्णसं० एकचत्वारिंशोऽध्यायः।।४१।।

अथ द्विचत्वारिंशोऽध्याय:

Chapter - 42

Death of Satī

वसिष्ठ उवाच

अथानरण्यस्य कन्या सिषेवे भक्तितो मुनिम्।
कर्मणा मनसा वाचा लक्ष्मीर्नारायणं यथा॥१॥
एकदा स्वर्णनदीं स्नातुं गच्छन्तीं सस्मितां सतीम्।
ददर्श पथि धर्मश्च मायया नृपलिङ्गकः॥२॥
चारुरत्नरथस्थश्च रत्नालंकारभूषितः।
नवीनयौवनश्रीमान्कामदेवसमप्रभः॥३॥
दृष्ट्वा तां सुन्दरीं रम्यामुवाच मायया विभुः।
विज्ञातुमन्तस्तत्त्वं च तस्याश्च मुनियोषितः॥४॥

Vasiṣṭha said- The daughter of king Anaraṇya served the sage physically, mentally and by speech with utmost devotion like Lakṣmī served Nārāyaṇa. Once while she was going to, the bank of Gaṅgā smilingly, for taking a bath, Dharma taking to the form of a beautiful king appeared before her in order to test her devotion. He started talking like a passionate person who was mounted over a gem-studded chariot, was adorned with gem- studded ornaments, was quite youthful and was as beautiful as the god of love. In order to test the inner feeling of the wife of the sage, Dharma spoke to her.

धर्म उवाच

अयि सुन्दरि लक्ष्मीव राजयोग्ये मनोहरे।
अतीव यौवनस्थे च कामिनी स्थिरयौवने॥५॥
जरातुरस्य वृद्धस्य समीपे त्वं न राजसे।
चन्दनागुरुसंलिप्ता राजसे राजवक्षसि॥६॥

Dharma said- O beautiful one, you are as attractive as Lakṣmī herself. O damsel, you are in youthful age and this youthful life is meant for the enjoyment of a king. Therefore, do you not feel disgraced by living with the sage who is pretty old. Getting your body plastered with sandal-paste and *aguru* you should adorn the lap of a king.

विप्रं तप:सु निरतं सत्यज्ञं मरणोन्मुखम्।
विहाय पश्य राजेन्द्रं रतिशूरं स्मरातुरम्।।७।।

What is the use of that old Brāhmaṇa who is nearing death, is truthful and is always engaged in performing *tapas*. You disown him and look at me. I am a king. I am well-versed in the love-sport and presently I have been infested with passion.

प्राप्नोति सुन्दरी पुण्यात्सौन्दर्यं पूर्वजन्मन:।
सफलं तद्भवेत्सर्वं रसिकालिङ्गनेन च।।८।।

A beautiful damsel achieves a beautiful person because of the good deeds of her earlier birth. She gets all her desires fulfilled with the embrace of a charming person.

सहस्रसुन्दरीकान्तं कामशास्त्रविशारदम्।
किंकरं कुरु मां कान्ते परित्यक्ष्यामि ता अपि।।९।।
निर्जले निर्जने रम्ये शैले शैले नदे ददे।
पुष्पोद्याने पुष्पिते च सुगन्धिपुष्पवायुना।।१०।।

O dear one, I am well-versed in the scriptures on love, possess thousands of beautiful damsels. I shall disown all of them. O damsel you make me your slave.

मलये चन्दनारण्ये चारुचन्दनवायुना।
विहरिष्यामि कामेन कामिन्या च त्वया सह।।११।।
कामज्वरेण दग्धाया: शान्ति कर्तुमहं क्षम:।
विहरस्व मया सार्धं जन्मेदं सफलं कुरु।।१२।।

Accompanied with a charming damsel like you I shall roam about in the lonely places having no water, charming places, the mountains, the banks of the rivers and rivulets, flower orchards where the breeze is filled with the fragrance of flowers, besides the beautiful sandal-wood trees of the Malaya mountain. I am competent enough to subside the flame of passion arising in your body. You come along with me and enjoy my company making your present birth a success.

इत्येवमुक्तवन्तं तं स्वरथादवरुह्य च।
ग्रहीतुमुत्सुकं हस्ते तमुवाच पतिव्रता।।१३।।

Thus speaking he descended from the chariot and he tried to catch hold of the hand of the princes:. At this, the chaste-lady spoke to him denouncing him at the same time.

पद्मोवाच

दूरं गच्छ गच्छ दूरं पापिष्ठ भूमिपाधम।
मां चेत्पश्यसि कामेन सद्यो भस्म भविष्यसि।।१४।।
पिप्पलादं मुनिश्रेष्ठं तपसा पूतविग्रहम्।
विहाय त्वां भजिष्यामि स्त्रीजितं रतिलम्पटम्।।१५।।

Padmā said- O degraded king you are extremely sinful therefore move away. In case you cast a voluptuous eye on me, you would surely be reduced to ashes. Pippalāda is a sage who has, purified his body by great *tapas*. Leaving him, shall I enjoy company of a wicked person who has been defeated by the damsels.

स्त्रीजितस्पर्शमात्रेण सर्वं पुण्यं प्रणश्यति।
न भूमौ पातकी पापात्पापिनां स्त्रीजितात्पर:।।१६।।
मां मातरं च स्त्रीभावं कृत्वा येन ब्रवीषि च।
भविष्यति क्षयस्तेन कालेन मम शापत:।।१७।।

You should realise it that with the touch of a person who is controlled by the women, one gets destroyed, there is no other greater sinner on earth like the one who is defeated by the ladies. Therefore you consider myself as your mother and should not speak like this, otherwise with the pronouncing of a curse by me, you would vanish.

श्रुत्वा धर्म: सतीशापं नृपमूर्तिं विहाय च।
धृत्वा स्वमूर्तिं देवेश: कम्पमान उवाच ताम्।।१८।।

On hearing about the curse of a chaste women, Dharma at once shed away the form of a king and took to a real form and with a trembling voice, he spoke to Padmā.

धर्म उवाच

मातर्जानीहि मां धर्मं धर्मज्ञानां गुरोर्गुरुम्।
परस्त्रीमातृबुद्धिं च कुर्वन्तं सन्ततं सति।।१९।।

Dharma said- O mother, take me to be Dharma, who is the teacher of all the teachers. O chaste lady I always look at the others wives like mothers.

अहं तवान्तर्विज्ञातुमागतस्तव संनिधिम्।
युष्माकं च मनो जाने तथाऽपि दैवबोधित:।।२०।।

कृतं मे दमनं साध्वि न विरुद्धं यथोचितम्।
शास्तिः समुत्पथस्थानामीश्वरेण विनिर्मिता॥२१॥

I had come to you in order to test your mind in spite of the fact that I know fully well about the mind of the chaste lady. But still moved by the destiny I arrived here to test your chastity, O chaste lady you have done well by denouncing me. It is not Improper, it is quite appropriate to put a person moving on the wrong path in the right direction.

धर्मं स्वधर्मं विज्ञातुं कालं कलयितुं क्षमः।
विधातारं संविधातुं तस्मै कृष्णाय ते नमः॥२२॥

I bow in reverence to lord Kṛṣṇa, who makes even Dharma to follow the Dharma and makes even the god of death to account for everything and is competent enough to create the creator of the worlds.

संहर्तुं यः क्षमः काले संहर्तारं भवं विभुः।
स्रष्टारं लीलया स्रष्टुं तस्मै कृष्णाय ते नमः॥२३॥
शत्रुं विधातुं मित्रं च सुप्रीतिं कलहं क्षमः।
स्रष्टुं नष्टुं तदेवं च तस्मै कृष्णाय ते नमः॥२४॥

He is the one who destroys at the appropriate time, creates the creator at the appropriate time. I how in reverence to lord Kṛṣṇa. The one who can make the enemy as the friend and the friend as the enemy. He is the one who is competent enough to destroy the entire universe, I bow in reverence to lord Kṛṣṇa.

शापं प्रदातुं सर्वांश्च सुखःदुखवरान्क्षमः।
संपदं विपदं यो हि तस्मै कृष्णाय ते नमः॥२५॥

The one who is competent enough of pronounce curse on everyone bestows pleasure and pain, boons, riches and even the miseries, I bow in reverence to the same Kṛṣṇa.

प्रकृतिर्निर्मिता येन महाविष्णुश्च निर्मितः।
ब्रह्मविष्णुमहेशाद्यास्तस्मै कृष्णाय ते नमः॥२६॥
येन शुक्लीकृतं क्षीरं जलं शीतं कृतं पुरा।
दाहीकृतो हुताशश्च तस्मै कृष्णाय ते नमः॥२७॥

The one who has created Prakṛti, Mahāviṣṇu, Brahmā, Viṣṇu, Śiva and other gods I how in reverence to him. The one who in earlier times bestowed whiteness to the milk, coolness to the water, burning to Agni, I bow in reverence to the same Kṛṣṇa.

अतितेजः समुत्थाय तेजोरूपाय मूर्तये।
गुणश्रेष्ठनिर्गुणाय तस्मै कृष्णाय ते नमः॥२८॥

The one who is extremely illustrious and the form of *tejas*, I bow in reverence too the Kṛṣṇa who happens to be full of qualities and even without qualities.

सर्वस्मै सर्वबीजाय सर्वेषामन्तरात्मने।
सर्वबन्धुस्वरूपाय तस्मै कृष्णाय ते नमः॥२९॥

The one who is form of all, the-seed of all, the soul of all, the friend of all, I bow in reverence to the same Kṛṣṇa.

इत्युक्त्वा पुरतस्तस्यास्तस्थौ धर्मो जगद्गुरुः।
सा साध्वी तं च विज्ञाय सहसोवाच पर्वत॥३०॥

O mountain, thus speaking Dharma the teacher of all, stood before the princess and the chaste lady also recognising him spoke.

पद्मोवाच

त्वमेव धर्म सर्वेषां साक्षी च सर्वकर्मणाम्।
सर्वान्तरेषु सर्वात्मा सर्वज्ञः सर्वतत्त्ववित्॥३१॥
कथं मनो मे विज्ञातुं विडम्बयसि किंकरीम्।
यत्कृतं त्वत्कृते ब्रह्मन्नपराधो बभूव मे॥३२॥
त्वं च शप्तोमयाऽऽज्ञानात्स्त्रीस्वभावात्क्रुधा विभो।
का व्यवस्था भवेत्तस्य चिन्तयामीति सांप्रतम्॥३३॥

Padmā said- You are Dharma for all, witness of all the actions, you are the inner soul of everyone, all knowledgeable and are well-versed in all the *tattvas* than why did you create the situation to know the mind of and insignificant slave girl like me? It is sinful, whatever I have spoken to you. O virtuous one, I spoke all that in anger, foolishness and because of the nature of women and cursed you also. Therefore, I am bow thinking about the curse.

आकाशोऽसौ दिशः सर्वा यदि नश्यन्ति वायवः।
तथाऽपि साध्वीशापस्तु न नश्यति कदाचन॥३४॥
त्वं च नष्टो भवसि चेत्सृष्टिनाशो भवेत्तदा।
इतिकर्तव्यतामूढा तथाऽपि तवां वदाम्यहम्॥३५॥
सत्ये पूर्णश्चतुष्पादैः पौर्णमास्यां यथा शशी।
विराजसे देवराज सर्वकालं दिवानिशम्॥३६॥

पादक्षयश्च त्रेतायां भगवन्भविता तव।
पादौ परौ द्वापरे च तृतीयश्च कलौ विभो।।३७।।
कलिशेषे शेषपादस्तवाऽऽच्छन्नौ भविष्यति।
पुनः सत्ये समायाते परिपूर्णो भविष्यसि।।३८।।
सत्ये सर्वव्यापकस्त्वं तदन्येषु च कुत्रचित्।
यत्र स्थानं तवाऽऽधारो वदामि श्रूयतां विभो।।३९।।
वैष्णवेषु च सर्वेषु यतिषु ब्रह्मचारिषु।
पतिव्रतासु प्राज्ञेषु वानप्रस्थेषु भिक्षुषु।।४०।।
नृपेषु धर्मशीलेषु सत्सु सद्वैश्यजातिषु।
द्विजसेविषु शूद्रेषु सत्संसर्गस्थितेषु च।।४१।।
एषु त्वं सततं पूर्णो धर्मराज विराजसे।
युगे युगे तवाऽऽधारा यत्र पुण्यतमा जनाः।।४२।।

The sky, all the directions and the wind could be destroyed but the curse of a chaste lady could never be destroyed. And with your destruction, the entire universe would vanish. Thus thinking I am standing here thoughtlessly. In spite of that I tell you that O king of the gods in the *Satyayuga*, the moon will shine with the full rays having four feet and you will illumine during the day and night. But, O lord in the *Tretāyuga*, you will be deprived of one foot. O virtuous one, during the *Dvāpara* you will have two feet only and during *Kaliyuga* your three feet could be destroyed. During the time of Kali, you will have the lustre of one feet only which would the multiplied by four times during *Satyayuga*, O virtuous one, during the *Satyayuga* you would remain all-pervading but in other *yugas* you would pervade partially. Now I am going to spell out the place of your abode. You will remain fully present with the Vaiṣṇavas recluses, Brahmacārīs, the chaste woken, intelligent people, *Vānaprasthas*, *yogīs*, the religious rulers the noble people, the noble Vaiśyas the Śūdras who serve with devotion, the Brāhmaṇas, Kṣ atriya and Vaiśyas. You will be fully present with all of them, in every *yuga* wherever the noble souls will reside they would become your bases.

अश्वत्थवटबिल्वेषु तुलसीचन्दनेषु च।
दीक्षापरीक्षाशपथगोष्ठगोष्पदभूमिषु।।४३।।
देवार्हेषु च पुष्पेषु विद्यमानोऽसि शाखिषु।
देवालयेषु तीर्थेषु सतां शश्वद्गृहेषु च।।४४।।

You will remain present in the trees like pīpala, banyan, wood-apple, Tulasī and sandal-wood. You will always remain present on these trees while receiving Dīkṣā, at the time of test, taking oaths cowsheds and the land for the cows, in the appropriate flowers and in trees of the gods, you will always remain present. You will also be present only in the temples, sacred places, houses of the noble people which would become your abode.

वेदवेदाङ्गश्रवणे जलेषु च सभासु च।
श्रीकृष्णगुणनामोक्तश्रुतिगीतस्थलेषु च।।४५।।
व्रतपूजातपोन्याययज्ञसाक्ष्यस्थलेषु च।
गवां गृहेषु गोष्वेव विद्यमानो हि पश्यसि।।४६।।
कृशता ते न भविता धर्म तेषु स्थलेषु च।
एतदन्येषु कृशता यदगम्यं च तच्छृणु।।४७।।

At the time of the reciting or listening of the Vedas and the post Vedic literature, in the courts, the places were the name of Śrī Kṛṣṇa and his glory are recited, while performing *vratas*, *tapas*, administering of justice, performing of *yajñas* and at the time of standing witness besides the abodes of cows, you would always remain present. O Dharma, In these places you would appear with full rays without any short-coming and in the places other than these, your deficiency would be visible. Now you listen to me about the places which cannot be visited by you.

पुंश्चलीषु च सर्वासु गृहेषु नरघातिनाम्।
नरघातिषु नीचेषु मूर्खेषु च खलेषु च।।४८।।
देवतागुरुविप्रेष्टपाल्यानां धनहारिषु।
असन्नरेषु धूर्तेषु चौरेषु रतिभूमिषु।।४९।।
दुरोदरसुरापानकलहानां स्थलेषु च।
शालग्रामसाधुतीर्थपुराणरहितेषु च।।५०।।
दस्युस्नेहेषु वादेषु तालच्छायासु गर्विषु।
असीजीविमषीजीविदेवलग्रामयाजिषु।।५१।।
वृषवाहस्वर्णकारजीवहिंसोपजीविषु।

भर्तु निन्दितनारीषु स्त्रीजितेषु च पुंसु च॥५२॥
दीक्षासंध्याविष्णुभक्तिविहीनेषु द्विजेषु च।
स्वाङ्गकन्याविक्रयिषु स्वयोषिद्विक्रयेष्वथ॥५३॥
शालग्रामसुरग्रन्थभूमिविक्रयिषु प्रभो।
मित्रद्रोहिकृतघ्नेषु सत्यविश्वासघातिषु॥५४॥
शरणागतहीनेषु चाश्रितघ्नेषु नृष्वपि।
शश्वन्मिथ्योक्तिशीलेषु तथा सीमापहारिषु॥५५॥
कामात्क्रोधात्तथा लोभान्मिथ्यासाक्ष्यप्रवादिषु।
पुण्यकर्मविहीनेषु पुण्यकर्मविरोधिषु॥५६॥
स्थातुमेतेषु निन्द्येषु नाधिकारस्तव प्रभो।
ममापि वचनं सत्यं बभूव च क्षणं तव॥५७॥

You will not be accessible to the loose-women, in the houses of the killers of human beings, the degraded people, those who steals the riches of the gods, the teacher, Brāhmaṇas, the family gods and dependable people, those people having no character, the cheats, thieves, pleasure houses, gambling dens, the places of drinking and quarrelling. The places which are deprived of ascetics, sacred scriptures and Purāṇas, the places of robbers, the places of controversies, the shade of *tāla* trees, the arrogant people, those who earn by the use of sword, while those who live with the use of ink, with the temple priests, those who performed *yajñas* in every village, those who plough the fields, the places of gold-smiths, those who live on the killing of animals, the places of women who denounce their husbands the man who sells away his wife or *Śālagrāma* or image of the gods or the sacred books or sacred lands those who betray the faith of their friends, who are ungrateful, who betray the truthful person, those who kill the poor and those who arrive to take refuge with them. Those who always utter falsehood, those who cross the limits or those who give false evidence because of passion, anger and grief, the places inhabited by the persons deprived of merits and those who oppose the performing of merits, you will hot be entitled to stay in such places. O lord in case such an arrangement is made, my words would be truthful.

यास्यामि पतिसेवायै गच्छ तात स्वमन्दिरम्।
इत्येवं वादिनीं साध्वीमुवाच विधिनन्दनः।
प्रसन्नवदनः श्रीमानतीव विनयं वचः॥५८॥

O father now I am going to the abode of my husband to serve him. you also revert to your own abode. After the chaste women spoke all the above words Dharma delightfully and meekly spoke to her.

धर्म उवाच

धन्याऽसि पतिभक्ताऽसि स्वस्ति तेऽस्तु च संततम्॥५९॥
वरं गृहाण दास्यामि मत्परित्राणकारिणि।
युवा भवतु भर्ता ते रतिशूरश्च कन्यके॥६०॥
रूपवान्गुणवान्साध्वि संततं स्थिरयौवनः।
परमैश्वर्यसंयुक्ता त्वं भव स्थिरयौवना॥६१॥
चिरजीवी भवतु स मार्कण्डेयात्परः सुते।
कुबेराद्धनवांश्चैव शक्रादैश्वर्यवानपि॥६२॥
विष्णुभक्तः शिवसमः सिद्धस्तु कपिलात्परः।
स्वामिसौभाग्यसंयुक्ता भव त्वं जीवनावधि॥६३॥
गृहा भवन्तु ते साध्वि कुबेरभवनाधिकाः।
माता त्वं दशपुत्राणां गुणिनां चिरजीविनाम्॥६४॥
स्वभर्तुरधिकानां च भविष्यसि न संशयः।
इत्येवमुक्त्वा संतस्थौ धर्मराजश्च पर्वत॥६५॥

Dharma said- O lady you are quite graceful, you are devoted to your husband, you will always meet with welfare, you have protected me and therefore I shall grant a boon to you. You accept it. O girl, your husband would become youthful, would be well-versed in love-sport, beautiful, virtuous and will have and ever-lasting youth. O chaste lady by achieving all the riches and fortunes you would also remain ever young. O daughter, your husband would live longer than Mārkaṇḍeya would possessed more riches than Kubera, would have more fortunes than Indra, would be more devoted to Viṣṇu and would be a *siddha* greater than Kapila. Your husband would always enjoy fortunes through out his life. O chaste lady, you would achieve the palaces far greater than the palaces of Kubera, you would achieve ten sons who would be more virtuous and enjoy longer life than your virtuous husband. There is no doubt about it. O mountain king, thus speaking is lord Dharma kept quiet.

सा तं प्रदक्षिणीकृत्य प्रणम्य स्वगृहं ययौ।
धर्मस्तामाशिषं युक्त्वा जगाम निजमन्दिरम्॥६६॥

Padmā than went round him and offered her salutation to him and then left for her abode. Dharma also reverted to his abode pronouncing boon on her.

पतिव्रतां प्रशशंस प्रतिसंसदि संसदि।
सा रेमे स्वामिना सार्धं यूना रहसि संततम्॥६७॥

Dharamrāja praised the chaste lady in every assembly. Thereafter Padmā accompanied by her youthful husband started living delight fully.

पश्चाद्बभूवुः सत्पुत्रा तद्भर्तुरधिका गुणैः।
शैलेन्द्र कथितं सर्वमितिहासं पुरातनम्॥६८॥

Thereafter the noble sons were born to her who were more virtuous than their father. O king of the mountains, I have narrated to you the entire-ancient story.

दत्त्वाऽनरण्यः स्वसुतां ररक्ष सर्वसंपदम्।
त्वमेव कन्यकां दत्त्वा सर्वेषामीश्वराय च॥६९॥

The king Anaranya after giving away his daughter, protected all his kingdom and riches. You also give away your daughter to Śiva who is the lord of all and protect your kingdom together with all your relatives.

रक्ष सर्वबन्धुवर्गानात्मनः सर्वसंपदम्।
सप्ताहे समतीते च दुर्लभेऽतिशुभे क्षणे॥७०॥
लग्नाधिपे च लग्नस्थे चन्द्रे स्वतनयान्विते।
मोदते रोहिणीयुक्ते विशुद्धे चन्द्रतारके॥७१॥
मार्गशीर्षे चन्द्रवारे सर्वदोषविवर्जिते।
सर्वसद्ग्रहसंदृष्टे ह्यसद्ग्रहविवर्जिते॥७२॥
सदपत्यप्रदेऽतीव पतिसौभाग्यदायिनि।
अवैधव्यप्रदे सौख्यप्रदे जन्मनि जन्मनि॥७३॥
अत्यन्तप्रेमाविच्छेदप्रदायिनि परात्परे।
कन्यां प्रदाय देवाय त्वं कृती भव पर्वत॥७४॥
जगदम्बां जगत्पित्रे मूलप्रकृतिमीश्वरीम्।
तेजःस्वरूपां सर्वेषां देवानां देवपूजिताम्॥७५॥

O lord of Mahālakṣmī, after a week an auspicious time would come when the moon would reach in Lagneśa and accompanied with his son Budha. All the moon and the stars would be quite favourable and auspicious it could be Monday of Mārgaśīrṣa month. This *lagna* is without any blemish, all the planets favourably-look at the king and there would be no unkind planet. It would be the best time and would bestower of progeny, would provide long life to the husband, deprive of widowhood, would bestow pleasure in all the births, would never make the husband and wife to separate. This would thus be the best of the combination. At that point of time you give away four daughter who happens to be the *Mūlaprakṛti*, Īśvarī, is the form of the *tejas* of all the gods, adored by all the gods, mother of the universe while Mahādeva who happens to be the father of the universe and become graceful.

आविर्भूता पुरा कल्पे देवानां रक्षणाय च।
तेजोराशिः सुरौघाणां प्रज्वलन्ती दिशो दश॥७६॥

In the earlier *kalpa* for the protection of the gods *Mūlaprakṛti* had emerged out of the lustre of the gods illumining all the ten directions.

अस्याः स्वतेजसा दैत्याः केचिद्दग्धाः पलायिताः।
केचिद् बभूवुः शैलेन्द्र भस्मीभूताश्च भूतले॥७७॥
बिलं प्रविविशुः केचिन्मूर्च्छां प्रापुश्च केचन।
केचिद्दन्ते तृणं कृत्वा जग्मुः शरणमीश्वरीम्॥७८॥

O lord of the mountains, many of the demons were reduce to ashes with her lustre and many of them fled away in panic. Some of them were reduce to ashes over on earth and some of them fled away to neither world. Some of them fainted and some of them took refuge with. the goddess keeping a straw in their teeth.

केचिच्चिक्षिपुरस्त्राणि स्तम्भिता अपि केचन।
केचिच्चिरं रणं कृत्वा ययुः स्वर्गमनामयम्॥७९॥

Some of them threw away the weapon, some of them were surprised and some of them achieved the eternal heaven after fighting for sometime.

निःशत्रवो बभूवुस्ते सुरा अस्याः प्रसादतः।
कृष्णाज्ञया सा कल्पान्ते दक्षकन्या बभूव ह॥८०॥

वक्षश्च विधिवद्देवीं प्रददौ शूलपाणये।
देवेन मत्पितुर्यज्ञे सहसा सुरसंसदि॥८१॥
बभूव कलहः शैल तेन शूलभृता महान्।
ब्रह्माणं च नमस्कृत्य ययौ रुष्टस्त्रिलोचनः॥८२॥

By her grace the gods were rid of the enemies. The same Jagadambā after the change of *kalpa*, at the command of lord Kṛṣṇa was born as the daughter of Dakṣa. Dakṣa, on his part gave away the daughter in marriage to Śiva the holder of trident. O mountain, thereafter in the *yajña* of my father there was an assembly of gods, there developed a great row between Śiva and Dakṣa, as a result of which Śiva offering his salutation to Brahmā left this place.

दक्षश्च सगणो रुष्टः प्रययौ स्वालयं तदा।
कोपात्संभृतसंभारो दक्षो यज्ञं चकार ह॥८३॥
न ददौ यज्ञभागं च मात्सर्याच्छूलपाणये।
दृष्ट्वा सती प्रकुपिता जनकं रक्तलोचना॥८४॥
निर्भर्त्स्य च बहुतरं हृदयेन विदूयता।
यज्ञस्थानात्समुत्थाय जगाम मातुरन्तिकम्॥८५॥

Dakṣa also getting annoyed left the place with his attendants and reached his abode thereafter Dakṣa in anger collected the material for *yajña* and organise a great *yajña*. Out of jealousy, Dakṣ a did not invite Śiva in the *yajña* Finding this Satī developed a great rage against her father. Her eyes became red and with a painful heart she went to the place of her fathers *yajña* and from there she went to her mother.

भविष्यं कथयामास त्रिकालज्ञा परात्परा।
यज्ञभङ्गादिकं सर्वं स्वपितुश्च पराभवम्॥८६॥
पलायनं च देवानां यज्ञस्थानाद्गिरीश्वरम्।
मुनीनामृत्विजां चैव पर्वतानां तथैव च॥८७॥
जय शंकरसैन्यानां स्वात्मनो मृत्युमेव च।
शोकात्पर्यटनं भर्तुर्विरहातुरचेतसा॥८८॥
निर्माणं नेत्रसरसः प्रबोधं च जनार्दनात्।
मूर्तिभेदात्पुनः प्राप्ति विहारं तस्य तत्समम्॥८९॥
अपरं भवितव्यं च सर्वमुक्त्वा जगाम सा।
स्वमात्रा भगिनीभिश्च प्रतिषिद्धा च दुःखिता॥९०॥

Thereafter the all knowledgeable and the best of all the goddesses Satī spoke to her mother all the happening of the future in which the destruction of the *yajña* the insult of her father and the running away of all the gods towards Himālaya the fleeing of the sages and the performers of the *yajña*, besides the mountains, the victory of the *gaṇas* of Śiva, her own death and the wandering of Śiva infested with the grief of the separation of his wife-in all the directions forming of a lake with the tears flowing from the eyes of Śiva the consoling of Śiva by Janārdana and his composing himself, her own rebirth in the abode of Himālaya and marriage with Śiva. Thus she narrated everything to her mother. Thereafter, Satī with a painful heart left the place in spite of being dissuaded to do so by her sisters.

बभूवादर्शना योगात्सर्वासां सिद्धियोगिनी।
गत्वा सा जाह्नवीतीरं स्मृत्वा संपूज्य शंकरम्॥९१॥
स्मृत्वा तच्चरणाम्भोजं देहं तत्याज सुन्दरी।
गन्धमादनद्रोणीस्थं शरीरं प्रविवेश ह॥९२॥
संजहार पुरा येन दैत्यानामखिलं कुलम्।
हाहाकारं प्रचक्रुश्च सुराः सर्वेऽतिविस्मिताः॥९३॥
जग्मुः शंकरसेनाश्च दक्षयज्ञं विनश्य च।
पराभवं च सर्वेषां कृत्वा शोकातुराः पराः॥९४॥
सत्वरं सर्ववृत्तान्तं कथयामासुरीश्वरम्।
श्रुत्वा प्रवृत्तिं संहर्ता सर्वरुद्रगणैर्वृतः॥९५॥
मूर्च्छां संप्राप शोकेन ज्ञानानन्दः परात्परः।
क्षणेन चेतनां प्राप्य समुत्थाय त्रिलोचनः॥९६॥
जगाम स्वर्णनदीतीरं यत्र देवीकलेवरम्॥९७॥

She was a *Siddhayoginī* and with the application of the yogic practices, she disappeared from the sight of everyone, she went to the bank of the Gaṅgā and devoting her mind at the feet of Śiva and adoring him, she concentrated her mind at the feet of Śiva and then ended her life. After shedding the body of Satī she entered in the cave of Gandhamādana mountain and entered the divine form in the cave, She in fact entered the same divine form by which she had killed the demons in earlier times, All the gods were completely surprised at the

sight and started crying in panic. The army of Śiva arrived in the abode of Dakṣa and destroyed the *yajña* of Dakṣa. Getting filled with grief, they rushed back to Śiva and conveyed the news to him. On hearing this, Śiva went to the bank of the Gaṅgā and found the body of Pārvatī lying there.

इति श्रीब्रह्मवै० महा० कृष्णजन्मख० नारदना० सतीदेहत्यागो नाम द्विचत्वारिंशोऽध्यायः॥४२॥

अथ त्रिचत्वारिंशोऽध्याय:

Chapter - 43

Śiva Relieved of the Grief

नारायण उवाच

अथ दुर्गां महादेव: सतीमूर्तिं मनोहराम्।
अम्लानपद्मवक्त्रां तां शयानां जाह्नवीतटे।।१।।
दधतीमक्षमालां च प्रतप्तकाञ्चनप्रभाम्।
तेजसा प्रज्वलन्तीं च दधानां शुक्लवाससम्।।२।।
दृष्ट्वा सतीशरीरं च प्रदग्धो विरहाग्निना।
तत्त्वराशिर्मूर्तिमांश्च मूर्च्छां प्राप तथाऽपि च।।३।।

Nārāyaṇa said- on looking at the body of Pārvatī Mahādeva which looked as sleeping, the lustre of whose face was still illumining and had not faded out. She was clad in white garment, holding a rosary in her hand, was illumining with the divine lustre and the charming rays of her body which looked like the molten gold were spreading everywhere. At the sight of the image Śiva's mind started burning with separation. Though he happened to be well-versed in all the *tattvas*, still he fainted and fell down on the ground.

कलत्रशोको बलवान्स्वात्मारामं परात्परम्।
बाधते वेदबीजं तं योगीन्द्राणां गुरोर्गुरुम्।।४।।

Śiva who had been valorous, felt painful with the separation of his wife. He is the one who always roams about is the best among the best, the seed of the Vedas, the teacher of the yogic practices, he also felt painful with the death of Satī.

क्षणेन चेतनां प्राप्य तामुवाच त्रिलोचन:।
निरीक्ष्य वदनाम्भोजं स्थाणु: स्थाणुरिवापर:।।५।।

After regaining consciousness, immovable Śiva looked like the fallen trunk of the tree. Looking at the lotus-like face of Satī he spoke.

साश्रुनेत्रोऽतिदीनश्च दीनानां शरणप्रद:।
दीनदैन्यापहारी च विललाप परं वच:।।६।।

At that point of time his eyes were filled with tears. Though he happens to be the refuge of down-trodden and removes the miseries of the miserable people, still his condition became miserable and he started lamenting.

शंकर उवाच

उत्तिष्ठोत्तिष्ठ सुभगे सति प्राणेश्वरि प्रिये।
शंकरोऽहं तव स्वामी पश्य मां निकटागतम्।।७।।

Śiva said- O beautiful one, O chaste lady of my life, get up I happen to be Śiva, your husband. You look at me since I have come to you.

शिवं शिवप्रदं सर्वसंपद्रूपं च सिद्धिदम्।
सर्वात्मानं च सर्वेशं शवतुल्यं त्वया विना।।८।।

Though I possess the form of welfare, bestow welfare and the form of all the riches, bestow success, the soul all and the lord of all but in spite of that I happen to be like a dead body without you.

शक्तोऽहं च त्वया सार्धं सर्वशक्तिस्वरूपया।
शक्तिहीन: शवसमो निश्चेष्ट: सर्वकर्मसु।।९।।

You possess all the prowess, I become competent only when you are with me. Without you I loose my *śakti* and become still in all the performance.

यश्च शक्तिं न जानाति ज्ञानहीनश्च निन्दति।
तं त्यक्तुमुचितं विज्ञे कथं मां त्यजसि प्रिये।।१०।।

O dear, you possess the special knowledge, the one who is not aware of the importance of *śakti*, such a person devoid of knowledge and denounce her. It is not proper for you to leave me. But why are you disowning me?.

स्वयं ब्रह्मा स्वयं विष्णु: साध्यभूता वयं तव।
सस्मितं सकटाक्षं च वद किंचित्सुधोपमम्।।११।।

Myself Brahmā and Viṣṇu adore you always. Now you speak smilingly nectar-like words casting side glances.

मधुराभासदृष्ट्या च मां दग्धं सेचनं कुरु।
मां दृष्ट्वा दूरतः शीघ्रं स्निग्धं वदसि सस्मितम्॥१२॥
कथमद्यापि रुष्टेव विलपन्तं न भाषसे।
प्राणाधिके समुत्तिष्ठ रुदन्तं मां न पश्यसि॥१३॥

You supply water to the like the rain water who has been burnt out by your separation, you always smiled at me looking from a distance and talked to me lovingly, why are you so much annoyed with me and are not talking to me when I am so lamenting. O lady of my life, get up why don't you look at me.

परित्यज्य च नः प्राणान्गन्तुं नार्हसि सुन्दरि।
जगदम्बे समुत्तिष्ठ प्राणाधारे परात्परे॥१४॥
पतिव्रते समुत्तिष्ठ कथं मां नाद्य सेवसे।
कथं करोषि विज्ञाय व्रतभङ्गं श्रुतिप्रसूः॥१५॥

O beautiful one it is not proper for you to leave me after death like this. O best lady of my life you are beyond everyone, O mother of the universe, get up. O chaste damsel, why don't you serve me today? You are the mother of the Vedas. What is all this being done by you breaking the *vrata*?.

इत्युक्त्वा मृतदेहं च प्रियाया विरहातुरः।
निधायोरसि संश्लिष्य चुचुम्ब च पुनः पुनः॥१६॥
अधरे चाधरं दत्त्वा वक्षो वक्षसि शंकरः।
पुनः पुनः समाश्लिष्य पुनर्मूर्च्छामवाप सः॥१७॥

Thus speaking Śiva infested with the separation of Satī, lifted up the body of his beloved and embraced her, kissing at again and again. He placed his lips over her lips and the chest over her breasts. Thus he embraced her again and again while lamenting.

पुनः स चेतनां प्राप्य वेगादुत्थाय शोकतः।
दुद्राव च यथोन्मत्तो ज्ञानिनां च गुरोर्गुरुः॥१८॥
सप्तद्वीपं सप्तसिन्धुं लोकालोकं च काञ्चनम्।
बभ्राम भ्रान्तवज्ज्ञानी सतीं कृत्वा स्ववक्षसि॥१९॥

After regaining consciousness, he got up with force infatuated with grief. Inspire of his being the teacher of the intellectuals, he started wandering like an intoxicated person. Carrying the body of Satī, he wandered in the seven islands, seven oceans various countries and mountains. He started wandering in the fallacy.

शत शृङ्गगिरेः पार्श्वे जम्बुद्वीपे च भारते।
सुनिर्जनेऽक्षयवटे गङ्गातीरे सरित्तटे॥२०॥

While so wandering he went at Śataśṛṅgagiri in Bhārata in Jambudvīpa, Akṣayavaṭa, in the deserted land on the bank of Gaṅgā.

रुरोदोच्चैः स्वयं कृत्वा सति साध्वीत्युदीर्य च।
त्रिनेत्रनेत्रनीरेण संबभूव सरोवरम्॥२१॥
तन्नेत्रं च सरो नाम मुनीनां तपसः स्थलम्।
योजनद्वयविस्तीर्णं पुण्यतीर्थं मनोहरम्॥२२॥
यत्र स्नात्वा पुनर्जन्म नराणां न भवेद्गिरे।
शतजन्मकृतं पापं स्नानमात्रेण नश्यति॥२३॥

He started crying, "O Satī, O chaste women". Thus crying he started shouting loudly. At that point of time the tears flowing from the eyes of Śiva were turned into a lake which was given the name of Netrasara. In due course of time it became the place for performing *tapas* by the sages. This auspicious and holy place was spread over an area of two *yojanas.* O mountain, while taking a bath in that sacred place, the humans do not have to be reborn. Having a dip into that water all the sins of the people disappear.

त्यक्त्वा तां मानवीं मूर्तिं नरा यान्ति हरेः पदम्।
तत्र स रोदनं त्यक्त्वा पुनर्बभ्राम मेदिनीम्॥२४॥

Discarding the human body, the people achieve the place of Viṣṇu. Then stopping crying he again started wandering on the earth.

पूर्णमब्दं महायोगी विरहातुरमानसः।
सतीगलितप्रत्यङ्गैरङ्गैश्च पर्वतेश्वर॥२५॥
बभूव सिद्धपीठानां समूहो वाञ्छितप्रदः।
शेषाङ्गानां महादेवः संस्कारं वै विधाय च॥२६॥
अस्थिमालां विनिर्माय चकार कण्ठभूषणम्।
नित्य तद्भस्म भक्त्या च चकार गात्रलेपनम्॥२७॥

Śiva the great *yogī* was badly infested with separation and for a full one year he kept on wandering. O king of the mountains, wherever

the limbs from the body of Satī fell the place was known *Siddhapīṭha*. Thereafter, Śiva cremating the remaining parts of the body of Satī, prepared a garland of her bones and wore it around his neck. The ashes of the body of Satī were applied by Śiva on his body.

सति प्राणेश्वरीत्युक्त्वा पुनर्मूर्च्छामवाप सः।
विसस्मार ब्रह्म परमात्मानमात्मसंभवः॥२८॥
स्वात्माराम: पूर्णकामो निश्चेष्टो विरहज्वरात्।
तं शयानं गिरिवरस्याभ्याशे वटमूलके॥२९॥
दृष्ट्वा देवाः समाजग्मुर्विस्मिताः शिवसंनिधिम्।
नारायणश्च भगवानीश्वरः सह पार्षदे॥३०॥
रत्नयानेनाऽऽजगाम पद्मार्चितपदाम्बुजः।
रत्नालंकारशोभाढ्यः पीतवासाश्चतुर्भुजः॥३१॥
ईषद्धास्यप्रसन्नास्यो वनमालाविभूषितः।
ब्रह्मा शेषश्च धर्मश्च सुराः सर्वे महर्षयः॥३२॥
समूषुरीशसदसि लक्ष्मीकान्तं प्रणम्य ते।
श्रीहरिः शंकरमहो कृत्वा वक्षसि मूर्च्छितम्॥
रुदन्तं बोधयामास ज्ञानीशो ज्ञानिनां गुरुम्॥३३॥

Then reciting the name of Satī the lady of his life, Śiva again fainted. The one who was always roaming in his own soul, even forgot Brahman. Thus the one who fulfilled the desires of others became lifeless with the grief of the separation of Satī and was seated under the banyan tree. He was lying there unconsciousness and finding him in that condition, all the gods were surprised. All of them than went to Śiva Lord Nārāyaṇa also accompanied with his attendants reached at the place. His feet were adorned by Kamalā with the ornaments of gems. He was wearing a *pītāmbara* had four arms, wore a smile on his face, was delightful and adorned with long garland of forest flowers. Dharma accompanied by gods and the sages arrived there and bowed in reverence to the lord of Lakṣmī. All of them were seated in an assembly there. Thereafter lord Hari took Śiva in his lap, who happen to be the teacher of the intellectuals and was crying. He than started consoling him.

श्रीभगवानुवाच

स्वात्माराम निबोधेदं मदीयं वचनं शृणु।
हितमध्यात्मसारं च दुःखशोकनिकृन्तनम्॥३४॥

The lord said- O lord, you are the one who roams about in his own soul, you listen to my words which are beneficial, divine, essence of the Vedas and destroy the grief.

सर्वाध्यात्मविद्यामानबीजं ज्ञाननिधिं विधिम्।
तथाऽपि बोधयामि त्वां सर्वज्ञं वेधसां विधिम्॥३५॥
बुधं बोधयितुं शक्तोऽबुधोऽपि प्राणसंकटे।
व्यवहारोऽस्ति लोकेषु सर्वः सर्वपरस्परम्॥३६॥
मायाश्रिता गुणाः सर्वे हेतवः सुखदुःखयोः।
विष्णुमाया बलवती गुणयुक्तं प्रबाधते॥३७॥

Though you yourself happen to be the seed of the divine knowledge, possess supreme knowledge, are all knowledgeable and happen to be the creator of the creators, still I am imparting you the divine knowledge. When the life is in danger, even and unwise parson can render advise to a learned person. This is the tradition that the people try to convince one and other at appropriate time. All the virtues are controlled by Māyā which result into the pleasure and the pain for the humans. Therefore the powerful illusion of Viṣṇu causes more pain to the virtuous person.

दुःखं शोकं भयं शंभो दुर्दिने भवतीश्वर।
तत्रातीते कुतस्तानि सुदिने च समागते॥३८॥
हर्षं ऐश्वर्यदर्पश्च संततं तत्र वर्धते।
सर्वाण्येतानि गण्यन्ते स्वप्नानीव विपश्चितः॥३९॥

O Śambhu, O Īśvara, during the bad times one has to face pain, grief and fear. When the bad time is over and the good time arrives everything could be achieved. During that time the pleasure and fortunes go on increasing. Therefore the intellectuals considered it to be like a dream.

ज्ञानं लभ महादेव ज्ञानबीज सनातन।
चेतनां कुरु भद्रं ते सतीं प्राप्स्यसि निश्चितम्॥४०॥

O Mahādeva, you receive the knowledge. You are the seed of the knowledge and are eternal. Regain your consciousness. You will meet with welfare. You will surely get back Satī.

न तोयं शीतता नित्यं नाग्नि मुञ्चति दाहिका।
तेजः सूर्यं मही गन्धो तथा त्वां च सती शिव॥४१॥

शैलेत्येवं समाकर्ण्य हरिं किंचिदुवाच ह।
नेत्राण्युन्मीलनं कृत्वा त्रिनेत्रः श्रूयतामिति॥४२॥

O Śiva as the coolness never leaves the waters the power of burning never leaves the fire, the lustre never leaves the sun, the fragrance never leaves the earth, similarly Satī cannot be separated from you. O mountain, on hearing this Śiva opened his eyes and looking at Hari he spoke. Whatever he spoke to him, you listen from me.

त्रिनेत्र उवाच

कस्त्वं तेजःस्वरूपोऽसि क इमे तव संनिधौ।
किन्नाम भक्तश्चैषां कानि नामानि का सती॥४३॥
कोऽहं को मे भवान्ब्रूते किंकराः दूत आगताः।
क्व यास्यसि क्व यास्यामि क्व गच्छन्त इमे वद॥४४।

Śiva said- O form of lustre, who are you? Who are all the people surrounding you? What is Satī? Who am I? Who are you all talking with me where are these attendants going? You please tell me.

हरिरित्येवमाकर्ण्य रुरोद सगणो गिरे।
नेत्रनीरैस्त्रिनेत्रं तं रुदन्तं प्रसिषेच सः॥४५॥
हरित्रिनेत्रयोर्नेत्रनीरपातेन तत्र वै।
बभूव सरसां श्रेष्ठं तीर्थं भुवनपावनम्॥४६॥
भारतेऽस्तगिरेः पश्चात्तत्राक्षयवटान्तिके।
स्थूलं बभूव तपसां मुक्तिबीजं तपस्विनाम्॥४७॥
अथोवाच पुनः शीघ्रमाध्यात्मं च हरं हरिः।
शृण्वतां सर्वदेवानां मुनीनामूर्ध्वरेतसाम्॥४८॥

O mountain, on hearing this Hari started robbing with his attendants. He made Śiva to bathe with his tears. With the combination of the tears of Śiva and Nārāyaṇa, a pleasant lake was formed which was known by the name of Bhuvanapāvana-Tīrtha. It is located in the land of Bhārata, beyond the Astācala-mountain, close to the Akṣayaṭa tree which is a sacred place and provides salvation to the ascetics for performing *tapas* there. Thereafter Hari spoke in the presence of the gods and the chaste sages to Śiva, the words which were quite divine in nature.

श्रीभगवानुवाच

शृणु शंकर वक्ष्यामि ज्ञानानन्द सनातन॥४९॥
ज्ञानं ज्ञानविधे शोकाद्विस्मृतोऽसि परात्पर।
सुदिनं दुर्दिनं शश्वद्भक्त्येव भवे भव॥५०॥
सर्वेषां प्राकृतानां च ते बीजे सुखदुःखयोः।
सुखाद्भवति हर्षश्च दर्पः शौर्यं प्रमत्तता॥५१॥
राग ऐश्वर्यकामश्च विद्वेषश्च निरन्तरम्।
दुःखाच्छोकात्समुद्वेगाद्भयं नित्यं प्रवर्तते॥५२॥

The lord said- O Śiva you are knowledgeable and blissful beside being eternal. You listen to me whatever I speak. O ocean of knowledge, you and the one who is beyond everything, you have forgotten the divine knowledge and are infested in grief. The good and bad days come and go during every one is life, they happen to be the cause of pleasure and pain for the people. One gets delighted with his pleasure and arrogance, prowess and pride, love and the desire for possession, jealousy, always appear on earth. One gets only feels because of the pain, grief and anger.

हतान्येतानि सर्वाणि हते वीजे महेश्वर।
सुदिनं दुर्दिनं चैव सर्वं कर्मोद्भवं भव॥५३॥

O Maheśvara, with the destruction of the seed all these get automatically destroyed. O Śiva the good days and bad days are achieved because of the past deeds.

तत्कर्म तपसां साध्यं कर्मणां च शुभाशुभम्।
तपः स्वभावसाध्यं च स्वभावोऽभ्यासतो भवेत्॥५४॥

The actions are successful by *tapas* and one gets the good and bad reward because of his own actions. The *tapas* can be attained by nature and the nature is the result of the constant practice.

संसर्गसाध्योऽभ्यासश्च संसर्गः पुण्यतो भवेत्।
पुण्यबीजं मनश्चैव पापबीजं च चञ्चलम्॥५५॥
मनः शंभो ममांशश्च सर्वेन्द्रियपुरःसरम्।
सर्वेषां जनकोऽहं च चित्त्वं ब्रह्मा पतिस्त्वयम्॥५६॥
ब्रह्मैकं मूर्तिभेदस्तु गुणभेदेन संततम्।
तद्ब्रह्म विविधं वस्तु सगुणं निर्गुणं शिव॥५७॥

The practice is achieved by noble company and while coming across with noble people, one

achieves the merits. The unstable mind is the cause of merit or the sin. O Śambhu, the mind as well as all the organ of senses or my *aṁśas*, you are the creator of all and you happen to be the supreme knowledge and Brahmā is the lord of intelligence. The eternal Brahman and the great soul are one. Because of the difference in qualities, they achieved different forms. The *Brahmatattva* happens to be the one but appears in various forms. O Śiva, it is with qualities and without qualities as well.

मायाश्रितो यः सगुणो मायातीतश्च निर्गुणः।
स्वेच्छामयश्च भगवानिच्छया विकरोति च॥५८॥

The one who takes shelter under the illusion is called *Saguṇa* and the one who is devoid of illusion is called *Nirguṇa*. The lord always moves at will he appears of his own will in various form.

इच्छाशक्तिश्च प्रकृतिर्नित्या सर्वप्रसूः सदा।
केचिदेकं वदन्त्येव ब्रह्मज्योतिः सनातनम्॥५९॥
केचिद्वदन्ति द्विविधं ब्रह्म प्रकृतिपूर्वकम्।
शृणु ये च वदन्त्येकं मायापुरुषयोः परम्॥६०॥
तस्माद्भवति तौ द्वौ च तद्ब्रह्म सर्वकारणम्।
अथ चैकं परं ब्रह्म द्विविधं भवतीच्छया॥६१॥
इच्छाशक्तिश्च प्रकृतिः सर्वशक्तिप्रसूः सदा।
तत्राऽऽसक्तश्च सगुणः शरीरी प्राकृतस्तथा॥६२॥
निर्गुणस्तत्र निर्लिप्तोऽशरीरी च निरङ्कुशः।
सर्वात्मा भगवान्नित्यः सर्वाधारः सनातनः॥६३॥
सर्वेश्वरः सर्वसाक्षी सर्वत्रास्ति फलप्रदः।
शरीरं द्विविधं शंभो नित्यं प्राकृतमेव च॥६४॥

His will-power is given the name of Prakṛti which is eternal and is the creator of all. All the people describe the eternal Brahman in the form of lustre, but some other intellectuals taking him to be associated with Prakṛti call him *Dvividha*. Those who call him one, you listen to their argument. Brahmā, Māyā and Jīvātamā is beyond both. Both of them (Māyā and Jīvātamā) emerged from the Brahman. Therefore Brahman happens to be the cause of all, the same Brahman in spite of his being one, by his own will is divided into two. His will power is described as Prakṛti who happens to be the mother of all the *śaktis*. Because of the combination of all, the same great soul is described as *Saguṇa*. Indeed it happens to be the foundation of all, being eternal, the lord of all, the witness of all and the one who bestows the reward to all. O Śambhu, the body also is of two types, one is eternal and other is Prākṛta.

नित्यं विनाशरहितं नश्वरं प्राकृतं सदा।
अहं त्वं चापि भगवान्नाऽऽवयोर्नित्यविग्रहः॥६५॥
आवयोरंशभूता ये प्राकृता नष्टविग्रहाः।
रुद्रादयस्त्वदंशाश्च मदंशा विष्णुरूपिणः॥६६॥

The eternal body never perishes but the Prākṛta body is perishable. O lord, the bodies of both of us are eternal. Such of the creatures who are our *aṁśas* or born out of the *Triguṇātmikā Prakṛti* and therefore they are called Prākṛta. The Prākṛta body is always perishable. Rudra and all other happen to be your *aṁśas* and those who are in the form of Viṣṇu happen to be my *aṁśa*.

ममाप्येवं द्विधा रूपं द्विभुजं च चतुर्भुजम्।
चतुर्भुजोऽहं वैकुण्ठे पद्मया पार्षदैः सह॥६७॥
गोलोके द्विभुजोऽहं च गोपीभिः सह राधया।
द्विविधं ये वदन्त्येव द्वौ प्रधानौ तु तन्मते॥६८॥
पुरुषश्च सदा नित्यो नित्या प्रकृतिरीश्वरी।
सदा तौ द्वौ च संश्लिष्टौ सर्वेशां पितरौ शिव॥६९॥

I have two forms one having two arms and other having four arms. In my four-armed form I live in Vaikuṇṭha with Lakṣmī and other courtiers. In my two-armed form I am known by the name of Kṛṣṇa and reside in *Goloka* together with the cowherdesses and Rādhā. Such of the people who consider Brahma *Dvividha*, there are two main *tattvas* according to their opinion which include eternal Puruṣa and eternal Prakṛti Īśvarī. O Śiva, both of them are united together and they happen to be the parents of all.

सशरीरौ निःशरीरौ स्वेच्छया सर्वरूपिणौ।
प्राधान्यं च यथा पुंसः प्रकृतेश्च सदा तथा॥७०॥
सतीमिच्छसि चेच्छंभो प्रकृतेः स्तवनं कुरु।

यत्स्तोत्रं च त्वया दत्तं पुरा दुर्वाससे मुदा॥७१॥
तद्दिव्यं कण्वशाखोक्तं भज तेन जगत्प्रसूम्।
शोकनाशो भवतु ते शिवं शिव ममाऽऽशिषा॥७२॥

Both of them take to definite form or remain formless according to their will, both of them have the form of all. As the Puruṣa has the eternal importance, similarly the Prakṛti also enjoys the same position O Śiva, if you intend to achieve Satī then adore Prakṛti. In the earlier times, whatever *stotra* you had delightfully given to Durvāsā, it is indeed divine and has been described in the Kaṇvaśākhā. You adore the mother of the universe with that *stotra*. O Śiva with my blessings you will get rid of the grief.

दूरं विप्लवहेतुश्च यातु स्त्रीविरहज्वरः।
इत्येवमुक्त्वा लक्ष्मीशो विरराम गिरीश्वर॥७३॥
स्तवनं कर्तुमारेभे प्रकृतेश्च महेश्वरः।
स्नात्वा नत्वा च श्रीकृष्णं ब्रह्माणं भक्तिसंयुतः॥
पुटाञ्जलियुतो भूत्वा पुलकाञ्चितविग्रहः॥७४॥

Your welfare would increase and you will be deprived of the ocean of the grief caused by the separation of your wife from you very soon. O king of the mountains, thus speaking lord Viṣṇu, the husband of Kamalā, kept quiet and lord Śiva started adoring Prakṛti at the same time. He took his bath and with his mind filled with devotion and overwhelmed he bowed in reverence to Kṛṣṇa and Brahmā.

महेश्वर उवाच—ओं नमः प्रकृत्यै। मन्त्रः।
ब्राह्मि ब्रह्मस्वरूपे त्वं मां प्रसीद सनातनि।
परमात्मस्वरूपे च परमानन्दरूपिणि॥
भद्रे भद्रप्रदे दुर्गे दुर्गघ्ने दुर्गनाशिनि।
पोतस्वरूपे जीर्णे त्वं मां प्रसीद भवार्णव॥७५॥

Maheśvara said- I bow in reverence to Prakṛti. O Brāhmī, you are the from of Brahman and are eternal, be pleased with me. You are the form of great soul and extremely blissful. O Durgā, you are the form of welfare, provide welfare and are the destroyer of the demons Durgā, besides removing all the dangers. You happen to be the boat for crossing the ocean of the universe. Be pleased with me.

सर्वस्वरूपे सर्वेशि सर्वबीजस्वरूपिणि।
सर्वाधारे सर्वविद्ये मां प्रसीद जयप्रदे॥७६॥

O form of all, the goddess of all, the form of all the seeds, the foundation of all, the knowledge of all and bestower of victory be pleased with me.

सर्वमङ्गलरूपे च सर्वमङ्गलदायिनि।
समस्तमङ्गलाधारे प्रसीद सर्वमङ्गले॥७७॥
निद्रे तन्द्रे क्षमे श्रद्धे तुष्टिपुष्टिस्वरूपिणि।
लज्जे मेधे बुद्धिरूपे प्रसीद भक्तवत्सले॥७८॥
वेदस्वरूपे वेदानां कारणे वेददायिनि।
सर्ववेदाङ्गरूपे च वेदमातः प्रसीद मे॥७९॥

O Sarvamaṅgalā, you are the form of welfare, bestow welfare and are the base of all the welfares, be pleased with me. O grace of the devotees, you are sleep drowsiness, you are forgiveness, faith, satisfaction, the preserver, shyness, illustrious and the form of intelligence, be places with me. You are the creator of the Vedas, the form of Vedas, the cause of the Vedas, bestower of the Vedas and the form of all the Vedic literature, be pleased with me.

दये जये महामाये प्रसीद जगदम्बिके।
क्षान्ते शान्ते च सर्वान्ते क्षुत्पिपासास्वरूपिणि॥८०॥
लक्ष्मि नारायणक्रोडे स्रष्टुर्वक्षसि भारति।
मम क्रोडे महामाये विष्णुमाये प्रसीद मे॥८१॥

O mother of the universe, you are merciful, victory, Mahāmāyā, patience, peace, the destroyer of all and the form of hunger and thirst. You be pleased with me. O Illusion of Viṣṇu, you are Lakṣmī in the lap of Nārāyaṇa, Bhāratī with Brahmā and Mahāmāyā in my lap. Be pleased with me.

कलाकाष्ठास्वरूपे च दिवारात्रिस्वरूपिणि।
परिणामप्रदे देवि प्रसीद दीनवत्सले॥८२॥
कारणे सर्वशक्तीनां कृष्ण स्योरसि राधिके।
कृष्णप्राणाधिके भद्रे प्रसीद कृष्णपूजिते॥८३॥

O lover of the down-trodden, you are the form of all the directions day and night and bestow the reward for the deeds performed by people, you be happy with me. You are the cause of all the

śaktis, you are Rādhā in the heart of Śrī Kṛṣṇa and dearer to him than his own life. You are adored by Kṛṣṇa. O virtuous one, be pleased with me.

यशः स्वरूपे यशसां कारणे च यशःप्रदे।
सर्वदेवीस्वरूपे च नारीरूपविधायिनि॥८४॥
समस्तकामिनीरूपे कलांशेन प्रसीद मे।
सर्वसंपत्स्वरूपे च सर्वसंपत्प्रदे शुभे॥८५॥
प्रसीद परमानन्दे कारणे सर्वसंपदाम्।
यशस्विनां पूजिते च प्रसीद यशसां निधे॥८६॥

You are the form of glory, the cause of glory, bestower of glory and the form of all the goddesses. You created the form of women and with your rays you take to the form of damsels. Be pleased with me. You are the form of all the treasures, bestower of all the riches, quite auspicious, extremely blissful and bestower of all the riches and also are the cause for the same. You are adored by all the women you are the treasure of all the glories, be happy with me.

आधारे सर्वजगतां रत्नाधारे वसुंधरे।
चराचरस्वरूपे च प्रसीद मम मा चिरम्॥८७॥

You are the base of the entire earth and the diamonds, known as Vasundharā. You have the form of moveable and immovable. You be pleased with me without delay.

योगस्वरूपे योगीशे योगदे योगकारणे।
योगाधिष्ठात्रि देवीशे प्रसीद सिद्धयोगिनि॥८८॥

O *Siddhayoginī*, you are the form of *yoga*, the goddess of *yoga*, the bestower of *yoga*, the cause of all the *yoga* and the great goddess of *yoga* besides being the great goddess of all the goddesses. By pleased with me.

सर्वसिद्धिस्वरूपे च सर्वसिद्धिप्रदायिनि।
कारणे सर्वसिद्धीनां सिद्धेश्वरि प्रसीद मे॥८९॥

O *Siddheśvarī*, you are the form of all success, bestow success, you are the cause of all the success, be happy with me.

व्याख्यानं सर्वशास्त्राणां मतभेदे महेश्वरि।
ज्ञाने यदुक्तं तत्सर्वं क्षमस्व परमेश्वरि॥९०॥

O Maheśvarī, you happen to be the commentary of all the religious scriptures. You are Parmeśvarī in the form of knowledge. In case I have spoken anything undesirable, I beg to be forgiven to the same.

केचिद्वदन्ति प्रकृतेः प्राधान्यं पुरुषस्य च।
केचित्तत्र मतद्वैधे व्याख्याभेदं विदुर्बुधाः॥९१॥

Some people consider Prakṛti to be the biggest force and some of them describe Puruṣa to be like that. Some of the intellectuals consider that the two theory emerged from the difference in the descriptive details.

महाविष्णोर्नाभिदेशे स्थितं तं कमलोद्भवम्।
मधुकैटभौ महादैत्यौ लीलया हन्तुमुद्यतौ॥९२॥
दृष्ट्वा स्तुतिं प्रकुर्वन्तं ब्राह्मणं रक्षितुं पुरा।
बोधयामास गोविन्दं विनाशहेतवे तयोः॥९३॥

In the earlier times Brahmā who was seated on the lotus which had emerged out of the navel of Viṣṇu and the demon named Madhu and Kaiṭabha got ready to kill him. At that point of time Brahmā adored you seeking protection from the demon and in order to save Brahmā you woke up Nārāyaṇa from his sleep.

नारायण त्वया शक्त्या जघान तौ महासुरौ।
सर्वेश्वरस्त्वया सार्धमनीशोऽयं त्वया विना॥९४॥
पुरा त्रिपुरसंग्रामे गगनात्पतिते मयि।
त्वया च विष्णुना सार्धं रक्षितोऽहं सुरेश्वरि॥९५॥

Thereafter, Nārāyaṇa with the help of your *śakti* killed both the demons. With your co-operation he is known as the lord of all and without you he feels helpless.

O greet goddess, protect me.

अधुना रक्ष मामीशे प्रदग्धं विरहाग्निना।
स्वात्मदर्शनपण्येन क्रीणीहि परमेश्वरि॥९६॥

O Īśvarī presently I am burning in the fire of separation from you. You protect me. O Parmeśvarī you purchase me by paying the price of appearing before me.

इत्युक्त्वा विरतः शंभुर्ददर्श गगनस्थिताम्।
रत्नसाररथस्थां तां देवीं शतभुजां मुदा॥९७॥

तप्तकाञ्चनवर्णाभां रत्नाभरणभूषिताम्।
ईषद्धास्यप्रसन्नास्यां जगतां मातरं सतीम्॥९८॥
दृष्ट्वा तां विरहासक्तं पुनस्तुष्टाव सत्वरम्।
दुःखं निवेदयामास प्ररुदन्विरहोद्भवम्॥९९॥

After thus speaking Śiva kept quiet. He than looked towards the sky and found the goddess Prakṛti present there. She was mounted on a chariot of gems, having hundred arms, with a delightful face, having the lustre of the molten gold, adorned with the gem-studded ornaments wearing a serene smile on the delightful face. She was mother of the universe in the form of Satī. Śiva who was suffering because of the separation again started offering prayer to her while sobbing and spoke to her the about pain of his separation.

दर्शयामासास्थिमालां स्वाङ्गस्थं भस्मभूषणम्।
कृत्वा बहु परीहारं तोषयामास सुन्दरीम्॥१००॥

He displayed the garland of bones worn by him and also the ashes applied by him on his body and satisfied the beautiful Satī.

नारायणश्च ब्रह्मा च धर्मः शेषः सुरर्षयः।
शिवं रक्षेश्वरीत्युक्त्वा तुष्टुवुस्ते सनातनीम्॥१०१॥

At that point of time Nārāyaṇa, Dharma, Brahmā, Śeṣa, the gods and the sages spoke, "O Īśvarī protect Śiva". Thus speaking they offered prayer to the goddess.

बभूव परितुष्टा सा तेषां स्तोत्रेण तत्क्षणम्।
उवाच कृपया शंभुं प्राणेशं प्राणवल्लभा॥१०२॥

With the reciting of the *stotra*, by all of them, she was at once pleased and she spoke to Śiva who was dearer to her than her life.

प्रकृतिरुवाच

स्थिरो भव महादेव मम प्राणाधिके प्रभो।
भवानात्मा च योगीशः स्वामी जन्मनि जन्मनि॥१०३॥
अहं शैलेन्द्रकामिन्यां लब्ध्वा जन्म महेश्वर।
तव पत्नी भविष्यामि मुञ्च त्वं विरहज्वरम्॥१०४॥

Prakṛti said- O Mahādeva, you keep patience. O lord you are dearer to me than my life. O Yogīśvara, you are my soul and my lord in every birth. O Maheśvara, I would be born from the womb of Menā the wife of Himālaya the king of the mountains and shall become your wife. Therefore you shed away the grief of my separation.

इत्युक्त्वा शिवमाश्वास्य चान्तर्धानं चकार सा।
सुराजग्मुस्तमाश्वास्यलज्जानम्रात्मकंधरम्॥१०५॥

Thus speaking assuring Śiva, the goddess disappeared. Thereafter, the gods bowing in shame before Śiva assured him variously and left for their respective abodes.

हर्षान्तरात्मा गिरीशः कैलासं तु जगाम ह।
ननर्त सगणस्तूर्णं संत्यज्य विरहज्वरम्॥१०६॥

Śiva than left for the Kailāsa mountain and freeing himself from the flames of separation, he started dancing with his *gaṇas*.

इदं शिवकृतं स्तोत्रं प्रकृत्या यः पठेन्नरः।
न भवेत्कामिनीभेदस्तस्य जन्मनि जन्मनि॥१०७॥

Whosoever recites this *stotra* of Prakṛti, composed by Śiva, would never have to face separation from his wife in any birth.

इह लोके सुखं भुक्त्वा स याति शिवमन्दिरम्।
धर्मार्थकाममोक्षांश्च लभते नात्र संशयः॥१०८॥

After enjoying all the worldly pleasures during the present life he would achieve the abode of Śiva and enjoys *dharma*, *artha*, *kāma* and *mokṣa*, there is no doubt about it.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
शंकरशोकापनोदनं नाम त्रिचत्वारिंशोऽध्यायः॥४३॥

अथ चतुश्चत्वारिंशोऽध्यायः

Chapter - 44

Marriage of Pārvatī

श्रीकृष्ण उवाच

वसिष्ठस्य वचः श्रुत्वा सगणोऽपि हिमालयः।
विस्मितो भार्यया सार्धं जहास पार्वती स्वयम्।।१।।

Śrī Kṛṣṇa said- On hearing the words of Vasiṣṭ ha, Himālaya together with his wife and attendants was surprised but Pārvatī herself was smiling.

अरुन्धती च तां मेनां बोधयामास कातराम्।
निराहारां च रुदतीं जहौ शोकं मुदा च सा॥२॥
अरुन्धतीं भोजयित्वा बुभुजे भोगमुत्तमम्।
सर्वं प्रहृष्टमनसा मङ्गलं च चकार ह॥३॥

Thereafter, Arundhatī consoled Menā who was crying and was without good. Thereafter all of them were relieved of the grief and took delicious food with Arundhatī and she also took the good. Thereafter she started performing all the welfare ceremonies.

शैलः संभृतसंभारो वसिष्ठस्याऽऽज्ञया प्रिये।
पत्रं प्रस्थापयामास नानास्थानं त्वरान्वितः॥४॥

O dear one, thereafter with the command of Vasiṣṭha, Himavān collected the material for marriage and he sent the invitation letters expeditiously to various places.

ततः प्रस्थापयामास शिवं मङ्गलपत्रिकाम्।
नानाप्रकारद्रव्याणि वाह्यानि च चकार ह॥५॥
तन्दुलानां च शैलान्वै पृथुकानां च सुन्दरि।
तैलानां च घृतानां च दध्नां वापीश्चकार ह॥६॥
गुडानामासवानां च क्षीराणां च तथैव च।
अथो हैयङ्गवीनानां लवणानां परं मुदा॥७॥
लड्डुकानां शर्कराणां स्वस्तिकानां तथैव च।
यवचूर्णादिपिष्टानां घृतपक्वानि तानि च॥८॥
नानाप्रकारवस्त्राणि वह्निशौचानि यानि च।
महारत्नप्रवालानि सुवर्णरजतानि च॥९॥
द्रव्याण्येतानि शैलेन्द्रः कृत्वा तु विधिपूर्वकम्।
मङ्गलं कर्तुमारेभे तत्रैव मङ्गले दिने॥१०॥

Thereafter the *Maṅgala-patrikā* was sent to Śiva together with various types of materials, loaded on many vehicle. O beautiful one, the mountain like heaps 0f the fried rice were raised the step-well were filled with oil, *ghee* and curd. Raw-sugar (*guḍa*) beverages, milk, butter, salt, sweet balls sugar and *svastika* sweets fried in *ghee* was prepared beside the paste of the flour of the barley. Various kinds of costumes sanctified by the fire, the best of gems and precious stones and jewels, gold and silver ornaments were collected by the lord of the mountains with much efforts. Thereafter the welfare ceremony for the auspicious day were started.

संस्कारं कारयामासुः पार्वतीं पर्वतस्त्रियः।
स्नापयित्वा वस्त्रयुगं धारयामासुराशु ताः॥११॥

She wives of the king of mountain initiated Pārvatī who after taking bath was clad in two divine garment.

कारयित्वा सुवेषां च रत्नभूषणभूषिताम्।
दर्पणं धारयामासुर्दूर्वाक्षतसमन्वितम्॥१२॥

She was beautifully decorated and adorned with gem-studded ornaments. She then held the mirror together with the *Dūrvā*-grass and the rice.

ददुश्चालक्तकं चारु पादाङ्गुलिषु पादयोः।
गण्डे पत्रावलीं रम्यां नेत्रे कज्जलमुज्ज्वलम्॥१३॥
कबरीं कारयामासुर्मालतीमाल्यवेष्टिताम्।
पट्टसूत्रपिनद्धां तां वामवक्त्रां मनोहराम्॥१४॥

The toes of both the feet were fainted. Thereafter a silken cord was tied to a beautiful faced Pārvatī.

एतस्मिन्नन्तरे राधे समाजग्मुः सुरेश्वराः।
नीत्वा त्रिनेत्रं तत्रैव रत्नयानस्थमीश्वरम्॥१५॥

In the meantime various gods mounted over different types of vehicle and the gem-studded chariots reached there together with Śiva.

शैलः संभृतसंभारान्संभाषयितुमीश्वरान्।
शैलान्प्रस्थापयामास ब्राह्मणानपि पूजितान्॥१६॥

Himālaya after talking to Pārvatī who was well-versed in speech and the respectable Brāhmaṇa were sent to welcome Śiva and other gods of the marriage party.

प्राङ्गणं कारयामास रम्भास्तम्भैः समन्वितम्।
पट्टसूत्रसंनिबद्धरसालपल्लवान्वितैः॥१७॥

The court-yard was decorated with the trunk of banana trees over which the silken cords were coiled together with the leaves of mango trees.

फलपल्लवसंयुक्तैः कलशैर्जलसंयुतैः।
चन्दनागुरुकस्तूरीसुचारुकुसुमान्वितैः॥१८॥

मालतीमाल्यसंयुक्तैः संयुक्तं सुमनोहरम्।
देवेश्वरान्पुरो दृष्ट्वा प्रणनाम हिमालयः॥१९॥
रत्नसिंहासनं दातुं प्रेरयामास किंकरान्।
नारायणो हि भगवानुवास पार्षदैः सह॥२०॥

The court-yard was decorated with fruits, tree leaves, pitchers filled with water, sandal-paste, *aguru*, *kastūrī* and beautiful flowers beside the garland of jasmine flowers. Finding the gods having arrived there Himālaya bowed in reverence to them and he commanded his attendants to provide gem-studded thrones to all of them. Lord Nārāyaṇa reached there together with all his attendants.

विनतानन्दनात्तूर्णमवरुह्य चतुर्भुजः।
चतुर्भुजैः पार्षदैश्च रत्नभूषणभूषितैः॥२१॥
रत्नमुष्टिनिबद्धैश्च सेवितः श्वेतचामरैः
ऋषिश्रेष्ठैः स्तूयमानश्च संसदि॥२२॥
ईषद्धास्यप्रसन्नास्यो भक्तानुग्रहकारकः।
उवास च तदभ्याशे ब्रह्मा देवगणैः सह॥२३॥

He descended from the back of Garuḍa the son of Vinata and the four armed Nārāyaṇa got himself seated on the gem-studded lion throne. The four-armed attendants of lord Viṣṇu adorned with gem-studded ornaments holding the fly-whisks with gem-studded handed were moving the fly-whisk over Viṣṇu. The assembly consisted her the best of sages, the best of gods, who were adoring Viṣṇu. Lord Viṣṇu had delightful face, wearing the serene smile and looked like getting anxious to shower his grace on the devotees. Brahmā the creator of the universe accompanied by other gods took his seat besides Viṣṇu.

ऋषयो मुनयश्चैव समूषुर्मङ्गले स्थले।
एतस्मिन्नन्तरे शंभुरवरुह्य रथादहो॥२४॥
रत्नासने समुत्तिष्ठन्ददर्श पर्वतालयम्।
समाजग्मुः शिवं द्रष्टुं शैलेन्द्रनगरस्त्रियः॥२५॥

All the sages and ascetics also took their seats at the place of welfare. In the meantime descended from his chariot looked at the king of the mountain while taking his seat on the gem-studded lion throne. Thereafter the damsels of the Śailendra Nagara arrived there.

वृद्धा बाला युवत्यश्च वस्त्राभरणभूषिताः।
काश्चित्कज्जलहस्ताश्च वस्त्रहस्ताश्च काश्चन॥२६॥
काश्चित्सिन्दूरहस्ताश्च काश्चित्कङ्कतिकाकराः।
वेषार्धभूषिताः काश्चित्काश्चिन्नैवार्धभूषिताः॥२७॥
काश्चिन्निर्भूषिताः काश्चित्सर्वाभरणभूषिताः।
सर्वा आगत्य संतस्थुः सस्मिताः पर्वतालये॥२८॥

They included the old women, small girls damsels, who were all clad in the best of costumes and adorned with ornaments. Some of them carried collyrium in their hand, some of them costumes, some of them vermilion, some of the comb some of them were fully decorated while others were not decorated at all. Some of them arrived there without adorning themselves with the ornaments. All of them entered the abode of the palaces of the king of mountains smilingly.

ऋषिकन्या देवकन्या नागकन्या मनोहराः।
गन्धर्वशैलकन्याश्च राजकन्याः समागताः॥२९॥

The daughters of the sages, the gods, the Nāgas, Gandharvas, mountains and other kings also arrived there.

सर्वा अप्सरसो दिव्या रम्भाद्याः समुपस्थिताः।
मेना कन्यागणैः सार्धं ददर्श शंकरं वरम्॥३०॥
चारुचम्पकवर्णाभमेकवक्त्रं त्रिलोचनम्।
ईषद्धास्यप्रसन्नास्यं रत्नाभरणभूषितम्॥३१॥
चन्दनागुरुकस्तूरीचारुकुङ्कुमभूषितम्।
मालतीमाल्यसंयुक्तं सद्रत्नमुकुटोज्ज्वलम्॥३२॥
वह्निशौचेनातुलेन चातिसूक्ष्मेण चारुणा।
अमूल्यवस्त्रयुग्मेन विचित्रेणातिभूषितम्॥३३॥

Rambhā and other divine *apsarās* also reached there. Accompanied by the girls, Menā also looked at the bride-groom who had the beauty of charming flowers, single face, three eyes, wearing a smile on his delightful face, adorned with beautiful. gem-studded ornaments, with his body plastered in sandal-paste, *aguru*, *kastūrī* and saffron. He had the garland of jasmine

flowers and wore a gem-studded beautiful crown on his head which was illumining. He was clad in extremely beautiful costumes which were sanctified by fire, were quite fine, charming and priceless.

रत्नदर्पणहस्तं च कज्जलोज्ज्वललोचनम्।
सर्वया प्रभयाऽऽच्छन्नमतीव सुमनोहरम्।।३४।।

He was holding a mirror in his hand and the collyrium was applied to both his eyes. He looked quite graceful with the lustre emitting from his body.

अतीव तरुणं रम्यैर्भूषिताङ्गैश्च भूषितम्।
बिभ्रतं रूपमतुलं परं नारायणाज्ञया।।३५।।
योगस्वरूपं योगेशं योगीन्द्राणां गुरोर्गुरुम्।
स्वेच्छामयं गुणातीतं ब्रह्मज्योतिः सनातनम्।।३६।।

He was looking quite young and the ornaments adorning his limbs looked quite graceful. He had taken to the beautiful form at the command of Nārāyaṇa. Śiva happens to be the form of *yoga*, lord If *yogīs* teacher of *yogīs*, independent, devoid of *guṇas* and representing the eternal flames of Brahman.

गुणभेदाद्रूपभेदं धत्तेऽनन्तरूपकम्।
तारणं तं भवस्थानां सृष्टिस्थित्यन्तकारणम्।।३७।।
सर्वाधारं सर्वबीजं सर्वेषं सर्वजीवनम्।
साक्षिरूपं निरीहं च परमानन्दमक्षरम्।।३८।।
आद्यन्तमध्यरहितं सर्वाद्यं सर्वरूपकम्।
दृष्ट्वा जामातरं मेना जहौ शोकं मुदाऽन्विता।।३९।।

Because of the difference in *guṇas* he takes to many forms but in spite of that he is without any form. He is the one who comes to the rescue of the people, drowning in the ocean of the universe and happen to be the cause of the creation, preservation and the destruction of the universe. He is the base of all, the seed of all, the lord of all, the life of all, the witness of all, unattached, blissful, eternal free from beginning, middle or end, the form of the beginning of everything. Finding such a son-in-law Menā's grief disappeared.

प्रशशंसुर्युवत्यश्च धन्या धन्या सतीति ताः।
दुर्गा भाग्यवतीत्येवमूचुः काश्चन कन्यकाः।।४०।।

The damsels cried repeatedly, "O Pārvatī you are really graceful". Thus they started praising her, some of them said that Durgā is quite fortunate.

कामेन काश्चित्कामिन्यो मौनीभूताश्च स्तम्भिताः।
न दृष्टो वर इत्येवमस्माभिर्ज्ञानगोचरे।।४१।।

Some of the damsels getting infested with passion were totally surprised and kept quiet and some of them uttered "We have never come across such a bride-groom in our lives.

काश्चिन्निमेषरहिता मूर्छामापुश्च काश्चन।
निनिन्दुः स्वपतिं काश्चित्स्वेच्छां चक्रुश्च काश्चन।।४२।।
काश्चिद्भावेन रुरुदुः पुलकाञ्चितविग्रहाः।
जगुर्गन्धर्वपतयो ननृतुश्चाप्सरोगणाः।।४३।।

Some of them continued to stare at him without winking their eyes, while some of them got fainted. Some of them started denouncing their own husbands while some of the an became desirous of him. Some of them getting over-powered with emotions were overwhelmed and started sobbing. The Gandharvas were singing and the *apsarās* were dancing.

दृष्ट्वा शंकररूपं च प्रहृष्टाः सर्वदेवताः।
नानाप्रकारवाद्यानि चारूणि मधुराणि च।।४४।।
वादका वादयामासुर्नानाशिल्पेन तत्र वै।
एतस्मिन्नन्तरे दुर्गां शैलान्तःपुरचारिका।।४५।।
बहिश्चकार सद्रत्नासनस्थां वस्त्रवेष्टिताम्।
कस्तूरीबिन्दुभिः सान्द्रसिन्दूरबिन्दुभूषिताम्।।४६।।
चारुचन्दनचन्द्राभां न प्रभालस्थलोज्ज्वलाम्।
रत्नेन्द्रसारहारेण वक्षःस्थलविभूषिताम्।।४७।।
त्रिनेत्रदत्तनेत्रां तामन्यवारितलोचनाम्।
अतीषद्धास्ययुक्तास्यां सकटाक्षां मनोहराम्।।४८।।
रत्नकेयूरवलयरत्नकङ्कणमण्डिताम्।
रत्नपाशकसंसक्तां क्वणन्मञ्जीररञ्जिताम्।।४९।।

All the gods felt delighted at the beauty of lord Śiva, The persons playing on musical instruments displayed different tunes and played on beautiful and sweet musical instrument. In the meantime, the maid-servant of the inner apartment of the palace of Himālaya brought

Durgā outside, who was fully clad in the divine garments She was seated on the gem-studded lion-throne. Her face was decorated with *kastūrī* vermilion and the spots of different types. Her face was plastered with sandal-paste and was emitting the lustre of the moon and she looked quite beautiful. A garland of gems adorned her breasts. She was looking at the three eyed Śiva with side-glances. She never cast her side glance at anybody else accept Śiva. Her face was wearing a serene smile while looking with side-glances she seemed quite graceful. She was adorned with an armlets and wristlets of gems and the waist-band, having the small bells producing sweet sound.

अमूल्यातुल्यचित्राढ्यवस्त्रयुग्मसुशोभिताम्।
सद्रत्नकुण्डलाभ्यां च चारुगण्डस्थलोज्ज्वलाम्॥५०॥

She was clad in two beautiful garments, having no comparison, her cheeks were shining with the lustre of gems studded in the her ear-rings.

मणिसारप्रभामुष्टदन्तराजिविराजिताम्।
रत्नदर्पणहस्तां च क्रीडापद्मं विघूर्णतीम्॥५१॥

Her teeth resembled the lustre of gems. She held a mirror of gems in her hand and in the other one she was carrying a lotus which was being rotated by her playfully.

चन्दनागुरुकस्तूरीकुङ्कुमेनाङ्गचर्चिताम्।
मुदिता ददृशुः सर्वे जगदाद्यां जगत्प्रसूम्॥५२॥

All her limbs were plastered with sandal-paste, *aguru*, *kastūrī* and saffron.

त्रिनेत्रो नेत्रकोणेन तां ददर्श मुदाऽन्वितः।
सर्वां सत्याकृतिं दृष्ट्वा विजहौ विरहज्वरम्॥५३॥

Delighted Śiva also looked at Pārvatī with a side-glance. The complete figure of Pārvatī resembled the figure of Satī. At the sight of Pārvatī, Śiva was completely freed from the fever of separation of Satī.

शिवः सर्वं विसस्मार दुर्गासंन्यस्तमानसः।
पुलकाञ्चितसर्वाङ्गो हर्षाश्रुयुक्तलोचनः॥५४॥

His mind was fully attracted at Durgā and he forget everything. He felt emotional in his body and his eyes started drooping the tears of pleasure.

एतस्मिन्नन्तरे शैलः प्रहृष्टः सपुरोहितः।
तं वरं वरयामास वस्त्रचन्दनभूषणैः॥५५॥
भक्त्या पाद्यादिभिर्माल्यैर्दिव्यगन्धमनोहरैः।
ततः शीघ्रं वेदमन्त्रैः संप्रदानं चकार ताम्॥५६॥

In the meantime. Himālaya accompanied by his family priest offered to Śiva the costumes, sandal-paste and ornaments accepting him as the bride groom. With his mind filled with demotion he offered *pādya* and other types of adoration's besides the garland of divine flowers issuing divine fragrance. Thereafter with the reciting of the Vedic hymns he handed on the hand of her daughter to Śiva.

यौतुकानि ददौ तस्मै रत्नानि विविधानि च।
चारुरत्नविकाराणि पात्राणि सुन्दराणि च॥५७॥
गवां लक्षं गजेन्द्राणां सहस्राणि च राधिके।
रत्नकम्बलयुक्तानि साङ्कुशानि मुदाऽन्वितः॥५८॥
त्रिशल्लक्षं हयानां च सज्जितानामकातरः।
दासीनामनुरक्तानां लक्षं सद्रत्नभूषितम्॥५९॥
शतं द्विजबटूनां च पार्वतीभ्रातृतुल्यकम्।
रथानां च शतं रम्यं रत्नेन्द्रसारनिर्मितम्॥६०॥
पार्वतीं वस्तुसहितां स्वस्तीत्युच्चार्य शंकरः।
जग्राहाऽऽनन्दमनसा यत्नाच्छैलसमर्पिताम्॥६१॥
हिमालयः सुतां दत्त्वा परिहारं चकार तम्।
माध्यंदिनोक्तस्तोत्रेण तुष्टाव संपुटाञ्जलिः॥६२॥

O Rādhikā, Himālaya with his mind filled with delight and large-heatedly, gave away in dowry a large number of gems of various types, vases built with various types of diamonds, a lakh of cows, a thousand elephants with goads studded with gems, three lakhs of caparisoned horses, a lakh of female slaves adorned with ornaments of gems, a hundred Brāhmaṇa boys who were dearer to Pārvatī like her own brothers and a hundred chariots which were inlaid with the best of gems. The king of the mountains offered his daughter making great efforts to Śiva who accepted the same uttering the words *Svasti*, with his delightful mind. After giving away the

girl in charity Himālaya offered his prayer to Śiva. He recited the *stotra* which is prescribed in the Mādhyandina-sākhā.

हिमालय उवाच

प्रसीद दक्षयज्ञघ्न नरकार्णवतारक।
सर्वात्मरूप सर्वेश परमानन्दविग्रह॥६३॥

Himālaya said- O destroyer of the *yajña* of Dakṣa, O protector of the people falling in the ocean of hell, you are the form of everyone, the lord of everyone and having a blissful body. Be pleased with me.

गुणार्णव गुणातीत गुणयुक्त गुणेश्वर।
गुणबीज महाभाग प्रसीद गुणिनां वर॥६४॥

You are the ocean of virtues, beyond the gun as, filled with *guṇas*, the lord of *guṇas* because of your qualities, you are the best among the virtuous people. O great lord be happy with me.

योगाधार योगरूप योगज्ञ योगकारण।
योगीश योगिनां बीज प्रसीद योगिनां गुरो॥६५॥

You are the best of *yoga*, the form of *yoga*, knower of the *yoga*, the cause of *yoga* the lord of the *yogas*, cause of the *yogīs* and the teacher of the *yogīs* be pleased with me.

प्रलय प्रलयाद्यैक भवप्रलयकारण।
प्रलयान्ते सृष्टिबीज प्रसीद परिपालक॥६६॥

You are the form of dissolution, you are the sole cause of dissolution. After the dissolution you happen to be the seed of the recreation of the universe and preserve that universe completely, be pleased with me.

संहारकाले घोरे च सृष्टिसंहारकारण।
दुर्निवार्य दुराराध्य चाऽऽशुतोष प्रसीद मे॥६७॥

You have the form of terrific destruction and are the cause of the total destruction, the horrible one, difficult in adoration but can be pleased in no time. Be pleased with me.

कालस्वरूप कालेश काले च फलदायक।
कालबीजैक कालघ्न प्रसीद कालपालक॥६८॥

You are the form of Kāla, the lord of Kāla, provide the reward at the appropriate time, the only cause of Kāla, destroyer of Kāla and preserver of Kāla, be pleased with me.

शिवस्वरूप शिवद शिवबीज शिवाश्रय।
शिवभूत शिवप्राण प्रसीद परमाश्रय॥६९॥

You are the form of welfare, bestower of welfare, the seed of welfare, refuge of welfare, the form of welfare and the life and the abode of refuge for everyone. Be pleased with me.

इत्येवं स्तवनं कृत्वा विरराम हिमालयः।
प्रशशंसुः सुराः सर्वे मुनयश्च गिरीश्वरम्॥७०॥

Thus adoring Śiva, Himālaya kept quiet. Thereafter all the gods and the sages who had assembled there praised Śiva.

हिमालयकृतं स्तोत्रं संयतो यः पठेन्नरः।
प्रददाति शिवस्तस्मै वाञ्छितं राधिके ध्रुवम्॥७१॥

O Rādhikā such of the persons, who with devoted mind recite the *stotra* composed by Himālaya, Śiva surely fulfils all his desires.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० पार्वतीसंप्रदाने चतुश्चत्वारिंशोऽध्यायः॥४४॥

अथ पञ्चचत्वारिंशोऽध्यायः

Chapter - 45

Marriage of Śiva

श्रीकृष्ण उवाच

अथ वेदविधानेन संस्थाप्य वह्निमीश्वरः।
यज्ञं चकार तत्रैव वामे संस्थाप्य पार्वतीम्॥१॥
निवृत्ते विधिवद्यज्ञे विप्रेभ्यो दक्षिणां ददौ।
शिवः शतसुवर्णानि वृन्दावनविनोदिनि॥२॥

Śrī Kṛṣṇa said- Thereafter Śiva made Pārvatī to sit to his left side and performed the *yajña* according to the Vedic rites. O damsel of the pleasure of Vṛndāvana, after the completion of the *yajña* Śiva gave away to the Brāhmaṇas a hundred gold coins in *dakṣiṇā*.

अथ प्रदीपमानीय शैलेन्द्रनगरस्त्रियः।
निर्वर्त्य मङ्गलं कर्म गृहं संप्राप्य दम्पती॥३॥

Thereafter the wives of the lord of mountains performed the welfare ceremonies took the newly wedded couple in the inner apartment.

कृत्वा जयध्वनिं प्रीत्या शुभनिर्मञ्छनादिकम्।
सस्मिताः सकटाक्षाश्च पुलकाञ्चितविग्रहाः।।४।।
वासगेहं संप्रविश्य ददृशुः कामिनीगणाः।
शंकरं रूपवेषाढ्यं रत्नभूषणभूषितम्।।५।।
चन्दनागुरुकस्तूरीकुङ्कुमाञ्चितविग्रहम्।
ईषद्धास्यप्रसन्नास्यं सकटाक्षं मनोहरम्।।६।।

All of them recited the slogan of victory of Śiva and sprinkling divine water on the couple smilingly looked at Śiva with side-glances. All of them became emotional at that time. After getting into the palace, all the damsels looked at the face of Śiva who was looking with side glances. He looked quite graceful.

अपूर्वसूक्ष्मवेषाढ्यं सिन्दूरबिन्दुभूषितम्।
चारुचम्पकवर्णाभं सर्वावयवसुन्दरम्।।७।।
नवीनयौवनस्थं च मुनीन्द्रचित्तमोहनम्।
सरस्वती च लक्ष्मीं च सावित्री जाह्नवी रतिम्।।८।।
अदितिं च शची चैव लोपामुद्रामरुन्धतीम्।
अहल्यां तुलसीं स्वाहां रोहिणीं च वसुंधराम्।।९।।
शतरूपां च संज्ञां च सतीस्त्रीणां च षोडश।
देवकन्या नागकन्या मुनिकन्या मनोहराः।।१०।।
या याः स्थितास्तत्र तासां संख्यां कर्तुं च कः क्षमः।
ताभी रत्नासने दत्ते तत्रोवास शिवो मुदा।
तमुचूः क्रमशो देव्यो मधुरोक्तिं सुधामिव।।११।।

His costumes and ornaments were quite fine; he was decorated with the spots of vermilion; his fair complexion was putting to shame the lustre of the *campaka* flowers he appeared youthful from all his limbs and could attract even the minds of the ascetics. The sixteen chaste damsels including Sarasvatī, Lakṣmī, Sāvitrī, Gaṅgā, Rati, Aditi, Indrāṇī, Lopāmudrā, Arundhatī, Ahalayā, Tulasī, Svāhā, Rohiṇī, Vasundharā, Śatarūpā and Sañjñā were present there. Besides them several daughters, of gods, Nāgas and the ascetics also reached there, who could count the number of damsels present there at that time? Śiva took his seat on the gem-studded lion-throne delightfully and all the goddesses started offering prayer to Śiva.

सरस्वत्युवाच

प्राप्ता सती महादेवाधुना प्राणाधिका मुदा।
दृष्ट्वा प्रियास्यं चन्द्राभं संतापं त्यज कामुक।।१२।।

Sāvitrī said- O Mahādeva we have got back Satī who is dearer to you than your life delightfully at this time. Therefore O passionate one, you relieve the suffering of your mind while looking at the beauty of your beloved.

कालं गमय कालेश सदा संश्लेषपूर्वकम्।
विश्लेषस्ते न भविता सर्वकालं ममाऽऽशिषा।।१३।।

O lord of the death, you spend your time in union with her and with my blessing you will never be separated from her at any time.

लक्ष्मीरुवाच

लज्जां विहाय देवेश सतीं कृत्वा स्ववक्षसि।
तिष्ठ संप्रति का लज्जा प्राणा यान्ति यया विना।।१४।

Lakṣmī said- O lord of the gods, now shedding away shyness you embrace Satī. She is the one without whom, one feels deprived of his life, why should one feel shy in getting her.

सावित्र्युवाच

भोजयित्वा सतीं शंभो शीघ्रं भोजय मा खिदः।
तदाचम्य सकर्पूरं ताम्बूलं देहि भक्तितः।।१५।।

Sāvitrī said- O Śiva you make Satī to take her food first and than you take your food. Don't worry; thereafter sipping *ācamana* you chew betel with camphor with great devotion.

जाह्नव्युवाच

स्वर्णकङ्कतिकां धृत्वा केशान्मार्जय योषितः।
कामिन्याः स्वामिसौभाग्यं सुखं नातः परं भवेत्।।१६।।

Jāhnavī said- using the comb of gold you arrange the hair of Satī; there is no other pleasure greater than looking at the face of charming Satī.

रतिरुवाच

गृहीत्वा पार्वतीं देव सुभगामतिदुर्लभाम्।
कथं मम प्राणनाथो निःस्वार्थं भस्मसात्कृतः।।१७।।
जीवयित्वा विभो कामं कामव्यापारमात्मनि।

कुरु दूरं च संतापं मम विश्लेषहेतुकम्॥१८॥
दम्पतीविरहक्लेशं सर्वं ज्ञात्वा दयानिधे।
तथाऽपि मम कान्तश्च कोपेन भस्मसात्कृत:॥१९॥

Rati said- "O god why did you burn out *kāma* my husband without any reason? O virtuous one, for your own purpose you revive *kāma* back to life and remove my mental agony. O ocean of mercy, you are well-aware of the pain of separation of a couple. You had reduced to ashes my husband in anger."

इत्युक्त्वा कामभस्माथ ददौ सा ग्रन्थिबन्धितम्।
रुरोद पुरत: शंभोर्नाथ नाथेत्युदीर्य च॥२०॥

Thus speaking she handed over the bundle of the ashes of *kāma* before him and spoke to Śiva. "O lord" Thus speaking she started crying.

हरिस्तद्रोदनं श्रुत्वा करुणामयसागर:।
ब्रह्मा धर्मादिदेवाश्च ययुर्वासगृहं शिवम्॥२१॥

On hearing her cries Viṣṇu, the ocean of mercy and Brahmā beside other gods reached the palace and stood besides Śiva.

दृष्ट्वा नारायणं धर्मं ब्रह्माणं च सुरानपि।
जवेन पीठादुत्थाय स्वाज्ञां कुर्वित्युवाच ह॥२२॥

Finding Śiva, Brahmā and Dharma there besides other gods present before him. Śiva got up with force and said, "Give me the command."

शंकरस्य वच: श्रुत्वा तमुवाच हरि: स्वयम्।
कामं जीवय हे रुद्रेत्युक्त्वा शीघ्रं जगाम स:॥२३॥
ऊचुर्देव्यो बहुतरं वाक्यं विनयपूर्वकम्।
सुधादृष्ट्या शूलभृतो भस्मतो निर्गत: स्मर:॥२४॥

On hearing the words of Śiva lord Viṣṇu himself said, "O Rudra revive *kāma* back to life". Thus speaking he left that place The damsels present there also made several types of prayers to Śiva in this regard. Thereafter Śiva looked at the bundle of ashes gracefully and with the nectar-like sight of Śiva, Kāmadeva emerged from the bundle of ashes.

दृष्ट्वा कामं रतिस्तं च प्रणनाम महेश्वरम्।
तद्रूपं च तदाकारं सस्मितं सधनु:शरम्॥२५॥

Finding *kāma* having been revived she bowed in reverence to her husband as well as Maheśvara. At that point of time Kāmadeva had the same beauty which he had possessed earlier and he wore a serene smile on his face, holding the bow and arrow in his hand.

प्रणम्य शंकरं काम: स्तुतिं कृत्वा यथागमम्।
बहिर्गत्वा हरिं देवान्प्रणम्य समुवास ह॥२६॥

He offered his prayer to lord Śiva according to the scriptures. Than he came out and bowed in reverence to other gods.

कामं संभाष्य देवाश्च युयुजुश्च तमाशिषम्।
काले रक्षा विनाशश्च निषेध (क:) केन वार्यते॥२७॥

The gods talked to him and then blessed him. Who can prevent the destruction or the protection as destined.

अथ शैल: सुरान्सर्वान्नारायणपुरोगमान्।
भोजयामास मक्त्या च शाययामास यत्नत:॥२८॥

Thereafter, Himālaya served food to all the gods including Nārāyaṇa with great devotion and offered them the beds to sleep.

अथ शंभुर्वासगृहे वामे संस्थाप्य पार्वतीम्।
मिष्टान्नं भोजयामास तया सह मुदाऽन्वित:॥२९॥

In the pleasure house Śiva made Pārvatī to be seated on his left and he took food with sweets in her company.

भुक्तवन्तं शिवं तत्र देवमाताऽदिति: स्वयम्।
उवाच सस्मितं राधे संप्रीत्या सरसं वच:॥३०॥

O Rādhā at that point of time Aditi the mother of gods talked to Śiva and Pārvatī in sweet words who had already taken their food.

अदितिरुवाच

भोजनान्ते शचि शंभो: शौचार्थं जलमर्पय।
देहि शीघ्रं मम प्रीत्या दम्पत्यो: प्रीतिपूर्वकम्॥३१॥

Aditi said- O Indrāṇī serve water to Śiva for washing his hands and rinsing his mouth. Because of my affection for the newly wedded couple, you presently supply water to them.

शच्युवाच

कृत्वा विलापं यद्धेतो: शवं कृत्वा स्ववक्षसि।
यो बभ्राम भुवं मोहात्कालेन प्राप तां सतीम्॥३२॥

Śacī said- The purpose for which you had lamented embracing the body of Satī and had wandered in the entire universe, you have achieved back the same Satī.

अरुन्धत्युवाच

मया दत्ता सती तुभ्यं मेना दातुमनीप्सिता।
विविधं बोधयित्वेमां रतिं च कर्तुमर्हसि।।३३।।

Arundhatī said- Menā was not prepared to give away Pārvatī in marriage. I tried to convince her variously and have got you Satī, now you should enjoy the conjugal pleasures with her.

अहल्योवाच

वृद्धावस्थां परित्यज्य ह्यतीव तरुणोऽधुना।
तेन मेना तु मेने त्वां सुतार्पितुमीश्वर।।३४।।

Ahalayā said- O lord, now disowning the old age, you have taken to the youthful form. Therefore Menā had agreed to give her daughter to you.

तुलस्युवाच

सती त्वया परित्यक्ता कामो दग्धः पुरा कृतः।
कथं तदा वसिष्ठश्च प्रभो प्रस्थापितोऽधुना।।३५।।

Tulasī said- O lord, you had disowned Satī earlier and also reduced to ashes, *kāma* then why did you send again Vasiṣṭha here.

स्वाहोवाच

स्थिरो भव महादेव स्त्रीणां वचसि सांप्रतम्।
विवाहे व्यवहारोऽस्ति पुरंध्रीणां प्रगल्भता।।३६।।

Svāhā said- O Mahādeva whatever is being told by the damsels at present you please listen to me attentively, it is quite common for the ladies to indulge in such loose talk.

रोहिण्युवाच

कामं पूरय पार्वत्याः कामशास्त्रविशारद।
कुरु पारं स्वयं कामी कामिनीकामसागरम्।।३७।।

Rohiṇī said- O well-versed in the scriptures on love, fulfils the desire of Pārvatī. Becoming yourself passionate you cross over the ocean of passion by means of the damsel Pārvatī.

वसुंधरोवाच

भोगद्रव्यं विना भोगी न हि तुष्टः क्षुधातुरः।
येन तुष्टिर्भवेच्छंभो तत्कर्तुमुचितं स्त्रियाः।।३८।।

Vasundharā said- O Śiva, a hungry or a passionate person cannot be satisfied without the articles of pleasures. You satisfy the damsel in anyway you like.

संज्ञोवाच

जानासि भावं सर्वज्ञ कामार्तानां च योषिताम्।
न च स्वं स्वामिनं शंभो सती जानाति संगतम्।।३९।।

Sañjñā said- O all knowledgeable Śiva you are well-aware of the sentiments of the passionate damsels. But Satī is unaware of enjoying the love-sports with her husband.

शतरूपोवाच

तूर्णं प्रस्थापय प्रीत्या पार्वत्या सह शंकरम्।
रत्नप्रदीपं ताम्बूलं तल्पं निर्माय निर्जने।।४०।।

Śatarūpā said- In secluded chamber placing the betel and the comfortable bed, both Pārvatī and Śiva should be sent delightfully.

श्रीकृष्ण उवाच

स्त्रीणां तद्वचनं श्रुत्वा ता उवाच शिवः स्वयम्।
निर्विकारी च भगवान्योगीन्द्राणां गुरोर्गुरुः।।४१।।

Śrī Kṛṣṇa said- On listening to the pleasant and jovial words of the damsels, Śiva who happens to be the teacher of the *yogīs* himself said.

शंकर उवाच

देव्यो मा वदतोक्तिं च ह्येवंभूतां ममान्तिके।
जगतां मातरः साध्व्यः पुत्रे चपलता कथम्।।४२।।

Śiva said- O goddesses you should not talk to me like that because all of you are pretty chaste and the mothers of the universe; than why do you become so talkative with the son.

शंकरस्य वचः श्रुत्वा लज्जिताः सुरयोषितः।
बभूवुः संभ्रमात्तूष्णीं चित्रपुत्तलिका यथा।।४३।।

On hearing the words of Śiva all the damsels of the gods felt ashamed and getting upset kept quiet.

भुक्त्वा मिष्टानि भगवानाचम्य च मुदाऽन्वितः।
सकर्पूरं च ताम्बूलं बुभुजे भार्यया सह।।४४।।

Thereafter lord Śiva delightfully consumed the sweets rinsed his mouth and started chewing the betel with camphor.

रत्नसिंहासने शंभुर्मेनादत्ते मनोहरे।
संनिधाय मुदा युक्तो ददर्श वासमन्दिरम्।।४५।।
रत्नप्रदीपशतकैर्ज्वलद्भिर्ज्वलितं श्रिया।
रत्नपात्रघटाकीर्णं मुक्तामाणिक्यभूषितम्।।४६।।
रत्नदर्पणशोभाढ्यं मण्डितं श्वेतचामरैः।
चन्दनागुरुसंयुक्तं पुष्पशय्यासमन्वितम्।।४७।।

He was then seated on the gem-studded lion throne provided to him by Menā and started looking at the bed-room which was illumining like hundreds of burning lamps. It had enough of vases of gems and pitchers filled with water, the mirrors studded with various types of gems and diamonds besides the white fly-whisks. It had enough of sandal-paste, *aguru* and flower spread on the beds.

नानाचित्रविचित्राढ्यं निर्मितं विश्वकर्मणा।
रत्नसारेण खचितं रचितं हीरकैर्वरैः।।४८।।

The house was constructed by Viśvakarmā himself in which several types of paintings were decorated. It was built in the best of gems and was inlaid with precious gems.

कुत्रचित्सुरनिर्माणवैकुण्ठसुमनोहरम्।
वृन्दावनं कुञ्जवनं कुत्रचिद्रासमण्डलम्।।४९।।

In that house the abodes of the gods, charming Vaikuṇṭha, Vṛndāvana, Kuñjavana and *Rāsamaṇḍala* had been painted.

कैलासं च कुत्रचन कुत्रचिदिन्द्रमन्दिरम्।
दृष्ट्वाऽऽश्चर्यं महादेवः परितुष्टो बभूव ह।।५०।।

At places Kailāsa, the abode of Indra and several other astonishing scene were painted, looking at which Śiva was immensely pleased.

अथ प्रभातकालश्च बभूव प्राणवल्लभे।
नानाप्रकारवाद्यानि वादयांचक्रिरे जनाः।।५१।।

O lady of my life, at the time of down various types of musical instrument were played upon.

सर्वे सुराः समुत्तस्थुः सज्जीभूताः ससंभ्रमाः।
स्ववाहनान्समारुह्यकैलासं गन्तुमुद्यताः।।५२।।

Than all the gods abruptly got up and decorating themselves with best of costumes and ornaments, mounted over their vehicles and got ready to depart for Kailāsa.

वासगेहं समागत्य धर्मो नारायणाज्ञया।
उवाच शंकरं योगी योगीशं समयोचितम्।।५३।।

At that point of time with the command of Nārāyaṇa, *Yogīs* and Dharma, went to the dwelling place and addressing Śiva spoke to him.

धर्म उवाच

उत्तिष्ठोत्तिष्ठ भद्रं ते भवतु प्रमथाधिप।
पार्वत्या सह माहेन्द्रे यात्रां कुरु हरिं स्मरन्।।५४।।

Dharma said- "O lord of the Pramathas you meet with welfare. Get up and reciting the name of Hari you move on with Pārvatī for a journey.".

इत्थं धर्मवचः श्रुत्वा पार्वत्या सह शंकरः।
यात्रां चकार माहेन्द्रे वृन्दावनविनोदिनि।।५५।।

O beloved of Vṛndāvana, on hearing the words of Dharma, Śiva started his journey with Pārvatī in Māhendra-*yoga*.

यात्रां कुर्वति देवेश पार्वत्या सह शंकरे।
उच्चैरुदित्वा सा मेना तमुवाच कृपानिधिम्।।५६।।

When Pārvatī started on her journey with Śiva. Menā while sobbing spoke to compassionate Śiva.

मेनोवाच

कृपानिधे कृपां कृत्वा मद्वत्सां पालयिष्यसि।
सहस्रदोषान्भगवानाशुतोषः क्षमिष्यसि।।५७।।
त्वत्पदाम्बुजभक्तैषा मद्वत्सा जन्मजन्मनि।
स्वप्ने ज्ञाने स्मृतिर्नास्ति महादेवप्रभुं विना।।५८।।

Menā said- O merciful one, kindly maintain my daughter carefully, you are the lord who is easily pleased; therefore you forgive her for her follies. This daughter of mine is devoted at your feet for many births. Except Mahādeva as her lord, she does not think of anyone else even in dream.

त्वद्भक्तिश्रुतिमात्रेण हर्षाश्रुपुलकान्विता।
त्वन्निन्दया भवेन्मौना मृत्युंजय मृता इव।।५९।।

Hearing about your devotion she becomes overwhelmed and the tears start flowing from her

eyes. O conqueror of the death at your denouncement, she keeps mum like a dead person.

इत्युक्त्वा मेनका शीघ्रं तत्राऽऽगत्य हिमालयः।
उच्चै रुरोद च तदा वत्सां कृत्वा स्ववक्षसि॥६०॥
क्व यासि बत्सेत्युच्चार्य शून्यं कृत्या हिमालयम्।
स्मारं स्मारं तद्गुणौघं विदार्यं मन्मनः स्फुटम्॥६१॥
इत्येवमुक्त्वा शैलेन्द्रः समर्प्य च शिवां शिवे।
सशैलः सहपुत्रश्च रुरोदोच्चैर्मुहुर्मुहुः॥६२॥
नारायणश्च भगवानध्यात्मविद्यया स्वयम्।
सर्वान्प्रबोधयामास कृपया स कृपानिधिः॥६३॥
ननाम पार्वती भक्त्या मातरं पितरं गुरून्।
मायया च महामाया रुरोदोच्चैर्मुहुर्मुहुः॥६४॥
पार्वतीरोदनेनैव रुरुदुः सर्वयोषितः।
मुनयश्च सुराः सर्वे सस्त्रीकाः सगणा ध्रुवम्॥६५॥
शीघ्रं ययुस्ते कैलासं देवा मानसयायिनः।
मुहुर्तार्धेन मुदिताः संप्रापुः शंकरालयम्॥६६॥

When Menā was so speaking Himālaya also reached there and embracing his daughter started crying aloud. He said- "O daughter, where are you going deserting the house of Himālaya? I am reminded of your qualities again and again and my heart feels shattered at the moment Thus speaking Himālaya entrusted the care of Pārvatī to Śiva and started weeping loudly. At that point of time the merciful lord Nārāyaṇa with the quoting of *Adhyātma-vidyā* consoled everybody. Pārvatī bowed in reverence to the parents and the teacher with devotion, She is the form of illusion and therefore influenced with Pārvatī also started crying aloud. when Pārvatī was crying all other ladies followed her. All the gods and the sages also started crying with their wives. Thereafter the gods who moved with the speed of the mind at ones left for Kailāsa and in two *ghaḍīs* (forty four minutes) and reached the place of Śiva delightfully.

दृष्ट्वाऽऽगतं देवपत्न्यो मुनिपत्न्यश्च सत्वरम्।
आययुर्दीपमानीय मुदा मङ्गलकर्मणि॥६७॥

On their arrival at Kailāsa the wives of the gods and the sages performed all the welfare ceremonies and holding burning lamps in their hands they welcomed them.

वायुपत्नी कुबेरस्य कामिनी शुक्रकामिनी।
तारा सुरगुरोः पत्नी पत्नी दुर्वासस्तथा॥६८॥
अत्रिभार्याऽनसूया च चन्द्रपत्न्यस्तथैव च।
देवकन्या नागकन्या मुनिकन्याः सहस्रशः॥६९॥

The spouse of Vāyu, the spouse of Kubera, the beloved of Śukra, the wife of Deva-guru, Bṛhaspati known as Tārā, the wife of Durvāsā, Anasūyā the wife of Atri and the wife of Candramā besides other daughters of the gods, the Nāgas and the sages also were present there.

असंख्यकामिनीसंघः संख्यां कर्तुं च कः क्षमः।
ताश्च प्रवेशयामासुर्दम्पती वासमन्दिरम्॥७०॥

No one was able to count the number of damsels present there. All those ladies made the newly added couple to enter the pleasure-house.

रत्नसिंहासने रम्ये वासयामासुरीश्वरीम्।
सतीं तां दर्शयामास शिवः पूर्वालयं मुदा॥७१॥
सति स्मरस्यतो गेहाद्यद्गता तातमन्दिरम्।
अधुना शैलकन्या त्वं तत्र दक्षसुता पुरा॥७२॥
जातिस्मरां स्मारयामि नित्यं स्मरसि चेद्वद।
शंकरस्य वचः श्रुत्वा सस्मितोवाच सा सती॥७३॥
सर्वं स्मरामि प्राणेश मौनीभूतो भवेति तम्।
शिवः संभृतसंभारो नानावस्तुमनोहरम्॥७४॥
भोजयामास देवांश्च नारायणपुरोगमान्।
भुक्त्वा देवा प्रजग्मुस्ते नानारत्नविभूषिताः॥७५॥
सस्त्रीकाः सगणाः सर्वे प्रणम्य चन्द्रशेखरम्।
नारायणं च ब्रह्माणं ननाम शंकरः स्वयम्॥७६॥

Pārvatī was made to sit on the gem-studded lion-throne. Śiva than took round Pārvatī in the earlier house of Satī and asked her. O Satī, are you remembering when you come here from the house of your father at this place. At that point of time you are the daughter of Dakṣa and presently you are the daughter of the king of the mountains. You remember the happening of the earlier birth. In case you remember them all, then tell me. On hearing the words of Śiva, Pārvatī spoke with a serene smile on her face. "O lord of my life, I am well-aware of the past happenings but presently you better, keep quiet and do not discuss about the past." Thereafter Himālaya collecting all the food stuffs prepared the foods

for gods and served them all including Nārāyaṇa. After taking food all the gods getting adored with the gems proceeded on to their respective places with their wives and attendants, bowing in reverence to Śiva. Śiva himself bowed in reverence to Nārāyaṇa and Brahmā.

तौ च तं च समाश्लिष्याऽऽशिषं कृत्वा प्रजग्मतुः।
अथ शैलश्च मेना च मैनाकमाजुहाव ह॥७७॥
शीघ्रमानय भद्रं ते पार्वती शंकरं सुत।
तयोः स वचनं श्रुत्वा शीघ्रं गत्वा शिवालयम्॥७८॥
आजगाम समानीय पार्वतीपरमेश्वरौ।
पार्वत्यागमनं श्रुत्वा बालाश्च बालिकास्तथा॥७९॥
वृद्धा युवत्यो या याश्च शैलाश्च दुद्रुवुर्मुदा।
मेना सुताभ्यां वध्वा च सह दुद्राव सस्मिता॥८०॥

Both of them embraced him and blessing him left the place. Thereafter Menā and Himālaya summoned their son Maināka and said, "O son you will meet with welfare, you go to Śiva and get back Śiva and Pārvatī again." On hearing the words of both of them Maināka went to Kailāsa and brought with him Śiva and Pārvatī leaning about the arrival of Śiva and Pārvatī, all the old ladies, girls damsels and the mountains rushed to the abode of Himālaya to meet them. Menā on the other hand, accompanied with her son and daughter-in-law rushed towards Pārvatī smilingly.

हिमालयश्च मुदितो दुद्रावानुव्रजन्सुताम्।
अवरुह्य रथाद्देवी मातरं पितरं गुरून्॥८१॥
प्रणनाम प्रमुदिता निमग्नाऽऽनन्दसागरे।
पार्वतीं च समाश्लिष्य मेनका हर्षविह्वला॥८२॥
हिमालयश्च मुदितो गताः प्राणा इवाऽऽगताः।
सुतां निधाय गेहे स्वे रत्नसिंहासनं ददौ॥८३॥

Himālaya also came running to welcome his daughter, Pārvatī descended from the chariot and bowed in reverence to her parents and teachers. All of them were feeling delighted. With her mind filled with delight, Menā embraced Pārvatī. Himālaya was also filled with delight as if life had come back in his body. Keeping the daughter in her palace, he offered the gem-studded lion-throne to her.

शूलभृते गणेभ्यश्च मधुपर्कादिकं मुदा।
तस्थौ श्वशुरगेहे च सगणश्चन्द्रशेखरः॥८४॥
नित्यं षोडशोपचारैः पूजितः सह भार्यया।
इत्येवं कथितं राधे शंकरोद्वाहमङ्गलम्॥
शोकघ्नं हर्षजनकं किं भूयः श्रोतुमिच्छसि॥८५॥

He offered *madhuparka* to Śiva together with his attendants and welcomed them all. Candraśekhara Śiva continued to live in the house of his father-in-law together with his *gaṇas* where he was adored Pārvatī with sixteen types of offerings. O Rādhā thus I have spoken to you about the marriage of Śiva which removes all the griefs and provides happiness, what else do you want to listen from me.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० राधाकृष्णसं० शंकरविवाहो नाम पञ्चचत्वारिंशोऽध्यायः॥४५॥

अथ षट्चत्वारिंशोऽध्यायः

Chapter - 46

Married life of Śiva and Pārvatī

राधिकोवाच

सुचिरं च मृतं कामं शंकरेण च जीवितम्।
रतिः पुनः प्रियं प्राप्य किं चकार मुदाऽन्विता।।१।।

Rādhikā said- O lord, Rati after getting her husband back to life who had been reduced to ashes by Śiva was extremely delighted. What did she do thereafter.

स्त्रीणां स्वस्वामिविच्छेदो मरणादतिदुष्करः।
पुनः संमेलनं भर्तुः सुखं परमदुर्लभम्।।२।।

The separation of the women from her husband is like death and is quite painful and getting the husband bake, provides immense pleasure.

शिवः सती तां संप्राप्य सङ्गे मङ्गलकर्मणि।
चिरं प्रनष्टविरहः किं चकार मुदाऽन्वितः।।३।।

In the welfare ceremonies of Śiva, Satī was restored to him and he was filled with pleasure after long separation from her. What did he do thereafter?.

कलत्रविरहः पुंसां सर्वशोकात्सुदुष्करः।
पुनः संमीलनं तस्याः प्राणदानाधिकं सुखम्।।४।।

The separation of a woman from a man is quite painful and to get her back is a like getting the life back.

रतिः पुंसो विरहिणी शिवः स्त्रीविरही चिरम्।
द्वयोर्द्वयोश्च संप्राप्तौ किं बभूव द्वयोः सुखम्।।५।।
तदेवं श्रोतुमिच्छामि परं कौतूहलं मम।
कृपया विदुषां श्रेष्ठ सव्यासं कथय प्रभो।।६।।

Rati had been separated from her husband for long and Śiva was suffering from the pain of separation of his wife. Both of them got back their beloved's. Thereafter what type of pleasure did they enjoy I am quite anxious to know about the same You are the best of the intellectuals, therefore, O lord, you kindly tell me everything in detail.

मेलनं शक्तिशिवयो रतिमन्मथयोस्ततः।
शोकापहं श्रुतवतां सर्वमङ्गलकारणम्।।७।।

Because the union of Śiva and Pārvatī besides Kāmadeva and Rati removes all the pains and bestows all the pleasures.

नारायण उवाच

इत्युक्त्वा राधिका देवी सस्मिता विरराम ह।
कृष्णस्तद्वचनं श्रुत्वा सस्मितस्तामुवाच ह।।८।।

Nārāyaṇa said- Thus speaking the smiling Rādhikā kept quiet. Listening to her words Śrī Kṛṣṇa smiled and he said.

श्रीकृष्ण उवाच

मृतं कामं पुनः प्राप्य कामार्ता कामकामिनी।
स्वालयं तं समानीय हरोद्वाहगृहाद्दहो।।९।।

Śrī Kṛṣṇa said- Rati who was infatuated with love after getting back her husband brought back *kāma*, her husband to her own abode.

भर्तुः सुवेषं विविधं स्वात्मनः स्वालिभिर्मुदा।
कारयामास यत्नेन सा रती रमणोत्सुका।।१०।।
ज्ञात्वा कामस्तु तद्भावं कामशास्त्रविधायकः।
रत्नयानं समारुह्य जगाम स्वालयाद्वनम्।।११।।
शैले शैलेऽतिरम्ये च नद्यां नद्यां नदे नदे।
द्वीपे द्वीपे सिन्धुतटे पुष्पोद्याने मनोहरे।।१२।।
काञ्चने भूमिनिकरे वटमूलेऽतिनिर्जने।
नदीपुलिनभूम्यां च पुष्पिते पुष्पकानने।।१३।।
भ्रमरध्वनिसंयुक्ते पुंसकोकिलरुतश्रुते।
सुगन्धिवायुनाऽऽकीर्णे दधति जलसीकरम्।।१४।।
चित्तेषु चेतनानां च हरणं योषितामहो।
कलामानप्रकारेण शृङ्गारं च चकार सा।।१५।।

Reaching home with the help of her female friends she. adorned her husband with beautiful costumes and the ornaments. *kāma* who was the creator of the scriptures on *kāma* and his desires were understood by Rati. She at once mounted with him on the chariot and went from the house to the garden. Thereafter they roamed about in all the beautiful mountains, rivers, rivulets islands, sea-shores, charming flower orchards, mines of gold, under the banyan trees located in secluded places, on the desert lands the forests, the places with blossoming flowers where black-wasps were issuing hissing sound and cuckoos were issuing sweet notes, the places where the water was issuing like fragrant fountains, where the cool and fragrant breeze was blowing. Thereafter Rati, enjoyed the company of her husband in different ways, witnessing which even the intelligent damsels lost their heart and were surprised.

पूर्णमब्दशतं दिव्यं स रेमे वामया सह।
दिवानिशं च न बुबुधे संसक्तः सततं मुदा।।१६।।
तस्थतुस्तौ च तत्रैव संसक्तौ सततं मुदा।
सुरतौ च न विरतौ रतिशास्त्रविशारदौ।।१७।।

Then *kāma* enjoyed the company of Rati for a hundred divine years and during the period they remained unmindful of the day and night. Both of them were well-versed in the scriptures on love-sports. This both of them ware engrossed in pleasure and engaged themselves in the conjugal pleasure in which Rati never felt detached.

पतिविच्छेदसंतापं विजहौ सा रतिर्मुदा।
प्राप्य रत्नमपहृतं कः क्षणं त्यक्तुमुत्सहेत्।।१८।।

Thereafter Rati, shed away the grief of the separation from her husband. A person who gets back his last diamond would never part with it even for a moment.

इत्येवं कथितं सर्वं रतिसंतापकारणम्।
शृङ्गारं शक्तिशिवयोरतुलं शृणु राधिके॥१९॥
शृण्वतां कर्णपीयूषं परमाश्चर्यमीप्सितम्।
सर्वसंतापहरणं सुखदं पुण्यदं शुभम्॥२०॥

O Rādhikā, I have now narrated to you the cause of the grief of Rati and its disappearing. Now you listen to the charming union of Hara and Gaurī which is like nectar for the ears, quite astonishing, which fulfils all the desires, removes the suffering, bestowers all the pleasures beside being auspicious.

वसञ्छ्वशुरगेहे स पार्वत्या सह शंकरः।
तदनुज्ञां समादाय क्रीडार्थं प्रययौ वनम्॥२१॥
रत्नस्यन्दनमारुह्य रत्नसारपरिच्छदम्।
रत्नसारेण खचितं रचितं विश्वकर्मणा॥२२॥

Śiva was residing in the house of his father-in-law together with Pārvatī Thereafter Śiva with the permission of Himavān for the enjoying love-sport mounted on the gem-studded chariot which was built by Viśvakarmā inlaying precious gems. Both of them mounted on the chariot and departed from the place of Himavān.

शतशृङ्गे सुवसने मलये गन्धमादने।
नन्दने पुष्पभद्रे च पारिभद्रे च भद्रके॥२३॥
पुलिन्दे च कलिन्दे च पुण्ड्रे पिण्डारकेऽन्धके।
वने वनेऽतिरम्ये च सागराणां तटे तटे॥२४॥
निकटेऽस्तगिरेः पार्श्ववटमूले मनोहरे।
चकार करुणां यत्र परित्यज्य सती शिवम्॥२५॥
नानास्थानेषु रहसि पशुपक्षिविवर्जिते।
यथामनोरथंगामी स रेमे वामया सह॥२६॥

They roamed about in the mountain of hundred peaks and Suvasana besides mountains like Malay a, Gandhamādana, Nandana, Puṣ pabhadra, Pāribhadra, Bhadraka, Pulinda, Kalinda, Puṅḍra, Piṇḍāraka and Andhaka mountains. They went round many of the charming forest, sea-shore, close to Astācala (mountain of the setting sun), under the pleasant roots of banyan tree where he had disowned Satī and lamented for long, several other places and the places which were devoid of animals and birds and were completely deserted. They travelled according to their own sweet-will and enjoyed the company of each other.

यत्र यत्र शवं नीत्वा बभ्राम धरणीतलम्।
तत्सर्वं दशयामास सती शंभुर्मुदाऽन्वितः॥२७॥

Again Śiva delightfully took Satī to the places where he had roamed about carrying her dead body on his shoulders.

कृत्वा विहारं सुचिरं न पूर्णं मानसं तयोः।
महा शृङ्गारमारेभे सहस्राब्दं जगत्पिता॥२८॥

Thus enjoying the conjugal pleasures for long and they were still, not satisfied after the laps of a thousand years.

मायातीतोऽतिमायेशो मायासक्तः स्वमायया।
न कालं बुबुधे योगी सुखेन कालकारकः॥२९॥

The one who is beyond the illusion and is known as the lord of illusion was influenced by, the illusion of the illusion itself. The great *yogī* who had created time became unmindful of the same.

शक्तिशक्तिमतोस्तत्र न बभूव परिश्रमः।
जहतोः सर्वसंतापमन्योन्यविरहोद्भवम्॥३०॥

He shed away the entire grief emanating from his separation from Satī and therefore they did not have to make efforts for keeping *śakti* and the bestower of *śakti* together.

सुखसंसक्तमनसोः पुलकाञ्चितगात्रयोः।
कामबाणमूर्च्छितयोः पुष्पशय्याशयानयोः॥३१॥
नग्नयोः सुखसंभोगाद्रतिशास्त्रविधिज्ञयोः।
नखदन्तप्रहारैश्च क्षतविक्षतदेहयोः॥३२॥
चन्दनागुरुकस्तूरीसिन्दूरबिन्दुलिप्तयोः।
निबद्धकेशकबरीश्लथयोश्छिन्नमाल्लयोः॥३३॥
वसनानां नूपुराणां कङ्कणानां च सुन्दरि।
वलयानां कुण्डलानां शब्दैः क्रीडां प्रकुर्वतोः॥३४॥
पुष्पतल्पं दलितयोर्बाष्पोत्कर्षं च बिभ्रतोः।
तेजसा समयोः शश्वत्क्रीडयाकौतुकेन च॥३५॥
भारेण विश्वंभरयोर्भाराक्रान्ता वसुंधरा।
सा विदीर्णा चकम्पे च सशैलवनसागरा॥३६॥

The minds of both of them were, attracted towards the pleasure. The bodies were

overwhelmed lying on the flowers bed. They were fainted with passion and were unrobed with the enjoying of the pleasure. Both of them were well- versed in the conjugal pleasures and had injured each other's bodies with nails or teeth. The sandal-paste, *aguru*, *kastūrī*, vermilion, spots which were painted over their bodies were erased. The knots of hair were dishevelled and the garments had been torn. They were creating sound with the garments, anklets, armlets, *kuṇḍalas*, while engaging in the physical exercise over flower bed crushing the flowers, they were breathing heavily. Even though they were equal in strength and the performing of the love-shorts and were feeder of the universe, but in spite of that the earth was pressed with their weight getting torn out, she started shaking together with the mountains and the ocean.

तयोर्भरभराक्रान्तधरायाश्च भरेण च।
भाराक्रान्तो हि शेषश्च तद्भरार्तोऽपि कच्छपः॥३७॥
कच्छपस्य भरेणैव सर्वाधाराः समीरणाः।
महाविक्लवयुक्ताश्च सर्वप्राणाश्च स्तम्भिताः॥३८॥
स्तम्भितेषु समीरेषु त्रिलोका भयविह्वलाः।
ब्रह्मादयः सुराः सर्वे वैकुण्ठं शरणं ययुः॥३९॥
सर्वं निवेदनं चक्रुर्नारायणपदाम्बुजे।
नारायणश्च भगवानुवाच कमलोद्भवम्॥४०॥

Because of your excessive weight the earth started shaking and with her shaking the serpent Śeṣa also felt terrified. with the suffering of the serpent Śeṣa, the tortoise also started trembling because of the agony of the tortoise even the wind god became upset as a result of which the breathing of all the creatures was disturbed, with the disturbing of all the creatures, all of them were upset. Thereafter, Brahmā and all other gods reached Viṣṇu to take refuge with him. All the gods narrated the entire story to lord Nārāyaṇa who spoke to Brahmā accordingly.

नारायण उवाच

शृङ्गारभङ्गसमयो भविता नाधुना विधे।
कालप्रयुक्तं कार्यं च सिद्धं तत्समयोचितम्॥४१॥
पूर्णे वर्षसहस्रे च स्वेच्छया विरमिष्यति।
शंभोः संभोगमिष्टं च को भेदं कर्तुमीश्वरः॥४२॥

Nārāyaṇa said- O Brahman, the time for disturbing their conjugal pleasure has not get arrived. Everything would be done at the appropriate time. After the lapse of a thousand years, they themselves would feel disinterested. At the moment Śiva would like to enjoy the conjugal pleasure. No one the earth would be competent enough to dissuade him from doing that.

स्त्रीपुंसो रतिविच्छेदमुपायेन करोति यः।
तस्य स्त्रीपुंसयोर्भेदो भवेज्जन्मनि जन्मनि॥४३॥
यात्यन्ते कालसूत्रे च वर्षलक्षं स पातकी।
भ्रष्टज्ञानो नष्टकीर्तिरलक्ष्मीको भवेदिह॥४४॥
रम्भायुक्तं शक्रमिमं चकार विरतं रतौ।
महामुनीन्द्रो दुर्वासास्तत्स्त्रीभेदो बभूव ह॥४५॥

Any-one who separates husband and wife from the conjugal pleasures, he has to face separation between, the husband and wife in every birth. Thereafter the sinful person falls into the *kālasūtra* hell and remains there for a lakh of years. In the present birth he remains devoid of knowledge and devoid of glory he becomes a pauper. The love-sport of Rambhā and Indra was disturbed by the great sage Durvāsā as a result of which he had to face separation from his wife.

पुनरन्यां च संप्राप्य निषेव्य शूलपाणिनम्।
दिव्यवर्षसहस्रं च विजहौ विरहज्वरम्॥४६॥

Thereafter, he adored lord Śiva the holder of the trident for a thousand years. He than got back another wife, as a result of which his suffering, because of separation came to an end.

रोहिणीसहितं चन्द्रं चकार विरतं रतौ।
महर्षिगौतमस्तस्य स्त्रीविच्छेदो बभूव ह॥४७॥
पुनः शिवं समाराध्य प्राप्याहल्यां च पुष्करे।
दिव्यवर्षसहस्रं च विजहौ विरहज्वरम्॥४८॥

The great sage Gautama disturbed the conjugal pleasure of Rohiṇī and Candramā, as a result of which he had to face the separation from his wife. He also performed *tapas* in the Puṣkara for a divine thousand years. Meditating upon Śiva he got back Ahalayā as a result of which his grief came to an end.

मुनिः स्वभार्यासंसक्ते दिवसे निर्जने वने।
ब्रह्माण्डकसुतं नीत्वा चकार विरतं रुषा॥४९॥
बभूव पुत्रविच्छेदस्तस्य कल्पान्तरे पुनः।
शिवं निषेव्य संप्राप्य पुत्रं तत्याज विक्लवम्॥५०॥

Once the sage, in a secluded forest, found his own son named Brahmāṇḍaka enjoying the conjugal pleasure with his wife and he separated him in anger. as a result of this in due course of time he was separated from his son. Thereafter in the second *kalpa* he performed *tapas* for Śiva and after getting back his son he was relieved of his anxiety.

हरिश्चन्द्रो हालिकं च वृषल्या सह संयुतम्।
वारयामास निष्चेष्टं निर्जने तत्फलं शृणु॥५१॥

Once a ploughmen was found enjoying the company, of a Śūdra women. Now you listen to the results he had to face for the same.

भ्रष्टं श्रीराज्यवित्तेभ्यस्तं चकारावलीलया।
विश्वामित्रो महर्षिश्च ताडयामास तं पुरा॥५२॥
ततः शिवं समाराध्य दातारं सर्वसंपदाम्।
सद्यो जगाम वैकुण्ठं सगणो मम मन्दिरम्॥५३॥

As a result of this the sage Viśvāmitra who deprived of the riches, the kingdom and was denounced badly. Thereafter, he adored Śiva who is the bestower of all the riches. As a result of this he went to Vaikuṇṭha with all his relatives.

अजामिलं द्विजश्रेष्ठं वृषल्या सह संयुतम्।
न भिया वारयामासुः सुरास्तं चापि केचन॥५४॥

It is because of this, that Ajāmila the best of the Brāhmaṇas was engaged in union with a degraded women. the god could stop him from doing so.

निष्पन्ने कर्मभोगे च स मद्भक्तो मुमोच ह।
मन्नामस्मृतिमात्रेण चाऽऽजगाम ममाऽऽलयम्॥५५॥

After the ending of the deed my devotee himself left her and with the reciting of my name, he reached my abode.

सर्वं निषेकसाध्यं च निषेको बलवान्विधेः।
निषेकफलदाताऽहं निषेकः केन वार्यते॥५६॥

Therefore O Brahman, the action is quite powerful, everything can be achieved with the same and the reward for that action is bestowed by me, who can make it otherwise?.

दिव्यं वर्षसहस्रं च शंभोः संभोगकर्म तत्।
निषेकफलदातुस्तु निषेकफलसंचयम्॥५७॥
पूर्णे वर्षसहस्रे च गत्वा तत्र महेश्वरः।
येन वीर्यं पतेद्भूमौ तत्करिष्यति निश्चितम्॥५८॥
तत्र वीर्ये च भविता स्कन्दको भक्ततारकः।
सदा भद्रस्वरूपोऽहं भयं किं वो मयि स्थिते॥५९॥

Śiva, who bestows the reward of actions, is going to enjoy the conjugal pleasure for a thousand years. After the completion of a thousand years Śiva would moved in such a way that his semen would fall on the earth as a result of which Skanda would be born who would redeem the devotees, I am always the form of welfare, therefore why should all of you worry, when I am there?.

अधुना त्वं गृहं गच्छ भगवन्स्वगणैः सह।
करोतु शंभुः संभोगं पार्वत्या सह निर्जने॥६०॥

O lord, presently all of you should go back to your respective abodes together with your attendants and let Śiva and Pārvatī enjoy the conjugal pleasures in the secluded places.

इत्युक्त्वा कमलाकान्तः शीघ्रं स्वान्तः पुरं ययौ।
स्वालयं प्रययुर्देवाः शिवः स्वस्थो रतौ रतः॥६१॥

After speaking like this, he immediately went back to his inner apartment and the gods. also went to their respective abodes, while Śiva and Pārvatī enjoyed their conjugal pleasure nicely.

नारायण उवाच

इत्युक्त्वा राधिकां कृष्णं सकटाक्षां च सस्मिताम्।
जगाम चन्दनवनं निर्जने च तया सह॥६२॥

Nārāyaṇa said- Kṛṣṇa together with [illegible] who wears a smile on her face always looks with side glances, went to the forest of sandal-wood in a secluded place.

अतीव निर्जनं रम्यं वायुना सुरभीकृतम्।
पुष्पोद्यानैः समाकीर्णं तत्र क्रीडां चकार ह॥६३॥

पुष्पतल्पसमाकीर्णे परपुष्टरुतश्रुते।
भ्रमरध्वनिसंयुक्ते कामिनीनां मनोहरे॥६४॥

That secluded place was extremely charming where the cool fragrant breeze was blowing and had a number of flower orchard in the same. They enjoyed each others companies in that place. The beds of flowers garlands were available there, the sweet sound of the cuckoos was being heard, the black-wasps were issuing hissing sound. The place was the best for the passionate damsels.

कृष्णासंभोगमात्रेण सुखसंमूर्च्छिता च सा।
अतीव मूर्च्छितः कृष्णो राधाङ्गस्पर्शमात्रतः॥६५॥

Rādhikā enjoyed the union with Kṛṣṇa and was fainted Kṛṣṇa, with the touch of the limbs of Rādhikā was also fainted.

तस्थतुस्तत्र संयुक्तौ राधारासेश्वरौ मुने।
अतीव रतिनिश्चेष्टौ किं भूयः श्रोतुमिच्छसि॥६६॥

While enjoying the conjugal pleasure both Rādhā and Kṛṣṇa became motionless. What more do you want to listen from me.

इत्येवं मङ्गलं कर्म यः शृणोति समाहितः।
कदाचिद्बन्धुविच्छेदो न भवेत्तस्य नारद॥६७॥
महाशोकार्णवे मग्नो भेदे पुत्रकलत्रयोः।
मद्भृत्यानां च बन्धूनां मासं श्रुत्वा लभेद्ध्रुवम्॥६८॥

O Nārada, whosoever, listens to this welfare ceremony quite attentively he is never has to face a separation from his relatives. Getting plunged in the ocean of grief, after developing the difference of opinion with the son, the wife, the servant and the relatives whosoever, listens to the same for a month, he surely gets his desire fulfilled.

इत्युक्त्वा धर्मपुत्रश्च विरराम महामुनिः।
पुनः संप्रष्टुमारेभे देवर्षिः कौतुकान्वितः॥६९॥

Sūta said- O great sage, Nārāyaṇa the son of Dharma kept quiet after thus speaking. Thereafter the sage Nārada asked him.

इति श्रीब्रह्मवै० महा० कृष्णजन्मख० नारदना० मङ्गलवर्णनं नाम षट्चत्वारिंशोऽध्यायः॥४६॥

अथ सप्तचत्वारिंशोऽध्यायः

Chapter - 47

Shattering of the Pride of Indra

नारद उवाच

अथ क्रीडान्तरे राधा किं पप्रच्छ हरिं विभुम्।
कां कथां कथयामास कथ्यतां करुणानिधे॥१॥

Nārada said- O ocean of compassion, after the completion of the conjugal pleasures, what did Rādhikā ask from Śrī Kṛṣṇa and which was the story told by him to her. You kindly tell me.

नारायण उवाच

उत्थाय सुखसंभोगाद्राधां कृत्वा पुरो हरिः।
उवास मलयद्रोण्यां वटमूले मनोहरे॥२॥

Nārāyaṇa said- Getting free after enjoying of the conjugal pleasures, Hari and the pleasant Rādhā reached under the pleasant root of the banyan tree on the Malayācala and took their seats there.

राधा तं परिपप्रच्छ सस्मितं सुमनोहरम्।
दर्पभङ्गं वज्रभृतो निगूढं श्रुतिसुन्दरम्॥३॥

Rādhikā then smilingly put a question to the beautiful Kṛṣṇa about the shattering of the pride of Indra which was quite secretive and was quite pleasant for the ears.

राधिकोवाच

श्रुतं यशः शूलभृतो दर्पभङ्गश्च दैवतः।
पार्वत्या दर्पभङ्गश्च विवाहश्च तयोरहो॥४॥
अधुना श्रोतुमिच्छामि दर्पभङ्गं हरेर्हरे।
शेषाणां च क्रमेणैव वद व्यस्य जगद्गुरो॥५॥

Rādhikā said- O Hari, the teacher of the universe, I have come to know the story about the glory of Śiva, the holder of trident and the shattering of his pride besides that of Pārvatī, the marriage of Śiva and Pārvatī. Now you tell me how the pride of Indra and others was shattered. I would like to know in detail all the stories.

श्रीकृष्ण उवाच

दर्पभङ्गं सुरपतेस्त्रिषु लोकेषु विश्रुतम्।

कर्णपीयूषमतुलं सुन्दरं शृणु सुन्दरि॥६॥

Śrī Kṛṣṇa said- The story about the shattering of the pride of Kṛṣṇa, the lord of the gods, is well-known in the universe, The story is quite charming and serves like nectar for the ears. You please listen to it.

पुरा शतमखो दर्पात्कृत्वा शतमखान्मुदा।
बभूव सर्वेदेवानामध्यक्षः संपदा युतः॥७॥

In the earlier times, Indra having a hundred eyes proudly performed a hundred *yajñas* and achieved the presidency of the gods.

दिने दिने तदैश्वर्यं वर्धते तपसां फलात्।
दीक्षां तं कारयामास सिद्धमन्त्रं बृहस्पतिः॥८॥
स जजाप महामन्त्रं पुष्करे शतवत्सरम्।
बभूव मन्त्रसिद्धश्च परिपूर्णमनोरथः॥९॥

As a result of the *tapas*, his fortunes went on increasing. Bṛhaspati bestowed him the knowledge of *Siddhamantra*. Indra, recited the said *mantra* in the Puṣkara region for a hundred years, by reciting the *mantra* Indra met with success and achieved his desired boon.

ब्रह्मस्वरूपां प्रकृतिं संपन्मूढो न मन्यते।
सा तं शशाप स्वगुरोः शापं लेभेऽतिकोपतः॥१०॥

Thereafter, Indra became arrogant with possession of the riches and did not care for Prakṛti who happens to be the form of Brahman. Therefore Prakṛti pronounced a curse on Indra. Similarly he also earned a curse from his teacher.

एकदा प्रकृतेः शापाद्धतबुद्धिः स्वसंसदि।
गुरुं दृष्ट्वा समुत्थाय न ननाम मदान्वितः॥११॥

Indra having lost his wisdom with the curse of Prakṛti. Once, with the curse of Prakṛti Indra had lost his wisdom and when the teacher Bṛhaspati arrived in his court he neither welcomed him nor did he offer his salutation, to him, what to speak of rising from his seat.

बृहस्पतिस्ततः कोपान्नोवास गृहमाययौ।
न तस्थौ तारकाभ्याशे तपसे काननं ययौ॥१२॥

At this, Bṛhaspati was annoyed and instead of sitting there, he went back to his home. There also he did not stay with Tārā, but he left towards the forest for performing *tapas*.

उवाच मनसा दीनो यातु संपद्धरेरिति।
अथ शक्रो मतिं प्राप्य क्व गतोऽतो मदीश्वरः॥१३॥
इत्युक्त्वा वेगतः पीठाज्जगाम तारकान्तिकम्।
प्रणम्य मातरं भक्त्या नतस्कन्धः पुटाञ्जलिः॥१४॥
सर्वं निवेदनं कृत्वा रुरोदोच्चैर्मुहुर्मुहुः।
पुत्रस्य रोदनं दृष्ट्वा रुरोद तारका भृशम्॥१५॥

Feeling painful at heart he declared, Indra should be deprived of all his glory and riches. There-after when wisdom dawned over Indra, he said, "Where has my lord gone." Thus speaking he got up at once from his lion-throne and reached Tārā. With his mind filled with devotion and bowing in reverence to her with folded hands, he met Tārā. He narrated the entire episode to her and than started crying aloud. Finding him so crying Tārā also started crying.

वत्स गच्छ गृहं नैव गुरुं द्रक्ष्यसि सांप्रतम्।
दुर्दिनान्ते गुरुं प्राप्य पुनर्लक्ष्मीमवाप्यसि॥१६॥

She said, "O son you return home, you will not be able to meet your teacher at this time. You will be abide to meet your teacher only after the bad-days are over only then you would be able to get back your riches.

अधुना कर्मणां भोगं भुङक्ष्व मूढ दुराशय।
दुर्दिने स्वगुरो रोषः सुदिने परितोषणम्॥१७॥

O foolish and wicked minded one, you have to suffer for your misdeeds. If you have got the curse of your teacher in bad time, you would surely receive his pleasure in good time.

सुदिनं दुर्दिनं शक्र कारणं सुखदुःखयोः।
इत्युक्त्वा तारका देवी विरराम पतिव्रता॥१८॥

O Indra, the bad time and the good time are always the cause for the pain and pleasures. Thus speaking the chaste Tārā kept quiet.

जगाम शक्रः स्नानार्थं स्वर्णदीं सुमनोहराम्।
ददर्श तत्र रुचिरां मार्जन्तीं च नितम्बिनीम्॥१९॥
सस्मितां सकटाक्षां तामहल्यां गौतमप्रियाम्।
दृष्ट्वा च विपुलश्रोणीं स्तनयुग्मं मनोहरम्॥२०॥
स तस्याः शक्रः संपश्यन्मुमोह काममोहितः।
पुनः स चेतनां प्राप्य विहाय स्नानमीश्वरि॥२१॥
मूर्तिं विधाय तद्भर्तुस्तत्समीपं जगाम ह।

गत्वा तु स्निग्धवस्त्रां तां समाकृष्य स्मरातुरः।।२२।।
चकार विविधं तत्र शृङ्गारं सुमनोहरम्।
मूर्च्छां संप्राप कामेन तन्द्रां च मुनिकामिनी।।२३।।

Thereafter Indra went to the river Mandākinī for taking a bath and he found the beautiful wife of Gautama there, who was smiling serenely with side-glances At the sight of his developed breasts and the pelvic region, Indra was infested with passion and he fainted there. On regaining consciousness, instead of taking bath, he took to the form of her husband Gautama and reached her. The passionate Indra dragged Ahalayā who was wearing a wet Sari towards himself and then enjoyed her company. At that point of time the wife of the sage felt fatigued because of passion and was fainted.

निश्चेष्टा सुखसंभोगान्निष्चेश्टस्त्रिदशाधिपः।
एतस्मिन्नन्तरे तप्त्वा समागत्य मुनीश्वरः।।२४।।

Both Indra and the wife of the preceptor were fainted after the union. In the meantime the sage Gautama arrived there.

ददर्श गेहे मिथुनं मैथुने च रतं प्रिये।
दृष्ट्वा चुकोप स मुनिर्ज्वलन्निव हुताशनः।।२५।।

O dear one, the sage found Indra and his wife in compromising position. The sage was enraged like the flames of fire.

विज्ञानेनातिरोषेण बभञ्ज सुरतिक्षणम्।
शक्रः स चेतनां प्राप्य दृष्ट्वा च मुनिपुंगवम्।।२६।।
कालस्वरूपं त्रासेन दधार चरणाम्बुजम्।
कोपरक्तास्यनयनो देवं पादानतं भिया।।
उवाच नीतिवचनं गौतमः शरणागतम्।।२७।।

After knowing about the truth with the application of his divine knowledge, he was disturbed in anger. Regaining consciousness Indra found the sage in the form of the god of death and getting panicky, he fell at his lotus-like feet. Gautama whose face, eyes had grown red in anger looked at Indra who had fallen on his feet getting fearful and spoke to him the appropriate words.

गौतम उवाच

धिक् तवामिन्द्र सुरश्रेष्ठ कश्यपात्मज पण्डित।।२८।।
प्रपौत्र जगतां स्रष्टुर्बुद्धिस्ते कथमीदृशी।
मातामहः स्वयं दक्षोऽदितिर्माता पतिव्रता।।२९।।
कर्मसाध्यः स्वभावश्च कुलधर्मं प्रबाधते।
वेदं विज्ञाय ज्ञानी त्वं योनिलुब्धोऽसि कर्मणा।।३०।।
योनीनां च सहस्रं च तव गात्रे भवत्विह।
पूर्णवर्षं च सततं योनिगन्धं त्वमाप्नुहि।।३१।।
ततः सूर्यं समाराध्य योनिश्चक्षुर्भविष्यति।
मम प्राणेश्वरी दुष्टा येन मूढ त्वया कृता।।३२।।
मच्छापेन गुरोः कोपाद्भ्रष्टश्रीर्भव सांप्रतम्।
गुरोरपेक्षया मूढ प्राणा नापहृतास्तव।।३३।।
तेजस्विनोऽतिबन्धोर्मे बन्धुभेदभिया सुर।
उत्तिष्ठोत्तिष्ठ देवेन्द्र गच्छ वत्स स्वमन्दिरम्।।३४।।
शुभाशुभं च यत्किंचित्सर्वं कर्मोद्भवं भवेत्।
महामुनीन्द्रवचनाद्गतः शक्रश्च पुष्करम्।।३५।।

Gautama said- O Indra, disgrace to you. You are the son of Kaśyapa, the best of the gods, who was quite intelligent and you are the great grandson of Brahmā the creator of the universe, then how could you. achieve such a nasty mind. Disgrace to you. The one whose maternal grand father happens to be Dakṣa Prajāpati and the mother is the chaste Aditi, how could their son be so degraded. This is quite astonishing you are the one who is well-versed in the Vedas and are quite intelligent but in your actions you are passionate for the *Yoni*. Therefore a hundred *yonis* would develop over your body and for full one year the smell of the *yoni* would emerge from your body. Thereafter with the adoration of Sūrya the *yoni* would be turned into the form of the eyes. O foolish one the reason for which you have desecrated the chastity of my beloved. Therefore with my curse and the anger of your teacher you will be deprived of all your riches. O foolish one because of your being my pupil I have not taken life out of you. O foolish one, because of the consideration of my own. teacher I am not ending your life because he happens to be quite an illustrious one and is intimately

related to me. In order to avoid any misunderstanding between us I am leaving you alive. Therefore, O son Devendra, get up and go back to your house. Whatever good or bad happens, it does happen because of ones own deeds. At the advise of the great sage Indra went to the Puṣkara region.

चकाराऽऽराधनं भक्त्या नैष्कृत्यं च चकार ह।
पादानता महल्यां तामुवाच मुनिपुंगवः॥३६॥
वनं गत्वा चिरं तिष्ठ विधाय मूर्तिमश्मनः।
अकामां चकमे शक्रः सर्वं जानाम्यहं प्रिये॥३७॥
तथा च (ऽपि) परभोग्या मे न च भोग्या व्रजाधमे।
परवीर्यं यदुदरे कामतोऽकामतोऽपि वा॥३८॥

Reaching there he started performing *tapas* with great devotion and repented immensely. At that point of time, the sage looked at Ahalayā who was rolling on his feet and said, "O beloved, Indra has made use of your body forcibly. You go to the forest and making a stone image of your own stay there. I am quite well-aware of the reality. Still because of the fact that you have been used by an other, you become degraded and you are unfit for my used. O Ahalayā, whether the women is desirous or not, in case per chance the semen of another person enters her womb then I tell you, the method of her purification. You listen in case a women is used by anyone against her desire she never gets polluted. On the other hand she gets purified after repentance.

अहल्ये याति दैवेन तदुपायं निशामय।
अकामतो न दुष्टा सा प्रायश्चित्तेन शुध्यति॥३९॥
कामभोगेन त्याज्या सा कर्मभोगेन शुध्यति।
पितृपाके दैवपाके पूजायां नाधिकारिणी॥४०॥

In case she herself indulges in the company of others She could be disowned and she could be purified after facing the result of her deeds, she cannot participate in the *yajña* of gods, manes and adoration.

षष्टिवर्षसहस्राणि कालसूत्रं प्रयाति सा।
षष्टिवर्षसहस्राणि क्षयं कृत्वा स्वकर्मणः॥४१॥

She falls into the *kālasūtra* hell and remains there for sixty thousand years. Thereafter she get purified after suffering for her misdeeds.

स्वामिनो वचनात्सा तु प्रणम्य स्वामिनं भिया।
नाथ नाथेति कुर्वन्ती रुदन्ती वनमाप सा॥४२॥

On hearing the words of Gautama, the terrified Ahalayā bowed in reverence to the sage and said, O lord, again and again. Thus speaking, she went to the forest.

षष्टिवर्षसहस्राणि भुक्त्वा भोगं मुनिप्रिया।
श्रीरामचरणस्पर्शात्सद्यः श्रद्धा बभूव ह॥४३॥

For her misdeeds after, sixty thousand years, she was purified with the touch of the feet of Śrī Rāma.

त्रैलोक्यमोहनं रूपं विधाय मुनिकामिनी।
जगाम गौतमाभ्याशं मुनिः संप्राप्य (प) सुन्दरीम्॥४४

She then attained a charming face which could attract the three, worlds and went back again to sage Gautama who owned her delightfully.

अथ शक्रस्य वृत्तान्तं परमं शृणु सुन्दरि।
पापघ्नं पुण्यबीजं तत्संव्यस्य कथयामि ते॥४५॥

O beautiful one, now I shall tell you the best of the story of Indra which relieves one of all the sins and makes him attain merit.

एकदा च गुरोः कोपात्प्रकृतेरवहेलनात्।
ब्रह्महत्या वज्रभृतो बभूव हतचेतसः॥४६॥
शक्रस्त्यक्तगुरुर्दैवग्रस्तो दैत्यनिपीडितः।
जगाम शरणं भीतो ब्रह्माणं जगतां गुरुम्॥४७॥

Once with the anger of the teacher and moving against nature, Indra the holder of *vajra*, was deprived of intelligence and as such he earned the sin of *Brahmahatyā*. After having been defeated by the demons, Indra went to Brahmā, the teacher of the universe.

तदाज्ञया विश्वरूपं चकार च पुरोहितम्।
बभूव तत्र विश्वस्तो दैवाद्बुद्धिहतो हरिः॥४८॥

With the permission of Brahmā he made Viśvarūpa as his priest and started a *yajña* because of evil times, having lost his wisdom, Indra believed in Viśvarūpa completely.

दैत्यदौहित्रस्य भावं विज्ञाय च विचक्षणः।
प्रचिच्छेद शिरस्तस्य तीक्ष्णबाणेन लीलया॥४९॥
विश्वरूपपिता त्वष्टा श्रुत्वा सद्यश्चुकोप ह।

इन्द्रशत्रो विवर्धस्वेत्युक्त्वा यज्ञं चकार ह॥५०॥

Thereafter Viśvarūpa who was the maternal grand-son of the Daityas became wicked and Indra came to realise his wickedness. Therefore he cut off the head of Viśvarūpa with an arrow. Hearing about the death of his son, Tvaṣṭā the father of Viśvarūpa was enraged and he went to Indra. Reaching him he said to him, "O enemy of the Indra, you go on increasing your riches." Thus speaking he completed the *yajña*.

यज्ञकुण्डात्समुत्तस्थौ वृत्रो नाम महासुरः।
चकार निग्रहं कोपाद्देवानामवलीलया॥५१॥

A demon named Vṛtra emerged out of the fire alter established his superiority on the gods in no time.

शक्रो महामुनेरस्थ्नां वज्रं कृत्वा सुदारुणम्।
जघान वृत्रं देवानां कण्टकं दैत्यमर्दनः॥५२॥

Thereafter Indra the destroyer of the demons, made *vajra* of the bone of the Dadhīci and killed Vṛtra who was like a thorn for the gods.

ब्रह्महत्या शुनासीरं दुद्राव हतचेतनम्।
रक्तवस्त्रपरीधाना वृद्धस्त्रीवेषधारिणी॥५३॥
सप्ततालप्रमाणा सा शुष्ककण्ठोष्ठतालुका।
ईषाप्रमाणदशना महाभीतं चकार तम्॥५४॥

But Indra, who was not quite conscious attracted the sin of *Brahmahatyā*. The *Brahmahatyā* was clad in red garments and looked like an old woman. Her height equated with seven *tāla* trees and her throat, lips and palate had dried up her teeth resembled plough-shafts. She terrified Indra very much.

धावन्तं परि (मनु) धावन्ती बलिष्ठा हतचेतनम्।
खड्गहस्ता दयाहीना वेगेन परिधावति॥५५॥
इन्द्रो दृष्ट्वा च तां घोरां स्मारं स्मारं गुरोः पदम्।
विवेश मानससरो मृणालसूक्ष्मसूत्रतः॥५६॥

When Indra was so running away he was followed by her. *Brahmahatyā* was quite strong and Indra lost his senses. Her nature was quite cruel and holding a sword in her hand, she rushed towards Indra. Finding the terrific *Brahmahatyā* following him, he remembered the feet of his teacher and through the lotus stalk, he took to a tiny form and reached Mānasarovara.

तत्र गन्तुं न शक्ता सा ब्रह्मणः शापकारणात्।
सा तस्थौ वटशाखायां सरसस्तटसंनिधौ॥५७॥

Brahmahatyā because of the curse of Brahmā could not reach there. Therefore, she was perched over a tree branch standing at the bank of lake Mānasarovara.

अथात्र नहुषो भूपस्त्रिलोकेशो बभूव ह।
स ययाचे शचीं देवान्बलिष्ठो दुर्बलानपि॥५८॥

At that point of time king Nahuṣa was made the lord of the three worlds, Nahuṣa was quite powerful and the gods were quite weak. Therefore after establishing himself over the thrown of Indra, Nahuṣa demanded that Indrāṇī, the spouse of Indra should be made to serve him.

शची श्रुत्वा महाभीता तारकां शरणं ययौ।
तारा निर्भर्त्स्य स्वपतिं भृत्यपत्नीं ररक्ष च॥५९॥

On hearing this Śacī felt terrified and she went to take refuge with goddess Tārā. Tārā on her part, denounced her husband very badly and than protected Śacī.

शचीमाश्वास्य च गुरुर्जगाम तत्सरो मुदा।
आजुहाव शुनासीरं कातरं हतचेतनम्॥६०॥

The teacher assured Śacī and went to Mānasarovara and started calling Indra who was panic-stricken and quite dejected.

बृहस्पतिरुवाच

उत्तिष्ठोत्तिष्ठ हे वत्स भयं किं ते मयि स्थिते।
त्वदीश्वरं स्वरेणैव निशामयभयं त्यज॥६१॥

Bṛhaspati said- O son, get up. Why should you be afraid when I am there, you recognise me from my voice that I am your teacher don't be afraid and come out.

स्वरं बृहस्पतेर्ज्ञात्वा सर्वसिद्धीश्वरो हरिः।
सूक्ष्मरूपं परित्यज्य स्वरूपं च दधार सः॥६२॥
उत्थाय सद्यः संभ्रान्तो गुरुं तं सूर्यवर्चसम्।
दृष्ट्वा ननाम संप्रीत्या संप्रीतं त्यक्तकोपकम्॥६३॥
पादाम्बुजे निपतितं रुदन्तं भयविह्वलम्।
निधाय वक्षसि प्रेम्णा रुरोद प्रेमविह्वलः॥६४॥
रुदन्तं वाक्पतिं तुष्टं तुष्टाव त्रिदशेश्वरः।

पुटाञ्जलिः पुलकितो भक्तिम्रात्मकंधरः॥६५॥

Recognising the voice of Bṛhaspati, Indra the lord of all the *siddhis*, discarded his tiny form and to taking to his original form met his teacher who was illumining like the sun. He had been quite happy discarding all the anger. He bowed in reverence to him with devotion and falling on his feet, he started crying. Getting filled with love the teacher picked up Indra and lovingly embraced him and he himself started crying. Finding Bṛhaspati having been fully satisfied and weeping, Indra was fully satisfied and overwhelmed. His head was bowed down in reverence and with folded hands he started praising him.

इन्द्र उवाच

क्षमस्व भगवन्दोषं कृपां कुरु कृपानिधे।
भृत्यापराधं सततं न गृह्णाति सदीश्वरः॥६६॥

Indra said- O ocean of mercy, you forgive me for my sins, be compassionate on me, the noble lords do not mind about the sins of their servants.

स्वभार्यासु स्वशिष्येषु स्वभृत्येषु सुतेषु च।
दुर्बलः सबलो वाऽपि को दण्डं कर्तुमक्षमः॥६७॥

Which one of the person would be incompetent to punish his own sons, wife, pupil and servant even if he is quite weak having no strength.

त्रिषु कोटिषु देवेषु देवकोऽहमपण्डितः।
त्वत्प्रसादात्सुरश्रेष्ठ कृपया वर्धितस्त्वया॥६८॥
संहर्तुमीशस्त्वं सर्वमहं को वाऽपि कीटवत्।
स्वयं विधातुः पौत्रश्च पुनः स्रष्टुं स्वयं क्षमः॥६९॥

Of all the three crores of the gods, I am the only one who is extremely foolish, but O best of the gods, for your own pleasure, you have always sought for my glory, you will be competent enough to destroy all. Who am I like a small insect, you are yourself the grandson of Brahmā are quite competent enough to create the universe. After having been so eulogised by Indra, Bṛhaspati his teacher was fully satisfied and expressing his pleasure through his face and eyes, he spoke to Indra lovingly.

इति तस्य स्तवं श्रुत्वा परितुष्टो गुरुः स्वयम्।
उवाच वचनं प्रीत्या प्रसन्नवदनेक्षणः॥७०॥

गुरुरुवाच

स्थिरो भव महाभाग निश्चलां कमलां लभ।
संप्राप्य परमैश्वर्यं पूर्वस्माच्च चतुर्गुणम्॥७१॥

Bṛhaspati said- O virtuous one, be composed and receive the ever-lasting riches. O son, Indra you will receive four times more, the wealth, return to Amarāvatī and rule on the city.

गच्छामरावतीं वत्स राज्यं कुरु पुरंदर।
हतशत्रुर्मत्प्रसादाद्गत्वा पश्य शचीं सतीम्॥७२॥

By my grace all your enemies would be destroyed. You go at once and meet the chaste Śacī.

इत्येवमुक्त्वा स गुरुः सशिष्यो गन्तुमुद्यतः।
ददर्श पुरतो घोरां ब्रह्महत्यां सुदुःसहाम्॥७३॥
दृष्ट्वा शक्रो महाभीतस्तं गुरुं शरणं ययौ।
बृहस्पतिर्महाभीतः सस्मार मधुसूदनम्॥७४॥
एतस्मिन्नन्तरे तत्र वाग्बभूवाशरीरिणी।
स्वल्पाक्षरा च बह्वर्था तां शुश्राव बृहस्पतिः॥७५॥

Thus speaking, as soon as the both the teacher and the pupil were about the leave that place. *Brahmahatyā* in terrific form appeared before them. Indra felt terrified and took refuge with. his teacher. At that point of time Bṛhaspati feeling panicky recited the name of Madhusūdana. In the meantime there was a divine voice from the sky which carried deep meaning in few words. Bṛhaspati heard it.

संसारविजयं नाम सर्वाशुभविनाशनम्।
राधिकाकवचं दत्त्वा शिष्यं रक्षाधुनेति च॥७६॥

It said, "You save your pupil by giving him the Rādhā-*kavaca* which destroys all the evils.

तदा त्वत्कवचं दत्त्वा शिष्याय शिष्यवत्सलः।
चकार भस्मसात्तां च हुंकारेणैव लीलया॥७७॥

Thereafter, the teacher to whom the pupil was immensely dear gave to Indra, your *kavaca* and destroyed the *Brahmahatyā* with a *huṁkāra*.

तदा शिष्यं गृहीत्वा च गत्वा ताममरावतीम्।
ददर्श च्छिन्नभग्नां च शत्रुणा वचनाद्गुरोः॥७८॥

Thereafter accompanied with the pupil, Bṛhaspati went to Amarāvatī and found that the city had been destroyed by the enemy.

भर्तुरागमनं श्रुत्वा शची संहृष्टमानसा।
प्रणम्य च गुरुं भक्त्या स्वकान्तं प्रणनाम सा॥७९॥

On hearing about the arrival of her husband, Śacī was delighted. She bowed in reverence to the teacher and else her husband.

श्रुत्वाऽऽगमनमिन्द्रस्य समाजग्मुः सुराः प्रिये।
ऋषयो मुनयश्चैव हर्षगद्गदमानसाः॥८०॥
योजयामास सत्कारुं निर्मातुममरावतीम्।
पूर्णमब्दशतं शिल्पी निर्ममे रुचिरां पुरीम्॥८१॥
नानारत्नविचित्राढ्यां मणिरत्नेन्द्रनिर्मिताम्।
मनोहरां निरुपमां न हि तुष्टो यया हरिः॥८२॥
विश्वकर्मा गृहं गन्तुं न शशाक विनाऽऽज्ञया।
परमोद्विग्नचित्तश्च ब्रह्माणं शरणं ययौ॥८३॥

Thereafter hearing about the arrival of Indra, all the gods, the sages and the ascetics felt delighted and were overwhelmed. They all reached before Indra. Indra was entrusted with the task of rebuilding of Amarāvatī to Viśvakarmā the best of the architects. The architect spent a hundred year in rebuilding the city of Amarāvatī, it was inlaid with various types of gems, diamonds and precious stones and looked quite charming and beautiful but Indra was not satisfied with it. On the other hand Viśvakarmā could not return to his abode, without his permission Therefore with a disturbed mind he went to take refuge with Brahmā.

विज्ञाय तदभिप्रायं तमुवाच विधिः स्वयम्।
तव कर्मक्षयादेव तावच्छ्वो भवितेति च॥८४॥
श्रुत्वा तद्वचनं कारुः शीघ्रं प्रापामरावतीम्।
ब्रह्मा जगाम वैकुण्ठं प्रणम्योवाच मातरम्॥८५॥

Realising the cause of his arrival Brahmā himself said to him, "Because of your own actions, you have been stopped here and with the destruction of those deeds you would be relieved of your assignment from this place tomorrow." On hearing the words of Brahmā, Viśvakarmā at once returned to Amarāvatī and Brahmā went to Vaikuṇṭha. There, he bowed in reverence to his parents and told them about the difficulty of Viśvakarmā.

हरिर्ब्रह्माणमाश्वास्य प्रस्थाप्य स्वगृहं च तम्।
विप्ररूपं समास्थाय चाऽऽजगामामरावतीम्॥८६॥
दण्डी छत्री शुक्लवासा बिभ्रत्तिलकमुज्ज्वलम्।
अतिखर्वः शुक्लदन्तः सस्मितः सुमनोहरः॥८७॥
वयसाऽतिशिशुर्बुद्ध्या ज्ञानवृद्धाद्विचक्षणः।
स्वयं विधातुर्धाता च दाता च सर्वसंपदाम्॥८८॥

Lord Viṣṇu assured Brahmā and sent him back to his abode. He himself took to the form of a Brāhmaṇa boy and reached Amarāvatī. He was holding a *Daṇḍa* and *Chatra*. He was clad in white garments and his forehead was painted with tilakam he was dwarfish in outlook and white teeth. He wore a serene smile on his face which was quite charming He was in the form of a small boy but he possessed the divine intelligence. He himself was Brahmā for Brahmā and bestower of all the riches.

इन्द्रद्वारे समुत्तिष्ठन्द्वारपालमुवाच ह।
ब्रूहीदं ब्राह्मणो द्वारे शीघ्रं त्वां द्रष्टुमागतः॥८९॥
इत्येवं वचनं श्रुत्वा द्वारि ज्ञानं चकार तम्।
स च शीघ्रं समागम्य ददर्श ब्राह्मणार्भकम्॥९०॥

Reaching at the gate of the palace of Indra, he told the gate-keeper, "You inform Indra that a Brāhmaṇa boy has arrived to meet him." On hearing the words of the boy, the gate-keeper informed Indra and Indra at once met the Brāhmaṇa boy.

बालकानां बालिकानां समूहैः परिवेष्टितम्।
हसद्भिश्च महोत्साहात्सस्मितं तेजसाऽन्वितम्॥९१॥
प्रणनाम हरिर्भक्त्या तं हरिं शिशुरूपिणम्।
आशिषं युयुजे प्रीत्या तं हरिर्भक्तवत्सलः॥९२॥
मधुपर्कादिकं दत्त्वा शक्रः पूजां चकार तम्।
पप्रच्छाऽऽगमनं कस्माद्वदेति विप्रबालकम्॥९३॥

The boy and girls surrounded him joyfully from all sides but he was smiling quite nicely and he was quite illustrious in his form. Indra bowed in reverence to Hari who had arrived in the form of a boy with great devotion. The lord on his part

blessed him variously. Indra adored him, offering him *madhuparka* and other eatables. Thereafter he questioned the boy, "What brings you here.".

इन्द्रस्य वचनं श्रुत्वा तमुवाच द्विजार्भकः।
मेघगम्भीरया वाचा बृहस्पतिगुरोर्गुरुः॥९४॥

On hearing the words of Indra, the Brāhmaṇa boy who happened to be like teacher Bṛhaspati spoke in a deep voice like the cloud.

ब्राह्मण उवाच

समागतोऽहं त्वां द्रष्टुं प्रष्टुं वचनमीप्सितम्।
चित्रं नगरनिर्माणं समाकर्ण्याद्भुतं हरे॥९५॥

Brāhmaṇa said- O Hari, I have come to meet you after coming to know about the construction of this astonishing city and to ask you some important questions.

कतिवर्षं च निर्माणे भवान्संकल्पितो यथा।
कतिचित्तां विश्वकर्मा निर्माणं वा करिष्यति॥९६॥

What is the time schedule fixed for the construction of this city or otherwise for how long Viśvakarmā would be engaged in the construction work.

एवंभूतं च निर्माणं न केनेन्द्रेण निर्मितम्।
नैवंविधसुनिर्माणे विश्वकर्मा परः क्षमः॥९७॥

No Indra has so far resorted to this type of construction. No other Viśvakarmā would be competent enough to carry out such a type of construction.

बालकस्य वचः श्रुत्वा जहास स सुरेश्वरः।
संपन्मदातिमत्तश्च पुनः पप्रच्छ बालकम्॥९८॥

On hearing the words of the boy, Indra getting arrogant because of the immense riches, laughed and enquired from the boy again.

कतीन्द्राणां समहश्च त्वया दृष्टः श्रुतोऽथवा।
विश्वकर्मा कतिविधस्तं मे ब्रूहि शिशोऽधुना॥९९॥
शक्रस्य वचनं श्रुत्वा प्रहस्य विप्रबालकः।
तमुवाच श्रुतिसुखं पीयूषसदृशं वचः॥१००॥

"O boy how many of the Indras have you seen so far or heard about them and how many type of Viśvakarmās have been heard or seen by you. You kindly let me know in detail. On hearing the words of Indra, the Brāhmaṇa boy smiled and spoke the words which were sweet like nectar and were pleasant to listen.

ब्राह्मण उवाच

जानामि कश्यपं तात तव तातं प्रजापतिम्।
मुनिं मरीचिनामानं तत्तातं च तपोनिधिम्॥१०१॥

Brāhmaṇa said- I am well-aware of your father who happens to be Prajāpati Kaśyapa. I also know your father who was the great ascetic and was Known by the name of Marīci.

नाभिपद्मोद्भवं विष्णोः स्तुत्वा तं विधिमीश्वरम्।
रक्षितारं च तं विष्णुं परं सत्त्वगुणान्वितम्॥१०२॥

I am also well-acquainted with Brahmā, the lord of the gods who emerged out of the lotus, that was born from the navel of Viṣṇu. I have also acquaintance with Mahāviṣṇu who is the protector of *Sattvaguṇa*.

एकार्णवं च प्रलयं सत्त्वशून्यं भयानकम्।
सृष्टिं कतिविधां शक्र कल्पं कतिविधं ध्रुवम्॥१०३॥
ब्रह्माण्डं च कतिविधं ब्रह्मविष्णुमहेश्वरान्।
ब्रह्माण्डेषु कतिविधानिन्द्रान्को गन्तुमीश्वरः॥१०४॥

I am also well-aware of the deluge of the ocean at the time of dissolution which looked quite terrible and was without any creatures. O Indra definitely the universe is of various types and the *kalpas* are also different while the Brahmāṇḍas are innumerable. In these Brahmāṇḍas several Brahmās, Viṣṇus, Maheśvaras and Indras have emerged. who can count their numbers but I am aware of all of them.

यदि संख्याऽस्ति रेणूनां धरायां च सुराधिप।
तथाऽपि संख्या शक्राणां नास्त्येवेति विदुर्बुधाः॥१०५।

O best of the gods even if one is able to count the particles of dust on earth in spite of that the number of Indras cannot be counted. This is the opinion of the intellectuals.

शक्रस्याऽऽयुश्चाधिकारो युगानामेकसप्ततिः।
अष्टाविंशतिशक्राणां पतनेऽहर्निशं विधेः॥१०६॥

The life and sovereignty of Indra is limited to four *yugas*. After the fall of twenty eight Indras, a day of Brahmā is counted.

विधेरष्टोत्तरशतमायुरेव प्रमाणतः।
सुरेन्द्राणां च का संख्या नास्ति संख्या विधेरपि॥१०७

Thus Brahmā lives for hundred and eight years. The number of Brahmās also cannot be counted, what to speak of the numbers of Indras.

ब्रह्माण्डसंख्या यत्र क्व ब्रह्मविष्णुमहेश्वराः।
महाविष्णोर्लोमकूपोद्भवे तोये सुनिर्मले॥१०८॥
ब्रह्माण्डेऽस्ति यथा नौका भवतोये च कृत्रिमा।
एवं लोम्नः प्रमाणेन ब्रह्माण्डाः सन्त्यसंख्यकाः॥१०९॥

When the number of Brahmāṇḍas cannot be counted then how could one count a number of Brahmās, Viṣṇus and Śiva. An the hair-pits of Mahāviṣṇu, the position of Brahmāṇḍas in the spotless water is the same, as a boat which floats on the waters of the river. Thus as the number of hair-pits on the body of Mahāviṣṇu are innumerable, similarly the Brahmāṇḍas are also believed to be innumerable.

ब्रह्माण्डे च कतिविधाः सुराः सन्त्येव त्वत्समाः।
एतस्मिन्नन्तरे तत्र ददर्श पुरुषोत्तमः॥११०॥
पिपीलिकासमूहं च व्यायतं धनुषां शतम्।
क्रमशस्तान्संनिरीक्ष्य जहासोच्चैर्द्विजार्भकः॥१११॥
नोवाच किंचिन्मौनी च गम्भीरः सागरो यथा।
दृष्ट्वा हास्यं विप्रबटोर्गाथां श्रुत्वाऽतिविस्मितः
पप्रच्छ च पुनर्विप्रं शुष्ककण्ठोष्ठतालुकः॥११२॥

in each one of the Brahmāṇḍas, many of the gods like you reside. In the meantime Hari looked at a large number of ants was spread over the length of a thousand bows looking at them the Brāhmaṇa boy laughed aloud but did not speak out anything, keeping quiet he looked serious. Realising about the joke of the Brāhmaṇa boy and listening to his words, Indra was immensely surprised. His throat, lips and palate dried up. Thereafter he questioned the Brāhmaṇa boy.

इन्द्र उवाच

कथं हससि विप्रेन्द्र मां शीघ्रं कारणं वद।
त्वं वा को माययाच्छन्नः शिशुरूपी गुणार्णवः॥११३॥

Indra said- O Brāhmaṇa boy, why are laughing; you tell me the reason for it at once. Otherwise tell me influenced by the illusion and possessing all the virtues who are you in the form of a boy?

इन्द्रस्य वचनं श्रुत्वा तमुवाच द्विजार्भकः।
आध्यात्मिकं नीतिसारं ज्ञानबीजं परं वचः॥११४॥

On hearing the words of Indra, the Brāhmaṇa boy spoke out divine knowledge which was the form of seed for everything.

ब्राह्मण उवाच

दृष्टः पिपीलिकासंघो हेतुरस्य निगूढकः।
मा मां पृच्छ शोकबीजं तव चाज्ञानकारणम्॥११५॥

Brāhmaṇa said- Are you looking at the group of the ants, the reason for the same is quite deep. You don't ask me about the reason for your foolishness and grief.

सांसारिकाणां संसारवृक्षमूलनिकृन्तनम्।
अज्ञानतमसि च्छन्नं ज्ञानदीपमनुत्तमम्॥११६॥
निगूढं सर्ववेदेषु सिद्धानामपि दुर्लभम्।
योगिनां प्राणतुल्यं च मूढाहंकारभञ्जनम्॥११७॥

This is the destroyer of the roots of the tree? of the universe, surrounded by several creatures. It is covered with the darkness of foolishness. The best of the light is available in the Vedas which is beyond the reached of the *siddhas*, *yogīs* and destroys the arrogance of the people.

इत्युक्त्वा तत्र संतस्थौ सस्मितो द्विजपुंगवः।
पुनः पप्रच्छ शक्रस्तं शुष्ककण्ठोष्ठतालुकः॥११८॥

Thus speaking the boy who kept on smiling became mum. Than Indra whose throat, lips and palate had dried up again said to the boys.

शक्र उवाच

ब्रूहि विप्रबटो शीघ्रं ज्ञानदीपं पुरातनम्।
न जानामि शिशुः कस्त्वं ज्ञानराशिः स्वमूर्तिमान्॥११९॥
इन्द्रस्य वचनं श्रुत्वा विप्ररूपी जनार्दनः।
ज्ञानं भाषितुमारेभे योगीन्द्राणां सुदुर्लभम्॥१२०॥

Indra said-"O Brāhmaṇa boy you enlighten me about the ancient light of the knowledge. You are the ocean of knowledge and are illustrious one. Who are you in the form of a boy, I am unable to know about you." On hearing the words of Indra

the boy who was else than Janārdana himself, imparted the divine knowledge to Indra which was beyond the reached of even the great *yogīs*.

ब्राह्मण उवाच

सृष्टः पिपीलिकासंघ एकैकः क्रमशो मया।
सर्वे स्वकर्मणा शक्र शक्रीभूताः सुरालये॥१२१॥
अधुना कर्मणा सर्वे क्रमशो भूतजन्मनाम्।
अतीतकाले संप्राप्ता भूतजातिं पिपीलिकाम्॥१२२॥

Brāhmaṇa said- O Indra, I have created the entire group of the ants, one by one, all these ants had been established, on a throne of Indra one by one. All of them after having been born in various *yugas* have currently been born as ants.

कर्मणा जीविनो यान्ति वैकुण्ठं च निरामयम्।
कर्मणा ब्रह्मलोकं च शिवलोकं च कर्मणा॥१२३॥

The people achieved Vaikuṇṭha by means of their actions and by means their *karmas* alone they achiever *Brahmaloka* and Śivaloka.

स्वर्गं स्वर्गसमास्थानं पातालं च स्वकर्मणा।
कर्मणा नरकं घोरं स्वात्मदुःखैककारणम्॥१२४॥

By means of their own *karmas* they achieve the heaven and the nether-world which is also like heaven. By means of actions, they fall into the hell.

कर्मणा सूकरीगर्भं कर्मणा क्षुद्रजीवनम्।
कर्मणा पशुपत्नीनां कर्मणा पक्षियोषिताम्॥१२५॥
कर्मणा कीटयोनिं च वृक्षत्वं च स्वकर्मणा।
स्वकर्मणा सुखी दुःखी सेव्यः सेवक एव च॥१२६॥

With the same actions, the people are born from the womb of a pig and by the same actions they are born as degraded ones. By actions alone one achieves the womb of animals, the birds, the insects, besides the trees and becomes a lord or a slave.

कर्मणा ब्राह्मणत्वं च दैवं चापि स्वकर्मणा।
स्वकर्मणा च प्रेतत्वं ब्रह्मत्वं च स्वकर्मणा॥१२७॥

By actions alone one is born as a Brāhmaṇa and a god or the position of Brahmā.

कर्मणा शिबिकारोहो राजेन्द्रश्च स्वकर्मणा।
कर्मणा व्याधियुक्तश्च कर्मणैवातिसुन्दरः॥१२८॥

By ones' own action, one is mounted in a palanquin and with the same process, one becomes a great king. By actions alone one achieves the ailment or the beauty.

कर्मणा स्वाङ्गहीनश्च स्वाङ्गवृद्धश्च कर्मणा।
विधाता कर्मसूत्रेण फलदाता च जीविनाम्॥१२९॥

By actions alone one is born without limbs or deformed or with excess of limbs, with the actions alone Brahmā provides reward for the actions.

कर्म स्वभावसाध्यं च स्वभावोऽभ्यासजीवकः।
इत्येवं कथितं सर्वमाध्यात्मिकपरं वचः॥१३०॥
सुखदं पुण्यदं सारं नरकार्णवतारकम्।
संसारं स्वप्नवत्सर्वं देवेन्द्र सचराचरम्॥१३१॥

The actions are performed by nature and by practice. Thus I have narrated to you everything divine which bestows pleasures, merit and is the form of *tattva* besides relieving one of the ocean of hell. O Devendra, the entire universe irrespective of the moveable and immovable creatures is perishable.

मृत्युश्च मस्तकस्थायी सर्वेषां कालयोगतः।
जलबुद्बुदवत्सर्वं जीविनां च शुभाशुभम्॥१३२॥
शक्र शश्वद्भ्रमत्येव नाऽऽविष्टस्तत्र पण्डितः।
इत्येवमुक्त्वा विप्रश्च तत्र तस्थौ च सस्मितः॥१३३॥

In this universe with the combination of time, the death hovers around the head of everyone. Everything of the creatures irrespective of good and bad are like the water bubbles. O Indra, the intellectuals always roam about in this world but never get attracted towards anyone. Thus speaking the Brāhmaṇa boy kept on sitting there.

विस्मितस्त्रिदशाध्यक्षो नाऽऽत्मानं बहु मन्यते।
एतस्मिन्नन्तरे शीघ्रमाजगाम मुनीश्वरः॥१३४॥
अतिवृद्धो महायोगी ज्ञानेन वयसा महान्।
कृष्णाजिनी जटाधारी बिभ्रत्तिलकमुज्ज्वलम्॥१३५॥
वक्षःस्थले रोमचक्रं बिभर्ति मस्तके कटम्।
स्थितं सर्वं मध्यदेशे किंचिदुत्पाटितं स्फुटम्॥१३६॥
समागत्य द्वयोर्मध्ये तस्थौ स्थाणुवदेव सः।
महेन्द्रो ब्राह्मणं दृष्ट्वा प्रणनाम मुदाऽन्वितः॥१३७॥

मधुपर्कादिकं दत्त्वा पूजयामास भक्तितः।
प्रपच्छ कुशलं विप्रं चकार विनयं परम्॥१३८॥
तुष्टावातिथिभावेन मुदा सादरपूर्वकम्।
विप्रार्भकस्तेन सार्धं संभाषां च चकार सः॥
स्ववाञ्छितं परं प्राह सर्वं विनयपूर्वकम्॥१३९॥

On hearing this Indra was immensely surprised; he stopped thinking so much of himself. In the meantime a great sage arrived there and was quite old was a great *yogī* and was immensely filled with knowledge. He was clad in black deer skin, had the matted lock of hair on the head, had applied bright tilakam on the forehead. He had a *cakra* of hair on the chest and carried a mat on his head. All his hair of the body was intact accept that a few of the hair had been pulled out. He came and stood in between the Brāhmaṇa boy and Indra like a log of wood. Finding the Brāhmaṇa there, Indra bowed in reverence to him and with his mind filled with devotion, offered him *madhuparka*, adoring him at the same time. Thereafter he meekly asked the Brāhmaṇa about his welfare and pleased him with his delightful welcome. Thereafter the Brāhmaṇa boy talked to him meekly to express him the feeling of his mind.

बालक उवाच

कुतस्त्वमागतो विप्र किन्नाम भवतो वद।
को वाऽत्राऽऽगमने हेतुर्निवासः कुत्र तेऽधुना॥१४०॥
कटं कथं मस्तके तं लोमचक्रं च वक्षसि।
अत्युन्नतं मध्यदेशे किंचिदुत्पाटितं मुने॥१४१॥
मां चेत्कृपाऽस्तिते विप्र सर्वं संव्यस्य कथ्यताम्।
अत्यद्भुतमिदं सर्वं श्रोतुं कौतूहलं मम॥१४२॥

The boy said- "O Brāhmaṇa, where from have you arrive? What is your name and the purpose of your arrival here? Where do you live? Why are you carrying a mat over your head? O sage what does the *cakra* of hair on your chest represent? It is quite vast but in the middle of it some hair has been pulled out? O Brahman, in base you will be graceful to me than you tell me in detail. I am getting anxious to know about this astonishing reality."

स शिशोर्वचनं श्रुत्वा तमुवाच महामुनिः।
सर्वं स्वकीयवृत्तान्तं शक्रस्य पुरतो मुदा॥१४३॥

On hearing the words of the boy, the great sage revealed before Indra delightfully, his story.

मुनिरुवाच

अल्पायुषा मया विप्र कुत्रापि न कृता गृहाः।
न विवाहश्चोपजीव्यं भिक्षोपजीविनाऽधुना॥१४४॥

The sage said- O Brāhmaṇa, my life is going to end shortly. Therefore, I have not built up any house anywhere. I am not married nor I have arranged for my living. Now a days, I live on charities of others.

लोमशेति च मन्नाम हेतुविप्रस्य दर्शनम्।
वर्षणातपशान्त्यर्थं मस्तकस्थं कटं मम॥१४५॥

My name is Lomaśa, I have arrived here to have an audience with the Brāhmaṇa. I have placed the mat on my head, in order to protect myself from the rain and the sun-shine.

वक्षःस्थलस्थितं रोमचक्रं तत्कारणं शृणु।
सांसारिकाणां भयदं विवेकजननं परम्॥१४६॥

The circle of hair over my chest has a reason behind it, which would be fearful for the people of the universe but enlightens the intellectuals.

आयुः संख्याप्रमाणं मे लोमचक्रं च वक्षसि।
शक्रैकपतने विप्र लोमैकोत्पाटनं मम॥१४७॥

This *cakra* of my chest is indicative of my age. O Brāhmaṇa with the fall of an Indra a hair from my chest is pulled out.

उत्पाटितानि लोमानि तेन मध्ये स्थितानि च।
ब्रह्मणो द्विपरार्धे च मम मृत्युर्निरूपितः॥१४८॥

Similarly many of the hair from the *cakra* have been pulled out. In spite of that, many of them still remain, with the completion of the second half of Brahmā's life, my death has been destined.

असंख्यविधयो ब्रह्मन्मरिष्यन्ति मृता अपि।
कलत्रेण च पुत्रेण गृहेण किं प्रयोजनम्॥१४९॥

Innumerable Brahmās have met with their end and would also die in future, I am the least concerned, with the men and women or a houses.

ब्रह्मण: पतने चक्षुर्निमेषश्च हरेर्भवेत्।
तत्पादपद्ममतुलं चिन्तयामि निरन्तरम्।।१५०।।

With the fall of Brahmā Viṣṇu, winks but once. Therefore I always devote my mind at his foots like feet.

दुर्लभं श्रीहरेर्दास्यं भक्तिर्मुक्तेर्गरीयसी।
स्वप्नवत्सर्वमैश्वर्यं तद्भक्तिव्यवधायकम्।।१५१।।

The slavehood of the feet of lord Hari is difficult to get which is greater than the devotion and the salvation. The entire fortunes are like a dream and obstruct in achieving the devotion of the lord.

इदं गद्गुरुणा दत्तं शंभुना ज्ञानमुत्तमम्।
विना भक्तिं न गृह्णामि सालोक्यादिचतुष्टयम्।।१५२।।

This is the best of the knowledge which was bestowed on me by Śiva who happens to be my teacher because of which without his devotion I am not interested in achieving *Sālokya* and other types of salvation.

इत्येवमुक्त्वा स मुनिर्जगाम शिवसंनिधिम्।
शिशुरूपी हरिस्तत्रैवान्तर्धानं चकार ह।।१५३।।

Thus speaking the sage went to the abode of Śiva and Śiva in the form of Viṣṇu also disappeared from the place.

इन्द्रस्तु स्वप्नवद्दृष्ट्वा बभूव तत्र विस्मित:।
तृष्णामात्रं च संपत्तौ नास्त्येव परमेश्वरे।।१५४।।
विश्वकर्माणमानीय प्रियमुक्त्वा शतक्रतु:।
दत्त्वा रत्नानि संपूज्य तं प्रस्थापितवान्गृहम्।।१५५।।

Indra looked at the whole scene like a dream and was immensely surprised now he had no desire left for the property. He immediately called for Viśvakarmā and talking to him lovingly, presented to him innumerable gems beside honouring him and sent him back to his abode.

सर्वं विन्यस्य पुत्रे च शरणं गन्तुमुद्यत:।
शची राज्यश्रियं त्यक्त्वा विवेकी क्षयकामुक:।।१५६।।

He than thought of giving everything to his son and to take refuge with the lord his intelligence woke up and disowning Śacī and Rājalakṣmī, he became desirous of the reduction of his fate.

दृष्ट्वा विवेकिनं कान्तं हृदयेन विदूयता।
शची जगाम शोकार्ता संत्रस्ता शरणं गुरो:।।१५७।।

On the other hand, Indrāṇī found that her husband was expressing his pain of the heart and had taken the shelter of intelligence, she was upset with grief and getting afraid went to the teacher to take refuge with him.

सर्वं निवेदनं कृत्वा समानीय बृहस्पतिम्।
बोधयामास शक्रं तं नीतिसारेण कामिनी।।१५८।।

She narrated the entire story and brought him to her abode. She somehow enlightened Indra on polity.

गुरु: शास्त्रविशेषं च दम्पतीरससंयुतम्।
विधाय च स्वयं प्रीत्या पाठयामास तं मुदा।।१५९।।

The sage Bṛhaspati taught them the scriptures on the love for the couples which was himself composed by him.

नीतिशास्त्रं बहुविधं बोधयामास वाक्पति:।
स चकार तदा राज्यं वृन्दावनविनोदिनि।।१६०।।

Bṛhaspati communicated the gist of the scriptures quite carefully to Indra. O cowherdess of Vṛndāvana, thereafter Indra started ruling as before.

इत्येवं कथितं सर्वं शक्रदर्पविमोचनम्।
साक्षाद्दृष्टो दर्पभङ्गो नन्दयज्ञे सुरेश्वरि।।१६१।।

O great goddess now I have narrated to you the about the shattering of the pride of Indra you have yourself witnessed the waves in which the pride of Indra was shattered in the *yajña* of Nanda.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० श्रीकृष्णराधासं० शक्रदर्पभङ्गो नाम सप्तचत्वारिंशोऽध्याय:।।४७।।

अथाष्टचत्वारिंशोऽध्याय:

Chapter - 48

Shattering of the Pride of the Sun

राधिकोवाच

कथितो भवता मह्यं दर्पभङ्ग: श्रुतो हरे:।
दर्पभङ्गं रवेश्चापि श्रोतुमिच्छामि तत्त्वत:॥१॥

Rādhikā said- You have narrated to me the episodes relating to the shattering of the pride of Indra but now I would like to listen to the episode relating to the shattering of the pride of Sūrya.

श्रीकृष्ण उवाच

एकदैवोदयं कृत्वा रविरस्तं जगाम ह।
माली सुमाली दैत्येन्द्रो दीप्तिं कर्तुं समुद्यतौ॥२॥
महासंपन्मदोन्मत्तौ शंकरस्य वरेण च।
तयोश्च प्रभया रात्रिर्न भवेदिति सुन्दरि॥३॥

Śrī Kṛṣṇa said- Once the sun was set after rising but the two demons Mālī and Sumālī started illuminating the earth like the sun-shine. Both the demons with the boons of Śiva had become quite powerful and were intoxicated. Because of the lustre emerging from their bodies, The night's ceased to exist.

रुष्ट: सूर्य: स्वशूलेन तौ जघानावलीलया।
पतितौ सूर्यशूलेन मूर्च्छितौ धरणीतले॥४॥

At this the sun was immensely enraged and he attacked both of them with a trident. Having been wounded with the trident of the sun, both of them fainted and fall down on earth.

भक्तापायं च विज्ञाय शंकरो भक्तवत्सल:।
आगत्य जीवयामास महाज्ञानेन तौ विभु:॥५॥

Śiva finding the destruction of their devotees, arrived there and with the application of his divine knowledge, he revived them back to their lives.

तौ च नत्वा शिवं भक्त्या जग्मतुर्निजमन्दिरम्।
दुद्राव च महादेव: सूर्यं हन्तुं रुषा ज्वलन्॥६॥

दृष्ट्वा संहारकर्तारं जिघांसन्तं हरं रवि:।
भिया पलायमानश्च ब्रह्माणं शरणं ययौ॥७॥

Both of them bowed in reverence to Śiva and went back to their respective. abodes. In the meantime Śiva getting immensely annoyed started following. Sūrya in order to destroy him. Sūrya realised that Śiva, the destroyer of the universe himself intends to destroy him. The panic-stricken Sūrya rushed to Brahmā and took refuge with him.

दुद्राव च महादेवो ब्रह्मणो निलयं रुषा।
शूलमत्यर्थमुद्यम्य कालकालो विधेर्विधि:॥८॥

Thereafter, Śiva carrying the trident attacked the place of Brahmā. Śiva happens to be the death for the death and is also Brahmā for Brahmā.

दृष्ट्वा ब्रह्मा हरं रुष्टं तुष्टाव परमेश्वरम्।
चतुर्वक्त्रेण वेदोक्तस्तोत्रेण जगतां पति:॥९॥

Finding lord Śiva having been annoyed he started offering prayer by vedic hymns to him from his four mouths.

ब्रह्मोवाच

प्रसीद दक्षयज्ञघ्न सूर्यं मच्छरणागतम्।
त्वयैव सृष्ट: सृष्टेश्च समारम्भे जगद्गुरो॥१०॥

Brahmā said- O teacher of the universe, you are the destroyer of the *yajña* of Dakṣa and creator of the entire universe, therefore, you be pleased with Sūrya who has taken refuge with me.

आशुतोष महाभाग प्रसीद भक्तवत्सल।
कृपया च कृपासिन्धो रक्ष रक्षं दिवाकरम्॥११॥

You are graceful on devotees, O virtuous one, you get pleased easily and are the ocean of mercy be pleased with us and protect Sūrya.

ब्रह्मस्वरूप भगवन्सृष्टिस्थित्यन्तकारण।
स्वयं रविं विनिर्माय स्वयं संहर्तुमिच्छसि॥१२॥

O lord, you are the form of Brahman and are responsible for the preservation and destruction. The sun had been created by you and now you yourself intend to destroy it.

स्वयं ब्रह्मा स्वयं शेषो धर्मः सूर्यो हुताशनः।
इन्द्रचन्द्रादयो देवास्त्वत्तो भीताः परात्परः॥१३॥

You are yourself Brahmā, Śeṣa, Dharma, Sūrya and Agni. You are the one who is beyond everything, the moon and all other gods are afraid of you.

ऋषयो मुनयश्चैव त्वां निषेव्य तपोधनाः।
तपसां फलदाता त्वं तपस्त्वं तपसां फलम्॥१४॥
इत्येवमुक्त्वा ब्रह्मा तं सूर्यमानीय भक्तितः।
प्रीत्या समर्पयामास शंकरे दीनवत्सले॥१५॥

The ascetics and recluses, earn the title of *Tapodhanas* after serving you. You are the bestower of the reward of *tapas*, the form of *tapas* and also are the form of the reward of *tapas*. Thus speaking Brahmā carried Sūrya and placed him at the feet of Śiva with great devotion.

शंभुस्तमाशिषं कृत्वा विधिं नत्वा जगद्विधिः।
प्रसन्नवदनः श्रीमानालयं प्रययौ मुदा॥१६॥

Thereafter, Śiva the creator of the universe pronounced his blessing to Sūrya and with a delightful mind bowing at the feet of Brahmā reverted to his abode.

इति धातृकृतं स्तोत्रं संकटे यः पठेन्नरः।
भयात्प्रमुच्यते भीतो बद्धो मुच्येत बन्धनात्॥१७॥

The one who recites this *stotra* composed by Brahmā for Śiva at the time of danger, he is relieved of all the dangers and is relieved of all fetters.

राजद्वारे श्मशाने च भग्नपोते महार्णवे।
स्तोत्रस्मरणमात्रेण मुच्यते नात्र संशयः॥१८॥

Whosoever recites this *stotra* in the royal courts cremation grounds after breaking of the ship in the ocean, he is surely relieved of all the dangers and meets with success.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० नारदना० श्रीकृष्णराधासं० सूर्यदर्पभङ्गो नामाष्टचत्वारिंशोऽध्यायः॥४८॥

अथैकोनपञ्चाशत्तमोऽध्यायः

Chapter - 49

Shattering of the Pride of Agni

श्रीकृष्ण उवाच

सूर्यः प्रणम्य ब्रह्माणं मुदा युक्तस्तदाज्ञया।
चकार विनयं प्रीत्या तेजस्वी त्रिगुणात्मकः॥१॥
अथ वह्नेरुपाख्यानं सावधानं निशामय।
गोपनीयं पुराणेषु कर्णपीयूषमुत्तमम्॥२॥

Śrī Kṛṣṇa said- Sūrya who happens to be *Triguṇātmaka* and the illustrious one bowed in reverence to Brahmā and at his command shedding his pride started behaving in a docile manner. Now you listen to the story of Agni quite carefully. This story is quite secretive in the Purāṇas and serve as a nectar and is the best for the ears.

त्रैलोक्यं भस्मसात्कर्तुमेकदाग्निः समुद्यतः।
शततालप्रमाणां तां शिखां कृत्वा भयानकाम्॥३॥
क्षुभितः कुपितश्चैव भृगोः शापस्य कारणात्।
स्वं च तेजस्विनं मत्वा तुच्छं मत्वाऽन्यमात्मनः॥४॥

Once Agni, the god of fire got ready to reduce the three *lokas* to ashes. At that point of time his flame were rising to the height of hundred *tāla* trees. He had been enraged getting upset with the curse of Bhṛgu. Thinking himself to be an extremely illustrious one he thought others to be of no consequence.

एतस्मिन्नन्तरे विष्णुराजगामावलीलया।
वह्नेस्तां दाहिकीं शक्तिं तां जहार पुरः स्थितः॥५॥

In the meantime, Viṣṇu arrived there and standing before him Agni took away the power of Agni to burn.

मायया शिशुरूपी च तमुवाच जनार्दनः।
सस्मितो विनयं कृत्वा भक्तिनम्रात्मकंधरः॥६॥

Having the form of a boy by his illution, lord Janardana told him smilingly and gently with devotion.

शिशुरुवाच

कथं रुष्टोऽसि भगवन्भवान्मां कारणं वद।

त्रैलोक्यं भस्मसात्कर्तुमुद्यतोऽसि निरर्थकम्॥७॥

The boy said- O lord, why are you annoyed you tell me the reason for it? Why have you got ready to bum the three worlds for nothing.

त्वमेव भृगुणा शप्तो भृगोश्च दमनं कुरु।
एकापराधात्त्रैलोक्यं भस्मीकर्तुं न चार्हसि॥८॥

Bhṛgu has pronounced a curse on you, therefore you can suppress Bhṛgu, how far is it justified to destroy all the three worlds for the fault of one person?.

विश्वं च ब्रह्मणा सृष्टं तस्य पाता स्वयं हरिः।
संहर्ता भगवान्रुद्र एवमेव क्रमो भवेत्॥९॥

Brahmā has created this world and Viṣṇu is the preserver of the same. the responsibility for destruction of the universe rests with Śiva this is the order prescribed since the time immemorial.

तत्कथं भस्मसात्कर्तुमीश्वरे शंकरे स्थिते।
रक्षितारं हरिं जित्वा संहारं कुरु सत्वरम्॥१०॥

How have you thought of destroying the universe, yourself when Śiva is very much present? In case you have to do this, better be victorious over Viṣṇu and thereafter, you can destroy the universe.

इत्युक्त्वा ब्राह्मणबटुः शरपत्रं पुरः स्थितम्।
अतिशुष्कं करे धृत्वा दग्धं कर्तुं ददौ मुदा॥११॥

Thus speaking the Brāhmaṇa mendicant nicked up a dried leaf of a tree in his hand and with a delightful mind, gave it to Agni for burning it.

दृष्ट्वा शुष्केन्धनं वह्निर्लेलिहानो भयानकः।
स वव्रे शिखया विप्रं मेघेन शशिनं यथा॥१२॥

At the sight of that any leaf, the god Agni started moving his tongue. He covered the Brāhmaṇa boy with his flames in the same way as the moon is covered the clouds.

न च दग्धं शुष्कपत्रं लोमैकं च शिशोस्तथा।
दृष्ट्वा व्रीडायुतो वह्निर्निस्तब्धो हि शिशोः पुरः॥१३॥

But he could neither burn the dry leaf of the tree nor could he do any harm to the Brāhmaṇa boy. At the sight of this, the god Agni felt ashamed and he felt standing totally surprised before the boy.

कृत्वा वह्नेर्दर्पभङ्गमन्तर्धानं चकार सः।
वह्निः स्वमूर्तिं संहृत्य स्वस्थानं भीतवद्ययौ॥१४॥

The lord in the form of a boy shattered the pride of Agni and then disappeared. He felt terrified and shedding away his terrific form, felt frightened and left for his abide.

उक्तो वह्नेर्दर्पभङ्गः परं वै श्रोतुमिच्छसि।
नित्यनूतनमाख्यानं देवानां दर्पमोचनम्॥१५॥

I have narrated to you the story of the shattering of the pride of Agni. What more do you want to listen from me? The shattering of the pride of gods is a new story.

राधिकोवाच

शेषाणां दर्पभङ्गं च क्रमेण कथय प्रभो।
कथापीयूषधारां ते श्रुत्वा तृप्येत को भुवि॥१६॥

Rādhikā said- O lord, you narrate to me about the shattering of the pride of others. Who can be satisfied by with the nectar-like story spoken from your mouth.

नारायण उवाच

राधिकावचनं श्रुत्वा सस्मितो भगवान्प्रभुः।
कथां कथितुमारेभे श्रुत्वा रम्यां पुरातनीम्॥१७॥

Nārāyaṇa said- On hearing the words of Rādhikā Śrī Kṛṣṇa smiled and started narrating the ancient but charming story.

इति श्रीब्रह्मवै० महा० कृष्णजन्मख० नारदना० अग्निदर्पमोचनं नामैपञ्चाशत्तमोऽध्यायः॥४९॥

अथ पञ्चाशत्तमोऽध्याय:

Chapter - 50

Shattering of the Pride of Durvāsā

श्रीकृष्ण उवाच

दुर्वाससो दर्पभङ्गं कथयामि शृणु प्रिये।
महामुनेर्योगिनश्च रुद्रांशस्यातितेजस:॥१॥
एकदा चाम्बरीषश्च कृत्वा च द्वादशीव्रतम्।
पारणं कर्तुमारेभे भोजयित्वा द्विजान्बहून्॥२॥

एतस्मिन्नन्तरे तत्र चाऽऽजगाम मुनिः स्वयम्।
क्षुधार्तश्च तृषार्तश्च विष्णुव्रतपरायणः॥३॥

Śrī Kṛṣṇa said- O dear one, Durvāsā a great *yogī* was born out of the *aṁśa* of Śiva. He was quite illustrious and you listen to the manner in which his pride was reduced to ashes. Once the king Ambarīṣa performing the *Dvādaśī-vrata*, served food to many Brāhmaṇas and sat there to break his own fast. In the meantime the sage Durvāsā arrived there who was quite hungry and thirsty because of performing Viṣṇu *vrata*.

मां भोज्य महाभागेत्येवं स नृपमुक्तवान्।
राजा भक्त्या ददौ तस्मै परमान्नं सुधोपमम्॥४॥

He said to the king, "O virtuous one, give me the food." The king at once, with his mind filled with devotion, served him the *pāyasam*.

सकेशं पायसं दृष्ट्वा राजानं शप्तुमुद्यतः।
जटां निकृत्य शिरसः स्थापयामास भूतले॥५॥

But a hair emerged from the *pāyasa* as a result of which Durvāsā got ready to pronounce a curse on him. He plucked a lock of hair from his head and threw it on the ground.

जटामध्यात्समुद्भतो ज्वलदग्निशिखोपमः।
सप्ततालप्रमाणश्च पुरुषः प्रलयान्तकः॥६॥

Out of the lock of hair a divine person emerges like the burning flames, who was seven *tāla* trees in height and was horrible to look at.

नृपश्रेष्ठं सराजानं कोपेन हन्तुमुद्यतः।
भयेन कम्पिताः सर्वे शुष्ककण्ठोष्ठतालुकाः॥७॥
सस्मार च महाभीता राजा मम पदाम्बुजम्।
सर्वविघ्नस्योपशमः स्मृतिमात्राद्बभूव ह॥८॥

In anger he got ready to kill the king. Terrified from that horrible person all the people present there started trembling with fear. Their throats, lips and palates dried up the terrified king started thinking of my lotus-like feet. as soon as he remembered my lotus-like feet, all his dangers were ever.

एतस्मिन्नन्तरे चक्रं दुर्निवार्यं सुदर्शनम्।
तेजसा मम तुल्यं च कोटिसूर्यप्रभोपमम्॥९॥

आविर्बभूव सहसा सभामध्ये च घूर्णितम्।
निकृत्य कृत्यापुरुषं दुद्राव मुनिपुंगवम्॥१०॥

But in the meantime the *Sudarśana-cakra* of Viṣṇu appeared there which was quite horrible and possessed the lustre of crores of suns. He started roaming about in the assembly of the king and in an instant he cut into pieces, the artificial person created by the sage Durvāsā and started running after the sage.

सशैलसागरां पृथ्वीं काञ्चनीं भूमिमुत्तमाम्।
भ्रामयित्वा महीं सर्वां पुनर्दुद्राव तं मुनिम्॥११॥

The *cakra* followed Durvāsā through out all the seven oceans, the Sumeru mountains and the entire universe.

धावन्तं मुक्तकेशं तं भीतं कातरमातुरम्।
तेजसाऽऽच्छाद्य सूर्यं तं दीप्तिं कुर्वन्तमुत्तमाम्॥१२॥
कैलासं सप्तस्वर्गं च ब्रह्मलोकमनामयम्।
विप्रेन्द्रो भ्रमणं कृत्वा वैकुण्ठं शरणं ययौ॥१३॥

The locks of hair of the sage were dishevelled, while running, getting frightened totally disgusted. Durvāsā the great Brāhmaṇa could cover even the lustre of the sun with his glory and was illumining the area through which he was running. He went to Kailāsa, the seven heavens the *Brahmaloka* and ultimately took refuge with Viṣṇu.

पादपद्मे पतन्तं च ददर्श विप्रपुंगवम्।
कृपया च कृपासिन्धुर्ददौ विप्राय निर्भयम्॥१४॥

Thereafter Viṣṇu the ocean of mercy finding that Durvāsā had fallen on his feet, assured him all protection.

नारायणवरेणैव बभूव विज्वरो द्विजः।
पुनर्ययौ हरिं स्तुत्वा नृपगेहं तदाज्ञया॥१५॥

Thereafter Nārāyaṇa by pronouncing a boon on him, relieved Durvāsā of his mental agony. Offering prayer to Nārāyaṇa. Durvāsā returned to the abode of the king.

राजा मुनीन्द्रं संप्राप्य भोजयामास पायसम्।
स्वयं च पारणां चक्रे सस्त्रीकः सहबान्धवः॥१६॥

The king on getting back the sage felt delightful. He again served paysam and nice food

first to the sage and then took his food together with his wife and other relatives.

राजानमाशिषं कृत्वा भुक्त्वा विप्रो गृहं ययौ।
मया नियोजितं चक्रं भक्तानां रक्षणाय च॥१७॥
नश्यन्ति सर्वे प्रलये न मे भक्तः प्रणश्यति।
सर्वे देवा मम प्राणा भक्ताः प्राणाधिका मम॥१८॥

After taking his food the Brāhmaṇa blessed the king variously and went back to his home. I had issued the *cakra* for the protection of my devotee. During the time of dissolution everything is destroyed but my devotee can never be destroyed. All the gods are like my life, but my devotees are more important to me than the gods.

त्वं च लक्ष्मीर्महामाया सावित्री वा सरस्वती।
ब्रह्मा शंभुरनन्तश्च धर्मश्च ब्राह्मणास्तथा॥१९॥
गोपाङ्गनाश्च गोपाश्च सर्वे प्रियतमा मम।
तेभ्यः प्रियाः परा भक्ताः प्रियो भक्तान्न कश्चन॥२०

Your self Lakṣmī, Mahāmāyā, Sāvitrī, Sarasvatī, Brahmā, Śiva, Ananta, Dharma, Brāhmaṇas, cowherdesses, the cowherds are all very dear to me. But my devotees are far dearer to me than all of them. No one else is dearer to me than my devotees.

दत्त्वा सुदर्शनं चक्रं भक्तानां रक्षणाय च।
तथाऽपि न प्रतीतिर्मे स्वयं द्रष्टुं प्रयामि तान्॥२१॥

Even after issuing *Sudarśana-cakra* for the protection of my devotees I still don't have satisfaction, therefore I myself rush for their protection.

दुर्वाससो दर्पभङ्गः श्रुतो मत्तः सुरेश्वरि।
आज्ञापय महाभागे किं भूयः श्रोतुमिच्छसि॥२२॥

O great goddess, O virtuous one, you have listened from me the way how the pride of Durvāsā was shattered. What else do you want to listen from me, you give me the command.

राधिकोवाच

धन्वन्तरेर्दर्पभङ्गं कथयस्व जगद्गुरो।
पुराणे गोपनीयं च श्रोतुं कौतूहलं मम॥२३॥

Rādhikā said- O teacher of the universe, I am getting anxious to know about the shattering of the pride of Dhanvantari, you kindly tell me the same.

नारायण उवाच

राधिकावचनं श्रुत्वा जहास मधुसूदनः।
कथां कथितुमारेभे श्रुतिरम्यां पुरातनीम्॥२४॥

Nārāyaṇa said- On hearing the words of Rādhikā, Madhusūdana smiled and started narrating an ancient story which is quite charming.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० दुर्वाससो दर्पभङ्गो नाम पञ्चाशत्तमोऽध्यायः॥५०॥

अथैकपञ्चाशत्तमोऽध्यायः

Chapter - 51

Shattering of the Pride of Dhanvantari

श्रीकृष्ण उवाच

नारायणांशो भगवान्स्वयं धन्वन्तरिर्महान्।
पुरा समुद्रमथने समुत्तस्थौ महोदधेः।।१।।
सर्ववेदेषु निष्णातो मन्त्रतन्त्रविशारदः।
शिष्यो हि वैनतेयस्य शंकरस्योपशिष्यकः।।२।।

Śrī Kṛṣṇa said- Lord Dhanvantari himself is a great personality and represents the *aṁśa* of Nārāyaṇa. In earlier times, he emerged from the churning of the ocean. He was well-versed in all the Vedas beside the *mantras* and the *tantras*. He happened to be the pupil of Garuḍa and the small pupil of Śiva.

शिष्याणां सहस्रेण गतः कैलासमीश्वरि।
ददर्श तक्षकं मार्गे लेलिहानं भयानकम्।।३।।
लक्षनागैः परिवृतं शैलतुल्यं विषोल्बणम्।
भोक्तुं कोपात्समायान्तमेवं दृष्ट्वा जहास च।।४।।
दम्भौ धन्वन्तरेः शिष्यो धृत्वा तक्षकमुल्बणम्।
मन्त्रेण जृम्भितं कृत्वा निर्विषं तं चकार ह।।५।।
अमूल्यं मणिरत्नं च जहार मस्तकस्थिरम्।
करेण भ्रामयित्वा च प्रेरयामास दूरतः।।६।।

O goddess, he went to Kailāsa once together with thousands of his pupils. On the way he met with the terrific Takṣaka serpent who was taking

out its tongue again and again. It was filled with terrific poison. That horrible serpent was surrounded by many other serpents and rushed towards Dhanvantari in order to bite him. At the sight of this, the proud pupils of Dhanvantari started laughing, he with the use of the terrific *mantra* made the serpent Takṣaka motionless and deprived it of the poison. He took out the gem-studded in its hoods and holding it in his hand he moved it round and round and then threw it far away.

निश्चेष्टस्तक्षकस्तस्थौ तत्र मार्गे यथा मृतः।
गणा निवेदनं चक्रुर्गत्वा वासुकिसंनिधिम्॥७॥

The serpent Takṣaka lay there motionless. The servants of Takṣaka went to Vāsuki and narrated the happenings to him.

वासुकिस्तत्समाकर्ण्य प्रज्वलन्नतिकोपतः।
सर्पान्प्रस्थापयामासासंख्यांश्चैव विषोल्बणान्॥८॥

On hearing this Vāsuki started burning with anger and he dispatched innumerable serpents with horrible, poison at that place. There were five chief commanders known as Droṇa, Kālīya, Karkoṭaka, Puṇḍarīka and Dhanañjaya.

सर्पसेनाग्रणीनां च मुख्यान्पञ्च विशारदान्।
द्रोणकालीयकर्कोटपुण्डरीकधनंजयान्॥९॥
सर्वे नागाः समाजग्मुर्यत्र धन्वन्तरिः स्वयम्।
भयमापुः शिष्यगणा दृष्ट्वा नागानसंख्यकान्॥१०॥

All the Nāgas arrived at the place of Dhanvantari. Finding the innumerable snakes there, the pupil of Dhanvantari were frightened.

नागनिःश्वासवातेन सर्वे शिष्या मृता इव।
निश्चेष्टा ज्ञानरहिताः शेरते धरणीतले॥११॥

With the simple breathing of the Nāgas, all the pupils of Dhanvantari fell down on earth and could not move.

धन्वन्तरिश्च भगवान्पीयूषवर्षणेन च।
जीवयामास शिष्यांश्च मन्त्रेण च गुरुं स्मरन्॥१२॥

Thereafter lord Dhanvantari reciting the name of his teacher showered the nectar pronouncing *mantras*, as a result of which all of them got back their lives.

चेतनां कारयित्वा च शिष्याणां च जगद्गुरुः।
चकार जृम्भितं मन्त्रैः सर्पसंघं विषोल्बणम्॥१३॥

Dhanvantari the teacher of the universe, brought his pupils back to life and made the serpents motionless.

सर्वे बभूवुर्निश्चेष्टा जृम्भितास्ते मृता इव।
कोऽपि नालं ततो देवि वार्तां दातुं गणेषु च॥१४॥
वासुकिर्बुबुधे सर्वं सर्वज्ञः सर्वसंकटम्।
आजुहाव जगद्गौरीं भगिनीं ज्ञानरूपिणीम्॥१५॥

All the serpents lay there like the dead snakes. O goddess, not a single serpent was there who could convey the news of the misfortune of the serpent. But Vāsuki who himself knew well the happening everywhere, realised the teacher ahead and he summoned his sister named Jagadgaurī who was the embodiment of knowledge.

वासुकिरुवाच

मनसे त्वं समागच्छ नागान्रक्षातिसंकटात्।
जगत्त्रये महाभागे पूजा तव भविष्यति॥१६॥
वासुकेर्वचनं श्रुत्वा प्रहस्योवाच कन्यका।
वाक्यं पीयूषतुल्यं च विनयावनतस्थिता॥१७॥

Vāsuki said- O Manasā you go and relieve the Nāgas of the danger. O virtuous one, you will be adored the world over by doing this. On hearing the words of Vāsuki, the girl stood there smilingly and humbly spoke to him the wards which were as sweet as the nectar.

मनसोवाच

नागेन्द्र शृणु मद्वाक्यं यास्यामि समरं प्रति।
भद्राभद्रं दैवसाध्यं करिष्यामि यथोचितम्॥१८॥

Manasā said- O lord of the Nāgas, you kindly listen to my words. I shall go to the battle-field. The good and bad or the victory or defeat rest with the destiny. But still I shall perform my appropriate duty.

तं शत्रुं संहरिष्यामि लीलया समरस्थले।
अहं यं निहनिष्यामि तं को रक्षितुमीश्वरः॥१९॥

I shall destroy the enemies in the battle-field in no time. Who can protect the person who is killed at my hands.

यदि ब्रह्मादयो देवाः समायान्ति रणस्थले।
तथाऽपि तव शत्रुं च प्रजेष्यामि न संशयः॥२०॥

In case the gods like Brahmā and others also arrive in the battle-field, in spite of that, I shall be able to defeat your enemies. There is no doubt about it.

गुरुर्मे भगवाञ्शेषः सिद्धमन्त्रं च दत्त्वान्।
नारायणस्य जगतामीशस्य परमाद्भुतम्॥२१॥
बिभर्मि कवचं कण्ठे परं त्रैलोक्यमङ्गलम्।
संसारं भस्मसात्कृत्वा पुनः स्रष्टुमहं क्षमा॥२२॥

Lord Śeṣa happens to be my teacher who has Bestowed the *Siddhamantra* to me, I wear the *kavaca* of Viṣṇu, around my neck, who provides welfare to the entire universe. With the influence of that *kavaca* I can be in a position to destroy the entire universe.

शिष्याऽहं मन्त्रशास्त्रेषु शंभोर्भगवतः पुरा।
महाज्ञानं दत्तवान्स मह्यं च कृपया विभुः॥२३॥

In the scriptures on *mantras* I am the pupil of Śiva. In the earlier times lord Śiva having been filled with compassion bestowed the great knowledge on me.

शंभोश्च शिष्यो गरूडो गणयामि न तं ध्रुवम्।
धन्वन्तरिस्तच्छिष्याणामेकः किं गणयामि तम्॥२४॥

Garuḍa too happens to be the pupil of Śiva, but when I do not care for Garuḍa the least than why should I bother about his pupils and Dhanvantari is quite insignificant a person.

इत्युक्त्वा सा जगामैका त्यक्त्वा नागगणान्रुषा।
प्रणम्य श्रीहरिं शंभुं शेषं च हृष्टमानसा॥२५॥

Thus speaking she delightfully bowed in reverence to lord Hari, Śiva and Śeṣa. Thereafter leaving aside the Nāgas, she herself proceeded to the place in great anger.

यत्र धन्वन्तरिर्देवः प्रसन्नवदनेक्षणः।
तत्राऽऽजगाम सा देवी कोपरक्तेक्षणा रुषा॥२६॥

There she found Dhanvantari seated quite delightfully. The goddess Manasā reached there with her eyes burning in anger.

दृष्टिमात्रेण सर्पांश्च जीवयामास सुन्दरी।
विषदृष्ट्या शत्रुशिष्यान्निश्चेष्टांश्च चकार ह॥२७॥

With the simple casting of a glance she brought the serpents back to life and with her poison's look she made all the pupils of Dhanvantari motionless.

धन्वन्तरिस्तु भगवान्मन्त्रशास्त्रविशारदः।
मन्त्रेण यत्नं कृतवान्नोत्थापयितुमीश्वरः॥२८॥
दृष्ट्वा धन्वन्तरिं देवी प्रहस्योवाच सत्वरम्।
बहूक्तिमर्थयुक्तां च साहंकारां सुरेश्वरि॥२९॥

Thereafter lord Dhanvantari tried revive his pupils back to life with the application of *mantra* but he could not be successful. O goddess, Manasā then spoke to Dhanvantari the words which were filled with pride.

मनसोवाच

मन्त्रार्थं मन्त्रशिल्पं च मन्त्रभेदं महौषधम्।
वद जानासि किं सिद्ध शिष्योऽसि गरूडस्य च॥३०॥
अहं च वैतनेयश्च शिष्यौ शंभोश्च विश्रुतौ।
सुकल्पकालं सुचिरमहं धन्वन्तरे शृणु॥३१॥

Manasā said- O *siddha*, tell me whether you are aware of the meaning of *Mantraśilpa*, *Mantrabheda* and the great medicine? You happen to be the pupil of Garuḍa. O Dhanvantari, listen both myself and Garuḍa are the famous pupils of Śiva and have received education from him for a *kalpa*.

इत्युक्त्वा सरसः पद्मं समानीय जगत्प्रसूः।
मन्त्रसंवलितं कृत्वा प्रेरयामास कोपतः॥३२॥

After thus speaking, the mother of the universe took out all the lotus flowers from the lake sanctified them with *mantras* and in anger threw them on Dhanvantari.

दृष्ट्वाऽऽगतं पद्मपुष्पं ज्वलदग्नि शिखोपमम्।
धन्वन्तरिश्च निःश्वासैर्भस्मसात्तच्चकार ह॥३३॥
तच्च धन्वन्तरिं दृष्ट्वा समन्त्ररेणुमुष्टिना।
चकार निष्फलं भस्म तां प्रहस्यावलीलया॥३४॥

Thereafter finding the lotus flowers coming like burning flames to him, Dhanvantari took a deep sigh and with the discharge of the air from his mouth, he reduce all of them to ashes. Thereafter he started laughing carelessly.

देवी जग्राह शक्तिं च ग्रीष्मसूर्यसमप्रभाम्।
मन्त्रसंवलितां कृत्वा प्रेरयामास तं रिपुम्॥३५॥

The goddess then attacked the enemies with the sanctified *śakti* which illumined the universe like the sun of the summer season.

दृष्ट्वा जाज्वल्यमानां तां शक्तिं धन्वन्तरिः स्वयम्।
विष्णुदत्तेन शूलेन समुच्चिच्छेद लीलया॥३६॥

Finding that flaming *śakti* approaching him, Dhanvantari shot the trident given to him by Viṣ ṇu, which destroyed the same.

तां च शक्तिं वृथा दृष्ट्वा प्रजज्वालेश्वरी रुषा।
जग्राह नागपाशं च घोरमव्यर्थमुल्बणम्॥३७॥
नागलक्षसमायुक्तं सिद्धमन्त्रेण मन्त्रितम्।
प्रेरयामास कोपेन कालान्तकसमप्रभम्॥३८॥

Finding her *śakti* having been rendered infructuous, the goddess started burning in rage. She than took in her hand, the indestructible Nāgapāśa having in lakh of Nāgas and muttering the *mantras* she sanctified the same which was quite illustrious and she shot it in anger.

धन्वन्तरिर्नागपाशं दृष्ट्वा च सस्मितो मुदा।
सस्मार गरुडं तूर्णमाजगाम खगेश्वरः॥३९॥

Dhanvantari finding the Nāgapāśa there, smiled for a while and remembered Garuḍa who arrived there at once.

सर्पास्त्रमागतं दृष्ट्वा गरुडो हरिवाहनः।
निधाय चञ्चुना शीघ्रं बुभुजे क्षुधितश्चिरम्॥४०॥

Finding the weapon of serpent shot by *mantra* Garuḍa who was quite hungry for a long time cut into the pieces all the snakes and ate them up.

नागास्त्रं निष्फलं दृष्ट्वा कोपरक्तेक्षणा भृशम्।
ज ग्राह भस्ममुष्टिं च शिवदत्तां पुरा प्रिये॥४१॥
भस्ममुष्टिं मन्त्रपूतां दृष्ट्वा च प्रेरितां यथा।
पक्षवातेन चिक्षेप शिष्यं पश्चान्निधाय च॥४२॥
निरस्तां भस्ममुष्टिं च दृष्ट्वा देवी चुकोप ह।
जग्राह शूलमव्यर्थं हन्तुं धन्वन्तरिं स्वयम्॥४३॥
शिवदत्तं च शूलं च शतसूर्यसमप्रभम्।
अव्यर्थशूलं लोकेषु प्रलयाग्निसमप्रभम्॥४४॥

O dear, when the Nāgapāśa was found infructous the eyes of goddess Manasā became red. She took out a handful of ashes which were given to her by Śiva in earlier times. She threw away the ashes given to her by Śiva after muttering the *mantras*. Garuḍa finding the ashes having been thrown over at by Dhanvantari he covered him with the spread of his wings and shattered the entire ashes. At the sight of this the goddess Manasā started burning in rage. She then took up the infallible trident given to her by Śiva, in her hand for the purpose of killing Dhanvantari. The infallible trident had the lustre of hundreds of suns and was illumining like the fire of the dissolution.

अथ ब्रह्मा तथा शंभुराजगाम रणाजिरम्।
धन्वन्तरेश्च रक्षार्थं शमनार्थं खगस्य च॥४५॥

Thereafter for the protection of Dhanvantari and in pacifying Garuḍa Brahmā and Śiva also arrived in the battle-field.

दृष्ट्वा शंभुं जगद्गौरी विधिं च जगतां पतिम्।
भक्त्या ननाम तावेव निःशङ्का शूलधारिणी॥४६॥

Manias was standing fearlessly holding the trident in her hand and finding Brahmā and Śiva there, she bowed in reverence to both of them.

धन्वन्तरिश्च गरुडः प्रणनाम सुरेश्वरौ।
तुष्टाव परया भक्त्या तौ च चक्रतुराशिषम्॥४७॥

Dhanvantari and Garuḍa on the other hand also offered their salutation to them and with their mind filled with devotion offered prayers to them. Both of them showered their blessing on them.

उवाच ब्रह्मा मधुरं हितं धन्वन्तरिं मुदा।
पूजार्थं मनसायाश्च लोकानां हितकाम्यया॥४८॥

For the welfare of the people and for the adoration of goddess Manasā Brahmā spoke very sweet and beneficial words to Dhanvantari.

ब्रह्मोवाच

धन्वन्तरे महाभाग सर्वशास्त्रविशारद।
रणं ते मनसा सार्धं न हि साम्यं च मे मतम्॥४९॥

Brahmā said- O virtuous one, O Dhanvantari, you are well-verged in all the scriptures. According to our opinion, it is not proper for you to fight with goddess Manasā.

शिवदत्तेन शूलेन दुर्निवार्येण सर्वतः।
त्रैलोक्यं भस्मसात्कर्तुं क्षमेयं त्रिदशेश्वरी॥५०॥
ध्यानं कौथुमशाखोक्तं कृत्वा भक्त्या समाहितः।
दत्त्वा षोडशोपचारं देव्याश्च कुरु पूजनम्॥५१॥
आस्तीकोक्तेन स्तोत्रेण स्तवनं कर्तुमर्हसि।
परितुष्टा च मनसा वरं तुभ्यं प्रदास्यति॥५२॥

She is the great goddess and can destroy the three worlds with the use of the trident given to her by Śiva. with a devoted mind you adore her according to the method prescribed in the Kauthuma-śākhā which sixteen types of offerings. You should adore her by reciting the *stotra* composed by Āstīka. The goddess Manasā would pronounce a boon on you after getting pleased with your devotion.

ब्रह्मणो वचनं श्रुत्वा चकारानुमतिं शिवः।
वैनतेयश्च संप्रीत्या बोधयामास यत्नतः॥५३॥

Listening to the words of Brahmā, Śiva also supported him and tried to convince Dhanvantari speaking loving words.

एषां च वचनं श्रुत्वा स्नात्वा शुचिरलंकृतः।
विधिं पुरोहितं कृत्वा पूजां कर्तुं समुद्यतः॥५४॥

On listening to the words of all of them, Dhanvantari took his bath and getting purified, making Brahmā to serve as a priest, he started adoring goddess Manasā.

धन्वन्तरिरुवाच

इहाऽऽगच्छ जगद्गौरि गृहाण मम पूजनम्।
पूज्या त्वं त्रिषु लोकेषु पुरा कश्यपकन्यके॥५५॥

Dhanvantari said- O Jagadgauri, you arrive here and accept my adoration. O daughter of Kaśyapa, you are already adored in all the three worlds.

त्वया जितं जगत्सर्वं देवि विष्णुस्वरूपया।
तेन तेऽस्त्रप्रयोगश्च न कृतो रणभूमिषु॥५६॥

O goddess, you have won the entire universe with the form of Viṣṇu, that is why you have not used the weapon in the battle-field.

इत्युक्त्वा संयतो भूत्वा भक्तिनम्रात्मकंधरः।
गृहीत्वा शुक्लकुसुमं ध्यानं कर्तुं समुद्यतः॥५७॥

Thus sneaking with apt attention and. the mind filled with devotion, bowing before her, he offered white flowers to her and started meditating.

चारुचम्पकवर्णाभां सर्वाङ्गसुमनोहराम्।
ईषद्धास्यप्रसन्नास्यां शोभितां सूक्ष्मवाससा॥५८॥
सुचारुकबरीशोभां रत्नाभरणभूषिताम्।
सर्वाभयप्रदां देवीं भक्तानुग्रहकारकाम्॥५९॥
सर्वविद्याप्रदां शान्तां सर्वविद्याविशारदाम्।
नागेन्द्रवाहिनीं देवीं भजे नागेश्वरीं पराम्॥६०॥

She had the complexion of white *campaka* flowers having all the beautiful limbs, wearing a smile on the face, clad in fine garments, having the beautiful tuft of hair, adorned with all the gem-studded ornaments, She provides protection to all, having divine form, being compassionate on the devotees, bestower of the knowledge, having the peaceful mind possessing all the knowledge, using the Nāgas as the vehicle the mistress of the Nāgas. I adore you.

ध्यात्वैवं कुसुमं दत्त्वा नानाद्रव्यसमन्वितम्।
दत्त्वा षोडशोपचारं पूजयामास तां प्रिये॥६१॥

O dear one, Dhanvantari adored goddess Manasā offering flowers and besides sixteen types of articles.

स्तोत्रं चकार यत्नाच्च पुलकाञ्चितविग्रहः।
पुटाञ्जलियुतो भूत्वा भक्तिनम्रात्मकंधरः॥६२॥

Thereafter getting filled with emotions he bowed in reverence to her with folded hands and offered prayers to her.

धन्वन्तरिरुवाच

नमः सिद्धिस्वरूपायै सिद्धिदायै नमो नमः।
नमः कश्यपकन्यायै वरदायै न०॥६३॥

Dhanvantari said- O offer my salutation to goddess Manasā who is the form of success and bestows success, I offer my Salutation to her again and again. I offer my salutation to the daughter of Kaśyapa, she bestows the boon, I bow in reverence to her again and again.

नमः शंकरकन्यायै शंकरायै नमो नमः।
नमस्ते नागवाहिन्यै नागेश्वर्यै नमो नमः॥६४॥

I bow in reverence to the daughter of Śiva, the form of Śiva and the one who uses Nāgas as the vehicle, I bow in reverence to the goddess of the Nāgas.

नम आस्तीकजनन्यै जनन्यै जगतां मम।
नमो जगत्कारणायै जरत्कारुस्त्रियै नमो नमः॥६५॥

I bow in reverence to the mother of Āstīka and the mother of the universe. You are the cause of the universe, I offer my salutation to you. You are the wife of Jaratkāru, I offer my salutation to you.

नमो नागभगिन्यै च योगिन्यै च नमो नमः।
नमश्चिरं तपस्विन्यै सुखदायै नमो नमः॥६६॥

You are the sister of Nāgas, I offer my salutation to you. O *yoginī*, I offer my salutation to you again and again. I offer my salutation to the one who performed *tapas* for a long time. I offer my salutation to the one who provides all the pleasures.

नमस्तपस्यारूपायै फलदायै नमो नमः।
सुशीलायै च साध्व्यै च शान्तायै च नमो नमः॥६७॥

I offer my salutation to the one who is the form of *tapas* and provides the result of the same. I offer my salutation to her again and again. The one who is immensely noble, chaste and peaceful, I bow in reverence to her again and again.

इत्येवमुक्त्वा भक्त्या च प्रणनाम प्रयत्नतः।
तुष्टा देवी वरं दत्त्वा सत्वरं स्वालयं ययौ॥६८॥

Thus speaking he bowed in reverence to her with his mind filled with devotion. The goddess on her part was pleased with him and pronouncing a boon on him went back to her abode.

ब्रह्मरुद्रवैनतेयाः समाजग्मुर्निजालयम्।
धन्वन्तरिश्च भगवाञ्जगाम निजमन्दिरम्॥६९॥
जग्मुर्नागाः प्रहृष्टाश्च फणाराजिविराजितः।
इत्येवं कथितं सर्वं स्तवराजं मया तव॥७०॥

Thereafter Brahmā, Śiva and Garuḍa also went back to their respective abodes. The lord Dhanvantari also left for his abode. The Nāgas having the hoods also delightfully went back to their abodes. Thus I have narrated to you the best of the stories.

विधिना मातरं भक्तिमास्तीकश्च चकार ह।
तदा तुष्टा जगद्गौरी पुत्रं तं मुनिपुंगवम्॥७१॥

The sage Āstīka adored his mother with devotion. Thereafter, Jagadgaurī was pleased with her son.

इदं स्तोत्रं महापुण्यं भक्तियुक्तश्च यः पठेत्।
वंशजानां नागभयं नास्ति तस्य न संशयः॥७२॥

Who ever recites this *stotra* which is quite an auspicious one, with devotions all the people of his race are freed from the danger of the serpent. There is no doubt about it.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० राधाकृष्णसं० धन्वन्तरिदर्पभङ्गमनसाविजयो नामैकपञ्चाशत्तमोऽध्यायः॥५१॥

अथ द्विपञ्चाशत्तमोऽध्याय:

Chapter - 52

Description of Rāsa Performance of Rādhā and Mādhava

श्रीकृष्ण उवाच.

सर्वेषां दर्पभङ्गश्च कथितश्च श्रुतस्त्वया।
क्षुद्राणां महतां चव कृत एव न संशय:।।१।।
अधुना च समुत्तिष्ठ गच्छ वृन्दावनं वनम्।
गोपिका विरहार्ताश्च शीघ्रं पश्यामि सुन्दरि।।२।।

Śrī Kṛṣṇa said- O beautiful one, I have described about the shattering of the pride of all the big and small people which has been listened by you. There is no doubt about it. now get up go to Vṛndāvana and I have to meet the cowherdesses who are suffering from separation.

नारायण उवाच

इत्येवं वचनं श्रुत्वा मानिनी रसिकेश्वरी।
उवाच कृष्णं नय मां न शक्ता गन्तुमीश्वर।।३।।

Nārāyaṇa said- On hearing the words of Śrī Kṛṣṇa, the proud Rādhā spoke to him, "O lord I am unable to walk, therefore you carry me.".

राधिकावचनं श्रुत्वा प्रहस्य मधुसूदनः।
मामारुहेत्येवमुक्त्वा सोऽन्तर्धानं चकार ह॥४॥
सा मनोयायिनी राधा कृत्वा च रोदनं क्षणम्।
इतस्ततस्तमन्वेष्य वृन्दारण्यं जगाम सा॥५॥
विवेश चन्दनवनं रुदती शोककातरा।
ददर्श गोपिकास्तत्र शोकार्ता भयविह्वलाः॥६॥
ताम्रास्या घूर्णनयना भ्रमन्तीः सर्वकाननम्।
नाथ नाथेति कुर्वन्तीर्निराहारा रुषाऽन्विताः॥७॥

Listening to the words of Rādhikā lord Madhusūdana smiled and said, "You climb on me." Thus speaking the lord disappeared from the place. Finding this Rādhā lamented for a while. Thereafter searching for him here and there, she went to Vṛndāvana. Entering in the forest of sandal-wood she went on crying and got disgusted. She then looked at the cowherdesses who were filled with grief, upset with fear, having red faces and unstable eyes. She went on roaming from one forest, to the others crying uttering the name of lord. She did not eat anything and was quite angry.

तां दृष्ट्वा राधिका सा च प्रेमविच्छेदकातरा।
कथयामास वृत्तान्तं मलयभ्रमणादिकम्॥८॥

Feeling disgusted in separation from love, she narrated the story of her roaming about over the Malaya mountain.

ताभिः सार्धं च सा राधा रुरोद विरहातुरा।
हा नाथ नाथेत्युच्चार्य विलप्य च मुहुर्मुहुः॥९॥
विनिन्द्य कृष्णं कोपेन तर्जयामास च क्षणम्।
क्षणं शरीरमुत्स्रष्टुं कोपात्सर्वाः समुद्यताः॥१०॥

Thereafter, Rādhikā who was upset because of her separation, started crying with others saying, "O lord". She went on lamenting again and again denouncing Kṛṣṇa. An anger she started beating her breasts and in a moment she got ready to end her life.

एतस्मिन्नन्तरे कृष्णस्तत्र चन्दनकानने।
स्वात्मानं दर्शयामास राधिकां गोपिकागणम्॥११॥

In the meantime lord Kṛṣṇa appeared before Rādhikā and all the cowherdesses in the forest of sandal-wood.

राधा गोपाङ्गनाभिश्च दृष्ट्वा प्राणेश्वरं मुदा।
सस्मिता च प्रदुद्राव पुलकाञ्चितविग्रहा॥१२॥

Finding her lord present there together with the cowherdesses, Rādhikā felt delighted; her body was filled with emotions. Displaying a serene smile on the face, she rushed towards him.

तूर्णं कृष्णं समाश्लिष्य जहार मुरली रुषा।
मालां च पीतवसनं नग्नं कृत्वा च मानिनी॥१३॥
पुनः संधारयामास वस्त्रं मालां मनोहराम्।
विनोद मुरली तुष्टा वृन्दावनविनोदिनी॥१४॥

She at once embraced Kṛṣṇa and snatching away his flute, the rosary and *pītāmbara*, she unrobed him. After getting satisfied Rādhā, who enjoyed in the Vṛndāvana, returned to Kṛṣṇa his robes, rosary and the flute.

चन्दनागुरुकस्तूरीकुङ्कुमाक्तं च कातरम्।
मुहुर्मुहुर्मुखं वीक्ष्य चुचुम्ब परमादरम्॥१५॥

She than pasted the paste of sandal-wood, *aguru*, *kastūrī* and saffron on his body and started kissing his face again and again, looking at the same.

क्षणं संतर्जयामास क्षणं स्तोत्रं चकार ह।
सकर्पूरं च ताम्बूलं क्षणं तस्मै ददौ मुदा॥१६॥

In a moment she denounced him in an another moment she praised him. Still in another moment she offered fragrant betel with camphor to him.

अथ गोपाङ्गनाः सर्वा रुरुदुः प्रेमविह्वलाः।
सर्वं निवेदनं चक्रुः स्वदुःखं विरहोद्भवम्॥१७॥
देहत्यागं च स्नानं च स्वाहारस्य विसर्जनम्।
वने वनेऽहर्निशं च शश्वद्भ्रमणमेव च॥१८॥
क्षणं तं भर्त्सयामासुः स्तोत्रं चक्रुःक्षणं मुदा।
क्षणं ददुर्भूषणं च क्षणं तस्मै च चन्दनम्॥१९॥

Thereafter infatuated with love, all the cowherdesses narrated their mental agony because of the separation. In the next moment the cowherdesses started denouncing him and in another moment getting pleased they started praising him. In a moment they adorned him with all the ornaments and in an other-moment they applied the sandal-paste on his body.

काश्चिदूचुः प्राणचोरं पश्य रक्षेति सन्ततम्।
एवं पुनर्न कर्तव्यमनेनेति च काश्चन॥२०॥

Someone of them said, "Look he is the chief and our lives. you keep a guard on him always he should not disappear now.".

काश्चिदूचुरिमं मध्ये यूयं कुरुत सत्वरम्।
निबद्धप्रेमपाशेन हृदये चेति काश्चन॥२१॥

Someone said, "All of you should surround him from all sides". Someone said, "Binding him with the fetters of love you keep him in your heart."

काश्चिदूचुरयं नास्ति प्रतीतिर्न कदाचन।
यत्नाच्चेतनचोरं च पश्य पश्येति काश्चन॥२२॥

Someone said, "Never believe in him further." Some said, "He is the chief of the mind, therefore look at him again and again.".

काश्चिदूचुर्निष्ठुरोऽयं नरघातीति कोपतः।
न पुनर्वदते मां च काश्चनेति च नारद॥२३॥

Someone said, "Getting angry he is heartless and killer of the humans". Someone said, "He is net talking to me".

निर्जनानि च रम्याणि यानि यानि वनानि च।
भ्रमेयुर्गोपिकास्तानि कृष्णेन सह कौतुकात्॥२४॥

All the cowherds and cowherdesses should roamed about in all the charming places with Kṛṣ ṇa play fully.

एवं तं गोपिकाः सर्वा मध्ये कृत्वा सदीश्वरम्।
ययुर्वनान्तरं यत्र सुरम्यं रासमण्डलम्॥२५॥

Thus thinking all the cowherdesses surrounded lord Kṛṣṇa from all the sides in charming *Rāsamaṇḍala* and proceeded to that place.

रासं गत्वा स्वर्णपीठे तस्थौ स रसिकेश्वरः।
निशि भाति यथाऽऽकाशे चन्द्रस्तारागणैः सह॥२६॥

Reaching there, lord Kṛṣṇa was seated on the lion-throne and appeared like the moon surrounded by the stars in the sky.

नानामूर्तीर्विधायात्र सह ताभिर्जनार्दनः।
चकार च पुनः क्रीडां कामुकीनां मनोहराम्॥२७॥

Thereafter Janārdana multiplied himself into many forms and enjoyed the love-sport with the cowherdess which are liked by the passionate damsels.

स्वयं राधा करे धृत्वा पूर्वोक्तं रतिमन्दिरम्।
विश्वकर्मविनिर्माणमारुरोह स्मरातुरः॥२८॥
चन्दनागुरुकस्तूरीकुङ्कुमाक्तं सुवासितम्।
तत्र चम्पकतल्पे स सुष्वाप च तया सह॥२९॥

Thereafter, passionate Kṛṣṇa holding the hand of Rādhā reached in the pleasure-chamber which was built by Viśvakarmā and had the fragrance of sandal-paste, *aguru*, *kastūrī* and saffron. He then enjoyed the company of Rādhā on the bed of *campaka* flowers.

नानाप्रकारशृङ्गारं कामशास्त्रविशारदः।
चकार कामी क्रीडां च कामिन्या सह कौतुकी॥३०॥

Kṛṣṇa was well-versed in the love-sports and the Scriptures on love and he enjoyed the conjugal pleasures in many ways.

बभूव सुरतिस्तत्र सुचिरं च तयोर्मुने।
रतिनिष्ठा तयो रम्या निरतिर्नास्ति तत्क्षणम्॥३१॥

O sage, thus both of them were engaged in each other companies for a long time. At that point of time their attraction towards the conjugal-pleasures could not be subsided.

एवं तौ तस्थतुस्तत्र राधाकृष्णौ रसोत्सुकौ।
तस्थुस्ता गोपिकाभिश्च सुरतौ कृष्णमूर्तयः॥३२॥

Thus Kṛṣṇa was always anxious for love-sport and he in many forms enjoyed the company of the cowherdesses.

नारद उवाच

आदौ राधां समुच्चार्य पश्चात्कृष्णं विदुर्बुधाः।
निमित्तमस्य मां भक्त वद भक्तजनप्रिय॥३३॥

Nārada said- O loveable by the devotees, why do the people recite the name of Rādhā first and than of Kṛṣṇa. What is the reason behind it. You kindly tell me. Who happens to be a true devotee of the lord.

नारायण उवाच

निमित्तस्य त्रिविधं कथयामि निशामय।
जगन्माता च प्रकृतिः पुरुषश्च जगत्पिता॥३४॥

गरीयसी त्रिजगतां माता शतगुणै: पितु:।
राधाकृष्णेति गौरीशेत्येवं शब्द: श्रुतौ श्रुत:॥३५॥

Śrī Kṛṣṇa said- I am going to speak out three reasons to you. you listen to them. First of all Prakṛti happens to be the mother of the universe and Puruṣa is the father of the universe. In all the three worlds the glory of the mother is hundred times more than that of the father, that is why the terms of Rādhā, Kṛṣṇa and Gaurīśa, is used in the Vedas.

कृष्णराधेशगौरीति लोके न च कदा श्रुत:।
प्रसीद रोहिणीचन्द्र गृहाणार्घ्यमिदं मम॥३६॥
गृहाणार्घ्यं मया दत्तं संज्ञया सह भास्कर।
प्रसीद कमलाकान्त गृहाण मम पूजनम्॥३७॥
इति दृष्टं सामवेदे कौथुमे मुनिसत्तम।
राशब्दोच्चारणादेव स्फीतो भवति माधव:॥३८॥
धाशब्दोच्चारत: पश्चाद्धावत्येव ससंभ्रम:।
आदौ पुरुषमुच्चार्य पश्चात्प्रकृतिमुच्चरेत्॥३९॥
स भवेन्मातृघाती च वेदातिक्रमणे मुने।
त्रैलोक्ये भारतं धन्यं कर्मक्षेत्रं च पुण्यदम्॥४०॥
ततो वृन्दावनं पुण्यं राधापादाब्जरेणुना।
षष्टिवर्षसहस्राणि तपस्तप्तं च वेधसा॥४१॥
राधिकाचरणाम्भोजपादरेणूपलब्धये।

Even in the universe no body recited the name of Kṛṣṇa Rādhā and Īśagaurī is never heard. Even for others the terms Rohiṇīcandra and Sūrya with Sañjñā is never heard of. you accept this meaning of mind and be happy. O lord of Kamalā, you accent my adoration and be happy. This is what has been recited. Therefore O best of the sages, in Kauthumī-śākhā of the *Sāmaveda*, it has been prescribed like this. With the reciting of the word रा Mādhava gets ready and with the reciting of धा he runs after following her. O sage, the one who recites the name of Puruṣa first and Prakṛti later on, he desecrates the Vedas and is considered to be the killer of the mother. Thus the auspicious land of Bhārata is considered to be the land of action and bestows great merit. Out of the land of Bhārata, Vṛndāvana is considered to be more auspicious because the dust of the feet of Rādhā had fallen there. To achieve the dust of the feet of Rādhā, Brahmā had performed *tapas* for sixty thousand years.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना० राधामाधवयो रासवर्णनं नाम द्विपञ्चाशत्तमोऽध्याय:॥५२॥

अथ त्रिपञ्चाशत्तमोऽध्यायः

Chapter - 53

Rāsalīlā of Śrī Kṛṣṇa

नारद उवाच

समतीते पूर्णरासे किं चकार जगत्पतिः।
रहस्यं किं बभूवाथ तद्भवान्वक्तुमर्हति॥१॥

Nārada said- After completion of *Rāsalīlā*, what else the lord of the universe do? You kindly tell me.

नारायण उवाच

रासं निवर्त्य रासे च रासेश्वर्या समन्वितः।
स्वयं रासेश्वरस्तस्माद्यमुनापुलिनं ययौ॥२॥

Śrī Nārāyaṇa said- After performing the divine dance in the *Rāsamaṇḍala* Śrī Kṛṣṇa together with the goddess Rādhā went to the bank of the Yamunā.

तत्र स्नात्वा जलं पीत्वा निर्मलं निर्मले जले।
सार्धं गोपाङ्गनाभिश्च जलक्रीडां चकार सः॥३॥

Taking bath in the spot less clean water of the Yamunā and drinking the water, he performed the water sport together with all the cowherdesses.

ततो जगाम भगवान्भाण्डीरं राधया सह।
गोपाङ्गनाश्च स्वगृहान्प्रययुर्विरहातुराः॥४॥
क्रीडां चकार रहसि भाण्डीरे मालतीवने।
मालतीपुष्पशय्यायां रम्यायां रमणोत्सुकः॥५॥
कृत्वा क्रीडां च तत्रैव वासन्तीकाननं ययौ।
रेमे तत्रैव रासेशो वसन्ते सुमनोहरे॥६॥

Thereafter Śrī Kṛṣṇa accompanied with Rādhā went to the Bhāṇḍīra forest and the cowherdesses

suffering from the pangs of separation, went to their respective abodes. In the forest of Bhāṇḍīra in the orchard of the jasmine flowers Śrī Kṛṣṇa and Rādhā enjoyed the company of each other on the charming bed and thereafter they went to the Vāsantī orchard. Lord Kṛṣṇa presently enjoyed the company of Rādhā in that forest.

तत्रैव रमणं कृत्वा ययौ चन्दनकानम्।
चन्दनोक्षितसर्वाङ्गो गृहीत्वा चन्दनोक्षिताम्॥७॥
रम्ये चन्दनतल्पे च स्निग्धे चन्दनपल्लवे।
पूर्णचन्द्रे समुदिते विजहार तया सह॥८॥

Rādhā, whose body was plastered with the sandal-paste, Śrī Kṛṣṇa went to the sandal-wood forest, he enjoyed the company of Rādhā on the bed of the tender leaves of the sandal-wood trees in the spotless rays of the moon.

कृत्वा विहारं तत्रैव ययौ चम्पककाननम्।
रम्ये चम्पतकल्पे च चकार रतिमीश्वरः॥९॥
रतिं निर्वृत्य तत्रैव ययौ पद्मवनं प्रभुः।
पद्मपत्रसमाकीर्णे तल्पेऽतिसुमनोहरे॥१०॥
सार्धं तत्र पद्ममुख्या शीतेन पद्मवायुना।
चकार सुखसंभोगं ययौ निद्रां तया सह॥११॥

After their performance in that place Śrī Kṛṣṇa went with Rādhā to the forest of jasmine flowers. Both of them enjoyed each others company on the charming bed of the jasmine flowers. Getting relieved of the love-sport they then went to the forest of lotus flowers. There they enjoyed on the bed of lotus flowers from which the fragrance of these flowers was issuing carried by the cool breeze. Thus Kṛṣṇa enjoyed the company of the lotus faced Rādhā in that place and he went to sleep there.

विहाय निद्रां निद्रेशो ददर्श निद्रितां प्रियाम्।
शयानां पद्मतल्पे च सुखसंभोगमात्रतः॥१२॥

Thereafter Śrī Kṛṣṇa, the lord of the sleep, rose up from the sleep and started staring at the beloved Rādhā who was comfortably sleeping on the bed of lotus flowers.

दृष्ट्वा मुखं च धर्माक्तं शरच्चन्द्रविनिन्दितम्।
अतिसंलुप्तसिन्दूरं लुप्तं कज्जलमुल्बणम्॥१३॥
संलुप्ताधररागं च संलुप्तगण्डपत्रकम्।
विस्रस्तकबरीभारं नेत्रोत्पलविमुद्रितम्॥१४॥
रत्नकुण्डलयुग्मेनामूल्येन परिशोभितम्।
राजितं मौक्तिकेनैव गजराजोद्भवेन च॥१५॥

He looked at the lotus-like face of Rādhā which put to shame the moon of the winter season. She had developed the drops of sweating on the face in which the spots of vermilion had disappeared. Similarly the collyrium of the eyes, the paint of the lips and the printings on the cheeks had disappeared the knots of hair on the head had disarranged and the eyes were shut like the blue lotus flowers, her face was adorned with the invaluable two *kuṇḍalas* and Gajamuktā.

प्रेम्णा स्वसूक्ष्मवस्त्रेण वह्निशुद्धेन माधवः।
चकार मार्जनं भक्त्या तद्वक्त्रं भक्तवत्सलः॥१६॥

Thereafter Mādhava, who is always graceful on his devotees, rinsed her face with the fine garment lovingly which was sanctified by Agni.

केशसंमार्जनं कृत्वा निर्माय कबरीं हरिः।
माधवीमालतीमालाजालेन परिशोभिताम्॥१७॥
रत्नपट्टसूत्रबद्धां वामवक्त्रां मनोहराम्।
अतीव वर्तुलाकारां कन्दपुष्पसुशोभिताम्॥१८॥

The lord than combed her hair and decorated her head with jasmine flowers making a beautiful knot, binding it with the string of gems, she was seated turning her face towards the left and looked quite charming. Her head was decorated with beautiful circular lotus flower.

ददौ सिन्दूरतिलकमधश्चन्दनमुज्ज्वलम्।
कस्तूरीबिन्दुना सार्धं परितः परिशोभिताम्॥१९॥

He applied a tilakam of vermilion on her forehead and a spot of *kastūrī* was also made under it together with another spot of the sandal-paste, decorating the same from all the sides.

चकार पत्रकं गण्डयुग्मे चित्रविचित्रितम्।
प्रददौ कज्जलं भक्त्या नेत्रोत्पलसमुज्ज्वलम्॥२०॥
चकाराधररागं च राधायाश्चानुरागतः।
कर्णभूषणयुग्मं च चकारातीव निर्मलम्॥२१॥

He than painted beautiful leaves on the cheeks and applied collyrium with devotion on the eyes resembling the blue lotus flowers. Thereafter

lovingly her lips were also painted and her ears were adorned with beautiful ear ornaments.

अमूल्यरत्नहारं च स्तनभारयुगोज्ज्वलम्।
ददौ कण्ठे च वैकुण्ठो मणिराजिविराजितम्॥२२॥
वह्निशुद्धांशुकं दिव्यममूल्यं विश्वरत्नतः।
वासयामास वसनं कस्तूरीकुङ्कुमाक्तकम्॥२३॥

He then adorned her with invaluable garlands of gems which were falling on her breasts. He adorned her neck with a garland of invaluable diamonds, he also adorned her with several types of ornaments. She was clad in beautiful costumes sanctified by fire on which the *kastūrī* and saffron were sprinkled.

प्रददौ पादयुगले रत्नमञ्जीररञ्जितम्।
चकारालक्तकं भक्त्या पादाङ्गुलिनखेषु च॥२४॥

Her pair of feet were adorned with gem-studded anklets and the toes were painted red, with devotion.

चकार सेवां सेव्यायाः सेव्यस्त्रिजगतां सताम्।
अहो सेवकसंभक्त्या श्वेतेन चामरेण च॥२५॥

Thus lord Kṛṣṇa who in adored by the entire universe, served Rādhā, like a servant with utmost devotion and also moved the white fly-whisk.

सर्वभावविदां श्रेष्ठो बोधज्ञः कामशास्त्रवित्।
कामिनीं बोधयामास वासयामास वक्षसि॥२६॥
प्रेम्णा च प्रददौ तस्यै सद्रत्नदर्पणं शुभम्।
सुवेषदर्शनार्थं च मुखचन्द्रं च मार्जितुम्॥२७॥

Thereafter, lord Kṛṣṇa who is well-versed in the scriptures of love and also is well-aware of the feeling connected therewith being best of the intellectuals woke up his beloved and embraced her. Thereafter, he presented to her a beautiful mirror of gems to unable her to look at her reflection in the mirror.

नापुष्पैर्विरचितामम्लानां चन्दनोक्षिताम्।
गण्डे सौभाग्ययुक्तायाः सौभाग्येन ददौ हरिः॥२८॥
कस्तूरीकुङ्कुमाक्तं च सुगन्धि चन्दनं ततः।
ददौ प्रियायाः सर्वाङ्गे प्रियः प्रेमभरेण च॥२९॥

The immensely virtuous goddess Rādhā was adorned by Śrī Kṛṣṇa with many of the garlands of flowers soaked in sandal-paste, beside the undecaying flowers. Getting filled with love Śrī Kṛṣṇa applied on the entire body of Rādhā, the paste of *kastūrī*, saffron and sandal-paste.

पारिजातस्य कुसुमं दत्तं रहसि ब्रह्मणा।
प्रददौ तत्कबर्यां च ललितायाश्च नारद॥३०॥
कमलं निर्मलं दिव्यं सहस्रदलमुज्ज्वलम्।
शिवेन दत्तं रहसि ददौ तद्दक्षिणे करे॥३१॥

O Nārada, the *Pārijāta* flower which was given to him by Brahmā was place by Kṛṣṇa on the head of Rādhā. Than he placed the lotus of thousand petals which was spotless and divine issuing lustre and was given to Kṛṣṇa by Śiva in a lonely place.

अतिसारं मणीन्द्राणां मणिरत्नं च कौस्तुभम्।
दत्तं रहसि धर्मेण तस्यै सुप्रीतये ददौ॥३२॥

Śrī Kṛṣṇa also adorned the person of Rādhā with *kaustubha* gem which happens to be the best of all the gems and was given to him by Dharma in a lonely place.

आसवं रत्नपात्रस्थं दस्रदत्तं च निर्जने।
पानार्थं प्रददौ तस्यै कामोन्मादकरं परम्॥३३॥

He then gave the divine beverage which increased pass ion and was given by the divine physician Aśvinīkumāra to Kṛṣṇa in a lonely place. He handed over the beverage for her drinking in the vase of gems to Rādhā.

मालतीमाधवीकुन्दमन्दारचम्पकादिकम्।
पुष्पं सद्रत्नपात्रस्थं तस्यै सुप्रीतये ददौ॥३४॥

He than placed jasmine, Mādhavī, Kunda, Mandāra and *campaka* flowers in different vases and handed them over to Rādhā for her pleasure.

सुदुर्लभं च ताम्बूलं कर्पूरादिसुसंस्कृतम्।
भक्षणं कारयामास समयज्ञश्च तां प्रियाम्॥३५॥
सुदुर्लभं च विश्वेषु वाक्पतेः परिनिर्मितम्।
अनुत्तममूल्यं च वरुणेन रहःस्थले॥३६॥
अतिसूक्ष्ममनुपमं दत्तं भक्त्या विराजितम्।
वासयामास वसनं कृत्वा नग्नां च कौतुकात्॥३७॥
देवराजेन दत्तं च गजराजेन्द्रमौक्तिकम्।
नासिकाभूषणं चारु तस्यै सुप्रीत्ये ददौ॥३८॥

Thereafter Kṛṣṇa who is well aware of exigencies of the times gave away to Rādhā a betel with camphor which was difficult to get in the universe. Thereafter unrobing her she was clad in beautiful garments which ware prepared by Bṛhaspati and were invaluable and extremely charming. these handed over to the Kṛṣṇa by Varuṇa in seclusion with great devotion. Indra had given *Gajendra-muktā* which serves as a nose ornament, was also given by Kṛṣṇa to Rādhā.

एतस्मिन्नन्तरे तत्र सुशीलाद्याश्च गोपिकाः।
षष्टिः तत्सहचर्यश्च राधायाः सुप्रतिष्ठिताः॥३९॥
षष्टितत्कोटिगोपीभिः सार्धं संहृष्टमानसाः।
आययुः पादचिह्नेन प्रियस्य वहतः प्रियाम्॥४०॥
काश्चिच्चन्दनहस्ताश्च काश्चिच्चामरवाहिकाः।
काश्चित्कस्तूरिहस्ताश्च मालाहस्ताश्च काश्चन॥४१॥

In the meantime the sixty extremely dear cowherdesses of Rādhā accompanied with sixty thousand cowherdesses delightfully reached there following the foot steps of Kṛṣṇa and Rādhā. Some of them held sandal-paste, some fly-whisks, some *kastūrī* and others held the garlands.

काश्चित्सिन्दूरहस्ताश्च काश्चित्कङ्कतिकाकराः।
काश्चिदलक्तककरा वस्त्रहस्ताश्च काश्चन॥४२॥

Some of them held the vermilion, some of them held the lotuses and the combs, some of them held the paint for the feet, some of them carried the costumes.

काश्चिद्दर्पणहस्ताश्च पुष्पपात्रधरा वराः।
काश्चित्क्रीडापद्महस्ता मालाहस्ताश्च काश्चन।४३॥
काश्चिदासवहस्ताश्च काश्चिद्भूषणवाहिकाः।
करतालकराः काश्चिन्मृगं (मृदङ्गं) वाहिकाः पराः॥४४॥
स्वरयन्त्रकराः काश्चिद्वीणाहस्ताश्च काश्चन।
षट्त्रिंशद्रागरागिण्यो गोपिकारूपधारिकाः॥४५॥
गोलोकादागता याश्च भारतं राधया सह।
काश्चिज्जगुश्च ननृतुस्तत्राऽऽगत्य च काश्चन॥४६॥
काश्चिच्चक्रुश्च सेवां च राधायाः श्वेतचामरैः।
काश्चिच्चक्रुश्च देव्याश्च पादसंवाहनं मुदा॥४७॥

Some of them held the mirrors, some of them held the lotus for playing and some of the held the garlands. Some of them held the flower vases. Some of them held the beverages and some of them carried ornaments. Some of them carried *karatālas* in their hands, some carried double drums, some carried musical instruments and the *vīṇās*. Thus thirty six types of Rāga-Rāginis assembled there in the form of cowherdesses. They had arrived in the land of Bhārata with Rādhā. On reaching before Rādhā some of them started singing, some of them started dancing, some of the them started moving the fly-whisks and some off them started delightfully pressing her feet.

काचिद्ददौ च ताम्बूलं भक्षणार्थं महामुने।
एवं कौतुकयुक्तश्च पुण्ये वृन्दावने वने॥४८॥
प्रतस्थौ गोपिकासार्धं राधावक्षःस्थलस्थितः।
क्षणं पपौ च माध्वीकं प्रियया सह माधवः॥४९॥
क्षणं चखाद ताम्बूलं क्षणं निद्रां ययौ मुदा।
क्षणं चकार शृङ्गारं रत्ननिर्मितमन्दिरे॥५०॥
क्षणं जलविहारं च चकार यमुनाजले।
इत्येवं कथता वत्स रासक्रीडा हरेरहो॥५१॥
स्वेच्छामयस्याऽत्मनश्च परिपूर्णतमस्य च।
निर्गुणस्य स्वतन्त्रस्य परस्य प्रकृतेः प्रभोः॥५२॥
ब्रह्मविष्णुशिवादीनामीश्वरस्य परस्य च।
कृष्णाजन्मरहस्यं च बालक्रीडनमीप्सितम्॥५३॥
उक्तं किशोरचरितं किं भूयः श्रोतुमिच्छसि॥५४॥

O great sage, some others offered betels for her consumption. Thus in the sacred place of Vṛndāvana of lord Kṛṣṇa occupying the heart of Rādhā together with the cowherdesses, was drinking beverages in a moment, in another moment he started chewing betel and in another moment he went to sleep delightfully, in another moment he enjoyed the love-sport with Rādhā in the palaces made of gems and in another moment, he started enjoying water sport with Rādhā in the waters of Yamunā. O son, thus I have narrated to you the *Rāsalīlā* of the lord who moves according to this own will, is complete in all respects is without qualities and independent,

beyond Prakṛti, Brahmā, Viṣṇu and Śiva. I have narrated to you the life story of lord Kṛṣṇa, his childhood plays and other events. What else do you want to listen from me.

इति श्रीब्रह्म० महा० कृष्णजन्मख० नारदना०
श्रीकृष्णारासक्रीडावर्णनं नाम त्रिपञ्चाशत्तमोऽध्याय:॥५३॥

अथ चतु:पञ्चाशत्तमोऽध्याय:

Chapter - 54

Conversation between Śrī Kṛṣṇa and Rādhā

नारद उवाच

अत: परं किं रहस्यं बभूव मुनिसत्तम।
कथं जगाम भगवान्मथुरां नन्दमन्दिरात्॥१॥
नन्दो दधार प्राणांश्च विच्छेदेन हरे: कथम्।
गोपाङ्गना यशोदा वा कृष्णैकतानमानसा:॥२॥

Nārada said- O best of the sages what did Kṛṣ ṇa do thereafter why did he go to Mathurā leaving the abode of Nanda? How did Nanda, the cowherdess Yaśodā behave in the absence of Kṛṣ ṇa? How could they remain alive without him?.

चक्षुर्निमेषविच्छेदाद्या राधा न हि जीवति।
कथं दधार सा देवी प्राणान्प्राणेश्वरं विना॥३॥

The goddess Rādhikā who could not remain alive with the separation from Kṛṣṇa even for the sinking of the eyes, how could she remain alive after the departure of his beloved.

ये ये तत्सङ्गिनो गोपा: शयनासनभोगत:।
कथं विसस्मरुस्ते च तादृशं बान्धवं व्रजे॥४॥

How could the cowherds who always ate the food and slept with Kṛṣṇa spend the time with out him besides enjoying other pleasure, how could they forget him.

श्रीकृष्णो मथुरां गत्वा किं किं कर्म चकार स:।
स्वर्गारोहणपर्यन्तं तद्भवान्वक्तुमर्हति॥५॥

Then arriving at Mathurā what did Kṛṣṇa do. You kindly let me know all the events relating to the Kṛṣṇa up to the time of his departure for the heaven.

नारायण उवाच

कंसश्चकार यज्ञं च समाहूतो धनुर्मखम्।
जगाम तत्र भगवान् तेज राज्ञा निमन्त्रित:॥६॥
राजा प्रस्थापयामास चाक्रूरं भगवत्प्रियम्।
अक्रूर: पेरितो राज्ञा गत्वा च नन्दमन्दिरम्॥७॥
श्रीकृष्णं च गृहीत्वा स सगणं मथुरां गत:।
कृष्णश्च मथुरां गत्वा जघान नृपतिं मुने॥८॥
जघान रजकं चैव चाणूरं मुष्टिकं गजम्।
चकार पित्रोरुद्धारं बान्धवानां च बान्धव:॥९॥
कुब्जया सह शृङ्गारं कृत्वा च कौतुकेन च।
तां च प्रस्थापयामास गोलोकं गोपिकापति:॥१०॥

Śrī Nārāyaṇa said- In the city of Mathurā, the king Kaṁsa performed a *yajña* of bow in which Kṛṣṇa was invited. Kṛṣṇa arrived in Mathurā at the invitation of the king. In order to invite him the king deputed Akrūra as a messenger. At the instance of the king Akrūra went to Nandagāṁva in the house of Nanda and accompanied with Kṛṣ ṇa and other cowherds he went back to Mathurā. O sage, reaching Mathurā, Kṛṣṇa killed the king, killing washarman, Cāṇūra, Muṣṭika, Kuvalayāpīḍa, he freed his parents from the prison. Kṛṣṇa the lord of the *Gopis* enjoyed the company of Kubjā and sent her to *Goloka*.

चकार कृपया कृष्णो मालाकारस्य मोक्षणम्।
कृपया चोद्धवद्वारा बोधयामास गोपिका:॥११॥

With the grace, lord Kṛṣṇa have been given the salvation to the gardener and the cowherdesses have been addressed by Uddhava.

तदोपनीतो भगवानवन्तीनगरं ययौ।
चकार विद्याग्रहणं मुने: सान्दीपनेर्गुरो:॥१२॥

Thereafter the thread ceremony of Kṛṣṇa was performed. He then went to the *āśrama* of the sage Sāndīpani at Avantī for getting education.

ततो जित्वा जरासंघं निहत्य यवनेश्वरम्।
उग्रसेनं च नृपतिं चकार विधिपूर्वकम्॥१३॥
गत्वा समुद्रनिकटे निर्माय द्वारकां पुरीम्।
जहार रुक्मिणीं देवीं जित्वा नृपतिसंघकम्॥१४॥

On return from that place he defeated Jarāsandha and killing Kālayavana, Ugrasena

was properly crowned as the king. There-after he built the city of Dvārakā within the ocean and becoming victorious on the group of kings, he abducted Rukmiṇī and married her.

कालिन्दीं लक्ष्मणां शैब्यां सत्यां जाम्बवतीं सतीम्।
मित्रविन्दां नाग्नजितीं समुद्वाहं चकार सः॥१५॥
निहत्य नरकं भूपं रणेन दारुणेन च।
पत्नीः षोडशसाहस्रं विहारं च चकार सः॥१६॥

Thus he married also Kālindī, Lakṣmaṇā, Śaivyā, Satyā, Satī, Jāmbavatī, Mitravindā and Nāgnajitī. Thereafter lord Kṛṣṇa killed Narakāsura in the battle-field and abducted the sixteen thousand damsels kept by him in captivity and marrying them he enjoyed their company.

जहार पारिजातं च जित्वा शक्रं च लीलया।
चिच्छेद बाणहस्तांश्च जित्वा च चन्द्रशेखरम्॥१७॥
पौत्रस्य मोक्षणं कृत्वा पुनरागत्य द्वारकाम्।
आत्मानं दर्शयामास लोकांश्च प्रतिमन्दिरम्॥१८॥

Thereafter he won Indra quite easily and winning Candraśekhara cut of the hands of Bāṇāsura. He freed his grandson from the captivity of Bāṇāsura and returned to Dvārakā and he appeared before all the people in their respective houses.

यागे च वसुदेवस्य तीर्थयात्राप्रसङ्गतः।
प्राणाधिष्ठातृदेवीं च ददर्श तत्र राधिकाम्॥१९॥
पूर्णे च शतवर्षे च सुदाम्नः शापमोक्षणे।
पुनर्ययौ तथा सार्धं पुण्यं वृन्दावनं वनम्॥२०॥

He than met in the *yajña* of Vāsudeva, his beloved Rādhikā who had arrived there to attend they *yajña*. After freeing Sudāmā from the curse after a hundred years he again visited the auspicious Vṛndāvana together with Rādhā.

पुनश्चतुर्दशाब्दं च तया सार्धं जगत्पतिः।
चकार रासं रासे च पुण्यक्षेत्रे च भारते॥२१॥
पूर्णमेकादशाब्दं च निवृत्य नन्दमन्दिरे।
मथुरायां द्वारकायां पूर्णमब्दशतं विभुः॥२२॥
चकार भारहरणं पृथिव्यां पृथुविक्रमः।
पञ्चविंशतिवर्षं च शतवर्षाधिकं मुने॥२३॥
तिष्ठञ्जगाम गोलोकं पृथिव्यां च पुरातनः।
यशोदायै च नन्दाय वृषभानाय धीमते॥२४॥
राधामात्रे कलावत्यै ददौ सामीप्यमोक्षणम्।
कृष्णेन सार्धं गोपी च राधिका च कुतूहलात्॥२५॥
निबध्य धर्मसेतुं च वेदोक्तं च युगे युगे।
इत्येवं कथितं सर्वं समासेन महामुने॥२६॥
श्रीकृष्णचरितं रम्यं चतुर्वर्गफलप्रदम्।
ब्रह्मादिस्तम्बपर्यन्तं सर्वं नश्वरमेव च॥२७॥
भज तं परमानन्दं सानन्दनन्दनम्।
स्वेच्छामयं परं ब्रह्म परमात्मानमीश्वरम्॥२८॥
परमव्ययमव्यक्तं भक्तानुग्रहविग्रहम्।
सत्यं नित्यं स्वतन्त्रं च सर्वेशः प्रकृतेः परम्॥२९॥
निर्गुणं च निरीहं च निराकारं निरञ्जनम्॥३०॥

Thereafter in the sacred land of Bhārata Śrī Kṛṣṇa the lord of the universe performed *Rāsalīlā* in *Rāsamaṇḍala* of Vṛndāvana for fourteen years. He stayed in the house of Nanda for eleven years. Thus lord Kṛṣṇa remained on earth for a thousand hundred years, living in Mathurā and Dvārakā. During this period the lord rid the earth of her weight. O sage the eternal lord Kṛṣṇa spent hundred and twenty five years on earth and thereafter he left for heaven, he bestowed Yaśodā Nanda, the intelligent Vṛṣ *abhāhu, Kalāvatī the mother of Rādhā*, the *Sāmīpya* type of salvation. O great sage, the cowherdesses Rādhikā on the other hand accompanying Kṛṣṇa reached *Goloka* for performing Dharma in every *yuga*. Thus I have narrated to you the story of lord Kṛṣṇa in brief which bestows *dharma*, *artha* and *mokṣa*. Considering all to be perishable right from Brahmā to the blade of grass, one should recite the name of the blissful son of Nanda who moves at will is the eternal Brahman, great soul, the lord imperishable, invisible, who bestows his grace on his devotees and takes to a definite form, is truthful, eternal, independent, the lord of all, beyond Prakṛti is without qualities, unattached, invisible and without blemish.

इति श्रीब्रह्मवै० महा० कृष्णजन्मख० नारदना०
श्रीकृष्णराधिकासंवादो नाम चतुःपञ्चाशत्तमोऽध्यायः
श्रीकृष्णार्पणमस्तु॥५४॥

अथ पञ्चपञ्चाशत्तमोऽध्यायः

Chapter - 55

The Influence of Śrī Kṛṣṇa

नारायण उवाच

स एव भगवान्कृष्णः सर्वात्मा पुरुषः परः।
दुराराध्योऽतिसाध्यश्च सर्वाराध्यः सुखप्रदः॥१॥
निजभक्तातिसाध्यश्चाभक्तस्यासाध्य एव च।
शश्वद्दृश्यः स्वभक्तस्याभक्तस्यादृश्य एव च॥२॥

Śrī Nārāyaṇa said- The same lord Kṛṣṇa happens to be the soul of all, is the best among the humans, difficult to be adored, adored with efforts, adored by all, is the bestower of pleasure, adored by his devotees quite easily, impossible for adoration by the non-believer, he is the one who is visible to his devotees always and cannot be visible to the non-devotees.

दुर्ज्ञेयं तस्य चरितं कार्यं हृदयमेव च।
बद्धास्तन्मायया सर्वे मोहिताश्च दुरन्तया॥३॥

His actions and life stories are difficult to understand. The illusion of his immense prowess controls all the people who remain influenced by the same.

यद्भयाद्वाति वातोऽचयं कूर्मं धत्ते निराश्रयः।
कूर्मोऽनन्तं विधत्ते च यद्भयेन निरन्तरम्॥४॥
बिभर्ति शेषो विश्वं च यद्भयेन च नारद।
सहस्रशीर्षा पुरुषः शिरसश्चैकदेशतः॥५॥

The wind blows getting afraid of him and the tortoise carries the earth with pleasure. Because of his influence the tortoise always carries Śeṣa on his head. O Nārada, under his influence, the serpent Śeṣa with a thousand hoods carries the entire universe on one of its hoods.

सप्तसागरसंयुक्ता सप्तद्वीपा वसुंधरा।
शैलकाननसंयुक्ता पातालाः सप्त एव च॥६॥
सप्त स्वर्गाश्च विविधा ब्रह्मलोकसमन्विताः।
एवं विश्वं त्रिभुवनं कृत्रिमं परिकीर्तितम्॥७॥
यद्भयेन विधात्रा च प्रतिसृष्टै च निर्मितम्।
एवं विश्वान्यसंख्यानि लोमकूपैर्महान्विराट्॥८॥
यद्भयेन विधत्ते च यदन्नो ध्यायते हि यम्।
विष्णुः पाति च संसारं यद्भयेन कृपानिधिः॥९॥

The earth with seven oceans, seven islands and innumerable forests and mountains, the nether world, seven lokas, *Brahmaloka* and seven heavens comprise of the universe because of his fear. Brahmā creates the three *Bhuvnas* at the time of creation which are eternal. Because of his fear such innumerable globes are enshrined in the hair-pits of Mahāvirāṭ who happens to be his *aṁśa* and always meditates upon him. Under his influence the compassionate Viṣṇu protects the universe.

कालाग्निरुद्रो यद्भीतः कालः संहरते प्रजाः।
मृत्युंजयो महादेवो यद्भयाद्ध्यायते च यम्॥१०॥
षड्गुणैरनुरागैश्च विरागी विरतः सदा।
यद्भयेन दहत्यग्निः सूर्यस्तपति यद्भयात्॥११॥
यद्भयाद्वर्षतीन्द्रश्च मृत्युश्चरति जन्तुषु।
यद्भयेन यमः शास्ता पापिनी धर्म एव च॥१२॥
धत्ते च धरणी लोकान्यद्भयेन चराचरान्।
सूयते प्रकृति सृष्टै यद्भयान्महदादिकम्॥१३॥

Getting afraid of him, Rudra destroyed the universe with the flames of the fire of dissolution. Afraid of him Mahādeva who has conquered the death getting disinterested with six *guṇas* and attractions always meditate upon him. Getting afraid of him the fire burns, because of him the sun emits heat. Because of him Indra pours the rain through the clouds, because of him the fear of death pervades the universe. Because of him Dharmarāja controls the sinners, because of him the earth carries the moveable and immovable lokas, because of him Prakṛti at the time of creation creates *Mahada* and other elements.

दुर्ज्ञेयं तदभिप्रायं को वा जानाति पुत्रक।
यत्प्रभावं न जानन्ति ब्रह्मविष्णुमहेश्वराः॥१४॥
कथं जानामि तच्चेष्टामहं वत्स सुमन्दधीः।
कथं जगाम मथुरां त्यक्त्वा वृन्दावनं वनम्॥१५॥
कथं तत्याज गोपीश्च राधां प्राणाधिकां प्रियाम्।
यशोदां बान्धवादींश्च नन्दं वा नन्दनन्दनः॥१६॥

O son, who can be aware of his secret meaning. O son, he happens to be the one whose influence is unknown to Brahmā, Viṣṇu and Śiva. How can I be aware of his movements being a person devoid of wisdom. Lord Kṛṣṇa the son of Nanda leaving Vṛndāvana, why did he go to Mathurā, why did he disown the cowherdesses, Rādhā who was dearer to him than his life, Yaśodā, Nanda and other relatives?.

दर्पहा दर्पद: सोऽपि सर्वेषां सर्वद: सदा।
बभञ्ज राधादर्पं च सुदाम्न: शापकारणात्॥१७॥
अन्येषां भावनाहेतोर्ब्रह्मप्राप्तिस्तथा भवेत्।
एवं किंचिद्वितर्कं च कुरुते कमलोद्भव:॥१८॥

The lord always shatters the pride of all, bestows the pride and provides everything on everyone. Because of the curse of Sudāmā he shattered the pride of Rādhā and all other people achieved Brahma as desired by them. Thus Brahmā also entered into some controversy.

चकार दर्पभङ्गं च महाविष्णु:पुरा विभु:।
ब्रह्मणश्च तथा विष्णो: शेषस्य च शिवस्य च॥१९॥
धर्मस्य च यमस्यापि साम्बस्य चन्द्रसूर्ययो:।
गरुडस्य च वह्नेश्च गुरोर्दुर्वाससस्तथा॥२०॥
दौवारिकस्य भक्तस्य जयस्य विजयस्य च।
सुराणामसुराणां च भवत: कामशक्रयो:॥२१॥
लक्ष्मणस्यार्जुनस्यापि बाणस्य च भृगोस्तथा।
सुमेरोश्च समुद्राणां वायोश्च वरुणस्य च॥२२॥
सरस्वत्याश्च दुर्गाया: पद्मायाश्च भुवस्तथा।
सावित्र्याश्चैव गङ्गाया मनसायास्तथैव च॥२३॥
प्राणधिष्ठातृदेव्याश्च प्रियाया: प्राणतोऽपि च।
प्राणधिकाया राधाया अन्येषामपि का कथा॥२४॥

Thereafter the all-pervading Mahāviṣṇu shattered the pride of Brahmā. Similarly the pride of Viṣṇu, Śeṣa, Śiva, Dharma, Yama, Sāmba, Sun, Moon, Garuḍa, Agni, Bṛhaspati, Durvāsā, gate-keeper named Jaya and Vijaya, the gods, the demons, yours, Kāmadeva, Indra, Lakṣ maṇa, Arjuna, Bāṇāsura, Bhṛgu, mountain Sumeru, the ocean, the wind, Varuṇa, Sarasvatī, Durgā, Kamalā, Pṛthvī, Sāvitrī, Gaṅgā, Manasā and Rādhikā the great goddess, who had been dearer to the lord than his own life was shattered. Then what to speak of others?

हत्वा दर्पं च सर्वेषां प्रसादं च चकार स:।
कर्ता हर्ता पालयिता स्रष्टा स्रष्टुश्च सर्वत:॥२५॥

But he, while shattering the pride of all, became compassionate on them because he happens to be the creator of the entire universe, the destroyer and the one who preserves besides being the creator of the entire creation.

यं स्तोतुमीशो नालं च पञ्चवक्त्रैस्तु शंकर:।
स्तोतुं नालं चतुर्वक्त्रो विधाता जगतामपि॥२६॥
स्तोतुं नालमनन्तश्च सहस्रवदनैरहो।
स्वयं विष्णुर्विश्वव्यापी नालं स्तोतुं जनार्दन:॥२७॥

Even Śiva is unable to recite his glory with all his five mouths. Brahmā the creator of the universe also cannot recite his glory with all his four mouths. Besides the all-pervading Viṣṇu who is also known by the name of Janārdana is unable to recite his glory.

महाविराण्न शक्तोऽपि यं स्तोतुं परमेश्वरम्।
कम्पिता यस्य पुरत: प्रकृति: परमात्मन:॥२८॥

Even Mahāvirāṭ is unable to recite his glory; even Prakṛti feels nervous in the presence of the great soul.

सरस्वती जडीभूता यं स्तोतुं परमेश्वरम्।.
महिमानं न जानन्ति वेदा यस्य च नारद॥२९॥
इत्येवं कथितो ब्रह्मन्प्रभाव: परमात्मन:।
निर्गुणस्य च कृष्णस्य किं भूय: श्रोतुमिच्छसि॥३०॥

O Nārada, even Sarasvatī becomes motionless while offering prayer to him in his presence. Even the Vedas are unable to recite his glory. O Brahman, I have thus narrated to you the glory of Śrī Kṛṣṇa who happens to be *Nirguṇa* and the great soul. What else do you want to listen from me?.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्म० उत्तरार्धे नारदना०
श्रीकृष्णप्रभाव वर्णनं नाम पञ्चपञ्चाशत्तमोऽध्याय:॥५५॥

अथ षट्पञ्चाशत्तमोऽध्याय:

Chapter - 56

Stotra of Lakṣmī

नारद उवाच

किमपूर्वं श्रुतं ब्रह्मन्रहस्यं परमाद्भुतम्।
अनन्तचरितं धन्यमनन्तस्याच्युतस्य च॥१॥

Nārada said- O Brahman, I have listened to the endless story of Kṛṣṇa which is quite astonishing, secretive and astonishing.

कथं कृष्णो महाविष्णोर्दर्पभङ्गं चकार सः।
अन्येषां वा कथमहो तद्भवान्वक्तुमर्हति॥२॥

I would like to listen to the way Śrī Kṛṣṇa shattered the pride of Mahāviṣṇu and others. You kindly tell me this in detail.

स्वत: श्रीकृष्णचरितमतीव मधुरं श्रुतौ।
अतीव मधुरं रम्यं काव्यं कविमुखात्तत:॥३॥

The life story of lord Kṛṣṇa is quite sweet but it is always pleasant to listen to the story from the mouth of a good poet which becomes immensely sweeter (thus by listening to the story of lord Kṛṣṇa from your mouth, it would add to the sweetness further).

नारायण उवाच

महाविष्णोरहंकारो बभूव सहसेति च।
सर्वं मल्लोमकूपेषु विश्वान्येवाऽहमीशवर:॥४॥

Nārāyaṇa said- Once Mahāviṣṇu was inflated with pride suddenly that the entire universe was lodged in his hair-pits and therefore he was the supreme lord.

संहारभैरवो भूत्वा तं स जग्रास लीलया।
स्थिते मूर्धावशेषे च प्रसादं तं चकार सः॥५॥
सर्वात्मना ध्यायमान: स्तुतो भीतं कृपानिधि:।
तच्छरीरं सुसंपन्नं पुनरेव चकार स॥६॥

Thereafter lord Kṛṣṇa took to the form of Saṁhāra-bhairava and started swallowing him. When only the head was left Mahāviṣṇu started offering prayers devotedly to the lord. Finding him terrified the merciful lord restored his body completely.

ब्रह्मण: सहसा ब्रह्मन्निति दर्पो बभूव ह।
अहं त्रिजगतां धाता कर्ताऽहमीश्वर: स्वयम्॥७॥
मत्पर: पूजितो नास्ति मत्परश्च जितेन्द्रिय:।
इत्येवं मनसा कृत्वा बहुदर्पो बभूव ह॥८॥

O Brahman, similarly Brahmā also was once so inflated with pride that he was the sole creator of the universe and as such the supreme lord. He thought that there was none else who could be more adorable than him, nor was there anyone else who had so completely controlled his sense organs. Having thus resolved in his mind, he was filled with pride.

तं ब्रह्मणां समूहं च दर्शयामास तत्क्षणम्।
गोलोके स्वसमीपे च वसन्तं पुरतो विभो:॥
चतुर्वक्त्रं पञ्चवक्त्रं षड्वक्त्रं च ततोऽधिकम्॥९॥
शतवक्त्रं च प्रत्येकं ब्रह्माण्डौघं च लीलया।
त्यक्तुकामं स्वदेहं च व्रीडया नतकंधरम्॥१०॥
पुन: प्रसादं कृपया तं चकार कृपानिधि:।
कालेन मोहिनीद्वारा तमपूज्यं चकार स:॥११॥
स्वकन्यां दर्शयित्वा तं सकामं च चकार ह।
पुनस्तद्दर्पभङ्गं च शिवद्वारा चकार स:॥१२॥
तत्याज लज्जया देहं पुनर्देहं दधार स:।
पुनश्चकार तं पूज्यं ब्रह्माणं ब्रह्मण: प्रभु:॥१३॥
ज्ञानं ददौ महाज्ञानी ज्ञानानन्द: सनातन:।
विष्णोर्बभूव गर्वश्च जगत्पाताऽहमीश्वर:॥१४॥

Thereafter lord Kṛṣṇa displayed the forms in which there were creatures with five faces, four faces, six faces and many of them having a hundred faces. He displayed the Brahmāṇḍa together with Brahmā playfully as a result of which Brahmā felt ashamed and he lowered his head in shame and got ready to end his life. Thereafter the lord who is the ocean of mercy bestowed his grace on him. At the appropriate time he made him unadorable and as a result of the curse of Mohinī, he made him passionate by displaying his own daughter before him and thereafter he got his pride shattered through Śiva. Getting ashamed he thought of ending his life

and took to another body. Thereafter the great intellectual and eternal who is also the form of intellectuals and an eternal lord took to the form of a Brāhmaṇa and appeared before Brahmā and made him adorable again bestowing the divine knowledge on him. Similarly lord Viṣṇu also was once inflated with pride and thought, "I alone maintain the entire universe and as such I happen to be the supreme lord.".

तमात्मविस्मृतं कृष्णश्चकार रामजन्मनि।
अहं विश्वं बिभर्मीति शेषो दर्पी बभूव ह॥१५॥
तद्दर्पं गरुडद्वारा चूर्णीभूतं चकार सः।
एकदा पूजितो नागैर्गरुडः कृष्णवाहनः॥१६॥
न पूजितश्च शेषेण स्वदर्पेण पुरा मुने।
गरुडेन जितं क्रोधात्तमनन्तं मनस्विनम्॥१७॥
चकार मोक्षणं तस्य श्रीकृष्णश्च कृपानिधिः।
स्वयं शिवः स्वदर्पाच्च विवाहं न चकार सः॥१८॥
तं कृत्वा मायया मोहं कारयामास स्त्रीयुतम्।
पुनर्जहार तत्पत्नीं दक्षकन्यां महासतीम्॥१९॥
वर्षं शुशोच तद्देहं क्रोडे कृत्वा च शंकरः।
नानास्थानं च बभ्राम रुदञ्छोकान्मुहुर्मुहुः॥२०॥

Thereafter at the time of the incarnation of Rāma he shattered his pride by making him forget himself and his pride was shattered. Śeṣa also once was filled with pride feeling, "I carry the entire universe on my head and there was no one else comparable to me." Finding this the lord got his pride shattered through Garuḍa. O sage, once all the serpents adored Garuḍa the vehicle of Kṛṣṇa, but serpent Śeṣa refused to do so, swollen with pride. At this Garuḍa was enraged and subjugated Ananta; thereafter all merciful Kṛṣṇa got him released. Lord Śiva even was not prepared to marry because of the pride in him. Lord Kṛṣṇa influenced him with his illusion and got him married; thereafter his wife named Mahāsatī the daughter of Dakṣa was kidnapped (because she ultimately burnt his body in the fire-altar of Dakṣa). Thereafter lord Śiva carrying the dead body of Satī in his lap suffered from the pain and grief for many years. He cried again and again because of his grief and roamed about in several places.

जन्मान्तरे पुनः प्राप्य तां सती पार्वती मुदा।
विस्स्मार च स्वज्ञानं दक्षशापः पुनः शिवः॥२१॥
पुनश्चाऽऽङ्गीरसद्वारा स्मारयामास सत्वरम्।
एकदा सरथः शम्भुः प्रेरितस्त्रिपुरे पुरा॥२२॥
हत्या दैत्यं शिवक्षारा त्रिपुरारिं चकार तम्।
सर्वं वरं च सर्वस्मै दातुं शंभुः कृपानिधि॥२३॥
स्वयं कल्पतरुर्भूत्वा प्रतिज्ञां च चकार सः।
वृकासुरोऽनुष्ठानं च कृत्वा वव्रे वरं विभुम्॥२४॥
दास्यामि हस्तं यन्मूर्ध्नि भस्मसाद्भवतु क्षणात्।
जगाद जगतां नाथ ईप्सितं ते भविष्यति॥२५॥
इति लब्ध्वा वरं रुद्राद्गच्छन्तं शंकर विभुम्।
हस्तं दातुं च तं मूर्ध्नि प्राधावत्सत्वरं पुरा॥२६॥

Thereafter, getting back Satī in the form of Pārvatī, he was fully delighted but because of the curse of Dakṣa he forgot all his divine knowledge. Durvāsā, the son of Aṅgirā, helped him in restoring the divine knowledge to Śiva. Similarly in the earlier times, lord Kṛṣṇa sent Śiva mounted on a chariot for the killing of Tripurāsura. Though the compassionate Śiva could bestow all the books on everyone and himself being *kalpavṛkṣa* took a vow thereafter, Vṛkāsura adored lord Śiva and achieved a boon from Śiva, who said, "Your desire will be fulfilled." Thus with the boon of Rudra, the demon before leaving that place intended to place his hand on Śiva's head.

अतीव भीतः शंभुश्च जगाम शरणं हरिम्।
भगवांश्च शिवस्यार्थे दैत्यं भस्मीचकार सः॥२७॥

Finding this, Śiva felt panicky and went to take refuge with the lord. Thereafter, the lord reduced to ashes that demon for the sake of Śiva.

शिवं युद्धं च कुर्वन्तं बाणयुद्धे पुरा विभुः।
लीलया जृम्भणास्त्रेण जडीभूतं चकार सः॥२८॥

In the earlier times, while fighting with Bāṇāsura, Śiva was playfully made motionless by the lord Kṛṣṇa.

समागतं दक्षयज्ञे शंभुं दम्भेन लीलया।
वारयामास भगवान्हस्तं दत्त्वा च तद्गले॥२९॥

Again in the *yajña* of Dakṣa, the lord removed Śiva from the place by holding him by the neck.

केदारकन्यकाद्वारा शप्तो धर्मोऽतिदैवतः।
बभूवातिकृशो भीतः कुह्वामेव यथा शशी॥३०॥

Similarly Dharma attracted a great curse from the daughter of Kedāra, as a result of which he became very weak like the moon of the dark fortnight.

तदा तस्याश्च शापान्ते सत्ये पूर्णो बभूव ह।
त्रिपाद्बभूव त्रेतायां द्वापरं च द्विपादिति॥३१॥
एकपाच्च कलौ सोऽपि कलेरन्ते पुनः क्षयः।
षोडशांशोऽतिक्लिष्टश्च सस्मार चरणं विभोः॥३२॥
तदा सत्ययुगारम्भे परिपूर्णोऽभवत्पुनः।
पुनर्युगानुरोधेन क्रमेण च पुनः क्षयः॥३३॥
यमो माण्डवशापेन शूद्रयोनिमवाप ह।
तदा पुनः शताब्दान्ते पुनः शुद्धो बभूव ह॥३४॥

After the end of the curse, in *Satyayuga* he became complete and healthy. In *Tretāyuga* he had three feet only, in the *Dvāpara* only two and in the age of Kali he had only one foot left and thereafter he completely disappears. Thus Dharma getting present in sixteen parts was immensely upset and started adoring at the feet of the lord. He was complete in the *Satyayuga* in all respects. Similarly he went on increasing and decreasing according to the *yugas*; as a result of the curse of the sage Māṇḍava even Yama had to be born in the house of Śūdra and could be purified only after a hundred years.

साम्बो विमातृशापेन गलत्कुष्ठी बभूव सः।
तदा सूर्यव्रतं कृत्वा पुनः शुद्धो बभूव सः॥३५॥

Sāmba attracted leprosy because of the curse of his step-mother. He after performing the *vrata* of Sūrya was purified again.

चन्द्रो दर्पमदेनैव जहार च गुरोः प्रियाम्।
बभूव दर्पभङ्गोऽस्य यक्ष्मग्रस्तो बभूव सः॥३६॥

Infatuated with pride Candramā abducted Tārā, the wife of Bṛhaspati as a result, he attracted the disease of consumption and his pride was shattered.

सूर्यो दर्पात्तेजसरश्च हन्तुं शंकरकिंकरम्।
सुमालीत्यभिधं दैत्यं जगामाऽऽशु गिरिं प्रति॥३७॥
अहर्निशं दीप्तिकरं कुर्वन्तं विषयं रवेः।
सूर्येण भीतो दैत्यश्च शंकरं शरणं ययौ॥३८॥

Because of the pride of his lustre, Sūrya went after Sumālī a devotee of Śiva in order to kill him. The sun was performing the duty of illumining the universe day and night. Getting terrified by the sun, the demon took refuge with Śiva.

सूर्यं दृष्ट्वा शंकरश्च जग्राह शूलमेव च।
भीतो दुद्राव सूर्यश्च दृष्ट्वा तं शूलिनं मुने॥३९॥
जघान काश्यां शूलेन शूली काशीश्वरो रविम्।
मूर्च्छां संप्राप्य शूलेन दर्पभङ्गो बभूव ह॥४०॥
सान्द्रान्धकारः सहसा जग्राहा पृथिवीतलम्।
आशुतोषो महादेवो जीवयामास तत्क्षणम्॥४१॥

O sage, finding Sūrya there Śiva took up his trident to strike at Sūrya, as a result of which he was terrified and while running he left Kāśī. Then Śiva the lord of Kāśī attacked Sūrya with his trident, as a result of which he fainted and fell down on the ground. And thus his pride was shattered. Thereafter the entire universe was plunged in to darkness. Finding this, Śiva who gets pleased in no time revived the sun back to life.

तुष्टाव शंकरं सूर्यो लज्जितोऽपि भयेन च।
कृत्वा तमाशिषं तुष्टो ययौ गेहं कृपानिधिः॥४२॥
विभुर्गरुत्मतो दर्पं बभञ्ज लीलया पुरा।
निःश्वासैः प्रेरितस्यापि शिवस्य वृषभस्य च॥४३॥
आगच्छन्तं च वैकुण्ठं पृष्ठे कृत्वा शिवं पुरा।
द्रष्टुं समागतं भक्त्या देवं नारायणं परम्॥४४॥

Getting ashamed and terrified, Sūrya then adored Śiva. The all merciful Śiva delightfully pronounced his blessing on Sūrya and left for his abode. In earlier times the lord shattered the pride of Garuḍa in no time, with the breathing of Nandī who was serving as a mount to Śiva. Garuḍa flew away at the time when Śiva was intending to meet Nārāyaṇa mounted on the back of Nandī.

वह्निर्दर्पी भृगोः शापात्सर्वभक्षो बभूव ह।
गुरोः स्वभार्याहरणाद्दर्पश्चूर्णो बभूव ह॥४५॥

Similarly the pride of Agni was shattered because of the curse of sage Bhrgu and he became the consumer of everything; the pride of Brhaspati was shattered with the abduction of his wife Tārā.

दुर्वाससो दर्पभङ्गो बभूव ह्यम्बरीषतः।
सुदर्शनेन चक्रेण विष्णोर्दुर्विषहेण च॥४६॥

The pride of Durvāsā was shattered because of the unbearable *Sudarśana-cakra* when he wanted to kill Ambarīṣa a devotee of Viṣṇu .

जयस्य विजयस्यापि दर्पभङ्गं चकार सः।
वैकुण्ठात्पतितस्यापि ब्रह्माशापच्छलेन च॥४७॥

The lord threw away his attendants Jaya and Vijaya from Vaikuṇṭha with the curse of the Brāhmaṇa sage Sanatkumāra and shattered their pride.

नृसिंहेण हतः सोऽपि हिरण्यकशिपुर्यथा।
सूकरेण हिरण्याक्षो लीलया च रसातले॥४८॥

In due course of time both Jaya and Vijaya were born as the demons named Hiraṇyakaśipu and Hiraṇyākṣa. Out of these too Hiraṇyakaśipu was killed by lord Nṛsiṁha and similarly Hiraṇyākṣa was killed by Viṣṇu in the form of Varāha incarnation who rescued the earth from the deep water.

रावणः कुम्भकर्णश्च निहतौ रामबाणतः।
जन्मान्तरे च लङ्कायां ब्रह्मणा प्रार्थितस्य च॥४९॥
शिशुपालो हि निहतः कृष्णबाणेन लीलया।
दन्तवक्रश्च सहसा परिपूर्णोऽत्र जन्मनि॥५०॥
सुराणां दर्पभङ्गं च दैत्यद्वारा चकार ह।
असुराणां सुरद्वारा विरोधेन परस्परम्॥५१॥

In due course of time both of them were born as Rāvaṇa and Kumbhakarṇa and were killed in Laṅkā by the arrows of Rāma. Brahmā had already prayed for their killing in earlier times. Then in the third birth they were born as Śiśupāla and Dantavakra who achieved heaven after having been killed at the hands of Śrī Kṛṣṇa. Thus lord Kṛṣṇa created differences between the gods and the demons, shattered their pride in one way or the other.

विधिद्वारा दर्पभङ्गः भवतश्च चकार सः।
भवानासीन्नारदश्च पुरा पुत्रः प्रजापतेः॥५२॥
गन्धर्वश्च पितुः शापाच्छूद्रीपुत्रस्ततः क्रमात्।
ततः पुनर्नारदश्च प्रसादादधुना विभोः॥५३॥

The lord has also shattered your pride through Brahmā because in the earlier times you happened to be Nārada the son of Prajāpati. With the curse of your father you became a Gandharva, son of a Śūdra woman and in due course of time you were reborn as Nārada.

मम साध्यं विश्वमिति कामदर्पो बभूव ह।
तं प्रमत्तं हरद्वारा भस्माच्च चकार सः॥५४॥
पुनः कृत्वा प्रसादं तं जीवयामास लीलया।
ऐकान्तिकं च तद्भक्तं स च नास्त्रं करोति हि॥५५॥

Once the god of love was also inflated with pride thinking that the entire universe was controlled by him. Then the lord got the god of love reduced to ashes through Śiva and getting pleased, brought him back to life. since that time the god of love never tries to influence the devotees of the lord.

चकार दर्पभङ्गं च दर्पिणो लक्ष्मणस्य च।
रणे शंकरशूलेन रावणप्रेरितेन च॥५६॥

Lord also shattered the pride of Lakṣmaṇa in the battle-field when he had to face the trident of Śiva which was shot by Rāvaṇa.

पुनस्तं जीवयामास रामस्य स्तवनेन च।
स्वयं विस्मृतविष्णोश्च ब्रह्मशापेन नारद॥५७॥

O Nārada, Rāma offered prayer who himself had incarnated on earth and had forgotten his true form because of the curse of Brahma. Lakṣ maṇa was revived back to life.

चकार दर्पभङ्गं च कार्तवीर्यार्जुनस्य च।
जामदग्न्यस्य शस्त्रेणामोघेन पर्शुना पुरा॥५८॥
विप्रपुत्रस्य मरणे हरणे कृष्णयोषिताम्।
कर्णेन सार्धं समरे पार्थदर्पं बभञ्ज सः॥५९॥

In the earlier times the lord shattered the pride of Kārtavīryārjuna of the use of the battle-axe by Paraśurāma. The pride of Arjuna was also shattered with the death of the Brāhmaṇa boy,

the abduction of the wives of Kṛṣṇa and at the time of the battle between Karṇa and Arjuna.

बाणस्य चोषाहरणे चिच्छेद च भुजान्विभुः।
भृगोश्च दक्षयज्ञे च दर्पभङ्गं चकार सः।।६०।।

At the time of abduction of Ūṣā, the lord himself cut off the arms of Bāṇāsura and shattered his pride. The pride of Bhṛgu was shattered in the *yajña* of Dakṣa.

पर्शुरामस्य रामस्य विवाहो पथि गच्छतः।
बभञ्ज दर्पं समरे रामद्वारा पुरा विभुः।।६१।।

In the marriage of Rāma when Paraśurāma met him on the way, his pride was shattered by him.

सुमेरोः शृङ्गभङ्गं च वायुद्वारा चकार सः।
समुद्राणां दर्पभङ्गं चकारागस्त्यभक्षणात्।।६२।।

The pride of the Sumeru mountain was shattered with the breaking of its peaks by the wind. The pride of the ocean was shattered when Agastya drank its water.

अकाले सृष्टिहरणे तत्पुत्रमरणे पुरा।
कोपयुक्तस्य वायोश्च दर्पभङ्गं चकार सः।।६३।।

In the earlier times the pride of enraged wind was shattered by the lord when he wanted to untimely destroy the universe by killing the sun.

उषाहरणयात्रायां द्वारकागमने हरेः।
बाणस्य च गवां हेतोर्वरुणं च शशाप सः।।६४।।
कलहे गङ्गया सार्धं वाण्या नारायणाग्रतः।
सरस्वतीं च तत्याज तस्या दर्पं बभञ्ज सः।।६५।।

At the time of journey on the abduction of Ūṣā, the lord left Dvārakā but by pronouncing a curse on Varuṇa who was abducting the cows of Bāṇāsura, his pride was shattered. At the time of quarrel between Gaṅgā and Sarasvatī in the presence of Viṣṇu he shattered the pride of Sarasvatī by disowning her.

दर्पयुक्तां च दुर्गां च त्यक्त्वा शंभुर्हिमालये।
कामं च भस्मसात्कृत्वा तपसे च ययौ विभुः।।६६।।
लज्जामवाप सा देवी तस्या दर्पं बभञ्ज सः।
सा ययौ तपसे विष्णोः प्राप्तिहेतोः शिवस्य च।।६७।।

Śiva disowned the proud Durgā, while living in Himālaya and reduced the god of love to ashes and he himself went for performing *tapas*. Thereafter, the goddess felt very much ashamed, after her pride was shattered she started adoring lord Viṣṇu for getting back Śiva as her husband. For this purpose she went to the forest for performing *tapas*.

भारते सुचिरं तप्त्वा देवी विष्णोर्वरेण च।
चकार स्वामिनं शंभुं भगवन्तं सनातनम्।।६८।।

While performing *tapas* in Bhārata for a long time, she achieved the eternal lord Śiva as her husband with the blessing of lord Viṣṇu.

महासौभाग्ययुक्ता सा बभूव शंकरप्रिया।
विश्वेषु सर्वदेवीषु पूज्या वन्द्या स्तुता सुरैः।।६९।।

The goddess became quite fortunate and the beloved of Śiva, besides being adorable by all the gods and the goddesses of the universe.

दर्पयुक्ता महालक्ष्मीर्बभूव सा महामुने।
पराभूता पुरा देवी जयेन विजयेन च।।७०।।
प्रविशन्ती विभोर्द्वारं दत्त्वा भक्ताय वाञ्छितम्।
निवारिता सा द्वाराच्च तेन दौवारिकेण वै।।७१।।

O great sage, in the earlier times, Mahālakṣmī also was once filled with pride. Then he made Jaya and Vijaya to insult her, as a result of which her pride was shattered. She, after bestowing the boon on her devotees, was entering the door when the gate-keepers stopped her.

यदात्मनस्तिरस्कारं साभिमाना महासती।
स्मृत्वा हरेः पादपद्मं देहं त्यक्तुं समुद्यता।।७२।।

The extremely proud and chaste Mahālakṣmī was enraged because her insult was about to end her life, devoting her mind at the lotus-like feet of the lord.

तदा ब्रह्मा महेशश्च विष्णुर्धर्मश्च भास्करः।
चन्द्रश्च कामदेवश्च वैश्वानरो धनेश्वरः।।७३।।
ऋषयो मुनयश्चैव मनवो विघ्ननाशकाः।
महेन्द्रो वरुणश्चैव जगत्प्राणो हुताशनः।।७४।।
समाययूरुदन्तस्ते पद्मायाः पुरतः पुरा।
तुष्टुवुश्च महालक्ष्मीं मूलप्रकृतिमीश्वरीम्।।७५।।

At that point of time all the gods like Brahmā, Śiva, Viṣṇu, Dharma, Sūrya, Moon, Kāmadeva, Vaiśvānara, Kubera, the sages, the ascetic, Vināyaka, the Manus, Mahendra, Varuṇa, Vāyu and Agni arrived before Lakṣmī while crying. They started eulogising the *Mūlaprakṛti* and Īśvarī known as Mahālakṣmī.

क्षमस्व भगवत्यम्ब क्षमाशीले परात्परे।
शुद्धसत्त्वस्वरूपे च कोपादिपरिवर्जिते॥७६॥

The gods said- You forgive us O mother, O Bhagavatī you are beyond everyone and have the form of spotless and *sattva*. You are beyond anger, forgive us.

उपमे सर्वसाध्वीनां देवीनां देवपूजिते।
त्वया विना जगत्सर्वं मृततुल्यं च निष्फलम्॥७७॥

You are the best of all the chaste goddesses, adored by all the gods, without you the entire universe is like death and infructuous.

सर्वसंपत्स्वरूपा त्वं सर्वेषां सर्वरूपिणी।
रासेश्वर्यधिदेवी त्वं त्वत्कला: सर्वयोषित:॥७८॥

You represent the fortunes of all, you happen to be the form of all, you are Rāseśvarī and the great goddess. All the women on earth represent was rays.

कैलासे पार्वती त्वं च क्षीरोदे सिन्धुकन्यका।
स्वर्गे च स्वर्गलक्ष्मीस्त्वं मर्त्यलक्ष्मीश्च भूतले॥७९॥

You are Prakṛti in Kailāsa, Sindhuputrī, Mahālakṣmī in the ocean of milk, Svargalakṣmī in the heaven and Martyalakṣmī on earth.

वैकुण्ठे च महालक्ष्मीर्देवदेवी सरस्वती।
गङ्गा च तुलसी त्वं च सावित्री ब्रह्मलोकत:॥८०॥

Similarly in Vaikuṇṭha you are Mahālakṣmī, Sarasvatī, goddess of the gods, Gaṅgā, Tulasī and Sāvitrī of *Brahmaloka.*

कृष्णप्राणाधिदेवी त्वं गोलोके राधिका स्वयम्।
रासे रासेश्वरी त्वं च वृन्दा वृन्दावने वने॥८१॥

In the *Goloka* you are the great goddess Rādhā who is dearer to Kṛṣṇa than his life, Rāseśvarī at the time of divine dance and Vṛndā in Vṛndāvana.

कृष्णप्रिया त्वं भाण्डीरे चन्द्रा चन्दनकानने।
विरजा चम्पकवने शतशृङ्गे च सुन्दरी॥८२॥

You are Kṛṣṇapriyā in the Bhāṇḍīra forest, Candrā in the forest of sandal-wood, Virajā in the forest of *campaka* flowers and Sundarī in the mountain of a hundred peaks.

पद्मावती पद्मवने मालती मालतीवने।
कुन्ददन्ती कुन्दवने सुशीला केतकीवने॥८३॥

You are Padmāvatī of Padmā forest, Mālatī of the Mālatī forest, Kundadantī in the forest of lotus flower and Suśīlā in the forest of Ketakī flowers.

कदम्बमाला त्वं देवी कदम्बकाननेऽपि च।
राजलक्ष्मी राजगेहे गृहलक्ष्मीर्गृहे गृहे॥८४॥

You are Kadambamālā in the *kadamba* forest, Rājalakṣmī in the royal houses, Gṛhalakṣmī in every house.

इत्युक्त्वा देवता: सर्वे मुनयो मनवस्तथा।
रुरुदुर्नम्रवदना: शुष्ककण्ठोष्ठतालुका:॥८५॥

Thus speaking all the gods, the sages and Manu bowed in reverence to her and started crying with their throats, lips and palates having been dried up.

इति लक्ष्मीस्तवं पुण्यं सर्वदेवै: कृतं शुभम्।
य: पठेत्प्रातरुत्थाय स वै सर्वं लभेद्ध्रुवम्॥८६॥

Thus whosoever recites this Lakṣmī *stotra* composed by gods early in the morning, surely gets everything.

अभार्यो लभते भार्यां विनीतां च सुतां सतीम्।
सुशीलां सुन्दरीं रम्यामतिसुप्रियवादिनीम्॥८७॥
पुत्रपौत्रवतीं शुद्धां कुलजां कोमलां वराम्।
अपुत्रो लभते पुत्रं वैष्णवं चिरजीविनम्॥८८॥
परमैश्वर्ययुक्तं च विद्यावन्तं यशस्विनम्।
भ्रष्टराज्यो लभेद्राज्यं भ्रष्टश्रीर्लभते श्रियम्॥८९॥
हतबन्धुर्लभेद्बन्धुं घनभ्रष्टो धनं लभेत्।
कीर्तिहीनो लभेत्कीर्तिं प्रतिष्ठां च लभेद्ध्रुवम्॥९०॥

One who is deprived of a wife gets a very chaste, noble and charming wife having a sweet tongue besides grandsons and all the riches. He

gets a damsel of high family with tender limbs. The one having no son gets a Vaiṣṇava son having a long life, possessing all the riches and the one who is well educated. The people who are deprived of their kingdom would get it back and regain the lost riches and the lost relatives. The pauper would receive enough of riches with glory.

सर्वमङ्गलदं स्तोत्रं शोकसंतापनाशनम्।
हर्षानन्दकरं शश्वद्धर्ममोक्षसुहृत्प्रदम्।।९१।।

Thus this *stotra* is quite beneficial, bestows welfare, destroys grief and always bestows *dharma*, *artha*, *kāma* and *mokṣa* besides good friends.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
भगवद्गुणवर्णने लक्ष्मीस्तोत्रकथनं नाम
षट्पञ्चाशत्तमोऽध्यायः।।५६।।

अथ सप्तपञ्चाशत्तमोऽध्याय:

Chapter - 57

Detachment of Lakṣmī

नारायण उवाच

देवानां स्तवनं श्रुत्वा त्यक्त्वा च रोदनं सती।
उवाच सुप्रसन्ना तांस्तेषां स्तोत्रेण नारद।।१।।

Nārāyaṇa said- O Nārada adoring the gods, the chaste Lakṣmī stopped crying who was pleased with their prayer.

महालक्ष्मीरुवाच

त्यजामि देहं न क्रोधान्न वैराग्येण सांप्रतम्।
इदं हृदि समालोच्य देवास्तच्छ्रू यतामिति।।२।।

Mahālakṣmī said- O gods, I am not ending my life because of detachment on anger. Therefore whatever has been resolved by me in my mind, I am going to tell you. You please listen to it.

यस्मिन्सदीशे महति सर्वसाम्ये च निर्गुणे।
सर्वात्मनि सदानन्दे समता तृणशैलयो:।।३।।
भ्रूभङ्गलीलया लक्ष्मीर्लक्षं स्रष्टुमलं च य:।
भृत्ये स्त्रियां यत्समता किं कार्यं तस्य सेवया।।४।।

The supreme lord is great and is alive for all. He is without qualities, is the soul of all, blissful and for him there is hardly any difference between a blade of grass and a mountain. Therefore the one who could by his simple frowning create lakhs of Lakṣmīs and treat equally the wives of others as well as the servants, what is the use of serving him?.

तत्पत्नीनां प्रधानाऽहं निरस्ता द्वारिणाऽधुना।
तद्भृ त्यभृत्यभृत्येन परिपूर्णेन नेप्सिता।।५।।
त्यक्ष्यामि जीवनमहमसौभाग्या च स्वामिनी।
वह्नौ च कामनां कृत्वा यथा भद्रं भवेत्पुरा।।६।।

I am the foremost of all his wives, in spite of that the gate-keepers stopped me like him who happens to be the servant of the servants. I am no more attracted towards Kṛṣṇa. Having been deprived of the fortune of my husband, I am desirous of the fire flames and intend to end my life in them. I can by doing so achieve the welfare which I did earlier.

या स्त्री भर्तुरसौभाग्या साऽसौभाग्या च सर्वत:।
शयनेऽभोजने तस्यसा न सुखं जीवनं वृथा।।७।।
यस्या नास्ति प्रियप्रेम तस्या जन्म निरर्थकम्।
तत्किं पुत्रे धने रूपे संपत्तौ यौवनेऽथवा।।८।।

The woman who is deprived of the fortune of her husband, becomes unfortunate from all sides. She does not enjoy any pleasure in sleep and taking food and her life becomes useless. The one who cannot achieve love for her husband, her life is of no consequence. Therefore, the sun, riches, beauty, wealth and youthfulness are of no consequence to her.

यद्भक्तिर्नास्ति कान्ते च सर्वप्रियतमे परे।
साऽशुचिर्धर्महीना च सर्वकर्मविवर्जिता।।९।।

The one who is not devoted lovingly towards her husband, becomes impure, devoid of *dharma* and is prevented from performing all the duties.

पतिर्वन्धुर्गतिर्भर्ता दैवतं गुरुरेव च।
सर्वस्माच्च पर: स्वामी न गुरु: स्वामिन: पर:।।१०।।
पिता माता सुतो भ्राता क्लिष्टो दातुमिदं धनम्।
सर्वस्वदाता स्वामी च मूढानां योषितां सुरा:।।११।।

Because the husband happens to be the true relative, the movement, the preserver, the god and the teacher and as such he happens to be the supreme lord. There is no other teacher better than the husband. O gods, the parents, the sun and brother can endow with the riches with difficulties but even to the foolish wives, their husbands provide them everything.

काचिदेव हि जानाति महासाध्वी च स्वामिनम्।
अतिसद्वंशजाता च सुशीला कुलपालिका।।१२।।

Therefore only an immensely chaste lady could realise the true importance of her husband. Having been born in a high family such a damsel is quite humble and follows the tradition of the family.

आशद्वंशप्रसूता या दु:शीला धर्मवर्जिता।
मुखदुष्टा योनिदुष्टा पतिं निन्दति कोपत:।।१३।।

The one who is born in a low family, possessing a hostile temperament, devoid of *dharma*, speaker of harsh words and becomes a loose woman, always denounces her husband in anger.

या स्त्री सर्पपरं द्वेष्टि पतिं विष्णुसमं गुरुम्।
कुम्भीपाके पचति सा यावदिन्द्राश्चतुर्दश।।१४।।
व्रतं चानशनं दानं सत्यं पुण्यं तपश्चिरम्।
पतिभक्तिविहीनाया भस्मीभूतं निरर्थकम्।।१५।।

Such of the women who is the best of all and becomes envious and her husband like Viṣṇu who happens to be her teacher. She has to fall in the *kumbhīpāka* hell for a period of fourteen Indras. The woman who is not devoted to her husband, all her *vratas,* fasting, performing of charities, good deeds and the *tapas* performed for a long time, are reduced to ashes.

अत: किंचिन्न वक्ष्यामि निष्ठुरं पतिमीश्वरम्।
भृत्यापराधैर्देवस्य प्राणांस्त्यक्ष्यामि निश्चितम्।।१६।।

Therefore I shall not speak out anything against my heartless husband who happens to be the lord and because of the sin committed by his servants, I shall end my life.

पतिदोषे महासाध्वी पतिं न निष्ठुरं वदेत्।
यदि सोढुमशक्ता च प्राणांस्त्यजति धर्मत:।।१७।।

Because the immensely chaste woman does not utter harsh words to her husband even when he is at fault and in case she is unable to bear the insult she devotedly ends her life.

पतिसेवा व्रतं स्त्रीणां पतिसेवा परं तप:।
पतिसेवा परो धर्म: पतिसेवा सुरार्चनम्।।१८।।
पतिसेवा परं सत्यं दानतीर्थानुकीर्तनम्।
सर्वदेवमय: स्वामी सर्वदेवमय: शुचि:।।१९।।

Therefore, it is incumbent on the women to serve their husband. The serving of husband is a great *tapas*. The serving of the husband is the great *dharma* and the serving of the husband is like the adoration of the gods, the serving of the husband is quite truthful and is the form of the holy places as well as the performing of the charities. Therefore, the husband of the woman is equated with gods. He has the form of the gods and has the auspicious form.

सर्वपुण्यस्वरूपश्च पतिरूपी जनार्दन:।
या सती भर्तुरुच्छिष्टं भुङ्क्ते पादोदकं सदा।।२०।।
तस्या दर्शमुपस्पर्शं नित्यं वाञ्छन्ति देवता:।
तत: सर्वाणि तीर्थानि पुनन्ति पापिनो ह्यघात्।।२१।।

He is immensely chaste and happens to be lord Kṛṣṇa in the form of husband. Therefore, such of the women who consume the food taken by her husband and sip the water of his feet, the gods are always anxious to have an audience with such women. With the touch of such women all the holy places are relieved of all the sins.

इत्युक्त्वा च महासाध्वी रुरोद च मुहुर्मुहु:।
उवाच ब्रह्मा भीतश्च भक्तिनम्रात्मकंधर:।।२२।।

Thus speaking the immensely chaste Lakṣmī started sobbing again and again. Witnessing this Brahmā spoke to her in great devotion.

ब्रह्मोवाच

भविष्यति न भद्रं च जयस्य विजयस्य च।
त्वया न शप्तौ तौ मूढौ प्रियापराधभीतया।।२३।।
सापराधं च धर्मिष्ठ: क्षमया न शपेद्यदि।
सर्वनाशो भवेत्तस्य निश्चितं मा चिरं सति।।२४।।

Brahmā said- O chaste damsel, you have not pronounced a curse on Jaya and Vijaya, taking it to be sinful, keeping in view the mind of the

husband. Therefore those foolish people will never achieve salvation. If a noble person out of his merciful nature does not pronounce a curse, he surely meets with his destruction.

यदि शप्तुं न शक्तश्च न दण्डं कर्तुमीश्वरः।
सापराधे च पुरुषे धर्मो दण्डं करोति च॥२५॥

In case he is unable to pronounce a curse and is also not in a position to give some punishment then in such a case the sinner is punished by *dharma* himself.

सर्वं क्षमस्व हे मार्तगच्छ गच्छ प्रियान्तिकम्।
मां च त्वत्स्वामिनो भक्तं नियोज्य सृष्टिकर्मणि॥२६॥

Therefore O mother, whatever has happened you kindly forgive it and direct me who happens to be a devotee of your lord, in engaging myself in the task of the creation of the universe. You also better go back to your beloved.

इत्युक्त्वा तां पुरस्कृत्वा सार्धं देवैर्मुनीन्द्रकैः।
शीघ्रं जगाम वैकुण्ठं वैकुण्ठं स्तोतुमीश्वरः॥२७॥

Thus speaking Brahmā in the company of the gods and the sages placing Lakṣmī in the fore-front proceeded to Vaikuṇṭha in order to offer prayer to lord Viṣṇu.

तत्र गत्वा जगन्नाथं तुष्टाव कमलासनः।
चतुर्वक्त्रैश्चतुर्वक्त्रश्चतुर्वेदविदां गुरुम्॥२८॥

On reaching there Brahmā who was seated on the seat of lotus flower, started adoring the lord with all his four faces.

ब्रह्मणः स्तवनं श्रुत्वा दृष्ट्वा लक्ष्मीं पुरःसराम्।
रुदतीं नम्रवदनामुवाच कमलापतिः॥२९॥

The lord Kamalāpati listened to the prayer of Brahmā and also looked at Lakṣmī who was standing there lowering her head.

श्रीभगवानुवाच

सर्वं जानामि सर्वज्ञः सर्वात्मा सर्वपालकः।
सर्वशास्ता च सर्वादिकारणं कमलोद्भव॥३०॥

Lord said- O Brahmā born of the lotus, I know everything and happen to be the soul of all, I am the preserver of all, I control all and happen to be the cause of all. Thus I know everything.

भक्ते कलत्रे बन्धौ च सर्वत्र समता मम।
विशेषतोऽतिमद्भक्तः कलत्रात्पर एव च॥३१॥
मद्भक्तौ तव पुत्रौ च द्वारपालौ दुरन्तकौ।
क्षम मामपराधं च तयोश्च भक्तिपूर्णयोः॥३२॥

I have a feeling of equality for my devotees, the wife of other relatives but the main thing is that my devotee is greater than my wife therefore the invincible gate-keepers who happen to be my great devotees and are your own sons, you kindly forgive their fault and also mine.

मद्भक्तिपूर्णो बलवान्दैत्येभ्यो न बिभेति च।
रक्षितो मम चक्रेण भक्तिमाध्वीकदुर्मदः॥३३॥
इत्युक्त्वा जगतां नाथो लक्ष्मीं कृत्वा स्ववक्षसि।
समानीय द्वारपालं तमुवाचेदमेव च॥३४॥
मा भैर्वत्स सुखं तिष्ठ भयं किं ते मयि स्थिते।
मद्भक्तानां च कः शास्ता गच्छ वत्साऽऽत्मनः पदम्॥३५

A devotee of mine filled with my devotion never gets panicky from the valorous warriors or even the demons. By consuming the wine of the devotion, my devotees get intoxicated and they are protected always with my *Sudarśana-cakra*. Thus speaking the lord of the universe held Lakṣ mī and embraced her. Thereafter he called for the gate-keepers and said to them, 'O sons, don't be afraid. Remain comfortable. You cannot be afraid of any one till I am there. Who else can rule on my devotees? Therefore, O sons, you be established nicely in your position.

इत्युक्त्वा भगवांस्तत्र विरराम महामुने।
ययुर्देवाश्च स्वस्थानं प्रणम्य जगदीश्वरम्॥३६॥

O great sage, thus speaking lord Viṣṇu kept quiet. Thereafter all the gods bowing in reverence to the lord of the universe retired to their respective abodes.

नारायणवचः श्रुत्वा द्वारपाल उवाच तम्।
पुलकाञ्चितसर्वाङ्गो भक्तिन म्रात्मकंधरः॥३७॥

On hearing the words of Nārāyaṇa, the bodies of the gate-keeper were overwhelmed and their hair stood on end, they stood in devotion and said.

जय उवाच

नाहं बिभेमि देवांश्च लक्ष्मीं मुनिगणांस्तथा।
त्वदीयचरणाम्भोजध्यानैकतानमानसः॥३८॥

Jaya said- O lord since I am devoted at your lotus-like feet with a stable mind, I am not afraid of Lakṣmī, the gods and the sages.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० नारदना० उत्त० लक्ष्मी-वैराग्यमोचनं नाम सप्तपञ्चाशत्तमोऽध्यायः॥५७॥

अथाष्टपञ्चाशत्तमोऽध्याय:

Chapter - 58

The Shattering of the pride of the Goddess Earth, Sāvitrī, Gaṅgā, Manasā and Rādhā

नारायण उवाच

बभूव दर्प: पृथ्व्याश्च सर्वाधाराऽहमेव च।
पृथुद्वारा च तद्दर्पं जघान चैव तत्प्रभु:।।१।।

Śrī Nārāyaṇa said- Once the goddess earth was also filled with pride, thinking that she was the foundation of everything. Thereafter, the lord got her pride shattered through Pṛthu.

बभूव दर्प: सावित्र्या वेदमाताऽहमेव च।
काले चकार तस्याश्च सपुत्राया अदर्शनम्।।२।।
बभूव दर्पं गङ्गाया अहं निर्वाणदेति च।
जह्नुद्वारा च तद्दर्पं जहार जगतां पति:।।३।।

Then Sāvitrī was filled with pride being the creator of the Vedas, the lord at once made her disappear along with her sons. Thereafter Gaṅgā was filled with pride thinking that she was the only source for providing salvation to the people. The lord of the universe shattered her pride through the king Jahnu.

जहार मनसादर्पं दुर्गाद्वारा पुरा मुने।
विरजोपगतं कृष्णं भर्त्सयामास कोपत:।।४।।
प्रविशन्तं रासगृहं गोपीभिर्विनिवारितम्।
दौवारिकाभिर्वेत्रैश्च ताडितं तं च दर्पत:।।५।।

O sage, in the earlier times, the lord shattered the pride of Manasā through Durgā. Once Rādhā denounced Kṛṣṇa very badly finding him seated with Virajā and filled with pride she entered the dancing hall and she had them beaten by the gate-keepers and the cowherdesses with canes .

सुदाम्ना निजभक्तेन राधा शप्ता बभूव ह।
देवेन सहसा ध्वस्ता गोलोकादागता धराम्।।६।।
वृषभानुस्त्रियां जाता कलावत्यां च नारद।
कृष्णास्तदनुरोधेन कंसभीतिच्छलेन च।।७।।
समागतो नन्दगेहं तेनाहं नन्दनन्दन:।
सुदाम्न: शापविच्छेदपालनार्थं जगत्पति:।।८।।
पुनर्जगाम मथुरामित्याह कमलोद्भव:।
अस्यापरमभिप्रायं को वा जानाति नारद।।९।।
कथं जात: समायातो मथुरायाश्च गोकुलम्।
इत्येवं कथितं सर्वमपरं श्रूयतामिति।।१०।।
यथा जगाम मथुरां नन्दान्स नन्दनन्दन:।
शोकं नन्दो यशोदा च यथा संप्रात दैवत:।।११।।
यथा गोपाश्च गोप्यश्च गावो वृन्दावने वने।
वने वने वा वन्यास्ते वन्या जानन्ति किंचन।।१२।।

Thereafter Nārada made Sudāmā who happens to be .his devotee, fo pronounce a curse on Rādhā. As a move of destiny getting her pride suddenly shattered, Rādhā had to be born on earth leaving the *Goloka*. She was born from the womb of Kalāvatī the wife of Vṛṣabhānu. Lord Kṛṣṇa also at her request went to the abode of Nanda on the pretext of the fear from the Kaṁsa. That is why I have been given the name of Nanda-nandana. In order to fulfil the provisions of the curse of Sudāmā Kṛṣṇa who happens to be the lord of the universe again went to Mathurā. This has been told to me by Brahmā who was born out of lotus. O Nārada, immediately after birth why did he move from to Gokula to Mathurā; no one could ever know about his intentions. I have thus spoken to you everything. Now you listen to me further. You listen from me the way Kṛṣṇa the one who delighted the mind of Nanda went to Mathurā, the way Yaśodā and Nanda felt painful at heart, how the cowherds and cowherdesses of Vṛndāvana together with the cows started roaming about in the forest. By roaming about in the forest they became wild and only the forest dwellers could speak out smoothing about them .

वनं रम्यं वन्यपदमपि त्यक्त्वा वने वने।
श्मशाने वाऽश्मशाने वा बभ्राम भामिनी मुने॥१३॥

O sage, leaving aside the best of the orchards and pleasant groves they started roaming about living in one forest or the other, the cremation grounds or other places connected with the cremation grounds.

ग्रामं त्यक्त्वा च बभ्राम चेतनाऽचेतना क्षणम्।
क्षणेन वर्जिता सा च प्रार्थयन्ती प्रतिक्षणम्॥१४॥
क्षणं क्षणं सा श्वसिति चिन्तनं कुर्वती क्षणम्।
क्षणं विशन्ती तल्पे च क्षणमुत्थाय तिष्ठति॥१५॥

Deserting the villages they started roaming about. Sometimes they lost their senses and sometimes they regained the same, sometimes they separated themselves from all and sometimes they started offering prayers. Sometimes they took deep sighs and in other moments they were engrossed in the devotion of the lord, sometimes they lay on bed and sometimes they got up from the same.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
अष्टपञ्चाशत्तमोऽध्यायः॥५८॥

अथैकोनषष्टितमोऽध्याय:

Chapter - 59

The Prayer of Indrāṇī to her teacher at the shattering of the pride of Indra

नारायण उवाच

इत्येवं कथितं सर्वं सर्वेषां दर्पभञ्जनम्।
इन्द्रस्य दर्पभङ्गं च विस्तरेण निशामय॥१॥
इन्द्रो दर्पात्सभायां च रत्नसिंहासनाद्वरात्।
नोत्तस्थौ स्वगुरुं दृष्ट्वा ब्रह्मिष्ठं च बृहस्पतिम्॥२॥
गुरुर्जगामातिरुष्ट: स्वापमाने समत्सर:।
तथापि कृपया धर्मी स्नेहाच्च न शशाप तम्॥३॥

Śrī Nārāyaṇa said- I have narrated to you about the shattering of the pride of all; now you listen to the story of the shattering of the pride of Indra in detail. Finding her teacher who was always engrossed in Brahman, Indra did not welcome him, having been filled with pride he did not get up from the gem-studded lion-throne. Bṛhaspati felt immensely enraged at his insult and left the place. In spite of the fact that the immensely chaste teacher felt envious at that time still he did not pronounce a curse out of love for him.

विना शापेन तद्दर्पश्चूर्णीभूतो बभूव ह।
अन्यश्चेन्न शपेद्धर्मात्प्रेम्णा वा चातिकिल्विषम्॥४॥
तथाऽपि तं च फलति धर्मस्तं हन्ति नारद।
यो यं हिंस्रं सापराधं शपेत्कोपेन धार्मिक:॥५॥
विनाश: सापराधस्य धर्मो नष्टश्च धर्मिण:।
तेनाधर्मेण शक्रस्य ब्रह्महत्या बभूव ह॥६॥
भीतस्त्यक्त्वा स्वराज्यं च प्रययौ स सरोवरम्।
सरस: पद्मसूत्रे च निवासं च चकार स:॥७॥

But even without pronouncing a curse by Bṛhaspati the pride of Indra was shattered. O Nārada, in case someone does not pronounce a curse on a great sinner because his love for him or because of *dharma* but in spite of that the sinner has to reap the reward for the same and *dharma* destroys him completely. A religious person whenever he pronounces a curse on a sinful person, the sinner surely gets destroyed but the religious person is deprived of his *dharma*. Because of that sin Indra attached *Brahmahatyā* and terrified with the same he left his kingdom and went to a lake and started residing in the lotus stalk in a tiny form.

गन्तुं न शक्ता हत्या च पुण्यं विष्णुसरोवरम्।
श्रेष्ठं भरतवर्षे च तप:स्थानं तपस्विनाम्॥८॥

The lake which happened to be quite auspicious and delighted lord Viṣṇu, *Brahmahatyā* could not reach the lake. The same lake happens to be the prominent holy place of the people of Bhārata.

तदेव पुष्करं तीर्थं प्रवदन्ति पुराविद:।
राजयभ्रष्टं हरिं दृष्ट्वा हरिभक्तो नराधिप:॥९॥
बलाज्जहार तद्राज्यं नहुषो नाम धार्मिक:।
दृष्ट्वा शचीं वरारोमनपत्यां च सुन्दरीम्॥१०॥

स्वर्गगङ्गा च गच्छन्तीं हृदयेन विदूयता।
नवयौवनसंपन्नां रत्नालंकारभूषिताम्॥११॥
सुकोमलां तां सुदतीं वदन्तीं च महासतीम्।
मूर्च्छां संप्राप राजेन्द्रः कामेन यौवनेन च॥
उवाच तत्पुरः स्थित्वा सुविनीतश्च दासवत्॥१२॥

The ancient intellectuals term it as the *Puṣ kara-tīrtha*. When Indra was so dethroned from his kingdom, his place was forcibly taken by Nahuṣa who happened to be a great devotee of lord Viṣṇu. Once she spotted Śacī. She had beautiful limbs and was without any children. She was quite charming, youthful and adorned with the gem-studded ornaments. She had a beautiful line of teeth. With a painful heart she was talking with her female friends and was moving towards Ākāśa-Gaṅgā. Finding the chaste lady there, Rajendra Nahuṣa's mind was filled with passion and he fainted because of his young age. On regaining consciousness, he stood before her and started talking to her in a very meek and amiable way.

नहुष उवाच

धातुर्गतिर्विचित्राऽहो न बोध्या च सतामपि॥१३॥
ईदृशी स्त्री भगाङ्गस्य लुब्धस्य परयोषिति।
ईदृशी सुन्दरी यस्य परभार्यासु तन्मनः॥१४॥

Nahuṣa said- The movement of Brahmā is quite surprising which remains unknown to the noble people. The one whose wife is so beautiful, still his mind was attracted towards other women and become greedy for the other woman and as a result of which he earned *yonīs* on the entire body.

अस्या अग्रे च का रम्भा कोर्वशी का तिलोत्तमा।
का वा मेना घृताची वा रत्नमाला कलावती॥१५॥
कालिका सुन्दरी भद्रावती चम्पावती तथा।
एताश्चाप्सरसश्चान्याः कलां नार्हन्ति षोड्शीम्॥१६॥

The *apsarās* like Rambhā, Urvaśī, Tilottamā, Menā, Ghṛtācī, Ratnamālā, Kalāvatī, Kālikā, Sundarī, Bhadrāvatī, Campāvatī are of no consequence before Śacī and do not compare to the sixteenth ray of the same.

इमां विहाय मूढोऽन्यां कथं गच्छति मन्दधीः।
अस्माकं योषितोऽस्याश्च चेटितुल्याश्च निश्चितम्॥१७॥

It is surprising that foolish Indra is desirous of other women, disregarding his chaste wife. All my wives are surely like her maid-servants.

मां भजस्व वरारोहे सुप्रीता भव किंकरम्।
यथा राधा च गोलोके कृष्णवक्षसि राजते॥१८॥
वैकुण्ठोरसि वैकुण्ठे यथा लक्ष्मीः सरस्वती।
ब्रह्मलोके च ब्रह्माणी यथैव ब्रह्मवक्षसि॥१९॥
यथा मूर्तिर्महासाध्वी धर्मवक्षःस्थलस्थिता।
पातालतललक्ष्मीर्वा यथैवाऽनन्तवक्षसि॥२०॥
यथा पुष्टिर्गणेशे च देवसेना च कार्तिके।
वरुणे वरुणानी च यथा स्वाहा हुताशने॥२१॥
यथा रतिः कामदेवे यथा संज्ञा दिनेश्वरे।
वायोः पत्नी यथा वायौ यथा चन्द्रे च रोहिणी॥२२॥
यथाऽदितिर्देवमाता तव श्वश्रूश्च कश्यपे।
यथा हिमालये मेना पितृकन्या च मानसी॥२३॥
लोपामुद्रा यथाऽगस्त्ये यथा तारा बृहस्पतौ।
कर्दमे देवहूतिश्च वसिष्ठेऽरुन्धती यथा॥२४॥
मनौ च शतरूपेव दमयन्ती नले यथा।
तथा भव त्वं सौभाग्या मम वक्षसि सुन्दरि॥२५॥

Thus thinking in his mind, he spoke to Śacī, O damsel be compassionate on a servant like me and. adore me. As Rādhā adorned the chest of Kṛṣṇa in *Goloka* or Lakṣmī adorns the lap of Viṣ ṇu together with Sarasvatī or Brāhmaṇī adores the lap of Brahmā or Mahāśatī adores the lap of Dharma, Lakṣmī in the lap of Ananta, in the nether world, Puṣṭi in the lap of Gaṇeśa, Devsenā in the lap of Kārttikeya, Varuṇānī in the lap of Varuṇa, Svāhā in the lap of the fire god, Rati in the lap of Kāmadeva, Sañjñā in the lap of Sūrya, the wife of Vāyu in the lap of the wind-god, Rohiṇī in the lap of the moon, Devamātā Aditi your mother in-law in the lap of Kaśyapa, Menā mind born daughter of manes in the lap of Himālaya, Lopāmudrā in the lap of Agastya, Tārā in the lap of Bṛhaspati, Devahūtī in the lap of Kardama, Arundhatī in the lap of Vasiṣṭha, Śatarūpā in the lap of Manu, Damayantī in the

lap of Nala, similarly O beautiful one, you the virtuous one accept me.

लीलया च सहस्रेन्द्राञ्छेत्तुं शक्तोऽहमीश्वरः।
नारी वाञ्छति जारं च स्वामिनो बलवत्तरम्॥२६॥

I am more valorous than thousands of Indras and can shatter their pride. The wife adores her paramour more than her husband.

सुमेरुगिरिकूटे च दुर्गमेति रहःस्थले।
अथवा मलये रम्ये रम्ये चन्दनवायुना॥२७॥
विश्रम्भके सुरसने किंवा नन्दनकानने।
निकटे शत शृङ्गस्य पुष्पभद्रानदीतटे॥२८॥
गोदावरीतीरनीरे समीपे शीतवायुना।
चम्पावतीनदीतीरे रम्ये चम्पककानने॥२९॥
श्मशानेऽतिश्मशाने च रम्येऽतिनिर्जने वने।
शैल शैलेऽतिरहसि कंदरे कंदरे वने॥३०॥
द्वीपे द्वीपे दुर्गदुर्गे नद्यां नद्यां नदे नदे।
समुद्रपुलिने रम्ये सर्वजन्तुविवर्जिते॥३१॥
विदग्धाया विदग्धेन संगमो निर्जने सुखः।
पुष्पचन्दनशय्यायां पुष्पचन्दनचर्चिते॥३२॥
मां गृहीत्वा कुरु रतिं पुष्पचन्दनचर्चितम्।
ब्रह्मणश्च वरैर्देवि जरामृत्युविवर्जितम्॥३३॥

I shall roam about on the peaks of the Sumeru mountain in your company which is quite inaccessible and is quite a secluded a place. Or otherwise we can visit the beautiful place of the sandal-wood forest at Malayācala which is well-known for enjoying the conjugal pleasures. Similarly we can move to Nandakavana, Puṣpabhadrā river, the mountain known by the name of hundred peaks, the banks of Godāvarī, where the pleasant cool breeze always blows or the river Campāvatī and its banks, the attractive *campaka* forest, cremation grounds, the terrific cremation grounds, the pleasant and lonely forests, the deserted caves of the mountains, the mountains, the forest, islands and the places which are difficult of access, the rivers and rivulets devoid of all the acquit animals, the sea-shores because at such places a competent person can really enjoy the company of a competent woman which is quite rewarding. We shall enjoy the bed of flowers soaked in sandal-paste. You enjoy all your conjugal pleasures with me. O goddess, with the boon of Brahmā, I am free from old age or death.

मां कुरुष्व पतिं भद्रे नित्यं सुस्थिरयौवनम्।
सुवेषं सुन्दरं धीरं कामशास्त्रविशारदम्॥३४॥
शरत्पार्वणचन्द्रास्यं चन्द्रवंशसमुद्भवम्।
आगतामुर्वशीं मह्यां त्यक्तवन्तं च याचतीम्॥३५॥

O virtuous one, my youthfulness is eternal and stable and therefore you accept me as your husband because I am clad in the best of garments, I am beautiful, patient, well-versed in the scriptures, possess a face like the full moon of the winter season and have been born in the lunar race. When I was on earth then for enjoying the love-sports with me, Urvaśī, herself came to me, but I discouraged her.

न मे स्पृहा परस्त्रीषु त्वां दृष्ट्वा लोलुपं मनः।
त्यक्ता मया स्वभार्याश्च रत्नभूषणभूषिताः॥३६॥
अथवा रक्षिताः सर्वा दासीः कृत्वा वरानने।
रत्नेन्द्रसारां मालां ते दास्यामि वरुणस्य च॥३७॥
निर्जित्य वरुणं युद्ध ब्रह्मास्त्रेणातितेजसा।
वह्निशुद्धं वस्त्रयुगं जित्वा वह्निं सुदुर्बलम्॥३८॥
दास्याम्यद्यैव ते देवि नियोज्यं मां नियोजय।
मणीन्द्रसारनिर्माणमकाराकारकुण्डले॥३९॥
दास्यामि देवान्निर्जित्य देवमातुश्च सुन्दरि।
करभूषणयुग्मं चात्यमूल्यरत्ननिर्मितम्॥४०॥
दास्याम्यद्यैव रोहिण्याश्चन्द्रं जित्वाऽतिदुर्लयम्।
यक्ष्मग्रस्तमतिकृशं ममैव पूर्वपुरुषम्॥४१॥
विना युद्धेन भीतो मां कृपया वा प्रदास्यति।
अमूल्यरत्ननिर्माणं क्वणन्मञ्जीरयुग्मकम्॥४२॥
दास्याम्यद्यैव पार्वत्या भिक्षां कृत्वा महेश्वरम्।
आशुतोषं स्तुतिवशं भक्तेशं च कृपामयम्॥४३॥
सर्वसंपत्तिदातारं परं कल्पतरुं शुभे।
अमूल्यरत्ननिर्माणकेयूरयुगुलं प्रिये॥४४॥
दास्यामि तेऽद्य गङ्गाया युद्धं कृत्वा सुदुर्लभम्।
बहुलीयुगुलं चारु सूर्यपत्न्या मनोहरम्॥४५॥
सद्रत्नसारनिर्माणं दास्याम्यद्य सुशोभने।
अमूल्यरत्ननिर्माणं दर्पणं चातिनिर्मलम्॥४६॥

दास्यामि ते कामपत्न्याः कामं जित्वा च लीलया।
क्रीडाकमलमम्लानं कमलायाश्च सुन्दरि॥४७॥
भिक्षां कृत्वा च दास्यामि स्तुत्वा च कमलापतिम्।
अङ्गुलीयकरत्नानि विश्वेषु दुर्लभानि च॥४८॥
सावित्र्याश्च प्रदास्यामि कृत्वा च ब्रह्मणस्तपः।
स्वयं गीतं प्रगायन्तीं मूर्च्छनाश्रुतिसंयुताम्॥४९॥
वाणीवीणां प्रदास्यामि कृत्वा नारायणव्रतम्।
रत्नपाशकसंघं च विश्वकर्मविनिर्मितम्॥५०॥
कुबेरपत्न्या दास्यामि पादाङ्गुलिविभूषणम्।
इत्येवमुक्त्वा नहुषः पपात तत्पदाम्बुजे॥५१॥

I have never been desirous of others' wives but on finding you today, my mind has been disturbed. Therefore I am prepared to discard all other women, clad in the best of gem-studded ornaments for your sake or I shall keep them as your slaves. O beautiful damsel, I shall garland you with the precious garland of gems by defeating Varuṇa with Brahmāstra. By becoming victorious on the god of fire, I shall bestow on you the two divine garments. Therefore, O goddess you provide an opportunity for a slave like me to serve you. O beautiful one, after achieving victory on the gods I shall adorn you with the *makara-kuṇḍalas* worn by Aditi, which are made of the best of gems. By getting victorious on the moon I shall snatch away the inaccessible armlets of Rohiṇī and give them to you or otherwise Candramā who is suffering from consumption and happens to be my ancestor, would give me the precious ornaments even without my fighting with him. O auspicious one, I shall beg from Śiva who is always pleased with the prayers and is the lord of the devotees, is quite a compassionate one, is *kalpataru*; for providing the anklets of Pārvatī which creates a beautiful sound and I shall give them to you. O dear one, the couple of wristlets of Gaṅgā which are studded with the best of gems are difficult to get. I shall get them for you today itself by waging a war. O gracious one, I shall snatch away the beautiful ornaments of Sañjñā, the wife of Sūrya which is made of the best of gems and shall give them to you. I shall get you the spotless mirror of Rati, the wife of Kāmadeva, by winning the god of love. O beautiful one, after adoring lord Viṣṇu I shall seek for the decaying lotus of Lakṣmī and give it to you. Thus I shall also by performing *tapas* take away the rings of Sāvitrī from Brahmā. I shall also give to you the *vīṇā* of Sarasvatī who always sings, playing on the *vīṇā*. Performing the *vrata* for Nārāyaṇa I shall also give to you the ornaments of the toes of the wife of Kubera. Thus speaking Nahuṣa fell at the lotus-like feet of Indrāṇī.

उवाच तं शची त्रस्ता राजमार्गगतं नृपम्।
उत्थाप्य तं करे धृत्वा शुष्ककण्ठोष्ठतालुका
स्मारं स्मारं पदाम्भोजं महासाध्वी हरेर्गुरोः॥५२॥

Thereafter, getting nervous she lifted up the king holding him with her hands who had fallen on her feet on the royal path. At that point of time the throat, lips and palates of Indrāṇī had dried up. Thereafter thinking of the feet of Bṛhaspati again and again, the chaste Indrāṇī said to Nahuṣa.

शृणु वत्स महाराज हे तात भयभञ्जन॥५३॥
भय त्राता च राजा च सर्वेषां पालकः पिता।
भ्रष्टश्रीश्च महेन्द्रोऽद्यत्वं च स्वर्गे नृपोऽधुना॥५४॥
यो राजा स पिता पाता प्रजानामेव निश्चितम्।
गुरुपत्नी राजपत्नी देवपत्नी तथा वधूः॥५५॥
पित्रोः स्वसा शिष्यपत्नी भृत्यपत्नी च मातुली।
पितृपत्नी भ्रातृपत्नी श्वश्रूश्च भगिनी सुता॥५६॥
गर्भधात्रीष्टदेवी च पुंसः षोडश मातरः।
त्वं नरो देवभार्याऽहं माता ते देवसंमता॥५७॥

Śacī said- O son, O great lord, O father, the remover of fear, you listen to whatever I am going to speak. The king saves everyone from the fears, being the preserver he happens to be the father of everyone. Presently Mahendra has been dethroned and you have taken over as the king of heaven. The king happens to be the father of the people, their protector and surely everything for them. The wife of the teacher, the wife of the king, wives of the gods, wife of the

son, sister of the mother, sister of the father, wife of the pupils, wife of the servant, wife of the maternal uncle, co-wife, wife of the brother, the mother-in-law, the sister, the daughter and the family goddess have been defined to be the sixteen mothers in the scriptures. You are a human being and I happen to be the wife of the god, therefore I also happen to be like your mother.

गच्छ वत्सादितिं रन्तुं यदि चेच्छसि मातरम्।
सर्वेषां निष्कृतिश्चास्ति न वत्स मातृगामिनाम्॥५८॥
कुम्भीपाके ते पचन्ति यावद्वै ब्रह्मणो वयः।
ततो भवन्ति कृमयः कल्पाः सप्त भवन्ति ते॥५९॥
ततश्च कुष्ठिनो म्लेच्छा भवन्ति सप्तजन्मसु।
नास्त्येव निष्कृतिस्तेषामित्याह कमलोद्भवः॥६०॥

O son, in case you intend to enjoy the company of the mother then go to Aditi because, O son, there is a provision for repentance for every sin but the one who enjoys the company of his mother, no repentance has been prescribed for him. Such a person has to fall in the *kumbhīpāka* hell. Thereafter for seven births he suffers from leprosy and also the mlecchas. Therefore no remedy has been prescribed for him; this has been ordained by Brahmā.

एवं विट्क्षत्रशूद्राणां ब्राह्मणीगमने नृप।
वेदेषु निष्कृतिर्नास्ति चेत्याङ्गिरसभाषितम्॥६१॥

O king, therefore, according to Bṛhaspati no remedy has been prescribed for enjoying the women of the Brāhmaṇī Kṣatriya, Vaiśya and Śūdra. No such remedy has been prescribed in the Vedas as well.

स्वर्गसंपत्तिभोगश्च सुखं संसारिणां ध्रुवम्।
मुमुक्षूणां च मोक्षश्च तपश्चैव तपस्विनाम्॥६२॥
ब्राह्मणानां च ब्राह्मण्यं मुनीनां मौनमेव च।
वेदाभ्यासो वैदिकानां कवीनां काव्यवर्णनम्॥६३॥
विष्णुदास्यं वैष्णवानां विष्णुभक्तिरसं परम्।
विष्णुभक्तिं विना नैव मुक्तिं वाञ्छन्ति वैष्णवाः॥६४।

For the people of the universe it is quite appropriate to enjoy the riches of the heaven which provides pleasure. Similarly the truth seeker enjoys the achievement of *mokṣa, tapas* happen to be the pleasure for the *Tapasvīs*. The aim of Brāhmaṇas is to achieve Brāhmaṇatva, for sages, it is incumbent to remain mum, for the people engaged in the learning of the Vedas, they have to be pleased with the putting into practice of the Vedic hymns. The poets enjoy the creation of poetry, the Vaiṣṇavas enjoy the achieving of the slavehood of Viṣṇu and the devotion of the lord. The Vaiṣṇavas are never interested in any type of salvation except their devotion of lord Viṣṇu.

मलाढ्येषु च क्लेदेषु दुर्गन्धिनिलयेषु च।
साधूनां किं सुखं साधो स्त्रीणां योनिषु मां वद॥६५॥

O saintly person, therefore you kindly let me know as to what type of pleasure one gets by enjoying the company of a damsel when the pelvic region is filled with dirt and watery substance.

कुलप्रदीप राजेन्द्र राज्ञां मण्डलवर्तिनाम्।
लब्धं च भारते जन्म पुण्येन बहुजन्मनाम्॥६६॥
पद्मानां चन्द्रवंश्यानां नृपाणां दीप्तिहेतवे।
त्वमाविरासीस्तेजस्वी ग्रीष्ममध्याह्नभास्करः॥६७॥

O great king, the light of the race, you have attained birth in the sacred land of Bhārata after performing several noble deeds. You have been born in the race of the Cakravartī kings, in order to illumine the king of the lunar race possessing the lustre of lotus flower of the moon of the winter season.

सर्वेषामाश्रमाणां च स्वधर्मश्च यशः परम्।
स्वधर्महीना नरके पतन्ति मूढचेतसः॥६८॥

Therefore the *dharma* of the dwellers of the hermitage have their own *dharma* and great glory. The people having been deprived of the *dharma* foolishly fall into hell.

ब्राह्मणस्य स्वधर्मश्च त्रिसंध्यमर्चनं हरेः।
तत्पादोदकनैवेद्यभक्षणं च सुधाधिकम्॥६९॥

It is the beauty of the Brāhmaṇa to adore the lord at least thrice a day and consume the water of his feet and *naivedya* which are more important than nectar.

अन्नं विष्ठा जलं मूत्रमनिवेद्य हरेर्नृप।
भवन्ति सूकराः सर्वे ब्राह्मणा यदि भुञ्जते॥७०॥

O king, in case a Brāhmaṇa consumes food without first offering it to the lord it becomes like refuse and the water is turned into urine and the same Brāhmaṇa in turn is born as a pig.

आजीवं भुञ्जते विप्रा एकादश्यां न भुञ्जते।
कृष्णजन्मदिने चैव शिवरात्रौ सुनिश्चितम्॥७१॥

Even if the Brāhmaṇas consume food throughout the year but on *Ekādaśī* day they should not take food. Similarly on the birthday of Kṛṣṇa, on Śivarātri day, they should not consume anything.

तथा रामनवम्यां च यत्नतः पुण्यवासरे।
ब्राह्मणानां स्वधर्मश्च कथितो ब्रह्मणा नृप॥७२॥

Similarly on the day of Rāmanavamī they are prohibited from taking food. O king, this has been prescribed by Brahmā for the Brāhmaṇas.

व्रतं पतिव्रतानां च पतिसेवा परं तपः।
यथा पुत्रः परपतिरेष धर्मश्च योषिताम्॥७३॥

Similarly the biggest *dharma* for the chaste woman is to serve her husband. It is the *dharma* of the women to look at other men like their own sons.

पालयन्ति यथा भूपाः प्रजाः पुत्रानिवौरसान्।
प्रजास्त्रियं च पश्यन्ति राजानो मातरं यथा॥७४॥

The kings treat the people like the sons who are born of their own wives and treat the women of the people of the kingdom as their mothers.

यज्ञं कुर्वन्ति विष्णोश्च सेवनं देवविप्रयोः।
निवारणं च दुष्टानां शिष्टानां प्रतिपालनम्॥७५॥
इति धर्मः क्षत्रियाणां कथितो ब्रह्मणा पुरा।
वाणिज्यं चैव वैश्यानां स्वधर्मो धर्मसंचयः॥७६॥

They perform *yajña*, adore lord Viṣṇu and the Brāhmaṇas and also govern the wicked people and the noble people are also well looked after by them. This is the *dharma* for Kṣatriyas which has been prescribed by Brahmā in the earlier times. The Vaiśyas have to manage the business which is their *dharma*.

शूद्राणां विप्रसेवा च परो धर्मो विधीयते।
सर्वन्यासो हरौ भूप धर्मः संन्यासिनां ध्रुवम्॥७७॥
रक्तैकवासा दण्डी च बिभर्ति मृत्कमण्डलुम्।
सर्वत्र समदर्शी च स्मरेन्नारायणं सदा॥७८॥
करोति भ्रमणं नित्यं गेहे गेहे न तिष्ठति।
विद्यामन्त्रं च कस्मैचिन्न ददाति च लोभतः॥७९॥

The *dharma* of Śūdras is to serve the Brāhmaṇas. O king, the *dharma* of the ascetics or mendicants is to disown everything. They are required to be clad in red garment holding a *daṇḍa* and earthen *kamaṇḍalu*. They have to keep the feeling of the quality for all devoting their mind always at the feet of lord Nārāyaṇa. They roam about always and do not stay in the house of anyone and do not part with the *mantras* for the sake of greed.

करोति नाऽऽश्रमं भिक्षुः करोति नान्यवासनाम्।
करोति नान्यसङ्गं च निर्मोहः सङ्गवर्जितः॥८०॥

The Bhikṣus do not build their dwelling places and are relieved of all the desires and do not accompany anyone. Getting detached, they always avoid the company of others.

न स्वादु भुङ्क्ते लोभाच्च स्त्रीमुखं न हि पश्यति।
न वाञ्छितं भक्ष्यवस्तु याचते गृहिणं व्रती॥८१॥

They do not eat tasty food because of greed, do not look at women, never beg for eatables from a householder and always conduct themselves as those performing *vratas*.

इति संन्यासिनां धर्म इत्याह कमलोद्भवः।
इति ते कथितं पुत्र गच्छ वत्स यथासुखम्॥८२॥
इत्युक्त्वा च महेन्द्राणी विरराम च वर्त्मनि।
उवाच नहुषो राजा शचीं वक्रप्रकंधरः॥८३॥

This is the *dharma* prescribed for the mendicants by Brahmā. O son, I have thus told you everything; now you can move with pleasure. Thus speaking the chief queen of Indra kept quiet. Thereafter king Nahuṣa turned his face towards her and said.

नहुष उवाच

त्वया यत्कथितं देवी सर्वं तत्तु विपर्ययम्।
यथार्थधर्मं वेदोक्तं निबोध कथयामि ते॥८४॥

Nahuṣa Said- O goddess, whatever you have spoken is just the reverse. Now I will tell you the real *dharma* prescribed in the Vedas, which you please hear from me.

कर्मणां फलभोगश्च सर्वेषां सुरसुन्दरि।
नैव स्वर्गे न पाताले नान्यद्वीपे श्रुतौ श्रुतम्॥८५॥
कृत्वा शुभाशुभं कर्म पुण्यक्षेत्रे च भारते।
अन्यत्र तत्फलं भुङ्क्ते कर्मी कर्मनिबन्धनात्॥८६॥

O damsel, all the people don't have to reap their deeds in heaven or earth or Pātāla or islands. This has been ordained in the Vedas. Only the good or bad deeds performed in the auspicious land of Bhārata have to reap the reward in other worlds. Because the one who performs the action has a binding for the same, he cannot remain without facing the reward for the same.

हिमालयादासमुद्रं पुण्यक्षेत्रं च भारतम्।
श्रेष्ठं सर्वस्थालानां च मुनीनां च तपःस्थलम्॥८७॥

The area between the Himālaya and the ocean is known to be Bhāratavarṣa which is the best of all the regions and is the land of *tapas* for the mendicants.

तत्र लब्ध्वा जन्म जीवी वञ्चितो विष्णुमायया।
शश्वत्करोति विषयं विहाय सेवनं हरेः॥८८॥

After being born on the auspicious land of Bhārata, the Jīva is influenced by the illusion of lord Viṣṇu and instead of serving the lord, he indulges himself all the worldly pleasures.

कृत्वा तत्र महत्पुण्यं स्वर्गं गच्छति पुण्यवान्।
गृहीत्वा सर्वकन्याश्च चिरं स्वर्गे प्रमोदते॥८९॥

But an auspicious soul earning great merit proceeds to heaven where it enjoys the company of various girls.

स्वर्गमागच्छति नरो विहाय मानवीं तनुम्।
स्वशरीरेणाऽऽगतोऽहं मत्पुण्यं पश्य सुन्दरि॥९०॥

O beautiful one, the human being after his death arrives in heaven but look at my merit, I have arrived here with my human body.

अनेकजन्मपुण्येन चाऽऽगतः स्वर्गमीप्सितम्।
ततः किं केन पुण्येन दर्शनं मे त्वया सह॥९१॥

One achieves heaven with the performing of good deeds for many births but I know not as a result of which a real merit I have been able to meet you today and I am talking to you here.

न हि कर्मस्थलमिदं स्वभोगस्थलमेव च।
सारं च सर्वभोगानां वरस्त्रीभोगमेव च॥९२॥
भोगस्थले भोगवस्तु न हि त्यक्तुं प्रशस्यते।
भावानुरक्ता रसिका भोग्या त्वं भोगिनामिह॥९३॥

This heaven is not a land for performing deeds. This is a place for enjoying pleasure and of all the pleasures, to keep the company of the beautiful damsels happens to be the best. At the place which is meant for enjoying pleasures, it would not be proper to neglect the same at that place. You will be the one who would be attracted towards the feelings of passion and are to be used by the passionate people.

द्रव्यमस्वामिकं भोग्यं सुखं त्यजति मन्दधीः।
अविरोधसुखत्यागी पशुरेव न संशयः॥९४॥
गच्छ कान्ते गृहं गत्वा कुरु तल्पं मनोहरम्।
रमणीयं च रहसि वरं रतिकरं परम्॥९५॥

Only a fool disowns something which is meant for pleasure, in the absence of the lord. The one who disowns the pleasure which can be achieved without any obstruction would be treated as an animal. There is no doubt about it. Therefore O damsel, you come to my house and reaching there, adorn my beautiful bed which is quite charming, is placed in seclusion and is the best for the performance of the love-sport.

त्यज द्वैधं च मनसो निश्चितं वरवर्णिनि।
वरानने मया सार्धं मोदस्व वरमन्दिरे॥९६॥

O passionate damsel, you be firm in your mind and take a decision. O beautiful faced one, you enjoy pleasure with me in the best of the palaces.

अमूल्यरत्नमालां च मणिराजविराजिताम्।
भिक्षां कृत्वा च दास्यामि लक्ष्मीवक्षसि शोभिताम्॥९७॥

I shall beg for the garment of gems which adorn the breasts of goddess Lakṣmī and offer the same to you.

मणिं चानन्तशिरसः सर्वेषामतिदुर्लभम्।
दुष्प्राप्यं त्रिषु लोकेषु तुभ्यं दास्यामि सुन्दरि॥९८॥

मणिरत्नं कौस्तुभं च यो नारायणवक्षसि।
भिक्षां कृत्वा तु दास्यामि कृत्वा नारायणव्रतम्॥९९॥
चन्द्रशेखरमौलेश्च यदर्धं चन्द्रभूषणम्।
जरामृत्युव्याधिहरं शक्तं क्रीडाकरं वरम्॥१००॥
अतीव विश्वदुष्प्राप्यं विश्ववन्द्यं च सुन्दरम्।
विश्वनाथव्रतं कृत्वा तुभ्यं दास्यामि निश्चितम्॥१०१॥
दास्यामि ते श्रीसूर्यस्य मणिश्रेष्ठं स्यमन्तकम्।
भक्त्या सूर्यव्रतं कृत्वा त्रिषु लोकेषु दुर्लभम्॥१०२॥
अष्टौ भारान्सुवर्णं च यश्च नित्यं प्रसूयते।
जरामृत्युहरं चव परं क्रीडाकरं प्रिये॥१०३॥

O beautiful one, the precious gem which illumines the hood of lord Ananta, can be snatched away by me which is difficult to get in the three worlds and shall be brought by me and presented to you. I shall snatch away the *kaustubha* gem adorning the chest of Nārāyaṇa and give it to you. I shall get for you the crescent adorning the head of Śiva which destroys old age, death and ailments, besides being quite competent, quite playful and inaccessible in the universe. I shall surely get it for you after performing *tapas*. O dear one, I shall get the precious gems from Sūrya after adoring him with devotion which is difficult to get in the three worlds and bestows gold eight times a day and is beyond old age, death and makes one enjoy the best of love-sport.

अमूल्यरत्ननिर्माणं पात्ररत्नं मनोहरम्।
संततं मधुपूर्णं च दास्यामि मदनस्य च॥१०४॥

The vase of gem of the god of love which always remains filled with honey and represents the precious gems, shall surely be brought and presented to you.

अमूल्यरत्ननिर्माणं सूर्यतुल्यं च तेजसा।
नानचित्रविचित्राढ्यं निर्माणमीश्वरेच्छया॥१०५॥
निर्मलं मण्डलाकारं मणिराजविराजितम्।
हस्तलक्षपरिमितं चतुरस्रं च सुन्दरि॥१०६॥
पद्मापद्मासनं श्रेष्ठं प्रेष्ठं तस्या सुदुर्लभम्।
ध्रुवं तुभ्यं प्रदास्यामि कृत्वा पद्मालयाव्रतम्॥१०७॥

O beautiful one, I shall get you the invaluable gem-studded lotus seat of Lakṣmī which illumines like the sun rays and which is painted variously and was built at the command of the lord, is spotless, circular, inlaid with lines of diamonds, is spread over an area of a lakh of hands, square in shape and is best of all, loved by Lakṣmī, the most difficult to get. The same will be presented by me to you.

इत्येवमुक्त्वा नहुषः कृत्वा वर्त्मनिरोधनम्।
पुनः पपात चरणे महेन्द्राण्या मुहुर्मुहुः॥१०८॥

Thus speaking, Nahuṣa stood there obstructing the forward movement of Śacī and started falling on her feet again and again.

नृपस्य वचनं श्रुत्वा शुष्ककण्ठोष्ठतालुका।
तमुवाच महेन्द्राणी स्मारं स्मारं गुरुं हरिम्॥१०९॥

Listening to the words of Nahuṣa, the throat, lips and palate of Śacī dried up but remembering in her mind the lord and the teacher, she said to him.

शच्युवाच
अचेतनस्य मूढस्य कार्याकार्यमजानतः।
श्रोष्याम्यद्य कतिविधां कथां कामातुरस्य च॥११०॥

Śacī thought in her mind- This foolish fellow getting passionate has lost his senses and has become unmindful of good and bad deeds. For how long shall I have to listen to further?.

मधुमत्तः सुरामत्तः काममत्तो विचेतनः।
मृत्युं न गणयेत्कामी कामेन हतमानसः॥१११॥

The one who is intoxicated with honey or drinks, getting infatuated with passion, unconscious and the one who is over-powered with voluptuous ideas, does not care for his death.

त्यज मामद्य हे मत्त मातृतुल्यां रजस्वलाम्।
ऋतोः प्रथमो दिवसो ह्यद्य हे नृप मे ध्रुवम्॥११२॥
प्रथमे दिवसे स्त्री च चाण्डाली सा रजस्वला।
द्वितीये दिवसे म्लेच्छा तृतीये रजकी तथा॥११३॥
शुद्धा भर्तुश्चतुर्थेऽह्नि न शुद्धा दैवपै ययौः।
असच्छूद्रासमा सा च तद्दिने च परं प्रति॥११४॥

Thus thinking in her mind she spoke to the king, "O intoxicated one, I am like your mother and am in period, therefore you leave me. O king this is the first day of my menses and as such a

woman in such a condition is treated as a *cāṇḍāla*. On the second day she is treated like a mleccha woman and on the third day like a washer woman and only with fourth day she becomes fit for her husband and not for the performing of the adoration of gods or the manes. But even on that day she remains like an unclean Śūdra woman.

प्रथमे दिवसे कान्तां यो हि गच्छेद्रजस्वलाम्।
ब्रह्महत्याचतुर्थांशं लभते नात्र संशयः॥११५॥

Therefore, the person who cohabits with a woman in period on the first day, he earns one-fourth sin of *Brahmahatyā*. There is no doubt about it.

स पुमात्र हि कर्मार्हो दैवे पित्र्ये च कर्मणि।
अधमः स च सर्वेषां निन्दितश्च यशस्करः॥११६॥
द्वितीये दिवसे नारीं यो व्रजेच्च रजस्वलाम्।
कामतः परिपूर्णाञ्च गोहत्यां लभते ध्रुवम्॥११७॥
आजीवनं नाधिकारी पितृविप्रसुरार्चने।
अमनुष्योऽयशस्यः स्यादित्याङ्गिरसभाषितम्॥११८॥

Such a person becomes unfit for performing the adoration of the gods and the manes and becomes entitled to the denouncement and earns a bad name. On the second day of the menses of a women, who enjoys her company he surely earns the sin of *Gohatyā,* he becomes unfit for adoring the Brāhmaṇa, the manes and the gods for the whole life. He earns bad name and in human indignities, this has been ordained by Bṛhaspati.

तृतीये दिवसे जायां यो हि गच्छेद्रजस्वलाम्।
स मूढो भ्रूणहत्यां च लभते नात्र संशयः॥११९॥

The one who enjoys the company of a damsel on the third day of the menstruation he earns the sin of killing foetus; there is no doubt about it.

पूर्ववत्पतितः सोऽपि न चार्हः सर्वकर्मसु।
असच्छूद्रा चतुर्थेऽह्नि न गच्छेत्तां विचक्षणः॥
यदि मां मातरं मूढ ग्रहीष्यसि बलेन च॥१२०॥
ऋतावतीते दिवसे गमनं च करिष्यसि।
शच्याश्च वचनं श्रुत्वा प्रहस्य नहुषस्तथा॥१२१॥
उवाच मधुरं शान्तः शक्रकान्तां च सुव्रताम्।
देवपत्नी सदा शुद्धा तन्नूनं मानवं प्रति॥१२२॥

Having so fallen like the earlier cases he also becomes unfit to performing the auspicious deeds. The intelligent person should not cohabits with a women who is considered to be an untouchable even on the fourth day of menstruation. O foolish one, even if you intend to enjoy my company who is like your mother, then you can do so only after the period of menstruation. On hearing the words of chaste Śacī. Nahuṣa laughed and with peaceful and sweet words he spoke to her. The wife of a god is always pure but for a human being it is not so.

शयने भोजने देवी नाशुद्धा मानवं प्रति।
रजस्वलायाः संभोगे कर्मक्षेत्रे च भारते॥१२३॥
त्वयोक्तं च भवेत्पा पं नात्र दु(स्व)र्गे च सुन्दरि।
कर्मक्षेत्रेऽपि तत्कर्म यद्वेदोक्तं शुभाशुभम्॥१२४॥
न भवेद्वैष्णवानां च ज्वलतां ब्रह्मतेजसा।
यथा प्रदीप्ते वह्नौ च शुष्काणि च तृणानि च॥१२५॥
भवन्ति भस्मीभूतानि तथा पापानि वैष्णवे।
वह्निसूर्यब्राह्मणेभ्यस्तेजीयान्वैष्णवः सदा॥१२६॥

At time of sleeping as well as taking food, for a human being the wife of god can never be impure. O beautiful one, the sin you have highlighted about cohabiting with a woman in menstruation is applicable only into the sacred land of Bhārata and not to heaven. The results of the good or bad deeds performed in the auspicious land of Bhārata getting illumined with the lustre of Brahma are not applicable to the Vaiṣṇavas because as the blade of grass is reduced to ashes in the flaming fire, so all sins are reduced to ashes, with a Vaiṣṇava. This is because the Vaiṣṇavas are more illustrious as compared to Agni, Sūrya and the Brāhmaṇas. .

रक्षितो विष्णुचक्रेण स्वतन्त्रो मत्तकुंजरः।
न विचारो न भोगश्च वैष्णवानां स्वकर्मणाम्॥१२७॥

They are quite independent, because they are protected by the *Sudarśana-cakra* of Viṣṇu as was done in the case of the intoxicated elephant. The Vaiṣṇavas do not have to reap the reward of their actions nor do they have to think of any actions.

लिखितं साम्नि कौथुम्यां कुरु प्रश्नं बृहस्पतिम्।
अस्मांश्च सर्वे जानन्ति चन्द्रवंश्यांश्च वैष्णवान्॥१२८

All these things are enshrined in the kauthumī-śākhā of *Sāmaveda.* You can consult your teacher Bṛhaspati in this regard. We are the Vaiṣ ṇavas of the lunar race and are well-known the world over.

देवमन्यं न सेवन्ते चन्द्रवंश्या हरिं विना।
सद्वंशप्रभवो यो हि ब्राह्मण: क्षत्रियोऽथवा॥१२९॥
विष्णुमन्त्रं न गृह्णाति वञ्चितो देवमायया।
को वा मन्त्रश्च के देवा न हि शास्ता यमो मम॥१३०॥

The kṣatriyas of the lunar race except the lord do not adore any other gods and goddesses. Having been born in the high Brāhmaṇa or Kṣ atriyas race, the people having been deprived of the illusion of Viṣṇu, do not receive *Viṣṇu-mantra.* But for me there is neither any *mantra* nor a god. Even Yama cannot exercise his control on me.

सर्वाञ्छास्तुं समर्थोऽहं ब्रह्मविष्णुशिवान्विना।
शय्यां कुरु गृहं गत्वा शीघ्रं यास्यामि ते गृहम्॥१३१॥

I myself alone, except Brahmā, Viṣṇu and Śiva can govern the universe. Therefore, reaching your home, you adorn the bed. I shall reach there in no time.

ऋतुपापं मयि भवेत्तव किं गच्छ शोभने।
इत्युक्त्वा नहुषो राजा प्रफुल्लवदनेक्षण:॥१३२॥
रत्नयानं समारुह्य ययौ नन्दनकाननम्।
न ययौ सा शची गेहं प्रजगाम गुरोर्गृहम्॥१३३॥

"O beautiful one, I shall earn the sin of cohabiting with a woman in period. You don't have to lose anything. Therefore you go home." Thus speaking and with a delightful mind king Nahuṣa mounted on a gem-studded vehicle, proceeded to Nandana-vana and Śacī instead of going to her place, went to her teacher.

गत्वा कुशासनस्थं च ददर्श च बृहस्पतिम्।
तारासेवितपादाब्जं ज्वलन्तं ब्रह्मतेजसा॥१३४॥
जपमालाकरं शश्वज्जपन्तं कृष्णमीप्सितम्।
परमं परमानन्दं परमात्मानमीश्वरम्॥१३५॥
निर्गुणं च निरीहं च स्वतन्त्रं प्रकृते: परम्।
स्वेच्छामयं परं ब्रह्म भक्तानुग्रहविग्रहम्॥१३६॥

Reaching there she found Bṛhaspati seated on the seat of *kuśa*-grass and Tārā was serving at his lotus-like feet. He was illumining with the divine lustre. Tārā holding a rosary in her hand was reciting the name of lord Kṛṣṇa who is the supreme lord, all blissful, the soul of all, the great lord, without qualities, unattached, beyond Prakṛti, moves at will, eternal Parabrahma, bestower of grace on his devotees and takes to human form for their sake.

तमानन्दाश्रुनेत्रं च ननाम शिरसा भुवि।
रुदती साश्रुनेत्रा सा मज्जन्ती भक्तिसागरे॥१३७॥
शोकार्णवे निमज्जन्ती हृदयेन विदूयता।
तुष्टाव भीता स्वगुरुं ब्रह्मिष्ठं च कृपानिधिम्॥१३८॥

She then looked at her teacher whose eyes were filled with blissful tears. Śacī found the teacher getting drowned in the ocean of devotion. She bowed before him placing her head on the ground. Śacī was drowning in the ocean of grief and feeling painful at heart, getting terrified, she started praising, the teacher who was all merciful and was engrossed in the adoration of Brahman.

शच्युवाच

रक्ष रक्ष महाभाग मां भीतां शरणागताम्।
त्वमीश्वर: स्वदासीं च निमग्नां शोकसागरे॥१३९॥

Śacī said- O virtuous one, you are free from fear, you save your slave who is terrified and drowned in the ocean of grief and has arrived to take refuse with you, you save her. You are an all competent one.

अनीश्वरश्चेश्वरो वा बलवान्वा सुदुर्बल:।
स्वशिष्यभार्यां पुत्रांश्च शासितुं च सदा क्षम:॥१४०॥

You are competent to control the lord or the demon, the valorous or the weak, you are competent enough to control the wife and the sons of your pupils.

दूरीभूत: स्वराज्याच्च स्वशिष्यश्च कृतस्त्वया।
शान्तिर्बभूव दोषस्य चाधुनाऽनुग्रहं कुरु॥१४१॥

Your pupil Indra has been deprived of his kingdom because of the sin committed by him; therefore you be merciful now.

अनाथां सर्वशून्यां मां शून्यांताममरावतीम्।
संपच्छून्यमाश्रमं मे पश्य रक्ष कृपानिधे॥१४२॥

O ocean of mercy, I am helpless and an orphan, you take care of the city of Amarāvatī which is devoid of the gods, the riches, besides my abode.

दस्युग्रस्तां च मां रक्ष देशं किंकरमानय।
दत्त्वा चरणरेणूंस्तं शुभाशीर्वचनं कुरु॥१४३॥

I am presently being terrified by the robbers. You kindly protect me and bring back Indra who happens to be your slave and grace him with the dust of your feet and pronounce your blessings on him.

सर्वेषां च गुरूणां च जन्मदाता परो गुरुः।
पितुः शतगुणा माता पूज्या वन्द्या गरीयसी॥१४४॥
विद्यादाता मन्त्रदाता ज्ञानदो हरिभक्तिदः।
पूज्यो वन्द्यश्च सेव्यश्च मातुः शतगुणो गुरुः॥१४५॥
मन्त्राद्युद्गिरणेनैव गुरुरित्युच्यते बुधैः।
अन्यो वन्द्यो गुरुरयमन्यश्चारोपितो गुरुः॥१४६॥

Of all the teachers, the father happens to be the greatest of teachers, but the mother is hundred times more adorable as a teacher than the father who is all glorious, the teacher who bestows knowledge on someone is hundred times greater than the mother, the bestower of the *mantras*, the knowledge and the devotion of the gods, is more adorable than anyone else. The teacher with the reciting of the *mantras* makes them enter into the ears of the pupil which earns him the title of Guru. The other gurus are also adorable, while some of the teachers are only imaginary.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशालाकया।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः॥१४७॥
अदीक्षितस्य मूर्खस्य निष्कृतिर्नास्ति निश्चितम्।
सर्वकर्मस्वनर्हस्य नरके तत्पशोः स्थितिः॥१४८॥

I adore the teacher who has removed the darkness of ignorance from the eyes of his pupil, who has applied the collyrium of his knowledge in the eyes of his pupils. I bow in reverence to the greatness of such a teacher. The one who has not received Dīkṣā there does not seem to be any rescue for him. He is unfit for all the deeds, such an animal only falls into hell.

जन्मदाताऽन्नदाता च माताऽन्ये गुरवस्तथा।
पारं कर्तुं न शक्तास्ते घोरसंसारसागरे॥१४९॥
विद्यामन्त्रज्ञानदाता निपुणः पारकर्मणि।
स शक्तः शिष्यमुद्धर्तुमीश्वरश्चेश्वरात्परः॥१५०॥

The father who gives birth, the giver of food and the teacher of other kinds do not help in crossing the ocean of the universe on the teacher who bestows knowledge, *mantra* or education, can help one in crossing the ocean of the universe. The pupils are surely redeemed by them. He is like the lord and the lord is even greater than him.

गुरुर्विष्णुर्गुरुर्ब्रह्मा गुरुर्देवो महेश्वरः।
गुरुर्धर्मो गुरुः शेषः सर्वात्मा निर्गुणो गुरुः॥१५१॥
सर्वतीर्थाश्रयश्चैव सर्वदेवाश्रयो गुरुः।
सर्ववेदस्वरूपश्च गुरुरूपी हरिः स्वयम्॥१५२॥

Similarly Viṣṇu is the teacher, Brahmā is the teacher, Maheśvara is the teacher, Dharma is the teacher, Śeṣa is the teacher and the from of all the teacher, is without qualities. He is the refuge of all the holy places, the refuge of all the gods and is the from of all the Vedas, therefore they like the lord himself.

अभीष्टदेवे रुष्टे च गुरुः शक्तो हि रक्षितुम्।
गुरौ रुष्टेऽभीष्टदेवो न हि शक्तश्च रक्षितुम्॥१५३॥
सर्वे ग्रहाश्च यं रुष्टा यं रुष्टा देवब्राह्मणाः।
त्वमेव रुष्टो भवसि गुरुरेव हि देवताः॥१५४॥

When the family god is annoyed, it is only the teacher who can save one from his wrath, but when the teacher is annoys the family gods cannot protect the person. The one who annoys all the planets, the gods and the Brāhmaṇas, the teacher also gets annoyed on them. And the teacher himself is a god.

न गुरोश्च प्रियश्चाऽऽत्मा न गुरोश्च प्रियः सुतः।
धनं प्रियं च न गुरोर्न च भार्या प्रिया तथा॥१५५॥

No one is dearer on earth as compared to guru, neither the son, nor the riches or the wife.

न गुरोश्च प्रियो धर्मो न गुरोश्च प्रियं तपः।
न गुरोश्च प्रियं सत्यं न पुण्यं च गुरोः परम्॥१५६॥

Dharma is also not dearer than the teacher, neither *tapas* nor *satya* and there is no other merit greater than the teacher.

गुरोः परो न शास्ता च न हि बन्धुर्गुरोः परः।
देवो राजा च शास्ता च शिष्याणां च सदा गुरुः॥१५७॥
यावच्छक्तो दातुमन्नं तावच्छास्ता तदन्नदः।
गुरुः शास्ता च शिष्याणां प्रतिजन्मनि जन्मनि॥१५८॥

There is no better ruler than the teacher, no better well-wisher than the teacher. For the teacher is always the god, the king and the ruler. The one who gives away food enjoys himself till such time as he provides the food, but a teacher rules on his people during many births.

मन्त्रो विद्या गुरुर्देवः पूर्वलब्धो यथा पतिः।
प्रतिजन्मनि बन्धेन सर्वेषामुपरि स्थितः॥१५९॥

Like the husband, the *mantra* and knowledge, the teacher also is achieved by the performing of the good deeds of earlier births. Having been bound with the fetters of the Karma the teachers are placed in the highest position in every birth.

पिता गुरुश्च वन्द्यश्च यत्र जन्मनि जन्मदः।
गुरवोऽन्ये तथा माता गुरुश्च प्रतिजन्मनि॥१६०॥

The father gives birth during this birth only and he is adored in the same births as a teacher also, the mothers as the teacher is also be considered like that but the teacher is adorable in all the births.

विप्राणां त्वं वरिष्ठश्च गरिष्ठश्च तपस्विनाम्।
ब्रह्मिष्ठो ब्रह्मविद्ब्रह्मन् धर्मिष्ठः सर्वधर्मिणाम्॥१६१॥

O Brahman, you are the best of the Brāhmaṇas, the most illustrious one among the ascetics, the one completely devoted to Brahma, possessing knowledge of Brahma, the best of all the religious people.

तुष्टो भव मुनिश्रेष्ठ मां च शक्रं च सांप्रतम्।
त्वयि तुष्टे सदा तुष्टा भवन्ति ग्रहदेवताः॥१६२॥

Therefore, O best of the sages, you be pleased with me and Indra presently because if you are pleased with me all the gods will be pleased;.

इत्युक्त्वा सा शची ब्रह्मन्पुनरुच्चौ रुरोद ह।
दृष्ट्वा तद्रोदनं तारा रुरोदोच्चैर्मुहुर्मुहुः॥१६३॥

O Brahman, thus speaking Śacī again started crying aloud. On finding her crying Tārā too followed her.

पपात चरणे तारा रुरोद च पुनः पुनः।
अपराधं क्षमेत्युक्त्वा गुरुस्तुष्टोऽयुवाच ताम्॥१६४॥

Thereafter, Tārā falling at the feet of the teacher started crying and said, "You kindly forgive the sin". Thereafter the teacher was pleased and said to them.

गुरुरुवाच

उत्तिष्ठ तारे श्च्याश्च सर्वं भद्रं भविष्यति।
सद्यः प्राप्स्यति भर्तारं महेन्द्रं च मदाशिषा॥१६५॥

The teacher said- O Tārā you get up, Śacī will surely meet with welfare. With my blessing she would surely achieve Indra.

इत्युक्त्वा स गुरुस्तत्र विरराम च नारद।
पपात चरणे तारा पुनरेव रुरोद च॥१६६॥
गृहीत्वा च शचीं तारा संस्थाप्य च स्ववक्षसि।
बोधयामास विविधमाध्यात्मिकमनुत्तमम्॥१६७॥
शचीकृतं गुरुस्तोत्रं पूजाकाले च यः पठेत्।
गुरुश्चाभीष्टदेवश्च संतुष्टः प्रतिजन्मनि॥१६८॥

O Nārada, thus speaking the teacher kept quiet but Tārā again fell on his feet and started crying. Thereafter, Tārā embracing Śacī, imparted her various types of divine knowledge. The one who recites the Guru-*stotra* composed by Śacī regularly at the time of adoration, all his teachers get pleased with him in every birth.

ग्रहदेवद्विजास्तं च परितुष्टाश्च संततम्।
राजानो बान्धवाश्चैव संतुष्टाः सर्वतः सदा॥१६९॥
गुरुभक्तिं विष्णुभक्तिं वाञ्छितं लभते ध्रुवम्।
सदा हर्षो भवेत्तस्य न च शोकः कदाचन॥१७०॥

The planets, the gods and Brāhmaṇas always remain pleased with him. He always pleases his relatives and kings. He surely achieves the devotion of the teacher and Viṣṇu obtaining all success; he is always delightful and is deprived of grief.

पुत्रार्थी लभते पुत्रं भार्यार्थी लभते प्रियाम्।
सुस्वरूपां गुणवतीं सतीं पुत्रवतीं ध्रुवम्।।१७१।।
रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात्।
अस्पष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः।।१७२।।

The one desirous of getting a son, gets a son; the one desirous of getting a wife, gets a beautiful, virtuous, chaste wife who bears his sons. The one suffering from ailment is relieved of the same and the person in fetters is freed from them. The person having no glory becomes glorious and a foolish person becomes an intellectual.

कदाचिद्बन्धुविच्छेदो न भवेत्तस्य निश्चितम्।
नित्यं तद्वर्धते धर्मो विपुलं निर्मलं यशः।।१७३।।
लभते परमैश्वर्यं पुत्रपौत्रधनान्वितम्।
इह सर्वसुखं भुक्त्वा प्राप्यते श्रीहरेः पदम्।।१७४।।
न भवेत्तत्पुनर्जन्म हरिदास्यं लभेद्ध्रुवम्।
विष्णुभक्तिरसाब्धौ च निमग्नश्च भवेद्ध्रुवम्।।१७५।।
शश्वत्पिबति शान्तिश्च विष्णुभक्तिरसामृतम्।
जन्ममृत्युजराव्याधिशोकसंतापनाशनम्।।१७६।।

He never has to suffer from the separation of his relatives, this is certain. There is always an increase of *dharma* and he always enjoys spotless glory. He achieves all the fortunes including sons and grandsons, enjoying all the pleasures in this world; he ultimately achieves the place of the lord.

Achieving the slavehood of lord Hari there, he is never reborn and he is always influenced by the devotion of lord Hari. He always consumes the nectar of the devotion of the lord Viṣṇu getting peaceful and becoming free from birth, death, old age, ailment, grief and mental agony.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० महेन्द्रदर्पभङ्गप्रकरणे शचीशोकापनोदने शचीकृतगुरुस्तोत्रकथनं नामैकोनषष्टितमोऽध्यायः।।५९।।

अथ षष्टितमोऽध्याय:

Chapter - 60

Indra Relieved of the Bondage

नारायण उवाच

शचीस्तोत्रं समाकर्ण्यं परितुष्टो बृहस्पतिः।
उवाच मधुरं शान्तः कान्तामिन्द्रस्य नारद॥१॥

Śrī Nārāyaṇa said- O Nārada, after listening to the prayer of Śacī, Bṛhaspati was immensely pleased; thereafter quite peacefully he spoke sweet these words to her .

बृहस्पतिरुवाच

त्यज वत्से भयं सर्वं भयं किं ते मयि स्थिते।
यथा कचस्य पत्नी मे तथा त्वमपि शोभने॥२॥

Bṛhaspati said- O daughter, you be free from all danger, you will face no danger as long as I am alive. O beautiful one, as I have my daughter-in-law, the son of Kaca you are like her.

यथा पुत्रस्तथा शिष्यो न भेदः पुत्रशिष्ययोः।
तर्पणे पितृदाने च पालने परितोषणे॥३॥
यथाऽग्निदाता पुत्रश्च तथा शिष्यश्च निश्चितम्।
इतीदं कण्वशाखायामुवाच कमलोद्भवः॥४॥

Because as the son serves the food, *Piṇḍadāna* and maintains the parents, similarly the pupil also does so. Therefore there is no difference between a son and a pupil. As the son performs the last rites, similarly the pupil also does so. This is certain and this has been prescribed by Brahmā in Kaṇva-śākhā.

पिता माता गुरुर्भार्या शिशुश्चानाथबान्धवाः।
एते पुंसां नित्यपोष्या इत्याह कमलोद्भवः॥५॥
यश्चैतांश्च न पुष्णाति भस्मान्तं तस्य सूतकम्।
दैवे पित्र्ये न कर्मार्हः सोऽपीत्याह महेश्वरः॥६॥
कुरुते नरबुद्धिं च मातरं पितरं गुरुम्।
अयशस्तस्य सर्वत्र विघ्न एव पदे पदे॥७॥

Brahmā has ordained that the father, the mother, the teacher, the wife, the children and orphan relatives are to be served by the people.

The one who does not take care of them has to remain infested with impurity, right from birth to cremation and is not considered fit to perform the adoration of gods or the manes; this has been prescribed by lord Śiva. The one who illiterates his parents and the teacher, earns a bad name and has to face obstruction at every step.

संपन्मत्तो यः करोति स्वगुरोश्च पराभवम्।
अचिरात्सर्वनाशश्च भवेत्तस्य सुनिश्चितम्॥८॥

Getting intoxicated with riches if he insults his teacher, he surely meets with his destruction. This is certain.

मां च दृष्ट्वा सभामध्ये नोत्तस्थौ पाकशासनः।
तत्फलं भुज्यते साक्षात्सद्यः पश्य च सांप्रतम्॥९॥
अहं करोमि मोक्षं च तव रक्षां सुनिश्चितम्।
शासितुं रक्षितुं शक्तः स एव गुरुरुच्यते॥१०॥

After finding my arrival at his court, Indra did not get up to welcome me from his lion-throne and presently he had to suffer for the same. I will surely protect you and also redeem Indra because the one who can rule and protect everyone of his pupils, only he is called the true teacher.

न पश्यति सतीत्वं च हृच्छुद्धायाश्च योषितः।
यन्मानसे विकल्पश्च तस्य धर्मश्च नश्यति॥११॥

The one who becomes careless about his wife, who is spotlessly chaste and only thinks of his own selfish ends, several types of desires therefore arise in his mind and ultimately his *dharma* is destroyed.

भविष्यति प्रभावस्ते दुर्गायाश्च समः सति।
लक्ष्मीसमा प्रतिष्ठा च यशस्तद्यशसा समम्॥१२॥

O chaste damsel, your influence would be like that of Durgā and your glory would be like that of Lakṣmī.

सौभाग्यं राधिकातुल्यं तत्समं प्रेमभर्तरि।
तत्तुल्यं गौरवं मान्यं प्रीतिः प्राधान्यमीश्वरे॥१३॥

Your fortune would be like that of Rādhikā and like her you would achieve love, glory, affection. You and I would always be devoted to Indra.

रोहिण्याश्च समापेक्षा पूज्या च भारतीसमा।
शुद्धा निरुपमा शश्वत्सावित्रीसदृशी सदा॥१४॥

You will be desirable by Indra like Rohiṇī, would be adorable like Sarasvatī and would always be spotless like Sāvitrī.

एतस्मिन्नन्तरे तत्र आगतो नहुषाच्चरः।
उवाच वचनं भीतो वाक्पतेर्गोचरे ततः॥१५॥

दूत उवाच

उत्तिष्ठ देवि शीघ्रं त्वं गच्छस्व नहुषं प्रति।
क्रीडां कर्तुं च रहसि रम्ये नन्दनकानने॥१६॥

In the meantime a messenger arrived from the house of Nahuṣa and feeling panicky, he spoke before Bṛhaspati. The messenger said- "O goddess, get up, Nahuṣa is waiting for you in a charming and lonely place in Nandana-vana for love-sport and you immediately move on to that place."

दूतस्य वचनं श्रुत्वा तमुवाच बृहस्पतिः।
कम्पितावयवः कोपाद्रक्तपङ्कजलोचनः॥१७॥

On hearing the words of the messenger, Bṛhaspati was enraged. His body started shaking and the eyes turned red the blood.

गुरुरुवाच

नहुषं वद गत्वा त्वं शचीं चेद्भोक्तुमिच्छसि।
अपूर्वं यानमारुह्य निशायामागमिष्यसि॥१८॥
सप्तर्षीणां च स्कन्धे च दत्वा स्वशिविकां शुभाम्।
तामारुह्य सुवेषश्च गमनं कर्तुमर्हसि॥१९॥

Bṛhaspati said- You go and inform Nahuṣa, "in case you intend to enjoy the conjugal pleasure with Śacī, then you come at night mounted on an unprecedented vehicle. Or otherwise you come in a palanquin carried by Saptarṣis clad in beautiful costumes."

वाक्पतेर्वचनं श्रुत्वा गत्वोवाच नृपं तदा।
दूतस्य वचनं श्रुत्वा प्रहस्योवाच किंकरम्॥२०॥

On hearing the words of Bṛhaspati, the messengers went back and informed the king accordingly. Listening to the words of the messenger, Nahuṣa laughed and said to the messenger.

गच्छ गच्छ त्वरन् गच्छ सप्तर्षीञ्छीघ्रमानय।

उपायं च करिष्यामि तै: सार्धं साप्रतं चर॥२१॥

"O messenger, you move at once and bring the Saptarṣis here at once I shall make suitable arrangements with them.".

नृपस्य वचनं श्रुत्वा गत्वा दूतस्तदन्तिकम्।
उवाच सर्वास्तत्रैव यथोक्तं नहुषेण च॥२२॥

On hearing the words of the king, the messengers went to Saptarṣis and repeated the words of Nahuṣa to them.

दूतस्य वचनं श्रुत्वा ययु: सप्तर्षयो मुदा।
राजा दृष्ट्वा च तान्सर्वान्ननामोवाच सादरम्॥२३॥

On hearing the words of the messengers, all the Saptarṣis arrived at the palace of the king delightfully who bowed in reverence to them.

नहुष उवाच

यूयं च ब्रह्मण: पुत्रा ज्वलन्तो ब्रह्मतेजसा।
ब्रह्मण: सदृशा: सर्वे सततं भक्तवत्सला:॥२४॥

Nahuṣa said- All of you are the sons of Brahma, possessing the eternal lustre and are attached to your devotees like Brahmā himself.

नारायणपरा: शश्वच्छुद्धसत्त्वस्वरूपिण:।
मोहमात्सर्यहीनाश्च दर्पाहंकारवर्जिता:॥२५॥
नारायणसमा: सर्वे तेजसा यशसा सदा।
गुणेन कृपया प्रेम्णा वरदानेन निश्चितम्॥२६॥

Because of your devotion to Nārāyaṇa you are spotless and are the form of *sattva*, free from attachment, pride and arrogance. You equate yourself with Nārāyaṇa in lustre and glory, you are also like him in virtues, compassion, love and granting the boons.

इत्युक्त्वा प्रणतो राजा तुष्टाव च रुरोद च।
दुष्ट्वा ते कातरं भूपमूचु: परहितैषिण:॥२७॥

ऋषय ऊचु:

वरं वृणीष्व हे वत्स यत्ते मनसि वाञ्छितम्।
सर्वं दातुं वयं शक्ता नासाध्यं नश्च किंचन॥२८॥

Thus speaking the king meekly prayed to them and started crying. Finding the king filled with grief, the ascetics said. Saptarṣis said- O son, you ask for a boon; whatever is desired by you we are sure to bestow on you. There is nothing beyond our competence.

इन्द्रत्वं वा मनुत्वं वा चिरायुर्वा तत: परम्।
सप्तद्वीपेश्वरत्वं चाप्यतीव सुचिरं सुखम्॥२९॥
अथापि सर्वसिद्धित्वं सर्वैश्वर्यं सुदुर्लभम्।
मुक्तिं वा हरिभक्तिं वा तपसा या सुदुर्लभा॥३०॥

The position of Indra, Manu, long life, the lordship of seven islands, becoming eternal and achieving of everlasting pleasure, all the success of all the fortunes which are beyond the reach of anyone else or salvation or the devotion to Hari or whatever is beyond the reach of anyone else can be bestowed by us.

किमीप्सितं ते हे वत्स ब्रूहि न: सांप्रतं मुदा।
सर्वं तुभ्यं प्रदायैव यास्यामस्तपसे मुदा॥३१॥

O son, in which one of these things are you interested you tell us just now with pleasure, we shall bestow everything delightfully and thereafter leave for performing *tapas.*

युगलक्षसमं यच्च क्षणं कृष्णार्चनं विना।
तद्दिनं दुर्दिनं यत्तद्ध्यानसेवनवर्जितम्॥३२॥

The time spent without the adoration of Kṛṣṇa is equated with lakhs of *yugas* and the day which is spent without his adoration is considered to be a bad day.

The one who desires for something else than serving him is considered to be like inviting his total destruction and the consumption of poison.

विना तत्सेवनं यो हि विषयान्यं च वाञ्छति।
विषमत्ति प्रणाशाय विहायामृतमीप्सितम्॥३३॥
ब्रह्मा शिवश्च धर्मश्च विष्णुश्चापि महान्विराट्।
गणेशश्च दिनेशश्च शेषश्च सनकादय:॥३४॥
एते यच्चरणाम्भोजं ध्यायन्तेऽहर्निशं मुदा।
जन्ममृत्युजराव्याधिहरं तन्निरता वयम्॥३५॥
तेषां च वचनं श्रुत्वा तानुवाच नृपेश्वर:।
स लज्जितो नम्रवक्त्र मायामोहितमानस:॥३६॥

All the gods like Brahmā, Śiva, Dharma, Viṣṇu, Mahāvirāṭ, Gaṇeśa, Sūrya, Śeṣa, Sanaka and other sages always meditate upon his lotus-like feet. The same feet relieve of birth, death, old

age and ailment. We always meditate upon the same. On hearing the words of the Saptarṣis, Nahuṣa who was influenced by illusion spoke in shame casting his head downwards.

नहुष उवाच

सर्वं दातुं समर्थाश्च यूयं च भक्तवत्सलाः।
अधुना देहि (दत्त) मे तूर्णं शचीदानमभीप्सितम्।।३७।।
सप्तर्षिवाहनं कान्तं शचीच्छति महासती।
एतदेव मम वरं निष्पन्नं कुरुताचिरम्।।३८।।

Nahuṣa said- "You are competent enough to bestow everything and are graceful to the devotees. Therefore, you kindly bestow the boon of granting Śacī to me at the moment. The chaste Śacī desires that her beloved should be carried by Saptarṣis in a vehicle. I only desire this much of the boon, you kindly bestow on me your grace accordingly.".

नहुषस्य वचः श्रुत्वा मनुयश्च परस्परम्।
अत्युच्चैर्जहसुः सर्वे कौतुकेन च नारद।।३९।
राजानं मोहितं मत्वा वेष्टितं विष्णुमायया।
चक्रुः प्रतिज्ञां तं वोढुं कृपया दीनवत्सलाः।।४०।।

O Nārada, on hearing the words of Nahuṣa, all the ascetics playfully laughed aloud. Finding that the king had been influenced by the illusion of Viṣṇu, the Ṛṣis who were graceful on the down-trodden people agreed to carry the palanquin of the king Nahuṣa.

चक्रुः स्कन्धे तच्छिविकां मुक्तामाणिक्यभूषिताम्।
राजा ययौ सुवेषश्च रत्नभूषणभूषितः।।४१।।
दृष्ट्वा चातिविलम्बं च भर्त्सयामास तान्नृपः।
क्रुधा शशाप दुर्वासाश्चाग्रगामी च वर्त्मनि।।४२।।
महानजगरो भूत्वा पत वै मूढमानस।
दर्शनाद्धर्मपुत्रस्य तव मोक्षो भविष्यति।।४३।।

Thereafter the palanquin which was inlaid with several gems was carried on their shoulders. King Nahuṣa adorned himself with all the gem-studded ornament and the best of costumes was seated in the palanquin. Finding that the sages were moving quite slowly, the king admonished them for their low speed. The sage Durvāsā who was leading them all was enraged and he pronounced a curse on the king saying, "O foolish minded king, you fall down becoming a huge python." You will be relieved of the curse only at an audience with Yudhiṣṭhira. O great king, thereafter, you will proceed to Vaikuṇṭha mounted on a gem-studded plane and would enjoy all the pleasures, because the actions never remain infructuous.

रत्नयानेन वैकुण्ठं गत्वा वैकुण्ठसेवनम्।
करिष्यसि महाराज न कर्म निष्फलं भवेत्।।४४।।
इत्युक्त्वा प्रययुः सर्वे प्रहस्य मुनिसत्तमाः।
राजा पपात तच्छापात्सर्पो भूत्वा महामुने।।४५।।
शची जगाम तच्छ्रुत्वा गुरुं नत्वाऽमरावतीम्।
ययौ बृहस्पति शीघ्रं यत्रेन्द्रः पद्मतन्तुषु।।४६।।

O great sage, thus speaking all the sages left the place similarly and with the curse pronounced on the king he was turned into a snake. On hearing this Śacī bowed in reverence to her teacher and went back to the city of Amarāvatī. Bṛhaspati also reached there quickly, the place where Indra was hiding himself in the lotus stalk.

गत्वा सरोवराभ्याशमाजुहाव सुरेश्वरम्।
अतिप्रसन्नवदनः कृपया च कृपानिधिः।।४७।।

The merciful Bṛhaspati with a delightful mind went into the lake and started calling Indra.

बृहस्पतिरुवाच

अयि वत्स त्वमागच्छ भयं किं ते मयि स्थिते।
त्यज भीतिमिहागच्छ गुरुस्तेहं बृहस्पतिः।।४८।।
स्वगुरोश्च स्वरं श्रुत्वा महेन्द्रो हृष्टमानसः।
रूपं विहाय सूक्ष्मं च स्वरूपेण समाययौ।।४९।।
पपात दण्डवन्मूर्ध्ना भक्त्या चरणयोर्गुरोः।
तं रुदन्तं महाभीतं मुदोरसि चकार सः।।५०।।

Bṛhaspati said- O son, you come near me because, as long as I am there, you can never be afraid, be fearless and come to me, I am Bṛhaspati your teacher calling for you. Recognising the voice of his teacher Mahendra at once was filled with delight and shedding away

his tiny form, took to his natural form. On reaching before the teacher he prostrated before him. Bṛhaspati on his part lifted up the terrified and crying Indra and embraced him lovingly.

कारयित्वा सोमयागं प्रायश्चित्तार्थमेव च।
रत्नसिंहासने रम्ये वासयामास तं गुरुः॥५१॥
प्रददौ परमैश्वर्यं पूर्वस्माच्च चतुर्गुणम्।
आगत्य सर्वदेवाश्च चक्रुः सेवां मुदाऽन्विता॥५२॥

Thereafter he had the *soma-yajña* performed by Indra for his repentance and then enthroned him on the gem-studded lion-throne. He was bestowed on him four times more the fortune and all the gods returned to serve him.

शची संप्राप भर्तारं महेन्द्रं त्रिदशेश्वरम्।
मन्दिरे पुष्पतल्पे च मुमुदे सा मुदाऽन्विता॥५३॥

Śacī getting back Indra the lord of gods went to her place and delightfully started enjoying the conjugal pleasures on a bed of roses.

इत्येवं कथितं वत्स महेन्द्रदर्पभञ्जनम्।
शचीसतीत्वरक्षा च किं भूयः श्रोतुमिच्छसि॥५४॥

O son, thus I have narrated to you the story relating to the shattering of the pride of Mahendra and the protection of the chastity of Śacī. What else do you want to listen to from me?.

सोमयागविधानं च ब्रूहि मां मुनिसत्तम।
कथं तं कारयामास गुरुश्च किं फलं परम्॥५५॥

Nārada said- O best of the sages, you kindly tell me the method of performing *Soma-yajña*. How does the teacher get the *yajña* performed and what is the result of the same?.

नारायण उवाच

ब्रह्महत्याप्रशमनं सोमयागफलं मुने।
वर्षं सोमलतापानं यजमानः करोति च॥५६॥
वर्षमेकं फलं भुङ्क्ते वर्षमेकं जलं मुदा।
त्रैवार्षिकं व्रतमिदं सर्वपपप्रणाशनम्॥५७॥
यस्य त्रैवार्षिकं धान्यं निहितं भूतवृद्धये।
अधिकं वाऽपि विद्येत स सोमं पातुमर्हति॥५८॥

Nārāyaṇa said- O sage, the main object of performing the *Soma-yajña* is to relieve one of the curses of the *Brahmahatyā*. According to the procedure laid down in the scriptures, the performer has to consume *Somalatā* for a year. He takes fruit for one year and for one year he has to live on the water alone. It destroys all the sins and can be completed in three years. The one who keeps a stock of eatables for three years, for increase in the welfare of the people for three years and stores the food stuffs for more than that period, he alone gets entitled to the drinking of Soma.

महाराजश्च देवो वा यागं कर्तुमलं मुने।
न सर्वसाध्यो यज्ञोऽयं बह्वन्नो बहुदक्षिणः॥५९॥

O sage, only the great king or the god can perform this *yajña* and none else because one has to distribute enough of riches and food stuffs as *dakṣiṇā* for this *yajña*.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
शक्रदर्पभङ्गप्रकरणे शक्रमोक्षकथनं नाम षष्टितमोऽध्यायः॥६०॥

अथैकषष्टितमोऽध्यायः

Chapter - 61

The Shattering of the Pride of Indra through Bali

नारायण उवाच

इति ते कथितं किंचिदिन्द्रस्य दर्पभञ्जनम्।
अपरं श्रूयतां ब्रह्मन्सावधानं निगूढकम्॥१॥

Śrī Nārāyaṇa said- O Brahman, I have spoken to you about the shattering of the pride of Indra to some extent. Now you listen to the second incident about him quite carefully.

समुद्रमथनं कृत्वा पीत्वाऽमृतरसं पुरा।
निर्जित्य दैत्यसंघांश्च बहुदर्पो बभूव ह॥२॥
तदा कृष्णो बलिद्वारा शक्रदर्पं बभञ्ज ह।
भ्रष्टश्रियो बभूवुस्ते देवा इन्द्रपुरोगमाः॥३॥
तदा बृहस्पतेः स्तोत्राददितेश्च व्रतेन ते।
जातश्च स्वांशकलयाऽप्यदित्यां वामनो विभुः॥४॥
याच्ञां कृत्वा बलिं राज्यं कृपया च कृपानिधिः।
तस्मै ददौ महेन्द्राय देवेभ्यश्चापि संपदम्॥५॥

In the earlier times Indra, after churning the ocean, consumed the nectar and defeated the demons. As a result of this he was inflated with pride. Thereafter lord Kṛṣṇa got his pride shattered through Bali. All the gods like Indra and others had been deprived of their glory. Thereafter with the reciting of the *stotra* of Bṛhaspati and performing of the *vratas* by Aditi, the lord was pleased and he incarnated himself as the incarnation of Vāmana from the womb of Aditi. Thereafter the compassionate lord begged from Bali for his kingdom and restored Mahendra to the gem-studded lion-throne and well established the gods.

बभूव शक्रदर्पश्च पुनः कल्पान्तरे पुरा।
विभुर्दुर्वाससो द्वारा जहार तच्छ्रियं मुने॥६॥
पुनर्ददौ च कृपया कृपालुर्भक्तवत्सलः।
पुनः श्रीदुर्मदः सोऽपि जहार गौतमप्रियाम्॥७॥
तदा गौतमशापेन भगाङ्गश्च बभूव सः।
संप्राप यातनामिन्द्रः स्वाङ्गवेदनया पुरा॥८॥

O sage, similarly in the first *kalpa*, Indra again was inflated with pride which was shattered through Durvāsā. He was thus deprived of all the glory but the lord who is always graceful to his devotees restored his glory to Indra. Thereafter getting intoxicated with this glory, Indra desecrated the chastity of Ahalyā, the wife of Gautama. As a result of the curse of Gautama Indra had a thousand *yonis* on his body. Indra thus had to face immense pain in his body.

उच्चैस्तं जहसुदृष्ट्वा ऋषयो मनवस्तदा।
देवाश्च लज्जिताः सर्वे मृततुल्यो बृहस्पतिः॥९॥
तदा सहस्रवर्षं च तपस्तप्त्वा रवेः पुरा।
रवेर्वरेण शक्रः स सहस्राक्षो बभूव ह॥१०॥
कलङ्करूपमिन्द्रस्य तच्चक्षुर्निकरं परम्।
यथा चन्द्रे कलङ्कश्च तारकाहरणादभूत्॥११॥

At the sight of Indra all the sages and the ascetics started laughing aloud. All the gods felt ashamed and Bṛhaspati fell down as if dead. Thereafter Indra meditated on Sūrya for a thousand years. With the boon of Sūrya, Indra was turned into a thousand-eyed one as the moon got the blemish because of the abducting of Tārā, similarly the appearing of a large number of eyes on the body of Indra also earned him blemish.

नारद उवाच

ब्रह्मन् केन प्रकारेण जहार गौतमप्रियाम्।
महासतीमहल्यां च पूज्यां भुवनपावनीम्॥१२॥
शुद्धाशयां महाभागां निर्मलां कमलाकलाम्।
एतद्वेदितुमिच्छामि वद वेदविदां वर॥१३॥

Nārada said- O Brahman, O best among those well-versed in the Vedas, how was Ahalyā the beloved of Gautama who was immensely chaste, adorable, quite auspicious in the universe, having a spotless heart, immensely meritorious, without blemish and was born of the *aṁśa* of Kamalā, how could Indra abduct her you kindly tell me, I intend to listen to this story.

नारायण उवाच

पुष्करे तीर्थयात्रायां सूर्यपर्वणि नारद।
तत्राऽऽगतामहल्यां च ददर्श पाकशासनः॥१४॥

Nārāyaṇa said- O Nārada, Indra spotted Ahalyā who had come on a pilgrimage to *Puṣ kara-tīrtha*.

सुस्मितां सुदतीं शान्तां पीनश्रोणिपयोधराम्।
मूर्छामवाप चेन्द्रश्च दृष्टिमात्रेण तत्क्षणात्॥१५॥
अथापरदिने तां च दृष्ट्वा मन्दाकिनी तटे।
एकाकिनीं सुस्मितां च स्नातीं नग्नां सलज्जिताम्॥१६।

She had a smiling face, beautiful teeth, peaceful and solid pelvic region, besides the breasts. Finding her there Indra got fainted. The next day on the bank of river Mandākinī, Indra again met her where she was alone and smiling and for taking her bath she getting herself unrobed with shyness .

दृष्ट्वा श्रोणिं स्तनयुगमतीव विपुलं हरिः।
मूर्छामवाप कामार्तो जहार चेतनां पुनः॥१७॥
क्षणेन चेतनां प्राप्य गत्वा कामी तदन्तिकम्।
उवाच श्लक्ष्णया वाचा विनयेन पतिव्रताम्॥१८॥

At the sight of her developed pelvic region and the breasts, Indra lost his senses. On regaining consciousness the passionate Indra went to her and started flattering the chaste lady.

महेन्द्र उवाच

अहो गुणमहो रूपमहो किं वा नवं वयः।
अहो किं वा मुखश्रीस्ते शरच्चन्द्रं विनिन्दती॥१९॥
अहो कटाक्षं कुटिलं पुंसां चित्तविकर्षणम्।
किमहो लोचनं पद्मप्रभामोचनमीप्सितम्॥२०॥

Mahendra said- This virtuous beauty and the youthfulness is quite astonishing; your face is putting to shame the full moon of the winter season, your side-glances are attracting the minds of the people. The beauty of your eyes resembles the beauty of the lotus flower.

गमनं रमणीयं च गजखञ्जनभञ्जनम्।
अहो वाक्यं सुमधुरं पीयूषादपि दुर्लभम्॥२१॥
किमहो विपुलश्रोणी कामाधारा मनोहरा।
कामदा कामुकायैव मुनिमानसमोहिनी॥२२॥

Your walking resembles an intoxicated elephant or a wagtail bird, your speech is nectar-like and quite sweet which is difficult to get. The developed hips which are the best are quite pleasing, increase passion in a passionate person and attract even the sages as well.

अतीव कठिना पीना रम्भास्तम्भविडम्बिता।
अहो नितम्बयुगुलं वर्तुलं चन्द्रबिम्बवत्॥२३॥
श्रीयुक्तं श्रीफलयुगतुल्यं ते स्तनयुग्मकम्।
अत्युन्नतं सुकठिनं त्रैलोक्यचित्तमोहनम्॥२४॥

The thighs resemble the trunk of the banana trees and are quite solid. Both the hips are round like the lunar disc, both your nipples are quite charming and the lips resemble the ripe wood apples and are quite charming.

अहो किं वा तपस्तेपे गौतमश्च तपोधनः।
संप्राप यत्फलेनैव सुदतीं सुन्दरीं वराम्॥२५॥
निषेव्य प्रकृतिं दुर्गां विष्णुमायां सनातनीम्।
लक्ष्मीं च लक्ष्मीसदृशीमीदृशीं प्राप पद्मिनीम्॥२६॥
सुकोमलां सुवदनां ललनां नलिनाननाम्।
शुद्धां च सुदतीं श्यामां न्यग्रोधदलमध्यमाम्॥२७॥
त्वत्पालनं च जानामि कामशास्त्रविचक्षणः।
कामो वा कामुकश्चन्द्रः किं त्वा जानाति गौतमः॥२८

The ascetic Gautama must have performed *tapas* only for your sake to get you in reward; you are such a damsel with beautiful teeth. Did he achieve this beautiful damsel after adoring lord Viṣṇu and his illusion the eternal Prakṛti named Durgā the lotus-like damsel who resembles in beauty goddess Lakṣmī having very tender limbs, beautiful face, charming body, lotus-like face, having spotless and attractive teeth, having youthful body of sixteen years, tough breasts, heavy buttocks and thin waist. I am well aware of maintaining you being well-versed in the art of making love or otherwise only the god of love or the passionate moon can realise your worth. What can Gautama know about you?.

मां प्रशंसन्ति नित्यं ते कामशास्त्रविचक्षणाः।
उर्वश्याद्याश्चाप्सरसो मां प्रशंसन्ति संततम्॥२९॥
दासीं कृत्वा च दास्यामि शचीं तुभ्यं वरानने।
त्रैलोक्यलक्ष्मीं विपुलां गृहाण त्यज गौतमम्॥३०॥
अनभिज्ञं कामशास्त्रे दुर्बलं च तपस्विनम्।
अव्यवहार्यं निष्कामं नारायणपरायणम्॥३१॥

The intellectuals well-versed in the art of making love, praise me always together with Urvaśī and other *apsarās*. O beautiful damsel, I shall make Śacī as your slave and entrust you to her care and by remaining with me you can enjoy the unlimited treasure. Therefore you should disown Gautama, who is unaware of the scriptures on love, is quite weak, a mendicant, not very practical, having no desires and is devoted to Nārāyaṇa .

अविदग्धो विधाता च योजयामास योऽक्षमम्।
ईदृशीं कामुकीं रम्यां ददाति च तपस्विने॥३२॥

The foolish creator has made an unequal couple comprising of a mendicant and a passionate damsel.

इत्युक्त्वा कामुकः शक्रः पपात चरणे मुदा।
तमुवाच महासाध्वी वेदोक्तं च यथोचितम्॥३३॥

Thus speaking the passionate Indra delightfully fell on the feet of Ahalyā. Thereafter the immensely chaste Ahalyā started speaking the words which were quite appropriate and according to the Vedas.

अहल्योवाच

अभाग्याद्ब्रह्मणश्चापि मरीचेश्च तपस्विन:।
अभाग्यात्कश्यपस्यापि त्वं पुत्र: पापमानस:॥३४॥
किं तज्जपेन तपसा मौनेन च व्रतेन च।
सुरार्चनेन तीर्थेन स्त्रीभिर्यस्य मनोहतम्॥३५॥
स्त्री रूपं निर्मितं सृष्टौ मोहाय कामिनां मन:।
अन्यथा न भवेत्सृष्टि: स्रष्टा तेने पुराऽऽज्ञया॥३६॥

Ahalyā said- Because of the misfortune of Brahmā and the mendicant Marīci besides Kaśyapa you happen to be the unfortunate son born in their race, the person whose mind is injured by the women; the recitation, *tapas*, mind, *vratas*, adoration of the gods and visiting of the holy places are of no consequence for him. The damsels were created in the universe to attract the minds of the people. Otherwise there would have been no creation. Therefore, in the earlier times at the command of lord, Brahmā resorted to the creation.

सर्वं मायाकरण्डश्च धर्ममार्गार्गलं नृणाम्।
व्यवधानं च तपसां दोषाणामाश्रयं परम्॥३७॥
कर्मबन्धनिबद्धानां निगडं कठिनं स्मृतम्।
प्रदीपरूपं कीटानां मीनानां बडिशं यथा॥३८॥

The female is the jackpot of illusion and could be responsible for diverting the attention of the people from the path of righteousness. She is a powerful obstruction in the performing of *tapas* and is the abode of all the sins. This is the strong bondage for the people who are already indulging in the *karmas*; she happens to entangle the humans like fish in a net and the humans serve her like the fire flies in burning lamp.

विषकुम्भं दुग्धमुखमारम्भे मधुरोपमम्।
परिणामे दु:खबीजं सोपानं नरकस्य च॥३९॥
ऋषय: सनकाद्याश्च नोद्वाहं चक्रुरीप्सितम्।
परस्त्रीषु मनो येषां तेषां सर्वं च निष्फलम्॥४०॥

She has milk in the mouth but inside pitchers of poison are kept in full. She is initially quite sweet but in the end she pushes people into hell serving herself as a step for the same. This is the reason why the ascetics like Sanaka and others did not marry. The one who is attracted to the wives of others, his action becomes infructuous.

परस्त्रीसेवनं शक्र इहैवात्ययशस्करम्।
परत्र नरकं घोरं ददाति कामुकाय च॥४१॥
इत्युक्त्वा च महासाध्वी विहाय तं च कामुकम्।
प्रययौ स्वगृहं तूर्णं गृहिणी गौतमस्य च॥४२॥

O Indra, to enjoy the company of others' wives attracts bad names and hell after death. Thus speaking, the immensely chaste wife of Gautama, leaving Indra quickly went to her abode.

तत्सर्वं कथयामास गौतमाय तपस्विने।
तस्थौ प्रहस्य स मुनिर्महेन्द्रं च विनिन्द्यच॥४३॥
एकदा गौतम: शीघ्रं जगाम शंकरालयम्।
शक्रो गौतमरूपेण तां संभोगं चकार स:॥४४॥

Reaching there she narrated the entire story to the sage Gautama laughingly denounced Indra very much. Soon thereafter Gautama went to Śiva, in the meantime Indra impersonating himself as Gautama enjoyed the company of Ahalyā.

सर्वं ज्ञात्वा च सर्वज्ञ: मन्दिरद्वारमाययौ।
निर्गच्छन्तं महेन्द्रं च ददर्श मुनिपुंगव:॥४५॥
नग्नामहल्यां रहसि पीनश्रोणिपयोधराम्।
मुनि: शशाप शक्रं च भगाङ्गश्च भवेति च॥४६॥
कोपाच्छशाप पत्नीं च रुदतीं भयविह्वलाम्।
त्वं च पाषाणरूपा च महारण्ये भवेति च॥४७॥
ययौ च स्वगृहं शक्रो लज्जैकतानमानस:।
उवाच मधुरं भीता स्वामिनं शोककर्शिता॥४८॥

The all knowledgeable sage came to know about everything and immediately returned to his abode. Gatuama the best of the sages spotted Indra moving out of his hermitage and also found Ahalyā having the developed pelvic region and the breasts, lying unrobed there. The sage then pronounced a curse on Indra, "You will have *yonis* all through your body". In anger he pronounced a curse also on the terrified and crying. Ahalyā, "In the thick forest you will be turned into a stone". After getting immensely ashamed Indra went to his abode but the terrified Ahalyā with her mind filled with grief spoke sweet words to Gautama.

अहल्योवाच

मां च दासीं च निर्दोषां कथं त्यजसि धार्मिक।
त्वं च वेदविदां श्रेष्ठो विचारं कुरु धर्मत:।।४९।।

गौतम उवाच

त्वां जानामि मन: शुद्धां सुव्रतां च पतिव्रताम्।
त्यक्ष्यामि च तथाऽपि त्वां परवीर्यं च बिभ्रतीम्।।५०।।

Ahalyā said- O religious one, why are you disowning a sinless person like me. You are well-versed in the Vedas and think it over from the religious angle. Gautama said- I am well aware of the fact that you have a spotless heart, being absolutely chaste and well disciplined but you have borne the semen of others, that is why I have to disown you.

परभोग्या च या कान्ता साऽशुद्धा सर्वकर्मसु।
तां यो गच्छेन्महामूढो नरकं तस्य कल्पकम्।।५१।।
अन्नं विष्ठा जलं मूत्रं परभोग्याश्च(या) निश्चितम्।
उपस्पृशेन्न तस्याश्च हन्ति पुण्यं पुराकृतम्।।५२।।

The woman who is enjoyed by others is considered to be unchaste, therefore such of the persons as enjoy the company of his wife again, being utterly foolish, has to fall in to hell for a long time. The food touched by a woman who is enjoyed by others, turns into refuse and the water becomes like urine. This is certain therefore one should not touch her and by doing so the entire merit earned in the earlier life is destroyed .

अनिच्छया च शृंङ्गारे स्त्री जारेण न दुष्यति।
दुष्टा स्त्री निश्चितं साध्वी स्वेच्छा श्रृङ्गारकर्मणि।।५३
त्वं शक्रं स्वामिनं मत्वा सुखं भुक्त्वा रतिं गृहे।
पश्चाद्बभूव ते ज्ञानं मां दृष्ट्वा च निशामय।।५४।।

If a women enjoys the company of another person unwillingly, she is not desecrated. The one who indulges in the passionate advances other men earns blemish. You have enjoyed the company of Indra taking him to be your husband and you could realise the truth after my appearing before you.

गच्छ गच्छ महारण्यं भव पाषाणरूपिणी।
रामपादाङ्गुलिस्पर्शात्सद्य: पूता भविष्यसि।।५५।।
मां संप्राप्स्यसि तत्पुण्यात्पुनरेवाऽऽगमिष्यसि।
गच्छ कान्ते महारण्यमित्युक्त्वा तपसे ययौ।।५६।।

Therefore you go to the deep forest and remain there in the form of a rock. Thereafter with the touch of the feet of Rāma you will again become sanctified and because of that merit you would again come here and achieve me. Therefore, O damsel, "you go to the forest". Thus speaking Gautama went to the forest for performing *tapas.*

इत्येवं कथितं सर्वं महेन्द्रदर्पभञ्जनम्।
पुन: संप्राप लक्ष्मीं च विभोश्च कृपया मुने।।५७।।

O sage, I have thus narrated to you the story about the shattering of the pride of Indra in detail but Indra could get back the lost glory and the riches by the grace of the lord.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० एकषष्टितमोऽध्याय:।।६१।।

अथ द्विषष्टितमोऽध्याय:

Chapter - 62

The life story of Rāma

नारद उवाच

ब्रह्मन् केन प्रकारेण रामो दाशरथि: स्वयम्।
चकार मोक्षणं कुत्र युगे गौतमयोषित:।।१।।

Nārada said- O Brahman, when did Rāma the son of Daśaratha an incarnation of Viṣṇu redeem Ahalyā, in which *yuga* did he do so and at which place?.

रामावतारं सुखदं समासेन मनोहरम्।
कथयस्व महाभाग श्रोतुं कौतूहलं मम।।२।।

O virtuous one, you kindly narrate to me the pleasant story of the incarnation of Rāma for which I am getting anxious. Therefore you narrate the story in brief.

नारायण उवाच

ब्रह्मणा प्रार्थितो विष्णुर्जातो दशरथात्स्वयम्।
कौसल्यायां च भगवांस्त्रेतायां च मुदाऽन्वित:।।३।।

कैकेय्यां भरतश्चैव रामतुल्यो गुणेन च।
लक्ष्मणश्चापि शत्रुघ्नः सुमित्रायां गुणार्णवः।।४।।

Nārāyaṇa said- At the request of Brahmā, Nārāyaṇa narrated the story of lord Viṣṇu's incarnation as Rāma in the *Tretāyuga* who was born out of the womb of Kauśalyā. Similarly Bharata who was equal in qualities with Rāma was born of Kaikeyī and Lakṣmaṇa the ocean of virtues and Śatrughna were born of the womb of Sumitrā.

विश्वामित्रप्रेषितश्च श्रीरामश्च सलक्ष्मणः।
प्रययौ मिथिलां रम्यां सीताग्रहणहेतवे।।५।।
दृष्ट्वा पाषाणरूपा च रामो वर्त्मनि कामिनीम्।
विश्वामित्रं च पप्रच्छ कारणं जगदीश्वरः।।६।।

Thereafter with the influence of Viśvāmitra, Rāma visited Mithilā together with Lakṣmaṇa and accepted the hand of Jānakī in marriage. While moving on the way Rāma the lord of the universe looked at a rock in the form of a damsel and enquired from Viśvāmitra the reason for its existence at that place.

रामस्य वचनं श्रुत्वा विश्वामित्रो महातपाः।
उवाच तत्र धर्मिष्ठो रहस्यं सर्वमेव च।।७।।
कारणं तन्मुखाच्छ्रुत्वा रामो भुवनपावनः।
पस्पर्श पादाङ्गुलिना सा बभूव च पद्मिनी।।८।।

Thereafter, the extremely religious and the greatest and the great *tapasvī* Viśvāmitra narrated to Rāma the story relating to the turning of Ahalyā into a stone. Rāma who could purify the universe, on hearing the story from the mouth of Viśvāmitra pleased his toe on the stone as a result of which she was instantaneously turned into a human figure of a beautiful woman.

सा राममाशिषं कृत्वा प्रययौ भर्तृमन्दिरम्।
शुभाशिषं ददौ तस्मै भार्यां संप्राप्य गौतमः।।९।।

Thereafter pronouncing a blessing on Rāma, she at once proceeded towards the abode of her husband. Gautama also on finding his wife back blessed Śrī Rāma immensely.

रामश्च मिथिलां गत्वा धनुर्भङ्गं शिवस्य च।
चकार पाणिग्रहणं सीतायाश्चैव नारद।।१०।।

O Nārada, thereafter Rāma on reaching Mithilā broke the bow of Śiva and got Sītā's hand in marriage.

कृत्वा विवाहं राजेन्द्रो भृगुदर्पं निहत्य च।
अयोध्यां प्रययौ रम्यां क्रीडाकौतुकमङ्गलैः।।११।।

O best of the king, Śrī Rāma after the marriage, shattered the pride of Paraśurāma and playfully performed the welfare sports and moved on to the city of Ayodhyā.

राजा पुत्रं नृपं कर्तुमियेष कृतसादरम्।
सप्ततीर्थोदकं तूर्णमानीय मुनिपुंगवान्।।१२।।

The king Daśaratha gracefully intended to enthrone Rāma as the king. The water from seven holy places was collected and all the sages were gracefully invited.

कृताधिवासं श्रीरामं सर्वं मङ्गलसंयुतम्।
दृष्ट्वा भरतमाता च कैकेयी शोकविह्वला।।१३।।
वरयामास राजानं पूर्वमङ्गीकृतं वरम्।
रामस्य वनवासं च राजत्वं भरतस्य च।।१४।।

With all the welfare ceremonies the *Adhivāsa* was performed but Kaikeyī, the mother of Bharata, felt extremely envious at the thought of the crowning of Rāma. She asked for the encashment of the two boons she had received from Daśaratha in earlier times. According to one boon Rāma was to be exciled and Bharata was to be crowned as the king.

वरं दातुं महाराजो नेयेष प्रेममोहितः।
धर्मसत्यभयेनैवोवाच रामो नृपं सुधीः।।१५।।

Filled with the love of Rāma the king was reluctant to grant the boons. But Rāma who was well-versed in the scriptures and the *dharma* insisted on the king to be truthful.

श्रीराम उवाच

तडागशतदानेन यत्पुण्यं लभते नरः।
ततोऽधिकं च लभते वापीदानेन निश्चितम्।।१६।।

Śrī Rāma said- The merit one achieves by building of a hundred lakes is comparable to the one like the donating of a step-well.

दशवापीप्रदानेन यत्पुण्यं लभते नरः।
ततोऽधिकं च लभते पुण्यं कन्याप्रदानतः।।१७।।

The merit one earns by donating ten step-wells the same merit is achieved by giving away a daughter in marriage.

दशकन्याप्रदानेन यत्पुण्यं लभते नरः।
ततोऽधिकं च लभते यज्ञैकेन नराधिप॥१८॥

O king, the merit one gets by giving away in marriage ten girls, he receives greater merits than that by performing a *yajña*.

शतयज्ञेन यत्पुण्यं लभते पुण्यकृज्जनः।
ततोऽधिकं च लभते पुत्रास्यदर्शनेन च॥१९॥

The merit one earns by performing a hundred *yajñas* he achieves a greater merit by looking at the face of his son.

दर्शने शतपुत्राणां यत्पुण्यं लभते नरः।
तत्पुण्यं लभते नूनं पुण्यवान्सत्यपालनात्॥२०॥

The merit one gets by looking at the face of a hundred sons, he gets merits greater than that by being truthful.

न हि सत्यात्परो धर्मो नानृतात्पातकं परम्।
न हि गङ्गासमं तीर्थं न देवः केशवात्परः॥२१॥

Because there is no other *dharma* greater than being truthful and there is no other sin greater than being untruthful. There is no sacred place comparable to the Gaṅgā and there is no other god greater than lord Kṛṣṇa.

नास्ति धर्मात्परो बन्धुर्नास्ति धर्मात्परं धनम्।
धर्मात्प्रियः परः को वा स्वधर्मं रक्ष यत्नतः॥२२॥

There is no other relative greater than the *dharma* and no other riches are greater than *dharma*. Nothing is dearer in the universe than *dharma*. Therefore making all efforts you protect your *dharma*.

स्वधर्मे रक्षिते तात शश्वत्सर्वत्र मङ्गलम्।
यशस्यं सुप्रतिष्ठा च प्रतापः पूजनं परम्॥२३॥

O father, by protecting one's own *dharma* one always achieves welfare, glory, good name, praise and honour.

चतुर्दशाब्दं धर्मेण त्यक्त्वा गृहसुखं भ्रमन्।
वनवासं करिष्यामि सत्यस्य पालनाय ते॥२४॥
कृत्वा सत्यं च शपथमिच्छयाऽनिच्छयाऽथवा।
न कुर्यात्पालनं यो हि भस्मान्तं तस्य सूतकम्॥२५॥
कुम्भीपाके स पचति यावच्चन्द्रदिवाकरौ।
ततो मूको भवेत्कुष्ठी मानवः सप्तजन्मसु॥२६॥

Therefore in order to protect the truthfulness of your words, I, performing the *dharma*, disown the household pleasures and move for roaming about in the forest for fourteen years. I shall conduct my self as a forest-dweller. The one who willingly or unwillingly, by taking an oath for truth fullness, does not follow it he invites impurities which are carried with him as long as the sun and the moon last. Thereafter, he is born as a dumb person suffering from leprosy for seven births.

इत्येवमुक्त्वा श्रीरामो विधाय कल्कलं जटाम्।
प्रययौ च महारण्ये सीतया लक्ष्मणेन च॥२७॥
पुत्रशोकान्महाराजस्तत्याज स्वतनुं मुने।
पालनाय पितुः सत्यं रामो बभ्राम कानन॥२८॥

Thus speaking Rāma, clad in the bark garment, wearing matted locks of hair, accompanied by Lakṣmaṇa he moved on to the forest. O sage, the king on the other hand, lost his life in the grief from the separation of his son, Rāma. Rāma, on the other hand, in order to uphold the truthfulness, started wandering in the forest.

कालान्तरे महारण्ये भगिनी रावणस्य च।
भ्रमन्ती कानने घोरे भर्त्रा सार्धं सुकौतुकात्॥२९॥
ददर्श रामं कुलटा कामार्ता राक्षसी तदा।
पुलकाञ्चितसर्वाङ्गी मूर्छामाप स्मरेण च॥३०॥

After sometime in the great forest, Śūrpaṇakhā, the sister of Rāvaṇa, was wandering in the forest with her husband. The wicked demoness finding Rāma there, was infatuated with passion and her body was overwhelmed with passion and she fainted.

श्रीरामनिकटं गत्वा सस्मितोवाच कामुकी।
शश्वद्यौवनसंयुक्ताऽतिप्रौढा कामदुर्मदा॥३१॥

Therefore Śūrpaṇakhā who was intoxicated, youthful and well-versed in the love-sport wearing a smile on her face, went to Śrī Rāma and said.

शूर्पणखोवाच

हे राम हे घनश्याम रूपधाम गुणान्वित।
मायानुरक्तां वनितां मां गृहाण सुनिर्जने॥३२॥

Śūrpaṇakhā said- O Rāma you have the dark complexion and possess all the virtues; you

kindly accept me in this secluded place, since I am infatuated with your love.

श्रुत्वा शूर्पणखावाक्यं धर्मं संस्मृत्य धार्मिकः।
उवाच मधुरं वाक्यं शापभीतश्च नारद॥३३॥

O Nārada, the extremely religious Rāma getting terrified because of the curse and keeping in mind the *dharma*, spoke very sweet words.

श्रीराम उवाच

अम्ब मातः सभार्योऽहमभार्यं गच्छ मेऽनुजम्।
दुःखं प्रियोऽन्यां प्रभजेदितरं च सुखालयम्॥३४॥

Śrī Rāma said- O mother, I am here with my wife therefore you go to my younger brother who doesn't have a wife at the moment. If a husband gets attracted towards another woman in the presence of his wife it becomes quite painful; therefore you go to Lakṣmaṇa who happens to be the other person.

रामस्य वचनं श्रुत्वा प्रययौ लक्ष्मणं मुदा।
ददर्श लक्ष्मणं शान्तं कान्तं च लक्षणान्वितम्॥३५॥

Listening to the words of Rāma, she went to Lakṣmaṇa and glanced at him, who was quite peaceful, beautiful and having all the auspicious symbols.

मां भजस्व महाभागेत्युवाच च पुनः पुनः।
लक्ष्मणस्तद्वचः श्रुत्वा तामुवाच कुतूहलात्॥३६॥

She requested him again and again, saying "O virtuous one, you use me." Lakṣmaṇa on the other hand on listening to her words spoke to her.

लक्ष्मण उवाच

विहाय रामं सर्वेशं हे मूढे दासमिच्छसि।
सीतादासी च मत्पत्नी सीतादासोऽहमेव च॥३७॥
भव सीतासपत्नी त्वं गच्छ रामं मदीश्वरम्।
तव पुत्रो भविष्यामि सीतायाश्च यथा सति॥३८॥

Lakṣmaṇa said- "O foolish one, why do you want to live with a servant like me, leaving aside Rāma who is the lord of all. I am the slave of Sītā. My wife also is the slave of Sītā; therefore, you go to Rāma who is my lord and become a co-wife of Sītā. O chaste lady, the since I happen to be like the son of Sītā and I happen to be your son as well and shall remain like that.".

लक्ष्मणस्य वचः श्रुत्वा कामेन हतमानसा।
उवाच लक्ष्मणं मूढा शुष्ककण्ठोष्ठतालुका॥३९॥

On hearing the words of Lakṣmaṇa the passionate Śūrpaṇakhā was hurt in her mind and her throat, lips and palate were dried up. The foolish demoness then told Lakṣmaṇa.

शूर्पणखोवाच

यदि त्यजसि मां मूढ कामात्स्वयमुपस्थिताम्।
युवयोश्च विपत्तिश्च भविष्यति न संशयः॥४०॥
ब्रह्मा च मोहिनीं त्यक्त्वा विश्वेऽपूज्यो बभूव सः।
रम्भाशापेन दक्षश्च छागमस्तो बभूव सः॥४१॥
स्ववैद्यश्चोर्वशीशापाद्यज्ञभागविवर्जितः।
रूपहीनः कुबेरश्च मेनाशापेन लक्ष्मण॥४२॥

Śūrpaṇakhā said- O foolish one, I have arrived here of my own will. In case you disown me in spite of that, you will have to face a great misery. These is no doubt about it. Brahmā became unadorable in the universe because of his neglecting Mohinī. Dakṣa had to carry the head of a goat on his body because of the curse of Rambhā. Because of the curse of Urvaśī, the Aśvinīkumāras were deprived of their share in the *yajñas*. O Lakṣmaṇa, because of the curse of Menā, Kubera became ugly.

कामो घृताचीशापेन बभूव भस्मसाच्छिवात्।
बलिर्मदालसाशापाद्भ्रष्टराज्यो बभूव ह॥४३॥

Because of the curse of Ghṛtācī, Kāmadeva was reduced to ashes by Śiva; because of the curse of Madālasā, Bali had to be dethroned.

शापेन मिश्रकेश्याश्च हतभार्यो बृहस्पतिः।
मम शापात्तथा रामो हतभार्यो भविष्यति॥४४॥

Because of the curse of Miśrakeśī, Tārā the wife of Bṛhaspati was kidnapped. Similarly with my curse, the wife of Rāma would be abducted.

कामातुरां यौवनस्थां भार्यां स्वयमुपस्थिताम्।
न त्यजेद्धर्मभीतश्च श्रुतं माध्यंदिने पुरा॥४५॥

Because in the earlier times in Mādhyandinī-śākhā of the Vedas, it has been heard that if a passionate and youthful wife herself comes to a person she should never be disappointed.

इह त्यक्त्वा विपद्ग्रस्तः परत्र नरकं व्रजेत्।
श्रुत्वा शूर्पणखावाक्यमर्धचन्द्रेण लक्ष्मणः॥४६॥
चिच्छेद नासिकां तस्याः क्षुरधारेण लीलया।
तस्या भ्राता च युयुधे बलवान्खरदूषणः॥४७॥
ससैन्यो लक्ष्मणास्त्रेण स जगाम यमालयम्।
चतुर्दशसहस्रं च राक्षसान्खरदूषणम्॥४८॥
मृतान्दृष्ट्वा शूर्पणखा भर्त्सयामास रावणम्।
सर्वं निवेदनं कृत्वा जगाम पुष्करं तदा॥४९॥
ब्रह्मणश्च वरं प्राप कृत्वा च दुष्करं तपः।
उवाच तादृशीं दृष्ट्वा निराहारां तपस्विनी॥५०॥
सर्वज्ञस्तन्मनो मत्वा कृपासिन्धुश्च नारद॥५१॥

By doing so one meets with misery in the present word and achieves hell in the other world. On hearing the words of Śūrpaṇakhā Lakṣ maṇa took out a dagger and with a sharp edged crescent arrow, he severed her nose. Thereafter her valorous brother Khara, Dūṣaṇa arrived there and fought with Rāma but were dispatched to the heavenly abode with the use of weapon by Lakṣ maṇa. Finding Khara, Dūṣaṇa having been killed, together with fourteen thousand demons, Śūrpaṇakhā went to Laṅkā and denounced Rāvaṇa and narrated the entire story to him. Thereafter, she retired to *Puṣkara-kṣetra*. By performing great *tapas* there she got a boon from Brahmā. O Nārada, finding that a female ascetic was performing *tapas* after fasting completely, Brahmā the ocean of mercy understood her desire and said.

ब्रह्मोवाच

अप्राप्य रामं दुष्प्रापं करोषि दुष्करं तपः।
जितेन्द्रियाणां प्रवरं लक्ष्मणं धर्मलक्षणम्॥५२॥
ब्रह्मविष्णुशिवादीनामीश्वरं प्रकृतेः परम्।
जन्मान्तरे च भर्तारं प्राप्स्यसि त्वं वरानने॥५३॥

Brahmā said- You are performing severe *tapas* to achieve Rāma who is self-disciplined or Lakṣ maṇa who is the incarnation of *dharma* as your husband. Both of them are beyond Brahmā, Viṣ ṇu and Śiva, Prakṛti and are inaccessible. Therefore, O beautiful one, you will get them as your husband in the next birth .

इत्येवमुक्त्वा ब्रह्मा च जगाम स्वालयं मुदा।
देहं तत्याज सा वह्नौ सा च कुब्जा बभूव ह॥५४॥

Thus speaking Brahmā delightfully went back to his abode. The demoness then entered the fire and ended her life. During the next birth, she was born as hunch back.

अथ शूर्पणखा वाक्यात्कोपात्कम्पितविग्रहः।
जहार मायया सीतां मायावी राक्षसेश्वरः॥५५॥

On the other hand listening to the words of Śūrpaṇakhā, the great demon Rāvaṇa was filled with illusion and was immensely enraged. He started trembling. He kidnapped Sītā deceitfully.

सीतां न दृष्ट्वा रामश्च मूर्च्छां प्राप चिरं मुने।
चेतनां कारयामास भ्राता चऽऽध्यात्मिकेन च॥५६॥

O sage, finding Sītā missing, Rāma fainted for a long time. His younger brother Lakṣmaṇa brought him back to his senses after making many efforts.

ततो बभ्राम गहनं शैलं च कंदरं नदम्।
अहर्निशं च शोकार्तो मुनीनामाश्रमं मुने॥५७॥
चिरमन्वेषणं कृत्वा न दृष्ट्वा जानकीं विभुः।
चकार मित्रतां रामः सुग्रीवेण स्वयं प्रभुः॥५८॥

O sage, thereafter both of them started searching for Sītā throughout day and night in thick forest, mountains caves, rivers and various other places like the abodes of the ascetics. Both of them were filled with grief but being unsuccessful in their efforts, they made friends with Sugrīva.

निहत्य वालिनं बाणैर्ददौ राज्यं च लीलया।
सुग्रीवाय च मित्राय स्वीकारपालनाय वै॥५९॥

In order to upkeep his word Śrī Rāma killed Bali with his arrow and enthroned Sugrīva as the king of Kiṣkindhā.

दूतान्प्रस्थापयामास सर्वत्र वानरेश्वरः।
तस्थौ सुग्रीवभवने श्रीरामश्च सलक्ष्मणः॥६०॥
हनूमते वरं दत्त्वा रम्यं रत्नाङ्गुलीयकम्।
सीतायै शुभसंदेशं प्राणधारणकारणम्॥६१॥
तं च प्रस्थापयामास दक्षिणां दिशमुत्तमाम्।
सुप्रीत्याऽऽलिङ्गनं दत्त्वा पादरेणून्सुदुर्लभान्॥६२॥

Thereafter Sugrīva the king of the monkeys also fulfilled his word for the searching of Sītā and sent his messengers everywhere. Rāma and Lakṣmaṇa continued to stay with Sugrīva. Blessing Hanumān Rāma gave away his beautiful ring studded with gems to Hanumān and also gave him a message for Sītā by means of which she could maintain her life. Thereafter, he embraced Hanumān lovingly and giving her the inaccessible dust of his feet, sent him towards the southern direction.

हनुमान्प्रययौ लङ्का सीतान्वेशणहेतवे।
रामादधीतसंदेशो ययौ रुद्रकलोद्भव:॥६३॥

Hanumān who was born of the *aṁśa* of Rudra receiving the message from Rāma travelled to Laṅkā in search of Sītā.

अशोककानने सीतां ददर्श शोककर्शिताम्।
निराहाररामतिकृशां कुह्वां चन्द्रकलामिव॥६४॥
सततं राम रामेति जपन्तीं भक्तिपूर्वकम्।
बिभ्रतीं च जटाभारं तप्तकाञ्चनसंनिभाम्॥६५॥
ध्यायमानां पदाब्जं च श्रीरामस्य दिवानिशम्।
शुद्धाशयां सुशीलां च सुव्रतां च पतिव्रताम्॥६६॥
महालक्ष्मीलक्ष्मयुक्तां प्रज्वलन्तीं स्वतेजसा।
पुण्यदां सर्वतीर्थानां दृष्ट्वा भुवनपावनीम्॥६७॥

On reaching Laṅkā he found Jānakī in Aśokavāṭikā who had become quite lean and thin because of grief, remaining without food and was quite lean like the moon rays on a moonless night. She was reciting the name of Rāma in her mind filled with devotion. She was carrying the locks of hair on her head and had the complexion of molten gold. She was always devoted to the name of Rāma throughout day and night. She had a spotless mind was quite noble, performing the best of *vratas*, quite chaste, possessing the symptoms of Mahālakṣmī. She was illumining with her own lustre and was the one who could provide all the merits of the holy places and could purify the entire universe.

प्रणम्य मातरं दृष्ट्वा रुदतीं वायुनन्दन:।
रत्नाङ्गुलीयं रामस्य ददौ तस्यै मुदाऽन्वित:॥६८॥
रुरोद धर्मी तां दृष्ट्वा धृत्वा तच्चरणाम्बुजम्।
उवाच रामसंदेशं सीताजीवनरक्षणम्॥६९॥

हनुमानुवाच

पारेसमुद्रं श्रीराम: संनद्धश्च सलक्ष्मण:।
बभूव राममित्रं च सुग्रीवो बलवान्कपि:॥७०॥
रामश्च वालिनं हत्वा राज्यं निष्कण्टकं ददौ।
सुग्रीवाय च मित्राय तद्भार्यां वालिना हृताम्॥७१॥
सुग्रीवश्च तवोद्धारं स्वीचकार च धर्मत:।
वानराश्च ययु: सर्वे तवान्वेषणकारणात्॥७२॥

Bowing in reverence to the mother, Hanumān found her weeping. Then he handed over the finger ring of Rāma to her and holding her feet Hanumān started crying. Thereafter he conveyed the message of Rāma to her which could save Sītā's life. Hanumān said- Both Rāma and Lakṣmaṇa are getting ready beyond the ocean. The valorous monkeys have made friends with Rāma. Lord Rāma after killing Bali, has enthroned Sugrīva, his friend, as the king of the monkeys and has also restored his wife to him. Sugrīva has taken a vow to free you. All the monkeys have proceeded to all the directions in search of you.

प्राप्य मङ्गलवार्तां च मत्तो राजीवलोचन:।
गम्भीरं सागरं बद्ध्वा सोऽचिरेणाऽऽगमिष्यति॥७३॥
निहत्य रावणं पापं सपुत्रं च सबान्धवम्।
करिष्यत्यचिरेणैव हे मातस्तव मोक्षणम्॥७४॥

O mother, getting news from me about your presence here, the lotus eyed Rāma would bridge the deep ocean and arrive here. Killing the wicked Rāvaṇa with his friends or relatives would free you from the bondage.

अद्य रत्नमयीं लङ्कां नि:शङ्कस्त्वत्प्रसादत:।
भस्मीभूतां करिष्यामि मात: पश्य च सस्मितम्॥७५॥

By your grace, I am going to reduce the city of Laṅkā, made in gems, to ashes, you will find it delightful.

मर्कटीडिम्भतुल्यां च लङ्कां पश्यामि सुव्रते।
मूत्रतुल्यं समुद्रं च शरावमिव भूतलम्॥७६॥
पिपीलिकासंघमिव ससैन्यं रावणं तथा।
संहर्तुं च समर्थोऽहं मुहूर्तार्धेन लीलया॥७७॥

O performer of the noble *vratas*, I look at Laṅkā like the child of a monkey. Similarly I

consider the ocean like urine, the entire earth like a cup, Rāvaṇa with his demon army like a heap of ants. In half a Muhūrta I shall destroy them all playfully.

रामप्रतिज्ञारक्षार्थं न हनिष्यामि सांप्रतम्।
स्वस्था भव महाभागे त्यज भीतिं मदीश्वरि॥७८॥

Because of the words of Rāma I shall not indulge into whole-sale killing at the moment. O virtuous one, O mistress, you be cheerful discarding all fear.

वानरस्य वचः श्रुत्वा रुरोदोच्चैर्मुहुर्मुहुः।
उवाच वचनं भीता सीता रामपतिव्रता॥७९॥

On hearing the words of the monkey, Jānakī started weeping again and again and feeling panicky, the chaste Sītā, the wife of Rāma, spoke to Hanumān.

सीतोवाच

अये जीवति मे रामो मच्छोकार्णवदारुणात्॥८०॥

Sītā said- In the ocean of my grief Rāma is still alive.

अपि मे कुशली नाथः कौसल्यानन्दनः प्रभुः।
कीदृशच कृशाङ्गश्च जानकीजीवनोऽधुना॥८१॥

Is my lord, the son of Kauśalyā, hail and hearty? How could Rāma be at the moment? He must have grown weak.

किमाहारश्च किं भुङ्क्ते मम प्राणाधिकः प्रियः।
अपि पारे समुद्रस्य सत्यं सीतापतिः स्वयम्॥८२॥

Rāma who is dearer to me than my life what type of food does he consume? Is it a fact that Rāma the husband of Sītā is residing beyond the ocean?.

अपि सत्यं स संनद्धो न शोकेन हतः प्रभुः।
अपि स्मरति मां पापां स्वामिनो दुःखरूपिणीम्॥८३॥

Is it a fact that my lord has firmly resolved to arrive here? Is my lord not infested with grief, does he remember a sinful person like me who has been the cause for his grief.

मदर्थे कति दुःखं वा संप्राप स मदीश्वरः।
हारो नाऽऽरोर्पितः कण्ठे पुरा व्यवहितो रतौ॥८४॥
अधुनैवाऽऽवयोर्मध्ये समुद्रः शतयोजनः।
अपि द्रक्ष्यामि तं रामं करुणासागरं प्रभुम्॥८५॥

My lord had to suffer immensely for my sake. In the earlier times, he, at the time of enjoying conjugal pleasures did not use the garland taking them to be obstructions between the two bodies but at the present moment the obstruction is in the form of a hundred *yojanas* wide ocean. Shall it be possible for me to have an audience with the ocean of mercy.

कान्तं शान्तं नितान्तं च धर्मिष्ठं धर्मकर्मणि।
अपि सेवां करिष्यामि पादपद्मे पुनः प्रभोः॥८६॥

Who is beautiful, peaceful, quite religious and the chaste lord? Shall it be possible for me to serve at the lotus-like feet of lord Rāma.

पतिसेवाविहीनाया मूढाया जीवनं वृथा।
अपि मे धर्मपुत्रश्च सत्यं जीवति लक्ष्मणः॥८७॥
मच्छोकसागरे मग्नो भग्नदर्पो मया विना।
वीराणां प्रवरो धर्मी देवकल्पश्च देवरः॥८८॥
अपि सत्यं ससंनद्धो मत्प्रभोरनुजः सदा।
अपि द्रक्ष्यामि सत्यं तं लक्ष्मणं धर्मलक्षणम्॥
प्राणानामधिकं प्रेम्णा धन्यं पुण्यस्वरूपिणम्॥८९॥

The life of a foolish woman who is deprived of the service of her husband, is of no consequence. Is my *dharmaputra* Lakṣmaṇa perfectly all right? My husband always remains drowned in the ocean of grief, whose pride is shattered at the moment. My *Devara* is the best of the warriors, quite chaste and god-like. Does the younger brother of my lord have a firm resolve? Can I have a look at Lakṣmaṇa who is dearer to me than my life, is quite graceful, the form of merit and the form of *dharma*.

इत्येवं वचनं श्रुत्वा दत्त्वा प्रत्युत्तरं शुभम्।
भस्मीभूतां च तां लङ्कां चकार लीलया मुने॥९०॥

O sage, on hearing the words of Jānakī, Hanumān spoke the words which were filled with welfare and assured her that he could reduce Laṅkā to ashes without much effort.

पुनः प्रबोधं तस्यै च दत्त्वा वायुसुतः कपिः।
प्रययौ लीलया वेगाद्यत्र राजीवलोचनः॥९१॥

Thereafter, Hanumān the son of wind-god, reassured Jānakī again and quite easily went back to the lord having lotus-like eyes.

सर्वं तत्कथयामास वृत्तान्तं मातुरेव च।
सीतामङ्गलवृत्तान्तं श्रुत्वा रामो रुरोद च॥९२॥

On reaching there he conveyed the entire news about Jānakī to him. On listening to the news of welfare about Sītā, Rāma became emotional.

रुरोदोच्चैर्लक्ष्मणश्च सुग्रीवश्चापि नारद।
वानरा रुरुदुः सर्वे महाबलपराक्रमाः॥९३॥

O Nārada, at that point of time, Lakṣmaṇa and Sugrīva also became emotional and started crying. Thereafter all the valorous monkeys also followed them.

निबध्य सेतुं लङ्कां च प्रययौ रघुनन्दनः।
ससैन्यः सानुजः शीघ्रं संनद्धश्चापि नारद॥९४॥

O Nārada, Rāma, then got ready with the army and his younger brother. They constructed a bridge on the ocean and then left for Laṅkā.

निहत्य रावणं रामो रणं कृत्वा सबान्धवम्।
चकार मोक्षणं ब्रह्मन् सीतायाश्च शुभे क्षणे॥९५॥
कृत्वा पुष्पकयानेन सीतां सत्यपरायणाम्।
अयोध्यां प्रययौ शीघ्रं क्रीडाकौतुकमङ्गलैः॥९६॥
क्रीडां चकार भगवान् सीतां कृत्वा च वक्षसि।
विजहौ विरहज्वालां सीता रामश्च तत्क्षणम्॥९७॥
सप्तद्वीपेश्वरो रामो बभूव पृथिवीतले।
बभूव निखिला पृथ्वी आधिव्याधिविवर्जिता॥९८॥

O Brahman, Rāma, after waging a war killed Rāvaṇa with all his relatives and relieved Jānakī of all the dangers and freed her. Thereafter, the truthful Rāma was made to board on the Pus paka-plane. Rāma reached Ayodhyā playfully. Rāma embraced Sītā there and enjoyed love-sport with her as a result of which the pain of separation between both of them disappeared. Śrī Rāma became the lord of the seven continents of the earth and the entire earth was freed from mental agonies and diseases.

बभूवतू रामपुत्रौ धार्मिकौ च कुशीलवौ।
तयोश्च पुत्रैः पौत्रैश्च सूर्यवंशोद्भवा नृपाः॥९९॥

Lord Rāma had two sons named Lava and Kuśa. The solar race was further spread with their sons and grandsons.

इति ते कथितं वत्स श्रीरामचरितं शुभम्।
सुखदं मोक्षदं सारं पारपोतं भवार्णवे॥१००॥

O son, thus I have spoken to you about the life story of Śrī Rāma which is quite pleasant, the form of *tattvas*, bestows salvation and serves as a boat for the crossing of the ocean of the universe.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० श्रीरामचरितं नाम द्विषष्टितमोऽध्यायः॥६२॥

अथ त्रिषष्टितमोऽयाय:

Chapter - 63

The bad dream of Kaṁsa

नारायण उवाच

अथ कंसो विचिन्त्यैवं दृष्ट्वा दु:स्वप्नमेव च।
समुद्विग्नो महाभीतो निराहारो निरुत्सुक:।।१।।
पुत्रं मित्रं बन्धुगणं बान्धवं च पुरोहितम्।
समानीय सभामध्ये तानुवाच सुदु:खित:।।२।।

Nārāyaṇa said- Thereafter Kaṁsa thinking of a bad dream, felt immensely agitated and frightened and leaving eating food, was filled with grief. He summoned his sons, friends, brothers, relatives and the family priest in his court and started narrating his bad dream to them.

कंस उवाच

मया दृष्टो निशीथे यो दु:स्वप्नो हि भयप्रद:।
निबोधत बुधा: सर्वे बान्धवाश्च पुरोहिता:।।३।।

Kaṁsa said- I witnessed an extremely bad dream at the dead of night. All the intellectuals, relatives and family priests but listen to me.

बिभ्रती रक्तपुष्पाणां मालां सा रक्तचन्दनम्।
रक्ताम्बरं खड्गतीक्ष्णं खर्परं च भयंकरम्।।४।।
प्रकृत्याट्टाट्टहासं च लोलजिह्वा भयंकरी।
अतीव वृद्धा कृष्णाङ्गी नगरे मम नृत्यति।।५।।

I found in my dream that in my city an old woman with black body was dancing. She was adorned with a garland of red flowers with the red sandal-paste applied on her body. She was

clad in red garments and was laughing aloud. She held a sharp sword in her hand and a terrific skull-cup; her moving tongue was protruding and looked quite horrible .

मुक्तकेशी छिन्ननासा कृष्णा कृष्णाम्बरप्रिया।
विधवा सा महाशूद्री मामालिङ्गितुमिच्छति॥६॥

Similarly there was another black woman who was clad in black garments who appeared like a Mahāśūdra woman. Her dried hair was dishevelled and the nose was cut off. She wanted to embrace me.

मलिनं चैलखण्डं च बिभ्रती रूक्षमूर्धजान्।
दधती चूर्णतिलकं कपोले मम वक्षसि॥७॥
कृष्णवर्णानि पक्वानि च्छिन्नभिन्नानि सत्यक।
पतन्ति कृत्वा शब्दांश्च शश्वत्तालफलानि च॥८॥

She was clad in dirty garments had dried up hair and applied *tilakam* of the ashes. O Satyaka, I found that the ripe fruits of *tāla*, having black colours were falling on my cheeks, one after the other continuously creating a sound.

कुचैलो विकृताकारो म्लेच्छो हि रूक्षमूर्धजः।
ददाति मह्यं भूषायां छिन्नभिन्नकपर्दकान्॥९॥
महारुष्टा च दिव्या स्त्री पतिपुत्रवती सती।
बभञ्ज पूर्णकुम्भं च साऽभिशप्य पुनः पुनः॥१०॥

A deformed mleccha woman adorned with dirty garments, having dry hair was offering broken small-shells for the making of ornaments. A chaste lady having her son alive, in great anger pronounced a curse again and again on me and broke a pitcher filled with water.

अम्लानामोड्रूमालां च रक्तचन्दनचर्चिताम्।
ददाति मह्यं विप्रश्च महारुष्टोऽतिशप्य च॥११॥

I also saw that a Brāhmaṇa filled with anger was pronouncing a curse on me, was offering me his undecayed garland which was soaked in the red sandal-paste.

क्षणमङ्गारवृष्टिश्च भस्मवृष्टिः क्षणं क्षणम्।
क्षणं क्षणं रक्तवृष्टिर्भवेच्च नगरे मम॥१२॥

I also found that in every bit of my kingdom there was a rain of burning flames, ashes and blood.

वानरं वायसं श्वानं भल्लूकं सूकरं खरम्।
पश्यामि विकटाकारं शब्दं कुर्वन्तमुल्बणम्॥१३॥

I found that a monkey of terrific size, the crows, the dogs, the bears, the pigs and the donkeys were creating a terrific noise.

पश्यामि शुष्ककाष्ठानां राशिमम्लानकज्जलम्।
अरुणोदयवेलायां कपींश्छिन्ननखानि च॥१४॥

The dry-wood had been collected the blackness of which could not be removed.

पीतवस्त्रपरिधाना शुक्लचन्दनचर्चिता।
बिभ्रती मालतीमालां रत्नभूषणभूषिता॥१५॥
क्रीडाकमलहस्ता सा सिन्दूरबिन्दुशोभिता।
कृत्वाऽभिशापं मां रुष्टा याति मन्मन्दिरात्सती॥१६॥

At the time of the sun-rise, I found the monkeys and the nails. A chaste woman came out of my palace. She was clad in *pītāmbara* and had applied the white sandal-paste and other cosmetics, adorned with garland of jasmine flowers and gem-studded ornaments. She was holding a lotus flower playfully and her forehead was painted with the spots of vermilion. The chaste lady getting annoyed with me pronounced a curse on me and left my palace .

पाशहस्तांश्च पुरुषान्मुक्तकेशान्भयंकरान्।
अतिरूक्षांश्च पश्यामि विशतो नगरं मम॥१७॥

I found some people with dishevelled hair entering in my kingdom holding nooses in their hands. They looked quite terrific and dry.

नग्ननारी मुक्तकेशी नृत्यन्ती च गृहे गृहे।
अतीव विकृताकारां पश्यामि सस्मितां सदा॥१८॥
छिन्ननासा च विधवा महाशूद्री दिगम्बरा।
सा तैलाभ्यङ्गितं मां च करोत्यतिभयंकरी॥१९॥

I found unrobed women dancing in each and every house having dishevelled hair and terrific form. Then there was an unrobed widow, who belonged to the Śūdra caste and whose nose was cut-off, looked quite terrific and was applying oil on my body.

निर्वाणाङ्गारयुक्ताश्च भस्मपूर्णा दिगम्बरा।
अतिप्रभातसमये चित्राः पश्यामि सस्मिताः॥२०॥

I found all these astonishing types of women in the early morning who were carrying fire flames. They had no clothes on their bodies and had applied ashes on their entire bodies. They were smiling.

पश्यामि च विवाहं च नृत्यगीतमनोहरम्।
रक्तवस्त्रपरीधानान्पुरुषान्रक्तमूर्धजान्।।२१।।

In the dream I witnessed a marriage function which looked quite pleasant but I witnessed some people who were clad in red clothes, having red hair on the body.

रक्तं वमन्तं पुरुषं नृत्यन्तं नग्नमुल्बणम्।
धावन्तं च शायानं च पश्यामि सस्मितं सदा।।२२।।

I found a naked person who looked quite frightening, who vomited blood sometimes and danced sometimes. Sometimes he was found running and sometimes he slept while at the other times he smiled.

राहुग्रस्तं च गगने मण्डलं चन्द्रसूर्ययोः।
एककाले च पश्यामि सर्वग्रासं च बान्धवाः।।२३।।
उल्कापातं धूमकेतुं भूकम्पं राष्ट्रविप्लवम्।
झञ्झावातं महोत्पातं पश्यामि च पुरोहित।।२४।।

O brother, I found that both sun and the moon had risen in the sky at one and the same time. O family priest, in my dream I witnessed the falling of a comet, earth-quakes, national calamities, great storms and terrific disturbances.

वायुना घूर्णमानाश्च च्छिन्नस्कन्धान्महीरुहान्।।
पतितान्पर्वतांश्चैव पश्यामि पृथिवीतले।।२५।।

The trees were shaking, because of the force of the wind their branches were being broken and the mountain peaks were found falling on the earth.

पुरुषं छिन्नशिरसं नृत्यन्तं नग्नमुच्छ्रितम्।
मुण्डमालाकरं घोरं पश्यामि च गृहे गृहे।।२६।।

In every house a tall and naked male figure was found dancing, having no head. That terrific person held a garland of human skulls in his hands.

दग्धं सर्वाश्रमं भस्मपूर्णमङ्गारसंकुलम्।
हाहाकारं च कुर्वन्तं सर्वं पश्यामि सर्वतः।।२७।।

All the houses were filled with dust after having been burnt to ashes and all the people were crying in panic all round.

इत्येवमुक्त्वा राजा स विरराम सभातले।
दृष्ट्वा (श्रुत्वा) स्वप्नं बान्धवाश्च न तमुक्त्वानिशश्वसुः।।

O Nārada, after thus speaking the king Kaṁsa kept quiet. Listening to that dream all the brothers and relatives of the king started heaving deep sighs.

जहार चेतनां सद्यः सत्यकश्च पुरोहितः।
मत्वा विनाशं कंसस्य यजमानस्य नारद।।२९।।
रुरोद नारीवर्गश्च पिता माता च शोकतः।
मेने विनाशकालं च सद्यः स्वयमुपस्थितम्।।३०।।

The family priest Satyaka realising the total destruction of Kaṁsa approaching fainted, all the wives and parents of Kaṁsa started crying in grief; they came to realise that the time of destruction was fast approaching .

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० कंसदुःस्वप्नकथनं नाम त्रिषष्टितमोऽध्यायः।।६३।।

अथ चतु:षष्टितमोऽध्याय:

Chapter - 64

Yajña of Kaṁsa

नारायण उवाच

सर्वं कृत्वा परामर्शं सत्यकश्च पुरोहित:।
बुद्धिमाञ्छुक्रशिष्यश्च तमुवाच हितं मुने।।१।।

Nārāyaṇa said- O sage, Satyaka the family priest of Kaṁsa, who was quite intelligent and a pupil of Śukrācārya took into consideration all that had been spoken by the king. He then spoke to him beneficial words.

सत्यक उवाच

भयं त्यज महाभाग भयं किं ते मयि स्थिते।
कुरु यागं महेशस्य सर्वारिष्टविनाशनम्।।२।।

Satyaka said- O virtuous one, be fearless, why should you be afraid when I am there. You perform the *yajña* of Śiva which removes all the obstructions.

यागो धनुर्मखो नाम बह्वन्नो बहुदक्षिणः।
दुःस्वप्नानां नाशकरः शत्रुभीतिविनाशकः॥३॥

The *yajña* is called after *Dhanurmakha* and after its performance, one has to give away as *dakṣiṇā* food and riches, which removes the bad dreams and destroys all dangers from the enemy.

आध्यात्मिकमाधिदैवमाधिभौतिकमुत्कटम्।
एषां त्रिविधोत्पातानां खण्डनो भूतिवर्धनः॥४॥

While performing this *yajña* one is relieved of the dangers like *Ādhyātmika, Ādhidaivika* and *Ādhibhautika* disturbances besides removing all obstructions. It also bestows on one enough of fortune.

यागे समाप्ते शंभुश्च जरामृत्युहरं वरम्।
ददाति साक्षाद्भवति दाता च सर्वसंपदाम्॥५॥

At the end of the *yajña* lord Śiva himself appears in person and removing old age and death, bestows the desired boon. Thereafter the performer of the *yajña* is filled with all the riches.

चकारेमं च यागं च पुरा बाणो महाबलः।
नन्दी परशुरामश्च भल्लश्च बलिनां वरः॥६॥

In earlier times the valorous Bāṇāsura, Nandī, Paraśurāma and Bhalla the best of the warriors had performed this *yajña*.

पुरा ददौ धनुरिदं शिवो नन्दीश्वराय च।
यागेन भूत्वा सिद्धः स ददौ बाणाय धार्मिकः॥७॥
कृत्वा यागं महासिद्धौ ददौ रामाय पुष्करे।
तुभ्यं ददौ परशुरामः कृपया च कृपानिधिः॥८॥

In earlier times Śiva had given this bow to Nandīśvara who met with success in the *yajña*. The religious-minded Nandīśvara handed over the bow to Bāṇāsura. By achieving success through the *yajña* Bāṇā handed over the bow at Puṣkara region to Paraśurāma and the compassionate Paraśurāma had given the same to you.

सहस्रहस्तपरिमितं दैर्घ्येऽतिकठिनं नृप।
दशहस्तप्रशस्तं च शंकरेच्छाविनिर्मितम्॥९॥

O king, the bow is a thousand hands in length, it is quite hard and ten hands in width. It moves according to the will of Śiva.

पशुपतेः पाशुपतं युक्तयानेन दुर्वहम्।
सर्वे भङ्क्तुं न शक्ताश्च देवं नारायणं विना॥१०॥

This *Pāśupata* weapon of Śiva is difficult to be moved. No one else can break it except Nārāyaṇa himself.

यागे च धनुषः पूजां शंकरस्य तु शंकरे।
कुरु शीघ्रं शुभार्थं च सर्वान्कुरु निमन्त्रणम्॥११॥

You adore this bow in the welfare *yajña* of Śiva and extend invitation to all.

अस्मिन्यागे धनुर्भङ्गो भवेद्यदि नराधिप।
विनाशो यजमानस्य भविष्यति न संशयः॥१२॥

O king in case the bow is broken in the *yajña* the performer of the *yajña* has to meet with his end. There is no doubt about it.

भग्ने धनुषि यागश्च भग्नो भवति निश्चितम्।
फलं ददाति को वाऽत्र चानिष्पन्ने च कर्मणि॥१३॥

And with the breaking of the bow the *yajña* is surely desecrated. When the *yajña* is not completed then the question of reaping its reward would not arise.

ब्रह्मा च धनुषो मूले मध्ये नारायणः स्वयम्।
अग्रे चोग्रप्रतापश्च महादेवो महामते॥१४॥
धनुर्हि त्रिविकारं च सद्रत्नखचितं वरम्।
ग्रीष्ममध्याह्नमार्तण्डप्रभाप्रच्छन्नकारणम्॥१५॥

O intelligent one, Brahmā resides at the base of the bow, Nārāyaṇa in the middle and lord Śiva resides in the ground. First of all it is inlaid with gems and issues lustre like the sun or the mid-day sun of the summer season.

अशक्तश्च नमयितुमनन्तश्च महाबलः।
सूर्यश्च कार्तिकेयश्च का कथाऽन्यस्य भूमिप॥१६॥
त्रिपुरारिः पुराऽनेन जघान त्रिपुरं मुदा।
निर्भयं कुरु स्वच्छन्दं मङ्गलार्हं महोत्सवम्॥१७॥

O king, the valorous Ananta, Sūrya and Kārttikeya cannot handle it, then what to speak of others? In the earlier times Śiva had killed Tripurāsura with this bow. Therefore, you arrange for the success of this *yajña* fearlessly.

सत्यकस्य वचः श्रुत्वा चन्द्रवंशविवर्धनः।
उवाच कंसः सर्वार्थे सततं च हितैषिणम्॥१८॥

On hearing the words of Satyaka, Kaṁsa, the king of the solar race, spoke to the family priest who was his great well-wisher.

कंस उवाच

बसुदेवगृहे जज्ञे मद्वधी कुलनाशनः।
स्वच्छन्दं नन्दगृहे च वर्धते नन्दनन्दनः॥१९॥

Kaṁsa said- My killer and the destroyer of my race, Kṛṣṇa, has been born in the house of Vasudeva and is presently living in the house of Nanda.

मद्बन्धुवर्गाञ्छूरांश्च मन्त्रिणः सुविशारदान्।
भगिनीं पूतनां पूतां जघान बालको बली॥२०॥

That valorous boy has killed my valorous relatives and quite competent courtiers besides sister Pūtanā.

गोवर्धनं दधारैककरेण बलवर्धनः।
महेन्द्रस्य च शूरस्य चकार च पराभवम्॥२१॥

He is competent enough to increase his strength at will and could raise up the mountain Govarddhana on a single hand and also defeated the immensely powerful Mahendra.

ब्रह्माणं दर्शामास ब्रह्मरूपं चराचरम्।
निवहं बालवत्सानां चकार कृत्रिमं मुदा॥२२॥

He also displayed his divine form to Brahma and also created illusory cowherds and cowherdesses besides the calves.

तमेव बलिनं हन्तुं मन्त्रणां कुरु सत्यक।
मम शत्रुर्विना तेन नास्तीह धरणीतले॥२३॥

Therefore, O Satyaka, you somehow manage the killing of the same valorous boy because in the entire universe, except that boy there is no one else who could be inimical to me.

नहि स्वर्गे न पाताले त्रिषु लोकेषु निश्चितम्।
सन्ति सन्तश्च राजानः सर्वत्र मम बान्धवाः॥२४॥
महातपस्वी ब्रह्मा च तपस्वी शंकरः स्वयम्।
विष्णुः सर्वत्र सर्वात्मा समदर्शी सनातनः॥२५॥
नन्दपुत्रं निहत्याहं त्रिषु लोकेषु पूजितः।
सार्वभौमो भविष्यामि सप्तद्वीपेश्वरो महान्॥२६॥

In heaven, Pātāla and earth there is no other enemy for me. This is certain. All the best of the kings everywhere in the world are friendly to me. Brahmā is an ascetic and similar is the case with Śiva while Viṣṇu is all-pervading and eternal, therefore, simply with the killing of Kṛṣṇa the son of Nanda, I would be adored the world over. I shall then become the lord of the seven continents and a great king.

स्वर्गे निहत्य शक्रं च दुर्बलं दैत्यनिर्जितम्।
भविष्यामि महेन्द्रश्च तत्र निर्जित्य भास्करम्॥२७॥

By defeating the daityas and the gods in the heaven, I shall kill the weak Indra and defeating the sun I shall achieve the place of Mahendra.

यक्ष्मग्रस्तं च चन्द्रं च ममैव पूर्वपुरुषम्।
वायुं कुबेरं वरुणं यमं जेष्यामि निश्चितम्॥२८॥

My ancestors who are suffering from consumption besides the wind, Kubera, Varuṇa and Yama would surely be defeated by me.

गच्छ नन्दव्रजं शीघ्रं नन्दं च नन्दनन्दनम्।
तद्भ्रातरं च बलिनं बलमानय सांप्रतम्॥२९॥

Therefore you go to the city of Vraja ruled by Nanda. Go to the Nanda and bring Kṛṣṇa here as well as his brother Baladeva expeditiously.

कंसस्य वचनं श्रुत्वा तमुवाच स सत्यकः।
हितं सत्यं नीतिसारं परं सामयिकं तथा॥३०॥

On hearing the words of Kaṁsa, Satyaka spoke beneficial words which were quite appropriate and could bestow prosperity.

सत्यक उवाच

अक्रूरमुद्धवं वाऽपि वसुदेवमथापि वा।
प्रस्थापय महाभाग नन्दव्रजमभीप्सितम्॥३१॥

Satyaka said- O virtuous one, in Vraja of Nanda, you kindly depute Akrūra, Uddhava and Vasudeva.

सत्यकस्य वचः श्रुत्वा वसन्तं तत्र संसदि।
स्वर्णसिंहासनस्थं च वसुदेवमुवाच सः॥३२॥

On hearing the words of Satyaka, Kaṁsa spoke to Vasudeva who was seated on a lion-throne in the court.

कंस उवाच

तत्त्वज्ञो नीतिशास्त्राणां त्वमुपायविशारदः।
व्रज नन्दव्रजं बन्धो वसुदेव सुतालयम्॥३३॥

वृषभानं च नन्दं च बलं च नन्दनन्दनम्।
शीघ्रमानय यज्ञेऽत्र सर्वं गोकुलवासिनम्॥३४॥

Kaṁsa said- O brother Vasudeva, you are well-versed in polity and are quite competent in the making of devices. Therefore, you go to the place of your son in Vraja of Nanda, informing them about the festivities of *yajña*. You bring with you Vṛṣabhānu, Nanda, Balabhadra, Kṛṣṇa and all the residents of Gokula here.

गृहीत्वा पत्रिकां दूता गच्छन्तु च चतुर्दिशम्।
नृपान्मुनिगणान्सर्वान्कर्तुं विज्ञापनं मुदा॥३५॥

The messengers carrying the messages of the king moved to other kings and the sages on all directions.

नृपस्य वचनं श्रुत्वा शुष्ककण्ठोष्ठतालुकः।
उवाच वचनं ब्रह्मन् हृदयेन विदूषता॥३६॥

O Brahman, on hearing the words of the king the throat, lips and palate of Vasudeva were dried up and he spoke with a painful heart.

वसुदेव उवाच

नियुक्तमत्र राजेन्द्र गमनं मम सांप्रतम्।
विज्ञापितुं नन्दव्रजं नन्दं वा नन्दनन्दनम्॥३७॥
यद्यायातो नन्दपुत्रो यागे ते च महोत्सवे।
अवश्यं तद्विरोधश्च भविष्यति त्वया सह॥३८॥

Vasudeva said- O king, you have entrusted the duty of my going to Vraja and to invite Nanda and his son, but in case the son of Nanda arrives here at the time of the festivities, your *yajña* here is bound to face some controversies.

तमहं च समानीय कारयिष्यामि संयुतम्।
इति मे न हि भद्रं च विघ्नस्तस्य तवापि च॥३९॥
पित्राऽऽनीतो मृतः कृष्ण इति सर्वो वदिष्यति।
वसुदेवः सुतद्वारा जघान नृपमेव च॥४०॥

Then should I bring him for waging a war? It will not be proper for me and it would be a sort of obstruction there. The people would say that Kṛṣṇa was killed when he was brought here by his father himself or otherwise Vasudeva got the king killed through his son.

द्वयोरेकतरस्यापि सद्यो मृत्युर्भविष्यति।
पतिष्यन्ति च शूराश्च नास्ति युद्धं निरामिषम्॥४१॥

Either one of you would be surely killed at the spot and no one knows the number of warriors which would be killed further because the war can never be peaceful.

वसुदेववचः श्रुत्वा रक्तपङ्कजलोचनः।
खड्गं गृहीत्वा तं हन्तुं प्रययौ नृपतीश्वरः॥४२॥

On hearing the words of Vasudeva, the eyes of the great king Kaṁsa became red with anger. He holding a sword in his hand rushed to kill Vasudeva.

हाहेति कृत्वा पुत्रं च वारयामास तत्क्षणम्।
उग्रसेनो महाराजमतीव बलवान्मुने॥४३॥
स्वपीठाद्वसुदेवश्च कोपाविष्टो गृहं ययौ।
अक्रूरं प्रेरयामास गन्तुं नन्दव्रजं नृपः॥४४॥

At this slight, Ugrasena cried in panic and dissuaded Kaṁsa from doing so. Vasudeva also left for his abode in anger. Thereafter the king Kaṁsa deputed Akrūra to Vraja for getting the son of Nanda to Mathurā.

दूतान्प्रस्थापयामास शीघ्रं प्रतिदिशं तथा।
आययुर्मुनयः सर्वे नृपाश्च सपरिच्छदा॥४५॥

The messengers were dispatched in all the directions and all the kings and the sages arrived there together with their companions.

दिक्पालाश्च सुराः सर्वे ब्राह्मणाश्च तपस्विनः।
सनकश्च सनन्दश्च वोढुः पञ्चशिखस्तथा॥४६॥
सनत्कुमारो भगवान्प्रज्वलन्ब्रह्मतेजसा।
कपिलश्चासुरिः पैलः सुमन्तुश्च सनातनः॥४७॥
पुलहश्च पुलस्त्यश्च भृगुश्च क्रतुरङ्गिराः।
मरीचिः कश्यपश्चैव दक्षोऽत्रिश्च्यवनस्तथा॥४८॥
भरद्वाजश्च व्यासश्च गौतमश्च पराशरः।
प्रचेताश्च वसिष्ठश्च संवर्तश्च बृहस्पतिः॥४९॥
कात्यायनो याज्ञवल्क्योऽप्युत्तङ्कः सौभरिस्तथा।
पर्वतो देवलश्चैव जैगीषव्यश्च जैमिनिः॥५०॥
विश्वामित्रश्च सुतपाः पिप्पलः शाकटायनः।
जाबालिर्जाङ्गलिश्चैव पिशलिश्च शिलालिकः॥५१॥
आस्तीकश्च जगत्कारुस्तथा कल्याणमित्रकः।
दुर्वासा वामदेवश्च ऋष्यश्रृङ्गो विभाण्डकः॥५२॥
पथिः कविः कणादश्च कौशिकः पाणिनिस्तथा।
कौत्सोऽघमर्षणश्चैव वाल्मीकिर्लोमहर्षणः॥५३॥
मार्कण्डेयो मृकण्डुश्च पर्शुरामश्च सांकृतिः।

अगस्त्यश्च तथा वान्तस्तथाऽन्ये मुनयो मुने॥५४॥

All the Dikpālas, the gods, the *Tapasvīs* Brāhmaṇas like Sanaka, Sanandana, Voḍhu, Pañcanśikha, Sanatkumāra, illumining with divine lustre, then Kapila, Āsuri, Paila, Sumanta, Sanātana, Pulaha, Pulastya, Bṛhgu, Kratu, Aṅgirā, Marīci, Kaśyapa, Dakṣa, Atri, Cyavana, Bhardvāja, Vyāsa, Gautama, Parāśara, Pracetā, Vasiṣṭha, Saṁvarta, Bṛhaspati, Kātyāyana, Yājñavalkya, Uttaṅga, Saubhari, Parvata, Devala, Jaigīṣavya, Jaimini, Viśvāmitra, Sutapā, Pippalāda Śākaṭāyana, Jābāli, Jāṅgali, Āpiśali, Śilālika, Āstīka, Jaratkāru, Kalyāṇamitra, Durvāsā, Vāmadeva, Śṛṅgī, Vibhāṇḍaka, Pathi, Kavi, Kaṇāda, Kauśika, Pāṇini, Kautsa, Aghamarṣaṇa, Vālmīki, Lomaharṣaṇa, Mārkaṇḍeya, Mṛkaṇḍu, Paraśurāma, Sāṁkṛti, Agastya, Vānta and several other sages arrived there

सशिष्याश्च सपुत्राश्च ब्राह्मणाश्च तपस्विन:।
जरासंधो दन्तवक्रो दाम्भिको द्रविडाधिप:॥५५॥
शिशुपालो भीष्मकश्च भगदत्तश्च मुद्गल:।
धार्तराष्ट्रो धूमकेशो धूम्रकेतुश्च शम्बर:॥५६॥
शल्य: सत्राजित: शङ्कुर्नृपाश्चान्ये महाबला:।
भीष्मो द्रोण: कृपाचार्यो ह्यश्वत्थामा महाबला:॥५७॥
भूरिश्रवाश्च शाल्वश्च कैकेय: कौशलस्तथा।
सर्वान्संभाषयामास महाराजो यथोचितम्
सत्यको यज्ञदिवसे चकार च शुभक्षणम्॥५८॥

O sage, accompanied by the sons and the pupils of the *Tapasvīs*, Brāhmaṇas besides Jarāsandha, Dantavakra, Dāmbhika, Draviḍeśvara, Śiśupāla, Bhīṣmaka, Bhagadatta, Mudgala, Duryodhana, Dhūmakeśa, Dhūmraketu, Śaṁbara, Śalya, Satrājita, Śaṅku and several other valorous kings including Bhīṣ ma, Droṇa, Kṛpācārya, the valorous Aśvatthāmā, Bhūriśravā, Śālva, Kaikeya and Kauśala. The great king Kaṁsa talked to each one of them appropriately and Satyaka started the *yajña* in an auspicious time.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
कंसयज्ञकथनं नाम चतु:षष्टितमोऽध्याय:॥६४॥

अथ पञ्चषष्टितमोऽध्यायः

Chapter - 65

Festivities of Akrūra

नारायण उवाच

कंसस्य वचनं श्रुत्वा सोऽक्रूरो धर्मिणां वरः।
उवाच चोद्धवं शान्तं शान्तः प्रहृष्टमानसः॥१॥

Nārāyaṇa said- On hearing the words of Kaṁsa, Akrūra who was the best of the religious people, quite peaceful and who always remained happy in his heart, calmly said to Uddhava.

अक्रूर उवाच

सुप्रभाताऽद्य रजनी बभूव मे शुभं दिनम्।
तुष्टाश्च गुरवो विप्रा देवा मामिति निश्चितम्॥२॥
कोटिजन्मार्जितं पुण्यं मम स्वयमुपस्थितम्।
बभूव मे समुत्पन्नं यद्यत्कर्म शुभाशुभम्॥३॥
चिच्छेद बन्धनिगडं मम बद्धस्य कर्मणा।
कारागाराश्च संसारान्मुक्तो यामि हरेःपदम्॥४॥

Akrūra said- "Today, our night has been turned into a dawn. The day is quite auspicious. The teacher, the Brāhmaṇas and the gods are indeed happy with me, the merit I had earned during the crores of last births has appeared before me. Akrūra who was held in bondage because of his actions, the same have been destroyed today. Getting relieved of the prison of the universe, I am proceeding to the abode of Hari.

सुहृदर्थी कृतोऽहं च कंसेन विदुषा रुषा।
वरेण तुल्यो देवस्य क्रोधो मम बभूव ह॥५॥

The intelligent Kaṁsa has made me to seek for a friend. Therefore, the anger of the king has turned into a boon for me.

व्रजराजं समाहर्तुं व्रजं यास्यामि सांप्रतम्।
द्रक्ष्यामि परमं पूज्यं भुक्तिमुक्तिप्रदायिनम्॥६॥

I shall immediately move to Vraja in order to bring Śrī Kṛṣṇa here. Kṛṣṇa who happens to be the bestower of enjoyment of pleasures and *mokṣ a* will meet me there.

नवीनजलदश्यामं नीलेन्दीवरलोचनम्।

पीतवस्त्रसमायुक्तकटिदेशविराजितम्।।७।।
धूलिधूसरिताङ्गं च किंवा चन्दनचर्चितम्।
अथवा नवीनीताक्तमङ्गं द्रक्ष्यामि सस्मितम्।।८।।

He has a complexion of new clouds, the eyes like blue lotus flowers he is clad in *pītāmbara* on his entire body, would be covered with dust or applied with the sandal-paste. He would otherwise have the butter rubbed on his limbs and would be smiling; I shall look at him in this form.

किंवा विनोदमुरलीं वादयन्तं मनोहरम्।
किंवा गवां समूहं च चारयन्तमितस्तत:।।९।।

Or playfully he would be playing on the flute and would be running after the cows grazing here and there.

किंवा वसन्तं गच्छन्तं शयानं वा सुनिश्चितम्।
निद्रेशं कीदृशं चाद्य सुदृष्ट्वा च शुभे क्षणे।।१०।।

Otherwise either seated or walking, either sleeping or awake, I would be in a position to look at the lord. After looking at him in the auspicious moment I shall achieve great pleasure.

यत्पादपद्मं ध्यायन्ते ब्रह्मविष्णुशिवादय:।
न हि जानाति यस्यान्तमनन्तोऽनन्तविग्रह:।।११।।

Brahmā, Viṣṇu, Śiva and all the gods meditate upon his lotus-like feet and the serpent Ananta having the vast body is unable to know about his end.

यत्प्रभावं न जानन्ति देवा: सन्तश्च संततम्।
यस्य स्तोत्रे जडीभूता भीता देवी सरस्वती।।१२।।

The influence of whom is unknown to the gods and the ascetics, the one whose glory is beyond the recitation of Sarasvatī and while doing so she becomes dumb.

दासीनियुक्ता यद्दास्ये महालक्ष्मीश्च लक्षिता।
गङ्गा यस्य पदाम्भोजान्नि:सृता सत्त्वरूपिणी।।१३।।
जन्ममृत्युजराव्याधिहरा त्रिभुवनात्परा।
दर्शनस्पर्शनाभ्यां च नृणां पातकनाशिनी।।१४।।

For serving whom Mahālakṣmī is deputed like a slave girl and the auspicious Gaṅgā emerged out of his feet which removes birth, death, old age and ailment, is the best in the three worlds and destroys the sins of others to just have a glance at her.

ध्यायते यत्पदाम्भोजं दुर्गा दुर्गविनाशिनी।
त्रैलोक्यजननी देवी मुलप्रकृतिरीश्वरी।।१५।।

At whose lotus-like feet Durgā meditated who happens to be the destroyer of all the misfortunes, is the mother of the three *lokas*, is the great goddess besides being Mūla-prakṛti.

लोम्नां कूपेषु विश्वानि महाविष्णोश्च यस्य च।
असंख्यानि विचित्राणि स्थूलात्स्थूलतरस्य च।।१६।।
स च यत्षोडशांशश्च यस्य सर्वेश्वरस्य च।
तं द्रष्टुं यामि हे बन्धो मायामानुषरूपिणम्।।१७।।
सर्वं सर्वान्तरात्मानं सर्वज्ञं प्रकृते: परम्।
ब्रह्मज्योति:स्वरूपं च भक्तानुग्रहविग्रहम्।।१८।।
निर्गुणं च निरीहं च निरानन्दं निराश्रयम्।
परमं परमानन्दं सानन्दं नन्दनन्दनम्।।१९।।
स्वेच्छामयं सर्वपरं सर्वबीजं सनातनम्।
वदन्ति योगिन: शश्वद्ध्यायन्तेऽहर्निशं शिशुम्।।२०।।

Lord Viṣṇu in whose hair-pits, innumerable globes are enshrined and who happens to be harder than the hardest and who happens to be the sixteenth *Goloka* of lord Kṛṣṇa. O brother, I am going to have a look at him; he has an illusory form, is the inner soul of all, all knowledgeable beyond Prakṛti, the form of eternal light, who takes to a definite form in order to grace his devotees, is beyond qualities, unattached, devoid of bliss, devoid of shelter, the great lord, all blissful, bestower of bliss, the one who delights Nanda, who moves at will, is beyond everyone, the cause of all and is believed to be eternal. All the ascetics meditate upon his child-like form throughout the day and night .

मन्वन्तरसहस्त्रं च निराहार: कृशोदर:।
पद्मे पाद्मस्तपस्तेपे पुरा पाद्मं तु यत्कृते।।२१।।
पुन: कुरु तपस्यां च तदा द्रक्ष्यसि मामिति।
सकृच्छब्दं च शुश्राव न ददर्श तथाऽपि तम्।।२२।।

In the initial *Pādmakalpa*, Brahmā who emerged from the lotus, performed *tapas* seated on a lotus for a thousand *manvantaras* in which because of his remaining without food, his belly

shrank. He then heard the words, "Perform the *tapas* again and you will find me". But in spite of performing such a long *tapas* he was unable to have an audience with the lord.

तावत्कालं पुनस्तप्त्वा वरं प्राप ददर्श तम्।
ईदृशं परमेशं च द्रक्ष्याम्यद्य तमुद्धव॥२३॥

O Uddhava, in the meantime he performed *tapas* again and then he had an audience with the lord who also bestowed on him a boon. I would be able to have an audience with such a great lord.

पुरा शंभुस्तपस्तेपे यावद्वै ब्रह्मणो वयः।
ज्योतिर्मण्डलमध्ये च गोलोके तं ददर्श सः॥२४॥

In the earlier times Śiva had performed *tapas* up to the length of the sage of Brahmā and then he could look at the lord in the *Jyotirmaṇḍala* in *Goloka*.

सर्वतत्त्वं सर्वसिद्धं ममतत्त्वं परं वरम्।
संप्राप तत्पदाम्भोजे भक्तिं च निर्मलां पराम्॥२५॥
चकाराऽऽत्मसमं तं च यो भक्तो (क्तं) भक्तवत्सलः।
ईदृशं परमेशं च द्रक्ष्याम्यद्य तमुद्धव॥२६॥

He then achieved the best of his devotion besides the knowledge of all the *tattvas*, all the success and the best of the *tattvas*. The lord who is graceful to his devotees, made Śiva like him. O Uddhava, I shall have an opportunity to meet with such a lord today.

सहस्रशक्रपातान्तं निराहारः कृशोदरः।
यस्यानन्तस्तपस्तेपे भक्त्या च परमात्मनः॥२७॥
तदा चाऽऽत्मसमं ज्ञानं ददौ तस्मै य ईश्वरः।
ईदृशं परमेशं च द्रक्ष्याम्यद्य तमुद्धव॥२८॥

O Uddhava, Ananta had adored the lord for the life of a thousand Indras with devotion, remaining without food and only after that he could achieve the lord who bestowed all the knowledge on him. I am going to meet such a great lord today.

सहस्रशक्रपातान्तं धर्मस्तेपे च यत्तपः।
तदा बभूव साक्षी स धर्मिणां सर्वकर्मिणाम्॥२९॥
शास्ता च फलदाता च यत्प्रसादान्नृणामिह।
सर्वेशमीदृशमहो द्रक्ष्याम्यद्य तमुद्धव॥३०॥
अष्टाविंशतिरिन्द्राणां पतने यद्दिवानिशम्।
एवं क्रमेण मासाब्दैः शताब्दं ब्रह्मणो वयः॥३१॥
अहो यस्य निमेषेण ब्रह्मणः पतनं भवेत्।
ईदृशं परमात्मानं द्रक्ष्याम्यद्य तमुद्धव॥३२॥

Dharma also meditated upon him up to the life of a thousand Indras and as a result of the same he became the witness of the deeds of all and by the grace of the same he became the ruler on the humans and the bestower of the reward for their deeds. O Uddhava, I shall have a chance of meeting with such a great lord today, whose one day and night is counted after the destruction of twenty-eight Indras. In this order with the passage of months and years, Brahmā lives for a hundred years and after the spending of the age of Brahmā, whose one second is counted. I am going to meet with such a great lord .

नास्ति भूरजसा संख्या यथैव ब्रह्मणां तथा।
तथैव बन्धो विश्वानां तदाधारो महाविराट्॥३३॥
विश्वे विश्वे च प्रत्येकं ब्रह्मविष्णुशिवादयः।
मुनयो मनवः सिद्धा मानवाद्याश्चराचराः॥३४॥
यत्षोडशांशः स विराट् सृष्टो नष्टश्च लीलया।
ईदृशं सर्वशास्तारं द्रक्ष्याम्यद्य तमुद्धव॥३५॥

O brother, as the particles of dust on earth are beyond counting, similarly the number of Brahmāṇḍas also is beyond counting the base of which happens to be Mahāvirāṭ. In every globe there are separate Brahmā, Viṣṇu, Śiva and other gods besides the sages, the ascetics, *siddhas*, human beings and other movable and immovable creatures. The one whose sixteenth *Goloka* is Virāṭ, who is playfully born and is destroyed such a great lord who is a ruler will be met my me today.

इत्येवमुक्त्वाऽक्रूरश्च पुलकाञ्चितविग्रहः।
मूर्च्छां प्राप साश्रुनेत्रो दध्यौ तच्चरणाम्बुजम्॥३६॥

Thus speaking Akrūra felt overwhelmed and his eyes started shedding tears of joy. He fainted at that time. He then started adoring the lotus-like feet of the lord.

बभूव भक्तिपूर्णश्च स्मारं स्मारं पदाम्बुजम्।
कृत्वा प्रदक्षिणं वाऽपि कृष्णस्य परमात्मनः॥३७॥

उद्धवश्च तमाश्लिष्य प्रशशंस पुनः पुनः।
स च शीघ्रं ययौ गेहमक्रूरोऽपि स्वमन्दिरम्॥३८॥

Remembering the lotus-like feet of the lord Kṛṣṇa again and again with devotion, he circumambulated lord Kṛṣṇa. Thereafter Uddhava embraced Akrūra again and again and praised him. Thereafter, he immediately left for his abode and Akrūra also went back to his abode.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
अक्रूरहर्षोत्कर्षकथनं नाम पञ्चषष्टितमोऽध्यायः॥६५॥

अथ षट्षष्टितमोऽध्यायः

Chapter - 66

The removal of Rādhā's Grief

नारायण उवाच

अथ रासेश्वरीयुक्तो रासे रासेश्वरः स्वयम्।
स च रेमे तया सार्धमतीव रमणोत्सुकः॥१॥

Nārāyaṇa said- Lord Kṛṣṇa, the foremost among those performing *Rāsa* getting anxious for a union with Rādhā, spent pleasant time with her in *Rāsamaṇḍala*.

सुखसंभोगमात्रेण ययौ निद्रां च राधिका।
दृष्ट्वा स्वप्नं समुत्थाय दीनोवाच प्रियं दिने॥२॥

After the union with Kṛṣṇa, Rādhikā felt sleepy she then had a dream after which she rose up and sat down. She then meekly submitted herself to lord Kṛṣṇa her beloved.

राधिकोवाच

अहो स्वामिन्निहाऽऽगच्छ त्वां करोमि स्ववक्षसि।
परिणामे विधाता मे न जाने किं करिष्यति॥३॥

Rādhikā said- O lord, you come here. Let me embrace you because I am not aware of what the destiny would do to me after this.

इत्युक्त्वा सा महाभागा प्रियं कृत्वा स्ववक्षसि।
दुःस्वप्नं कथयामास हृदयेन विदूयता॥४॥

Thus speaking, the immensely virtuous Rādhā embraced her beloved and started speaking about the bad dream, she had witnessed.

राधिकोवाच

रत्नसिंहासनेऽहं च रत्नच्छत्रं च बिभ्रती।
तदातपत्रं जग्राह रुष्टो विप्रश्च मे प्रभो॥५॥

Rādhikā said- O lord, I was seated on the gem-studded lion-throne under an umbrella of gems. At that very moment a Brāhmaṇa getting annoyed with me, snatched away the umbrella from my hands.

सागरे कज्जलाकारे महाघोरे च दुस्तरे।
गभीरे प्रेरयामास मामेव दुर्बलां स च॥६॥

He forcefully drove a weak person like me in the terrific, insurmountable and deep ocean which looked like an ocean of collyrium.

तत्र स्रोतसि शोकार्ता भ्रमामि च मुहुर्मुहुः।
महोर्मीणां च वेगेन व्याकुला नक्रसंकुले॥७॥
त्राहि त्राहीति हे नाथ त्वां वदामि पुनः पुनः।
त्वां न दृष्ट्वा महाभीता करोमि प्रार्थना सुरम्॥८॥

Getting panicky I started looking in the ocean again and again which was infested with crocodiles and the high waves which made me upset. "O lord, you protect me. I repeated these words again and again; I was terrified at finding you nowhere and then started offering prayer to the god.

कृष्ण तत्र निमज्जन्ती पश्यामि चन्द्रमण्डलम्।
निपतन्तं च गगनाच्छतखण्डं च भूतले॥९॥
क्षणान्तरे च पश्यामि गगनात्सूर्यमण्डलम्।
बभूव च चतुःखण्डं निपत्य धरणीतले॥१०॥

O Kṛṣṇa while I was drowning in the ocean I found that the moon was reduced to a hundred particles and even the sky was falling on earth.

एककाले च गगने मण्डलं चन्द्रसूर्ययोः।
अतीव कज्जलाकारं सर्वं ग्रस्तं च राहुणा॥११॥

In the second moment I found the solar disc which fell from the sky on the earth was reduced to four pieces. Thereafter, I found that both the sun and the moon had risen in the sky and were eclipsed by Rāhu who was completely black.

क्षणान्तरे च पश्यामि ब्राह्मणो दीप्तिमानिति।
मत्क्रोडस्थं सुधाकुम्भं बभञ्ज च रुषेति च॥१२॥

The next moment, I found that an illustrious Brāhmaṇa snatched away the pitcher of nectar from me and broke it in anger.

क्षणान्तरे च पश्यामि महारुष्टं च ब्राह्मणम्।
गृहीत्वा च व्रजन्तं च चक्षुषो: पुरुषं मम॥१३॥

Again I found that the angry Brāhmaṇa was dragging away my beloved from me.

क्रीडाकमलदण्डं च हस्ताद्ध्वस्तं मम प्रभो।
सहसा खण्डखण्डं च बभूव सह हेतुना॥१४॥
हस्ताद्ध्वस्तश्च सहसा सद्रत्नसारदर्पण:।
निर्मल: कज्जलाकार: खण्डखण्डो बभूव ह॥१५॥

O lord suddenly the lotus stalk held in my hands fell down on the ground and was reduced to pieces. The spotless mirror which was made of the best of gems was suddenly broken into pieces, falling from hands. The mirror which was quite spotless was rendered black after the fall, like the collyrium.

हारो मे रत्नसाराणां छिन्नो भूत्वा च वक्षस:।
अतीव मलिनं पद्मं पपात धरणीतले॥१६॥

The garland of gems worn by me on the breasts was broken and shattered. The lotus also faded out and fell down on the ground.

सौधपुत्तलिका: सर्वा नृत्यन्ति च हसन्ति च।
आस्फोटयन्ति गायन्ति रुदन्ति च क्षणं क्षणम्॥१७॥

All the puppets of my mansion were dancing and laughing. In a moment they clapped their hands and in another moment they started singing and then crying.

कृष्णवर्णं बृहच्चक्रं खे भ्रमन्तं मुहुर्मुहु:।
निपतन्तं चोत्पतन्तं पश्यामि च भयंकरम्॥१८॥

A *cakra* of black colour was roaming in the sky, sometimes it fell down on earth and was again raised up.

प्राणाधिदेव: पुरुषो नि:सृत्याभ्यन्तरान्मम।
राधे विदायं देहीति ततो यामीत्युवाच ह॥१९॥
कृष्णवर्णा च प्रतिमा मामाश्लिष्यति चुम्बति।
कृष्णवस्त्रपरीधाना चेति पश्यामि सांप्रतम्॥२०॥
इतीदं विपरीतं च दृष्ट्वा च प्राणवल्लभ।
नृत्यन्ति दक्षिणाङ्गानि प्राणा आन्दोलयन्ति मे॥२१॥
रुदन्ति शोकात्कर्षन्ति समुद्विग्नं च मानसम्।
किमिदं किमिदं नाथ वद वेदविदां वर॥२२॥

Getting out my great lord who is dearer to me than my life he was saying. "O Rādhā you send me off. I am going. An image of black colour clad in black costumes embraced me. This is what I have witnessed in the dream. O lord of my life thus witnessing the opposite type of dream, my right limbs are fluttering. I am feeling restless and am crying because of the onset of grief. My mind is extremely disturbed. O lord, you happen to be the best of the gods, therefore you tell me immediately as to what does it means.".

इत्युक्त्वा राधिका देवी शुष्ककण्ठोष्ठतालुका।
पपात तत्पदाम्भोजे भीता सा शोकविह्वला॥२३॥
श्रुत्वा स्वप्नं जगन्नाथो देवीं कृत्वा स्ववक्षसि।
आध्यात्मिकेन योगेन बोधयामास तत्क्षणम्॥२४॥

Thus speaking Rādhikā, whose throat, lips and palate had dried up, getting frightened and filled with grief, fell at the feet of lord Kṛṣṇa. Thereafter, lord Kṛṣṇa who is the lord of the universe, listening to the dream of Rādhikā embraced her and with the application of his divine yogic powers, he enlightened her.

तत्याज शोकं सा देवी ज्ञानं संप्राप्य निर्मलम्।
शान्तं च भगवन्तं च कृत्वा कान्तं स्ववक्षसि॥२५॥

Thereafter, when Rādhā was imparted with the spotless divine knowledge, she was relieved of her grief and then embraced the lord gracefully.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० राधाशोकापनोदने षट्षष्टितमोऽध्याय:॥६६॥

अथ सप्तषष्टितमोऽध्याय:

Chapter - 67

Description of Spiritual Yoga

नारायण उवाच

विरहव्याकुलां दृष्ट्वा कामिनीं काममोहन:।
कृत्वा वक्षसि तां कृष्णो ययौ क्रीडासरोवरम्।।१।।
राजराजेश्वरी राधा कृष्णवक्षसि राजते।

सौदामिनीव जलदे नवीने गगने मुने॥२॥

Nārāyaṇa said- Kṛṣṇa the lord of passion, finding his beloved becoming conscious due to the idea of separation from him, embraced her and moved towards the lake of water-sport. O sage, at that point of time, the great goddess Rādhā appearing in the lap of Kṛṣṇa as the clouds appear in the sky and the lightning appearing in the clouds.

रेमे स रमया सार्धं कृपया च कृपानिधिः।
द्वयोर्द्वयोर्यथा स्वर्णमण्योर्मारकतो मणिः॥३॥
रत्ननिर्माणपर्यङ्के रत्नेन्द्रसारनिर्मिते।
रत्नप्रदीपे ज्वलति रत्नभूषणभूषितः॥४॥
रत्नभूषाभूषितया रासरत्नश्च कौतुकात्।
रसरत्नाकरे रम्ये निमग्नो रसिकेश्वरः॥५॥

All merciful Kṛṣṇa gracefully enjoyed the company of Rādhā, Śrī Kṛṣṇa looked in both of them as an emerald in a heap of gems. There was a bed made of the best of the gems and a lamp made of gems was burning. All the ascetics of the divine dance were made of the gems including the ornaments. Lord Kṛṣṇa was then adorned with the gem-studded ornaments and in the company of Rādhā, who was also adorned with gem-studded ornament were engrossed in the ocean of love-sport.

रासे रासेश्वरी राधा रासेश्वरमुवाच सा।
सुरतौ विरतौ सत्यां विरते न मनोरथे॥६॥

Getting disinterested in the love-sport without getting her mind detached from the same, Rādhā the goddess of the divine dance, spoke to Kṛṣṇa the lord of the divine dance.

राधिकोवाच

प्रफुल्लाऽहं त्वया नाथ मृता म्लाना च त्वां विना।
यथा महौषधिगणः प्रभाते भाति भास्करे॥७॥

Rādhikā said- O lord, I always remain delighted with you and without you I feel like a dead person and get faded, like the bunch of great medicinal plants blossoms in the morning and getting faded with the sunshine.

नक्तं दीपशिखेवाहं त्वया सार्धं त्वया विना।
दिने दिने यथा क्षीणा कृष्णपक्षे विधोः कला॥८॥
तव वक्षसि मे दीप्तिः पूर्णचन्द्रप्रभासमा।
सद्यो मृता त्वया त्यक्ता कुह्वां चन्द्रकला यथा॥९॥

I shine with you like the light of the lamp at the night. Without you my lustre goes on decreasing like the lustre of the moon in the black fortnight. I always illumined like the full moon placing my head on your chest and getting deprived of you. I get destroyed at once like the moon rays in the moonless night.

ज्वलदग्निशिखेवाहं घृताहुत्या त्वया सह।
त्वया विनाऽहं निर्वाणा शिशिरे पद्मिनी यथा॥१०॥

With you I remain like the flames of fire in which *ghee* is poured and without you I get faded like the lotus flower in the winter season.

चिन्ताज्वरजराग्रस्ता मत्तस्त्वयि गतेऽप्यहम्।
अस्तंगते रवौ चन्द्रे ध्वान्तग्रस्ता धरा यथा॥११॥

When you leave me get myself drowned in the worries as the sun or the moon cover the earth with darkness after they set.

भ्रष्टो वेषस्त्वां विना मे रूपयौवनचेतनम्।
तारावली परिभ्रष्टा सूर्यसूतोदये यथा॥१२॥

Without you my costumes, beauty, youthfulness, consciousness get destroyed in the same way as the stars get destroyed at dawn.

त्वमेवाऽऽत्मा च सर्वेषां मम नाथो विशेषतः॥
तनुर्यथाऽऽत्मना त्यक्ता तथाऽहं च त्वया विना॥१३॥

You are the soul of all but you happen to be the only lord of mind. Without you I remain like the body without the soul.

पञ्चप्राणात्मकस्त्वं मे मृताऽहं च त्वया विना।
दृष्टेश्च गोलकौ यद्वद्दृशिः पुत्तलिकां विना॥१४॥

You are my five *prāṇas* and as such without you I feel like a dead person, like the eyes which become useless without the eye-balls.

स्थलं यथा चित्रयुक्तं त्वया सार्धमहं तथा।
असंस्कृता त्वया हीना तृणाच्छन्ना यथा मही॥१५॥

With you I glitter like a painted surface and without you I look like the earth grown with wild vegetation.

त्वया सार्धमहं कृष्ण चित्रयुक्तेव मृन्मयी।
त्वां विना जलधौताऽहं विरूपा मृन्मयीव च।।१६।।
गोपाङ्गनानां शोभा च त्वया रासेश्वरेण च।
हारे स्वर्णविकारे च श्वेतेन मणिना सह।।१७।।

O Kṛṣṇa, I remain with you like the painted image of gold and without you, I look like an image of clay filled with dust and water. You are the lord of the divine dance and as such all the cowherdesses appear before you as the crystal gems appear in the garland of gold.

व्रजराज त्वया सार्ध राजन्ते राजराजयः।
यथा चन्द्रेण नभसि ताराराजिर्विराजते।।१८।।

O lord of Vraja, the group of kings illumine with you as the constellation surround the moon in the sky.

त्वया शोभा यशोदाया नन्दस्य नन्दनन्दन।
यथा शाखाफलस्कन्धैस्तरु राजिर्विराजते।।१९।।

O son of Nanda, as the fruits and branches decorate the trees similarly you decorate or glorify Yaśodā and Nanda.

त्वया सार्धं गोकुलेश शोभा गोकुलवासिनाम्।
यथा सर्वा लोकराजी राजेन्द्रेण विराजते।।२०।।

O lord of Gokula, with you the people of Gokula appear so graceful as the great king is surrounded by his people.

रामस्यापि च रासेश त्वया शोभा मनोहरा।
राजते देवराजेन यथा स्वर्गेऽमरावती।।२१।।

O great king, with you the divine dance also looks pleasant as the city of Amarāvatī looks glorious in the heaven of Devarāja Indra.

वृन्दावनस्य वृक्षाणां त्वं च शोभा पतिर्गतिः।
अन्येषां च वनानां च बलवान्केसरी यथा।।२२।।

You are the lustre of the trees of Vṛndāvana, their lord and the sun, as the lion is considered to be quite glorious in the forest among the wild animals.

त्वया विना यशोदा च निमग्ना शोकसागरे।
अप्राप्य वत्सं सुरभिः क्रोशन्ती व्याकुला यथा।।२३।।

Without you, the mother Yaśodā is engrossed in grief like the cow who cries without her calf.

आन्दोलयन्ति नन्दस्य प्राणा दग्धं च मानसम्।
त्वया विना तप्तपात्रे यथा धान्यसमूहकः।।२४।।

Without you Nanda feels restless and his mind is reduced to ashes as the paddy gets fried in the heated vase.

इत्युक्त्वा परमप्रेम्णा सा पतन्ती हरेः पदे।
पुनराध्यात्मिकेनैव बोधयामास तां विभुः।।२५।।

Thus speaking Rādhikā infatuated with love held the feet of Kṛṣṇa. Thereafter lord Kṛṣṇa again enlightened her with spiritual knowledge.

आध्यात्मिको महायोगो मोहसंछेदकारणम्।
यथा पर्शुश्च वृक्षाणां तीक्ष्णधारश्च नारद।।२६।।

O Nārada, the spiritual knowledge removes the illusion in the same way as a sharp edged axe cuts the trees.

नारद उवाच

आध्यात्मिक महायोगं वद वेदविदां वर।
शोकच्छेदं च लोकानां श्रोतुं कौतूहलं मम।।२७।।

नारायण उवाच

आध्यात्मिको महायोगो न ज्ञातो योगिनामपि।
स च नानाप्रकारश्च सर्वं वेत्ति हरिः स्वयम्।।२८।।

Nārada said- O best of those well-versed in the Vedas, you enlighten us on the spiritual *Mahāyoga* which destroys the grief of the people. I am quite anxious to hear about it. Nārāyaṇa said- Even the *yogīs* are not quite aware of the spiritual *Mahāyoga* which is of various kinds and is known to lord Hari completely.

किंचिदाध्यात्मिकं चैव गोलोके राधिकेश्वरः।
सुप्रीतः कथयामास त्रिपुरारिं यथा मुने।।२९।।

O sage, Śrī Kṛṣṇa the lord of Rādhā, had narrated a few parts of the divine *Mahāyoga* to Śiva getting extremely delighted.

सहस्रेन्द्रनिपातान्तं तपः कुर्वन्तमीश्वरम्।
श्रेष्ठं ज्येष्ठं वैष्णवानां वरिष्ठं च तपस्विनाम्।।३०।।

Śiva performed *tapas* up to a thousand Indras. He happened to be the best of Vaiṣṇavas and quite senior and the best among the mendicants.

पुष्करे दुष्करं तप्त्वा पाद्मे पाद्मं च पद्मजः।
दृष्ट्वा तं सादरं कृष्ण उवाच किंचिदेव तम्।।३१।।

शतेन्द्रपातपर्यन्तं कठोरेण कृशोदरम्।
निश्चेष्टमस्थिसारं च कृपया च कृपानिधिः॥३२॥

In the *Pādmakalpa* Brahmā performed severe austerities in the *Puṣkara-kṣetra*. Finding him there, lord Kṛṣṇa revealed a little of the *Mahāyoga* to Brahmā. Brahmā performed *tapas* for a period of a hundred Indras, when he was reduced to only a skeleton. Thereafter the compassionate lord gracefully spoke to him.

सिंहक्षेत्रे पुरा धर्मं मत्तातं धर्मिणां वरम्।
चतुर्दशेन्द्रावच्छिन्नं तपस्तप्त्वा कृशोदरम्॥३३॥
पपाठाऽऽध्यात्मिकं किंचित्कृपया च कृपानिधिः।
किचिच्छतेन्द्रावच्छिन्नं मां तपन्तमुवाच सः॥३४॥
किंचित्सनत्कुमारं च तपन्तं सुचिरं परम्।
सुतपन्तमनन्तं च किंचिच्चोवाच नारद॥३५॥

In the earlier times my father who was quite a religious one, performed *tapas* in the *Siṁhakṣ etra* which prolonged to fourteen Indras and was rendered quite weak. Therefter, the lord becoming merciful bestowed the knowledge of the spiritual *Mahāyoga*. Thereafter, the same knowledge was imparted to Sanatkumāra who performed *tapas* for a hundred Indras. He was also imparted with a bit of the knowledge. Thereafter, O Nārada, after performing severe *tapas* for a long time, the same knowledge, in part, was given to Ananta.

चिरं तपन्तं कपिलं हिमशैले तपस्विनम्।
पुष्करे भास्करे किंचित्तपन्तं दुष्करं तपः॥३६॥
उवाच किंचित्प्रह्लादं किंचिद्दुर्वाससं भृगुम्।
एवं निगूढं भक्तं च कृपया भक्तवत्सलः॥३७॥

Thereafter Kapila performed severe *tapas* for a long time on Himālaya and to Bhāskara, who performed hard *tapas* in the Puṣkara region, the part of the same divine knowledge was imparted to them. Thereafter the lord who is graceful on his devotees, parted with no part of the same knowledge to Prahlāda, Durvāsā, Bhṛgu and Nigūḍha.

क्रीडासरोवरे रम्ये यदुवाच कृपानिधिः।
शोकार्ता राधिकां तच्च कथयामि निशामय॥३८॥

Thereafter lord Kṛṣṇa had imparted knowledge of the same to Rādhikā on the charming bank of the lake of the water sport. I am going to speak out the same to you which you please listen to.

विरसां रसिकां दृष्ट्वा वासयित्वा च वक्षसि।
उवाचाऽऽध्यात्मिकं किंचिद्योगिनी योगिनां गुरुः॥३९॥

Finding his beloved quite sad, the lord, who happens to be the teacher of the *yogīs*, embraced her and started narrating to him the spiritual *yoga*.

श्रीकृष्णउवाच

जातिस्मरे स्मराऽऽत्मानं कथं विस्मरसि प्रिये।
सर्वं गोलोकवृत्तान्तं सुदाम्नः शापमेव च॥४०॥

Śrī Kṛṣṇa said- O beloved, you remember the happening of the past birth, you recollect the past happening. Why do you forgot yourself? You remember the curse of Sudāmā pronounced by him in the *Goloka*.

शापात्किंचिद्दिनं दीने त्वद्विच्छेदो मया सह।
भविष्यति महाभोगे मेलनं पुनरावयोः॥४१॥

O goddess of humility, we shall be separated from each other for sometime because of the curse of Sudāmā. O virtuous one, we shall meet again.

पुनरेव गमिष्यामि गोलोकं तं निजालयम्।
गत्वा गोपाङ्गनाभिश्च गोपैर्गोलोकवासिभिः॥४२॥

We shall again visit *Goloka* and enjoy the company of the cowherds and cowherdesses there.

अधुनाऽऽध्यात्मिकं किंचित्त्वां वदामि निशामय।
शोकघ्नं हर्षदं सारं सुखदं मानसस्य च॥४३॥

Listen, presently I am going to speak about the spiritual yoga to you which removes grief, bestows pleasure, is the form of *tattva* and provides solace to the mind.

अहं सर्वान्तरात्मा च निर्लिप्तः सर्वकर्मसु।
विद्यमानश्च सर्वेषु सर्वत्रादृष्ट एव च॥४४॥

I happen to be the inner soul of everyone, am involved in all the actions, omnipresent and pervade everywhere in invisible form.

वायुश्चरति सर्वत्र यथैव सर्ववस्तुषु।
नप च लिप्तस्तथैवाहं साक्षी च सर्वकर्मणाम्॥४५॥

As the wind pervades everywhere but is not involved similar is my case. I am the witness of all the deeds.

जीवो मत्प्रतिबिम्बश्च सर्वत्र सर्वजीविषु।
भोक्ता शुभाशुभानां च कर्ता च कर्मणां सदा॥४६॥

I am present in all the bodies in the form of Jīva (soul) which happens to be my reflection. The Jīva has to face the reward of good and bad deeds and is also the creator of actions.

यथा जलघटेष्वेव मण्डलं चन्द्रसूर्ययोः।
भग्नेषु तेषु संश्लिष्टस्तयोरेव तथा मयि॥४७॥
जीवः श्लिष्टस्तथा काले मृतेषु जीविषु प्रिये।
आवां च विद्यमानौ च सततं सर्वजन्तुषु॥४८॥

As the pitchers filled with water get the reflection of the sun and the moon, but when the pitcher is broken, the reflection of the sun and the moon disappear. Similarly, the soul merges in me. The soul disappears from the body at the appropriate time. Both of us always remain in all the creatures.

आधारश्चाहमाधेयं कार्यं च कारणं विना।
अये सर्वाणि द्रव्याणि नश्वराणि च सुन्दरि॥४९॥
आविर्भावाधिकाः कुत्र कुत्रचिन्न्यूनमेव च।
ममांशाः केऽपि देवाश्च केचिदेवाःकलास्तथा॥५०॥
केचित्कलाः कलांशांशास्तदंशांशाश्च केचन।
मदंशा प्रकृतिः सूक्ष्मा साच मूर्त्या च पञ्चधा॥५१॥
सरस्वती च कमला दुर्गा त्वं चापि वेदसूः।
सर्वे देवाः प्राकृतिका यावन्तो मूर्तिधारिणः॥५२॥
अहमात्मा नित्यदेही भक्तध्यानानुरोधतः।
ये ये प्राकृतिका राधे ते नष्टाः प्राकृते लये॥५३॥
अहमेवाऽऽसमेवाग्रे पश्चादप्यहमेव च।
यथाऽहं च तथा त्वं च यथा धावल्यदुग्धयोः॥५४॥
भेदः कदाऽपि न भवेन्निश्चितं च तथाऽऽवयोः।
अहं महान्विराट् सृष्टौ विश्वानि यस्य लोमसु॥५५॥
अंशस्त्वं तत्र महती स्वांशेन तस्य कामिनी।
अहं क्षुद्रविराट् सृष्टौ विश्वं यन्नभिपद्मतः॥५६॥
अयं विष्णोर्लोमकूपे वासो मे चांशतः सति।
तस्य स्त्री त्वं च बृहती स्वांशेन सुभगा तथा॥५७॥
तस्य विश्वे च प्रत्येकं ब्रह्मविष्णुशिवादयः।
ब्रह्मविष्णुशिवा अंशाश्चान्ये चापि च मत्कलाः॥५८॥

O beautiful one, I am the base and the universe is lodged on the base. Without the base the structure cannot remain in the same way as no task can be established without a reason. O beloved, all things are perishable whether they are produced in large numbers or in small numbers. Some of the gods happen to be my *aṁśa* but some of the gods represent my rays, some of them are the part of my rays and some of them are the *aṁśas* of my *aṁśa*. Prakṛti also happens to be my *aṁśa* which has the form of atom and which can take to five forms. Sarasvatī, Lakṣmī, Durgā, yourself and Sāvitrī represent the five forms of Prakṛti. All the gods having invisible or visible forms are also the forms of Prakṛti. I happen to be the soul of all and with the demand of my devotees I take to various forms. O Rādhā, all the things of nature which are born or destroyed in due course of time, I myself alone remain present at the beginning and at the end of the creation. As the sun-shine cannot be separated from the sun rays, the whiteness cannot be separated from the milk, similarly both of us cannot be separated from each other. There is absolutely no difference between both of us; this is certain. In the universe I happen to be Mahāvirāṭ in whose hair-pits, innumerable globes are enshrined. At that time from your own *aṁśa*, you become Mahatī the wife of Mahāvirāṭ. In the universe, I remain as a junior Virāṭ, out of the navel of whom the universe emerged. O chaste lady, in the hair-pits of Viṣṇu, my *aṁśa* always resides. At that point of time you appear as Bṛhatī the wife of Viṣṇu. In every globe, we find Brahmā, Viṣṇu, Śiva and other gods. All the three Brahmā, Viṣṇu and Śiva happen to be my *aṁśas* and the rest are my rays.

मत्कलांशांशकलया सर्वे देवि चराचराः।
वैकुण्ठे त्वं महालक्ष्मीरहं तत्र चतुर्भुजः॥५९॥

स च विश्वाद्बहिश्चोर्ध्वं यथा गोलोक एव च।
सरस्वती त्वं सत्ये च सावित्री ब्रह्मणः प्रिया:॥६०॥

O goddess, then the whole movable and immovable universe happens to be particle *Goloka*. You reside in Vaikuṇṭha as Mahālakṣmī, where I reside as Viṣṇu having four arms. Like *Goloka* it is lodged above Brahmāṇḍa where you happen to be Sarasvatī. In the *Satyaloka* you happen to be the beloved Sāvitrī of Brahmā.

शिवलोके शिवा त्वं च मूलप्रकृतिरीश्वरी।
विनाश्य दुर्गं दुर्गा च सर्वदुर्गतिनाशिनी॥६१॥
सा एव दक्षकन्या च सा एव शैलकन्यका।
कैलासे पार्वती तेन सौभाग्या शिववक्षसि॥६२॥

In the abode of Śiva you become Śivā. You are Īśvarī and the *Mūlaprakṛti*. You are the one who destroyed the demon named Durgā and destroyed all the evil forces. Therefore, you are given the name of Durgā. The same Durgā happened to be the Satī, the daughter of Dakṣa and then became the daughter of Himavān. This is the reason why the virtuous Pārvatī always remains in the heart of Śiva the lord of Kailāsa .

स्वांशेन त्वं सिन्धुकन्या क्षीरोदे विष्णुवक्षसि।
अहं स्वांशेन सृष्टौ च ब्रह्मविष्णुमहेश्वराः॥६३॥
त्वं च लक्ष्मी शिवा धात्री सावित्री च पृथक्पृथक्।
गोलोके च स्वयं राधा रासे रासेश्वरी सदा॥६४॥

In the ocean of milk, you happen to be the beloved of Viṣṇu in the form of Sindhukanyā (Lakṣmī) who emerged out of your *aṁśa*. At the time of creation, I remain present with Brahmā, Viṣṇu and Śiva and you represent Lakṣmī, Pārvatī, Sarasvatī, Sāvitrī, separately. In the *Goloka* you appear as Rādhā and in the divine dance you are known as Rāseśvarī

वृन्दा वृन्दावने रम्ये विरजा विरजातटे।
सा त्वं सुदामशापेन भारतं पुण्यमागता॥६५॥
पूतं कर्तुं भारतं च वृन्दारण्यं च सुन्दरि।
त्वत्कलांशाशकलया विश्वेषु सर्वयोषितः॥६६॥

In the plesant Vṛndāvana you are known as Vṛndā and on the bank of Virajā river you appear as the cowherdess Virajā. You were cursed by Sudāmā at that very place as a result of which you arrived in Bhārata. O beautiful one, in order to purify Bhārata and Vṛndāvana you are present here and all the women of the world appear from your *aṁśa*.

या योषित्सा च भवती यः पुमान्सोऽहमेव च।
अहं च कलया वह्निस्त्वं स्वाहा दाहिका प्रिया॥६७॥
त्वया सह समर्थोऽहं नालं दग्धुं च त्वां विना।
अहं दीप्तिमतां सूर्यः कलया त्वं प्रभाकरी॥६८॥

You happen to be the form of all the women in the universe. With my *aṁśa*, I become the fire and you with your *aṁśa* appear as the power of burning as Svāhā the beloved of Agni. I am in a position to burn and destroy only when you are with me, but without you I feel helpless. By my own rays I shine as the sun in the sky and you happen to be my lustre.

संज्ञा त्वं च त्वया भामि त्वां विनाऽहं न दीप्तिमान्।
अहं च कलया चन्द्रस्त्वं च शोभा च रोहिणी॥६९॥
मनोहरस्त्वया सार्धं त्वां विना न सुन्दरः।
अहमिन्द्रश्च कलया स्वर्गलक्ष्मीश्च त्वं शची॥७०॥
त्वया सार्धं देवराजो हतश्रीश्च त्वया विना।
अहं धर्मश्च कलया त्वं च मूर्तिश्च धर्मिणी॥७१॥
नाहं शक्तो धर्मकृत्यो त्वां च धर्मक्रियां विना।
अहं यज्ञश्च कलया त्वं च स्वांशेन दक्षिणा॥७२॥

You happen to be Sañjñā the beloved of Sūrya and I shine only when you are with me and without you I cannot shine from my rays. I become the moon and you accordingly become Rohiṇī. By your remaining with me, I am always pleasant and without you I don't have the lustre by my own rays. I conduct myself as Indra and you happen to be Śacī the Lakṣmī of the heaven with you I happen to be the lord of the gods and without you I happen to be lustrless. By my rays, I happen to be Dharma and you happen to be Dharmiṇī, the spouse of Dharma. I perform all the function of Dharma with you and without you I feel helpless. I am the form of *yajña* and from my rays and with your *aṁśa* you appear as *dakṣiṇā* the spouse of *yajña*.

त्वया सार्धं च फलदोऽप्यसमर्थस्त्वया विना।
कलया पितृलोकोऽहं स्वांशेन त्वं स्वधा सती।।७३।।
त्वयाऽलं कव्यदाने च सदा नालं त्वया विनां
अहं पुमांस्त्वं प्रकृतिर्न स्रष्टाऽहं त्वया विना।।७४।।

With you I bestow the reward and without you I am helpless. With my own rays I represent the abode of manes and from your *aṁśa* you conduct yourself as chaste Svādhā. With you on my side I am in a position to accept the offering of *piṇḍas* and without you I am helpless. If I am Puruṣa you happen to be Prakṛti and as such I am unable to create the universe without you.

त्वं च संपत्स्वरूपाऽहमीश्वरश्च त्वया सह।
लक्ष्मीयुक्तस्त्वया लक्ष्म्या निःश्रीकश्च त्वया विना।।७५।।
यथा नालं कुलालश्च घटं कर्तुं मृदा विना।
अहं शेषश्च कलया स्वांशेन त्वं वसुंधरा।।७६।।
त्वां सस्यरत्नाधारां च बिभर्मि मूर्ध्नि सुन्दरि।
त्वं च कान्तिश्च शान्तिश्च भूतिर्मूर्तिमती सती।।७७।।
तुष्टिः पुष्टिः क्षमा लज्जा क्षुधा तृष्णा परा दया।
निद्रा श्रद्धा च तन्द्रा च मूर्छा च संनतिः क्रिया।।७८।।
मूर्तिरूपा भक्तिरूपा देहिनां देहरूपिणी।
ममाऽऽधारा सदा त्वं च तवाऽत्माऽहं परस्परम्।।७९।।
यथा त्वं च तथाऽहं च समौ प्रकृतिपूरुषौ।
न हि सृष्टिर्भवेद्देवि द्वयोरेकतरं विना।।८०।।

You represent all the riches and therefore with you remaining on my side, I become the lord. With your remaining with me I am known as the lord of Lakṣmī and without you I am devoid of all my glory as the potter is unable to make a vase without the clay. Similarly without you, the universe cannot be created. With my rays I happen to be Śeṣa and from your *aṁśa* you happen to be the goddess earth. O beautiful one, being the place of all the cereals and the gems I hold you always over my head. You are the lustre, peace, fortune, absolutely chaste, satisfaction, growth, forgiveness, shyness, hunger, lust, compassion, sleep, faith, drowsiness, unconsciousness, adoration, the form of all, the form of devotion and the bodies of all, those who possess the body. You are always my base and I happen to be your soul. Therefore, as you are, so am I. Both Prakṛti and Puruṣa have the same form. O goddess, the universe cannot survive without either of them.

इत्युक्त्वा परमात्मा च राधां प्राणाधिकां प्रियाम्।
कृत्वा वक्षसि सुप्रीतो बोधयामास नारद।।८१।।
स च क्रीडानियुक्तश्च बभूव रत्नमन्दिरे।
तथा च राधया सार्धं कामुक्या सह कामुकः।।८२।।

O Nārada, thus speaking lord Kṛṣṇa embraced his beloved Rādhā and getting filled with passion, he took the passionate Rādhā in to the house of gems and enjoyed her company there.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० आध्यात्मिकयोगकथनं नाम सप्तषष्टितमोऽध्यायः।।६७।।

अथाष्टषष्टितमोऽध्यायः

Chapter - 68

Rādhā's request to Kṛṣṇa

नारायण उवाच

कृत्वा क्रीडां समुत्थाय पुष्पतल्पात्पुरातनः।
निद्रितां प्राणसदृशीं बोधयामास तत्क्षणम्।।१।।

Nārāyaṇa said- After performing the love-sport, the eternal lord Kṛṣṇa got up from the bed of roses and woke up his beloved also.

वस्त्राञ्चलेन संस्कृत्य कृत्वा तन्निर्मलं मुखम्।
उवाच मधुरं शान्तं शान्तां च मधुसूदनः।।२।।

He cleaned her mouth a the piece of cloth. Thereafter Madhusūdana spoke to Rādhā peaceful and sweet words.

अयि तिष्ठ क्षणं राधे रासेश्वरि शुचिस्मिते।
व्रज वृन्दावनं वाऽपि व्रजं व्रजं व्रजेश्वरि।।३।।
रासाधिष्ठातृदेवि त्वं रासं रासे कुरु क्षणम्।
ग्रामे ग्रामे यथा सन्ति सर्वत्र ग्रामदेवताः।।४।।
प्रियालिनिवहैः सार्धं क्षणं चन्दनकाननम्।
क्षणं वा चम्पकवनं गच्छ वा तिष्ठ सुन्दरि।।५।।
क्षणं गृहं च यास्यामि विशिष्टं कार्यमस्ति मे।

विदायं देहि मे प्रीत्या क्षणं मां प्राणवल्लभे॥६॥

Śrī Kṛṣṇa said- O goddess of divine dance, O goddess who cuts pleasant jokes, you wait here for a moment in the dancing hall, thereafter you can move to Vṛndāvana or Vraja. You are the great goddess of the divine dance therefore moving to the *Rāsamaṇḍala* to perform the divine dance for a moment as the god of the village remains in every village, similarly you first go with cowherdesses to the *Candana-vana* and then for a moment you move on to the *Campāvana* and stay there. O beautiful one, for a moment I shall go to my abode where I have to attend to an important work. Therefore, O lady of my life, you leave me gladly for a moment.

प्राणाधिष्ठातृदेवी त्वं प्राणाश्च त्वयि सन्ति मे।
प्राणी विहाय प्राणांश्च कुत्र स्थातुं क्षमः प्रिये॥७॥

Because you happen to be the goddess of my life and my life always remains with you, O dear one, where can a person live without the life.

त्वयि मे मानसं शश्वत्त्वं मे संसारवासना।
त्वत्तो मम प्रिया नास्ति त्वमेव शंकरात्प्रिया॥८॥
प्राणा मे शंकरः सत्यं त्वं च प्राणाधिका सति।
इत्युक्त्वा तां समाश्लिष्य भगवान् गन्तुमुद्यतः॥९॥
अक्रूरागमनं ज्ञात्वा सर्वज्ञः सर्वसाधनः।
आत्मा पाता च सर्वेषां सर्वोपकारकारकः॥१०॥

My mind always remains attracted towards you, you are my worldly pleasure and no one is dearer to me than you. You are dearer than Śiva. O chaste lady, this is true that Śiva happens to be my life but you happen to be dearer to me than my life. Thus speaking lord Kṛṣṇa who is all knowledgeable, all competent, soul of all, the protector and is the lord who does good to everyone embracing Rādhikā got ready to leave.

दृष्ट्वा तमेव गच्छन्तमुत्सुकं भिन्नमानसम्।
उवाच राधिका देवी हृदयेन विदूयता॥११॥

Goddess Rādhikā, finding the lord getting ready to go, spoke with a sad mind.

राधिकोवाच

हे नाथ रमणप्रेष्ठ श्रेष्ठश्च प्रेयसां मम।
हे कृष्ण हे रमानाथा व्रजेश मा व्रज व्रजम्॥१२॥
अधुना त्वां प्राणनाथ पश्यामि भिन्नमानसम्।
गते त्वयि मम प्रेम गतं सौभाग्यमेव च॥१३॥

Rādhikā said- O lord, O my dear husband, you are the best among those who are loved by me, O lord Kṛṣṇa, you do not go to Vraja. O lord of my life presently I find that your mind is disturbed, therefore in case you leave at the moment, my fortune and love would also depart.

क्व यासि मां विनिक्षिप्य गम्भीरे शोकसागरे।
विरहव्याकुलां दीनां त्वय्येव शरणागताम्॥१४॥

Therefore throwing me in the vast and deep ocean of grief, where are you going? I am getting upset because of separation. I am quite humble and I take refuge in you.

न यास्यामि पुनर्गेहं यास्यामि काननान्तरम्।
कृष्ण कृष्णेति कृष्णेति गायं गायं दिवानिशम्॥१५॥

In case you leave then I will not go back to my house. I shall go to some forest, reciting the name of Kṛṣṇa.

न यास्याम्यथवाऽरण्यं यास्यामि कामसागरे।
तत्र त्वत्कामनां कृत्वा त्यक्ष्यामि च कलेवरम्॥१६॥

Otherwise I shall not go to the forest but I shall drown myself in the ocean of love and getting desirous of you I shall end my life.

यथाऽऽकाशो यथाऽऽत्मा च यथा चन्द्रो यथा रविः।
तथा त्वं यासि मत्पार्श्वे निबद्धो वसनाञ्चले॥१७॥

As the light the soul, the moon and the sun remain together similarly how could you leave when you are entangled with me with the corner of my costumes?.

अधुना यासि नैराश्यं कृत्वा मे दीनवत्सल।
न युक्तं हि परित्यक्तुं दीनां मां शरणागताम्॥१८॥

O lord of the down-trodden, in case you leave at the moment disappointing me then it would not be proper for you to leave a humble person like me who has taken refuge in you.

यत्पादपद्मं ध्यायन्ते ब्रह्मविष्णुशिवादयः।
त्वां मायया गोपवेषं कथं जानामि मत्सरी॥१९॥

The one whose feet are adored always by Brahmā, Viṣṇu and Śiva, he is taking to the form

of a cowherd because of his illusion, how can I really know about you who is envious of you.

कृतं यद्देव दुर्नीतमपराधसहस्रकम्।
यदुक्तं पतिभावेन चाभिमानेन तत्क्षम॥२०॥

O lord I have committed innumerable sins improperly and whatever I had spoken to you taking you as my husband in arrogance. You kindly forgive me.

चूर्णीभूतश्च मद्गर्वो दूरीभूतो मनोरथः।
विज्ञातुमात्मसौभाग्यं किमन्यत्कथयामि ते॥२१॥
ज्ञात्वा गर्गमुखाच्छ्रुत्वा मोहिता तव मायया।
त्वां च वक्तुं न शक्नोमि प्रेम्णा वा भक्तिपाशत:॥२२॥
यासि चेन्मां परित्यज्य सकलङ्को भविष्यसि।
त्वत्पुत्रपौत्रा नश्यन्ति ब्रह्मकोपानलेन च॥२३॥

My pride has been shattered and the goal has been left behind, what more can I speak in order to know about my fortune? In spite of knowing about the truth, about you from the mouth of Garga, I am still infatuated with the illusion, therefore getting over-powered with love and devotion, I am unable to speak out anything but in case you are going, leaving me alone then you will earn a blemish and all your sons. and grandsons would be destroyed in the fire of the anger.

क्षणं युगशतं मन्ये त्वां विना प्राणवल्लभम्।
कथं शताब्दं त्वां त्यक्त्वा बिभर्मि जीवनं प्रभो॥२४॥

You are the lord of my life and without you even a moment is spent by me like a *yuga*. Therefore, O lord how can I remain alive getting separated from you for a hundred years.

इत्युक्त्वा राधिका कोपात्पपात धरणीतले।
मूर्च्छां संप्राप सहसा जहार चेतनां मुने॥२५॥

O sage thus speaking Rādhikā fell down on the ground in anger and fainted losing consciousness.

कृष्णस्तां मूर्च्छितां दृष्ट्वा कृपया च कृपानिधिः।
चेतनां कारयित्वा च वासयामास वक्षसि॥२६॥

Thereafter the all merciful Kṛṣṇa finding her fainted, brought her back to senses and embraced her.

बोधयामास विविधं योगैः शोकविखण्डनैः।
तथाऽपि शोकं त्यक्तुं च न शशाक शुचिस्मिता॥२७।

In spite of the face that he had bestowed the divine knowledge of the yogic practices on her which could remove the grief but in spite of that Rādhikā, who always had a smiling face could not be relieved of the grief.

सामान्यवस्तुविश्लेषो नृणां शोकाय केवलम्।
देहात्मनोश्च विच्छेदः क्व सुखाय प्रकल्पते॥२८॥

When the separation from ordinary things creates grief for a person then how could the separation from the body and the soul be pleasant.

न ययौ तत्र दिवसे व्रजराजो व्रजं पति।
क्रीडासरोवराभ्याशं प्रययौ राधया सह॥२९॥

The lord of Vraja could not go to Vraja on that day. He took Rādhā to the lake of the love-sport.

तत्र गत्वा पुनः क्रीडां चकार च तया सह।
विजहौ विरहज्वालां रासे रासेश्वरी मुदा॥३०॥

Reaching there he again had the divine play with Rādhā as a result of which the burning sensation of the mind of the goddess of the divine dance was subsided.

राधा सा स्वामिना सार्धं पुष्पचन्दनचर्चिता।
पुष्पचन्दनतल्पे च तस्थौ रहसि नारद॥३१॥

Thereafter, O Nārada, getting decorated with flowers and sandal-paste, Rādhā enjoyed the company of her husband Kṛṣṇa on the bed of roses.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० राधाशोकविमोचनं नामाष्टषष्टितमोऽध्यायः॥६८॥

अथैकोनसप्ततितमोऽध्यायः

Chapter - 69

Description of the sport of Rādhā and Kṛṣṇa

नारद उवाच

अतः परं किं रहस्यं राधाकेशवयोर्वद।
निगूढतत्त्वमस्पष्टं तन्मे व्याख्यातुमर्हसि।।१।।

Nārada said- Thereafter what is the extremely secret and secret *tattva* of Rādhā and Kṛṣṇa and what was their other *tattva* you kindly tell me.

शृणुं नारद वक्ष्यामि रहस्यं परमाद्भुतम्।
गोपनीयं च वेदेषु पुराणेषु पुराविदाम्।।२।।
पुन: सकामो भगवान्कृष्ण: स्वेच्छामयो विभु:।
रेमे स रमया सार्धं विदग्धश्च विदग्धया।।३।।

Nārāyaṇa said- O Nārada, I will speak to you the extremely secretive *tattva* which the ancient people describe as quite secret in the Vedas and other scriptures. You please listen to me. Thereafter, the passionate, moving at will, all-pervading and clever lord Kṛṣṇa enjoyed the love-sport with beautiful Rādhā.

चतु:षष्टिकलाशक्त्या यथा कान्ता कलावती।
कामशास्त्रेषु निपुणा विदग्धा रसिकेश्वरी।।४।।
शृङ्गारलीलानिपुणा शश्वत्कामा च कामुकी।
सुन्दरी सुन्दरीष्वेव शश्वत्सुस्थिरयौवना।।५।।
पितृणां मानसी कन्या धान्या मान्या च मानिनी।
शंभो: शिष्या ज्ञानयुता शतकल्पान्तजीविनी।।६।।
वेदवेदाङ्गनिपुणा योगनीतिविशारदा।
नानारूपधरा साध्वी प्रसिद्धा सिद्धयोगिनी।।७।।

Rādhā was completely like the figure of her mother Kalāvatī. Kalāvatī had the strength of sixty-four arts, quite attractive, well-versed in the sports of love, extremely intelligent, passionate, well-versed in passionate advances, always filled with passionate desires, completely passionate, most beautiful of woman, having quite stable youth-fullness and was the mind-born daughter of the manes, was quite fortunate, arrogant, the pupil of Śiva, possessed all knowledge, who lived for a hundred *kalpas*, well-versed in the Vedas and post-Vedic literature, well-versed in yogic practices and polity, the one who could change to many forms, quite chaste and was the well-known *Siddhayoginī*.

तत्कन्या राधिका देवी मातृतुल्या च कामुकी।
चकार नानाभावं सा सुशीला स्वामिनं प्रति।।८।।
चतु:षष्टिकलामानं श्रृङ्गारं च कार स:।
तया विशिष्टया साकं रासे रासरसोत्सुक:।।९।।
तां नखाग्रक्षतश्रोणीं नखक्षतपयोधराम्।
लुप्तचन्दनसिंदूरां कबरीशिथिलां सतीम्।।१०।।
सुखसंभोगमग्नां च नग्नां च शोकमूर्च्छिताम्।
पुलकाञ्चितसर्वाङ्गी निद्रादेवी समाययौ।।११।।

Her daughter named Rādhikā was also like her mother and quite passionate. The noble Rādhikā displayed several types of dispositions in the divine dance for lord Kṛṣṇa who was always anxious to perform for the sake of his beloved and particularly Rādhā who was quite dear to him, enjoyed sixty-four types of *āsanas*, by which the pelvic region and the breasts were injured with the nails, the painting of the sandal-wood paste and the vermilion was shattered and the hair-do was disarranged. She enjoyed everlasting pleasure by getting unrobed and fainted with grief. Her entire body was filled with emotions and she was overwhelmed. She went to sleep in the same position.

दृष्ट्वा तां निद्रितां कृष्ण: कृपया च कृपानिधि:।
रुरोद मायया मायी मायेशो लोकशिक्षया।।१२।।

Thereafter, finding her enjoying the sleep, the compassionate lord Kṛṣṇa who is the lord of illusion also, just for educating people getting filled with illusion cried aloud.

कृत्वा वक्षसि राधां च चुचुम्ब च पुन: पुन:।
स्नातां च नेत्रसलिलै: प्राणाधिष्ठातृदेवताम्।।१३।।

Embracing the great goddess Rādhā he kissed her again and again. She was bathed with the waters of his tears.

प्राणाधिकां प्रियतमां धारयामास वाससी।
वह्निशुद्धेऽतिसूक्ष्मे चामूल्ये विश्वसुदुर्लभे।।१४।।

Kṛṣṇa then clad his beloved with the garments sanctified by fire which were quite fine and were invaluable besides being difficult to get in the universe.

कबरीं रचयामास ददौ कुङ्कुमचन्दनम्।
तद्गात्रे च गले हारममूल्यं रत्ननिर्मितम्।।१५।।
सिन्दूरं च ददौ तस्या: सीमन्ताध:स्थलेऽमले।
दाडिमीकुसुमाकारं युक्तं चन्दनबिन्दुभि:।।१६।।
चकार पत्रकं गण्डे नानाचित्रविचित्रकम्।
ददौ तत्पादपद्मे च रत्नमञ्जीररञ्जितम्।।१७।।

पादाङ्गुलिनखाग्रे च सुन्दरालक्तकं ददौ।
नानासुवेषोज्ज्वलितां तां निद्राकुलितां विभुः॥१८॥

He made a knot of her hair, plastered her body with saffron and sandal-paste, adorned her neck with garlands of invaluable gems and applied vermilion on the head at the point of the parting of the hair; her cheeks were decorated with various types of flowers like lotus and others and her feet were adorned with the gem-studded anklets, beautiful red paint was applied over her feet and the toes. Thus the lord decorated his beloved when she was fast asleep by applying various types of cosmetics.

पुनश्चकार मोहेन गाढालिङ्गनमीप्सितम्।
पुनश्च चुम्बनं कृत्वा निवेश्य च स्ववक्षसि॥१९॥
सुष्वाप जगतां स्वामी कान्ताविरहकातरः।
एतस्मिन्नन्तरे काले ब्रह्मा लोकपितामहः॥२०॥
शिवशेषादिभिर्देवैर्मुनीन्द्रैः सार्धमाययौ।
आगत्य नत्वा सिरसा तुष्टाव संपुटाञ्जलिः॥२१॥
सामवेदोक्तस्तोत्रेण परिपूर्णतमं विभुम्॥२२॥

Thereafter infatuated with love, he embraced her and implanted kisses on her repeatedly, he then laid her against his chest and then went to sleep himself. In the meantime the grandsire Brahmā, Śiva, Śeṣa and the gods arrived there together with the sages. They saluted before him bowing their heads and with folded hands started offering prayers as prescribed in the *Sāmaveda*.

ब्रह्मोवाच

जय जय जगदीश वन्दितचरण निर्गुण निराकार स्वेच्छामय भक्तानुग्रह नित्यविग्रह॥२३॥

गोपवेष मायया मायेश सुवेष सुशील शान्त सर्वकान्त दान्त नितान्तज्ञानानन्द परात्परतर प्रकृतेः पर सर्वान्तरात्मरूप निर्लिप्त साक्षिस्वरूप व्यक्ताव्यक्तनिरञ्जन भारावतारण करुणार्णव शोकसंतापग्रसन जरामृत्युभयादिहरण शरणपञ्जर भक्तानुग्रहकारक भक्तवत्सल भक्तसंचितधन ओं नमोऽस्तु ते॥२४॥

सर्वाधिष्ठातृदेवायेत्युक्त्वा वै प्रीणनाय च।
पुनःपुनरुवाचेदं मूर्च्छितश्च बभूव ह॥२५॥

Brahmā said- O lord of the universe, victory to you, all of us adore your sacred feet. You are beyond the *guṇas* like *sattva, rajas* and *tamas* you are formless, moving at will, graceful to the devotees, having the eternal form, taking to the form of a cowherd by illusion, lord of the illusion, clad in the best of garments, having the best nature, peaceful, loveable by all, can subjugate all, possessing eternal knowledge, quite blissful, beyond everything, beyond Prakṛti, residing in the heart of everyone, unattached witness of the deeds of all the people; you are formless as well as with form, spotless, remover of the burden of earth, ocean of mercy, destroyer of the grief and sufferings of the people, destroyer of old age, death and fear, serving as a sage for those who take refuge in you, graceful and compassionate to the devotees and are the immense treasure of the devotees, we bow in reverence to you. You are the great god of all, we bow in reverence to you. Whatever was spoken by Brahmā again and again to please the god, was spoken with utmost devotion, after which he fainted.

इति ब्रह्मकृतं स्तोत्रं यः शृणोनि समाहितः।
तत्सर्वाभीष्टसिद्धिश्च भवत्येव न संशयः॥२६॥

Whosoever recited the *stotra* composed by Brahmā or listens to it with an attentive mind, all his desires get fulfilled, there is no doubt about it.

अपुत्रो लभते पुत्रं प्रियाहीनो लभेत्प्रियाम्।
निर्धनो लभते सत्यं परिपूर्णतमं धनम्॥२७॥

A man without son gets a son, without a wife, gets a wife and a pauper receives immense riches surely.

इह लोके सुखं भुक्त्वा चान्ते दास्यं लभेद्धरेः।
अचलां भक्तिमाप्नोति मुक्तेरपि सुदुर्लभाम्॥२८॥

Enjoying all the pleasures in this world, he achieves the slavehood of the lord ultimately and, achieves his everlasting abode.

स्तुत्वा च जगतां धाता प्रणम्य च पुनः पुनः।
शनैः शनैः समुत्थाय भक्त्या पुनरुवाच ह॥२९॥

He was thus eulogised by Brahmā who prostrated before him again and again with his mind filled with devotion.

ब्रह्मोवाच

उत्तिष्ठ देवदेवेश परमानन्दकारण।
नन्दनन्दन सानन्द नित्यानन्द नमोऽस्तु ते॥३०॥
व्रज नन्दालयं नाथ त्यज वृन्दावनं वनम्।
स्मर सुदामशापं च शतवर्षनिबन्धनम्॥३१॥

Brahmā said- O lord of the gods, O blissful one, the delight of Nanda, you are filled with bliss, are all blissful, I bow in reverence to you. O lord, leaving Vṛndāvana you go to the abode of Nanda. You remember the curse of Sudāmā in which you have to remain separated from your beloved for a hundred years.

भक्तशापानुरोधने शतवर्षं प्रियां त्यज।
पुनरेनां च संप्राप्य गोलोकं च गमिष्यसि॥३२॥
गत्वा पितृगृहं देव पश्चात्क्रूरं समागतम्।
पितृव्यमतिथिं मान्यं धन्यं वैश्णवमीश्वर॥३३॥
तेन सार्धं मधुपुरीं भगवन् गच्छ सांप्रतम्।
कुरु शंभोर्धनुर्भङ्गं भग्नं वैरिगणं हरे॥३४॥

Because of the curse of your devotees, you have to get separated from your beloved for a hundred years. You will get back again and go to *Goloka* but O lord, presently you go and reach the abode of your father and meet Akrūra who happens to be your uncle and has arrived here. He is quite adorable, graceful and a great Vaiṣ ṇava. O lord, you go to Mathurā accompanied by him. O Hari, reaching there you break the bow of Śiva and destroy the enemies.

हन कंसं दुरात्मानं तातं बोधय मातरम्।
निर्माणं द्वारकायाश्च भारावतरणं भुवः॥३५॥

You free yourself from your parents from the bondage, killing the wicked Kaṁsa. Thereafter you build the city of Dvārakā and relieve the earth of her burden.

दह वाराणसीं शंभोः शक्रस्य सदनं विभो।
शिवस्य जृम्भणं युद्धे बाणस्य भुजकृन्तनम्॥३६॥

O virtuous one, destroying the city of Kāśī of lord Śiva you have to destroy the abode of Indra also, engaging Śiva in a trance, you destroy the arms of Bāṇāsura.

रुक्मिणीहरणं नाथ घातनं नरकस्य च।
षोडशानां सहस्रं च स्त्रीणां पाणिग्रहं कुरु॥३७॥

O lord, kidnapping Rukmiṇī, you kill Narakāsura and marry the sixty thousand girls there.

त्यज प्रियां प्राणसमां व्रजेश्वर व्रजं व्रज।
उत्तिष्ठोत्तिष्ठ भद्रं ते यावद्राधा न जाग्रति॥३८॥

O lord of Vraja, disowning your beloved who is dearer to you than your life, you proceed to Vraja. Till such time as Rādhā does not wake up, you get up at once. You will meet with welfare.

इत्येवमुक्त्वा ब्रह्मा च सेन्द्रैर्देवगणैः सह।
जगाम ब्रह्मलोकं च शेषश्च शंकरस्तथा॥३९॥

Thus speaking Indra together with the gods like Brahmā went back to *Brahmaloka*. The serpent Śeṣa and Śiva also retired to their respective abodes.

पुष्पचन्दनवृष्टिं च कृष्णस्योपरि देवताः।
चक्रुः प्रीत्या च भक्त्या च वाग्बभूवाशरीरिणी॥४०॥
बध कंसं वधार्हं च स्वपित्रोर्मोक्षणं कुरु।
क्षयं कुरु भुवो भारं नारदेत्येवमेव च॥४१॥

Thereafter filled with devotion the god showered the flowers soaked with sandal-paste on the lord and they heard a divine voice from the sky which said, "Kaṁsa is fit for killing. By killing him relieve your parents of bondage and then relieve the earth of her burden.".

इत्येवं तद्वचः श्रुत्वा भगवान् भूतभावनः।
राधा भगवती त्यक्त्वा समुत्तस्थौ शनैः शनैः॥४२॥

Hearing all these words, for the welfare of the people, lord Kṛṣṇa leaving aside Rādhā got up slowly.

ययौ हरिः कियद्दूरं निरीक्ष्य च पुनः पुनः।
क्षणं तस्थौ चन्दनानां वने वाससमीपतः॥४३॥

Looking at Rādhā again and again the lord went up to a distance and he stopped for a moment in his abode in the Candana-vana.

विहाय राधा निन्द्रां सा समुत्तस्थौ स्वतल्पतः।
न निरीक्ष्य हरिं शान्तं कान्तं च प्राणवल्लभम्॥४४॥
हा नाथ रमण प्रेष्ठ प्राणेश प्राणवल्लभ।

प्राणचोर प्रियतम क्व गतोऽसीत्युवाच ह॥४५॥

Rādhā on the other hand woke up and get up from her bed. She was peaceful, beautiful but finding her lord missing who was beautiful and peaceful, she said, "O lord, the extremely dear one, O lord of my life, the chief of my life, O beloved one, where have you gone.

क्षणमन्वेषणं कृत्वां बभ्राम मालतीवनम्।
उवास क्षणमुत्तस्थौ क्षणं सुष्वाप भूतले॥४६॥
रुरोद क्षणमत्युच्चैर्विललाप मुहुर्मुहुः।
आगच्छाऽऽगच्छ हे नाथेत्येवमुक्त्वा पुनः पुनः॥४७॥

After searching for him for a moment she went to the Mālatī-vana. She rested there for a while and again got up and then slept on the floor. She started crying in a moment saying, "O lord." Repeating these words again and again, she started lamenting loudly.

मूर्च्छां संप्राप संतापात्संप्तता विरहानलैः।
भूतले च तृणाच्छन्ने पपात च यथा मृता॥४८॥

Burning with the fire of separation she fainted and she lay there on the grassy land like a dead person.

आययुस्तत्र गोप्यश्च ब्रह्मञ्छतसहस्रशः।
काश्चिच्चामरहस्ताश्च गृहीत्वा चन्दनद्रवम्॥४९॥

O Brahman, at that point of time a lakh of cowherdesses arrived there to serve her, some of whom were carrying in their hands the fly-whisks and sandal-paste.

तासां मध्ये प्रिया लीला कृत्वा राधां स्ववक्षसि।
मृतामिव प्रियां दृष्ट्वा रुरोद प्रेमविह्वला॥५०॥

Līlā has been the most favourable of the cowherdesses of Rādhā who picked her up and embraced her. Finding her friend like a dead person, she was upset and started crying.

सजलं पङ्कजदलं पङ्कोपरि निधाय च।
स्थापयामास तां राधां निश्चेष्टां च मृतामिव॥५१॥

She spread the lotus leaves on the ground and then she placed the body of Rādhā on the same who was sleeping without any movement.

गोपीभिः सेवितां तत्र रुचिरैः श्वेतचामरैः।
चन्दनद्रवयुक्तां च स्निग्धवस्त्रान्वितां सतीम्॥५२॥
ददर्श कृष्णस्तत्रैत्य तामेव प्राणवल्लभाम्।
निवारितश्च गोपीभिर्बलिष्ठाभिश्च नारद॥५३॥
यथा नीतः सापराधो दण्डयो राजभटादिभिः।
चकार राधां क्रोडे च समागत्य कृपानिधिः॥५४॥
चेतनां कारयामास बोधयामास बोधनैः।
संप्राप्य चेतनां देवी ददर्श प्राणवल्लभाम्॥५५॥
बभूव सुस्थिरा देवी तत्याज विरहज्वरम्।
चकार कान्तं सा कान्ता गात्रालिङ्गनमीप्सितम्॥५६॥
नानाप्रकारशृङ्गारं चकार मधुसूदनः।
उवास रत्नतल्पे च राधां कृत्वा स्ववक्षसि॥५७॥

The cowherdesses holding beautiful white fly-whisks started serving her and applying sandal-paste on her body and then clad her in a thick garment. In the meantime, lord Kṛṣṇa also arrived there and found Rādhā there who was dearer to him than his life. O Nārada, at that point of time the strong and powerful cowherdesses were preventing the entry of Kṛṣṇa towards the place of Rādhā like the soldiers of the king. But the compassionate Kṛṣṇa, reaching there lifted Rādhā and took her in his lap and enlightened her with various types of divine knowledge. On regaining consciousness, Rādhā looked at the lord of her life and getting composed, she shed away the pain of separation. Thereafter, the beautiful Rādhā embraced her beloved and Madhusūdana on his part carried Rādhā to the bed of gems and enjoyed the love-sport with her.

राधासखी रत्नमाला विदग्धा सर्वपूजिता।
उवाच कृष्णं मधुरं नीतिसारमनुत्तमम्॥५८॥

Thereafter Ratnamālā, the dearest friend of Rādhā, spoke to Kṛṣṇa in sweet tone the words which were very appropriate.

रत्नमालोवाच

शृणु कृष्ण प्रवक्ष्यामि परिणामसुखावहम्।
हितं तथ्यं नीतिसारं दंपत्योः प्रीतिकारणम्॥५९॥
संमतं कामशास्त्रेषु नीतौ वेदपुराणयोः।
लौकिकव्यवहारेषु प्रशस्यं सुयशस्करम्॥६०।

Ratnamālā said- O Kṛṣṇa, you listen to me, I am going to talk to you that which would be quite pleasant, beneficial, truthful and the *tattva* of polity besides being the cause of immense love of a couple. It is strictly according to the scriptures on love, polity, Vedas, Purāṇas and human behaviour. These words also bestow great reputation.

नारीणां च प्रिया माता प्रियो भ्राता च बन्धुषु।
ततः प्रियश्च पुत्रश्च पुत्रादेव प्रियः पतिः॥६१॥

Of all the women the mother is extremely lovable of all the relatives, the brothers is lovable and the son is more lovable than him. A husband is more lovable than the son.

शतपुत्रात्प्रियः स्वामी साध्वीनां साधुसंमतः।
रसिकानां विदग्धानां न हि भर्तु. परः प्रियः॥६२॥

The chaste lady loves her husband more than a hundred sons. This is well-known. The passionate woman and the one who is well versed in the art of making love is devoted to her husband the most and no one can equal the husband.

यदि भर्ता विदग्धश्च विदग्धानां सुखावहः।
अन्यथा विषतुल्यश्च विषमश्चेत्खलः खलु॥६३॥

In case the husband is also well-versed in the art of making love, in spite of that for the ladies he is quite pleasant and in case a husband is wicked and foolish, he is treated like poison and is always troublesome.

संसारे चानृते वत्स दंपत्योः प्रीतिरेव च।
परस्परं च समता प्रियसौभाग्यमीप्सितम्॥६४॥

O Kṛṣṇa, the love of a couple is considered to be quite important in the universe. The equality of a couple is the biggest fortune and is also desirable.

दंपत्योः समता नास्ति यत्र-यत्र हि मन्दिरे।
अलक्ष्मीस्तत्र तत्रैव विफलं जीवनं तयोः॥६५॥

The household in which the couple is not treated with equality, poverty dwells there and the life of both of them becomes of no consequence.

सुस्वामिनां विभेदश्च परं दुःखं च योषिताम्।
शोकसंतापबीजं च जीवितं मरणाधिकम्॥६६॥

It is extremely painful for the woman to get separated from a meritorious husband. This separation could be the seed of grief and lamenting. And they have to suffer from it throughout the life.

स्वप्ने जागरणे चापि पतिः प्राणाश्च योषितः।
पतिरेव गुरुः स्त्रीणामिह लोके परत्र च॥६७॥

Whether sleeping or awake, the husband happens to be the life of the women. He is also considered to be their teacher in this as well as in the future life.

अस्मात्त्वयि गते नाथे मूर्च्छां संप्राप राधिका।
पपात सहसा भूमौ तृणाच्छन्ने च भूतले॥६८॥

It is because of this that Rādhikā fainted after your departure and fell down suddenly on the grassy land.

मया दत्तं मुखेऽस्याश्च शीतलं जलमुत्तमम्।
तदा श्वासो बभूवास्याश्चेतनं बाल्यमेव च॥६९॥

I poured the cool and best water over her after which she regained consciousness and she started breathing again and again she regained her glow.

क्षणं वदति हे नाथ हे कृष्णेति क्षणं सखी।
क्षणं रोदिति संतप्ता मूर्च्छां प्राप्नोति तत्क्षणम्॥७०॥
राधिकायाः शरीरं संतप्तं विरहानलैः।
दग्धलोहयष्टिसममस्पृश्यमनलोपमम्॥७१॥

Another cowherdesses spoke again, "O lord, O Kṛṣṇa," she then started crying in a moment and in a moment she fell down and fainted. As the iron rod becomes untouchable having been burnt in fire similarly the body of Rādhā became untouchable with the fire of separation .

स्वप्ने जागरणे रात्रौ दिवसे च गृहे वने।
जले स्थले चान्तरिक्षेऽभ्युदये चन्द्रसूर्ययोः॥७२॥
नास्ति भेदश्च राधाया मृततुल्या जडाकृतिः।
शश्वत्पश्यति स्थानस्था सर्वं विष्णुमयं जगत्॥७३॥

While sleeping or awake, during day or night in the house or in the forest on land or in water, in the sun and the moon shining in the sky,

Rādhā became motionless like a dead person. She was unable to distinguish anything. Lying on the ground she thought everything in the from of Viṣṇu.

स्निग्धपङ्के पङ्कजानां सजलानि दलानि च।
निपत्य तत्कृते तल्पे सुष्वाप विरहातुरा।।७४।।
सेविता सा प्रियालीभिः संततं श्वेतचामरैः।
चन्दनद्रवसंसिक्ता स्निग्धवस्त्रसमन्विता।।७५।।
राधाङ्गस्पर्शमात्रेण पङ्कः संप्राप शुष्कताम्।
स्निग्धानि पद्मपत्राणि बभूवुर्भस्मसात्क्षणम्।।७६।।
चन्दनं शुष्कतां प्राप वर्णश्चम्पकसंनिभः।
बभूव कज्जलाकारः केशस्य वर्णतो हरे।।७७।।

Collecting the petals of lotus flowers, a bed was made for her on the wet land Rādhā suffering from the pain of separation slept on that bed, the sandal-paste was applied on the thick garments and her female friends started serving her by moving the fly-whisks of white colour but with the touch of the limbs of Rādhā, the mud dried up and the leaves of the lotus flower were also burn out. O Hari, the sandal-paste was dried up and the complexion of the body was turned into the colour of black hair.

सिन्दूरबिन्दू रुचिरः श्यामतां प्राप तत्क्षणम्।
वेषो विलासो लीला च क्रीडा त्यक्ता बभूव ह।।७८।।
रत्नमाला तु तां दृष्ट्वा गत्वा कृष्णान्तिकं तदा।
उवाच मधुरं वाक्यं राधाहितकरं परम्।।७९।।

The spot of vermilion was turned into black. The costumes, the divine dance and the divine people were discarded. Ratnamālā finding Rādhā in such a condition went to Kṛṣṇa and spoke sweet words which were quite beneficial for Rādhā.

हे कृष्ण कमलाकान्त त्वद्वियोगेन मत्सखी।
प्राणांस्त्यक्ष्यति शीघ्रं सा यदि नाऽऽयास्यसि ध्रुवम्।।८०।।

Ratnamālā said- O Kṛṣṇa, O lord of Kamalā, in separation from you, my friend would surely meet the end of her life. In case you do not arrive, she is sure to die.

विचार्य मनसा कृष्ण यत्तत्समुचितं कुरु।
न भवेत्कामिनीहत्या येन नीतिविशारद्।।८१।।

O Kṛṣṇa, O well-versed in polity, you think on the matter carefully in your mind and do something by which the life of a damsel could be saved.

रत्नमालावाचः श्रुत्वा प्रहस्योवाच माधवः।
हितं सत्यं नीतिसारं परिणामसुखावहम्।।८२।।

Hearing the words of Ratnamālā, the lord smiled and spoke to her the words which were truthful, O gist of polity and could be quite pleasant.

श्रीभगवानुवाच

ईशो यद्यपि शक्तोऽहं निषेकं खण्डितुं प्रिये।
तथाऽपि न क्षमो रत्ने नियतेर्न करोम्यहम्।।८३।।

Lord Kṛṣṇa said- O Ratnamālā, since I am the lord on to myself I am quite competent to remove the cause of her suffering but I am not competent enough to shatter the twin of the destiny.

ब्रह्माण्डेषु च सर्वेषु मर्यादा स्थापिता मया।
तया कर्म प्रकुर्वन्ति मनुयश्च सुरा नराः।।८४।।

In all the Brahmāṇḍas I have prescribed the decorum by which the sages, the gods and the humans perform the actions.

सुदामशापाद्विच्छेदः शतवर्षमनीप्सितः।
भविष्यत्येव दंपत्योरावयोरेव सुन्दरि।।८५।।
भेदो जागरणेऽस्याश्च मया सह सुमध्यमे।
संश्लेषः संततं स्वप्ने मद्वरेण भविष्यति।।८६।।

O beautiful one, we are going to face separation for a hundred years because of the curse of Sudāmā though it is not desired by either of us, but O slender waisted, one because of my boon, she will get separated from me only when she is awake but when in sleep she would always be united with me.

आध्यात्मिकी मया दत्ता शोकच्छेदो भविष्यति।
राधां बोधय भद्रं ते यास्यामि नन्दमन्दिरम्।।८७।।

I have already bestowed on her the divine knowledge as a result of which the grief would disappear. Therefore, you wake up Rādhā, you will meet with all the welfare. I shall now go to the abode of Nanda.

इत्युक्त्वा जगतां नाथो ययौ नन्दालयं प्रति।
राधिकां बोधयामासुरालिसंघाश्च नारद॥८८॥

O Nārada, thus speaking lord Kṛṣṇa went to the abode of Nanda and the group of cowherdesses woke up Rādhā.

गत्वा गृहं च पितरं ननाम मातरं तथा।
चकार माता क्रोडे च नवनीतं च नूतनम्॥८९॥

Reaching home Kṛṣṇa offered his salutation to his parents; thereafter the mother took Kṛṣṇa in his lap and offered him the fresh butter.

मातृदत्तं च ताम्बूलं चखाद शीतलं जलम्।
उवास तत्र जगतां नाथो मातृसमीपतः॥९०॥

The mother then offered him the cool water and the betel, consuming which Śrī Kṛṣṇa dwelt in this house of the mother.

सर्वैर्गोपसमूहैश्च सेवितः श्वेतचामरैः।
माल्यचन्दनताम्बूलं ते च तस्मै ददुर्मुदा॥९१॥

All the *Gopas* offered him delightfully the garlands, sandal-paste and the betels, serving him with the white fly-whisks.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
श्रीकृष्णागमनं नामैकोनसप्ततितमोऽध्याय:॥६९॥

अथ सप्ततितमोऽध्यायः

Chapter - 70

The plight of Akrūra and departure of Kṛṣṇa for Vraja

नारायण उवाच

अथाक्रूरः स्वशरणं गत्वा कंसेन प्रेषितः।
चकार शयनं तल्पे भुक्त्वा मिष्टान्नमुत्तमम्।।१।।
सकर्पूरं च ताम्बूलं चखाद वासितं जलम्।
जगाम निद्रां सुखतः सुखसंभोगमात्रतः।।२।।
ततो ददर्श सुस्वप्नं पुराणश्रुतिसंमतम्।
निशावशेषसमये बाधादिपरिवर्जितः।।३।।
अरोगी बद्धकेशश्च वस्त्रयुग्मसमन्वितः।
सुतल्पशायी सुस्निग्धश्चिन्ताशोकविवर्जितः।।४।।
किशोरवयसं श्यामं द्विभुजं मुरलीवरम्।
पीतवस्त्रपरीधानं वनमालाविभूषितम्।।५।।
चन्दनोक्षितसर्वाङ्गं मालतीमाल्यशोभितम्।
भूषितं भूषणार्हं च सद्रत्नमणिभूषणैः।।६।।
मयूरपिच्छचूडं च सस्मितं पद्मलोचनम्।
एवंभूतं द्विजशिशुं ददर्श प्रथमं मुने।।७।।

Nārāyaṇa said- Thereafter Akrūra who was dispatched by Kaṁsa, went to his abode and took food including sweets mixed with camphor, scented betel and fragrant water and comfortably slept on the bed. Towards the end of the night, he witnessed a dream which was described in the Vedas and the Purāṇas. He found that the Brāhmaṇa boy who was quite healthy, his hair tied in a knot, clad in two garments was sleeping on the bed. He had a beautiful complexion and his face was devoid of any worry or grief. He was in tender age, having a dark complexion and two hands, holding a flute in hand, clad in *pītāmbara*, adorned with a garland of forest flowers, having the body plastered with sandal-paste, wearing the garland of jasmine flowers, adorned with the best of the ornaments studded with gems, having peacock feathers on his head, wearing a serene smile on the face and having the eyes like lotus flowers. O sage, he witnessed that beautiful boy in his dream for the first time .

ततो ददर्श रुचिरां पतिपुत्रवतीं सतीम्।
पीतवस्त्रपरीधानां रत्नभूषणभूषिताम्।।८।।
ज्वलत्प्रदीपहस्तां च शुक्लधान्यकरां वराम्।
शरच्चन्द्रनिभास्यां च सस्मितां वरदां शुभाम्।।९।।

Thereafter he saw a chaste lady whose husband and son were alive. She was clad in yellow garments adorned with the ornament of gems, holding a burning lamp in one hand and white paddy in the other. She had beautiful limbs and the face was like that of the beautiful moon of the winter season. She was wearing a serene smile on her face and was anxious to shower a boon.

ततो ददर्श विप्रं च प्रकुर्वन्तं शुभाशिषम्।
श्वेतपद्मगतं हंसं तुरगं च सरोवरम्।।१०।।

Thereafter pronouncing a blessing she looked at the Brāhmaṇa together with the goose on the white lotus besides a horse and a pool.

ददर्श चित्रितं चारु फलितं पुष्पितं शुभम्।
आम्रनिम्बनारिकेलगुर्वर्ककदलीतरुम्।।११।।

He also witnessed trees blossoming with flowers and fruits, beautiful and auspicious trees of mango, neem, coconut, a huge sun-tree and a plantain tree.

दशन्तं श्वेतसर्पं च स्वात्मानं पर्वतस्थितम्।
वृक्षस्थं च गजस्थं च तरिस्थं तुरगस्थितम्।।१२।।

He found himself having been bitten by a white serpent and also found himself seated on a mountain, a tree, an elephant, as a boat and himself mounted on the horse.

वीणां वादितवन्तं च भुक्तवन्तं च पायसम्।
दधिक्षीरयुतान्नं च पद्मपत्रस्थमीप्सितम्।।१३।।
कृमिविट्सहिताङ्गं च रुदन्तं मोहितं तदा।
शुक्लधान्यपुष्करं क्षणं चन्दनचर्चितम्।।१४।।
प्रासादस्थं समुद्रस्थमात्मानं च सलोहितम्।
छिन्नभिन्नं क्षताङ्गं च मेदपूयसमन्वितम्।।१५।।

Thereafter he found himself playing *vīṇā* and consuming milk with rice, ·food with curd and milk placed on the lotus leaves. He witnessed that his limbs had become dirty because of insects and dirt. He then found himself crying infatuated with illusion, then carrying the flowers and white paddy in his hands. In a moment his body was plastered with sandal-paste, in a moment he found himself seated on a roof, in the ocean filled with blood, with his wounded limbs and filled himself with blood and puss.

ततो ददर्श रजतं मणिं शुभ्रं च काञ्चनम्।
मुक्तामाणिक्यरत्नं च पूर्णकुम्भजलं शुभम्।।१६।।
सुरभिं च सवत्सां च वृषभेन्द्रं मयूरकम्।
शुकं च सारसं हंसं चिल्लं खञ्जनमेव च।।१७।।
ताम्बूलं पुष्पमाल्यं च ज्वलदग्निं सुरार्चनम्।
पार्वतीप्रतिमां कृष्णप्रतिमां शिवलिङ्गकम्।।१८।।
विप्रबालां च बालं च सुपक्वफलितां कृषिम्।
देवस्थली च राजेन्द्रं सिंह व्याघ्रं गुरुं सुरम्।।१९।।

He then found the silver, the gems, gold, finger rings, jewels, gems, welfare pitcher filled with water, cow with calves, the big bull, the peacock, parrot, crane, kite, wagtail bird, betel, garland of flowers, fire in flames, adoration of gods, the image of Pārvatī and of Kṛṣṇa, Śivaliṅga, Brāhmaṇa's daughter, a child, the ripened crops, the temple, the king, the lion, the tiger, the teacher and the gods .

दृष्ट्वा स्वप्नं समुत्तस्थौ चकाराऽऽह्निकमीप्सितम्।
उद्धवं कथयामास सर्वं वृत्तान्तमेव च।।२०।।

Thus after witnessing the dream he performed his daily routine and then narrated the entire dream to Uddhava.

उद्धवाज्ञां समादाय कृत्वा गुरुसुरार्चनम्।
यात्रां चकार श्रीकृष्णं ध्यात्वा मनसि नारद।।२१।।
ददर्श वर्त्मन्येवं च मङ्गलार्हं शुभप्रदम्।
वाञ्छाफलप्रदं रम्यं पुरो मङ्गलसूचकम्।।२२।।
वामे शैवं शिवां पूर्णकुम्भं नकुलचाषकम्।
पतिपुत्रवतीं साध्वीं दिव्याभरणभूषिताम्।।२३।।
शुक्लपुष्पं च माल्यं च धान्यं च खञ्जनं शुभम्।
दक्षिणे ज्वलदग्निं च विप्रं च वृषभं गजम्।।२४।।
वत्सप्रयुक्तां धेनुं च श्वेताश्वं राजहंसकम्।
वेश्यां च पुष्पमालां च पताकां दधि पायसम्।।२५।।
मणिं सुवर्णं रजतं मुक्तामणिक्यमीप्सितम्।
मद्यं मांसं चन्दनं च माध्वीकं घृतमुत्तमम्।।२६।।
कृष्णशारं फलं लाजाः सिद्धान्नं दर्पणं तथा।
विचित्रितं विमानं च सुदीप्तां प्रतिमां तथा।।२७।।
शुक्लोत्पलं पद्मवनं शङ्खचिल्लं च कीरकम्।
मार्जारं पर्वतं मेघं मयूरं शुकसारसम्।।२८।।

O Nārada, getting permission from Uddhava, adorning his teacher and the gods, with his mind set at the feet of lord Kṛṣṇa, he travelled to the abode of Kṛṣṇa. At the time of the start of his journey, he met with various auspicious symbols which bestowed welfare. He found the he-jackal and she-jackal on his left, a vase filled with water, the mangoos, Nīlakaṇtha bird, a beautiful chaste woman adorned with divine ornaments whose husband and son were alive, white flowers, garland of flowers, fried paddy, a wagtail bird. On the right side he met with the burning fire flames, a Brāhmaṇa, a bull, an

elephant, a cow with calf, a white horse, a goose, a garland of flower, the flag, gem, gold, silver, pearls, ruby, wine, flesh, sandal, wine of Bassia latifolia trees, *ghee*, black deer skin, fruit, fried paddy, mirror, painted plane, beautiful image, a white lotus flower, a forest of lotus flowers, Śaṁkha, kite, cat, mountain, clouds, peacock, parrot and crane .

शङ्खकोकिलवाद्यानां ध्वनिं शुश्राव मङ्गलम्।
विचित्रकृष्णसंगीतं हरिशब्दं जयध्वनिम्॥२९॥
एवंभूतं शुभं दृष्ट्वा श्रुत्वा प्रहृष्टमानसः।
प्रविवेश हरिं स्मृत्वा पुण्यं वृन्दावनं वनम्॥३०॥

Thereafter he met with snake, cuckoo, welfare sound of the musical instruments, recital of the music of Kṛṣṇa, reciting of the name of Hari and sound of victory. Thus witnessing the auspicious symbols and hearing of auspicious sound, Akrūra delightfully remembered the name of the lord and entered Vṛndāvana .

ददर्श पुरतो रम्यं रासमण्डलमीप्सितम्।
चन्दनागुरुकस्तूरीपुष्पचन्दनवायुना॥३१॥
वासितं मङ्गलघटै रम्भास्तम्भैर्विराजितम्।
आम्रपल्लवसंघैश्च पट्टसूत्रविचित्रितैः॥३२॥
शोभितैः परितः शश्वत्पद्मरागविनिर्मितम्।
शोभितं शोभनार्हं च त्रिकोटिरत्नमन्दिरैः॥३३॥

He found there the desirable *Rāsamaṇḍala* which was quite pleasant and was decorated with sandal-paste, *aguru*, *kastūrī*, flowers and where the fragrant cool breeze was blowing. It had several welfare pitchers, trunks of banana tree, tender leaves of the mango trees tied to a cord and spread everywhere. The place was decorated with several gems and three crores of beautiful diamonds, studded in the temple and a hundred crores of charming kuñja-cottages. Looking at the divine dance he walked in Vṛndāvana up to a distance.

रम्यैः कुञ्जकुटीरैश्च राजितं शतकोटिभिः।
रासं वृन्दावनं दृष्ट्वा कियद्दूरं ययौ च सः॥३४॥
ददर्श पुरतो रम्यं नन्दव्रजमनुत्तमम्।
परं वैकुण्ठसंकाशं वैकुण्ठ निलयं शुभम्॥३५॥

रत्नसोपानसंयुक्तं रत्नस्तम्भैर्विराजितम्।
नानाचित्रविचित्राढ्यं सद्रत्नवलयान्वितम्॥३६॥
खचितं मणिसारेण रचितं विश्वकर्मणा।
द्वारि दृष्टेन मार्गेण राजद्वारं विवेश सः॥३७॥
पताकारत्नजालाढ्यं मुक्तामाणिक्यभूषितम्।
रत्नदर्पणशोभाढ्यं रत्नचित्रविचित्रितम्॥३८॥

Thereafter he came across the beautiful and charming Vraja of Nanda. It was quite charming like Vaikuṇṭha, having many beautiful houses and steps besides the pillars which were decorated with various types of creepers and gems; it was built by Viśvakarmā, using the best of gems. By the visible road he entered the royal gate, having a number of banners and decorated with a large number of gems. It was decorated with pearls and rubies beside the mirrors made of the gems; if had a number of *maṅgala kalaśas* made of gems.

रत्नवीथीविरचितं मङ्गलं मङ्गलैर्घटैः।
अक्रूरागमनं श्रुत्वा साह्लादो नन्द एव च॥३९॥
सहितो रामकृष्णाभ्यां जगामानुव्रजाय वै।
वृषभान्वादिभिर्युक्तः कृत्वा वेश्यां पुरःसरम्॥४०॥
पूर्णकुम्भं गजेन्द्रं च कृत्वाऽग्रे शुक्लधान्यकम्।
कृष्णां गां मधुपर्कं च पाद्यं रत्नासनादिकम्॥४१॥
गृहीत्वा सादरः शान्तः सस्मितो विनतस्था।
आनन्दयुक्तो नन्दश्च सगणः सहबालकः॥४२॥

When Nanda came to know about the arrival of Akrūra he was immensely delighted. Accompanied by Balarāma and Kṛṣṇa, he went to welcome him. Vṛṣabhānu and other cowherds and dancers were moving ahead. Placing the pitchers filled with water and the elephant to the fore besides black cow, they could with them *madhuparka*, *pādya*, the *āsanas* of gems. Nanda went to him with a delightful and humble face. The boys and the servants then saw the virtuous Akrūra there. He was immediately embraced and all the cowherds offered their salutation to him bowing their heads on the feat of Akrūra who blessed them all.

दृष्ट्वाऽक्रूरं महाभागं तूर्णमालिङ्गनं ददौ।

प्रणेमु: शिरमा सर्वे गोपा जगृहुराशिषम्।।४३।।
परस्परं च संयोगो बभूव गुणवान्मुने।
क्रोडे चकाराक्रूरश्च कृष्णं रामं क्रमेण च।।४४।।
चुचुम्ब गण्डयुगुले पुलकाञ्चितविग्रह:।
साश्रुनेत्रोऽतिसाह्लाद: कृतार्थ: सिद्धवाञ्छित:।।४५।।

O sage, thus all the people were united together. Akrūra lifted up Kṛṣṇa and Balarāma in his lap and was overwhelmed with emotion, feeling blissful and tears started flowing from his eyes. He felt gratified and since he was successful in his mission he kissed their tender cheeks.

ददर्श कृष्णं द्विभुजं क्षणं श्यामलसुन्दरम्।
पीतवस्त्रपरीधानं मालतीमाल्यभूषितम्।।४६।।
चन्दनोक्षितसर्वाङ्गं परं वंशीधरं वरम्।
स्तुतं ब्रह्मशशेषाद्यैर्मुनीन्द्रै: सनकादिभि:।।४७।।

At that point of time, he found Kṛṣṇa having two arms clad in yellow garment, adorned with the jasmine flowers with the sandal-paste having been applied on his limbs, holding a flute in his hand. Brahmā, Śiva, Śeṣa and other gods including the sages like Sanaka and others were offering prayers to him. The girls of the cowherds were staring at him continuously.

वीक्षितं गोपकन्याभि: परिपूर्णतमं विभुम्।
क्षणं ददर्श क्रोडस्थं सस्मितं च चतुर्भुजम्।।४८।।
लक्ष्मीसरस्वतीयुक्तं वनमालाविभूषितम्।
सुनन्दनन्दकुमुदै: पार्षदै: परिसेवितम्।।४९।।

The next moment he found the lord in the lap of Akrūra with four arms wearing a smile on his face surrounded by Lakṣmī and Sarasvatī, adorned with the garland of forest flowers and flanked by the courtiers like Sunanda, Nanda and Kumuda. Many of the devotees and *siddhas* were serving him.

सेवितं सिद्धसंघैश्च भक्तिनम्रै: परात्परम्।
क्षणं ददर्श देवं तं पञ्चवक्त्रं त्रिलोचनम्।।५०।।
शुद्धस्फटिकसंकाशं नागराजैर्विराजितम्।
दिगम्बरं परं ब्रह्म भस्माङ्गं च जटायुतम्।।५१।।

In the next moment they found him with five faces, three eyes, having the complexion of spotless crystal gems, adorned with Nāgas, without robes, like eternal Brahma and with the ashes applied on his body. He had the matted locks of hair on his head and was holding a rosary in his hand like a *yogī*.

जपमालाकरं ध्याननिष्ठं श्रेष्ठं च योगिनम्।
क्षणं चतुर्मुखं ध्याननिष्ठं श्रेष्ठं मनीषिणाम्।।५२।।

In the next moment they found him in the form of Brahmā who was engaged in meditation.

क्षणं धर्मस्वरूपं च शेषरूपं क्षणं क्षणम्।
क्षणं भास्कररूपं च ज्योतीरूपं सनातनम्।।५३।।

In another moment, he was found in the form of Dharma and in another moment he was found in the form of Śeṣa, in another moment he was found in the form of eternal flame or the sun.

क्षणं परमशोभाढ्यं कोटिकन्दर्पनिन्दितम्।
कामिनीकमनीयं च कामुकं कामसंयुतम्।।५४।।

Again he was found in extremely graceful form, which put the lustre of the moon to shame crores of beautiful gods of love. He was loved by innumerable damsels, quite passionate and filled with passion. Finding such a type of boy, Akrūra embraced him.

एवंभूतं शिशुं दृष्ट्वा स्थापयामास वक्षसि।
रत्नसिंहासने रम्ये नन्ददत्ते च नारद।।५५।।
कृत्वा प्रदक्षिणं भक्त्या पुलकाञ्चितविग्रह:।
प्रणम्य शिरसा भूमौ तुष्टाव पुरुषोत्तमम्।।५६।।

O Nārada, then Akrūra placed the boy on the gem-studded lion-throne, offered to him by Nanda and with his mind filled with devotion, he went round the lord and then offered his salutation to him placing his head on the ground.

अक्रूर उवाच

नम: कारणरूपाय परमात्मस्वरूपिणे
सर्वेषामपि विश्वानामीश्वराय नमो नम:।
पराय प्रकृतेरीश परात्परतराय च।।५७।।
निर्गुणाय निरीहाय नीरूपाय स्वरूपिणे।
सर्वदेवस्वरूपाय सर्वदेवेश्वराय च।।५८।।
सर्वदेवाधिदेवाय विश्वादिभूतरूपिणे।
असंख्येषु च विश्वेषु ब्रह्मविष्णुशिवात्मक।।५९।।

स्वरूपायाऽऽदिबीजाय तदीशविश्वरूपिणे।
नमो गोपाङ्गनेशाय गणेशेश्वररूपिणे।।६०।।

Akrūra said- You are the form of cause, form of the lord I offer my salutation to you. You are the lord of all the globes and I offer my salutation to you, the one who is beyond Prakṛti and also the lord, is without qualities, unattached, without form, with form, the form of all the gods, the lord of all the gods, the only supreme god of all the gods, the beginning of the universe, Brahmā in innumerable globes beside being Viṣṇu and Śiva, you are the seed of all the form. You are the lord of the universe, the lord of the cowherdesses and lord of all the Gangs, I offer my salutation to you.

नमः सुरगणेशाय राधेशाय नमो नमः।
राधारमणरूपाय राधारूपधराय च।।६१।।
राधाराध्याय राधायाः प्राणाधिकतराय च।
राधासाध्याय राधाधिदेवप्रियतमाय च।।६२।।
राधाप्राणाधिदेवाय विश्वरूपाय ते नमः।
वेदस्तुतात्मवेदज्ञरूपिणे सर्ववेदिने।।६३।।
वेदाधिष्ठातृदेवाय वेदबीजाय ते नमः।
यस्य लोमसु विश्वानि चासंख्यानि च नित्यशः।।६४।।

You are the lord of all the gods I offer my salutation to you. You are the lord of Rādhā, I offer my salutation to you. You are husband of Rādhā I offer my salutation to you. I offer my salutation to the one who takes to the form of Rādhā, you are adorable by Rādhā, you are dearer to Rādhā than her life, you are adored by Rādhā. You are the only god of Rādhā and her beloved, the life of Rādhā, salutation to you. You are the one who is adored by the Vedas, you are all knowledgeable and the sole god of the Vedas being the seed of the Vedas. I offer my salutation to you, in the hair pits of whom always innumerable globes are enshrined, I offer my salutation to him.

महद्विष्णोरीश्वराय विश्वेशाय नमो नमः।
स्वयं प्रकृतिरूपाय प्राकृताय नमो०।।६५।।
प्रकृतीश्वररूपाय प्रधानपुरुषाय च।
इत्येवं स्तवनं कृत्वा मूर्छामाप सभातले।।६६।।

I offer my salutation to you again and again to Mahāviṣṇu, Īśvara and the lord of the universe, you are yourself, the form of Prakṛti, the form of Īśvarī, the foremost among the humans, I offer my salutation again and again. Thus offering prayer Akrūra fainted in the court of Nanda.

पपात सहसा भूमौ पुनरीशं ददर्श सः।
बहिःस्थं हृदयस्थं च परमात्मानमीश्वरम्।।६७।।
परितः श्यामरूपं च विश्वस्थं विश्वमेव च।
अक्रूरं मूर्च्छितं दृष्ट्वा नन्दः सादरपूर्वकम्।।६८।।
रत्नसिंहासने रम्ये वासयामास नारद।
पप्रच्छ सर्ववृत्तान्तं किंस्विद्दृष्टमिति त्वया।।६९।।
मिष्टान्नं भोजयामास कुशलं च पुनः पुनः।
अक्रूरः कथयामास कंसवृत्तान्तमीप्सितम्।।७०।।

He suddenly fell down on the ground. He again saw that the lord who was standing outside was also in his heart, was the soul of all, being Īśvara, was found in dark complexion, all round, was established in the universe and the from of the universe. O Nārada, finding Akrūra having fainted, Nanda lifted him up and seated him honourably on the gem-studded lion-throne. He then enquired of him about the news and also said, "What is there being visible." Thereafter he served him with delicious sweet food and enquired about his welfare again and again. Akrūra on his part conveyed the news of Kaṁsa to him .

स्वपित्रोर्मोक्षणार्थं च गमनं रामकृष्णयोः।
इत्यक्रूरकृतं स्तोत्रं यः पठेत्सुसमाहितः।।७१।।
अपुत्रो लभते पुत्रमभार्यो लभते प्रियाम्।
अधनो धनमाप्नोति निर्भूमिरुर्वरां महीम्।।७२।।
हतप्रजः प्रजालाभं प्रतिष्ठां चाप्रतिष्ठितः।
यशः प्राप्नोति विपुलमयशस्वी च लीलया।।७३।।
अथ सुष्वाप समये परं संहृष्टमानसः।
रम्ये चम्पकतल्पे च कृष्णं कृत्वा स्ववक्षसि।।७४।।

He also advised him to send Kṛṣṇa and Balarāma to Mathurā for getting their parents released from the bondage. Thus whosoever recites the *stotras* composed by Akrūra, with devotion, he would get a son if he has a none, a

wife if he has no wife, riches if he has no riches, land if he has no land, the one having lost children would get children, a disgraced person would be graceful and inglorious person would achieve immense glory. Thereafter he slept on the bed of *campaka* flowers.

प्रातरुत्थाय सहसा कृत्वाऽऽह्निकमनुत्तमम्।
स्वरथे स्थापयामास रामं कृष्णं जगत्पतिम्॥७५॥
गव्यं पञ्चप्रकारं च नानाद्रव्यं सुदुर्लभम्।
वृषभानं च नन्दं च सुनन्दं चन्द्रभानकम्॥७६॥
नानाप्रकारं वाद्यं च मृदङ्गमुरजादिकम्।
पटहं पणवं चैव ढक्कां दुंदुभिमानकम्॥७७॥
सज्जां संनहनीं कास्यपट्टमर्दलमण्डवीम्।
वादयामास सानन्दं नन्दगोपो व्रजेश्वरः॥७८॥

Thereafter getting up early in the morning he completed his daily routine and made Balarāma and Kṛṣṇa to take their seats in the chariot. He carried five types of eatables like milk, curd, *ghee*, butter and butter milk with him and other valuable eatables. Accompanied by Vṛṣabhānu, Nanda, Sunanda and Candrabhānu, they got ready for the journey. Nanda the lord of Vraja made several of the musical instruments to be sounded including double drums, drums, paṇavas, ḍamarū, big drums and several other musical instruments.

श्रुत्वा वाद्यं च गोप्यश्च गमनं रामकृष्णयोः।
दृष्ट्वा कृष्णं रथस्थं तमाययुः कोपपीडिताः॥७९॥
कृष्णेन वारिताः सर्वाः प्रेरिता राधया द्विज।
बभञ्जुरीश्वररथं पादाघातेन लीलया॥८०॥

Listening to the sound of musical instruments and coming to know of the departure of Balarāma and Kṛṣṇa to Mathurā, the cowherdesses were extremely enraged and they arrived there finding Kṛṣṇa having mounted on the chariot. O Brahman, thereafter, inspired by Rādhā the cowherdesses in anger, in spite of dissuading lord Kṛṣṇa not to do so, broke the royal chariot with their kicks.

तत्र सर्वेषु गोपेश हाहाकारं कृतेषु च।
प्रययुर्बलवत्यश्च कृष्णं कृत्वा स्ववक्षसि॥८१॥
काचित्क्रूरं तमक्रूरं भर्त्सयामास कोपतः।
काश्चिद्बद्ध्वा च वस्त्रेण चाक्रूरं प्रययुस्ततः॥८२॥

All the cowherds cried in panic but the powerful cowherdesses embraced Kṛṣṇa and took him away. Some of them called Akrūra in anger to be quite cruel and denounced him. Some of them bound Akrūra with clothes.

काचित्तं ताडयामास कङ्कणेन करेण च।
तद्वस्त्रं हारयामास कृत्वा विवसनं मुने॥८३॥
क्षतविक्षतसर्वाङ्गं दृष्ट्वाऽक्रूरं च माधवः।
जगाम राधानिकटं बोधयामास तां पुनः॥८४॥

O sage, some of the cowherdesses removed the costumes of Akrūra and tried to break his armlets with their hands. Thereafter, Mādhava found Akrūra having been so injured he went to Rādhā and tried to convince her.

आध्यात्मिकेन योगेन विनयेन च सादरम्।
अक्रूरं बोधयामास बोधयामास तां पुनः॥८५॥
आकाशात्पतितं दिव्यं मन्त्रप्रस्थापितं रथम्।
विचित्रवस्त्रसंयुक्तं ददर्श पुरतो हरिः॥८६॥
खचितं मणिराजेन रचितं विश्वकर्मणा।
तं दृष्ट्वा मातृभवनमाजगाम जगत्पतिः॥८७॥
भुक्त्वा पीत्वा सुखं सुप्त्वा भगवान्सहबान्धवः।
तस्थौ मुनीन्द्रदेवेन्द्रब्रह्मेशशेषवन्दितः॥८८॥
सुषुपुर्गोपिकाः सर्वाः परं संहृष्टमानसाः।
पुष्पतल्पे च रम्ये च राधया सह नारद॥८९॥
सर्वे चाऽऽनन्दयुक्ताश्च जना गोकुलवासिनः।
केचिद्गोपाश्च ननृतुः केचित्संगीततत्पराः॥९०॥

The lord then humbly enlightened her about the divine *yoga* and also to Akrūra. Again for convincing Rādhā, Kṛṣṇa went to her. In the meantime, they found a divine chariot moving in the sky which was decorated with beautiful costumes besides the gems and was built by Viśvakarmā. At the sight of the chariot, the lord of the universe went to the palace of his mother. He took his food together with all his relatives and slept there. Then the lord was surrounded by the sages Indra, Brahmā, Śiva, Śeṣa and other ascetics. O Nārada, thereafter Rādhā together

with the cowherdesses also slept on the flower bed. All the people of Gokula were filled with delight, some of them started dancing and some of them were singing.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० गोपीविषयो नाम सप्ततितमोऽध्याय:॥७०॥

अथैकसप्ततितमोऽध्यायः

Chapter - 71

The Journey of Kṛṣṇa

नारायण उवाच

राधिकायां च सुप्तायां सुप्तासु गोपिकासु च।
पुष्पचन्दनतल्पे च वायुना सुरभीकृते॥१॥
तृतीयप्रहरेऽतीते निशायां च शुभे क्षणे।
शुभचन्द्रर्क्षयोगे चामृतयोगसमन्विते॥२॥
सौम्यस्वामियुते लग्ने सौम्यग्रहविलोकिते।
पापग्रहसमासक्तदुष्टदोषादिवर्जिते॥३॥
यशोदां बोधयामास कारयामास मङ्गलम्।
बन्धूनाश्वासयामास समुत्थाय हरिः स्वयम्॥४॥
वाद्यं निषेधयामास राधिकाभयभीतवत्।
स्वतन्त्रो विश्वकर्ता च पाता भर्ता स्वतन्त्रवत्॥५॥

Nārāyaṇa said- With the fragrant wind blowing Rādhikā was sleeping on the bed of flowers and sandal-paste. After the three fourths of the night was over, Kṛṣṇa woke up Yaśodā to perform the welfare ceremony in the auspicious moment when the moon and the constellations were in a favourable position, *lagna* was auspicious and the unfavourable planets which had no bad no effect. Lord Hari himself got up and assured his relatives. Getting afraid of Rādhikā he stopped the playing of the musical instruments. The one who is independent and creator of the universe besides being the protector and maintains the entire universe, was found afraid of Rādhā.

प्रक्षाल्य पादयुगलं धृत्वा धौते च वाससी।
उवास संस्कृते स्थाने विलिप्ते चन्दनादिना॥६॥
फलपल्लवसंयुक्तं संस्कृतं चन्दनादिभिः।
वामे कृत्वा पूर्णकुम्भं वह्निं विप्रं स्वदक्षिणे॥७॥
पतिपुत्रवती दीपं दर्पणं पुरतस्तथा।
दूर्वाकाण्डं च सुस्निग्धं पुष्पं धान्यं सितं शुभम्॥८॥
गुरुदत्तं गृहीत्वा च प्रदधौ मस्तकोपरि।
घृतं ददर्श माध्वीकं रजतं काञ्चनं दधि॥९॥
चन्दनं लेपनं कृत्वा पुष्पमालां गले ददौ।
गुरुवर्गं ब्राह्मणं च वन्दयामास भक्तितः॥१०॥

He washed his feet and was clad in two garments. Thereafter the spotless paste was applied on his body. A pitcher filled with water was placed to his left which was filled with fruits and tender leaves and was painted with sandal-paste, *aguru* and Brāhmaṇas were placed to the right. In the forefront a chaste woman having the son and the husband alive was placed ahead carving the mirror and the burning lamp. The *Dūrvā* grass given by the teacher, beautiful flowers, the auspicious white paddy were placed on the bead, *ghee*, beverages, silver, gold and curd were shown to him, plastering his neck with sandal-paste, he was made to wear the garland of flowers. Thereafter, Kṛṣṇa was made to adore his teachers as well as the Brāhmaṇas.

शङ्खध्वनिं वेदपाठं संगीतं मङ्गलाष्टकम्।
विप्राशीर्वचनं रम्यं शुश्राव परमादरम्॥११॥
ध्यात्वा मङ्गलरूपं च सर्वत्र मङ्गलप्रदम्।
चिक्षेप दक्षिणं पादं सुन्दरं स्वात्मविग्रहम्॥१२॥

Thereafter conches were blown and the Vedas were recited with music and the verses showering welfare were also recited by the Brāhmaṇas. Devoting the mind to the form or the one who bestows welfare, he lifted up his right foot to move forward.

विधृत्य नासिकावामभागं मध्यमया विभुः।
विसृज्य वायुं संपूर्णं नासादक्षिणरन्ध्रतः॥१३॥
ततो ययौ नन्दनन्दो नन्दस्य प्राङ्गणं वरम्।
सानन्दः परमानन्दो नित्यानन्दः सनातनः॥१४॥
नित्योऽनित्यो नित्यबीजस्वरूपो नित्यविग्रहः।
नित्याङ्गभूतो नित्येशो नित्यकृत्यविशारदः॥१५॥
नित्यनूतनरूपश्च नित्यनूतनयौवनः।

नित्यनूतनवेषच वयसा नित्यनूतनः।।१६।।
नित्यनूतनसंभाषो यत्प्रेम नित्यनूतनम्।
नित्यनूतनसंप्राप्तिः सौभाग्यं नित्यनूतनम्।।१७।।
सुधारसपरं मिष्टं यद्वाक्यं नित्यनूतनम्।
नित्यनूतनभक्तं च यत्पदं नित्यनूतनम्।।१८।।

The lord then pressing his nose with middle finger stopped breathing for a while from the left side, he them released the breath from the right side. Thereafter, he went to the best of the courtyard of Nanda. The lord was delightful, blissful, always engrossed in bliss, eternal, the eternal form, the eternal form of the seed, appearing in human form always, the lord of all, always engaged in welfare deeds, taking to new form always and always appearing youthful in garments and speaking always new words, his love is always achieved by internal efforts. His words are sweeter then the nectar and always look new; his feet are always eternal and fresh and his adoration is always new and eternal.

स्थायं स्थायं प्राङ्गणेऽस्मिन्मायेशो मायया युतः।
अतीव रम्ये सुस्निग्धो बभूव गमनोन्मुखः।।१९।।
रम्भास्तम्भसमूहैश्च रसालपल्लवान्वितैः।
पट्टसूत्रनिबद्धैश्च सुन्दरैश्च सुसंस्कृतैः।।२०।।
पद्मरागेण खचिते रचिते विश्वकर्मणा।
कस्तूरीकुङ्कुमाक्तैश्च चन्दनैश्च सुसंस्कृते।।२१।।
तत्र तस्थौ स्वयं कृष्णः सहाक्रूरः सबान्धवः।
यशोदया समाश्लिष्टो वामपार्श्वेन मायया।।२२।।
नन्देनाऽऽनन्दयुक्तेनाऽऽश्लिष्टो दक्षिणपार्श्वतः।
संभाषितो बान्धवैश्च पित्रा मात्रा च चुम्बितः।।२३।।

Thus the lord of illusion who always is combined with the illusion standing in that courtyard got ready to depart for the journey. In the courtyard, which was decorated with the trunks of banana trees, with tender flower leaves tied with the silken cord and the gems which were made by Viśvakarmā and painted with *kastūrī*, saffron and sandal-paste. Lord Kṛṣṇa together with Akrūra and other relatives made preparation for their departure. At that point of time Yaśodā stood on the left and Nanda on the right and embraced Kṛṣṇa, kissing his cheeks. The relatives also extended their love for Kṛṣṇa.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० यात्रामङ्गलं नामैकसप्ततितमोऽध्यायः।।७१।।

अथ द्विसप्ततितमोऽध्यायः

Chapter - 72

Killing of Kaṁsa and release of Vasudeva and Devakī

नारायण उवाच

अथ कृष्णो गुरुं नत्वा निर्गम्य शिबिरान्मुने।
आरुह्य स्वर्गयानं च शुभां मुपुरीं ययौ॥१॥
विवेश मथुरां रम्यां सहाक्रूरगणैः समम्।
निर्जित्य शक्रनगरीं शोभायुक्तां मनोहराम्॥२॥
रत्नश्रेष्ठेन खचितां रचितां विश्वकर्मणा।
अमूल्यरत्नकलशो राजितैश्च विराजताम्॥३॥
राजमार्गशतैरिष्टैर्वेष्टितां रुचिरैर्वरैः।
चन्द्राकारैश्चन्द्रसारैर्मणिभिः परिसंस्कृतैः॥४॥
विचित्रैर्मणिसारैश्च वीथीशतविनिर्मितैः।
शोभितैर्वणिजैः श्रेष्ठैः पुण्यवस्तुसमन्वितैः॥५॥
सरोवरसहस्रैश्च परितः परिशोभितम्।
शुद्धस्फटिसकाशैः पद्मरागविराजितैः॥६॥
रत्नालंकारभूषाढ्यैः शोभितां पद्मिनीगणैः।
स्थिरयौवनसंयुक्तैर्निमेषरहितैः परैः॥७॥
साक्षतैरूर्ध्ववदनैः कृष्णदर्शनलालसैः।
भ्रूभङ्गलीलालोलैश्च शश्वच्चञ्चललोचनैः॥८॥
शश्वत्कामसमायुक्तैः पीनश्रोणिपयोधरैः।
कोमलाङ्गैर्मध्यकूपै रतिरासविशारदैः॥९॥

Nārāyaṇa said- O sage, lord Kṛṣṇa bowing in reverence to his teacher moved out of the camp and mounted the chariot that had arrived from heaven and moved towards the city of Mathurā. He entered in the beautiful city of Mathurā together with Akrūra and other attendants. The city of Mathurā was more beautiful than Amarāvatī, was quite charming, shining and studded with gems. It was constructed by Viśvakarmā and was invaluable, extremely

beautiful, decorated with gem-studded pitchers, having hundreds of royal roads which were decorated with the best of gems and diamonds like the moon on all sides. It had many lanes which were numberless and was filled with many auspicious things, the best of the business people and thousands of lakes so abundantly found in the city. The damsels of the city were adorned with the best of the costumes and the ornaments studded with gems. The beautiful damsels were quite youthful and were raising their heads with the desire of having a look at the lotus-like face of lord Kṛṣṇa. They were looking at him with unstable eyes, their eye-brows were moving and roving. They were always feeling passionate, with the stiff pelvic region and the breasts, soft limbs, beautiful slender-waist and were well-versed in the love-sport.

रत्ननिर्माणयानानां कोटिभिः परिशोभिताम्।
भूषणैर्भूषिताभिश्च चित्रिताभिश्च चित्रकैः॥१०॥
नानाप्रकारश्रीयुक्तां पुष्पोद्यानत्रिकोटिभिः।
नानापुष्पैः पुष्पिताभिर्युक्ताभिर्मधुसूदनैः॥११॥
माधुर्यमधुसंयुक्तैर्मधुलुब्धैर्मुदाऽन्वितैः।
माध्वीकमधुमत्तैश्च युक्तैर्मधुकरीचयैः॥१२॥
नानाप्रकारदुर्गेश्च दुर्गम्यां वैरिणां गणैः।
रणितां रणकैः शश्चद्रक्षाशास्त्रविशारदैः॥१३॥
त्रिकोट्यट्टालिकाभिश्च संयुक्तां सुमनोहराम्।
रचितां किल सद्रत्नैर्विचित्रैर्विश्वकर्मणा॥१४॥

The city of Amarāvatī had crores of vehicles studded with gems which were decorated with various types of ornaments and painted with paintings, variously decorated and were lodged in three crores of gardens. There were different types of fragrant flowers, in which the black wasps, greedy for the honey, were roaming about over the Bassia Latifolia trees attracting a large number of bees as well. The city had several types of forts which were invincible for the enemies and were filled by those well-versed in the scriptures on the military. Having a large number of valorous soldiers lodged in three crores of mansions, the city was quite pleasant and was built by Viśvakarmā with the best of gems. .

एवंभूतां च मथुरां दृष्ट्वा कमललोचनः।
ददर्श पथि कुब्जां तां वृद्धामतिजरातुराम्॥१५॥
यान्तीं दण्डसहायेन चातिनम्रां नमद्गलीम्।
रूक्षितां विकृताकारां बिभ्रतीं चन्दनद्रवम्॥१६॥
कस्तूरीकुङ्कुमाक्तं च स्पर्शमात्रेण नारद।
सुगन्धिमकरन्देन गन्धाढ्यं सुमनोहरम्॥१७॥

Looking at such a type of the city of Mathurā, the lotus-eyed lord was moving ahead. In the meantime he met with Kubjā (hunch back) who was quite old and was moving with the help of a staff, bending forward considerably. She was quite dry and was deformed and was carrying *kastūrī* and saffron in her hands. O Nārada, with her touch the sandal-paste and the flowers had become more fragrant.

सा दृष्टवा सस्मिता वृद्धा श्रीकान्तं शान्तमीश्वरम्।
श्रीयुक्तं श्रीनिवासं तं श्रीबीजं श्रीनिकेतनम्॥१८॥
प्रणम्य सहसा मूर्ध्ना भक्तिन म्रा पुटाञ्जलिः।
प्रददौ चन्दनं तस्य गात्रे श्यामलसुन्दरे॥१९॥
गात्रेषु तद्गणानां च स्वर्णपात्रकरा वरा।
कृत्वा प्रदक्षिणं कृष्णं प्रणनाम पुनः पुनः॥२०॥

The old women looked at lord Kṛṣṇa with a delightful mind, who was peaceful, full of lustre, abode of Lakṣmī, lord of Śrī and the abode of Śrī. The hunch-back suddenly folded her hands bowing in devotion. Bowing in devotion, lowering her head, she applied sandal-paste over the body of the lord and also on the attendants surrounding him. Holding the golden vase filled with sandal-paste, the old woman circumambulated lord Kṛṣṇa and offered her salutation to him again and again.

श्रीकृष्णदृष्टिमात्रेण श्रीयुक्ता सा बभूव ह।
सहसा श्रीसमा रम्या रूपेण यौवनेन च॥२१॥
वहिशुद्धांशुवसना रत्नभूषणभूषिता।
यथा द्वादशवर्षीया कन्या धन्या मनोहरा॥२२॥
बिम्बोष्ठी सस्मिता श्यामा तप्तकाञ्चनसंनिभा।
सुश्रोणी सुदती बिल्वफलतुल्यपयोधरा॥२३॥
अमूल्यरत्ननिर्माणहारसारविराजिता।
गजेन्द्रराजगमना रत्नमञ्जीररञ्जिता॥२४॥

बिभ्रती कबरीभारं मालतीमाल्यवेष्टितम्।
रक्षितं वामभागेन रुचिरं वर्तुलाकृतिम्।।२५।।
सिन्दूरबिन्दुं दधतीं दाडिमीकुसुमाकृतिम्।
कस्तूरीबिन्दुमुपरि सार्धं चन्दनबिन्दुभिः।।२६।।
रत्नदर्पणहस्ता च प्रशस्ता रतिकर्मसु।
श्रीकृष्णं वरयामास लोललोचनकोणतः।।२७।।
श्रीवासस्तां समाश्वस्य ययौ स्थानान्तरं परम्।
कृतार्थरूपा सा प्रीत्या ययौ पद्मा यथाऽऽलयम्।।२८।।
सा ददर्श स्वभवनं यथा पद्मालयालयम्।
रत्नशय्याविरचितं सद्रत्नसारनिर्मितम्।।२९।।
रत्नप्रदीपराजीभी राजिताभिश्च राजितम्।
रत्नदर्पणराजैश्च राजितं परितस्ततः।।३०।।
सिन्दूरवस्त्रताम्बूलं श्वेतचामरमाल्यकम्।
बिभ्रतीभिश्च दासीभिर्वेष्टितं दाससंघकैः।।३१।।
तत्र गत्वा च भुक्त्वा च मिष्टान्नं परमं मुदा।
सुष्वाप रत्नपर्यङ्के सा दासीभिश्च सेविता।।३२।।

Thereafter at the sight of lord Kṛṣṇa, the old woman was filled with grace achieving youthfulness, beauty and a well-built body. Suddenly she appeared like beautiful and charming like Lakṣmī who was clad gem-studded in beautiful garments. Sanctified by fire and was adorned with several types of gem-studded ornaments having a youthful age of twelve years. She was quite pleasant and her lips appeared like ripe wood-apples. She was wearing a serene smile on her face, having a complexion like that of molten gold, beautiful pelvic region and teeth, the breasts like the fruit of wood-apple, wearing a garland of beautiful gems, walking slowly like an elephant adorned with the anklets of gems and the hair was well arranged in a knot which was adorned with a garland of jasmine flowers. The knot was filled towards the left in a roundish manner. The hunch-back had applied a spot of *kastūrī* on the forehead and above that there appeared a spot of sandal-paste. She was also adorned with a spot of vermilion like the flower of a pomegranate fruit. She was holding a mirror of gems in her hand. She was well-versed in the love-sport. She, looking with side-glances accepted lord Kṛṣṇa as her husband. The lord, on his part, also assured her and left for another place, getting gratified, Kubjā also delightfully went back to her abode like Lakṣmī. She looked at her palace which had been turned like that of Lakṣmī having the bed of gems and studded with the best of diamonds. A line of gems was inlaid in the same, the mirrors of gems were displayed on all sides which added to the grandeur. The red garments, betel, white fly-whisks and garland were held by the attendants appearing in large numbers in her abode. Reaching there delightfully, she consumed the sweet food and rested herself on the beautiful bed served by a number of female attendants. Then she went to sleep.

सकर्पूरं च ताम्बूलं कस्तूरीकुङ्कुमान्वितम्।
चन्दनं स्थापयामास स्वतल्पे हरये सती।।३३।।
मालतीमाल्ययुगलं कर्पूरादिसुवासितम्।
शीतलं सलिलं स्वादु मिष्टान्नं स्वसमीपतः।।३४।।
कर्मणा मनसा वाचा चिन्तयन्ती हरेः पदम्।
हरेरागमनं चापि मुखचन्द्रं मनोहरम्।।३५।।
जगत्कृष्णमयं शश्वत्पश्यन्ती कामुकी मुने।
कोटिकन्दर्पलीलाभं कामसक्तं च कामुकम्।।३६।।

Thereafter the chaste lady placed on her bed the betel, camphor, *kastūrī* saffron and sandal-paste and nearby she placed the garland of jasmine flowers. She also arranged the cool drinking water, scented with camphor and also arranged for delicious sweets. Thereafter she physically, mentally and by actions devoted her mind at the feet of the lord. O sage, visualising about the arrival of lord Kṛṣṇa and devoting her mind to his lotus-like face, the passionate women looked at the universe in the form of Kṛṣṇa who was all passionate and filled with passion, moving a delightful mind.

ततो ददर्श श्रीकृष्णो मालाकारं मनोहरम्।
मालासमूहं बिभ्रन्तं गच्छन्तं राजमन्दिरम्।।३७।।
सोऽपि दृष्ट्वा च श्रीकान्तं प्रणम्य शिरसा भुवि।
ददौ माल्यसमूहं च कृष्णाय परमात्मने।।३८।।

Thereafter lord Kṛṣṇa looked at the gardener who was carrying the flower garlands in the royal palace. The gardener looking at the lord

bowed in reverence over the ground and offered all the garlands to lord Kṛṣṇa.

कृष्णस्तस्मै वरं दत्त्वा स्वदास्यमतिदुर्लभम्।
माल्यं गृहीत्वा प्रययौ राजमार्गे वरं वर:॥३९॥
ततो ददर्श रजकं बिभ्रतं वस्त्रपुञ्जकम्।
अहंकृतिबलिष्ठं च सततं यौवनोद्धतम्॥४०॥

The lord on his part bestowed his inaccessible slavehood on the gardener and moved forward along the royal road. He then found a washerman carrying a heap of clothes who was quite strong, youthful and proud .

वस्त्रं ययाचे तं कृष्णो विनयेन महामुने।
स तस्मै च ददौ वस्त्रं तमुवाच च निष्ठुरम्॥४१॥

O sage, the lord humbly begged from him some clothes. The washerman, however, did not part with the clothes and on the other hand spoke some very harsh words.

गोरक्षकाणां त्वद्योग्यं वस्त्रमेतत्सुदुर्लभम्।
राजयोग्यं च हे मूढ हे गोपजनवल्लभ॥४२॥

The washerman said- O foolish one, O lord of the cowherds, the costumes are not meant for cowherds like you because they are meant for the king.

गृहीत्वा गोपकन्याश्च कन्यालोलुप लम्पट।
यद्विहार: कृतस्तत्र वृन्दारण्येऽप्यराजके॥४३॥
न चात्र तादृशं कर्म राज्ञ: कंसस्य वर्त्मनि।
विद्यमानोऽत्र राजेन्द्र: शास्ता दुष्टस्य तत्क्षणम्॥४४॥

You are greedy for girls and you are extremely wicked, the way in which you have behaved with the cowherd girl in Vṛndāvana, you cannot behave like that in the region of Kaṁsa, because the king who punishes the wicked is available here.

रजकस्य वच: श्रुत्वा जहास मधुसूदन:।
जहास बलदेवश्च साक्रूरो गोपवर्गक:॥४५॥
तं निहत्य चपेटेन जग्राह वस्त्रपुञ्जकम्।
वस्त्रं संधारयामास श्रीकृष्ण: सगणस्तथा॥४६॥

On hearing the words of the washerman, Madhusūdana laughed with Baladeva and together with all the cowherds. Thereafter lord Kṛṣṇa, administered a slap on the face of the washerman and snatched away all the costumes and wore them all with all the cowherds.

रत्नयानेन गोलोकं पार्षदैर्वेष्टितेन च।
ययौ रजकराजश्च धृत्वा दिव्यकलेवरम्॥४७॥
शश्वद्यौवनयुक्तं च जरामृत्युहरं वरम्।
पीतवस्त्रसमायुक्तं सस्मितं श्यामसुन्दरम्॥४८॥

The chief of the washerman surrounded by his courtiers mounted a plane and turning to a divine form left for *Goloka*, having everlasting youthfulness, devoid of death and old age and the best. They were clad in yellow garments, wearing a serene smile on the faces and looked like Kṛṣṇa.

बभूव सोऽपि गोलोके पार्षदेषु च पार्षद:।
कृष्णस्याऽऽगमनं तत्र सस्मार सततं वशी॥४९॥
अस्तं गतो दिनकरोऽप्यक्रूर: स्वगृहं ययौ।
कृष्णस्यानुमतिं प्राप्य कृष्णोऽपि कस्यचिद्गृहम्॥५०॥
वैष्णवस्य कुविन्दस्य तस्मिन्नस्तधनस्य च।
सानन्दो नन्दसहितो बलदेवादिभिर्युत:॥५१॥
स भक्त: पूजयामास प्रणम्य श्रीनिकेतनम्।
तस्मै ददौ स्वदास्यं च वरं ब्रह्मादिदुर्लभम्॥५२॥

The self-disciplined washerman reached *Goloka* and was turned into an attendant of the lord and started waiting there for the return of Kṛṣṇa. At sun-set Akrūra also went to his abode with the permission of lord Kṛṣṇa and Nanda. Baladeva, accompanied by Kṛṣṇa, went to a Vaiṣ ṇava Kuvinda who was very poor. The devoted Kuvinda bowed at the feet of the lord and adored him. The lord felt delighted and bestowed on him his slavehood which is beyond the reach of the gods like Brahmā and others.

पर्यङ्के सुषुपु: सर्वे भुक्त्वा मिष्टान्नमुत्तमम्।
निद्रां च लेभे सा कुब्जा निद्रेशोऽपि ययौ मुदा॥५३॥
गत्वा ददर्श कुब्जां तां रत्नतल्पे च निद्रिताम्।
दासीगणै: परिवृतां सुन्दरीं कमलामिव॥५४॥

After consuming the best of the sweets, all the people slept on the beds. At that point of time the lord left for the abode of Kubjā who was sleeping on the bed. Reaching there he looked at

Kubjā who lying on the gem-studded bed and appeared like Lakṣmī, served by the female attendants on all sides.

बोधयामास तां कृष्णो न दासीस्वपि निद्रिताः।
तामुवाच जगन्नाथो जगन्नाथप्रियां सतीम्॥५५॥

श्रीभगवानुवाच

त्यज निद्रां महाभागे शृङ्गारं देहि सुन्दरि।
पुरा शूर्पणखा त्वं च भगिनीं रावणस्य च॥५६॥
रामजन्मनि मद्धेतोस्त्वया कान्ते तपः कृतम्।
तपःप्रभावान्मां कान्तं भज श्रीकृष्णजन्मनि॥५७॥
अधुना सुखसंयोगं कृत्वा गच्छ ममाऽऽलयम्।
सुदुर्लभं च गोलोकं जरामृत्युहरं परम्॥५८॥

Instead of waking all the attendants of Kubjā, lord woke her up alone and spoke to the chaste lady. Lord Kṛṣṇa said, "O virtuous one, O beautiful one, wake up and let me enjoy the love-sport with you because in earlier birth you happened to be Śūrpaṇakhā, the sister of Rāvaṇa. O damsel, during my incarnation as Rāma you had performed the *tapas* for me. Influenced by those *tapas* I have taken to this form and have come to you as your beloved. Therefore, you serve me. Presently you enjoy all the pleasures with me and then proceed on to *Goloka* which destroys birth and death.

इत्युक्त्वा श्रीनिवासश्च कृत्वा तामेव वक्षसि।
नग्नां चकार शृङ्गारं चुम्बनं चापि कामुकीम्॥५९॥
सा सस्मिता च श्रीकृष्णं नवसंगमलज्जिता।
चुचुम्ब गण्डे क्रोडे तं चकार कमला यथा॥६०॥

Thus speaking lord Kṛṣṇa embraced her and unrobing her, enjoyed her passionate advances. With a serene smile on her face, the passionate damsel felt shy at the first union but implanted a kiss on the lord. The lord took her in his lap like Lakṣmī.

सुरतेर्विरतिर्नास्ति दंपती रतिपण्डितौ।
नानाप्रकारसुरतं बभूव तत्र नारद॥६१॥
स्तनश्रोणियुगं तस्या विक्षतं च चकार ह।
भगवान्नखरैस्तीक्ष्णैर्दशनैरधरं वरम्॥६२॥

O Nārada, the lord was well-versed in the art of making love and both of them did not rest during the physical union and they enjoyed the love-sport in various ways. Lord Kṛṣṇa scratched her breasts and the pelvic region with the nails and also sucked her nectar-like lips.

निशावसानसमये वीर्याधानं चकार सः।
सुखसंभोगभोगेन मूर्छामाप च सुन्दरी॥६३॥
तत्राऽऽजगाम तां तन्द्रा कृष्णवक्षःस्थलस्थिताम्।
बुबुधे न दिवारात्रं स्वर्गं मर्त्यं जलं स्थलम्॥६४॥

At the end of the night the lord implanted the semen in her womb after which the beautiful damsel fainted. In the lap of lord Kṛṣṇa she lost the consciousness about day and night, heaven or earth, water or earth.

सुप्रभाता च रजनी बभूव रजनीपतिः।
पत्युर्व्यतिक्रमेणैव लज्जयेव मलीमसः॥६५॥
अथाजगाम गोलोकाद्रथो रत्नविनिर्मितः।
जगाम तेन तं लोकं धृत्वा दिव्यकलेवरम्॥६६॥
वह्निशुद्धांशुकाधानं रत्नभूषणभूषितम्।
प्रतप्तकाञ्चनाभासं नित्यं जन्मादिवर्जितम्॥६७॥
सा बभूव च तत्रैव गोपी चन्द्रमुखी मुने।
गोप्यः कतिविधास्तस्या बभूवुः परिचारिकाः॥६८॥

Thus the time of day-break arrived and it appeared that moon had become dirty getting enraged with the husband. Thereafter the plane from *Goloka* arrived and she attaining the divine form went to *Goloka*. She was clad in the divine garments sanctified by Agni and adorned with the gem-studded ornament. She was having the complexion of molten gold becoming eternal and devoid of birth and death. O sage, she was known in the *Goloka* as the cowherdess Candramukhī and several types of cowherdesses became her attendants.

भगवानपि तत्रैव क्षणं स्थित्वा स्वमन्दिरम्।
जगाम यत्र नन्दश्च सानन्दो नन्दनन्दनः॥६९॥
अथ कंसो निशायां च निद्रायां भयविह्वलः।
ददर्श दुःखदुःस्वप्नमात्मनो मृत्युसूचकम्॥७०॥
ददर्श सूर्यं भूमिस्थं चतुःखण्डं नभश्च्युतम्।
दशखण्डं चन्द्रबिम्बं भूमिस्थं खाच्च्युतं मुने॥७१॥
पुरुषान्विकृताकारान्रज्जुहस्तान्दिगम्बरान्।

विधवां शूद्रपत्नीं च नग्नां च च्छिन्ननासिकाम्॥७२॥

The lord also remaining there for a while went back to the palace where Nanda was staying delightfully. Kaṁsa on the other hand was enjoying a sound sleep in the night when he felt terrified and started witnessing frightening dreams. O sage, he saw the sun had fallen from the sky breaking into four pieces on earth and the moon also after falling from the sky had broken into ten pieces. A terrific unrobed man holding a terrific noose in his hand and besides, there also appeared a widow the wife of a Śūdra, who was also unrobed and had her nose cut off.

हसन्तीं चूर्णतिलकां श्वेतकृष्णोच्चमूर्धजाम्।
खड्गखर्परहस्तां च लोलजिह्वां च बिभ्रतीम्॥७३॥
रुण्डमालासमायुक्तां गर्दभं महिषं वृषम्।
भल्लूकं सूकरं काकं गृध्रं कङ्कं च वानरम्॥७४॥
विरजं कुक्कुरं नक्रं शृगालं भस्मपुञ्जकम्।
अस्थिराशिं तालफलं केशं कार्पासमुल्बणम्॥७५॥
निर्वाणाङ्गारमुल्कां च शवं मर्त्यं चिताश्रितम्।
कुलालतैलकाराणां चक्रं वक्रं कपर्दकम्॥७६॥
श्मशानं दग्धकाष्ठं च शुष्ककाष्ठं कुशं तृणम्।
गच्छन्तं च कबन्धरं च नदन्तं मृतमस्तकम्॥७७॥
दग्धस्थानं भस्मयुतं तडागं जलवर्जितम्।
दग्धमत्स्यं च लोहं च निर्वाणदग्धकाननम्॥७८॥
गलत्कुष्ठं च वृषलं नग्नं च मुक्तमूर्धजम्।
अतीव रुष्टं विप्रं च शपन्तं गुरुमीदृशम्॥७९॥
अतीवरुष्टं भिक्षुं च योगिनं वैष्णवं नरम्।
एवं दृष्ट्वा समुत्थाय कथयामास मातरम्॥८०॥
पितरं भ्रातरं पत्नीं रुदतीं प्रेमविह्वलाम्।
मञ्चकान्कारयामास स्थापयामास हस्तिनम्॥८१॥
मल्लसैन्यं च योद्धारं कारयामास मङ्गलम्।
सभां च कारयामास पुण्यं स्वस्त्ययनं शिवम्॥८२॥

She was smiling and was using the line of ashes as *tilakam*, her white and black hair was turned upwards; she was holding a sword in one hand and a skull cup in the other, her tongue was protruding and was moving. She wore a garland of skulls round her neck. Similarly he also saw a donkey, a he-buffalo, a pig, a bear, a crow, a vulture, a white kite, a monkey, a white dog, a crocodile, a jackal, a heap of ashes, a heap of bones, a fruit of *tāla* tree, hair, cotton, coal, burning wood, a dead body over the burning fire, the wheel of the potter, the oil mill, the cremation ground, burnt wood, dry wood, *kuśa*-grass, straw, the moving headless body of a human, a crying dead body, the dry pool filled with ashes, the burnt fish, iron, the burnt out forest, Śūdra suffering from leprosy, a naked Brāhmaṇa having dishevelled hair pronouncing a horrible curse in anger, an enraged mendicant, an ascetic and a Vaiṣṇava. Thus witnessing a horrible dream he got up and spoke to his parents, brothers and the wife who was crying, infatuated with love. Thereafter he got the stage prepared and an elephant was made to stand there. He arranged for a terrific army of wrestlers. To start the welfare ceremony, he summoned the assembly and performed auspicious and welfare deeds reciting the welfare *mantras*. He cautioned his family priest.

यत्नेन योजयामास योगे युक्तं पुरोहितम्।
उवास मञ्चके रम्ये धृत्वा खड्गं विलक्षणम्॥८३॥
रणे नियोजयामास योद्धारं युद्धकोविदम्।
वासयामास राजेन्द्रान्ब्राह्मणांश्च मुनीश्वरान्॥८४॥

Holding an astonishing sword in his hand, he seated himself on the stage and deputed the very strong warriors on duty. He made the kings, Brāhmaṇas, the mendicant, the relatives, people and the warrior to sit on the stage.

ब्राह्मणांश्च सुहृद्वर्गान्धर्मिष्ठान्रणकोविदान्।
अथाऽऽजगाम गोविन्दो रामेण सह नारद॥८५॥
महेशस्य धनुर्मध्यं बभञ्ज तत्र लीलया।
शब्देन तस्य मथुरा बधिरा च बभूव ह॥८६॥

O Nārada, thereafter lord Kṛṣṇa together with Balarāma arrived there and playfully picked up the bow of Śiva. A thundering sound was created with the breaking of the bow. The entire city looked like having become deaf; looking at this Kaṁsa was immensely disturbed but lord Kṛṣṇa, the son of Devakī, was immensely delighted.

विषादं प्राप कंसश्च मुदं च देवकीसुत:।
उपस्थित: सभामध्ये गजं मल्लं निहत्य च॥

योगी ददर्श तं देव परमात्मानमीश्वरम्।।८७।।
यथा हृत्पद्ममध्यस्थं तादृशं बहिरेव च।
राजेन्द्ररूपं राजानः शास्तारं दण्डधारिणाम्।।८८।।

Killing the elephant and the wrestler he entered the assembly. At that point of time, all the ascetics with their delightful mind were looking at the lord. The gods were looking at the lord with a delightful mind, while the kings on the other hand, looked at him in the form of a great lord who was the ruler of the kings.

पिता माता दुग्धमुखं स्तनान्धं बालकं यथा।
कामिन्यः कोटिकन्दर्पलीलालावण्यधारिणम्।।८९।।
कंसश्च कालपुरुषं वैरिणं तस्य बान्धवाः।
मल्ला मृत्युप्रदं चैव प्राणतुल्यं च यादवाः।।९०।।

The parents looked at them like an infant, while the damsels looked at them like the beautiful god of love. Kaṁsa on the other hand looked at Kṛṣṇa and Balarāma as his own enemies as well as the enemies of his relatives. The wrestler looked at them like the god of death and all the Yādavas looked at them like their own lives .

नमस्कृत्य मुनीन्विप्रान्पितरं मातरं गुरुम्।
जगाम मञ्चकाभ्यार्शं हस्ते कृत्वा सुदर्शनम्।।९१।।
दृष्ट्वा भक्तं भक्तबन्धुः कृपया च कृपानिधिः।
आकृष्य मञ्चकात्कंसं जघान लीलया मुने।।९२।।

Lord Kṛṣṇa holding the *Sudarśana-cakra* in his hand bowed in reverence to the sage, the Brāhmaṇas, his parents and the teacher and moved towards the stage and reached close to Kaṁsa. O sage, the all merciful lord who is attached to his devotees and bestowing his grace on the devotees dragged Kaṁsa from the platform and killed him without much difficulty.

राजा ददर्श विश्वं च सर्वं कृष्णमयं परम्।
पुरतो रत्नयानं च हीरकाहारभूषितम्।।९३।।
ययौ विष्णुपदं स्फीतो दिव्यरूपं विधाय च।
तेजो विवेश परमं कृष्णपादाम्बुजे मुने।।९४।।

At the time of the death, Kaṁsa looked at the entire universe like Kṛṣṇa and also found, the arrival of the plane studded with gems. O sage, taking to the divine form, he mounted on the plane and went to Viṣṇuloka and his lustre was merged into the lotus-like feet of lord Kṛṣṇa.

निवृत्य तस्य सत्कारं ब्राह्मणेभ्यो धनं ददौ।
ददौ राज्यं राजछत्रमुग्रसेनाय धीमते।।९५।।
स बभूव नृपेन्द्रश्च चन्द्रवंशसमुद्भवः।
विललाप कंसमाता पत्नीवर्गश्च तत्पिता।।९६।।
बान्धवा मातृवर्गश्च भगिनी भ्रातृकामिनी।
दर्शनं देहि राजेन्द्र समुत्तिष्ठ नृपासने।।९७।।
राज्यं रक्ष धनं रक्ष बान्धवं बलमेव च।
क्व यासि बान्धवान्हित्वा त्वमनाथान्महाबल।।९८।।
ब्रह्मादिस्तम्बपर्यन्तसंख्यं विश्वमेव च।
सर्वं चराचराधारं यः सृजत्येव लीलया।।९९।।
ब्रह्मेशशेषधर्माश्च दिनेशश्च गणेश्वरः।
मुनीन्द्रवर्गो देवेन्द्रो ध्यायते यमहर्निशम्।।१००।।
वेदाः स्तुवन्ति यं कृष्णं स्तौति भीता सरस्वती।
स्तौति यं प्रकृतिर्हृष्टा प्राकृतं प्रकृतेः परम्।।१०१।।
स्वेच्छामयं निरीहं च निर्गुणं च निरञ्जनम्।
परात्परतरं ब्रह्म परमात्मानमीश्वरम्।।१०२।।
नित्यं ज्योतिःस्वरूपं च भक्तानुग्रहविग्रहम्।
नित्यानन्दं च नित्यं च नित्यमक्षरविग्रहम्।।१०३।।
सोऽवतीर्णो हि भगवान्भारावतरणाय च।
गोपालबालवेषश्च मायेशो मायया प्रभुः।।१०४।।
स यं हन्ति च सर्वेशो रक्षिता तस्य कः पुमान्।
स यं रक्षति सर्वात्मा तस्य हन्ता न कोऽपि च।।१०५।

Thus after killing Kaṁsa he distributed riches to Brāhmaṇas and bestowed the kingship to the intelligent Ugrasena who was born in the lunar race. On the other hand the mother of Kaṁsa, his wives, the father, the brothers, the mother, the sisters and the wives or brothers started lamenting. They cried "O Rājendra, you appear before us, get up and occupy the royal lion-throne and rule over the country protecting the riches and the relatives besides the army. O valorous person, where have you gone leaving us like orphans, the people said. The one who could create and preserve all the creatures from Brahmā to the least blade of grass playfully and who is adored by Brahmā, Śeṣa, Śiva, Dharma, Sūrya, Gaṇeśa, Gaṅgā, the group of sages and

the gods continuously during day and night, the same lord Kṛṣṇa is adored in the Vedas. Sarasavtī recites his name feeling panicky while Prakṛti offers prayers to him delightfully. He is beyond Prakṛti and in the form of eternal Brahma and is adored by all. He moves at will unattached, without qualities, without blemish, beyond everyone, eternal Brahma, the great soul, the great lord, eternal, the form of eternal flame, the one who takes to a definite form for the sake of his devotees, always blissful, eternal and imperishable, the same lord, under the influence of illusion and in order to relieve the earth of her burden, has incarnated on earth together with the cowherds. He is the lord of illusion. He is lord of all and in case he kills someone, no one on earth can protect him. The one who is protected by the eternal soul, who on earth can kill him?.

इत्येवमुक्त्वा सर्वश्च विरराम महामुने।
ब्राह्मणान्भोजयामास तेभ्य: सर्वं धनं ददौ॥१०६॥

O sage, all the people thus spoke among themselves and then kept quiet. Thereafter they served the Brāhmaṇas with food and distributed riches to them.

भगवानपि सर्वात्मा जगाम पितुरन्तिकम्।
छित्त्वा च लोहनिगडं तयोर्मोक्षं चकार स:॥१०७॥
ननाम दण्डवद्भमौ मातरं पितरं तथा।
तुष्टाव भक्त्या देवेशो भक्तिनम्रात्मकंधर:॥१०८॥

On the other hand lord Kṛṣṇa who happens to be the soul of all went to his parents and he cut off the falters of iron and freed them. He prostrated before his parents and humbly offered prayers to them.

श्रीभगवानुवाच

पितरं मातरं विद्यामन्त्रदं गुरुमेव च।
यो न पुष्णाति पुरुषो यावज्जीवं च सोऽशुचि:॥१०९॥
सर्वेषामपि पूज्यानां पिता वन्द्यो महान् गुरु:।
पितु: शतगुणैर्माता गर्भधारणपोषणात्॥११०॥

Śrī Kṛṣṇa said- The one who does not maintain his father, mother, the teacher who bestows knowledge, the teacher who bestows *mantra*, such a person always remains impure throughout the world because, of all the people in the world the father is quite adorable besides the teacher and the mother who carries a child in her womb. The parents who bring up the child are therefore adorable a hundred times more.

माता च पृथिवीरूपा सर्वेभ्यश्च हितैषिणी।
नास्ति मातु: परो बन्धु: सर्वेषां जगतीतले॥१११॥
विद्यामन्त्रप्रद: सत्यं मातु: परतरो गुरु:।
न हि तस्मात्पर: कोऽपि वन्द्य: पूज्यश्च वेदत:॥११२।
इत्येवमुक्त्वा श्रीकृष्णो बलभद्रो ननाम च।
माता चकार तौ क्रोडे पिता च सादरं मुने॥११३॥
मिष्टान्नं परमं तौ च भोजयामास सादरम्।
नन्दश्च भोजयामास गोपालान्परमादरम्॥११४॥
मङ्गलं कारयामास भोजयाभास ब्राह्मणान्।
वसुर्व सुसमूहं च ब्राह्मणेभ्यो ददौ मुदा॥११५॥

Because they bestow welfare, of all those who bestow welfare to all are also treated as the mother. Therefore, there is no other relative closer than the mother in the universe but the teacher who bestows knowledge is more glorious than the mother because, according to the Vedas, there is no one else more adorable than him. O sage, thus speaking lord Kṛṣṇa and Balarāma offered their salutation to them. Thereafter the parents also embraced their children and were served with sweet food. Vasudeva getting delighted performed the welfare ceremonies and serving the Brāhmaṇas with food, distributed wealth among them.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
कंसवधवसुदेवदेवकीमोक्षणं नाम द्विसप्ततितमोऽयाय:॥७२॥

अथ त्रिसप्ततितमोऽध्याय:

Chapter - 73

Nanda and others relieved of Grief

नारायण उवाच

अथ कृष्णश्च सानन्दं नन्दं तं पितरं बल:।
बोधयामास शोकार्तं दिव्यैराध्यात्मिकादिभि:॥१॥
उच्चै रुदन्तं निश्चेष्टं पुत्रविच्छेदकातरम्।

दत्त्वा तस्मै मणिश्रेष्ठमित्युवाच जगत्पति:॥२॥

Nārāyaṇa said- Lord Kṛṣṇa imparted spiritual knowledge to Panda who was suffering from the grief of separation of the son and feeling helpless was crying aloud, getting fainted. Thereafter, the lord of the universe offered him the best of gems and said.

निबोध नन्द सानन्दं त्यज शोकं मुदं लभ।
ज्ञानं गृहाण मद्दत्तं यद्दत्तं ब्रह्मणे पुरा॥३॥
यद्यद्दत्तं च शेषाय गणेशायेश्वराय च।
दिनेशाय मुनीशाय योगीशाय च पुष्करे॥४॥

Kṛṣṇa said- O Nanda, shed away the grief and feel delighted and blissful, hearing my words. I am imparting divine knowledge to you which you kindly receive. The divine knowledge was imparted by me in earlier times at *Puṣkara-kṣetra* to Brahmā, Śeṣa, Gaṇeśa, Śiva, Sūrya, the ascetics and the great *yogīs*.

क: कस्य पुत्र: कस्तात: का माता कस्यचित्कुत:।
आयान्ति यान्ति संसारं परं स्वकृतकर्मणा॥५॥

The people continue to come and go in this universe according to the result of their actions. Therefore who is the father of whom and who is the son of whom?.

कर्मानुसाराज्जन्तुश्च जायते स्थानभेदत:।
कर्मणा कोऽपि जन्तुश्च योगीन्द्राणां नृपस्त्रियाम्॥६॥
द्विजपत्न्यां क्षत्रियाणां वैश्यायां शूद्रयोनिषु।
तिर्यग्योनिषु कश्चिच्च कश्चित्पश्वादियोनिषु॥७॥
ममैव मायया सर्वे सानन्दा विषयेषु च।
देहत्यागे विषण्णाश्च विच्छेदे बान्धवस्य च॥८॥

Everyone takes birth at a particular place according to his *karmas*. Someone takes birth with the great *yogīs*, someone with the queen, some with Brāhmaṇa woman, someone with Kṣ atriyas, Vaiśyas and Śūdra women. Thus someone is born as a bird, someone as an animal. Influenced by my illusion, all the people feel delight in the various types of worldly pleasures and feel painful at heart with the departure of their relatives.

प्रजाभूमिधनादीनां विच्छेदो मरणाधिक:।
नित्यं भवति मूढश्च न च विद्वाञ्छुचा युत:॥९॥

For them the loss of their sons and daughter, the land and the riches is more painful than even death. Because of this, these foolish people suffer form grief but the intelligent never do so.

मद्भक्तो भक्तियुक्तश्च मद्याजी विजितेन्द्रिय:।
मन्मन्त्रोपासकश्चैव मत्सेवानिरत: शुचि:॥१०॥

My devotees who is filled with my devotion is self-disciplined and adores by the reciting of the *mantras* and because of his being always devoted to me, he always remains spotless and without blemish.

मद्भयाद्वाति वातोऽयं रविर्भाति च नित्यश:।
भाति चन्द्रो महेन्द्रश्च कालभेदे च वर्षति॥११॥
वह्निर्वहति मृत्युश्च चरत्येव हि जन्तुषु।
बिभर्ति वृक्ष: कालेन पुष्पाणि च फलानि च॥१२॥

Feeling panicky from me the wind blows, the sun rises and illumines the universe, the moon rises with all the rays and Indra pours timely rains, the fire burns, the death takes sway the lives of the people, the trees blossom timely with flowers and fruits.

निराधारश्च वायुश्च वाय्वाधारश्च कच्छप:।
शेषश्च कच्छपाधार: शेषाधारश्च पर्वत:॥१३॥
तदाधाराश्च पाताला: सप्त एव हि पङ्क्तित:।
निश्चलं च जलं तस्माज्जलस्था च वसुंधरा॥१४॥

The wind has no base but it carries the tortoise, the tortoise carries Śeṣa and Śeṣa carries the mountains, the seven nether worlds stand in a line. The waters of the nether worlds are quite static and the earth is floating on the water.

सत्पस्वर्गं धराधारं ज्योतिश्चक्रं ग्रहाश्रयम्।
निराधारश्च वैकुण्ठो ब्रह्माण्डेभ्य: परो वर:॥१५॥
तत्परश्चापि गोलोक: पञ्चाशत्कोटियोजनात्।
ऊर्ध्वं निराश्रयश्चापि रत्नसारविनिर्मित:॥१६॥
सप्तद्वार: सप्तसार: परिखासप्तसंयुत:।
लक्षप्राकारयुक्तश्च नद्या विरजया युत:॥१७॥
वेष्टितो रत्नशैलेन शतशृङ्गेण चारुणा।

योजनायुतमानं च यस्यैकं शृङ्गमुज्ज्वलम्॥१८॥

The heaven and other seven *lokas* are based on earth, the *Jyotiścakra* and the constellation stand on the bases of the planets but the Vaikuṇṭha stands with out any base and is beyond the globe. *Goloka* is situated at a distance of fifty crores of *yojanas* beyond that, which is floating. The *Goloka* having no base is built with the best of gems having seven gates, having seven substances, seven moats and lakhs of boundary walls. A river named Virajā flows there. *Goloka* is surrounded by the mountains of hundred peaks covered with gems, a single peak of which spreads over an area of ten thousand *yojanas* and is filled with lustre.

शतकोटियोजनश्च शैल उच्छ्रित एव च।
दैर्घ्यं तस्य शतगुणं प्रस्थं च लक्षयोजनम्॥१९॥
योजनायुतविस्तीर्णस्तत्रैव रासमण्डलः।
अमूल्यरत्ननिर्माणो वर्तुलश्चन्द्रबिम्बवत्॥२०॥

That mountain is spread over an area of a hundred *yojanas* and is more than hundred times in length and a lakh of *yojanas* in width. A *Rāsamaṇḍala* is spread over ten thousand *yojanas* in *Goloka* which is built with invaluable gems and is circular like the lunar disc.

पारिजातवनेनैव पुष्पितेन च वेष्टितः।
कल्पवृक्षसहस्रेण पुष्पोद्यानशतेन च॥२१॥
नानाविधैः पुष्पवृक्षैः पुष्पितेन च चारुणा।
त्रिकोटिरत्नभवनो गोपीलक्षैश्च रक्षितः॥२२॥
रत्नप्रदीपयुक्तश्च रत्नतल्पसमन्वितः।
नानाभोगसमायुक्तो मधुवापीशतैर्वृतः॥२३॥
पीयूषवापीयुक्तश्च कामभोगसमन्वितः।
गोलोकगृहसंख्यानवर्णने वा विशारदः॥२४॥
न कोऽपि वेद विद्वान्वा वेदविद्वान्व्रजेश्वरः।
अमूल्यरत्ननिर्माणभवनानां त्रिकोटिभिः॥२५॥
शोभितं सुन्दरं रम्यं राधाशिविरमुत्तमम्।
अमूल्यरत्नकलशैरुज्ज्वलं रत्नदर्पणैः॥२६॥
अमूल्यरत्नस्तम्भानां राजिभिश्च विराजितम्।
नानाचित्रविचित्रैश्च चित्रितं श्वेतचामरैः॥२७॥
माणिक्यमुक्तासंसक्तं हीरावारसमन्वितम्।
रत्नप्रदीपसंसक्तं रत्नसोपानसुन्दरम्॥२८॥
अमूल्यरत्नपात्रैश्च तल्पराजिविराजितम्।
अमूल्यरत्नचित्रैश्च त्रिभिश्चित्रविचित्रितैः॥२९॥
तिसृभिः परिखाभिश्च त्रिभिर्द्वारैश्च दुर्गमैः।
युक्तं षोडशकक्षाभिः प्रतिद्वारेषु वाऽन्तरम्॥३०॥
गोपीषोडशलक्षैश्च संनियुक्तैरितस्ततः।
वह्निशुद्धांशुकाधानै रत्नभूषणभूषितैः॥३१॥
तप्तकाञ्चनवर्णाभैः शतचन्द्रसमन्वितैः।
राधिकिंकरीवर्गैर्युक्तमभ्यन्तरं वरम्॥३२॥

It is surrounded by the blossoming *Pārijāta* flowers a thousand *kalpavṛkṣa* and a hundred flower orchards in which several types of flowers are blossoming. There are three crores of gem-studded houses, a lakh of cowherdesses who reside there well guarded, the lamps are made of gems, the beds are made of gems and several types of eatables are stored there. It has a hundred step-wells of honey. Similarly there are several step-wells filled with nectar and are also filled with several types of cosmetics and other articles required during love-sport. O lord of Vraja, thus I am narrating to you the number of the buildings of *Goloka* which are unknown even to the best of intellectuals. It has three crores of palaces which are studded with gems beside the charming and beautiful Bhavana of Rādhā. This palace of Rādhā is decorated with invaluable pitchers of gems and the mirrors of gems which illumine. There are lines of gem-studded pillars, has a large number of white fly whisks which are quite astonishing. The handles of the fly-whisks were decorated with the best of gems and rubies. The lamps of gems illumined the area. The steps are decorated with gems and the vases are also made of gems. The beds are also decorated with lines of gems and painted with three types of paintings with three moats. There are difficult entrance gates, there are sixteen apartments. At the gates of these apartments, sixteen lakhs of cowherdesses are deputed to guard them who are clad in the best of garments sanctified by fire and adorned with the best of gem-studded ornaments. They have the complexion of molten gold and

illumine like hundreds of moons. The attendants of Rādhikā are lodged there

अमूल्यरत्ननिर्माणप्राङ्गणं सुमनोहरम्।
अमूल्यरत्नस्तम्भानां समूहैश्च सुशोभितम्॥३३॥
रत्नमङ्गलकुम्भैश्च फलपल्लवसंयुतैः।
संयुतं रत्नवेदीभिर्मुक्ता युक्ताभिरीप्सितम्॥३४॥
अमूल्यरत्नमुकुरैः शोभितं सुन्दरैरहो।
अमूल्यरत्ननिर्माणं भवनानां वरं गृहम्॥३५॥
रत्नसिंहासनस्था च गोपीलक्षैश्च सेविता।
कोटिपूर्णेन्दुशोभाढ्या श्वेतचम्पकसंनिभा॥३६॥
अमूल्यरत्ननिर्माणभूषणैश्च विभूषिता।
अमूल्यरत्नवसना बिभ्रती रत्नदर्पणम्॥३७॥
रत्नपद्मं च रुचिरं सव्यदक्षिणहस्ततः।
दाडिम्बकुसुमाकारं सिन्दूरं सुमनोहरम्॥३८॥
सुशोभितं मृगमदैरिष्टैश्चन्दनबिन्दुभिः।
दधती कबरीभारं मालतीमाल्यमण्डितम्॥३९॥
रचितं वामभागेन मुनीन्द्राणां मनोहरम्।
एवंभूतं (ता) तत्र राधा गोपीभिः परिसेविता॥४०॥
श्वेतचामरहस्ताभिस्तत्तुल्याभिश्च सर्वतः।
अमूल्यरत्ननिर्माणैर्भूषिताभिश्च भूषणैः॥४१॥
मत्प्राणाधिष्ठातृदेवी देवीनां प्रवरा वरा।
सुदाम्नः सा च शापेन वृषभानसुताऽधुना॥४२॥

The court-yard of that palace is inlaid with beautiful gems, which is decorated with the best of the pillars studded with gems, the tree, the leaves and the fruits besides the welfare pitchers made of gems and the pedestals made with rubies. They have innumerable beautiful mirrors made of gems. Thus the palace is decorated with invaluable gems and happen to be the best of all the palaces on which Rādhikā is seated attended by a lakh of cowherdesses. She illumines like crores of full moons, having a complexion of white *campaka* flowers, adorned with all the beautiful ornaments and is clad in gem-studded costumes, holding in her hands a mirror and a beautiful lotus of gems; she applies a spot of vermilion of the size of the flowers of pomegranate and also spots of *kastūrī* and sandal-wood. She wears round her neck the garland of jasmine flowers and her hair is tied in a knot. The knot is tilted towards the left which attracts even the sages. Thus Rādhā is served by the cowherdesses all round. All the cowherdesses carry in their hands white fly-whisks and are adorned with the best of gem-studded ornaments. Rādhā happens to be the best of the goddesses of my life. She is currently reborn as the daughter of Vṛṣabhānu, because of the curse of Sudāmā.

शताब्दिको हि विच्छेदो भविष्यति मया सह।
तेन भारावतरणं करिष्यसि भुवः पितः॥४३॥
तदा यास्यामि गोलोकं तया सार्धं सुनिश्चतम्।
त्वया यशोदया चाऽपि गोपैर्गोपीभिरेव च॥४४॥
वृषभानेन तत्पत्न्या कलावत्या च बान्धवैः।
एवं च नन्दं सानन्दं यशोदां कथयिष्यसि॥४५॥
त्यज शोकं महाभाग व्रजैः सार्धं व्रजं व्रज।
अहमात्मा च साक्षी च निर्लिप्तः सर्वजीविषु॥४६॥

O father, I have to be separated from her for a hundred years during which period, I shall relieve the earth of her burden and thereafter I shall proceed to *Goloka*. This is certain. You yourself, Yaśodā, all the cowherds and cowherdesses, Vṛṣabhānu his wife Kalāvatī and all other relatives will proceed with me. O Nanda, you convey all this to Yaśodā also. Therefore, O virtuous one, now you shed away the grief and move to Vraja. I happen to be the soul of all, the witness of all, pervade in all, but still I remain uninvolved.

जीवो मत्प्रतिबिम्बश्च इत्येवं सर्वसंमतम्।
प्रकृतिर्मद्विकारा च साऽप्यहं प्रकृतिः स्वयम्॥४७॥
यथा दुग्धे च धावल्यं न तयोर्भेद एव च।
यथा जले तथा शैत्यं यथा वह्नौ च दाहिका॥४८॥
यथाऽऽकाशे तथा शब्दो भूमौ गन्धो यथा नृप।
यथा शोभा च चन्द्र च यथा दिनकरे प्रभा॥४९॥
यथा जीवस्तथाऽऽत्माहं तथैव राधया सह।
त्यज त्वं गोपिकाबुद्धिं राधायां मयि पुत्रताम्॥५०॥

Soul is my reflection, this is admitted by all, Prakṛti is my deformed form and I alone happen to be the form of Prakṛti. O king, as the whiteness cannot be separated from milk and the

coolness of the water cannot be separated from it, the instinct of burning cannot be separated from fire, the sound cannot be separated from the sky, the fragrance cannot be separated from the earth, the lustre cannot be separated from the sun or the moon, the soul cannot be separated from the great soul since there is no difference between them. Similarly Rādhā and myself are inseparable. Therefore you shed away the feeling of being a cowherdess in Rādhā and myself being a son to you.

अहं सर्वस्य प्रभवः सा च प्रकृतिरीश्वरी।
श्रूयतां नन्द सानन्दं मद्विभूतिं सुखावहाम्॥५१॥
पुरा या कथिता तात ब्रह्मणे व्यक्तजन्मने।
कृष्णोऽहं देवतानां च गोलोके द्विभुजः स्वयम्॥५२॥

O Nanda, both of us, myself and Rādhā who represent Prakṛti or the cause of everything. Therefore I am going to reveal to you my pleasant grandeur. You kindly listen to me. O father, in the earlier times, I have displayed the same grandeur to Brahmā. In the earlier times I happened to be Kṛṣṇa among the gods who appears in *Goloka* with two arms .

चतुर्भुजोऽहं वैकुण्ठे शिवलोके शिवः स्वयम्।
ब्रह्मलोके च ब्रह्माऽहं सूयस्तेजस्विनामहम्॥५३॥
पवित्राणामहं वह्निर्जलमेव द्रवेषु च।
इन्द्रियाणां मनश्चास्मि समीरः शीघ्रगामिनाम्॥५४॥
यमोऽहं दण्डकर्तॄणां कालः कलयतामहम्।
अक्षराणामकारोऽस्मि साम्नां च साम एव च॥५५॥
इन्द्रश्चतुर्दशेन्द्रेषु कुबेरो धनिनामहम्।
ईशानोऽहं दिगीशानां व्यापकानां नभस्तथा॥५६॥
सर्वान्तरात्मा जीवेषु ब्राह्मणश्चाऽऽश्रमेषु च।
धनानां च रत्नमहममूल्यं सर्वदुर्लभम्॥५७॥
तैजसानां सुवर्णोऽहं मणीनां कौस्तुभः स्वयम्।
वैष्णवानां कुमारोऽहं योगीन्द्राणां गणेश्वरः॥५८॥
पुष्पाणां पारिजातोऽहं तीर्थानां पुष्करः स्वयम्।
शालग्रामस्तथाऽर्च्यानां पत्राणां तुलसीति च॥५९॥
सेनापतीनां स्कन्दोऽहं लक्ष्मणोऽहं धनुष्मताम्।
राजेन्द्राणां च रामोऽहं नक्षत्राणामहं शशी॥६०॥

Similarly in Vaikuṇṭha I reside as Viṣṇu having four arms, in Śivaloka I reside as Śiva, in *Brahmaloka* reside as Brahmā. Among those having the lustre, I represent the sun, Agni in all the auspicious things, water in all the things which flow, the mind among the organs of senses, Vāyu among these moving with speed, Yama among those who provide punishment, Kāla among those which cannot be counted, in the letters *Sāmaveda* in the Vedas, Indra among the fourteen Indras, Kubera among the rich people, Īśāna among the Dikpālas, sky among those who are all-pervading, the soul among the creatures and Brāhmaṇa among the *varṇas*. In the riches I happen to be the best of gems, gold in the glittering articles, the *kaustubha* gem among the gems, Sanatkumāra among the Vaiṣṇavas, Gaṇapati among the Yogīndras, *Pārijāta* among the flowers, Puṣkara among the holy places, *Śālagrāma* among those who are unthinkable, Tulasī leaf among the leaves, Skanda among the army commanders, Lakṣmaṇa among the archers, Rāma among the great kings and the moon among the constellation .

मासानां मार्गशीर्षोऽहमृतूनामस्मि माधवः।
वारेष्वादित्यवारोऽहं तिथिष्वेकादशीति च॥६१॥
सहिष्णूनां च पृथिवी माताऽहं बान्धवेषु च।
अमृतं भक्ष्यवस्तूनां गव्येष्वाज्यमहं तथा॥६२॥
कल्पवृक्षश्च वृक्षाणां सुरभिः कामधेनुषु।
गङ्गाऽहं सरितां मध्ये कृतपापविनाशिनी॥६३॥
वाणीति पण्डितानां च मन्त्राणां प्रणवस्तथा।
विद्यासु बीजरूपोऽहं सस्यानां धान्यमेव च॥६४॥
अश्वत्थः फलिनामेव गुरूणां मन्त्रदः स्वयम्।
कश्यपश्च प्रजेशानां गरुडः पक्षिणां तथा॥६५॥
अनन्तोऽहं च नागानां नराणां च नराधिपः।
ब्रह्मर्षीणां भृगुरहं देवर्षीणां च नारदः॥६६॥
राजर्षीणां च जनको महर्षीणां शुकस्तथा।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः॥६७॥
बृहस्पतिर्बुद्धिमतां कवीनां शुक्र एव च।
ग्रहाणां च शनि रहं विश्वकर्मा च शिल्पिनाम्॥६८॥
मृगाणां च मृगेन्द्रोऽहं वृषाणां शिववाहनम्।
ऐरावतो गजेन्द्राणां गायत्री छन्दसामहम्॥६९॥
वेदाश्च सर्वशास्त्राणां वरुणो यादसामहम्।
उर्वश्यप्सरसामेव समुद्राणां जलार्णवः॥७०॥

I happen to be the Mārgaśīrṣa among the months, the spring season among the seasons, Sunday among the days, *Ekādaśī* among the *tithis*, the earth among those who passionately bear everything, mother among all the relatives. Amṛta (nectar) among the consumable, *ghee* among the articles produced from the milk of the cow, *kalpavṛkṣa among the trees*, Kāmadhenu among the cows, Gaṅgā among the rivers which removes the sins of all, the speech among the intellectuals, the *praṇava* among the *mantras*, the form of seed among the *vidyās*, the paddy among the crops, *pīpala* among the trees, the one who bestows the *mantra* among the teachers, Kaśyapa among the Prajāpati, Garuḍa among the birds, Ananta among the snakes, the king among the people, Bhṛgu among the Brahmarṣis, Nārada among the sages of the gods, Janaka among the royal sages, Śukra among the great sages, Citraratha among the Gandharvas, Kapila among the *siddhas*, Bṛhaspati among the wise people, Śukra among the poets, Saturn among the planets, Viśvakarmā among the architects, lion among the wild animals, Nandīśvara among the bulls, Airāvata among the elephants, Gāyatrī among the metres, Vedas among the scriptures, Varuṇa among the aquatics, Urvaśī among the *apsarās*, Jalasāgara among the waters.

सुमेरु: पर्वतानां च रत्नवत्सु हिमालय:।
दुर्गा च प्रकृतीनां च देवीनां कमलालया॥७१॥
शतरूपा च नारीणां मत्प्रियाणां च राधिका।
साध्वीनामपि सावित्री वेदमाता च निश्चितम्॥७२॥
प्रह्लादश्चापि दैत्यानां बलिष्ठानां बलि: स्वयम्।
नारायणर्षिर्भगवाञ्ज्ञानिनां मध्य एव च॥७३॥
हनूमान्वानराणां च पाण्डवानां धनंजय:।
मनसा नागकन्यानां वसूनां द्रोण एव च॥७४॥
द्रोणो जलधराणां च वर्षाणां भारतं तथा।
कामिनां कामदेवोऽहं रम्भा च कामुकीषु च॥७५॥
गोलोकश्चास्मि लोकानामुत्तम: सर्वत: पर:।
मातृकासु शान्तिरहं रतिश्च सुन्दरीषु च॥७६॥
धर्मोऽहं साक्षिणां मध्ये संध्या च वासरेषु च।
देवेष्वहं च माहेन्द्रो राक्षसेषु विभीषण:॥७७॥
कालाग्निरुद्रो रुद्राणां संहारो भैरवेषु च।
शङ्खेषु पाञ्चजन्योऽहमङ्गेष्वपि च मस्तक:॥७८॥
परं पुराणसूत्रेषु चाहं भागवतं वरम्।
भारतं चेतिहासेषु पञ्चरात्रेषु कापिलम्॥७९॥
स्वायंभुवो मनूनां च मुनीनां व्यासदेवक:।
स्वधाऽहं पितृपत्नीषु स्वाहा वह्निप्रियासु च॥८०॥

Sumeru among the mountains, Himālaya among the stores of gems, Durgā among the Prakṛtis, Lakṣmī among the goddesses, Śatarūpā among the women, Rādhikā of all my beloved's, Sāvitrī among the chaste woman, Prahlāda among the daityas, Bali among the valorous people, the sage Nārāyaṇa among the intellectuals, Hanumān among the monkeys, Arjuna among the Pāṇḍavas, Manasā among the daughters of the serpents, Droṇa among the Vasus, Bhārata among the *varṣas*, Kāmadeva among the passionate people, Rambhā among the passionate women, *Goloka* among the lakes, which is the best of all. Similarly I happen to be Śānti among the mātṛkās, Rati among the beautiful women, Dharma among the witnesses, Sandhyā among the Vāsaras, Mahendra among the gods, Vibhīṣaṇa among the demons, Kālāgni-rudra among the Rudras, Saṁhāra among the Bhairavas, Pāñcajanya among the conches, forehead among the limbs, Bhāgavata among the Purāṇas, Mahābhārata among the history books, Kāpila among the Pañcarātras, Svāyambhuva among the Manus, Vyāsadeva among the Munis, Svādhā among the spouse and the manes, Svāhā among the beloved's of Agni.

यज्ञानां राजसूयोऽहं यज्ञपत्नीषु दक्षिणा।
शास्त्रास्त्रज्ञेषु रामोऽहं जमदग्निसुतो महान्॥८१॥
पौराणिकेषु सूतोऽहं नीतिमत्स्वङ्गिरा मुनि:।
विष्णुव्रतं व्रतानां च बलानां दैवमेव च॥८२॥
ओषधीनामहं दूर्वा तृणानां कुशमेव च।
धर्मकर्मसु सत्यं च स्नेहापात्रेषु पुत्रक:॥८३॥
अहं व्याधिश्च शत्रूणां ज्वरो व्याधिष्वहं तथा।
मद्भक्तिष्वपि मद्दास्यं वरेषु च वर: स्मृत:॥८४॥
आश्रमाणां गृहस्थोऽहं संन्यासी च विवेकिनाम्।
सुदर्शनं च शस्त्राणां कुशलं च शुभाशिषाम्॥८५॥
ऐश्वर्याणां महाज्ञानं वैराग्यं च सुखेष्वहम्।

मि(इ)ष्टवाक्यं प्रीतिदेषु दानेषु चाऽऽत्मदानकम्॥८६॥
संचयेषु धर्मकर्म कर्मणां च मदर्चनम्।
कठोरेषु तपश्चाहं फलेषु मोक्ष एव च॥८७॥
अष्टसिद्धिषु प्राकाम्यमहं काशीपुरीषु च।
नगरेषु तथा काञ्ची स देशो यत्र वैष्णवः॥८८॥
सर्वाधारेषु स्थूलेषु अहमेव महान्विराट्।
परमाणुरहं विश्वे महासूक्ष्मेषु नित्यशः॥८९॥
वैद्यानामश्विनीपुत्रौ चौषधीषु रसायनम्।
धन्वन्तरिर्मन्त्रविदां विषादः क्षयकारिणाम्॥९०॥
रागाणां मेघमल्लारः कामोदस्तत्प्रियासु च।
मत्पार्षदेषु श्रीदामा मद्बन्धुष्वहमुद्धवः॥९१॥
पशुजन्तुषु गौश्चाहं चन्दनं काननेषु च।
तीर्थपूतश्च पूतेषु निःशङ्केषु च वैष्णवः॥९२॥
न वैष्णवात्परः प्राणी मन्मन्त्रोपासकश्च यः।
वृक्षेष्वङ्कुररूपोऽहमाकारः सर्ववस्तुषु॥९३॥
अहं च सर्वभूतेषु मयि सर्वे च संततम्।
यथा वृक्षे फलान्येव फलेषु चाङ्कुरस्तरोः॥९४॥
सर्वकारणरूपोऽहं न च मत्कारणं परम्।
सर्वेशोऽहं न मेऽपीशो ह्यहं कारणकारणम्॥९५॥
सर्वेषां सर्वबीजानां प्रवदन्ति मनीषिणः।
मन्मायामोहितजना मां न जानन्ति पापिनः॥९६॥
पापग्रस्तेन दुर्बुद्ध्या विधिना वञ्चितेन च।
स्वात्माऽहं सर्वजन्तूनां स्वाम्यहं नादृतः स्वयम्॥९७॥
यत्राहं शक्तयस्तत्र क्षुत्पिपासादयस्तथा।
गते मयि तथा यान्ति नरदेहे (वे) यथाऽनुगाः॥९८॥
हे व्रजेश नन्द तात ज्ञानं ज्ञात्वा व्रजं व्रज।
कथयस्व च तां राधां यशोदां ज्ञानमेव च॥९९॥
ज्ञात्वा ज्ञानं व्रजेशश्च जगाम स्वानुगैः सह।
गत्वा च कथयामास ते द्वे च योषितां वरे॥१००॥

Rājasūya among the *yajñas*, *dakṣiṇā* among the spouses of *yajña* and Paraśurāma among those well-versed in the use of weapons who had been the son of Jamadagni. I am Sūta among the composers of the Purāṇas, sage Aṅgirā among the those well-versed in polity, *Viṣṇuvrata* among the *vratas*, Daivabala among the forces, *Dūrvā* among the *auṣdhī, kuśa* among the straws, truthfulness among the religious people, the son among those who are bestowed with affection, ailment among the enemies, fever among the ailments, my slavehood of all the types of adoration which best of all and the Gṛhastha (household) among all the *āśramas*, Saṁnyāsīs among the prudent, Sudarśana among the weapons, welfare among the blessing, great knowledge among the fortunes, Vairāgya (unattachment) among all the pleasures, sweet words among those which increase love, self realisation among the charities, the noble deed of all the things which are to be collected, *tapas* among all the hard labours, *mokṣa* among the fruits, *prākāmya* among the *siddhas*, Kāsi among the Purīs (towns), Kāñcī among the cities, inhabited by the Vaiṣṇavas. I am Mahāvirāṭ among all the solid foundations. I happen to be the atom of all the tiny things in the world Aśvinīkumāra of all the physicians, Rasāyana among the Oṣadhis, Dhanvantari among those well-versed in the *mantras*, grief among those which consume a person, *Meghamallāra* among the *Rāgas* and Kāmoda among the beloved's, Śrīdāmā among the courtiers, Uddhava among my relatives, cow among the animals, sandal among the forest trees, the holy places among all the *tīrthas* and Vaiṣṇava among the devotees who always recite my *mantras*. There is no one dearer to me than my own devotees; In the trees I happen to be the sprouting leaves and I happen to be the form of all the things. I pervade in all the creatures who also dwell in me. As the fruit remains in a tree and the tree in the fruit, similarly I am the cause of everything. There is no other greater cause than myself; I am the lord of everything, I have no lord. I am myself the cause of all the deeds. This is what has been ordained by the intellectuals, the sinners are influenced by my illusion and are unaware of me because they are influenced by the destiny indulging in sinful ways and evil advice. I am the soul of all the creatures and their lord. Wherever I stay, the hunger, thirst and all other *śaktis* remain there and when I leave that place all those also disappear as the attendants of the king disappear with the king. Therefore, O lord of Vraja, O Nanda, O father, you go to Vraja with this knowledge and impart the same to Rādhā and Yaśodā. Thereafter Nanda the lord of Vraja

together with his attendants left for Vraja and reaching there he narrated the words of Kṛṣṇa to all the ladies.

ते च सर्वे जहु: शोकं महाज्ञानेन नारद।
कृष्णो यद्यपि निर्लिप्तो मायेशो मायया रत:॥१०१॥
यशोदया प्रेरितश्च पुनरागत्य माधवम्।
तुष्टाव परमानन्दं नन्दश्च नन्दनन्दनम्॥१०२॥
सामवेदोक्तस्तोत्रेण कृतेन ब्रह्मणा पुरा।
पुत्रस्य पुरत: स्थित्वा रुरोद च पुन: पुन:॥१०३॥

O Nārada, with the imparting of the great knowledge they also were relieved of the grief and though lord is uninvolved and the lord of illusion but still he loves someone under the influence of the illusion. Yaśodā inspired Nanda who go to Mathurā again. Reaching there, they eulogised all blissful Mādhava by reciting the *stotra* composed by Brahmā and prescribed in *Sāmaveda*. Both of them started crying standing before their son.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
नन्दादिशोकप्रमोचनं नाम त्रिसप्ततितमोऽयाय:॥७३॥

अथ चतु:सप्ततितमोऽध्याय:

Chapter - 74

Talk between Nanda and Kṛṣṇa

नारायण उवाच

श्रीकृष्ण: परमानन्द: परिपूर्णतम: प्रभु:।
परमात्मा च परमो भक्तानुग्रहकारक:॥१॥
भुवो भारावतरणो निर्गुण: प्रकृते: पर:।
परात्परस्तु भगवान्ब्रह्मेशशेषवन्दित:॥२॥
तुष्टो नन्दस्तवं श्रुत्वा तमुवाच जगत्पति:।
आगच्छन्तं गोकुलाच्च विरहज्वरकातरम्॥३॥

Nārāyaṇa said- Lord Kṛṣṇa who is blissful, complete in all respects the lord, the great soul, extremely devoted to his devotees, who appears on earth to rid of her burden, who is formless, beyond Prakṛti, beyond all and Brahmā, adored by Śiva, Śeṣa and *is the lord of the universe*, was pleased with the prayer of Nanda and spoke to him delightfully who was suffering from the pain of separation, getting upset and had arrived from Gokula.

श्रीभगवानुवाच

गच्छ नन्दव्रजं नन्द त्यज शोकं भ्रमं भुवि।
शृणु सत्यं परं ज्ञानं शोकग्रन्थिनिकृन्तनम्॥४॥
वायुश्च भूमिराकाशो जलं तेजश्च पञ्चमम्।
उक्त: श्रुतिगणैरेतै: पञ्चभूतैश्च नित्यश:॥५॥
सर्वेषां देहिनां तात देहश्च पाञ्च भौतिक:।
मिथ्याभ्रम: कृत्रिमश्च स्वप्नवन्माययाऽन्वित:॥६॥
देहं गृह्णन्ति सर्वेषां पञ्चभूतानि नित्यश:।
मायासंकेतरूपं तदभिज्ञानं भ्रमात्मकम्॥७॥

Kṛṣṇa said- You go to Vraja and get yourself relieved of the grief and illusion on the earth. I am speaking to you the truthful and the best of the knowledge which removes the knot of grief. *Listen to me attentively*, there are five *mahābhūtas* on earth known as the wind, the earth, the sky, the water and the *tejas*. O father, the *śrutis* testify that the bodies of all the creatures on earth comprise of these five *mahābhūtas*, that is why this body is called *Pāñcabhautika*. It comprises of false illusion, artificiality and is full of illusion like the dream. At the time of death the entire body *pañcabhūta merges in them*. Its indication, its *form* and identity are filled with illusion.

को वा कस्य सुतस्तात का स्त्री कस्य पतिस्तु वा।
कर्मणा भ्रमणं शश्वत्सर्वेषां भूरिजन्मनि॥८॥
कर्मणा जायन्ते जन्तु: कर्मणैव प्रलीयते।
सुखं दु:खं भयं शोकं कर्मणा च प्रपद्यते॥९॥

Therefore, O fathers, who is the son of whom, who is the wife of whom and who is the husband of whom Jīva wanders in various forms for several births in various ways. Because the Jīva takes new birth because of his deeds and because of the karma it also merges into the great soul and it achieves pleasure, pain, fear and grief because of the past deeds. Someone is born in the heaven because of his deeds, someone is born in the house of Brahmā, someone is born in the house of Brāhmaṇas or Kṣatriyas. Someone is born in the house of Vaiśyas and someone is the born in the house of Śūdras.

केषां वा जन्म स्वर्गेषु केषां वा ब्रह्मणो गृहे।
केषां विप्रेषु क्षत्रेषु केषां वा वैश्यशूद्रयोः॥१०॥

Similarly, it sometimes is born in the house of some degraded person, sometimes as an insect of the refuse, sometimes as an animal or bird and sometimes as a petty creature.

अतिनीचेषु केषां वा केषां कृमिषु विट्सु च।
पशुपक्षिषु केषां वा केषां वा क्षुद्रजन्तुषु॥११॥
पुनः पुनर्भ्रमन्त्येव सर्वे तात स्वकर्मणा।
करोति कर्म निर्मूलं मद्भक्तो मत्प्रियः सदा॥१२॥

Therefore, O father, all the people are born in their respective *yonis* again and again wandering here and there. But my devotee always remains engrossed in the uprooting of all the actions.

सत्यं त्रेता द्वापरश्च कलिश्चेति चतुर्युगम्।
पञ्चविंशत्सहस्राणां युगान्ते निधनं मनोः॥१३॥
मनोः समं महेन्द्रस्य परमायुर्विनिर्मितम्।
चतुर्दशेन्द्रविच्छित्तौ ब्रह्मणो दिनमुच्यते॥१४॥

There are four *yugas* known as *Satya, Tretā, Dvāpara, Kaliyuga*. Thus after the completion of twenty five thousand *yugas*. Manu, meets it with his end and the life of Indra has been equated with Manu, after the death of fourteen Indras continuously a day of Brahmā is counted.

एवं परिमिता रात्रिः कालविद्भिर्विनिर्मिता।
एवं परिमिता मासा वर्षं च परिनिश्चितम्॥१५॥
ब्रह्मणश्च वर्षशतं परमायुर्विनिर्मितम्।
निमेषमात्रं कालोऽयं ब्रह्मणो निधने मम॥१६॥

His night is of similar duration. This has been pronounced by those well-versed in the calculation of time. Thus they have the month and the year. The age of Brahmā has been calculated to be hundred years and after the death of Brahmā, a single moment of mine is counted .

ब्रह्मादितृणपर्यन्तं सर्वं विश्वे विनिर्मितम्।
सत्योऽहं परमात्मा च भक्तानुग्रहविग्रहः॥१७॥
मन्मन्त्रोपासकः सत्यो देहं त्यक्त्वा धरासु च।
यास्यत्येव हि गोलोकं छित्वा कर्म पुरातनम्॥१८॥

Similarly, all the things right from Brahmā to the blade of grass are perishable. I alone am the truth who take to human form to bestow grace on the great soul and the devotees. He who adores me reciting my *mantra* on earth, he, after death, destroying his past deeds, proceeds to *Goloka*.

असंख्यब्रह्मणां पाते न भवेत्तस्य पातनम्।
गृह्णाति नित्यं स्वं देहं जन्ममृत्युजरापहम्॥१९॥
न नन्द मम भक्तानामशुभं विद्यते क्वचित्।
नित्यं सुदर्शनं तं च परिरक्षति सर्वतः॥२०॥

He does not fall from *Goloka* even after the fall of innumerable Brahmās, he achieves the eternal body which is devoid of death. O Nanda, my devotees never meet with any misfortune at any time. Apart from that my *Sudarśana-cakra* always protects them.

मत्तो हि बलवान्भक्तश्चिन्तितोऽहं न चिन्तितः।
अहं स्वामी च तस्यैव न मे स्वामी पिता प्रसुः॥२१॥
पुत्रबुद्धिं परित्यज्य भज मां ब्रह्मरूपिणम्।
छित्त्वा च ब्रह्मनिगडं गोलोकं तद्व्रज स्वयम्॥२२॥
कथयस्व यशोदां च गोपीं गोपगणं व्रज।
तैश्च सर्वैर्जनैः शोकं त्यज स्वमन्दिरं व्रज॥२३॥
इत्येवमुक्त्वा भगवान्विरराम च संसदि।
पप्रच्छ पुनरेवं तं नन्दश्चाऽऽनन्दसंप्लुतः॥२४॥

Therefore my devotee is more powerful than myself, but still I remain anxious; for him being a lord, I don't have any lord, father or mother therefore instead of taking me as your son, you adore me as a complete Brahma as a result of which you will be relieved of the fetters of *karmas* and shall proceed to *Goloka*. O lord of Vraja, the cowherdess Yaśodā, the group of cowherds should be told about the reality and leaving aside the grief, you go back to your house. After thus speaking in the assembly lord Kṛṣṇa kept quiet; thereafter, Nanda getting overwhelmed with bliss asked him.

नन्द उवाच

वद सांसारिकं ज्ञानं येन यास्यामि त्वत्पदम्।
मूढोऽहं परमानन्द श्रुतीनां जनको भवान्॥२५॥
नन्दस्य वचनं श्रुत्वा सर्वज्ञो भगवान्स्वयम्।
आह्निकं कथयायास श्रुतिभिर्न श्रुतं हि यत्॥२६॥

Nanda said- O blissful one, you bestow worldly knowledge on me by means of which I should be able to achieve your *loka*. Because I

am quite devoid of wisdom and you happen to be the creator of the Vedas. On hearing the words of Nanda, the all-knowledgeable lord Kṛṣṇa enlightened *him on* the daily routine as prescribed in the Vedas.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० भगवन्नन्दसंवादे चतुःसप्ततितमोऽध्यायः।।७४।।

अथ पञ्चसप्ततितमोऽध्याय:

Chapter - 75

The imparting of worldly knowledge to Nanda

श्रीभगवानुवाच

शृणु नन्द प्रवक्ष्यामि ज्ञानं च परमाद्भुतम्।
सुगोपनीयं वेदेषु पुराणेषु च दुर्लभम्।।१।।

The lord said- O Nanda, I am bestowing on you the astonishing knowledge which is quite secretive in the Vedas and the Purāṇas and is quite difficult to get. You listen to it quite attentively.

न विश्वासो हि नारीषु संततं कुलटासु च।
मोक्षमार्गार्गलास्वेव भ्रममायास्वमूषु च।।२।।

One should not believe in the wicked women because they are the biggest obstruction in the path of achieving *mokṣa*; they are filled with illusion.

हरिभक्तेरसाध्वीनां विरुद्धासु युतासु च।
बीजरूपासु नाशानां प्रमदासु व्रजेश्वर।।३।।
नित्यं च प्रातरुत्थाय रात्रिवासो विहाय च।
अभीष्टदेवं हृत्पद्मे ब्रह्मरन्ध्रे गुरुं परम्।।४।।
विचिन्त्य मनसा प्रात:कृत्यं कृत्वा सुनिश्चितम्।
स्नानं करोति सुप्राज्ञो निर्मलेषु जलेषु च।।५।।
न संकल्पं च कुरुते भक्त: कर्मनिकृन्तन:।
स्नात्वा हरिं स्मरेत्संध्यां कृत्वा याति गृहं प्रति।।६।।

O lord of Vraja, because of being characterless, they are always against the devotees of the lord and they serve as the seeds of destruction. A person should get up early in the morning and change the clothes worm by him during the night. He should meditate upon his sole lord in the lotus of his heart and should meditate upon his teacher in his mind and perform all the duties in the morning. Such a wise person should take a bath with clean water and while taking a bath, should not perform *Saṁkalpa* because the devotees are more interested in the destruction of the *karmas* and are not interested in enjoying their result. After taking a bath, he should recite the name of the lord and performing *sandhyā* he should go back to his home.

प्रक्षाल्य पादौ प्रविशेन्निधाय धौतवाससी।
पूजयेत्परमात्मानं मामेव मुक्तिकारणम्।।७।।
शालग्रामे मणौ यन्त्रे प्रतिमायां जलेऽपि च।
तथा च विप्रे गवि च गुरुष्वेवं विशेषत:।।८।।
घटेऽष्टदलपद्मे च पात्रे चन्दननिर्मिते।
आवाहनं च सर्वत्र शालग्रामे जलेन च।।९।।
मन्त्रानुरूपध्यानेन ध्यात्वा मां पूजयेद्व्रती।
षोडशोपचारद्रव्याणि दद्यान्मूलेन भक्तित:।।१०।।

Reaching there he should wash his feet and then enter the house and clad himself in sanctified garments. He should then perform *pūjā* for the lord. He should perform *pūjā* for *Śālagrāma*, gems, *yantras*, images, water, Brāhmaṇa and cow and more specially for the teacher, then *kalaśa*, the lotus with eight petals, a vase with sandal-paste but I should be invoked only in *Śālagrāma* stone and the water. Such a devotee should meditate upon me by reciting the appropriate *mantra* and then adore me. He should with great devotion recite the *mula-mantra* and make the offering of sixteen types .

श्रीदामानं सुदामानं वसुदामानमेव च।
वीरभानुं शूरभानुं गोपान्पञ्च प्रपूजयेत्।।११।।
सुनन्दनन्दकुमुदं पार्षदं मे सुदर्शनम्।
लक्ष्मीं सरस्वतीं दुर्गां राधां गङ्गां वसुंधराम्।।१२।।
गुरुं च तुलसीं शंभुं कार्तिकेयं विनायकम्।
नवग्रहांश्च दिक्पालान्परित: पूजयेत्सुधी:।।१३।।
देवषट्कं च संपूज्य सर्वादौ विघ्नविघ्नत:।

गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवम्।।१४।।

He should also adore Śrīdāmā, Sudāmā, Vasudāmā, Vīrabhānu and Śūrabhānu, the five cowherds and then should adore my courtiers named, Nanda, Sunanda, Kumuda and Sudarśana besides Lakṣmī, Sarasvatī, Durgā, Rādhā, Gaṅgā, Vasundharā, the teacher, Tulasī, Śiva, Kārttikeya, Gaṇeśa, the nine planets, Dikpālas, in a proper manner. It would be appropriate for an intellectual to adore first of all, Gaṇeśa, Sūrya, Agni, Śiva and Pārvatī

श्रुतौ विनिर्मितान्देवान्मोक्षदान्कर्मकृन्तनान्।
गणेशं विघ्ननाशाय सूर्यं व्याधिविनाशिने।।१५।।
वह्निं प्राप्तिनिमित्तेन शान्तौ शुद्धौ भवेद्ध्रुवम्।
विष्णुं मोक्षनिमित्तेन ज्ञानदानाय शंकरम्।।१६।।
बुद्धिमुक्तिनिमित्तेन पार्वतीं पूजयेत्सुधीः।
पुष्पाञ्जलित्रयं दत्त्वा स्वस्तोत्रं कवचं पठेत्।।१७।।
गुरुं प्रणम्य संपूज्य तत्पश्चात्प्रणमेत्सुरम्।
कृत्वाऽऽह्निकं च संपूज्य यथासुखमुदीरितम्।।१८।।
समाचरेत्स्वकर्मैतद्वेदोक्तं स्वात्मशुद्धये।
विष्ठां न पश्येत्प्राज्ञश्च व्याधिबीजस्वरूपिणीम्।।१९।।
मूत्रं च व्याधिबीजं च परं नरककारणम्।
लिङ्गं योनिं पापदुःखव्याधिदारिद्र्यदायिनीम्।।२०।।

In the Vedas these gods have been described as the destroyer of the deeds and bestower of *mokṣa*. For the removal of obstruction, Gaṇeśa should be adored; for the removal of the ailments the sun and Agni; for achieving peace and purity, Viṣṇu; Śiva for achieving *mokṣa*, knowledge and wisdom and Pārvatī for achieving wisdom. After adoring them, one should offer three hand cups full of flowers and should recite the relevant *stotra* and *kavaca*. Bowing in reverence to the teacher and adoring him, one should offer his salutation to the gods. Thus after performing the daily routine, one should adore the gods according to one's convenience. For self-purification, one should perform the adoration as prescribed in the Vedas. Similarly one should pay attention to the words which are forbidden, should not look at refuse which could be the cause of ailments. Looking at urine also one attracts ailment and one has to fall into the hell. By looking at the male and female organs, one attracts sin, pain, ailment and poverty.

उरुं मुखं स्तनं स्त्रीणां कटाक्षं हास्यमेव च।
विनाशबीजं रूपं च विपदां कारणं सदा।।२१।।
दिवाभोगं च स्वस्त्रीणां स्वालापं परिवर्जयेत्।
रोगाणां कारणं चैव चक्षुषोः कर्णयोस्तथा।।२२।।
एकतारं च गगनं च पश्येत्तु रुजां भयात्।
दैवाद्दृष्ट्वा हरिं स्मृत्वा सप्तधा नारदं जपेत्।।२३।।
अस्तकाले रविं चन्द्रं न पश्येद् व्याधिकारणम्।
खण्डं समुदितं चन्द्रं न पश्येद् व्याधिकारणम्।।२४।।

One should not look at the thighs, heart, breasts, side-glances and smiles of the other women because indulging in such an action attracts misfortune. One should not cohabit with his own wife during the day time because it is harmful and one attracts the ailment of eyes and ears. Similarly a star should not be looked at in the sky which could result in ailment and fear. It per chance one has a look at the stars he should recite the name of Hari and also the name of Nārada seven times. In the evening the sun and the moon should not be seen because by doing so one attracts ailment and fear. At the time of the rising of the moon if one looks at it, one attracts ailments.

जलस्थं च रविं चन्द्रं दृष्ट्वा शोकं लभेन्नरः।
बन्धुविच्छेदहेतुं च न पश्येत्परमैथुनम्।।२५।।
एकत्र शयनं स्थानं भोजनं च गतिं तथा।
न कुर्यात्पापिना सार्धं सर्वं नाशस्य लक्षणम्।।२६।।
आलापाद्गात्रसंस्पर्शाच्छयनाश्रयभोजनात्।
संचरन्ति ध्रुवं पापास्तैलविन्दुरिवाम्भसा।।२७।।
हिंस्रजन्तुसमीपं च न गच्छेद्दुःखकारणम्।
खलेन सार्धं मिलनं च कुर्याच्छोककारणम्।।२८।।

Similarly if one looks at the reflection of the sun and moon in the water, he meets with grief. By looking at the conjugal pleasures of others one gets separated from his relatives; by sleeping, eating and travelling with a wicked person, one attracts complete destruction. By talking to him, touching his body, sleeping with him or eating with him, all his sins are transferred to the noble person. One should not

approach the terrific animal for fear of injury. And one should not keep company with a wicked person which could attract grief and fear.

ब्राह्मणानां गवां चैव वैष्णवानां विशेषतः।
न कुर्याद्धिंसनं हानिं सर्वनाशस्य कारणम्॥२९॥
देवदेवलविप्राणां वैष्णवानां तथैव च।
वित्तं धनं च न हरेत्सर्वनाशस्य कारणम्॥३०॥
स्वदत्तं परदत्तं वा ब्रह्मवित्तं हरेत्तु यः।
षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः॥३१॥
गृध्रः कोटिसहस्राणि शतजन्मानि सूकरः।
श्वापदः शतजन्मानि गण्डकः सप्तजन्मनि॥३२॥
घोटकः सप्तजन्मानि कुम्भीरः पञ्चजन्मसु।
पुंश्चलीनां योनिकीटं शतजन्मसु निश्चितम्॥३३॥
व्रणकीटं च तेषां च शतजन्मसु नारद।
गोधिका सप्तजन्मानि गर्दभः सप्तजन्मसु॥३४॥
सप्तजन्मानि मार्जारो नकुलस्त्रिषु जन्मसु।
उच्चैःश्रवा जन्मशतं खरश्चापि तथैव च॥३५॥
क्रूरसर्पश्च शार्दूलो महिषः सप्तजन्मसु।
भेकश्च शतजन्मानि च्छागलः सप्तजन्मसु॥३६॥
भल्लूकः शतजन्मानि शृगालो लक्षजन्मसु।
ततो जलौका भवति ब्रह्मस्वहरणाद्ध्रुवम्॥३७॥
कुम्भीपाके च पच्यन्ते पापिनो ब्रह्मणः शतम्।
दक्षिणां विप्रमुद्दिश्य तत्कालं चेन्न दीयते॥३८॥
एकरात्रे व्यतीते तु तद्दानं द्विगुणं भवेत्।
मासे शतगुणं प्रोक्तं द्विमासे तु सहस्रकम्॥३९॥
संवत्सरे व्यतीते तु स दाता नरकं व्रजेत्।
दात्रा न दीयते मूर्खो ग्रहीता च न याचते॥४०॥
उभौ तौ नरकं यातो दाता व्याधियुतो भवेत्।
विप्राणां हिसनं कृत्वा वंशहानिं लभेद्ध्रुवम्॥४१॥
धनं लक्ष्मीं परित्यज्य भिक्षुकश्च भवेद्व्रजन्।
देवं च ब्राह्मणं दृष्ट्वा न नमेद्यो लभेच्छुचम्॥४२॥

One should not indulge in the killing of a cow, a Brāhmaṇa and especially a Brāhmaṇa which attracts total destruction. One should not steal the riches of the gods, the temples, Brāhmaṇas and the Vaiṣṇavas. By doing so, one attracts total destruction. The one who snatches away the livelihood given by himself or others and one who does so, has to be born as the insect of refuse for sixty thousand years. Thereafter for a hundred crores of births, he has to born as a pig; for a hundred years, he has to be born as a wild animal; for seven births, he has to be born as a Rhinoceros and horse; for seven births, he is to be born as a deformed person, for births the insect of the pelvic region of the wicked woman for a hundred births and for another hundred births he has to be born as an insect of a boil. O Nārada, for seven births he has to be born as a lizard, a donkey for seven births, a cat for seven births, a monkey for three births, a horse for a hundred years, a terrific serpent for seven births, a tiger and buffalo for seven births, a frog for a hundred births, a he-goat for seven births, a bear for seven births, a jackal for a lakh of births. Thereafter because of the stealing of those riches he becomes a leech. For a hundred lives of Brahmā he has to fall into the *kumbhīpāka* hell where the sinners are boiled. The one who refuses to give immediately the *dakṣiṇā* to a Brāhmaṇa after pronouncing the same, the charity after the lapse of a night is doubled and after the expiry of a month it multiplies to a hundred times after a lapse of two months, it multiplies to a thousand times and after the expiry of a year, the donor has to fall into the hell. In case the donor is unable to pay and the receiver is unable to demand the same, both of them fall into hell. By killing a Brāhmaṇa, the race of the killer is destroyed and after getting deprived of the wealth and riches he becomes a pauper or a beggar. He feels grief-stricken when no one offers salutation to him in spite of his being a Brāhmaṇa or a god.

न कुर्याद्गुरुभक्तिं यो लभते रौरवं शुचम्।
या स्त्री मूढा दुराचारा स्वपतिं हरिरूपिणम्॥४३॥
न पश्येत्तर्जनं कृत्वा कुम्भीपाके व्रजेद्ध्रुवम्।
वाक्तर्जनाद्भवेत्काको हिंसनात्सूकरो भवेत्॥४४॥
सर्पो भवति कोपेन दर्पेण गर्दभो भवेत्।
कुक्कुरी च कुवाक्येनाप्यन्धश्च विषदर्शनात्॥४५॥
पतिव्रता च वैकुण्ठं पत्या सह व्रजेद्ध्रुवम्।
शिवं दुर्गां गणपतिं सूर्यं विप्रं च वैष्णवम्॥४६॥
विष्णुं निन्दति यो मूढः स महारौरवं व्रजेत्।

पितरं मातरं पुत्रं सतीं भार्यां गुरुं तथा॥४७॥
अनाथां भगिनीं कन्यां विनिन्द्य नरकं व्रजेत्।
विप्रभक्तिविहीनाश्च क्षत्रविट्शूद्रयोनिजाः॥४८॥
हरिभक्तिविहीनाश्च पच्यन्ते नरके ध्रुवम्।
पतिभक्तिविहीनाश्च युवत्यश्च नराधमाः॥४९॥
शालग्रामजलं विष्णुप्रसादं ये च भुञ्जते।
तीर्थं पुनन्ति ते विप्राः शतं पुंसां वसुंधरातम्॥५०॥

The one who does not adore the teacher, has to fall into the terrific hell, the wicked woman or a foolish woman who disregarding her husband resembling Hari and neglects him besides denouncing him, she has to fall into the *kumbhīpāka* hell. If one denounces her husband by evil words she has to be born a crow and if one resorts to physical violence against her husband, she has to be born as a pig by becoming angry, she has to be born as a snake. The one who becomes arrogant has to be born as a donkey and the one who speaks evil words has to be born as a bitch. If one makes others to consume poison he has to be born as a blind person. The chaste woman surely accompanies her husband to Vaikuṇṭha. Such of the foolish people as denounce Śiva, Durgā, Gaṇeśa, Sūrya, Brāhmaṇa, Vaiṣṇava and Viṣṇu have to fall into a terrific hell. Similarly, he who disowns his parents, the son, the chaste wife, the teacher, shelterless sister and daughter, surely falls into the hell. The Kṣatriya who is not devoted to the Brāhmaṇa or lord Hari besides Vaiśya and Śūdras, surely proceed to the hell. Such of the damsels, as are not devoted to their husband are considered to be extremely degraded. Such of the Brāhmaṇa as consume the water of *Śalagrāma* and the *prasāda* of lord Viṣṇu, even the holy places get purified with their arrival and they also purify hundred future and previous generations besides the earth.

पितॄन्देवान्समभ्यर्च्य खादन्मांस द्विजः शुचिः।
यो भक्षति वृथा मांसं स महारौरवं व्रजेत्॥५१॥
मत्स्यांश्च कामतो जग्ध्वा चोपवासं वसेद्द्विजः।
प्रायश्चित्तं ततः कुर्याद्व्रतं चान्द्रायणं चरेत्॥५२॥
कामतो ब्राह्मणो मत्स्यं भुङ्क्ते यो ज्ञानदुर्बलः।
सोऽशुचिः सततं नन्द हन्ति पुण्यं पुराकृतम्॥५३॥
विष्णोरुच्छिष्टभोजी यो मत्स्यं मांसं न खादति।
पदे पदेऽश्वमेधस्य लभते निश्चितं फलम्॥५४॥

After adoring the gods and the manes, if a Brāhmaṇa eats meat once, he is till considered to be pure, but the one who always consumes meat he falls into the terrific hell. If a Brāhmaṇa fries a fish for selfish purposes be has to observe fast and thereafter perform repentance by observing *Cāndrāyaṇa-vrata*. O Nanda, such of the Brāhmaṇa who observing fish, having been deprived of the knowledge, he also becomes impure and destroys his merit. Such of the Brāhmaṇa who consumes the left over of Viṣṇu and does not consume fish or meat, he is surely achieves the merit of *Aśvamedha* sacrifice for every step he walk on earth.

एकादशीं ये कुर्वन्ति कृष्णाजन्माष्टमीव्रतम्।
शतजन्मकृतात्पापान्मुच्यन्ते नात्र संशयः॥५५॥
यद्बाल्ये यच्च कौमारे वार्धके यच्च यौवने।
भस्मीभूतानि कुर्वन्ति पातकानि कृतानि च॥५६॥
एकादशीदिने भुङ्क्ते कृष्णजन्माष्टमीव्रते।
त्रैलोक्यजनितं पापं सोऽपि भुङ्क्ते न संशयः॥५७॥
आतुरे नियमो न स्यादपि वृद्धे च बालके।
भक्तस्य द्विगुणं दत्त्वा ब्राह्मणाय शुचिर्भवेत्॥५८॥

Such of the people who perform *vrata* on *Ekādaśī* day and on the day of the birth of lord Kṛṣṇa they are relieved of the sins committed by them for hundred years. There is no doubt about it. All the sins committed by them during childhood, boyhood, old age and when young, are destroyed. The one who takes food on the *Ekādaśī* day and on the birthday of lord Kṛṣṇa consumes the sins of the three worlds. There is no doubt about it. This rule is not applicable to the infirm, old and children. They can be purified after giving double the food they consume.

यो भुङ्क्ते शिवरात्रौ च श्रीरामनवमीदिने।
उपवासे समर्थश्च स महारौरवं व्रजेत्॥५९॥
कुहूपूर्णेन्दुसंक्रान्तिचतुर्दश्यष्टमीषु च।
नरश्चाण्डालयोनिः स्यात्स्त्रीतैलमांससेवनात्॥६०॥
मत्स्यं मांसं मसूरं च कांस्यपात्रे च भोजनम्।

आर्द्रकं रक्तशाकं च रवौ च परिवर्जयेत्॥६१॥
अन्यथा नरकं याति कुम्भीपाकं न संशयः।
रजस्वलान्नं वेश्यान्नं मदिरान्नं व्रजेश्वर॥६२॥
यो भुङ्क्ते ब्राह्मणो दैवाद्विड्भोजी स भवेद्ध्रुवम्।
यदह्ना कुरुते कर्म न तस्य फलभाग्भवेत्॥६३॥
स भवेदशुचिर्नित्यं भस्मान्तं तस्य सूतकम्।
नारी वेश्या प्रतिज्ञेया चतुष्पुरुषगामिनी॥६४॥
पाके च पितृदेवानामधिकारो न तद्भवेत्।
यद्ग्रामयाजिनामन्नं शूद्रश्राद्धान्नभोजनम्॥६५॥
भुक्त्वा च नरकं याति यावच्चन्द्रदिवाकरौ।
शूद्राणां श्राद्धदिवसे तदन्नं भुञ्जते द्विजाः॥६६॥
कुम्भीपाके च पच्यन्ते यावद्वै ब्रह्मणः शतम्।
यः शूद्रेणाभ्यनुज्ञातो भुङ्क्ते श्राद्धदिनेऽन्यतः॥६७॥
सुरापीति स विज्ञेयः सर्वधर्मबहिष्कृतः।
असिजीवी मषीजीवी देवलो वृषवाहकः॥६८॥
शूद्राणां शवदाही च यो हि शूद्रापतिर्द्विजः।
स शूद्रवद्वहिष्कार्यस्तदन्नं विट्समं सताम्॥६९॥
नोपतिष्ठति यः पूर्वां नोपास्ते यस्तु पश्चिमाम्।
स शूद्रवद्बहिष्कार्यः सर्वस्माद्द्विजकर्मणः॥७०॥

In case someone who is competent to observe a fast on Śivarātri and Rāmanavamī day, but takes his food, he falls into the terrific hell. The one who cohabits with his wife on a moonless night or on a full moon night, first day of the month, on the fourteenth and eighth day of the moon and also consumes oil and meat, he is surely born as a *Cāṇḍala*. One should not eat the fish, meat, small grained pulse in a vase of bronze; ginger and the red vegetables should not be taken on Sundays otherwise one has to fall in the *kumbhīpāka* hell. There is no doubt about it. O lord of Vraja, the food served by a woman in period, the food of a loose woman and the food mixed with wine, in case it is consumed by a Brāhmaṇa, he surely consumes refuse. Whatever deeds are performed by him during the day, he is deprived of the reward for the same and he always remains impure. He is deprived of the impurity only when his body is burnt in fire. Such of woman who enjoys the company of four men has to be treated as a whore; she is not entitled to receive any share cooked for gods and the manes. The one who performs *yajña* from village to village and food during the *śrāddha* performed by Śūdras have to fall in the hell till the life of the sun and the moon. Such of the Brāhamaṇs who take *śrāddha* food with the Śūdras they have to fall in the *kumbhīpāka* hell up to the life of with some one else at the instance of a Śūdra, he should be considered as a drunkard and should be excommunicated from performing seven religious deeds. Similarly the soldiers, the writers, those performing *pūjā* in the temples, earning their livelihood from the bullocks, burning the dead bodies of the Śūdras, the Brāhmaṇa who is the husband of a Śūdra woman should also be excommunicated because the food of such a person is like refuse for the noble people. Similarly the one who does not perform *sandhyā* during the morning or the evening and neglects all the Brāhmaṇa practices should be excommunicated like a Śūdra.

संध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु।
यदह्नाकुरुते कर्म न तस्य फलभाग्भवेत्॥७१॥
वाममन्त्रोपासकश्च ब्राह्मणो नरकं व्रजेत्।
नदीगर्भे च गर्ते च वृक्षमूले जलान्तिके॥७२॥
देवान्तिके सस्यभूमौ पुरीषं नोत्सृजेद्बुधः।
वल्मीकमूषकोत्खातां मृदमन्तर्जलां तथा॥७३॥
शोचावशिष्टां गेहाच्च नाऽऽदद्याल्लेपसंभवाम्।
अन्तःप्राणिपिपील्यां च हलोत्खातां व्रजेश्वर॥७४॥

The one who does not perform *sandhyā* such a Brāhmaṇa is always considered to be impure and unfit for all the religious performances. Because of this, whatever actions are performed by him, he is deprived of the reward. The *Vāmamārgī* Brāhmaṇa falling into hell surely has to face pain. The Intellectuals could not drop refuse at the places like the starting point of a river, the pits at the root of trees, near water, near god and green crops. O lord of Vraja, one should not rub his hand for purification with the dust from a heap of white ants, the earth dug by rats, the earth inside water and the earth with remnant from the one already used for washing the hands, the earth from the mud meant for plastering the

walls of the houses. The earth from the place of white ants, the plough land is not fit for use in purifying the hands because by rubbing the hands with dust, the hands cannot be purified.

आलवालोत्थितां चैव सस्यक्षेत्रोत्थितां तथा।
वृक्षमूलोत्थितां नन्द नदीगर्भोत्थितां तथा॥७५॥
परित्यजेन्मृदस्त्वेताः सकलाः शौचसाधने।
कूष्माण्डघातिका या स्त्री दीपनिर्वाणकः पुमान्॥७६॥
सप्तजन्म भवेद्रोगी दरिद्रो जन्मजन्मनि।
प्रदीपं शिवलिङ्गं च शालग्रामं मणिं तथा॥७७॥
प्रतिमां यज्ञसूत्रं च सुवर्णं शङ्खमेव च।
हीरकं च तथा मुक्तां गोमूत्रं गोमयं घृतम्॥७८॥
शालग्रामशिलातोयं भूमौ त्यक्त्वा व्रजेदधः।
दरिद्रः कृपणः कुष्ठी वंशहीनोऽप्यभार्यकः॥७९॥
भूमिहीनः प्रजाहीनो बन्धुहीनश्च कुत्सितः।
अन्धः पङ्गुर्वा खर्वश्च खञ्जश्चैवाङ्गहीनकः॥८०॥
भवेत्क्रमेण पापी स ह्येतान्भूमौ त्यजेत्तु यः।
दिवसे संध्ययोर्निद्रां स्त्रीसंभोगं करोति यः॥८१॥
सप्तजन्म भवेद्रोगी दरिद्रः सप्तजन्मसु।
उदिते जगतीनाथे यः कुर्याद्दन्तधावनम्॥८२॥
स पापिष्ठः कथं ब्रूते पूजयामि जनार्दनम्।
मृद्भस्मगोसकृत्पिण्डैस्तथा बालुकयाऽपि वा॥८३॥
कृत्वा लिङ्गं सकृत्पूज्य वसेत्कल्पशतं दिवि।
सहस्रपूजनात्सोऽपि लभते वाञ्छितं फलम्॥८४॥

O Nanda, similarly the earth from around the trees, green crops, the earth dug from under the tree or taken out of the water of the river are unfit for purification. Similarly the one who cuts the melon and the one who extinguishes the lamp, has to be born with ailment and is always born a pauper. The one who places a lamp, Śivaliṅga, *Śālagrāma*, gems, image of the gods, *yajñopavīta*, the gold, *śaṁkha* jewels, diamonds, urine of the cow, cowdung, *ghee*, the water of the *Śālagrāma*, on the ground has to fall in the hell. Ultimately he is born as a pauper, miser, suffering from leprosy, having no issues, without land, without a wife, without the people, without relatives, a degraded one, blind, hunchback, lame, without feet and is born as deformed. The one who sleeps during the time of performing *sandhyā*, thrice a day and cohabits with his wife, has to face the ailment for seven births together with poverty. When someone brushes his teeth, sunrise who is the lord of the universe, such a sinner can say that I am performing the adoration of lord Janārdana. In case one adores Śiva by making a Śivaliṅga in earth, ashes, cowdung or sand, even once he resides in the heaven for a hundred *kalpas*. In case, one adores a thousand Śivaliṅgas, all his desires are fulfilled .

लक्षं च पूजयेद्यस्तु शिवत्वं लभते ध्रुवम्।
जीवन्मुक्तो भवेद्विप्रो लिङ्गमभ्यर्चयेत्तु यः॥८५॥
शिवपूजाविहीनश्च ब्राह्मणो नरकं व्रजेत्।
मत्पूजितं प्रियतमं शिवं निन्दन्ति ये नराः॥८६॥
पच्यन्ते निरये तावद्यावद्वै ब्रह्मणः शतम्।
पूजिते शिवलिङ्गे च यदि स्यात्केशवालुका॥८७॥
स महान्धो वालुकया केशेन यवनो भवेत्।
क्षुद्रो दरिद्रः कृपणो व्याधिः स्यात्कुत्सिते यथा॥८८॥
सर्वेभ्यो मानहानिः स्याज्जायते नीचयोनिषु।
सर्वेषु प्रियपात्रेषु ब्राह्मणश्च मम प्रियः॥८९॥
ब्राह्मणाच्च प्रिया लक्ष्मीः सततं वक्षसि स्थिता।
ततोऽधिका प्रिया राधा प्रिया भक्तास्ततोऽधिकाः॥९०
ततोऽधिकाः शंकरो मे नास्ति मे शंकरात्प्रियः।
महादेव महादेव महादेवेति वादिनः॥९१॥
पश्चाद्यामि च संतृप्तो नामश्रवणलोभतः।
मनो मे भक्तमूले च प्राणा राधात्मका ध्रुवम्॥९२॥
आत्मा मे शंकरस्थानं शिवः प्राणाधिकश्च यः।
आद्या नारायणी शक्तिः सृष्टिस्थित्यन्तकारिणी॥९३॥
करोमि च यथा सृष्टिं यया ब्रह्मादिदेवताः।
यया जयति विश्वं च यया सृष्टिः प्रजायते॥९४॥
यया विना जगन्नास्ति मया दत्ता शिवाय सा।
दया निद्रा च क्षुत्तृप्तिस्तृष्णा श्रद्धा क्षमा धृतिः॥९५॥
तुष्टिः पुष्टिस्तथा शान्तिर्लज्जाधिदेवता हि सा।
वैकुण्ठे सा महालक्ष्मीर्गोलोके राधिका सती॥९६॥
मर्त्ये लक्ष्मीश्च क्षीरोदे दक्षकन्या सती च सा।
सा दुर्गा मेनकाकन्या दैन्यदुर्गतिनाशिनी॥९७॥
स्वर्गलक्ष्मीश्च दुर्गा सा शक्रादीनां गृहे गृहे।
सा वाणी सा च सावित्री विद्याधिष्ठातृदेवता॥९८॥

By adoring a lakh of Śivaliṅgas one achieves the position of Śiva. Thus a Brāhmaṇa who adores Śivaliṅga, is deprived of the future birth. A Brāhmaṇa who does not adore Śiva, he is sure to fall in the hell. Such of the people who denounce me for adoring Śiva, they fall in the hell and remain there up to the life of a hundred Brahmās. In case at the time of adoration, sand is found with the Śivaliṅga in that case the devotee becomes blind and in case of any hair having been found there with the Śivaliṅga, the devotee is born as Yavana besides being degraded, as a pauper, miser and suffering from horrible ailment. He has to face great losses and is reborn in degraded *yonis*. Of all the people in the universe, Brāhmaṇas are dear to me. Lakṣmī is dearer to me than the Brāhmaṇas who always reside in my heart. Rādhā is dearer to me than Lakṣmī and my devotees are dearer to me than Rādhā and Śiva happens to be the dearest of all. No one else is dearer to me than Śiva because whosoever recites the name of Mahādeva, while walking I at once follow him. My mind is always devoted towards the devotees. Rādhā happens to be my life while Śiva happens to be my soul, who is dearer to me than my life. I create the universe through Nārāyaṇī, the eternal force, who preserves the universe as well and is also responsible for its destruction. The gods like Brahmā and others are born out of her. With her influence the entire universe is victorious, she starts creation and without her the universe cannot survive. She is the form of mercy, sleep, nectar, satisfaction, lust, faith, forgiveness, patience, maintenance, peace and shyness. She happens to be Mahālakṣmī in Vaikuṇṭha, the chaste Rādhikā in *Goloka*, Lakṣmī in the ocean of milk and Satī, the daughter of Dakṣa, she is also known as Durgā who destroys misfortune, Pārvatī the daughter of Menakā, Svaraglakṣmī in the house of Indra beside Sarasvatī, Sāvitrī and the great goddess of knowledge with Brahmā.

वह्नौ सा दाहिकाशक्तिः प्रभाशक्तिश्च भास्करे।
शोभाशक्तिः पूर्णचन्द्रे जले शक्तिश्च शीतता॥९९॥
सस्यप्रसूता शक्तिश्च धारणा च धरासु सा।
ब्राह्मण्यशक्तिर्विप्रेषु देवशक्तिः सुरेषु सा॥१००॥

She happens to be the power of burning with Agni, the lustre of Sūrya, the rays of the moon, the coolness of water, the producer of greenery and cereals and the divine *śakti* of the gods.

तपस्विनां तपस्या सा गृहिणां गृहदेवता।
मुक्तिशक्तिश्च मुक्तानामाशा सांसारिकस्य सा॥१०१।
मद्भक्तानां भक्तिशक्तिर्मयि भक्तिप्रदा सदा।
नृपाणां राज्यलक्ष्मीश्च वणिजां लभ्यरूपिणी॥१०२॥
परि संसारसिन्धूनां त्रयीतत्त्वा तु तारिणी।
सत्सु सद्बुद्धिरूपा सा मेधाशक्तिस्वरूपिणी॥१०३॥
व्याख्याशक्तिः श्रुतौ शास्त्रे दातृशक्तिश्च दातृषु।
क्षत्रादीनां विप्रभक्तिः पतिभक्तिः सतीसु च॥१०४॥
एवं रूपा च या शक्तिर्मया दत्ता शिवाय सा।
एवं ते कथितं सर्वं किं भूयः श्रोतुमिच्छसि॥
प्रश्नं करोषि यद्यन्मां तत्सर्वं कथयामि ते।

She is the *tapas* of the mendicant, the family deity of the house-holders, the salvation for those seeking salvation, the hope for the worldly people, the devotion for my devotees and she always remains alive and devoted to me. She happens to be the Rājyalakṣmī of the kings, the income of the Vaiśyas and the three-fold force which enables the people to cross over the ocean of the universe. She is the intelligence of the wise people, the commentary on the Vedas and other scriptures, the power of giving charity with the donors for Brāhmaṇas with the Kṣatriyas and with the chaste woman she is the form of devotion for husband. I have handed over this type of Nārāyaṇī to Śiva. I have thus explained to you everything; what more do you want to listen to from me? You tell me. I will surely reveal the truth to you.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
भगवन्नन्दसं० पञ्चसप्ततितमोऽध्यायः॥७५॥

अथ षट्सप्ततितमोऽध्याय:

Chapter - 76

The Description of Visible Things

नन्द उवाच

येषां च दर्शने पुण्यं पापं यस्य च दर्शने।
तत्सर्वं वद सर्वेश श्रोतुं कौतूहलं मम॥१॥

Nanda said- O supreme lord you tell me the things by looking at which one earns merits and those by looking at which one earns sins. I am quite anxious to know about them.

श्रीभगवानुवाच

सुब्राह्मणानां तीर्थानां वैष्णवानां च दर्शने।
देवताप्रतिमादर्शी तीर्थस्नायी भवेन्नर:॥२॥

Kṛṣṇa said- The best of Brāhmaṇas, the holy places, the images of Viṣṇu and other gods are quite appropriate for looking at and by doing so one earns the merit of taking a bath at a holy place.

सूर्यस्य दर्शने भक्त्या सतीनां दर्शने तथा।
संन्यासिनां यतीनां च तथैव ब्रह्मचारिणाम्॥३॥
भक्त्या गवां च वह्नीनां गुरूणां च विशेषत:।
गजेन्द्राणां च सिंहासनां श्वेताश्वानां तथैव च॥४॥
शुकानां च पिकानां च खञ्जनानां तथैव च।
हंसानां च मयूराणां चाषाणां शङ्खपक्षिणाम्॥५॥
वत्सप्रयुक्तधेनूनामश्वत्थानां तथैव च।
पतिपुत्रवतीनां च नराणां तीर्थयायिनाम्॥६॥
प्रदीपानां सुवर्णानां मणीनां च विशेषत:।
मुक्तानां हीरकाणां च माणिक्यानां महाशय॥७॥
तुलसीशुक्लपुष्पाणां दर्शनं पापनाशम्।
फलानि शुक्लधान्यानि घृतं दधि मधूनि च॥८॥
पूर्णकुम्भं च लाजांश्च राजेन्द्रं दर्पणं जलम्।
मालां च शुक्लपुष्पाणां दृष्ट्वा पुण्यं लभेन्नर:॥९॥
गोरोचनं च कर्पूरं रजतं च सरोवरम्।
पुष्पोद्यानं पुष्पितं च दृष्ट्वा पुण्यं लभेन्नर:॥१०॥

Similarly, the sight of Sūrya with devotion, chaste woman, a mendicant, a *yogī*, a *Brahmacārī*, a cow, a fire, a teacher, an elephant, a lion, a white horse, a parrot, a cuckoo, a wagtail bird, a goose, a peacock, a Nīlkaṇṭha, a Śaṅkha bird, a cow with a calf, a pīpala tree, a woman whose son and husband are alive, a traveller going to the holy places, a lamp, a gold, a gem, a jewel, a diamond, a ruby, a Tulasī and a white flower remove the sins. O great king, one earns merit by looking at a flute, white paddy, *ghee*, curd, honey, a pitcher filled with water, paddy, a mirror, water, a garland and white flowers. A person also earns merit by looking at *gorocana*, camphor, silver, pools and an orchard with blossoming flowers .

शुक्लपक्षस्य चन्द्रं च पीयूषं चन्दनं तथा।
कस्तूरी कुङ्कुमं दृष्ट्वा नन्द पुण्यं॥११॥
पताकामक्षयवटं तरुं देवोत्थितं शुभम्।
देवालयं देवखातं दृष्ट्वा पुण्यं॥१२॥

O Nanda, a person also attains merit by looking at the moon of the bright fortnight, nectar sandal-paste, *kastūrī* and saffron beside the banner, the banyan tree, auspicious abode of the gods, temple of the gods and the caves.

देवाश्रितं देवघटं सुगन्धिपवनं तथा।
शङ्खं च दुंदुभिं दृष्ट्वा सद्य: पुण्यं लभेन्नर:॥१३॥
शुक्तिं प्रवालं रजतं स्फटिकं कुशमूलकम्।
गङ्गामृदं कुशं ताम्रं दृष्ट्वा पुण्यं लभेन्नर:॥१४॥

And the sight of the divine *kalaśa* in a temple, inhaling fragrant breeze, blowing of the *śaṁkha* and the beating of drums also bestow merit on the people. In case one looks at *śakti*, gem, silver, crystal, *kuśamūla*, earth of Gaṅgā, *kuśa* grass and copper, he surely achieves merit.

पुराणपुस्तकं शुद्धं सबीजं विष्णुयन्त्रकम्।
स्निग्धदूर्वाक्षते रत्नं दृष्ट्वा पुण्यं लभेन्नर:॥१५॥
तपस्विनां सिद्धमन्त्रं समुद्रं कृष्णसारकम्।
यज्ञं महोत्सवं दृष्ट्वा स पुण्यं लभते नर:॥१६॥

One earns great merit by looking at the spotless book of the Purāṇas, *Viṣṇu-mantra* with seed, *dūrvā*-grass and an unbroken gem. One earns merit also with the reciting of *siddha-mantra* of the *tapasvīs*, the buck and the festivities of *yajña* .

गोमूत्रं गोमयं दुग्धं गोधूलिं गोष्ठगोष्पदम्।
पक्वसस्यान्वितं क्षेत्रं दृष्ट्वा पुण्यं लभेद्ध्रुवम्।।१७।।
रुचिरां पद्मिनीं श्यामां न्यग्रोधपरिमण्डलाम्।
सुवेषकां सुवसनां दिव्यभूषणभूषिताम्।।१८।।
वेश्यां क्षेमकरीं गन्धं सुदूर्वाक्षततण्डुलम्।
सिद्धान्नं परमान्नं च दृष्ट्वा पुण्यं लभेन्नरः।।१९।।
कार्तिक्यां पूर्णिमायां च राधिकाप्रतिमां शुभाम्।
संपूज्य दृष्ट्वा नत्वा च करोति जन्मखण्डनम्।।२०।।

In case one looks at the urine of a cow, the cowdung, the milk, cowdust, the abode of a cow, a place having the foot prints of a cow and ripe crop, he surely achieves merit. Looking at a beautiful damsel, a girl of sixteen years clad in beautiful costumes and adorned with divine ornaments, chaste woman, the best of *dūrvā*-grass, unbroken rice and the best of food also provides one the merits. The one who performs the adoration of the image of Rādhā on the full moon day in the Kārtika month and offers her his adoration, he is relieved of the bondages of birth and death.

हिङ्गुलायां तथाऽष्टम्यामिषे मासि सिते शुभे।
श्रीदुर्गाप्रतिमां दृष्ट्वा करोति जन्मखण्डनम्।।२१।।
शिवरात्रौ च काश्यां च विश्वनाथस्य दर्शनम्।
कृत्वोपवासं पूजां च करोति जन्मखण्डनम्।।२२।।

A person is relieved of the bondages of birth and death if one looks at the image of Durgā on the eight day of the bright fortnight in the month of Aśvin. The one who looks at Kāśiviśvanātha on the day of Śivarātri observing the fast is also relieved of the bondage of birth and death.

जन्माष्टमीदिने भक्तो दृष्ट्वा मां बिन्दुमाधवम्।
प्रणम्य पूजां कृत्वा च करोति जन्मखण्डनम्।।२३।।
पौषे मासि शुक्लरात्रौ यत्र यत्र स्थले नरः।
पद्मायाः प्रतिमां दृष्ट्वा करोति जन्मखण्डनम्।।२४।।

Looking at Bindumādhava on the Janmāṣṭamī day the one who performs *pūjā* with devotion, is also relieved of the cycle of birth or death. In the bright fortnight of the month of Pauṣa, one who witnesses the image of Lakṣmī, is relieved of all the sins and future births.

सप्तजन्म भवेत्तस्य पुत्रः पौत्रो धनेश्वरः।
उपोष्यैकादशीं स्नात्वा प्रभाते द्वादशीदिने।।२५।।
दृष्ट्वा काश्यामन्नपूर्णां करोति जन्मखण्डनम्।
चैत्रे मासि चतुर्दश्यां कामरूपेषु पुण्यदे।।२६।।
दृष्ट्वा नत्वा भद्रकालीं करोति जन्मखण्डनम्।
अयोध्यायां च रामं च श्रीरामनवमीदिने।।२७।।
संपूज्य नत्वा दृष्ट्वा च करोति जन्मखण्डनम्।
उपोष्य पुष्करे स्नात्वा किंवा बदरिकाश्रमे।।२८।।

He enjoys all the riches like Kubera for seven births enjoying the company of his sons and grandsons. The one who observes fast on *Ekādaśī* day and breaks the fast on *Dvādaśī* day, after getting up early in the morning taking a bath and visiting the image of Annapūrṇā on Kāśī he is relieved of the cycle of birth and death. On the fourteenth day of bright fortnight of the month of Caitra, the one who visits the temple of Bhadrakālī at Kāmarūpa and offers his salutation to her, is also relieved of the cycle of birth and death.

संपूज्य दृष्ट्वा मामेकं करोति जन्मखण्डनम्।
दत्त्वा विष्णुपदे पिण्डं विष्णुं यश्च प्रपूजयेत्।।२९।।
पितृणां स्वात्मनश्चैव करोति जन्मखण्डनम्।
प्रयागे मुण्डनं कृत्वा दानं न कुरुते यदि।।३०।।

On the day of Rāmanavamī one who performs the adoration of Rāma and worships him bowing in reverence he is relieved of the cycle of birth and death. The one who worships the lord in the *Puṣkara-kṣetra* or Badrik*āśrama* and worships the god after taking a bath and observing fast he is surely relieved of the cycle of birth death. The one who performs the *piṇḍadāna* at *Viṣṇupada* and adores lord Viṣṇu, he is relieved of the cycle of birth and death together with his ancestors; the one who shaving his head in Prayāga and goes to Naimiṣāraṇya observing fast, he is relieved of the cycle of birth and death .

उपोष्य नैमिषारण्ये करोति जन्मखण्डनम्।
सिद्धिं कृत्वा च बदरीं भुङ्क्ते बदरिकाश्रमे।।३१।।
दृष्ट्वा मत्प्रतिमां नन्द करोति जन्मखण्डनम्।
दोलायमानं गोविन्दं पुण्ये वृन्दावने च माम्।।३२।।

O Nanda, after achieving success in *Badrikāśrama*, one who consumes the jujubi fruit and worships my image, he is relieved of the cycle of birth and death. The one who worships me seated in the auspicious Vṛndāvana and adoring me offers his salutation to me, he is relieved of the cycle of birth and death.

दृष्ट्वा संपूज्य नत्वा च करोति जन्मखण्डनम्।
भाद्रे दृष्ट्वा च मञ्चस्थं मामेव मधुसूदनम्।।३३।।
संपूज्य नत्वा भक्तश्च करोति जन्मखण्डनम्।
रथस्थं च जगन्नाथं यो द्रक्ष्यति कलौ नरः।
संपूज्य नत्वा भक्त्या च करोति जन्मखण्डनम्।।३४।।

The one who adores Madhusūdana placing him on the auspicious pedestal and offers his salutation with devotion, he is relieved of the cycle of birth and death. In the age of *Kaliyuga* the one who adores lord Jagannātha seated on the chariot and who performs his *pūjā* with devotion, he is relieved of the cycle of birth and death.

उत्तरायणसंक्रान्त्या प्रयागे स्नानमाचरेत्।
संपूज्य नत्वा मामेव करोति जन्मखण्डनम्।।३५।।
कार्तिक्यां पूर्णिमायां च दृष्ट्वा मत्प्रतिमां शुभाम्।
उपोष्य पूजनं कृत्वा करोति जन्मखण्डनम्।।३६।।

On the first day of the month when the sun is in northward movement, if one takes a bath at Prayāga and adores me, offering salutation, he is relieved of the cycle of birth and death. On the full moon day of Kārtika one who adores my image observing fast, he is relieved of the cycle of birth and death.

चन्द्रभागासमीपे च माध्यां च मां नमेत्सुधीः।
राधया सह मां दृष्ट्वा करोति जन्मनः क्षयम्।।३७।।
रामेश्वरं सेतुबन्ध अषाणीपूर्णिमादिने।
उपोष्य दृष्ट्वा संपूज्य करोति जन्म०।।३८।।

On the full moon day of the month of Māgha, the one who adores me with Rādhā on the bank of Candrabhāgā river, he is relieved of the cycle of birth and death. On the full moon day of Āṣāḍha, whosoever takes a bath at Rāmeśvara and obse ving the fast, adores me, is relieved of the cycle of birth and death.

स्वर्गे विद्याधरा रात्रौ नृत्यन्ति च मुहुर्मुहुः।
प्रणामं कर्तुमीशं तं समायात विभीषणः।।३९।।
गायन्ति किंनरा रात्रौ गन्धर्वाश्च मनोहरम्।
प्रणामं कर्तुमीशं तं समायाति च माधवः।।४०।।
दृष्ट्वा साक्षाद्वसन्तं च सर्वेशं चन्द्रशेखरम्।
जीवन्मुक्तो भवेदन्ते प्रयाति हरिमन्दिरम्।।४१।।
दीनानाथं दिनकरं कोणार्के चोत्तरायणे।
उपोष्य दृष्ट्वा संपूज्य करोति जन्मखण्डनम्।।४२।।

The Vidyādharas adore me performing divine dance in heaven and at the same time Vibhīṣaṇa arrived there for bowing in reverence to Śiva. The Gandharvas and Kinnaras beautifully sing at night and at the same time Mādhava also arrived for adoring Śiva. Adoring Śiva having the crescent on his head, being lord of all, the god dwells there. A person is relieved of birth and death after adoring him there and ultimately arrives in the abode of Śiva. When the sun is on the southward movement the one who adored Sūrya at Koṇārka, after observing fast, he is relieved of birth and death.

कृषिकोष्ठे सुवसने कलविंके वसुंधरे।
विस्पन्दके राजकोष्ठे नन्दके पुष्पभद्रके।।४३।।
पार्वतीप्रतिमां दृष्ट्वा कार्तिकेयं गणेश्वरम्।
नन्दिनं शंकरं दृष्ट्वा करोति जन्मनः क्षयम्।।४४।।
उपोष्य प्रातः संपूज्य दृष्ट्वा स्तुत्वा स्तुतौ नतः।
पारणं च दधि प्राश्य करोति जन्मखण्डनम्।।४५।।
त्रिकूटे मणिभद्रे च पश्चिमोदधिसंनिधौ।
समुपोष्य दधि प्राश्य मां दृष्ट्वा मुक्तिमाप्नुयात्।।४६।।

The one who adores the images of Pārvatī, Kārttikeya, Gaṇeśa, Nandī and Śiva in the holy place of Kṛṣikoṣṭha, Suvasana, Kalaviṅka, Vasundharā, Vispandaka, Rājakoṣṭha, Nandaka, Puṣpabhadrka, he is surely relieved of the cycle of birth and death. By fasting there one has to adore the gods offering prayers and one has to break the fast by consuming curd, only then the fast is considered to be successful. At Citrakūṭa mountain close to the western ocean, there is a mountain known as Maṇibhadra, the one who adores the lord thereafter observing fast which has to be broken after consuming curd, one achieves salvation.

प्रतिमासु मदीयासु पार्वतीप्रतिमासु च।
जीव संन्यस्य संपूज्य करोति जन्मखण्डनम्॥४७॥
शिवदुर्गालयं कृत्वा मदीयं च विशेषतः।
शिवसंस्थापनं कृत्वा करोति जन्मखण्डनम्॥४८॥

The one who consecrates my image and also of Pārvatī, he is relieved of the cycle of birth and death. The one who builds temples for Śiva, Durgā, my temples and the place of Śiva, he achieves salvation from the universe.

पुष्पोद्यानं च शंकुं च सेतुं खातं सरोवरम्।
विप्रसंस्थापनं कृत्वा करोति जन्मखण्डनम्॥४९॥
न च वेदाः पुराणानि ब्रह्मसंस्थापनं फलम्।
जानन्ति सन्तो मुनयः सुरा विप्रादयः पितः॥५०॥
गण्यन्ते पांसवो भूमेर्गण्यन्ते वृष्टिबिन्दवः।
न गण्यते विधात्राऽपि विप्रसंस्थापने फलम्॥५१॥
कृत्वोपजीव्यं विप्रस्य जीवन्मुक्तो भवेन्नरः।
अचलां श्रियमाप्नोति परे मुक्तिचतुष्टयम्॥५२॥
मद्दास्यभक्तिं स लभेद्वैकुण्ठे मोदके चिरम्।
न हि पातो भवेत्तस्य यथा मे परमात्मनः॥५३॥
कुमारीमष्टवर्षीयां सुविप्राय ददाति यः।
संपूज्य सर्वाभरणां दुर्गादानफलं लभेत्॥५४॥

The one who builds a flower orchard, a bridge, a well, a pool and the abodes of Brāhmaṇas his life meets with success. O father, no one knows about the merit one earns by constructing the abodes of the sages, the mendicant, the gods and the Brāhmaṇas because the particles of the dust on the earth can be counted as also the drops of rains but in case an abode is provided for a Brāhmaṇa its merit is beyond description. The one who provides livelihood to a Brāhmaṇa, he is relieved of the cycle of birth and death and achieves the eternal Lakṣmī. Thereafter, by achieving salvation he achieves my slavehood and devotion and then proceeds to Vaikuṇṭha and he never falls from Vaikuṇṭha like me. The one who gives away a girl of eight years adorned with ornaments to a Brāhmaṇa, he achieves the merit of donation to goddess Durgā .

सर्वं स्वर्ग्यं समालोक्य ब्रह्मलोकेषु पूजितः।
लभते मम दास्यं च वैकुण्ठे मोदते चिरम्॥५५॥
विवाहदर्शने कोटिस्वर्णदानफलं लभेत्।
अन्ते स्वर्गे प्रयात्येवमिहैव निश्चलां श्रियम्॥५६॥

He witnesses all the divine articles, is adored in *Brahmaloka*, achieves my slavehood and enjoys all the pleasures of Vaikuṇṭha. Anyone who witnesses the marriage, he earns the merit of donating crores of gold coins. Ultimately he achieves heaven and the indestructible Lakṣmī.

यः सुविप्रमनाथं च दरिद्रं च सुपण्डितम्।
दृष्ट्वा कुर्यात्तद्विवाहं स मोक्ष लभते ध्रुवम्॥५७॥
यच्छत्रपादुकादानं शालग्रामस्य योषितः।
करोति भक्त्या पुण्याहे पृथ्वीदानफलं लभेत्॥५८॥
गजदाने च तल्लोममानवर्षं श्रुतौ श्रुतम्।
चतुर्गुणं गजेन्द्रं च मोदते मम मन्दिरे॥५९॥
गजार्धं श्वेततुरगे तदर्धं चेतरे पितः।
गजतुल्यं कृष्णागवां दाने च तत्फलं लभेत्॥६०॥
तत्तुल्यं धेनुदाने च ह्यर्धं सामान्यगोस्तथा।
लभेद्वत्सप्रसूतानां दाने दाने फलं भुवः॥६१॥
भूमिदाने रेणुमानवर्षं स्थानं च मत्पदे।
ज्ञानदाने महत्पुण्यं वैकुण्ठे मोदते चिरम्॥६२॥

The one who looking at a helpless pauper Brāhmaṇa of high family and marries him, he achieves *mokṣa* definitely The one who on an auspicious day, donates with devotion a *chatra* or sandals to Tulasī, the beloved of the lord *Śālagrāma*, he earns the merit of donating land. If one gives away in charity an elephant, he enjoys the dwelling in heaven up to the number of years equivalent to the hair on his body and the one who donates a great elephant, he earns four times the merit described earlier. He enjoys all the pleasures in my abode. This has been described in the Vedas. Similarly by giving away a white horse in charity, one earns half the merit of donating an elephant and by donating several types of horses, one earns one-fourth of the merit. O father, by donating a black cow one earns the merit equivalent to the donating of an elephant. He does not get the same merit by donating another cow and by giving away in charity an ordinary cow one earns half the merit. O virtuous one, he who donates a cow with a calf

earns the merit of donating land. He who donates land, has to remain in my abode till the number of years equivalent to the particles of dust of that land. One earns great merit by donating knowledge and he enjoys pleasure in Vaikuṇṭha for a long time.

श्रियं लभेत्स्वर्णदाने राजत्वं रजतेन च।
अन्नदाने फलं नाहं कथं जानामि वै श्रुतम्॥६३॥
लभते सर्वदानस्य फलं ब्राह्मणभोजने।
अन्नदानात्परं दानं न भूतं न भविष्यति॥६४॥
नात्र पात्रपरीक्षाऽस्ति न कालनियमः क्वचित्।
अन्नदाने शुभं पुण्यं दातुः पात्रं त्वपातकी॥६५॥
अन्नदानं च धन्यं स्याद्भूमौ वैकुण्ठहेतुकम्।
वस्त्रं ददाति विप्राय दरिद्राय कुटुम्बिने॥६६॥
वस्त्रसूत्रमानवर्षं वैकुण्ठे मोदते चिरम्।
सुरम्ये चन्द्रलोके च वारुणे च तथैव च॥६७॥
कृत्वा लोहप्रदीपं च स्वर्णवर्तिसमन्वित्।
दत्त्वा घृतप्रदीपं च हरये परमात्मने॥६८॥
अन्धकारं च न गृहं यमदूतं यमं तथा।
न हि पश्यति दाता च प्रयाति मम मन्दिरम्॥६९॥
ब्राह्मणाय च दत्त्वैव न याति यमयातनाम्।
दिव्यवर्षसहस्रं च मोदते शक्रमन्दिरे॥७०॥

Similarly by donating gold one gets riches and by donating silver one achieves kingship. The merit one earns by donating food is beyond description. By serving food to a Brāhmaṇa one earns great merit. This is the reason why no charity is considered to be bigger than of serving the food to the needy persons. While giving away food in charity, one remains unmindful of the receiver and there is no other rule specially applicable to this purpose. Thus the one, who serves food in charity, he earns the merit and the person who receives the food also does not earn sin. This is the reason why the giving away of food in charity has been considered to be quite graceful and leads one to Vaikuṇṭha. In case a cloth is given to a poor Brāhmaṇa, the donor earns to stay in Vaikuṇṭha delightfully till the number of years equivalent to the number of threads of the cloth. Thereafter he stays in Candraloka and Varuṇaloka with great pleasure. By placing a wick in an iron lamp, whosoever offers it to lord Viṣṇu, his house always remains lighted and even Yama, the god of death, cannot create darkness in his house. He ultimately achieves my abode. In case a similar type of lamp is given away in charity to a Brāhmaṇa, the donor does not have to face the torture of Yama and ultimately he achieves great pleasure up to a divine thousand years in the abode of Indra.

आसनं लभते स्वर्गे वस्तुमात्रानुरूपतः।
उत्तमे लक्षवर्षे तदर्धं चेतरे व्रजेत्॥७१॥
ताम्बूलेन लभेद्भोगं स्वर्गे वर्षशतं व्रजेत्।
माल्यदाने प्रियं स्वर्गं वस्तुमात्रानुरूपतः॥७२॥
फलदानफलं स्वर्गं लभते नात्र संशयः।
सामान्यशय्यादानेन स्वर्गं वर्षशतं व्रजेत्॥७३॥
चतुर्गुणं प्रकृष्टायां गुणलक्षं विलक्षणे।
अनाथाय सुविप्राय यदि गेहं प्रदीयते॥७४॥
अत्रैव मानवर्षं च शक्रलोके महीयते।
दृष्ट्वा बुभुक्षितं विप्रमन्नं तस्मै प्रदीयते॥७५॥
अचलां श्रियमाप्नोति पुत्रपौत्रविवर्धिनीम्।
व्रजनाथ व्रजं गत्वा व्रजभूमौ व्रजाधुना॥७६॥
व्रज भोजय विप्रांश्च व्रज सर्वं व्रजे व्रजे।
गोकुले गोकुले वत्स वत्स वत्स निराकुले॥७७॥
व्याकुलानां गोकुलानां संकुले च व्रजे व्रजे।
एतत्ते कथितं नन्द सानन्दं पुण्यवर्धनम्॥
सुस्वप्नदर्शनं पुण्यं यदि नीचं न वक्ति च॥७८॥

Thus one gets a seat in heaven according to the number and quantity of things donated by him. By donating the best of things one enjoys his stay in heaven for a lakh of years and by donating medium type of things his stay is reduced to half and by donating a betel one enjoys the best of pleasure in heaven for a hundred years and by donating a garland one achieves whatever he desires; thus one achieves a place in heaven according the things donated by him and the person who receives such a donation. The one who donates an ordinary bed, he resides in heaven for a hundred years. By donating an excellent bed he enjoys his stay in heaven for four times more the number of years and by donating and extraordinary bed one

enjoys his stay in heaven for three lakhs of years. Similarly, by donating a house to a helpless Brāhmaṇa one enjoys his stay in heaven up to the life of Indra. By serving food to a hungry Brāhmaṇa one achieves imperishable wealth and an increase of his sons and grandsons. Therefore, O lord of Vraja, you proceed to Vraja at the moment and after reaching there you advise all the people of Vraja to behave accordingly. O lord in the Gokula, the cows and the cowherds are getting upset because of my absence; you reassure them all and remain gracefully. O Nanda, I have made you aware of the merit one earns by giving away in charities. This should not be discussed among the degraded people; only then one earns the result of having good dreams.

काश्यपं दुर्भगं नीचं शत्रुमज्ञानिनं स्त्रियम्।
त्यक्त्वा रात्रिं च दिवसे वक्ति विप्रं सुपण्डितम्॥७९॥
देवालये च देवं वाऽप्यश्वत्थतुलसीवटम्।
उक्त्वा तद्द्विगुणं पुण्यमप्रकाश्य चतुर्गुणम्॥८०॥

The unfortunate person of Kaśyapa gotra, a degraded person, an enemy, a foolish person and woman should not be told about this and the same should be told to an intelligent Brāhmaṇa. By speaking the same in the temple of the god, a pīpala tree or Tulasī plant or a banyan tree, one gets double the merit. In case it is not revealed to any person, one gets four times the merit.

सुस्वप्नदर्शने प्राज्ञो गंगास्नानफलं लभेत्।
अर्थं वित्तं च भार्यां च भूमिं पुत्रं लभेत्प्रजाम्॥८१॥
मोक्षं च परमैश्वर्यं लभते सर्ववाञ्छितम्।
इत्येवं कथितं तात किं भूयः श्रोतुमिच्छसि॥८२॥

By witnessing a good dream an intellectual gets the merit of taking a bath in the Gaṅgā, besides riches, wealth, wife, land, sons and people besides salvation. He achieves all types of pleasures and his desires are fulfilled. Thus, O lord, I have spoken to you whatever I had heard earlier.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० भगवन्नन्दसं० षट्सप्ततितमोऽध्याय:॥७६॥

अथ सप्तसप्ततितमोऽध्याय:

Chapter - 77

The Good Dreams

नन्द उवाच

केन स्वप्नेन किं पुण्यं केन मोक्षो भवेत्सुखम्।
कोऽपि कोऽपि च सुस्वप्नस्तत्सर्वं कथय प्रभो।।१।।

Nanda said- O lord, which one of the dreams bestows merit and by witnessing which dream one achieves *mokṣa*, which one of the dream bestowed pleasure and which ones of them are considered to be good dreams.

श्रीभगवानुवाच

वेदेषु सामवेदश्च प्रशस्त: सर्वकर्मसु।
तथैव कण्वशाखायां पुण्यकाण्डे मनोहरे।।२।।
स व्यक्तो यश्च दु:स्वप्न: शश्वत्पुणफलप्रद:।
तत्सर्वं निखिलं तात कथयामि निशामय।।३।।

Śrī Kṛṣṇa said- Of all the Vedas, *Sāmaveda* is considered to be the best for performing all types of deeds. In the Manohar-puṇya-kāṇḍa of the Kaṇvaśākhā, the bad dreams and the good dreams which bestow merit have been described. O father, I am highlighting all of them, you kindly listen to me attentively. I am narrating to you the chapter on good dreams which bestows immense merit. By listening to the chapter on great dreams one earns the merit of taking a bath in Gaṅgā.

स्वप्नाध्यायं प्रवक्ष्यामि बहुपुण्यफलप्रदम्।
स्वप्नाध्यायं नर: श्रुत्वा गङ्गास्नानफलं लभेत्।।४।।
स्वप्नस्तु प्रथमे यामे संवत्सरफलप्रद:।
द्वितीये चाष्टभिर्मासैस्त्रिभिर्मासैस्तृतीयके।।५।।
चतुर्थे चार्धमासेन स्वप्न: स्वात्मफलप्रद:।
दशाहे फलद: स्वप्नोऽप्यरुणोदयदर्शने।।६।।
प्रात:स्वप्नश्च फलदस्तत्क्षणं यदि बोधित:।
दिने मनसि यद्दृष्टं तत्सर्वं च लभेद्ध्रुवम्।।७।।
चिन्ताव्याधिसमायुक्तो नर: स्वप्नं च पश्यति।
तत्सर्वं निष्फलं तात प्रयात्येव न संशय:।।८।।

The dream is witnessed during the first *Prahara* of the night bestows the reward in a

year; the dream witnessed in the second *Prahara* produces the result in eight months and the one witnessed in the third *Prahara* bestows the result in three months and the dream witnessed in the fourth *Prahara* of the night can produce the result in fifteen days. The dream which is witnessed during the dawn produces the result in ten days. And in case a dream is witnessed in the early morning it gives the result instantaneously. Whatever is seen is thought during the day and is reflected in the dream. O father, when a person who is infatuated with worry and disease, witnesses a dream it becomes of no consequence.

जडो मूत्रपुरीषेण पीडितश्च भयाकुल:।
दिगम्बरो मुक्तकेशो न लभेत्स्वप्नजं फलम्।।९।।
दृष्ट्वा स्वप्नं च निद्रालुर्यदि निद्रां प्रयाति च।
विमूढो वक्ति चेद्रात्रौ न लभेत्स्वप्नजं फलम्।।१०।।

The one who is lying motionless and is suffering from the force of urine and refuse or is infatuated with fear, is naked or with dishevelled hair, the witnessing of a dream by such a person is of no consequence. In case a sleeping person after witnessing a dream or narrates it to someone in the night itself, he does not have to get a reward for it.

उक्त्वा काश्यपगोत्रे च विपत्तिं लभते ध्रुवम्।
दुर्गते दुर्गतिं याति नीचे व्याधिंप्रयाति च।।११।।
शत्रौ भयं च लभते मूर्खे च कलहं लभेत्।
कामिन्यां धनहानि: स्याद्रात्रौ चोरभयं भवेत्।।१२।।

If a person of Kaśyapa gotra witnesses a dream, he surely invites misfortune. In case the dream is told to an unfortunate person, one has to face misfortune; by speaking the same to a degraded person one invites ailment; by speaking out the same to an enemy, one invites fear; by narrating it to a foolish person, one invites quarrel; by speaking to a damsel one is deprived of the riches and when one narrates it during the night, one has to face the danger of theft.

निद्रायां लभते शोकं पण्डिते वाञ्छितं फलम्।
न प्रकाश्यश्च सुस्वप्न: पण्डितै: काश्यपे व्रज।।१३।।

If one, after witnessing a dream, again goes to sleep he meets with grief and if the dream is retold to an intellectual, the desire is fulfilled. Therefore, O lord of Vraja, the intellectuals should not discuss about the dream with persons of Kaśyapa gotra.

गवां च कुञ्जराणां च हयानां च व्रजेश्वर।
प्रासादानां च शैलानां वृक्षाणां च तथैव च।।१४।।
आरोहणं च धनदं भोजनं रोदनं तथा।
प्रतिगृह्य तथा वीणां सस्याढ्यां भूमिमालभेत्।।१५।।
शस्त्रास्त्रेण यदा विद्धो व्रणेन कृमिणा तथा।
विष्ठया रुधिरेणैव संयुक्तोऽप्यर्थवान्भवेत्।।१६।।

O lord of Vraja, one gets food and cries (weeping), if one witnesses in the dream a cow, an elephant, a horse, palaces, climbing on the mountains. By receiving *vīṇā* one gets enough of paddy and land. If the limbs are out with the attack of weapons or one gets wounded or having been bitten by insects or touching the refuse and blood, one gets wealth.

स्वप्नेऽप्यगम्यागमतो भार्यालाभं करोति य:।
मूत्रसिक्त: पिबेच्छुक्रं नरकं च विशत्यपि।।१७।।
नगरं प्रविशेद्रक्तं समुद्रं वा सुधां पिबेत्।
शुभवार्तामवाप्नोति विपुलं चार्थमालभेत्।।१८।।

The one who enjoys the pleasure of the company of an unchaste woman, he achieves a good wife. By getting soaked in urine, drinking semen, entering a city or the hell, drinking of blood, water of the ocean or the nectar, one gets good news besides enormous riches.

गजं नृपं सुवर्णं च वृषभं धेनुमेव च।
दीपमन्नं फलं पुष्पं कन्यां छत्रं रथं ध्वजम्।।१९।।
कुटुम्बं लभते दृष्ट्वा कीर्तिं च विपुलां श्रियम्।
पूर्णकुम्भंद्विजं वह्निं पुष्पताम्बूलमन्दिरम्।।२०।।
शुक्लधान्यं नटं वेश्यां दृष्ट्वा श्रियमवाप्नुयात्।
गोक्षीरं च घृतं दृष्ट्वा चार्थं पुण्यधनं लभेत्।।२१।।
पायसं पद्मपत्रे च दधि दुग्धं घृतं मधु।
मिष्टान्नं स्वस्तिकं भुक्त्वा ध्रुवं राजा भविष्यति।।२२।।

By witnessing in a dream an elephant, gold, bull, cow, lamp, cereal, fruit, flower, girl, umbrella, the glory is increase besides getting immense riches. One achieves immense riches by witnessing in a dream a pitcher full of water,

a Brāhmaṇa, flower, fire, betel, temple, white paddy and actor and a whore. By witnessing in the dream a cow, milk and *ghee*, one achieves merit besides riches. In case one witnesses in the dream rice with milk on the leaf of the lotus flowers, the curd, milk, *ghee*, honey, *Svastika*-sweet he surely becomes a king in the near future.

पक्षिणां मानुषाणां च भुङ्क्ते मांसं नरो यदि।
बह्वर्थं शुभवार्तां च लभते वाञ्छितं फलम्॥२३॥
छत्रं वा पादुकां वाऽपि लब्ध्वा धान्यं च गच्छति।
असिं च निर्मलं तीक्ष्णं तत्तथैव भविष्यति॥२४॥

The one who consumes the meat of the birds and the human flesh in a dream he earns enough of riches, good news and his desire is fulfilled. If one who gets a *chatra* or a sandal, he achieves enough of cereals and by getting a spotless and sharp sword, he gets the appropriate reward.

हेलया संतरेद्यो हि स प्रधानो भविष्यति।
दृष्ट्वा च फलितं वृक्षं धनमाप्नोति निश्चितम्॥२५॥
सर्पेण भक्षितो यो हि अर्थलाभश्च तद्भवेत्।
स्वप्ने सूर्यं विधुं दृष्ट्वा मुच्यते व्याधिबन्धनात्॥२६॥

The one who swims over the water play-fully, such a person becomes a minister, If one witnesses a tree laiden with fruits, the person surely gets enough of riches; he who is bitten by snakes, earns enough of fortune. The one who witnesses in a dream, the sun or the moon he is relieved of all the ailments.

वडवां कुक्कुटीं दृष्ट्वा क्रौञ्चीं भार्यां लभेद्ध्रुवम्।
स्वप्ने यो निगडैर्बद्धः प्रतिष्ठां पुत्रमालभेत्॥२७॥
दध्यन्नं पायसं भुङ्क्ते पद्मपत्रे नदीतटे।
विशीर्णपद्मपत्रे च सोऽपि राजा मविष्यति॥२८॥

The one who witnesses a mare, a hen and a female crane bird, he obtains a beautiful wife. The one who is bound in fetters in a dream he achieves enough of glory and a son. If anyone consumes rice with milk on a lotus leaf seated on the bank of a river, he surely becomes a king.

जलौकसं वृश्चिकं च सर्पं च यदि पश्यति।
धनं पुत्रं च विजयं प्रतिष्ठां वा लभेदिति॥२९॥
शृङ्गिभिर्दंष्ट्रिभिः कोलैर्वानरैः पीडितो यदि।
निश्चितं च भवेद्राजा धनं च विपुलं लभेत्॥३०॥

By witnessing a leech, a scorpion and a snake one achieves enough of riches, son, victory and glory. If one witnesses animals with long horns and big teeth or tusks like those of pigs and getting troubled by monkeys, one becomes a king and achieves enormous riches .

मत्स्यं मांसं मौक्तिकं च शङ्खं चन्दनहीरकम्।
यस्तु पश्यति स्वप्नान्ते विपुलं धनमालभेत्॥३१॥
सुरां च रुधिरं स्वर्णं भुक्त्वा विष्ठां धनं लभेत्।
प्रतिमां शिवलिङ्गं च लभेद्दृष्ट्वा जयं धनम्॥३२॥

The one who witnesses fish, meat, ornaments with Jewels, *śaṁkha*, sandal-paste and diamond, one achieves enough of riches. If one witnesses wine, blood and gold, one gets food and treasures. By looking at the image of a god or goddess or Śivaliṅga, one achieves enough of riches.

फलितं पुष्पितं बिल्वमाम्रं दृष्ट्वा लभेद्धनम्।
दृष्ट्वा च ज्वलदग्निं च धनं बुद्धिं श्रियं लभेत्॥३३।
आमलकं धात्रीफलमुत्पलं च धनागमम्।
देवताश्च द्विजा गावः पितरो लिङ्गिनस्तथा॥३४॥
यद्ददाति मिथः स्वप्ने तत्तथैव भविष्यति।
शुक्लाम्बरधरा नार्यः शुक्लमाल्यानुलेपना।
समाश्लिष्यन्ति यं स्वप्ने तस्य श्रीः सर्वतः सुखम्॥३५।
पीताम्बरधरां नारीं पीतमाल्यानुलेपनाम्।
अवगूहति यः स्वप्ने कल्याणं तस्य जायते॥३६॥

If one witnesses a creeper laden with flowers and fruits beside the mangoes and burning fire, one achieves enough of riches, intelligence, wealth. By witnessing the myrobalan fruit, mango fruits and lotus, one achieves enough of profits. If one witnesses god, a Brāhmaṇa, ancestors and a Brahmacārī, whatever is seen in the dream becomes true. Clad in white garment, plastered with white sandal-paste, holding a white rosary if a damsel embraces a person, he enjoys the pleasures which always surround him. If a damsel clad in yellow garments, holding a yellow rosary and sandal-paste embraces a person, he meets with much welfare.

सर्वाणि शुक्लानि प्रशंसितानि
भस्मास्थिकार्पासविवर्जितानि।
सर्वाणि कृष्णान्यतिनिन्दितानि
गोहस्तिवाजिद्विजदेववर्ज्यम्॥३७॥
दिव्या स्त्री सस्मिता विप्रा रत्नभूषणभूषिता।
यस्य मन्दिरमायाति स प्रियं लभते ध्रुवम्॥३८॥
स्वप्ने च ब्राह्मणो देवो ब्राह्मणी देवकन्यका।
ब्राह्मणो ब्राह्मणी वाऽपि संतुष्टा सस्मिता सती॥३९॥
फलं ददाति यस्मै च तस्य पुत्रो भविष्यति।
यं स्वप्ने ब्राह्मणा नन्द कुर्वन्ति च शुभाशिषम्॥४०॥

Except ashes, bones and cotton if anything else which is white is seen in a dream it is considered to be quite fortunate. Similarly except the cow, the elephant, the horse, a Brāhmaṇa and the god, all the black things witnessed in the dream are denounced; the one who meets a divine woman, wearing a smile on her face adorned with all the gem-studded ornament, belonging to the Brāhmaṇa caste or arrives in the house of anyone, he surely achieves great profits. A Brāhmaṇa, a god, a Brāhmaṇī, the daughter of the god or a Brāhmaṇa couple when seen in a happy mood as in dream they bestow the reward on anyone who surely gets a son. O Nanda, the one who is bestowed with the blessing of a Brāhmaṇa in the dream and whatever he speaks, it comes out to be true and his riches and horses go on increasing .

यद्वदन्ति भवेत्तस्य तस्यैश्वर्यं भवेद्ध्रुवम्।
परितुष्टो द्विजश्रेष्ठश्चाऽऽयाति यस्य मन्दिरम्॥४१॥
नारायणः शिवो ब्रह्मा प्रविशेत्तु तदाश्रमम्।
संपत्तिस्तस्य भवति यशश्च विपुलं शुभम्॥४२॥

In case a Brāhmaṇa getting immensely pleased visits the house of a person in a dream, in such a house Nārāyaṇa, Śiva and Brahmā enter, as a result of which there is an increase in his fortune, glory and lustre.

पदे पदे सुखं तस्य समानं गौरवं लभेत्।
अकस्मादपि स्वप्ने तु लभते सुरभिं यदि॥४३॥
भूमिलाभो भवेत्तस्य भार्या चापि पतिव्रता।
करेण कृत्वा हस्ती यं मस्तके स्थापयेद्यदि॥४४॥

In a dream if someone suddenly gets a cow then he gets land and a chaste wife. The one who is lifted up by an elephant with his trunk over its head, he surely becomes a king. This has been ordained in the Vedas.

राज्यलाभो भवेत्तस्य निश्चितं च श्रुतौ मतम्।
स्वप्ने तु ब्राह्मण स्तुष्टः समाश्लिष्यति यं व्रज॥४५॥
तीर्थस्नायी भवेत्सोऽपि निश्चितं च श्रियाऽन्वितः।
स्वप्ने ददाति पुष्पं च यस्मै पुण्यवते द्विजः॥४६॥

O lord of Vraja, in a dream if a Brāhmaṇa embraces a person, he surely achieves riches beside having a bath in the holy place. In case a Brāhmaṇa in a dream offers some flowers to an auspicious person, be becomes victorious besides achieving enough of riches, animals and pleasures.

जययुक्तो भवेत्सोऽपि यशस्वी च धनी सुखी।
स्वप्ने दृष्ट्वा च तीर्थानि सौधरत्नगृहाणि च॥४७॥
जययुक्तश्च धनवांस्तीर्थस्नायी भवेन्नरः।
स्वप्ने तु पूर्णकलशं कश्चित्कस्मै ददाति च॥४८॥

By visiting the sacred places besides palaces, the gems and the house, in a dream, one gets enough of riches. The one who takes a bath in the holy places in a dream or if someone presents him with a pitcher filled with water, such a person surely obtains a son and enough of riches.

पुत्रलाभो भवेत्तस्य संपत्ति वा समालभेत्।
हस्ते कृत्वा तु कुडवमाढकं वारसुन्दरी॥४९॥
यस्य मन्दिरमायाति च लक्ष्मीं लभते ध्रुवम्।
दिव्या स्त्री यद्गृहं गत्वा पुरीषं विसृजेद्द्विज॥५०॥

In case a person arrives in the house of a person carrying wine, he surely achieves enormous riches. In case a divine woman arrives in the house of someone and drops refuse, he surely achieves riches and his poverty disappears.

अर्थलाभो भवेत्तस्य दारिद्र्यं च प्रयाति च।
यस्य गेहं समायाति ब्राह्मणो भार्यया सह॥५१॥
पार्वत्या सह शंभुर्वा लक्ष्म्या नारायणोऽथवा।
ब्राह्मणो ब्राह्मणी वाऽपि स्वप्ने तस्मै प्रदीयते॥५२॥

In case, in a dream, a Brāhmaṇa couple arrives in the house of someone in that case Śiva and

Pārvatī or Lakṣmīnārāyaṇa arrive in that house. In case a Brāhmaṇa couple offers some paddy or a bunch of flowers, he achieves all-round riches.

धान्यं पुष्पाञ्जलिं वाऽपि तस्य श्रीः सर्वतोमुखी।
मुक्ताहारं पुष्पमाल्यं चन्दनं च लभेद्रवज्॥५३॥
स्वप्ने ददाति विप्रश्च तस्य श्रीः सर्व०।
गोरोचनं पताकां वा हरिद्रामिक्षुदण्डकम्॥५४॥

O lord of Vraja, in case a Brāhmaṇa offers a garland of gems to a person besides a garland of flowers or sandal-paste, he meets with all-round glory. By receiving *gorocana*, a flag, turmeric, sugar-cane and food, in the dream one receives success all round.

सिद्धान्नं च लभेत्स्वप्ने तस्य श्रीः सर्व०।
ब्राह्मणो ब्राह्मणी वाऽपि ददाति यस्य मस्तके॥५५॥
छत्रं वा शुक्लधान्यं व स च राजा भविष्यति।
स्वप्ने रथस्थः पुरुषः शुक्लमाल्यानुलेपनः॥५६॥

In case a Brāhmaṇa couple places a *chatra* or some white paddy on the head of someone, he surely becomes a king. The one who wears a white garland of flowers in the dream and the body is plastered with sandal-paste and is then seated on the chariot or when he consumes curd or rice with milk, he surely becomes a king.

तत्रस्थो दधि भुङ्क्ते च पायसं वा नृपो भवेत्।
स्वप्ने ददाति विप्रश्च ब्राह्मणी च सुधां दधि॥५७॥
प्रशस्तपात्रं यस्मै वा सोऽपि राजा भवेद्ध्रुवम्।
कुमारी चाष्टवर्षीया रत्नभूषणभूषिता॥५८॥

In a dream, when a Brāhmaṇa or a Brāhmaṇī placing nectar or curd in a vase, offers to a person, such a person surely becomes a king. The maid of eight years adorned with all the ornaments when appears in the dream before someone, she becomes a poet or an intellectual .

यस्य तुष्टा भवेत्स्वप्ने स भवेत्कविपण्डितः।
ददाति पुस्तकं स्वप्ने यस्मै पुण्यवते च सा॥५९॥
स भवेद्विश्वविश्यातः कवीन्द्रः पण्डितेश्वरः।
यं पाठयति स्वप्ने वा मातेव च सुतं यथा॥६०॥

In case in the dream she offers a book to someone, he becomes a world renowned poet and the best of intellectuals. In case in the dream, Sarasvatī teaches a son like the mother, be becomes the son of Sarasvatī and no one can compete with him in wisdom

सरस्वतीसुतः सोऽपि तत्परो नास्ति पण्डितः।
ब्राह्मणः पाठयेद्यं च पितेव यत्नपूर्वकम्॥६१॥
ददाति पुस्तकं प्रीत्या स च तत्सदृशो भवेत्।
प्राप्नोति पुस्तकं स्वप्ने पथि वा यत्र तत्र वा॥६२॥

In case a Brāhmaṇa teaches someone in the dream with much effort or offer him a book lovingly, he also is turned as a great intellectual. In the dream, if someone meets with a book while walking on the way, he also becomes a great writer well known in the universe.

स पण्डितो यशस्वी च विख्यातश्च महीतले।
स्वप्ने यस्मै महामन्त्रं विप्रो विप्रे ददाति चेत्॥६३॥
स भवेत्पुरुषः प्राज्ञो धनवान्गुणवान्सुधीः।
स्वप्ने ददाति मन्त्रं वा प्रतिमां वा शिलामयीम्॥६४॥

In case a Brāhmaṇa bestows a *Mahāmantra* to a Brāhmaṇa, such a person achieves great wisdom, wealth, qualities and becomes an intellectual. In case a Brāhmaṇa presents another Brāhmaṇa with an image or of a *mantra*, he achieves success in the *mantra*

यस्मै ददाति विप्रश्च मन्त्रसिद्धिश्च तद्भवेत्।
विप्रं विप्रसमूहं च दृष्ट्वा नत्वाऽऽशिषं लभेत्॥६५॥
राजेन्द्रः स भवेद्वाऽपि किंवा च कविपण्डितः।
शुक्लधान्ययुतां भूमिं यस्मै विप्रः समुत्सृजेत्॥६६॥

In case someone in the dream goes before a Brāhmaṇa or a group of Brāhmaṇas and receives their blessings, such a person surely becomes a great king or a great poet. Getting immensely pleased in a dream, if a Brāhmaṇa gives away land to someone, he surely becomes a lord on earth .

स्वप्नेऽपि परितुष्टश्च स भवेत्पृथिवीपतिः।
स्वप्ने विप्रो रथे कृत्वा नानास्वर्गं प्रदर्शयेत्॥६७॥
चिरंजीवी भवेदायुर्धनवृद्धिर्भवेद्ध्रुवम्।
विप्राय विप्रः संतुष्टो यस्मै कन्यां ददाति च॥६८॥

In case a Brāhmaṇa getting someone mounted on the chariot, shows round various heavens, he becomes immensely rich and enjoys a long life.

In case, in a dream, a Brāhmaṇa gives away his daughter to another Brāhmaṇa, such a person becomes immensely rich and a king.

स्वप्ने च स भवेन्नित्यं धनाढ्यो भूपतिः स्वयम्।
स्वप्ने सरोवरं दृष्ट्वा समुद्रं वा नदीं नदम्॥६९॥
शुक्लाहिं शुक्लशैलं च दृष्ट्वा श्रियमवाप्नुयात्।
यं पश्यन्ति मृतं स्वप्ने स भवेच्चिरजीवन॥७०॥

In the dream, if one witnesses a pool and a ocean, a river, rivulet, a white snake and a white mountain, he surely achieves wealth. The one who witnesses a dead body, gains long life, he feels painful while coming across a sick person and feels delighted when he comes across a healthy person

अरोगी रोगिणं दुखी सुखिनं च सुखं भवेत्।
दिव्या स्त्री यं प्रवदति मम स्वामी भवानिति॥७१॥
स्वप्ने दृष्ट्वा च जागर्ति स च राजा भवेद्दृढम्।
स्वप्ने वा कालिकां दृष्ट्वा लब्ध्वा स्फटिकमालिकाम्॥७२॥
इन्द्रचापं शक्रवज्रं स प्रतिष्ठां लभेद्ध्रुवम्।
स्वप्ने वदति यं विप्रो मम दासो भवेति च॥७३॥
हरिदास्यं च मद्भक्तिं स लब्ध्वा वैष्णवो भवेत्।
स्वप्ने विप्रो हरिः शंभुर्ब्राह्मणी कमला शिवा॥७४॥
शुक्ला स्त्री देवमाता वा जाह्नवी वा सरस्वती।
गोपालिकावेषधरी बालिका राधिका मम॥७५॥
बालश्च बालगोपालः स्वप्नविद्भिः प्रकाशितः।
एष ते कथितो नन्द सुस्वप्नः पुण्यहेतुकः॥
श्रोतुमिच्छसि किं वा त्वं किं भूयः कथयामि ते॥७६॥

In case, in the dream, if a divine damsel comes and speaks to a person, "You are my lord". And he wakes up at the same time then he surely becomes a king. In the dream in case, the goddess Kālikā" appears and offers a rosary of crystal beads or the *vajra* of Indra or the bow, such a person surely achieves great glory. In case a Brāhmaṇa tells somebody, "You are my slave," he becomes devoted to lord Hari and achieving my slavehood he is called a Vaiṣṇava. In the dream a Brāhmaṇa is represented in the form of Viṣṇu and Śiva. The Brāhmaṇī represents Lakṣmī and Pārvatī, the white complexioned woman represents the mother of the gods, Gaṅgā or Sarasvatī, the one who takes to the form of the cowherdess, surely stands for Rādhikā my beloved and the cowherds are the form of the cowherds of *Goloka*. This has been ordained by those well-versed in the dreams. O Nanda, I have thus narrated to you everything about dreams; what else do you want to listen to from me? What more should I speak.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
सुस्वप्नकथनं नाम सप्तसप्ततितमोऽध्यायः॥७७॥

अथाष्टसप्ततितमोऽध्यायः

Chapter - 78

Discourse to Nanda on Spiritualism

नन्द उवाच

श्रीकृष्ण जगतां नाथ सुस्वप्नश्च श्रुतो मया।
वेदसारो नीतिसारो लौकिको वैदिकस्तथा।।१।।

Nanda said- O Kṛṣṇa, O lord of the universe, I have listened to your discourse on good dreams quite carefully which is the gist of the Vedas and is a part of worldly practices.

अधुना श्रोतुमिच्छामि पापं येषां च दर्शने।
यस्मिन्कर्मणि वा वत्स तन्मां कथितुमर्हसि।।२।।

O son, by witnessing dreams and by performing deeds one earns sins. I would like to listen to them from you at present; you kindly tell me about the same.

वचनं वेदशास्त्रोक्तं तथा वेदानुयायिनः।
श्रोतुमिच्छन्ति संतप्ता लोकास्त्वन्मुखतस्तथा।।३।।
वेदानां जनकस्त्वं च वैदिकानां सतामपि।
ब्रह्मादीनां सुराणां च मुनीनां जगतामपि।।४।।

Thus, the followers of the Vedas listen to the provisions of the Vedas and other scriptures, with devotion. Similarly the people of the world remain anxious to listen to your nectar-like words because you happen to be the creator of the Vedas. The Vedic people, the intellectuals, Brahmā and other gods besides the sages also preserve them.

श्रुतं यत्त्वन्मुखाम्भोजात्प्रमाणं वचनामृतम्।
तेन देहोऽभिषिक्तो मे वत्सविच्छेददाहनः।।५।।

स्वप्ने यच्चरणाम्भोजं सर्वकामफलप्रदम्।
ब्रह्मादयो न पश्यन्ति तदद्य दृष्टिगोचरम्।।६।।

Therefore, O son, whatever nectar-like words I have listened to from your lotus-like mouth, have made my body burning with the fire of separation, quite cool and calm, your lotus-like feet fulfil all the desires and even Brahmā and other gods are unable to have a look at your lotus-like feet even in dream. Fortunately I am looking at them with my own eyes .

अत: परं त्वत्पदाब्जं क्व पश्यामि च पातकी।
विण्मूत्रधारी देहो मे निबद्धश्च स्वकर्मणा।।७।।
ईदृशं च दिनं वत्स कदा मम भविष्यति।
त्वया ब्रह्मादिनाथेन संवादो मम पापिन:।।८।।

After this where can sinners like me have a glance at your lotus-like feet? My body is filled with refuse and urine and is entangled and is bound with the fetters of my deeds. O son, when shall the day come when I would be able to talk again to a person like you, who are the lord of the Brahmā and other gods.

कृपां कुरु कृपानाथ मम दोषं क्षमस्व च।
वत्सबुद्ध्या च दुर्नीतं यत्कृतं च महेश्वर।।९।।
ब्रह्मेशशेषमुनयो ध्यायन्ते त्वत्पदाम्बुजम्।
सरस्वती श्रुतिर्यस्य स्तवने जडतां व्रजेत्।।१०।।

Therefore, O merciful one, O son, you kindly forgive me for the same. The gods Brahmā, Śiva, Śeṣa, the sages, always meditate upon your lotus-like feet and Sarasvatī and *śruti* are unable to recite your glory becoming dumb before you .

इत्येवमुक्त्वा नन्दश्च निरानन्द: शुचाऽऽकुल:।
मूर्छामाप रुदित्वा च पुत्रविच्छेदविह्वल:।।११।।
संत्रस्तो भगवान्कृष्णो बोधयामास यत्नत:।
परमाध्यात्मिकं ज्ञानं ददौ तस्मै जगत्पति:।।१२।।

Thus speaking Nanda who was deprived of pleasure and filled with grief, because of the separation from his son fainted while crying. Finding him in such a condition Viṣṇu felt panicky and started convincing him variously, bestowing the extremely spiritual knowledge on him .

श्रीभगवानुवाच

हे नन्द जनकश्रेष्ठ सर्वश्रेष्ठ व्रजेश्वर।
चेतनं कुरु कल्याणं ज्ञानं च परमं शृणु।।१३।।
परमाध्यात्मिकं ज्ञानं ज्ञानिनां च सुदर्लभम्।
वेदशास्त्रे गोपनीयं तुभ्यमेव ददाम्यहम्।।१४।।

Śrī Kṛṣṇa said- O Nanda, O best of the kings, best of the lord of Vraja, you regain consciousness and listen to my words which are beneficial and spiritual. This spiritual knowledge is even beyond the reach of the great *yogīs*, quite secretive in the Vedas and other scriptures, which is being bestowed by me on you .

निबोध श्रूयतां नन्द सानन्द: सुसमाहित:।
जन्ममृत्युजराव्याधिर्यदभ्यासान्न जायते।।१५।।
स्थिरो भव महाराज व्रजनाथ व्रजं व्रज।
ज्ञानं लब्ध्वा सदानन्द: शोकमोहविवर्जित:।।१६।।

O Nanda, you delightfully listen to it with apt attention and follow it, because by doing so one is relieved of birth, death, old age and ailments. Therefore, O lord of Vraja, O great king, be composed and receiving the divine knowledge be relieved of grief and illusion and blissfully move to Vraja.

जलबुद्बुदवत्सर्वं संसारं सचराचरम्।
प्रभाते स्वप्नवन्मिथ्या मोहकारणमेव च।।१७।।
मिथ्याकृत्रिमनिर्माणहेतुश्च पाञ्चभौतिक:।
मायया सत्यबुद्ध्या च प्रतीतिं जायते नर:।।१८।।
कामक्रोधलोभमोहैर्वेष्टित: सर्वकर्मसु।
मायया मोहित: शश्वज्ज्ञानहीनश्च दुर्बल:।।१९।।
निद्रातन्द्राक्षुत्पिपासाक्षमाश्रद्धादयादिभि:।
लज्जा शान्तिर्धृति: पुष्टिस्तुष्टिश्चाऽऽभिश्च वेष्टित:।।२०।।
मनोबुद्धिचेतनाभि: प्राणज्ञानात्मभि: सह।
संसक्त: सर्वदेवैश्च यथा वृक्षश्च वायसै:।।२१।।
अहमात्मा च सर्वेश: सर्वज्ञानात्मक: स्मृत:।
मनो ब्रह्मा च प्रकृतिर्बुद्धिरूपा सनातनी।।२२।।
प्राणा विष्णुश्चेतना सा पद्मा तु चाधिदेवता।
मयि स्थिते स्थिता: सर्वे गतास्तेऽपि गते मयि।।२३।।
अस्माभिश्च विना देह: सद्य: पतति निश्चितम्।
पाञ्चभूतो विलीनश्च पञ्चभूतेषु तत्क्षणम्।।२४।।

This entire movable and immovable universe is of no consequence like a water bubble, it is like a morning dream and leads only to illusion. The human body of five elements which is the cause of the building of the universe, also falls and is perishable. A human considers the illusion as truthful and in all his actions he is overpowered by desire anger, greed and illusion. He is over-powered by sleep, drowsiness, hunger, thirst, forgiveness, devotion, mercy, shyness, peace, belief, support, satisfaction and other elements. He 's involved in the worldly affairs with his mind, intelligence, consciousness, breathing, knowledge, soul, the lord of all and the supreme knowledge. Brahmā is my mind, the eternal Prakṛti is the wisdom, Viṣ ṇu is the breathing and consciousness is the great goddess Lakṣmī. Till such time as I remain in the body everything moves. When I leave the body, the same is deserted by everyone; without me the body falls in no time. All the five elements of the body that is earth, water, fire, wind and sky are merged in the five elements .

नामसंकेतरूपं च निष्फलं मोहकारणम्।
शोकश्चाज्ञानिनां तात ज्ञानिनां नास्ति किंचन॥२५॥
निद्रादयः शक्तयश्च ताः सर्वाः प्रकृतेः कलाः।
लोभादयो ह्यधर्मांशास्तथाऽहंकारपञ्चमः॥२६॥

O father, that is why the whole universe is the cause of illusion alone, in which the wise people do not attract grief and the intellectuals never indulge in the same. All the *śaktis* like sleep, etc., are the rays of Prakṛti. Desire, anger, greed, illusion and arrogance are the *aṁśa* of *adharma* or sin .

ते ब्रह्मविष्णुरुद्रांशा गुणाः सत्त्वादयस्त्रयः।
ज्ञानात्मकः शिवो ज्योतिरहमात्मा च निर्गुणः॥२७॥
यदा विशामि प्रकृतौ तदाऽहं सगुणः स्मृतः।
सगुणा विषया विष्णुब्रह्मरुद्रादयस्तथा॥२८॥
धर्मो मदंशो विषयी शेषः सूर्यः कलानिधिः।
एवं सर्वे मत्कलांशा मुनिमन्वादयः सुराः॥२९॥
सर्वदेहे प्रविष्टोऽहं न लिप्तः सर्वकर्मसु।
जीवन्मुक्तश्च मद्भक्तो जन्ममृत्युजराहरः॥३०॥

The *aṁśas* of Brahmā, Viṣṇu and Śiva are reflected with *sattva, tamas* and *rajas*. The all knowledgeable Śiva and myself whom the form of the soul, when I enter into the Prakṛti then I become *saguṇa*. Brahmā, Viṣṇu and Śiva are all *saguṇa,* in other words in these forms, I take up the task of reconstruction. Dharma, Śeṣa, Sūrya, the moon are all my *aṁśas*; similarly all the sages, the ascetics are also part of my *aṁśas*. I pervade in all the bodies in the worlds but I never get involved in anyone of them. My devotee always gets relieved of birth, death and old age.

सर्वसिद्धेश्वरः श्रीमान्कीर्तिमान्पण्डितः कविः।
चतुस्त्रिंशद्विधः सिद्धः सर्वकर्मोपहारकः॥३१॥
तमुपैमि स्वयं सिद्धं भक्तस्त्वन्यन्न वाञ्छति।
द्वाविंशतिविधं सिद्धं सिद्धिसाधनकारणम्॥३२॥

He becomes the great *Siddhā,* virtuous, glorious, intellectual, poetic, achieves such four types of *siddhis* and can destroy the deeds. I always remain present in my devotees, my devotees do not want anything else. He is engaged in achieving *siddhis* which are known to have twenty two types .

मन्मुखाच्छ्रूयतां नन्द सिद्धमन्त्रं गृहाण च॥
अणिमा लघिमा प्राप्तिः प्राकाम्यं महिमा तथा॥३३॥
ईशित्वं च वशित्वं च तथा कामावसायिता।
दूरश्रवणमेवेति परकायप्रवेशनम्॥३४॥
मनोयायित्वमेवेति सर्वज्ञत्वमभीप्सितम्।
वह्निस्तम्भं चिरंजीवित्वमेव च॥३५॥
वायुस्तम्भं क्षुत्पिपासानिद्रास्तम्भनमेव च।
कायव्यूहं च वाक्सिद्धिं मृतानयनमीप्सितम्॥३६॥
सृष्टीनां करणं चैव प्राणाकर्षणमेव च।
ॐ सर्वेश्वरेश्वराय सर्वविघ्नविनाशिने मधुसूदनाय स्वाहेति॥३७॥

O Nanda, you listen to me about them from my mouth and receive the *siddhamantra.* The names of the *siddhis* are *aṇimā*, Laghimā, Prāpti, Prākāmya, Mahimā, Īśitva, Vaśitva, Kāmāvasāyitā, Dūra-śravaṇa, Parakāya-praveśa, Manoyāyitva, Sarvajñatva, Agnistambhana, Jalastambhana, Ciraṅjīvitva, Vāyustambha, controlling of hunger, thirst and sleep, a

Vāksiddhi, bringing up the dead body, the creation, prāṇāyama. The relevant *siddha mantra* is ओं सर्वेश्वराय सर्व विघ्न विनाशने मधुसूदनाय स्वाहा.

अयं मन्त्रो महागूढः सर्वेषां कल्पपादपः।

सामवेदे च कथितः सिद्धानां सर्वसिद्धिदः।।३८।।

This *mantra* is quite secretive and is like *kalpavṛkṣa* which has been prescribed in the *Sāmaveda* and provides all success to the *siddhas*.

अनेन योगिनः सिद्धा मुनीन्द्राश्च सुरास्तथा।

शतलक्षजपेनैव मन्त्रसिद्धिर्भवेत्सताम्।।३९।।

यदि नारायणक्षेत्रे हविष्यान्नरतो जपेत्।

गत्वा कुरु जपं तात काशिकां मणिकर्णिकाम्।।४०।।

All these *yogīs*, the ascetics and the gods achieve success by reciting the *mantras*, by consuming the *haviṣya* food in the Nārāyaṇa-kṣ etra; by reciting this *mantra* for a hundred lakhs of times, the intellectuals meet with success. O father, you go to Kāśī and recite this *mantra* over the Maṇikarṇikā ghāṭa.

शृणु नारायणक्षेत्रं जलाधस्तच्चतुष्टयम्।

अत्र नारायणः स्वामी नान्यः स्वामी कदाचन।।४१।।

I am now talking to you about Nārāyaṇa-kṣ etra which you may please listen to. Up to the width of four hands of the flowing water in the river, the place has been described as Nārāyaṇa-kṣetra, only Nārāyaṇa happens to be the lord of this place and none else.

ज्ञानं चात्र मृते लोके मूर्तिर्भवति तस्य वै।

व्रतं विनाऽपि मन्त्रेण जीवन्मुक्तो न संशयः।।४२।।

A person who dies at that place, achieves salvation and divine knowledge. If anyone recites the *mantras* even without performing *vrata*, he is relieved of the cycle of birth and death; there is no doubt about it.

व्रजं कुरु पवित्रं च व्रजनाथ व्रजं व्रज।

पापं यद्दर्शने तात कथयामि निशामय।।४३।।

दुःस्वप्नं पापबीजं च केवलं विघ्नकारणम्।

गोघ्नं च ब्राह्मणघ्नं वा कृतघ्नं कुटिलं तथा।।४४।।

देवघ्नं पितृमातृघ्नं पापं विश्वासघातिनम्।

मिथ्यासाक्षिप्रदातारं यं चाऽऽतिथ्यविवञ्चनम्।।४५।।

ग्रामयाजिनमेवेति देवविप्रस्वहारिणम्।

अश्वत्थघातिनं दुष्टं शिवविष्णुविनिन्दकम्।।४६।।

अदीक्षितमनाचारं संध्याहीनं द्विजं तथा।

देवलं वृषवाहं च शूद्राणां सूपकारकम्।।४७।।

शवदाहं च शूद्राणां शूद्रश्राद्धान्नभोजिनम्।

अवीरां छिन्ननासां च देवब्राह्मणनिन्दकाम्।।४८।।

पतिभक्तिविहीनां च विष्णुभक्तिविहीनकाम्।

शूद्राणां विधवां चैव चाण्डाली व्यभिचारिणीम्।।४९।।

शश्वत्कोपयुतं दुष्टमृणग्रस्तं च जारजम्।

चौरं मिथ्यावादिनं च शरणागतयायिनम्।।५०।।

मांसापहारिणं चैव ब्राह्मणं वृषलीपतिम्।

ब्राह्मणीगामिनं शूद्र द्विजं वार्धुषिकं तथा।।५१।।

O lord of Vraja, you go to Vraja and purify the place. O father, now I am telling you about the person by looking at whom one earns a sin. You please listen to me. The bad dream is the result of sinful ways and is the result of many of our actions. One earns sins by looking at the killer of a cow, the killer of a Brāhmaṇa, an ungrateful person, a wicked person, a destroyer of the images of the gods, the killer of the parents, a betrayer of the faith, a giver of false witness, those who extend ill treatment to beggars, those who performed *yajñas* in villages, the one who snatches away the livelihood of the gods and the Brāhmaṇas, the one who cuts the pīpala tree, the one who denounces Śiva and Viṣṇu, a person without *Dikṣa*, the Brāhmaṇa who falls in evil ways and those who are deprived of the *sandhyās* thrice a day. By looking at the *pujārī* of a temple, the driver of the bulls, the store-keeper of the Śūdras, the one who burns the dead bodies of the Śūdras and takes the food of *śrāddha* with them, a woman having no son or a husband, women with severed nose, those who denounce Brāhmaṇas and the gods, a lady who is not devoted to Viṣṇu or her husband, a widow Śūdra woman, a *cāṇḍāla* woman, a loose-woman and those who always remain in anger, the wicked person, the indebtors, *varṇasaṅkaras*, the thieves, those who always speak untruth, these who come to take refuge, the thieves of meat, a Brāhmaṇa having a Śūdra as his wife, a Śūdra

cohabiting with a Brāhmaṇa woman, the money lender, the wicked person who cohabits with a Brāhmaṇa woman and a person who is denounced by all the *varṇas*.

अगम्यागामिनं दुष्टं चतुर्वर्णं नराधमम्।
माता सपत्नीमाता च श्वश्रूश्च भगिनी सुता॥५२॥
गुरुपत्नी पुत्रपत्नी सोदरस्य प्रिया सती।
मातृष्वसा पितृष्वसा भागिनेयप्रिया तथा॥५३॥
मातुलानी नवोढा च पितृव्यस्त्री रजस्वला।
पितृमातृप्रसूश्चैव चागम्याष्टादश स्मृता:॥५४॥
कीर्तिता: सामवेदे च परिपाल्या: सतां व्रज।
एता दृष्ट्वा च स्पृष्ट्वा च ब्रह्महत्यां लभेन्नर:॥५५॥

The eighteen types of women have been described as inaccessible. They include the mother, the step-mother, the mother-in-law, wife of the teacher, wife of son, wife of the brother, sister of the mother, sister of the father, wife of the nephew, brother's wife, newly wedded wife of others, aunt, the women in period, mother of the father and the mother of the mother. O lord of Vraja, the list of these has been provided in the *Sāmaveda* which is fully supported by the people of wisdom. If anyone looks at them with side glances or touches them with evil intentions he earns the sin of *Brahmahatyā*.

तस्माद्दैवेन ता दृष्ट्वा सूर्यं दृष्ट्वा हरिं स्मरेत्।
कामतो यदि पश्यन्ति विनिन्द्यास्ते भवन्ति वै॥५६॥

In case one accidentally looks at them with an evil eye, he should at once worship Hari. Whosoever looks at them with passionate intentions, always earns denouncement.

तस्मात्सन्तो न पश्यन्ति शापभीता व्रजेश्वर।
राहुग्रस्तं रविं सोमं न पश्यन्ति विपश्चित:॥५७॥

O lord of Vraja, therefore, the wise people never cast an evil eye on them. The intellectuals never look at the sun and the moon when they are eclipsed by Rāhu.

जन्माष्टसप्तरि: फाङ्कदशमस्थे दिवाकरे।
जन्मर्क्षे निधने चापि चतुर्थेऽपि कलानिधौ॥५८॥
सर्वैरंशैर्न पश्यन्ति कम्पितं चन्द्रभास्करम्।
नेष्टचन्द्रो न दृश्यश्च भाद्रे मासि सितासिते॥५९॥

In case the son is in the house of the birth, the eighth house, the seventh house, the twelfth house, ninth house and tenth house and in that case one should not look at the sun. In case the moon is in the constellation of birth and the fourth and eighth house, then one should not look at the moon. The moon rising in the bright fort-night in the month of Bhādrapada is known as *Naṣṭacandra.* The intellectuals should not look at it.

चतुर्थ्यामुदितश्चन्द्र: परित्यक्तो मनीषिभि:।
चन्द्रस्तारापहरणं कलङ्कमतिदुष्करम्॥६०॥
तस्मै ददाति हे नन्द कामतो यदि पश्यति।
अकामतो नरो दृष्ट्वा मन्त्रपूतं जलं पिबेत्॥६१॥

O Nanda, in case someone intentionally looks at the moon, he earns a blemish like the kidnapping of Tārā by moon; in case anyone looks at it, unconsciously then one should drink the sanctified water.

तदा शुद्धो भवेत्सद्यो निष्कलङ्की महीतले।
सिंह: प्रसेनमवधीत्सिंहो जाम्बवता हत:॥६२॥
सुकुमारक मा रोदीस्तव ह्येष स्यमन्तक:।
इति मन्त्रेण पूतं च जलं साधु: पिबेद्ध्रुवम्।
इति ते कथितं सर्वमपरं कथयामि ते॥६३॥

By doing so, a person is purified and is relieved of all sins on earth. The *mantra* which purifies the water is like this :

O prince, don't cry, you take this *Syamantaka* gem because of which a lion had killed Prasena and the lion was killed by Jāmbavān. The water sanctified by this *mantra* should always be consumed. I have thus spoken all the essential things to you. What more shall I speak.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० भगवन्नन्दसं० अष्टसप्ततितमोऽध्याय:॥७८॥

अथैकोनाशीतितमोऽध्यायः

Chapter - 79

Reason for not viewing the Eclipsed Sun

नन्द उवाच

राहुग्रस्तः कथं सूर्यश्चन्द्रो वाऽपि जगत्प्रभो।
नेष्टश्चन्द्रः कथं भाद्रे चतुर्थ्यां चासिते सिते॥१॥

Nanda said- O lord of the universe, why is the viewing of the sun and moon eclipsed by Rāhu and the moon on the fourth day of the bright fortnight is prohibited? .

वेदानां जनकस्त्वं च कं पृच्छामि त्वया विना।
वेदे पुराणे गोप्यं यन्न जानन्ति विपश्चितः॥
इति तद्वचनं श्रुत्वा चेदं वचनमब्रवीत्॥२॥

You are the creator of the Vedas, therefore who else could be consulted on the subject? This is a secret topic in the Vedas as well as in the Purāṇas. Because of this, even the people with wisdom are not aware of the same. On hearing this, the lord said to him.

श्रीभगवानुवाच

अतथ्यं वचनं चेदं निषिद्धं वैदिकैरपि।
क्षमस्व नन्द भद्रं ते प्रश्नमन्यं कुरुष्व माम्॥३॥
बिश्वस्तं वचनं तात न प्रकाश्यं मनीषिभिः।
विघ्नः प्रकाशे भवति सतां छिद्रं च दैवतः॥४॥

The lord said- The revealing of this secret is prohibited in the Vedas; therefore you please forgive me and you ask for something else. O father, the secret things are not revealed by the learned people, because by doing so some obstructions or dissension's are created among the intellectuals.

नन्द उवाच

कथयस्व जगन्नाथ न भक्ते वञ्चनं कुरु।
अदृश्यौ चापि देवेशौ राहुग्रस्तौ च पुण्यदौ॥५॥

Nanda said- O lord of the universe, you kindly tell me. Do not deprive a devotee of the knowledge; why are the sun and the moon getting eclipsed considered as auspicious?.

श्रीभगवानुवाच

शृणु नन्द प्रवक्ष्यामि कथामेतां पुरातनीम्।
यां श्रुत्वा निष्कलङ्कश्च तीर्थस्नायी भवेन्नरः॥६॥
सर्वपातकिनं दृष्ट्वा यत्पापं लभते नरः।
आख्यानश्रवणेनैव भस्मीभूतं भविष्यति॥७॥

Lord Kṛṣṇa said- O Nanda, I an going to narrate to you an old story by listening to which, a man is freed from blemish and earns the merit of having a bath in a holy place. I am going to tell you the same. You please listen. The sin one earns after looking at a most sinful person-all such sins are washed out by listening to the story.

एकदा जमदग्निश्च महाकौतूहलान्वितः।
रेणुकासहितस्तुष्टो जगाम नर्मदातटम्॥८॥
निर्जने नर्मदातीरे विजहार तया सह।
नवोढया च सुन्दर्या नवयौवनयुक्तया॥९॥
सुवेषया सुस्मितया रत्नभूषणयुक्तया।
नतया स्तनभारेण श्रोणीभारेण मन्दया॥१०॥
सुन्दरीणामतुलया श्वेतचम्पकवर्णया।
सुपूर्णचन्द्राननया कटाक्षयुतया तथा॥११॥

Once, Jamadagni delightfully went to the bank of Narmadā together with his wife Reṇukā. He enjoyed the water-sport with her on the bank of the river; she was newly wedded, beautiful, quite youthful, clad in beautiful garments, wearing a serene smile on the face, adorned with the best of ornaments studded with gems, heaving with the weight of her breasts, having a developed pelvic region, moving slowly, the best of the beauties, having the complexion of white *campaka* flowers and the face like the full moon and the sharp side-glances.

अतीवसूक्ष्माम्बरया कामबाणार्तया व्रज।
पुलकाञ्चितसर्वाङ्गसंभोगेनापि मूर्च्छया॥१२॥
पुंस्कोकिलयुते रम्ये शब्दिते सुमधुव्रते।
सुगन्धिवायुसंयुक्ते पुष्पतल्पान्विते शुभे॥१३॥
चन्दनोक्षितसर्वाङ्गं वस्त्रमाल्यधरं मुनिम्।
महारासरसाढ्यं तमुवाच भास्करः स्वयम्॥१४॥
वेदकर्तुः प्रपौत्रस्त्वं ब्रह्मणश्च जगत्पतेः।
चतुर्वेदविधेयेषु सुनिष्णातः सदा शुचिः॥१५॥

वेदाङ्गकर्ता धर्मज्ञ: श्रेष्ठो वेदविदां वर:।
महातपस्वी तेजस्वी ब्रह्मचारी च सुव्रती॥१६॥

O lord of Vraja, she was clad in extremely fine garments and was filled with passion; she was feeling emotional and had fainted after the union. The sweet notes of the cuckoos, the hissing sound of the black wasps, the fragrant breeze, the flower beds arranged on the bank of the river looked quite fine. The sage had his body plastered with sandal-paste and having the rosary on the clothes, was engaged in the love-sport with the damsel. At that point of time the sun spoke to him, "You are the great grandson of Brahmā the lord of the universe, who happens to be the creator of the Vedas. You are yourself quite well-versed in the Vedas and the post-Vedic literature, well-versed in the *dharma*, the best of those well-versed in the Vedas, a great ascetic, illustrious, a Brahmacārī and performer of the best of *vratas*.".

युष्मद्विधोक्तं शास्त्रं च पठित्वाऽन्यश्च पण्डित:।
वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्यय:॥१७॥
धर्मं त्यजति धर्मज्ञो ह्यधर्मेण रत: कथम्।
दिवामैथुनदोषं च वक्ति वेदो विशेषत:॥१८॥

The people attain wisdom with the study of the scriptures composed by you. It is quite religious to act according to the provision of the Vedas and to act against them is quite sinful. Therefore, being well-versed in the *dharma*, why are you acting in an opposite manner? How have you been indulging in the sinful ways when the Vedas prohibit union between a man and woman during the day time?.

अहं च धर्मिणां साक्षी तेन त्वां कथयामि ते।
सूर्यस्य वचनं श्रुत्वा तत्याज मैथुनं द्विज:॥१९॥
दृष्ट्वा पुरो विप्ररूपं सूर्यं तेजस्विनं सुरम्।
उवाच सूर्यं रक्तास्य: कोपलज्जासमन्वित:॥
रेणुका लज्जिता तत्र विधार्य वाससी सती॥२०॥

I am the witness of all the religious people; that is why I am speaking to you like this. On hearing the words of the sun the sage stopped enjoying the conjugal pleasures and finding Sūrya having been turned into the form of a Brāhmaṇa, the sage was over-powered with shame and anger. His mouth became red in anger. Reṇukā also hurriedly clad herself in the garments.

जमदग्निरुवाच

को भवान्पण्डितंमन्यो न त्वदन्योऽस्ति पण्डित:।
अहं भृगोर्भगवत: शिष्यस्त्वं कश्यपस्य च॥२१॥
चतुर्वेदांश्च जानामि धर्माधर्मनिरूपणे।
वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्यय:॥२२॥
अज्ञानी पुरुष: शश्वज्जडितश्च स्वकर्मणा।
तेजीयसां न दोषाय वह्ने: सर्वभुजो यथा॥२३॥
अन्ये भवांश्च धर्मश्च साक्षी सर्वे च कर्मणाम्।
फलदाता च शास्त्रज्ञो यतस्त्वत्तनय: सदा॥२४॥
न वैष्णवानां शास्तारो यूयमस्माकमेव च।
न वासुदेवभक्तानामशुभं विद्यते क्वचित्॥२५॥
हरे: सुदर्शनं चक्रं शश्वद्रक्षति वैष्णवान्।
नारायणश्च भगवान्स्वयं ब्रह्मा च शंकर:॥२६॥
शास्ता यमश्च नास्माकं त्वं वै नापि दिवाकर।
राजपुत्रो यथा स्थाने वयं स्वच्छन्दगामिन:॥२७॥
शक्तोऽहं भस्मसात्कर्तुं यमं सर्वसुरांस्तथा।
महेन्द्रप्रभृतीन्सूर्य क्षणेनैवावलीलया॥२८॥

Jamadagni said- How do you consider yourself a great intellectual; is there no other intellectual on earth beside you? I am a pupil of sage Bhṛgu and you happen to be a pupil of sage Kaśyapa. I am quite well-versed in all the four Vedas and the provisions of *dharma* and the sins prescribed there in. The actions according to the Vedas are considered to be *dharma* and the opposite of the same is called sinful. Whatever you have spoken now is meant for the people without wisdom and those who are inactive having been surrounded with their own deeds. But the illustrious person while moving in an opposite direction does not earn and sin like the fire flames which consumes everything. The people, yourself and all others are witnesses of *dharma* and your son named *dharma* also bestows the reward for the deeds, still you do not happen to be the rulers of the Vaiṣṇavas like us.

The devotees of lord Vāsudeva never meet with any evil because the *Sudarśana-cakra* of the lord always protects them. Therefore, O son, none of the gods like Nārāyaṇa, lord Brahmā, Śiva, Yama and you yourself can control us. We people always move at will like the princes. I can reduce all the people including Yama and the gods to ashes. O son, I can make Mahendra and others lifeless just in a moment.

कस्त्वं धर्मप्रवक्ता मे याहि स्वस्थानमेव च।
मम शास्ता तु भगवाञ्छ्रीकृष्णः प्रकृतेः परः॥२९॥
अद्य मे निर्जने स्थाने रसभङ्गस्त्वया कृतः।
मम शापात्पाप दृश्यो राहुग्रस्तो भविष्यसि॥३०॥

How could you be the spokesperson for me? You go to your abode, Śrī Kṛṣṇa happens to be my only lord who is beyond Prakṛti. Arriving in this lonely place, you have destroyed my conjugal pleasures. Because of this, you would disappear due to your being eclipsed by Rāhu .

द्रष्टुं त्वां ये घनाः सर्वे दूरीभूता भवन्ति ते।
त्वामाच्छन्नं करिष्यन्ति वायुना प्रेरितास्तथा॥३१॥
स्वतेजसा भवान्गर्वाद्धततेजा भविष्यसि।
मेघाच्छन्नः स्वल्पतेजा राहुग्रस्तो भवान्भव॥३२॥
ब्राह्मणस्य वचः श्रुत्वा भगवान्भास्करः स्वयम्।
ततः पुटाञ्जलिर्भूत्वा तुष्टाव मुनिपुंगवम्॥३३॥

The clouds who used to arrive to have a look at you always remained at a distance from you but with the blowing of the wind they would cover you and your arrogance and lustre would disappear with then. Getting covered by the clouds, you would lose your lustre and you would be eclipsed by Rāhu. Listening to the words of Brāhmaṇa, the sun offered prayers to Jamadagni with folded hands

भास्कर उवाच

अवध्याः सर्वे धर्मज्ञ धन्या मान्याः पुरस्कृताः।
नारायणश्च भगवाञ्छंभुर्ब्रह्मा स्वयं प्रभुः॥३४॥
गणेशश्चापि शेषश्च धर्मश्चापि सनातनः।
स्तुवन्ति ब्राह्मणं सर्वे विप्ररूपी जनार्दनः॥३५॥
विप्रदत्तश्च यो ब्रह्मन्वयमस्मन्मुखो द्विजः।
हुताशनश्च द्विमुखाः सुराः सर्वे द्विजो वरः॥३६॥
क्षमस्व वैष्णवः शुद्धः स्वधर्मं स समाचर।
वैष्णवानां कुतः कोपो हृदि येषां जनार्दनः॥३७॥
अस्माभिः पूजिता विप्रा युष्माभि पूजिताः सुराः।
परस्परं स्नेहपात्रं चेदमाचरणं द्विज॥३८॥
अहमेवं त्वया शप्तो मया शप्तो भवान्भव।
अन्यथा मां वदन्त्येवं सूर्यं निस्तेजसं जनाः॥३९॥
पराभूतः क्षत्रियेण भविष्यसि द्विजेश्वर।
मरणं क्षत्रियास्त्रेण भवतश्च भविष्यति॥४०॥
सूर्यस्य वचनं श्रुत्वा चुकोप ब्राह्मणः पुनः।
तं शशापातिरक्तास्यः शंभुना निर्जितो भवान्॥४१॥

The sun said- O well-versed in *dharma*, all the Brāhmaṇas are adorable, graceful and respected, even lord Nārāyaṇa, Śiva, Brahmā, Gaṇeśa, Śeṣa, eternal *dharma* and even Janārdana in the form of a Brāhmaṇa, adore the Brāhmaṇas. O Brāhmaṇa, we are receiving everything that is given by the Brāhmaṇas. The Brāhmaṇas as well as the god of fire are extremely important for us, they happen to be the mouths for all the gods. The Brāhmaṇas are the best and you happen to be the pure Vaiṣṇava. You perform your *dharma*. The Vaiṣṇavas are devoid of anger, in whose mind the lord Janārdana always resides. The Brāhmaṇas are adorable by us and you adore all the gods. Therefore, O Brāhmaṇa, this type of conduct begets mutual love. If you have pronounced a curse on me, I am also going to pronounce a curse on you, because otherwise you would feel that the sun has no lustre. Therefore, O Brāhmaṇa, you would he defeated by a Kṣatriya and you would meet your end with the weapon of a Kṣatriya. On hearing the words of the sun, the Brāhmaṇa was again enraged as a result of which his face became extremely red, he pronounced another curse on the sun saying, You would be defeated by Śiva.

उभयोः कलहं ज्ञात्वा कश्यपेन सह व्रज।
आजगाम स्वयं ब्रह्मा विधाता जगतामपि॥४२॥
आगत्य ब्रह्मा संत्रस्तं बोधयामास भास्करम्।
मुनिश्रेष्ठं च धर्मज्ञं धर्मज्ञानां गुरोर्गुरुः॥४३॥

O lord of Vraja, knowing about the dispute of both of them, Brahmā and Kaśyapa arrived there. On their arrival Brahmā, the teacher of all, the

well-known persons spoke to the panic-stricken Sūrya and the extremely religious sage Jamadagni.

ब्रह्मोवाच

क्षमस्व भास्कर त्वं च साक्षान्नारायणो भवान्।
युष्माकं परिपाल्यश्चाप्यवध्यो ब्राह्मणः सदा॥४४॥
अहं करोमि भवतो विप्रशापान्तमुल्बणम्।
अत्राहमागतस्त्रस्तो भृगुणा प्रेरितस्ततः॥४५।
स्फुटोऽहं प्रेरितश्चापि कश्यपेन मरीचिना।
शान्तो भव सुरश्रेष्ठ साक्षी त्वं सर्वकर्मणाम्॥४६॥
कुत्रचिद्दिवसे ब्रह्मंस्त्वं तत्र कुत्रचित्क्षणम्।
भविष्यसि घनाच्छन्नः सद्यो मुक्तो भविष्यसि॥४७॥

Brahmā said- O sun, you are the form of Nārāyaṇa, therefore you forgive the Brāhmaṇa who is to be maintained by you and is not to be killed. I would reveal to you the result of the curse pronounced by you because I have arrived here getting terrified at the instance of Bhṛgu, Kaśyapa and Marīci. Therefore I am going to speak out plainly. O best of the gods, you be peaceful, you are the witness of all the people, sometime you would be covered by the clouds but then again you would be freed from the same.

न्यूनातिरक्ते वर्षे च राहुग्रस्तो भविष्यसि।
तत्रादृश्यश्च केषांचित्पुण्यदृश्यो हि कस्यचित्॥४८॥
अन्यथा सर्वकालेन पुण्यदृश्यो भवान्भुवि।
त्वां दृष्ट्वा च नमस्कृत्य सर्वे निष्पापिनो जनाः॥४९॥

You would be eclipsed by Rāhu when the year has a short or the access of a month. At that point of time you would not be looked at by the people but for some people looking at you would be quite meritorious. Besides this a look at you at all the times would bestow merit. People would be relieved of their sins by going before you .

जन्मसप्ताष्टरिः फाङ्कचतुर्थे दशमे तथां
जन्मर्क्षे निधने नृणामदृश्यस्त्वं भविष्यसि॥५०॥
अस्तकाले घनाच्छन्ने मध्याह्नस्थे जलेऽपि वा।
अर्धोदिते च काले च पापदृश्यो भविष्यसि॥५१॥

By remaining in the house of birth, the seventh, eighth, tenth, ninth, fourth and tenth house, you would be invisible for the people and similarly at the time of sunset, with the sky over-cast with clouds, at noon, in the water and when half risen, your viewing would earn sin for the people.

भार्यादुःखनिमित्तेन भार्यया हेतुभूतया।
श्वशुरेण शालकेन हततेजा भविष्यसि॥५२॥
अन्यथा तव तेजश्च संज्ञा सहितुमक्षमा।
मालीसुमालियुद्धे च शंभुना त्वं पराजितः॥५३॥

Because of the grief of the wife, moving in the forest or the abode of father-in-law and wives' brothers your lustre would be reduced. Otherwise your wife Sañjñā would be unable to bear your heat. You would be defeated by Śiva while engaged in the battle with the demons named Mālī and Sumālī

इत्येवमुक्त्वा सूर्यं च बोधयामास ब्राह्मणम्।
नम्रं शापपराभूतं लज्जितं कोपितं व्रज॥५४॥
हे विप्र स्वगृहं गच्छ गच्छ वत्स यथासुखम्।
त्वत्तेजसा क्षणेनैव भस्मीभूतं भवेज्जगत्॥५५॥
सूर्यस्त्वत्परिपाल्यश्च भवान्सूर्यस्य नित्यशः।
परस्परं च पूज्यश्च संबन्धः पोष्यपोषकः॥५६॥
हर्यशेन क्षत्रियेण कार्तवीर्यार्जुनेन च।
भविष्यसि न संदहेः पराभूतो द्विजो मृतः॥५७॥

O lord of Vraja, thus speaking to Sūrya, Brahmā further said to the Brāhmaṇa who was quite humble, defeated by the curse, feeling shameful and enraged. He said, "O Brāhmaṇa, now you go to your abode." O son, you can reduce the entire universe to ashes in a moment. Instead of behaving like that you comfortably go to your abode because you have to serve the sun always and the sun to you. Thus the relation between both of you is adorable and stands and stands for survival of both of you. A king named Kārtavīrya Arjuna would be born in the race of Kṣatriya and you would be defeated at his hand and meet with your end.

पुरा ते प्राक्तनं सर्वं कदाचिन्न हि खण्डितम्।
नारायणश्च स्वांशेन तव पुत्रो भविष्यति॥५८॥
त्रिःसप्तकृत्वो जगतीं निःक्षत्रां च करिष्यति।
मृत्युस्ते यशसो बीजं भविष्यति महीतले॥५९॥

Your path of the birth and death has not been destroyed so far but Nārāyaṇa would be your son from his *aṁśa* who would relieve the earth of Kṣ atriyas, twenty one times and your death at the hands of a Kṣatriya would earn glory in the universe.

इत्येवमुक्त्वा ब्रह्मा च ययौ गेहं व्रजेश्वर।
प्रययौ जमदग्निश्च भास्करश्च स्वमन्दिरम्॥६०॥
इत्येवं कथतं तात आख्यानं पुण्यकारकम्।
राहुग्रस्तो भास्करश्चाप्यदृश्यो येन हेतुना॥६१॥
चतुर्थ्यामुदितश्चन्द्रो भाद्रे मासि सितासिते।
अदृश्यो नष्टरूपश्च श्रूयतां येन हेतुना॥६२॥
राहुग्रस्त: कलङ्की वा पुरा शप्तो मया पित:।
सर्वं त्वां कथयिष्यामि कथामेतां पुरातनीम्॥६३॥

O lord of Vraja, after thus speaking Brahmā went to the *Brahmaloka*. Thereafter Bhāskara and Jamadagni also reverted to their respective places. O father, the reason for which the sun is eclipsed and is not to be viewed during that time, the same reason has been highlighted by me. O father, I shall now narrate to you the old story relating to the prohibiting of the viewing of the moon during the fourth day of the black fortnight of the month of Bhādrapada and the reason for the sun getting eclipsed with the curse of the sage are related to the old story which I am going to tell you now

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना०
भगवन्नन्दसंवादे एकोनाशीतितमोऽध्याय:॥७९॥

अथाशीतितमोऽध्यायः

Chapter - 80

The Reason for not viewing the moon on the fourth day of the bright fortnight of Bhādrapada

श्रीकृष्ण उवाच

पुरा तारा गुरोः पत्नी नवयौवनसंयुता।
रत्नभूषणभूषाढ्या वरसूक्ष्माम्बरा सती॥१॥
सुश्रोणी सस्मिता रम्या सुन्दरी सुमनोहरा।
अतीव कबरीरम्या मालतीमाल्यभूषिता॥२॥
सिन्दूरबिन्दुना साकं चारुचंदनबिन्दुभिः।
कस्तूरीबिन्दुनाऽधश्च भालमध्यस्थलोज्ज्वला॥३॥
रत्नेन्द्रसारनिर्माणक्वणन्मञ्जीररञ्जिता।
सुवक्रलोचना श्यामा सुचारुकज्जलोज्ज्वला॥४॥
सुचारुसारमुक्ताभदन्तपङ्क्तिमनोहरा।
रत्नकुण्डलयुग्मेन चारुगण्डस्थलोज्ज्वला॥५॥
कामिनीष्वतुला बाला गजेन्द्रमन्दगामिनी।
सुकोमला चन्द्रमुखी कामाधारा च कामुकी॥६॥
स्वर्गमन्दाकिनीतीरे स्नाता स्निग्धाम्बरा वरा।
ध्यायन्ती गुरुपादं सा स्वगृहं गमनोन्मुखी॥७॥
दृष्ट्वा तस्याश्च सर्वाङ्गमनङ्गबाणपीडितः।
भाद्रे चतुर्थ्यां चन्द्रश्च जहार चेतनां व्रज॥८॥
ज्ञानं क्षणेन संप्राप्य रथस्थो रसिको बली।
रथमारोहयामास करे धृत्वा च तारकम्॥९॥
कामोन्मत्तः कामिनीं तां समाश्लिष्य चुचुम्ब च।
शृङ्गारं कर्तुमुद्युक्तं तमुवाच गुरुप्रिया॥१०॥

Śrī Kṛṣṇa said- In earlier times, Tārā, the wife of teacher Bṛhaspati was quite youthful, adorned with gem-studded ornaments, clad in extremely fine garments, was quite chaste, having a developed pelvic region, wearing a serene smile on her face, quite charming, beautiful and good looking, her hair was adorned with the garland of jasmine flowers, she had a developed forehead with sandal-paste and a spot of vermilion and *kastūrī*. She wore anklets which were made of the best of gems, she had beautiful side-glances and collyrium was applied over her eyes, she had beautiful teeth like jewels. She had a pair of ear ornaments which adorned her temples. Thus the beautiful damsel walked like an elephant, quite slowly, having tender limbs, a moon like face and was quite passionate. She after taking a bath in the river Mandākinī was adorned with wet garment. With her mind devoted to the feet of her husband, as soon as she was about to leave for her home, the moon was infatuated with passion at the sight of her beautiful figure and fainted. O lord of Vraja, this moon fainted on the fourth day of the bright fortnight and he retained consciousness. Mounted on the chariot he forcibly carried Tārā holding her with her hand

and mounted her on the chariot. Getting passionate, he carried her on the chariot and embraced her. Then the moon was found getting ready for a union with her, Tārā spoke to him.

तारकोवाच

त्यज मां त्यज मां चन्द्र सुरेषु कुलपांसन।
गुरुपत्नीं ब्राह्मणीं च पातिव्रत्यपरायणाम्॥११॥
गुरुपत्नीसंगमने ब्रह्महत्याशतं भवेत्।
गुरुपत्नी विप्रपत्नी यदि सा च पतिव्रता॥१२॥

Tārā said- O moon you leave me, O blemish for the gods, leave me alone. I happen to be the wife of your teacher and also the daughter of a Brāhmaṇa, I have always been chaste and virtuous. One has to earn the sin of hundred *Brahmahatyās* by cohabiting with the wife of a teacher. If the wife of a teacher happens to be the daughter of a Brāhmaṇa and a chaste one, cohabiting with her earns the sins of a thousand *Brahmahatyās*.

ब्रह्महत्यासहस्रं च तस्या: संगमने लभेत्।
पुत्रस्त्वं तव माताऽहं धैर्यं कुरु सुरेश्वर॥१३॥
धिक्त्वां श्रुत्वा सुरगुरुर्भस्मीभूतं करिष्यति।
पुत्राधिकश्च शिष्यश्च प्रियो मत्स्वामिनो भवान्॥१४॥
स्वधर्मं रक्ष पापिष्ठ मामेवं मातरं त्यज।
दास्यामि स्त्रीवधं तुभ्यं यदि मां संग्रहीष्यसि॥१५॥
विलङ्घ्य तारावचनं तां च संभोक्तुमुद्यतम्।
शशाप तारा कोपेन निष्कामा सा पतिव्रता॥१६॥
राहुग्रस्तो घनग्रस्त: पापदृश्यो भवान्भव।
कलङ्की यक्ष्मणा ग्रस्तो भविष्यसि न संशय:॥१७॥

Therefore, lord of gods, you be patient, look I happen to be your mother and you happen to be my son. In case you indulge in such a type of deplorable action, you will earn disgrace and on hearing this Bṛhaspati, the teacher of the gods would reduce you to ashes. You happen to be the pupil of my husband and are dear to him like his own son. Therefore, sinful one, don't indulge in this. You leave the mother like me free and protect the *dharma* and in case you would touch me again I shall shower on you the sin of the killing of a woman. The moon a on the other hand, did not listen to the words of Tārā and got ready to cohabit with her. At this Tārā who was free from passion and was quite chaste, became enraged and pronounced a curse on him, "You would be eclipsed by Rāhu, covered with the clouds and would be quite sinful to look at. You would be filled with blemish and suffer from the disease of consumption. There is no doubt about it.".

चन्द्रं शप्त्वा तदा तूर्णं कामदेवं शशाप सा।
तेजस्विना केनचित्त्वं भस्मीभूतो भविष्यसि॥१८॥
चन्द्रस्तारां गृहीत्वा च कृत्वाऽपि रमणं व्रज।
क्रोडे निधाय प्रययौ रुदतीं तां शुचाऽन्विताम्॥१९॥

Thus pronouncing a curse on the moon she also pronounced a curse on the god of love, "You would be reduced to ashes by an illustrious person. O lord of Vraja, thereafter the moon caught hold of Tārā and enjoyed her company who was crying and sobbing. He took her in his lap and moved from that place.

निर्जने निर्जने रम्ये शैले शैले मनोहरे।
सरोनदनदीनां च तीरे तीरे मनोहरे॥२०॥
मधुव्रतपिकोक्ते च पुष्पोद्याने सुपुष्पिते।
रम्यायां पुष्पशय्यायां स रेमे रामया सह॥२१॥
चदनोक्षितसर्वाङ्गो मधुपानरत: सुर:।
सुखसंभोगसंसक्तो बुबुधे न दिवानिशम्॥२२॥

Thereafter he took her to secluded places, the charming and beautiful mountains pools, rivers and rivulets, the beautiful valleys, the flower orchards which were surrounded by the black wasps and the cuckoos issuing sweet notes. He also took her to the flower orchards and enjoyed her company on a bed of flowers. Thus the moon having his body plastered with the sandal-paste, consuming beverages and was so immensely absorbed in the company of Tārā that he lost track of day and night.".

मलये मलयारण्ये मलयानिलसंयुते।
स्यन्दने चन्दनवने पश्चिमोदधिसंनिधौ॥२३॥
त्रिकूटे वटमूले च तत्र चन्द्रसरोवरे।
सुचारुशतपत्राणां पत्रे चन्दनचर्चिते॥२४॥

सुचारुचम्पकोद्याने चम्पकानिलपूजिते।
क्षीरोदकाञ्चनीभूमौ क्रौञ्चकाञ्चनपर्वते॥२५॥
रत्नशैले मणिमये मणिमन्दिरसुन्दरे।
माणिक्यमुक्तासारेण हीरहारेण शोभिते॥२६॥
सुचारुवस्त्रचित्राढ्ये श्वेतचामरदर्पणै:।
भूषिते रत्नदीपैश्च देवक्रीडे प्रियस्थले॥२७॥
वारुणीं मदिरां पीत्वा वरुणानीसमन्वित:।
वरुणो रमते यत्र तत्र रेमे तया सह॥२८॥
पावने पवनोद्याने परिजातानिलेन च।
सुगन्धिमोहिते रत्नमालातीरे च निर्मले॥२९॥
ऋक्षशैले कल्पवृक्षवने वह्निप्रियाश्रमे।
पपौ च कामधेनूनां क्षीरं क्षीरोदधेस्तटे॥३०॥

He moved on the chariot to the Malaya mountain and Malaya forest with the fragrant breeze blowing in the forest of sandal-wood, the shores of the western ocean peaks of the Trikūṭa mountain, under the shed of the banyan tree, in the pool, over the lotus leaves plastered with sandal-paste, in the charming orchard, of the *campaka* flowers, on the land of sea-shore of the ocean of milk, over the Krauñca mountain, mountain of gold, mountain of gems, mountain of rubies, sapphire and diamond which looked quite beautiful. They were decorated with different types of costumes, white fly-whisks, the mirrors, lamps of gems. They visited places of love sports, loving places and consumed the intoxicated beverages at the places were Varuṇa cohabits with Varuṇānī. The same places were used by the moon to enjoy the company of Tārā. Thereafter they went to the sacred orchard on the bank of the river Ratnamālā, the Ṛkṣa mountain, the forest of *kalpavṛkṣa* and the abode of Svāhā, the beloved of Agni. The moon enjoyed the company of Tārā. Then they reached the shore of the ocean of milk and consumed the milk of Kāmadhenu.

वह्निशुद्धांशुकयुगं वह्निस्तस्मै ददौ मुदा।
वरुणो रत्नमालां च रत्नच्छत्रं समीरण:॥३१॥
तत्र दृष्ट्वाऽसुरगुरुं बलिगेहात्समागतम्।
प्रणम्य सर्वमुक्त्वा च चन्द्रस्तं शरणं ययौ॥३२॥

He presented her with a pair of garments sanctified by fire. Varuṇa gave the garland of gems and the wind god presented a gem-studded *chatra*.

शुक्रस्तं बोधयामास वचनं नीतियुक्तित:।
निरपेक्षो मुनिश्रेष्ठो वेदवेदाङ्गपारग:॥३३॥

In the meantime, he spotted the sage Śukrācārya who had returned from the abode of Bali. The moon bowed before him and narrated to him the entire story, taking refuge with him. Śukrācārya, the best of the sages who was well-versed in the Vedas and post-Vedic literature, tried to convince him with appropriate words.

शृणु वत्स प्रवक्ष्यामि गुरवे देहि तारकाम्।
शंभोश्च गुरुपुत्राय पौत्राय ब्रह्मणश्च वै॥३४॥
पूजिताय सुराणां च देया तस्मै निशापते।
प्रियाय तत्प्रियां दत्त्वा शीघ्रं त्वं शरणं व्रज॥३५॥

Śukra said- O son listen to me, whatever I tell you, you hand over Tārā to Bṛhaspati, who is the pupil of Śiva, since you are the son of his teacher and the great grandson of Brahmā. You hand over the beloved of your teacher, who is adored by the gods and at once take refuse with him.

गुरुपत्नीं मातृतुल्यां त्यज मद्वचनाद्विधो।
कुरु पापक्षयं पापनिवृत्तिस्तु महाफला॥३६॥
सतीनां गुरुपत्नीनां ग्रहणे च बलेन च।
ब्रह्महत्यासहस्राणां पातकं लभते जन:॥३७॥

O virtuous one, at my command you release the wife of your teacher because she happens to be like your mother and perform repentance for your sin, because it is quite virtuous to get relieved of the ill effects of the sin. By forcibly cohabiting with the chaste wife of the teacher was to earn the sins of a thousand *Brahmahatyās*.

कुम्भीपाके च पच्यन्ते यावद्वै ब्रह्मण: शतम्।
साम्यं नारायणस्थाने तृणपर्वतयो: सुर:॥३८॥
कस्त्वं वत्स हरे: स्थाने कर्मभोगोऽस्ति ब्रह्मण:।
नारायणश्रिता: सर्वे जीविनस्त्रिविधा भवे॥३९॥

He also falls in the *kumbhīpāka* hell and has to live there up to the life of a hundred Brahmā's. The lord Nārāyaṇa treats equally all from a blade

of grass to Brahmā. Therefore, O son, in case even Brahmā has to face the result of his deeds, then you are of no consequence, all the gods, the demons and all the three types of creatures are depending on Nārāyaṇa alone.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
भगवन्नन्दसं० ताराहरणोऽशीतितमोऽध्याय:॥८०॥

अथैकाशीतितमोऽध्यायः

Chapter - 81

The Abduction of Tārā

श्रीकृष्ण उवाच

एतस्मिन्नन्तरे शुक्रः सुरश्रेणीं ददर्श सः।
आकाशमार्गादायान्तीं रणशस्त्रास्त्रधारिणीम्॥१॥

Śrī Kṛṣṇa said- In the meantime Śukra witnessed Devasenā (army of gods) who was moving through the sky, wearing a coat of arms.

पताकानां त्रिकोटिश्च शतकोटिर्महारथाः।
शतकोटिर्गजेन्द्राणां रथानां तच्चतुर्गुणम्॥२॥
अश्वानां तच्छतगुणं समूहं च सुदारुणम्।
पदातीनां समूहं च तुरङ्गेभ्यश्च षड्गुणम्॥३॥

In the army there were three crores of flags, hundred crores of great chariots, hundred crores of elephants and four times more chariots, four times the terrific horses and six times more of the number of horses were the foot soldiers.

दुंदुभीवाद्यभाण्डानां पञ्चलक्षं तथैव च।
पटहानां त्रिलक्षं च डिण्डिमानां द्विलक्षकम्॥४॥

There were five lakhs of trumpets besides other musical instruments, three lakhs of drums and two lakhs of small drums.

ऐरावते महेन्द्रं च श्वेताश्वे धर्ममेव च।
कुबेरं वरुणं वह्निं रथस्थं पवनं तथा॥५॥
महिषस्थं यमं चैव स्यन्दनस्थं दिवाकरम्।
ईशानं च वृषेन्द्रस्थमनन्तं नागवाहम्॥६॥
आदित्यांश्च वसून्रुद्रान्सिद्धगन्धर्वाकिन्नरान्।
जीवन्मुक्तमुनीनां च समूहं सूर्यवर्चसम्॥७॥

Mahendra mounted on the Airāvata, Dharma on the white horse. Kubera, Varuṇa, Agni and the wind god mounted on chariots. The god of death mounted on a buffalo, Sūrya mounted on a chariot, Śiva mounted on a bull and Ananta mounted on a serpent. The Ādityas, Vasus, Rudras, *Siddhas*, Gandharvas, Kinnaras and the sages having the lustre of the sun were also moving.

तान्दृष्ट्वा निर्भयः शुक्रः समाश्वास्य निशाकरम्।
सुराणां द्विगुणं सैन्यमाजुहाव व्रजेश्वर॥८॥
रत्नमालानदीतीरे हुताशनप्रियाश्रमे।
तत्र तस्थौ दैत्यसैन्यं पुण्यक्षीरोदधेस्तटे॥९॥

O lord of Vraja, looking at the army of gods, Śukra remained unmoved and assuring the moon, he summoned double the army. The army of the demons was lodged on the shore of the ocean of milk, the banks of Ratnamālā river and the *āśrama* of Agnipriyā.

एतस्मिन्नन्तरे शुकः समीपे सरसस्तटे।
पुण्याश्रमेऽक्षयवटे सुरसैन्यात्समागतम्॥१०॥
ददर्श वृषभस्थं च शंकरं सर्वशंकरम्।
त्रिशूलपट्टिशधरं व्याघ्रचर्माम्बरं वरम्॥११॥
तेजःस्वरूपं परमं भक्तानुग्रहविग्रहम्।
सर्दसंपत्प्रदातारं सर्वज्ञं सर्वकारणम्॥१२॥
सर्वेश्वरं सर्वपूज्यं सर्वरूपं सनातनम्।
शरणागतदीनार्तपरित्राणपरायणम्॥१३॥
सस्मितं परमात्मानं ज्वलन्तं ब्रह्मतेजसा।
संत्रस्तः सहसोत्थाय प्रणनाम पदाम्बुजे॥१४॥

In the meantime Śukra the spotted Śiva who had arrived there with the army of gods, camping near the bank of the pool under the eternal banyan tree. He mounted on a bull, bestowed welfare and was holding the trident and *paṭṭiśa* as weapons. He was clad in tiger skin, possessed great lustre and had taken to human form to grace his devotees. He was bestower of all the riches, all knowledgeable, the cause of all, the lord of all adorable by all, the eternal one, always anxious to help the grief-stricken people who come to take refuge with him, wearing a serene smile on the face and was illumining with the

eternal lustre. Śukra became upset, got up at once, went to him and bowed at his feet.

ददौ शुभाशिषं तस्मै सुप्रसन्नः परात्परः।
रत्नसिंहासने तं च वासयामास सादरम्।।१५।।
अथ तत्रान्तरे विप्रं पुरतस्तं ददर्श सः।
शान्तं स्वयं विधातारं रत्नस्यन्दनसुन्दरम्।।१६।।
वह्निशुद्धांशुकाधानं रत्नमालाविभूषितम्।
प्रसन्नं सुस्मितं शुद्धं जगतामीश्वरं परम्।।१७।।
कर्मणां फलदातारं तपोरूपं तपस्विनाम्।
वेदानां जनकं वेदप्रसूं कान्तं मनोहरम्।।१८।।

Getting extremely pleased lord Śiva who is beyond everything pronounced a blessing on him. Thereafter, Śukra made him sit on the gem-studded lion throne. O Brāhmaṇa, in the meantime Śukra spotted Brahmā also who was peaceful, the creator of the universe and was mounted on a beautiful chariot of gems, clad in divine garments sanctified by fire, adorned with the rosary of crystal beads, having a delightful face, wearing a smile on the face. He was the supreme lord of the spotless universe, granter of boons, *tapas* for the ascetics, the creator of the Vedas, the source of the Vedas and was quite charming to look at.

पुटाञ्जलिस्तदा त्रस्तः प्रणनाम सुरेश्वरम्।
रत्नसिंहासने रम्ये वासयामास भक्तितः।।१९।।
पूजां चकार भक्त्या च तयोश्चरणपङ्कजे।
नोचितं कुशलप्रश्नं तयोः कल्याणमेव च।।२०।।
विधाता जगतां नन्द शुक्राचार्यं पुरस्थितम्।
सुनीतिं कथयामास यत्नतः शंभुसंमतः।।२१।।

In the meantime Śukra who was panic-stricken offered his salutation to him with folded hands and offered him a gem-studded lion throne as a seat with great devotion. Śukra adored both the gods, devoting the mind at the lotus-like feet. Being the form of welfare he did not think it proper to enquire about their welfare. Thereafter Brahmā, the creator of the universe, with the permission of Śiva spoke to Śukrācārya the words which were quite appropriate.

शृणु शुक्र प्रवक्ष्यामि दुर्नीतिं शशिनः सुत।
लज्जाकारं त्रिजगतां कर्म वेदबहिष्कृतम्।।२२।।
स्नात्वा गृहोन्मुखीं तारां गुरुपत्नीं पतिव्रताम्।
गृहीत्वा शरणापन्नस्त्वयि पापश्च सांप्रतम्।।२३।।
प्रस्तुतं देवसैन्यं च पश्य वत्स रणोद्यतम्।
अहं शंभुस्त्वत्समीपं तदर्थं च समागतौ।।२४।।

Brahmā said- O son Śukra, listen to me, I am going to tell you the misdeed of the moon which is disgraceful in all the three worlds and is against the Vedas. Chaste Tārā, the wife of his teacher, was about to go back to her home when the moon forcibly took her and has now taken refuge with you. O son, you look here the army of the gods which has arrived here for the same purpose. Myself and Śiva have arrived here before you for the same purpose.

शंभुरुवाच

चन्द्रमानय हे विप्र यद्यात्मशिवमिच्छसि।
संहरिष्ये शिरस्तस्य त्रिशूलेन च पापिनः।।२५।।
अन्यथा संहरिष्यामि सर्वदैत्यान्क्षणेन च।
मयि रुष्टे रक्षिता को दैत्यानां च भवेद्द्विज।।२६।।
सद्यः पाशुपतेनैव वाय्वस्त्रेण च सांप्रतम्।
सुराणां रिपुवर्गं च हरिष्यामि च लीलया।।२७।।
दुर्वाससो मदंशस्य गुरुस्तस्याङ्गिरा मुनिः।
परस्पराच्च संबन्धाद्गुरुपुत्रो गुरुर्मम।।२८।।
बृहस्पतिश्च तेजस्वी तं भस्मीकर्तुमीश्वरः।
न चकार कृपालुश्चेत्प्रियशिष्येण हेतुना।।२९।।
उतथ्यपत्नीं दृष्ट्वा स पुरा रेमे स्वकामतः।
तत्पतेः शापतोऽस्यैव परग्रस्ता प्रिया सती।।३०।।

Śiva said- O Brāhmaṇa, is case you are desirous of your welfare, you produce the moon here. I shall remove the head of that sinful person with the striking of this trident, otherwise in a moment I shall reduce the entire demon race to ashes. Because, O Brāhmaṇa, if I am enraged who can protect the demons, by using the Pāśupata weapon and the weapon of wind, I shall playfully destroy all the enemies of gods. The sage Aṅgirā is born in my race and is the teacher of Durvāsā. Because of the eternal relationship Bṛhaspati happens to be the son of my teacher. The illustrious teacher can reduce the moon to ashes but since he happens to be quite a dear

pupil of the teacher, the compassionate teacher has not done so. In the earlier times Bṛhaspati had raped the wife of his elder brother Utathya getting infatuated with passion. Because of the curse of his brother his beloved also has been abducted.

पत्नीं मद्गुरुपुत्रस्य देहि तारां मनोहराम्।
मद्वैरिणं च चन्द्रं च भ्रातृभर्यापहारिणम्।।३१।।

You hand over to the son of my teacher, his wife Tārā and the one who has abducted her who is none else than the moon himself.

शरणागतदीनार्तं न हि रक्षेद्यदीश्वरः।
पच्यते निरये तावद्यावदिन्द्राश्चतुदर्श।।३२।।
अत्र नास्ति विचारो मे पापिष्ठे शरणागते।
पापी यं शरणं याति स पापी च न संशयः।।३३।।

If a competent person does not protect the person who comes to take refuge with him then he has to fall in the hell for a period of the life of the fourteen Indras. Here, since the sinful person comes to take refuge with you, I don't have to think of anything else because if a sinner takes refuge with someone, the person who protects him also becomes a sinner. There is no doubt about it.

देहि तं विप्रशार्दूल पापिनं मातृगामिनम्।
बहिष्कृत्य स्वाश्रमाच्च तारासाध्वीसमन्वितम्।।३४।।

O Brāhmaṇa, you take out the chaste Tārā and the sinful moon who has cohabited with his own mother and hand over both of them to us.

शुक्र उवाच

सुराणामसुराणां च सर्वेषां जगतामपि।
त्वमेव शास्ता भगवान्को वा शास्ति सुरेऽसुरे।।३५।।
कृत्वा सुराणां साहाय्यं कथं दैत्यान्हनिष्यसि।
संहर्तुः सर्वजगतां दैत्यौघे किं च पौरुषम्।।३६।।

Śukra said- You are the lord of the gods, the demons and the entire universe and you rule over the same. Who else can rule over the gods and the demons. Therefore by helping the gods why should you destroy the demons. You are the destroyer of the universe, then why should you display your prowess over the demons alone.

त्वं ज्योतिः परमं ब्रह्म सगुणो निर्गुणः स्वयम्।
गुणभेदान्मूर्तिभेदो ब्रह्मविष्णुशिवात्मकः।।३७।।
बलिद्वारे गदापाणिः स्वयमेव भवान्प्रभो।
स्वयं प्रदत्ता शक्राय तस्मै श्रीरपि लीलया।।३८।।

You are the form of flames, with qualities, without qualities and the eternal Brahma. Because of the difference in *guṇas*, you appear as Brahmā, Viṣṇu and Śiva in three separate forms. O Lord, it is you alone who remain present at the gate of the king Bali, holding a *gadā* in your hand. Both Indras and Bali have been bestowed with Rājalakṣmī by you.

क्षमस्व भगवच्छंभो हर क्रोधं च संहर।
किं पौरुषं च भवतो ब्राह्मणस्यापि हिंसया।।३९।।
अहं जीवच्छरीरेण न दास्यामि निशाकरम्।
शरणागतदीनार्तं लज्जितं पापसंयुतम्।।४०।।
अहं च त्वत्पदाम्भोजे शरणं यामि शंकर।
यथोचितं कुरु विभो जगत्सर्वं तथैव च।।४१।।
शुक्रस्य वचनं श्रुत्वा प्रसन्नो भगवाञ्छिवः।
इत्युवाच निशानाथं समानय शुभं भवेत्।।४२।।

O lord, O Śiva, O Tārā, you shed away the anger; what type of glory are you going to achieve by killing a Brāhmaṇa? I cannot hand over the moon to you till I am alive since he had taken refuge with me, becoming grief-stricken, shameful, down-trodden and sinful. Therefore, O Śiva, I take refuge under your lotus-like feet. O virtuous one, you now do whatever you think best. Not only I myself but the entire universe is ruled by you. On hearing the words of Śukra, Śiva felt delighted and said, "Bring the moon, the lord of night here at once". On his arrival here, he would meet with welfare.

एतस्मिन्नन्तरे ब्रह्मा बोधयित्वा कविं विभुः।
समानीय निशानाथं तारकासहितं व्रज।।४३।।
शंभोश्च चरणाम्भोजे चकार स समर्पणम्।
शंभुस्तं प्रीतियुक्तश्च वासयामास वक्षसि।।४४।।

O lord of Vraja, in the meantime, the lord Brahmā made the poet Śukra to understand the reality. He brought Tārā and the moon there and presented them at the lotus-like feet of Śiva. Śiva embraced lovingly the moon.

दत्त्वा तस्मै पादरेणुं निष्पापं च चकार सः।
दत्त्वा तन्मस्तके हस्तं कृपालुरभयं ददौ।।४५।।
क्षीरोदे स्नापयित्वा च प्रायश्चित्तेन शंकरः।
चकार चन्द्रं निष्पापं ब्रह्मणा सहितः शुचिम्।।४६।।
योगेन चन्द्रं योगीन्द्रो द्विखण्डं तं चकार सः।
ररक्षार्धं ललोटे च सोऽप्यर्धं ब्रह्मणः पुरः।।४७।।
अत एव महादेवो बभूव चन्द्रशेखरः।
मृगाङ्को लज्जितस्तत्र कलङ्की देवसंसदि।।४८।।

Then dropping the dust of his feet over the moon, he purified him completely. Thereafter the compassionate Śiva placed his hand on the head of the moon and freed him from danger. Thereafter, both Śiva and Brahmā made the moon to have a bath in the ocean of milk, in repentance and made him sinless and pure. Thereafter Śiva the lord of the *yogīs*, divided the moon into two parts. One part of the moon was placed by Śiva on his head. Therefore since that time Śiva is known also by the name of Candraśekhara and the part having the sign of the deer earned the blemish and started feeling shameful among the gods.

लज्जया च स्वयोगेन देहत्यागं चकार सः।
तच्छरीरं च क्षीरोदे ब्रह्मणा च समर्पितम्।।४९।।
रुरोदात्रिश्च कृपया शुचा क्षीरोदधेस्तटे।
अत्रेश्चक्षुर्जलं तस्य पपात च जले व्रज।।५०।।

Thereafter by yogic practices he ended his body which was thrown away by Brahmā in the ocean of milk. Finding this, the sage Atri feeling compassionate started crying at the shore of the ocean of milk. O lord of Vraja, as soon as the tears of the sage Atri were dropped into the ocean of milk, the moon was relieved of all the sins.

तस्माद्बभूव चन्द्रश्च निष्पापो देवसंसदि।
ब्रह्मा च भगवाञ्छंभुरभिषेकं चकार तम्।।
उवाच तं महादेवो निर्भयं देवसंसदि।।५१।।

Thereafter both Śiva and Brahmā crowned the moon and in the assembly of gods, lord Śiva spoke to the moon.

महादेव उवाच

स्वस्थानं गच्छ पुत्र त्वं कुरुष्व विषयं मुदा।
पश्चात्तस्याश्च शापेन यक्ष्मग्रस्तो भविष्यसि।।५२।।

Mahādeva said- O son, you go back to your home and enjoy all the worldly pleasures. Thereafter because of the curse of Tārā you will *have to suffer from the disease of consumption.*

व्यर्थं पतिव्रताशापं कर्तुमीशश्च को भुवि।
मदाशिषा यक्ष्मणश्च प्रतीकारो भविष्यति।।५३।।
यस्माद्भाद्रचतुर्थ्यां तु गुरुपत्नीक्षतिः कृता।
तस्मात्तस्मिन्दिने वत्स पापदृश्यो युगे युगे।।५४।।

Who is competent enough to neutralise the curse of a chaste woman on earth? But because of my blessing the disease of consumption will also be removed. You have caused harm to the wife of your teacher on the fourth day of a Bhādrapada, therefore, with each *yoga* your sight would earn sin to the viewers.

नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्।।५५।।
देहत्यागेन हे वत्स कर्मभोगो न नश्यति।
प्रायश्चित्तान्न संदेहो ह्यस्तमेव भविष्यति।।५६।।

Because an evil deed cannot be destroyed even after the lapses of crores of *kalpas* without facing the reward for it. Therefore the result of the good or evil deeds performed by anyone has to be faced. O son, even after the death, the deeds never vanish but after performing repentance, they surely get destroyed.

तारापहरणावत्स कलङ्कश्चन्द्रमण्डले।
मृगाकृतिर्विलग्नश्च भविष्यति युगे युगे।।५७।।
शृणु वाक्यमिहाऽऽगच्छ तारके च पतिव्रते।
सत्यं ब्रूहि कस्य गर्भं त्यक्त्वा शुद्धा भव प्रिये।।५८।।
अकामतो बलात्साध्वी न स्त्री जारेण दुष्यति।
कामतो नरकं याति यावच्चन्द्रदिवाकरौ।।५९।।

O son, because of the abduction of Tārā by the moon, the blemish in the form of the deer would always remain present in the body of the moon. O chaste lady, you come here and listen to me. You tell me plainly by whom have you conceived. O dear one, get yourself relieved of it

and purify yourself. In case an unwilling and chaste lady is forcibly raped by someone she never gets impure but in case she enjoys the company of others willingly, she has to fall in the hell and remain there till the life of the sun end the moon.

उवाच तारा ब्रह्माणं गर्भं चन्द्रस्य सस्मितम्।
जहसुर्देवता: सर्वा: शंभुश्च मुनिसंघका:।।६०।।

Thereafter, Tārā smilingly spoke to Brahmā, I have conceived from the moon. On hearing this the gods, Śiva and sages started laughing.

ददौ तारां च गुरवे लज्जिताय व्रजेश्वर।
बृहस्पतिर्ययौ गेहं गृहीत्वा च पतिव्रताम्।।६१।।
तया प्रसूतं पुत्रं च सुन्दरं कनकप्रभम्।
गृहीत्वा प्रययौ चन्द्रो नमस्कृत्य विधिं शिवम्।।६२।।
ययुर्देवाश्च मुनय: शंभुश्च कमलोद्भव:।
प्रययौ स्वगृहं शुक्रो दैत्ययुक्तौ मुदाऽन्वित:।।६३।।
एतत्ते कथितं नन्द ह्याख्यानं पुण्यदं शुभम्।
एतच्छ्रुत्वा तु निष्पापो निष्कलङ्की नरो भवेत्।।६४।।
धन्यं यशस्यमायुष्यं सर्वसंपत्करं परम्।
शोकापनोदनं हर्षकरं सर्वत्र मङ्गलम्।।६५।।
त्यज शोकं सदा नन्द गृहं व्रज व्रजेश्वर।
ब्रूहि सर्वं यशोदां च मत्प्रसूं गोपिकागणम्।।६६।।
बोधयिष्यसि सर्वां तां स्त्रीजातिं शोकसंयुताम्।
मदीयज्ञानदत्तेन हर्षयुक्त: सदा भव।।६७।।

O lord of Vraja, Bṛhaspati was filled with shame and Brahmā handed over Tārā to him. The sage Bṛhaspati took the chaste lady with him and went to his abode. Tārā gave birth to a son at that very place who was quite beautiful, having the lustre of gold and quite illustrious. The moon owned him. Thereafter bowing in reverence to Śiva and Brahmā, both of them went back to their respective places. Śukra also was delighted with all the demons and went back to his abode. O Nanda, thus I have narrated to you this auspicious and pleasant story, which is quite graceful, bestows glory, increases age, bestowing all the riches, removes grief, increases pleasures and bestows all the welfare. Therefore, O lord of Vraja, disown all the grief and go back to your house and narrate all this that I have told you, to my mother Yaśodā and all other cowherdesses. In spite of that you try to console all the cowherdesses who are plunged in grief and extend to them the divine knowledge which has been imparted by me to you.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० ताराहरणं नामैकाशीतितमोऽध्याय:।।८१।।

अथ द्व्यशीतितमोऽध्यायः

Chapter - 82

Subsiding of Evil Dreams

नन्द उवाच

श्रुतं सर्वं महाभाग दुःस्वप्नं कथय प्रभो।
उवाच तं वै भगवाञ्छ्रूयतामिति तद्वचः।।१।।

Nanda said- O virtuous one, O lord, I have heard everything, now you tell me about the evil dreams. "On hearing his words the lord said, you listen.".

श्रीभगवानुवाच

स्वप्ने हसति यो हर्षाद्विवाहं यदि पश्यति।
नर्तनं गीतमिष्टं च विपत्तिस्तस्य निश्चितम्।।२।।

Śrī Kṛṣṇa said- The one who laughs heartily in his dream, enjoys songs and dances according to his liking; besides he surely falls into danger.

दन्ता यस्य विपीड्यन्ते विचरन्तं च पश्यति।
धनहानिर्भवेत्तस्य पीडा चापि शरीरजा।।३।।

The one whose teeth are broken or fallen, meets with the loss of wealth besides suffering bodily disease.

अभ्यङ्गितस्तु तैलेन यो गच्छेद्दक्षिणां दिशम्।
खरोष्ट्रमहिषारूढो मृत्युस्तस्य न संशयः।।४।।

The one who applies oil on the body or is seated on a donkey, camel or a he-buffalo, moving towards the south, is sure to meet with his death.

स्वप्ने कर्णे जपापुष्पमशोकं करवीरकम्।
विपत्तिस्तस्य तैलं च लवणं यदि पश्यति।।५।।

नग्नां कृष्णां छिन्ननासां शूद्रस्य विधवां तथा।
कपर्दकं तालफलं दृष्ट्वा शोकमवाप्नुयात्॥६॥

The one who gives away in dream a *japā puṣpa* (Shoe flower)[1] an Aśoka[2] flower or *karavīra-puṣpa*[3] besides oil and salt, is sure to face misfortune. The one who meets in a dream a black unrobed Śūdra widow with a severed nose or comes across a small shell or the fruit of a *tāla* tree, he meets with grief.

स्वप्ने रुष्टं ब्राह्मणं च ब्राह्मणीं कोपसंयुताम्।
विपत्तिश्च भवेत्तस्य लक्ष्मीर्याति गृहाद्ध्रुवम्॥७॥
वनपुष्पं रक्तपुष्पं पलाशं च सुपुष्पितम्।
कार्पासं शुक्लवस्त्रं च दृष्ट्वा दुःखमवाप्नुयात्॥८॥

The one who witnesses in a dream in a Brāhmaṇa and his wife in anger he surely meets misfortune and his wealth departs from his home, by looking in a dream at the forest flowers, red flowers, a *palāśa* flower, cotton and white garments, one meets with grief.

गायन्तीं च हसन्तीं च कृष्णाम्बरधरां स्त्रियम्।
दृष्ट्वा कृष्णां च विधवां नरो मृत्युमवाप्नुयात्॥९॥
देवता यत्र नृत्यन्ति गायन्ति च हसन्ति च।
आस्फोटयन्ति धावन्ति तस्य देहो मरिष्यति॥१०॥
वान्तं मूत्रं पुरीषं च वैद्यं रौप्यं सुवर्णकम्।
प्रत्यक्षमथवा स्वप्ने जीवितं दशमावधि॥११॥
कृष्णाम्बरधरां नारीं कृष्णमाल्यानुलेपनाम्।
उपगूहति यः स्वप्ने तस्य मृत्युर्भविष्यति॥१२॥
मृतवत्सं च मुण्डं च मृगस्य च नरस्य च।
यः प्राप्नोत्यस्थिमालां च विपत्तिस्तस्य निश्चितम्॥१३
रथं खरोष्ट्रसंयुक्तमेकाकी योऽधिरोहयेत्।
तत्रस्थोऽपि च जागर्ति मृत्युरेव न संशयः॥१४॥

The one who witnesses in his dream a lady clad in black garments who is smiling or a widow with black complexion, one surely meets with death. If the gods dance in the dream of anyone, laugh or pat the thighs or are shown running, he surely meets with his end. If someone vomits, eases, drops refuse or witnesses a physician, silver and gold, he surely meets with a calamity within ten days. If a person witnesses in a dream a black cloth, black colour and a woman with black colours and embraces her, he surely meets with his death. The one who meets with a dead calf, deer or a human with a shaven head or bones, he surely meets with some misfortune. The one who rides on a chariot driven by a donkey or a camel and after being seated in the chariot, he wakes up, he surely meets with his death.

अभ्यङ्गितस्तु हविषा क्षीरेण मधुनाऽपि च।
तक्रेणापि गुडेनैव पीडा तस्य विनिश्चितम्॥१५॥
रक्ताम्बरधरां नारीं रक्तमाल्यानुलेपनाम्।
उपगूहति यः स्वप्ने तस्य व्याधिविनिश्चितम्॥१६॥

The one who finds himself soaked in *ghee*, milk, honey, butter milk or *guḍa*, he surely has to feel pain. The one who witnesses a woman in a dream clad in red costumes, wearing garlands of red flowers and with other means of decoration, he is surely over-powered with diseases .

पतितान्नखकेशांश्च निर्वाणाङ्गारमेव च।
भस्मपूर्णां चितां दृष्ट्वा लभते मृत्युमेव च॥१७॥
श्मशानं शुष्ककाष्ठं च तृणानि लोहमेव च।
शर्मी च किंचित्कृष्णाश्वं दृष्ट्वा दुःखं लभेद्ध्रुवम्॥१८॥

One meets with death in case he witnesses in his dream fallen nails, hair, coal, a heap of ashes and a burning fire. By witnessing the cremation ground, dry-wood, grass, iron, teakwood trees, a black horse in a dream he surely achieves grief.

पादुकं फलकं रक्तं पुष्पमाल्यं भयानकम्।
माषं मसूरं मुद्गं वा दृष्ट्वा सद्यो व्रणं लभेत्॥१९॥
कटकं सरठं काकं भल्लूकं वानरं गवम्।
पूयं गात्रमलं स्वप्ने केवलं व्याधिकारणम्॥२०॥

By looking at sandal, a bone of forehead, a terrific garland of red flowers, black gram, green gram, small grained pulse, he develops a terrific boil in his body. In case someone witnesses in his dream, an army, a chameleon, a crow, a bear, a monkey, a *nīlagāya* and puss, he surely develops ailment in his body .

1. Hibiscus Rosesinansis
2. Jonesia Asoka.
3. Nerium Oleander

भग्नभाण्डं क्षतं शूद्रं गलत्कुष्ठं च रोगिणम्।
रक्ताम्बरं च जटिलं सूकरं महिषं खरम्॥२१॥
अन्धकारं महाघोरं मृतजीवं भयंकरम्।
दृष्ट्वा स्वप्ने योनिलिङ्गं विपत्तिं लभते ध्रुवम्॥२२॥
कुवेषरूपं म्लेच्छं च यमदूतं भयंकरम्।
पाशहस्तं पाशशस्त्रं दृष्ट्वा मृत्युं लभेन्नरः॥२३॥
ब्राह्मणो ब्राह्मणी बाला बालको वा सुतः सुता।
विलापं कुरुते कोपाद्दृष्ट्वा दुःखमवाप्नुयात्॥२४॥

If someone witnesses a broken vase, a wound, leprosy, a red garment, matted locks of hair, a pig, a he-buffalo, a donkey, thick darkness, a terrific dead body, male and female organs, he surely meets with misfortune. If anyone meets with a denounced *mleccha* holding a noose and a weapon in his hand beside the terrific messengers of Yama, holding a noose, one surely meets with death. One has to face grief in case one witnesses in a dream a Brāhmaṇa and his wife, a child, a son or a daughter crying and lamenting in anger.

कृष्णं पुष्पं च तन्माल्यं सस्यं शस्त्रास्त्रधारिणम्।
म्लेच्छां च विकृताकारां दृष्ट्वा मृत्युंलभेद्ध्रुवम्॥२५॥
त्यक्तप्राणं मृतं दृष्ट्वा मृत्युं च लभते ध्रुवम्।
मत्स्यादि धारयेद्यो हि तद्भ्रातुर्मरणं ध्रुवम्॥२६॥

By looking in a dream at a black flower, a garland with black flowers, crops, warriors with a coat of arms and a deformed *mleccha* woman, one surely meets with death. In the dream, if one consumes fish his brother surely meets with his end.

वाद्यं च नर्तनं गीतं गायनं रक्तवाससम्।
मृदङ्गंवाद्यमानं तं दृष्ट्वा दुःखं लभेद्ध्रुवम्॥२७॥
छिन्नं वाऽपि कबन्धं वा विकृतं भुक्तकेशिनम्।
क्षिपं नृत्यं च कुर्वन्तं दृष्ट्वा मृत्युं लभेन्नरः॥२८॥

By witnessing a musical instrument, a dance, a song and music besides red costumes, one surely has to face grief. If one comes across in a dream an injured person, a body without the head or the one with dishevelled hair, dancing rapidly and a deformed person, he surely meets with his death.

मृतो वाऽपि मृता वाऽपि कृष्णा म्लेच्छा भयानका।
उपगूहति यं स्वप्ने तस्य मृत्युर्विनिश्चितम्॥२९॥
येषां दन्ताश्च भग्नाश्च केशाश्चापि पतन्ति हि।
धनहानिर्भवेत्तस्य पीडा वा तच्छरीरजा॥३०॥

If one witnesses a *mleccha* of black colour, a black dead body and a *mleccha*-woman embracing a person, he surely meets with his end. The one whose teeth are broken or hair is fallen, he surely meets with losses besides pain in the body .

उपद्रवन्ति यं स्वप्ने शृङ्गिणो दंष्ट्रिणोऽपि वा।
बालका मानवाश्चैव तस्य राजकुलाद्भयम्॥३१॥
छिन्नवृक्षं पतन्तं च शिलावृष्टिं तुषं क्षुरम्।
रक्ताङ्गारं भस्मवृष्टिं दृष्ट्वा दुःखमवाप्नुयात्॥३२॥

The person who comes across in a dream, the creatures with horns or protruding teeth or children and the grown-up people become hostile to him, he meets with danger in the royal court. If someone witnesses a falling tree, a rain of stones, straw, a beggar, a red fire flame and a rain of ashes, he meets with grief.

गृहं पतन्तं शैलं वा धूमकेतुं भयानकम्।
भग्नस्कन्धं तरोर्वाऽपि दृष्ट्वा दुःखमवाप्नुयात्॥३३॥
रथगेहशैलवृक्षगोहस्तितुरगाम्बरात्।
भूमौ पतति यः स्वप्ने विपत्तिस्तस्य निश्चितम्॥३४॥

If one witnesses falling houses or a mountain, terrific comets or the broken branches of the trees, he meets with grief. The one who falls in a dream from a chariot, from a horse, from a mountain, from a tree, from a cow, from an elephant or from the sky on the earth, he surely meets with misfortune.

उच्चैः पतन्ति गर्तेषु भस्माङ्गारयुतेषु च।
क्षारकुण्डेषु चूर्णेषु मृत्युस्तेषां न संशयः॥३५॥
बलाद्गृह्णाति दुष्टश्चच्छत्रं च यस्य मस्तकात्।
पितुर्नाशो भवेत्तस्य गुरोर्वाऽपि नृपस्य वा॥३६॥
सुरभिर्यस्य गेहाच्च याति त्रस्ता सवत्सिका।
प्रयाति पापिनस्तस्य लक्ष्मीरपि वसुंधरा॥३७॥
पाशेन कृत्वा बद्धं च यं गृहीत्वा प्रयान्ति च।
यमदूताश्च ये म्लेच्छास्तस्य मृत्युर्विनिश्चितम्॥३८॥

गणको ब्राह्मणो वाऽपि ब्राह्मणी वा गुरुस्तथा।
परिरुष्टः शपति यं विपत्तिस्तस्य निश्चितम्।।३९।।
विरोधिनश्च काकाश्च कुक्कुटा भल्लुकास्तथा।
पतन्त्यागत्य यद्गात्रे तस्य मृत्युर्न संशयः।।४०।।

The one who falls from heights into ashes, into pits filled with fire-flames, into pits with salt or lime, he surely meets with his death. The one from whose head some wicked person forcibly snatches away the *chatra*, his father, teacher or the king he surely meets with his end; the one from whose house the terrified cows with calves run away, the fortunes from such a sinful person surely disappear. The one who is bound in a dream with the messengers of Yama or a *mleccha* with the noose and is driven away, he surely meets with his death. In case an astrologer, a Brāhmaṇa or his wife or a teacher pronounces a curse getting-enraged, he surely meets with misfortune. In case an enemy, crows, cocks, deer, pounce upon someone in a dream, he surely meet with his end.

महिषा भल्लुका उष्ट्राः सूकरा गर्दभास्तथा।
रुष्टा धावन्ति यं स्वप्ने स रोगी निश्चितं भवेत्।।४१।।
रक्तचन्दनकाष्ठानि घृताक्तानि जुहोति यः।
गायत्र्याश्च सहस्रेण तेन शान्तिर्विधीयते।।४२।।
सहस्रधा जपेद्यो हि भक्त्यैनं मधुसूदनम्।
निष्पापो हि भवेत्सोऽपि दुःस्वप्नः सुस्वप्नो भवेत्।।४३।।
अच्युतं केशवं विष्णुं हरिं सत्यं जनार्दनम्।
हंसं नारायणं चैव ह्येतन्नामाष्टकं शुभम्।।४४।।
शुचिः पूर्वमुखः प्राज्ञो दशकृत्वश्च यो जपेत्।
निष्पापोऽपि भवेत्सोऽपि दुःस्वप्नः शुभवान्भवेत्।।४५।।
विष्णुं नारायणं कृष्णं माधवं मधुसूदनम्।
हरिं नरहरिं रामं गोविन्दं दधिवामनम्।।४६।।
भक्त्या चेमानि नामानि दश भद्राणि यो जपेत्।
शतकृत्यो भक्तियुक्तो जप्त्वा नीरोगतां व्रजेत।।४७।।
लक्षधा हि जपेद्यो हि बन्धनान्मुच्यते ध्रुवम्।
जप्त्वा च दशलक्षं च महावन्ध्या प्रसूयते।।४८।।
हविष्याशी यतः शुद्धो दरिद्रो धनवान्भवेत्।
शतलक्षं च जप्त्वा च जीवन्मुक्तो भवेन्नरः।।४९।।
ओं नमः शिवं दुर्गां गणपतिं कार्तिकेयं दिनेश्वरम्।
धर्मं गङ्गां च तुलसीं राधां लक्ष्मीं सरस्वतीम्।।५०।।
नामान्येतानि भद्राणि जले स्नात्वा च यो जपेत्।
वाञ्छितं च लभेत्सोऽपि दुःस्वप्नः शुभवान्भवेत्।।५१।।

In a dream, in case a he-buffalo, a bear, a camel, a pig or a donkey runs away in anger, he surely meets with ailment; by soaking the red sandal-wood in *ghee*, reciting the Gāyatrī *mantra* in case one makes a thousand offerings, the effect of a bad dream is wiped out. In case one recites the name of Madhusūdana in devotion a thousand times, such a person is relieved of all the sins and his bad dreams are turned into good dreams. In case an intelligent person recites the name of Acyuta, Keśava, Viṣṇu, Hari, Satyaka, Janārdana, Haṁsa and Nārāyaṇa with utmost devotion, one is relieved of the sin and his bad dreams turn into good dreams. By reciting the name of Viṣṇu, Nārāyaṇa, Kṛṣṇa, Mādhava, Madhusūdana, Hari, Narahari, Rāma, Govinda, Dadhivāmana, the ten names which bestow welfare a hundred times, such a person is relieved of all ailments. The one who recites the name of god a lakh of times, he is surely relieved of all the bondage's and by reciting the name ten lakhs of times, he is relieved of all the bondages. Consuming *haviṣya* food and reciting the name purifies a pauper who becomes rich and by reciting the name a hundred lakhs of times, one is relieved of the cycle of birth and death. The one who recites the *mantra* ॐ नमः शिवाय reciting the name of Durgā, Gaṇapati, Kārttikeya, Sūrya, Gaṅgā, Dharma, Tulasī, Rādhā, Lakṣmī and Sarasvatī standing in the water he gets his desires fulfilled and all his evil dreams turn into good dreams.

ओं ह्रीं क्लीं पूर्वदूर्गतिनाशिन्यै महामायायै सवाहा।
कल्पवृक्षो हि लोकानां मन्त्रः सप्तदशाक्षरः।।५२।।

ॐ ह्रीं क्लीं पूर्व दुर्गति नाशिन्यै महामायायै (स्वाहा) the one who recites this *mantra* of seventeen letters, it serves him like a *kalpavṛkṣa*.

शुचिश्च दशधा जप्त्वा दुःस्वप्नःसुखवान्भवेत्।
शतलक्षपजपेनैव मन्त्रसिद्धिर्भवेन्नृणाम्।।५३।।
सिद्धमन्त्रस्तु लभते सर्वसिद्धिं च वाञ्छिताम्।
ओं नमो मृत्युंजयायेति स्वाहान्तं लक्षधा जपेत्।।५४।।

By reciting this *mantra* ten times after purifying oneself, the evil dreams are turned into good dreams. By reciting this *mantra* a hundred lakhs of times, one achieves success in this *mantra* and by achieving this success, he obtains all the *siddhis.*

दृष्ट्वा च मरणं स्वप्ने शतायुश्च भवेन्नरः।
पूर्वोत्तरमुखो भूत्वा स्वप्नं प्राज्ञे प्रकाशयेत्॥५५॥
काश्यपे दुर्गते नीचे देवब्राह्मणनिन्दके।
मूर्खे चैवानभिज्ञे च न च स्वप्नं प्रकाशयेत्॥५६॥

After facing death in a dream one should recite this *mantra* a lakh of times and by doing so one achieves one's age up to a hundred years. An intelligent person should reveal his dream facing the east or the north but those belonging to the Kaśyapa-gotra, the pauper, the degraded people, the denouncer of Brāhmaṇas and the gods, the foolish and ignorant should not be told about the dream.

अश्वत्थे गणके विप्रे पितृदेवासनेषु च।
आर्ये च वैष्णवे मित्रे दिवा स्वप्नं प्रकाशयेत्॥५७॥
इति ते पुण्यमाख्यातं कथितं पापनाशनम्।
धन्यं यशस्यमायुष्यं किं भूयः श्रोतुमिच्छसि॥५८॥

One should speak out the dream before a pīpala tree, an astrologer, a Brāhmaṇa, the manes, seats of the gods, Ārya and Vaiṣṇava people besides friends. Thus I have narrated to you the story which relieves one of all the sins, is graceful, increases glory and age. What else do you want to listen to from me?.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
भगवन्नन्दसं० द्व्यशीतितमोऽध्यायः॥८२॥

अथ त्र्यशीतितमोऽध्यायः

Chapter - 83

The duties of all the four Varṇas and Others

नन्द उवाच

वेदानां कारणं त्वं च ब्रह्मादीनां च पुत्रक।
सर्वं कथय भद्रं ते कं पृच्छामि त्वया विना॥१॥

Nanda said- O son, you are the cause of the Vedas and Brahmā. Therefore, you tell us everything. You will meet with welfare. To whom shall I asked except you?.

विप्राणां यो हि धर्मश्च क्षत्रविट्शूद्रकर्मणाम्।
संन्यासिनां च यो धर्मो यतीनां ब्रह्मचारिणाम्॥२॥
विप्राणां विधवास्त्रीणां वैष्णवानां सतामपि।
पतिव्रतानां स्त्रीणां च तत्सर्वं वक्तुमर्हसि॥३॥

What is the *dharma* of Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, mendicants, *yogīs*, Brahmacārīs, learned persons, widows, the noble people and those of the chaste woman? You kindly tell me in detail everything.

गृहिणां गृहिणीनां च शिष्याणां च विशेषतः।
पुत्राणां चापि कन्यानां पितरं मातरं प्रति॥४॥
स्त्रीजातिश्च कतिविधा भक्तः कतिविधः प्रभो।
ब्रह्माण्डं च कतिविधं वदनं च किमात्मकम्
किं नित्यं कृत्रिमं किं च ब्रूहि सर्वं क्रमेण च॥५॥

O lord, you tell me in detail the duties of the householder, the wives of the house-holder, the pupils and the duties of the sons towards their parents and the duties of the daughters. You kindly speak them out in detail. O lord, what is the number of castes of the women, the number of the types of devotees, the number of the globes? You kindly tell me in detail everything .

श्रीभगवानुवाच

सध्यापूतः सदा विप्रः कुरुते मम सेवनम्।
नित्यं भुङ्क्ते मत्प्रसादमनिवेद्य कदा च न॥६॥

Śrī Kṛṣṇa said- A Brāhmaṇa gets himself purified after performing *sandhyā*, always serves me. He always take food with my left-over and he does not take food without offering me the same first.

अन्नं विष्ठा जलं मूत्रं यद्विष्णोरनिवेदितम्।
विष्णुप्रसादभोजी च जीवन्मुक्तश्च ब्राह्मणः॥७॥

The one who does not offer to Viṣṇu the food, it becomes like refuse and the water like urine. Therefore, a Brāhmaṇa who consumes the left-over of Viṣṇu is relieved of the cycle of birth and death.

नित्यं तपस्यानिरतः शुचिः शान्तश्च शास्त्रवित्।
व्रततीर्थाश्रितो धर्मी नानाध्यापनसंयुतः॥८॥
विष्णुमन्त्रं गृहीत्वा च कृत्वा च गुरुसेवनम्।
गृहीत्वा तदनुज्ञां च पश्चाद्भवति स गृही॥९॥
दक्षिणां नित्यपूजानां गुरवे च निवेदयेत्।
गुरूणां पोषणं नित्यं कर्तव्यं नात्र संशयः॥१०॥

The one who remains engrossed in *tapas*, pure, peaceful, well-versed in the scriptures, the one who performs *vrata* and visits holy places, the one who engages himself in the study of many subjects and an extremely religious Brāhmaṇa getting sanctified with the Viṣṇu-*mantra* serves his teacher. Thereafter, accepting his command he becomes a house-holder. Such a Brāhmaṇa always adores his teacher daily and offers *dakṣiṇā* to him. He should always maintain his teachers daily. There is no doubt about it.

सर्वेषामपि वन्द्यानां पिता चैव महान् गुरुः।
पितुः शतगुणैर्माता मातुः शतगुणैः सुरः॥११॥
मन्त्रदस्तन्त्रदश्चैव सुराणां च चतुर्गुणः।
नारायणश्च भगवान्गुरुः प्रत्यक्ष ईश्वरः॥१२॥
उद्देशे दीयते तस्मै सुरायेति श्रुतौ श्रुतम्।
प्रत्यक्षभोक्ता स्वगुरुः स्वयं देही जनार्दनः॥१३॥

Of all the adorable persons, the *guru* happens to be the best. Indeed he is to be treated like Nārāyaṇa the lord of Lakṣmī. For that purpose alone everything is offered to the gods. This has been prescribed in the Vedas, one's own teacher is the consumer and has to be treated like Janārdana.

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुरेव स्वयं शिवः।
गुरौ च सर्वदेवाश्च तिष्ठन्ति सततं मुदा॥१४॥
गुरौ तुष्टे हरिस्तुष्टो यस्मिंतुष्टे च देवता।
गुरुः पुत्रसमं स्नेहं शिष्येषु न करिष्यति॥१५॥
लभते ब्रह्महत्यां च भुङ्क्ते कृत्वा च नाऽऽशिषम्।
स्वधर्मनिरतो विप्रो ब्राह्मणश्च सदा शुचिः॥१६॥
विष्णुसेवी सदा विप्रस्तदन्योऽप्यशुचिः सदा।
ब्राह्मणो वृषवाहश्च शूद्राणां सूपकारकः॥१७॥
ब्राह्मणो देवलश्चैव संध्याहीनश्च दुर्बलः।
ब्राह्मणश्च दिवाशायी शूद्रश्राद्धान्नभोजनः॥१८॥
शूद्राणां शवदाही च ते च शूद्रसमा द्विजाः।
शालग्राममहामन्त्रं कृत्वा पूजां विधानतः॥१९॥
भुङ्क्ते नैवेद्यशेषं च तत्पादोदकमेव च।
हरेः पादोदकं पीत्वा तीर्थस्नायी भवेन्नरः॥२०॥
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति।
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः॥२१॥
शालग्रामशिलातोयैर्योऽभिषेकं समाचरेत्।
गङ्गाजलाद्दशगुणं शालग्रामजलं व्रज॥२२॥
नित्यं भुङ्क्ते च यो विप्रो जीवन्मुक्तः सुरै समः।
विप्राणां नित्यकृत्यं ज विष्णोर्नैवेद्यभोजनम्॥२३॥
यत्नेन पूजनं तस्य तत्पादोदकसेवनम्।
नित्यं त्रिसंध्यं कुरुते भक्त्या च मम पूजनम्॥२४॥

The teacher is Brahmā, the teacher is Viṣṇu, the teacher is Śiva himself. All the gods reside in the teacher delight-fully. Therefore the lord becomes happy, all the gods always reside in the body of the teacher. Therefore, when the teacher is pleased, the lord himself is pleased and with his pleasure all the gods feel pleased. In case the teacher does not love his pupil like his own sons and does. not bless them when they adore him then he also earns the sin of *Brahmahatyā*. There is no doubt about it. The one who is devoted to his *dharma* and the one who serves Viṣṇu always, is considered to be quite an auspicious one. The rest are considered to be impure. Such of the Brāhmaṇa as make his livelihood by driving bullocks, cooking food for the Śūdras, serves as a temple priest or does not perform *sandhyā*, the one who sleeps during the day time or the one who consumes the food of *śrāddha* of the Śūdras and burns the dead bodies of the Śūdras, such a Brāhmaṇa could be equated with a Śūdra. The Brāhmaṇa, who, adoring *Śālagrāma*, sips the water of washing the same, takes food after offering him and also consumes the *caraṇodaka* of the same, he is relieved of all the sins and achieves Viṣṇuloka because by consuming the *caraṇodaka* of lord Hari, one earns the merit of having a bath in the holy places. The one who has the *Śālagrāma* stone, should take it for granted that such a person has

earned the merit of taking a bath in the holy places besides earning the merit of performing the *yajña*. O lord of Vraja, the water with which *Śālagrāma* is washed, is considered to be ten times more auspicious than the sacred water of the Gaṅgā. Therefore the Brāhmaṇa always consumes the same. Such a Brāhmaṇa is relieved of the cycle of birth and death and becomes like gods. Therefore it is incumbent on the Brāhmaṇas that they should consume food only after offering *naivedya* to Viṣṇu.

एकादश्यां न भुङ्क्ते च मम वै जन्मवासरे।
शिवरात्रौ च हे तात श्रीरामनवमीदिने॥२५॥
न च भुङ्क्ते व्रती यो हि जीवन्मुक्तो हि स द्विजः।
पृथिव्यां यानि तीर्थानि यस्य पादे च तानि च॥२६॥

They adore Viṣṇu with devotion and consume his *caraṇodaka* as a part of daily routine. O father the one who performs *sandhyā* thrice a day and adores me with devotion performing *vratas* on *Ekādaśī*, *Janmāṣṭmī*, *Śivarātri* and *Rāmanavamī* day and does not take food, such a Brāhmaṇa is freed from the cycle of birth and death. All the holy places on earth reside on his feet.

विप्रपादोदकं पीत्वा तीर्थस्नायी भवेन्नरः।
विप्रपादोदकक्लिन्ना यावत्तिष्ठति मेदिनी॥२७॥
तावत्पुष्करपात्रेषु पिबन्ति पितरो जलम्।
विष्णुप्रसादभोजी च पवित्रां कुरुते महीम्॥२८॥
तीर्थानि च नरांश्चै व जीवन्मुक्तो हि स द्वि जः।
सर्वतीर्थेषु स स्नातो व्रतानां च फलं लभेत्॥२९॥

By consuming the water, washing the feet of a Brāhmaṇa, one earns the merit of having a bath in a holy place. Till such time the earth remains wet with the *caraṇodaka* of Brāhmaṇa, his ancestors consume the water in the lotus leaves. The one who consumes the left-over of Viṣṇu, such a Brāhmaṇa is purifies the earth, the holy places and all the people. And thereafter he is relieved of the cycle of birth and death, he achieves the merit of having bath in all the sacred places and for performing all the *vratas*

पदे पदेऽश्वमेधस्य लभते निश्चितं फलम्।
वह्निवायुसमः पूजस्तेजसा भास्करोपमः॥३०॥
यमदूतं यमं चैव स च स्वप्ने न पश्यति।
वैकुण्ठे मोदते सोऽपि पार्षदो हरिणा सह॥३१॥

He achieves the merit of performing *Aśvamedha* sacrifice at every step, he becomes purified like fire and the air, beside being illustrious like the sun. He does not witness Yama or his messengers even in dream and ultimately he becomes the courtier of the lord and move on to Vaikuṇṭha enjoying all the pleasures there.

न भवेत्तस्य पातो हि विप्रस्य हरिसेविनः।
विष्णुमन्त्रोपासकश्च स एव वैष्णवो द्विजः॥३२॥

A Brāhmaṇa who serves the lord, never meets with a fall, the one who adores the lord, never meets with a fall, the one who adores the lord reciting the Viṣṇu-*mantra* is known as Vaiṣṇava.

ब्राह्मणो वैष्णवः प्राज्ञो न हि तस्मात्परः पुमान्।
वेदोक्तो वा पुराणोक्स्तन्त्रोक्तो वा मनुः शुचि॥३३॥

A Vaiṣṇava-Brāhmaṇa is always well-read and no one could be compared with him. A *mantra* prescribed in the Vedas, Purāṇas or the *tantras* is considered to be quite auspicious.

विचारतो गृहीत्वा तं शैवः शाक्तश्च वैष्णवः।
गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे विशत्ययम्॥३४॥
तं वैष्णवं महापूतं प्रवदन्ति मनीषिणः।
मन्त्रग्रहणमात्रेण जीवन्मुक्तो भवेन्नरः॥३५॥

The one who receives the *mantra* after fully thinking about it, such a person is known as Śaiva, Śākta or Vaiṣṇava. The Viṣṇu *mantra* getting out of the mouth of the teacher, enters the ear of a devotee and such a person is considered to be an auspicious Vaiṣṇava. By receiving the *mantra* alone one is relieved of the cycle of birth and death.

भित्त्वा ब्रह्माण्डमखिलं यास्यत्येव हरेः पदम्।
पूर्वान्सप्त परान्सप्त सप्त मातामहादिकान्॥३६॥
सोदरानुद्धरेद्भक्तस्तत्प्रसूं तत्प्रसूं तथा।
जपेन्नारायणक्षेत्रे पुरश्चरणपूर्वकम्॥३७॥
पुरुषाणां सहस्रं च लीलयाऽऽत्मानमुद्धरेत्।
मन्त्रग्रहणमात्रेण फलमेतद्व्रजेश्वर॥३८॥

He pierces through the globe and moves on to the abode of the lord. A true devotee of Viṣṇu

redeems the seven past and seven future generations including his brothers, parents and the mother of the mother. O lord of Vraja, one receives this reward soon after getting the *mantra*.

पुरश्चरणसंपर्कात्पुरुषाणां शतं शतम्।
ऐकान्तिको वैष्णवश्च पुंसां लक्षं समुद्धरेत्॥३९॥
क्रिया विष्णुपदे यस्य संकल्पाश्च बहि:कृता।
द्विजा: सुरा मम प्राणा भक्त: प्राणात्पर: प्रिय:॥४०॥

A person who performs the recitation of the *mantra* with *Puraścaraṇa*, he redeems his hundred past and hundred future generations. Those of the Vaiṣṇavas who are immensely devoted to the lord are beyond the *Saṁkalpa* but all the details are performed within Viṣṇupada. They redeem a lakh of their ancestors. The Brāhmaṇas and the gods are my witnesses but my devotees are the dearest among all.

विश्वेषु प्रियपात्रेषु न मे भक्तात्पर: प्रिय:।
तेजीयांसं गुरुं दृष्ट्वा सर्वत्र रक्षितुं क्षमम्॥४१॥
करोति मन्त्रग्रहणं तस्माद्भूयाद्विचक्षण:।
वयोहीनाज्ज्ञानहीनाद्विद्याहीनात्तथैव च॥
जातिहीनाद्गुरोर्मन्त्रं गृह्णीयान्न कदाचन॥४२॥

Of all the people in all the *lokas* my devotees are the dearest to me and there is none else equal to them. The one who receives the *mantra* from a teacher, who is illustrious and can protect at every step, he is bestowed with all the wisdom. The one who is younger in age, having little knowledge or learnings and belongs to a lower caste, the *mantra* should not be received from such a teacher.

अशास्त्रार्थं क्षतं मन्त्रं च गृह्णीयात्कदाचन।
मूर्खादाश्रमहीनाच्च पितु: संन्यासिनस्तथा॥४३॥
रोगिणो वंशहीनाच्च भार्याहीनात्तथैव च।
मन्त्रक्षिप्तात्तथा मन्त्रं न गृह्णीयात्कदाचन॥४४॥
विष्णुमन्त्रं न गृह्णीयाद्विष्णुभक्तिविहीनत:।
न च शैवान्न शाक्ताच्च गृह्णीयाद्वैष्णवाद्द्विजात्॥४५॥

The *mantra* which is against the meaning of the scriptures and is incomplete should not be received by anyone. Similarly one should not receive the *mantra* from a foolish person, the one having no *āśrama*, the father, the recluse, the ailing person and the person having no progeny or a wife. The one who is devoid of devotion to Viṣṇu, Śiva or Śakti, the Viṣṇu-*mantra* should not be received from him. The Viṣṇu-*mantra* should be received from a Vaiṣṇava Brāhmaṇa alone.

वयोहीनात्तथाऽल्पायुर्ज्ञानहीनादपण्डित:।
विद्याहीनाद्भवेन्मूढो जातिहीनात्क्षयो भवेत्॥४६॥
मूर्खान्मूर्खो भवेत्सद्यो दु:खी स्वाश्रमहीनत:।
यशोहानि: पितुश्चैव मृत्यु: संन्यासिनस्तथा॥४७॥
रोगिणो व्याधियुक्तश्च निर्वंशो वंशहीनत:।
भार्याहीनोऽपि स्त्रीहीनान्मन्त्रक्षिप्ताद्गुरो सम:॥४८॥

The one who receives the *mantra* from a person who is a physician his life span in shortened. The one who receives the *mantra* from a person without intelligence, he becomes a foolish fellow. The one who receives the *mantra* from a person without learnings, a fool or the one who belongs to a degraded caste, one meets with the fall of his position. By receiving *mantra* from a foolish fellow, one becomes a fool, the one who receives from a mendicant, having no *āśrama*, meets with grief the one who receives the *mantra* from his father, has to face losses. The one who receives the *mantra* from a recluse, has to meet with death and in case of receiving the same from a person with disease, he invites ailment and when receiving the same from a person having no sons, his progeny is destroyed. In case the *mantra* is received from a person having no wife, the receiver has to lose his wife. In case one receives a *mantra*, who forgets the same, the person who receives it also becomes forgetful.

विष्णुभक्तिविहीनाच्च भक्तिहीनो भवेन्नर:।
शैवाच्छाक्ताद्गृहीत्वा च हरौ भक्तिर्न वर्धते॥४९॥

The one who receives the *mantra* from a person undevoted to Viṣṇu, such a person is deprived of the devotion and in case the *mantra* is received from a Śaiva or a Śākta, the devotion towards the lord never increases.

ब्राह्मणो वैष्णव: शुद्ध: पक्वान्नं दातुमीश्वर:।
पक्वान्नं हरये दातुमक्षमश्चेतरो जन:॥५०॥
ओंकारोच्चारणाद्धोमाच्छालग्रामशिलार्चनात्।
मह्यं पक्वान्नदानाच्च विप्रादन्यो व्रजेदध:॥५१॥

Only a pure Vaiṣṇava Brāhmaṇa can serve the fried food and none else. Because in case any other person except the Brāhmaṇa recites *oṁkara* or performs the *homa* adoring *Śālagrāma* and offers fried food to the lord, such a person is surely degraded.

उदासीनाद्दुराचारान्न गृह्णीयान्मनुं सुधी:।
दैवाद्यदि च गृह्णीयाद्धनहीनो भवेद्ध्रुवम्॥५२॥

The intellectuals should not receive the *mantra* from a sad or a wicked person. In case it so happens accidentally, such a person is relieved of all his fortunes.

ब्राह्मणानां सदा भक्ष्यं हविष्यं च निरामिषम्।
आमिषस्य परित्यागात्सूर्यवत्तेजसा भवेत्॥५३॥
नित्यं नूतनभाण्डेन कर्तव्य: पाक एव च।
अथवा पक्षपर्यन्तं ततस्त्याज्यं मनीषिभि:॥५४॥
स्थानं सुसंस्कृतं कृत्वा पाकं निर्वृत्य पूजक:।
स्थाने परिष्कृते विप्रो दत्त्वा मह्यं च भक्तित:॥५५॥

The Brāhmaṇas should always take the *haviṣ ya* and vegetarian food. Discarding meat a Brāhmaṇa shines like the sun. The intellectual Brāhmaṇas should use new ways for cooking daily or otherwise the food should be cooked for fifteen days and thereafter, the same should be discarded. My devotees should cook the food in a neat and clean place and should offer the same to me with devotion.

तदा निवेद्य भुङ्क्ते च दत्त्वा विप्राय सादरम्।
अनिवेद्य च भुक्त्वा च सुरापीतिर्भवेद्द्विज:॥५६॥
चन्द्रसूर्योपरागे वै चाऽऽशौचे मृतजातयो:।
स्पृष्टेनाशुचिना सद्य: पाकभाण्डं परित्यजेत्॥५७॥

After offering me and to the Brāhmaṇas, he should himself consume the food. Without offering the food to me if any Brāhmaṇa consumes the food, he becomes impure like the wine. After the solar or lunar eclipse, after the removal of the impurity of birth and death or after the touch of a vase by an unclean person, the vase for cooking should me immediately changed.

भृष्टं द्रव्यं तथाऽन्नं च धृत्वा धौते च वाससी।
पादप्रक्षालनं कृत्वा भुङ्क्ते स्थाने परिष्कृते॥५८॥
द्विर्भोजनं न कर्तव्यं स्थिते सूर्ये द्विजातिभि:।
निष्फलं तद्भवेत्कर्म भुक्त्वा च नरकं व्रजेत्॥५९॥

The fried cereals and the food should be taken getting clad in two garments, washing the feet at a neat and clean place. The people of high castes should not take food twice during the day because by doing so all the actions becomes infructuous and the consumer is driven to hell.

यात्रां युद्धं नदीतीरं पुनर्भोजनमैथुने।
वर्जयेच्छ्राद्धदिवसे हविष्याशी च संयमी॥६०॥
द्विजाय विष्णुभक्ताय पात्रं दद्याद्बुधाय च।
वृषलीतपतये चैव न दद्याच्छूद्रयाजिने॥६१॥
संध्याहीनाय दुष्टाय वृषवाहाय यत्नत:।
शुकविक्रयिणे चैव देवलाय कदाचन॥६२॥
प्रदत्तं पात्रमेतेभ्यो ब्राह्मणं नरकं नयेत्।
पात्रे भुक्त्वा तद्दिवसे मैथुनान्नरकं व्रजेत्॥६३॥
सर्वेभ्य: पातकी तात कन्याविक्रयकारक:।
मूल्यं गृहीत्वा यो दद्यात्स महारौरवं व्रजेत्॥६४॥

The one who consumes *haviṣya* food, controlling his senses, is prohibited from starting on a journey during the day of *śrāddha*, for a war, crossing a river, eating again and cohabiting. The intelligent people and the Vaiṣ ṇava should be given the vases, the one who is the husband of a Śūdra woman, the one who performs *yajñas* with the Śūdras, the one who is deprived of *sandhyā*, the wicked person, those earning a living by driving bullocks, the sellers of parrots, the temple priest, should never be offered the charities, because by offering these to such persons, the donor surely reaches hell. In case someone, after performing *śrāddha* and eating food, cohabits with his wife, he surely falls in to hell. O father, the one who sells away the daughter is considered to be the biggest

sinner. The one who sells away the daughter after accepting a price, such a sinner has to fall into the terrible hell.

कन्यालोमप्रमाणान्तं वर्षं च पितृभिः सह।
कुम्भीपाके पच्यते च पुत्रश्चापि पुरोहितः॥६५॥

Then he has to fall in to the *kumbhīpāka* hell together with his ancestors, sons and the priest up to the number of hair on the body of the girl.

तस्मात्कन्यां सुपात्राय दानं कुर्याद्विचक्षणः।
शूद्रवद्ब्राह्मणेभ्यश्च नैव तद्वंशजाय च॥६६॥

Therefore an intelligent person should give away the daughter to a competent person. Such of the Brāhmaṇas as behaves like Śūdras, the daughter should not the married in his family.

विप्रवैष्णवयोर्धर्मः कथितश्च व्रजेश्वर।
यदुक्तं च पुराणैश्च चतुर्भिः श्रुतिभिस्तथा॥६७॥

O lord of Vraja, I have thus highlighted to you the duties of the Brāhmaṇas and the Vaiṣṇavas as prescribed in the Vedas and the Purāṇas.

द्विजार्चनं क्षत्रियाणां तथा नारायणार्चनम्।
राज्यानां पालनं चैव रणे निर्भयता तथा॥६८॥
नित्यं दानं ब्राह्मणेभ्यः शरणागतरक्षणम्।
पुत्रतुल्यं प्रजानां च दुःखिनां परिपालनम्॥६९॥
शस्त्रास्त्राणां च नैपुण्यं रणे शौण्डीर्यमेव च।
तपश्च धर्मकृत्यं च यत्नतः कुरुते मुदा॥७०॥

Now you listen to the *dharma* of Kṣatriyas. All the Kṣatriyas should always adore the Brāhmaṇas, Nārāyaṇa, rule the countries, should become fearless in the battle-field, give away charity to the Brāhmaṇas, protect those who take refuge with them, protect the people who are suffering, like their own sons, should achieve mastery in archery and the scriptures and display prowess in the battle-field and should continue to perform *tapas* and other religious duties.

पण्डितं नीतिज्ञास्त्रज्ञं नित्यं च परिपालयेत्।
नियोजयेत्सभामध्ये नित्यं सद्भिश्च संयुते॥७१॥
हस्त्यश्वरथपादातं सेनाङ्गं च चतुष्टयम्।
पालयेद्यत्नतो नित्यं यशस्वी च प्रतापवान्॥७२॥
रणे निमन्त्रितश्चैव दाने च विमुखो भवेत्।
रणे वा यस्त्यजेत्प्राणांस्तस्य स्वर्गो यशस्करः॥७३॥

They should always maintain a well-read Brāhmaṇa, well-versed in the scriptures and such a person should be entrusted with the court with due responsibility. The glorious Kṣatriyas should always maintain the elephants, horses, chariots, foot-soldiers and the four-fold army. When challenged for a war they should not run away from it, because if a Kṣatriya is killed in a battle-field, he surely enjoys heaven and its glory.

वैश्यानामपि वाणिज्यमीश्वरः कृषिपालने।
विप्रदेवार्चनं दानं तपस्या व्रतसेवनम्॥७४॥
विप्राणामर्चनं नित्यं शूद्रधर्मो विधीयते।
तत्कृषी तद्धनग्राही शूद्रश्चाण्डालतां व्रजेत्॥७५॥

The duty of the Vaiśyas is to engage himself in business, besides adoring the Brāhmaṇas and the gods, performing the *vrata*. Similarly the adoration of Brāhmaṇas is also prescribed for the Śūdras. In case a Śūdra troubles the Brāhmaṇa or steals away his riches, such a Śūdra achieves cāṇḍāla-hood.

गृध्रः कोटिसहस्राणि शतजन्मानि सूकरः।
श्वापदः शतजन्मानि शूद्रो विप्रधनापहः॥७६॥
यः शूद्रो ब्राह्मणीगामी मातृगामी स पातकी।
कुम्भीपाके पच्यते स यावद्वै ब्रह्मणः शतम्॥७७॥
कुम्भीपाके तप्ततैले भुक्तः सर्पैरहर्निशम्।
शब्दं च विकृताकारं कुरुते यमताडनात्॥७८॥
ततश्चाण्डालयोनिः स्यात्सप्तजन्मसु पातकी।
सप्तजन्मसु सर्पश्च जलौकाः सप्तजन्मसु॥७९॥
जन्मकोटिसहस्रं च विष्ठायां जायते कृमिः।
पुंश्चलीनां योनिकृमिः स भवेत्सप्तजन्मसु॥८०॥
गवां व्रणकृमिः स्याच्च पातकी सप्तजन्मसु।
योनौ योनौ भ्रमत्येवं न पुनर्जायते नरः॥८१॥

In case a Śūdra steals the riches of a Brāhmaṇa, he has to become a vulture for a thousand crores of births, a pig for a hundred births and a wild animal. In case a Śūdra cohabits with a Brāhmaṇa woman, he earns the sin of cohabiting with his mother. Because of this he has to fall into the *kumbhīpāka* hell. He is thrown into boiling oil and is bitten by snakes. The messengers of Yama further torture him.

Thereafter the great sinner is born as a *cāṇḍāla* for seven births, a snake for seven births, leech for seven births and an insect of refuse for a hundred crores of births. Thereafter, such a sinner for seven births becomes an insect of the pelvic region of a loose woman and for seven births he has to become an insect of the boil of cows. Thus by travelling through many births, he is never born as a human being.

संन्यासिनां च यो धर्मो मन्मुखाच्च निशामय।
दण्डग्रहणमात्रेण नरो नारायणो भवेत्॥८२॥
पूर्वकर्माणि दग्ध्वा च परकर्मनिकृन्तनम्।
कुरुते चिन्तयेन्मां च ह्यायाति मम मन्दिरम्॥८३॥

Now you listen to me about the duties of a saṁnyāsī or a recluse by holding a *daṇḍa* a person becomes the form of Nārāyaṇa. The recluse, who always meditates upon me, he, destroying his earlier *karmas*, also destroys the deeds of the present birth. Ultimately he achieves my abode.

संन्यासिनः पदस्पर्शात्सद्यः पूता वसुंधरा।
सद्यः पुनन्ति तीर्थानि वैष्णवस्य यथा व्रज॥८४॥

O lord of Vraja, as a holy place gets purified with the touch of the feet of a Vaiṣṇava, similarly the earth also gets purified with the touch of the feet of a recluse.

संन्यासिनश्च स्पर्शेन निष्पापो जायते नरः।
संन्यासिनं भोजयित्वा चाश्वमेधफलं लभेत्॥८५॥

A person gets purified and is relieved of his sins with the very touch of the recluse. In case food is served to a recluse, the giver of the food achieves the merit of performing the *Aśvamedha* sacrifice.

नत्वा च कामतो दृष्ट्वा राजसूयफलं लभेत्।
फलं संन्यासिनां तुल्यं यतीनां ब्रह्मचारिणाम्॥८६॥
संन्यासी याति सायाह्ने क्षुधितो गृहिणां गृहम्।
सदन्नं वा कदन्नं वा तद्दत्तं नैव वर्जयेत्॥८७॥

The one who offers his salutation to a recluse after suddenly meeting him, achieves the merit of performing the *Rājasūya* sacrifice. One gets the same type of merit by meeting a recluse, a Yati and a *Brahmacārī*. In case a recluse suffering from hunger goes to a house-holder in the evening, whatever type of food is served to him should be taken by him.

न याचते च मिष्टान्नं न कुर्यात्कोपमेव च।
न धनग्रहणं कुर्यादेकवासा निरीहतः॥८८॥
शीतग्रीष्मसमानश्च लोभमोहविवर्जितः।
तत्र स्थित्वैकरात्रं च प्रातरन्यत्स्थलं व्रजेत्॥८९॥

He should not demand for sweet dishes nor should he display his anger nor should he accept riches. He should be unattached and should remain alike in the winter or the summer seasons, rising above greed and illusion. Thus spending the night at one place he should move on to the other, the next day.

यानमारोहणं कृत्वा गृहीत्वा गृहिणो धनम्।
गृहं कृत्वा गृही रम्यात्स्वधर्मात्पतितो भवेत्॥९०॥

In case a recluse enjoys a ride, receives riches from a house-holder or resides in a beautiful house after constructing it, such a recluse is considered to be a fallen one.

कृत्वा च कृषिवाणिज्यं कुवृत्तिं कुरुते च यः।
स संन्यासी हताचारः स्वधर्मात्पतितो भवेत्॥९१॥

In case a recluse ploughs the field or enters into some business, he falls from his discipline and the *dharma*.

अशुभं च शुभं वाऽपि स्वकर्म कुरुते यदि।
बहिष्कृतः स्वधर्मी वाऽप्युपहास्यश्च वै भवेत्॥९२॥

In case he performs good or bad deeds relating to his caste, then he is to be excommunicated from the *āśrama* and becomes a laughing stock.

ब्राह्मणी पतिहीना या भवेन्निष्कामिनी सदा।
एकभुक्ता दिनान्ते सा हविष्यान्नरता सदा॥९३॥

Similarly, a widow Brāhmaṇa woman should always be beyond desire, she should take *haviṣya* food once a day.

न धत्ते दिव्यवस्त्रं च गन्धद्रव्यं सुतैलकम्।
स्रजं च नन्दनं चैव शङ्खसिन्दूरभूषणम्॥९४॥
त्यक्त्वा मलिनवस्त्रा स्यान्नित्यं नारायणं स्मरेत्।
नारायणस्य सेवां च कुरुते नित्यमेव च॥९५॥
तन्नामोच्चारणं शश्वत्कुरुते नान्यभक्तितः।

पुत्रतुल्यं च पुरुषं सदा पश्यति धर्मत:।।९६।।
मिष्टान्नं न च भुङ्क्ते सा न कुर्याद्विभवं व्रज।
एकादश्यां न भोक्तव्यं कृष्णजन्माष्टमीदिने।।९७।।
श्रीरामस्य नवम्यां तु शिवरात्रौ पवित्रया।
अघोरायां च प्रेतायां चन्द्रसूर्योपरागयो:।।९८।।
भृष्टं द्रव्यं परित्यज्य भुज्यते परमेव च।
ताम्बूलं विधवास्त्रीणां यतीनां ब्रह्मचारिणाम्।।९९।।
संन्यासिनां च गोमांससुरातुल्यं श्रुतौ श्रुतम्।
रक्तशाकं मसूरं च जम्बीरं पर्णमेव च।।१००।।
अलाबुर्वर्तुलाकारा वर्जनीया च तैरपि।
पर्यङ्कशायिनी नारी विधवा पातयेत्पतिम्।।१०१।।

She should not be clad in divine garments or apply fragrant material, scented oil, garland, sandal-paste, vermilion and ornaments. She should be clad in unclean garments and remain devoted to Nārāyaṇa. She should devotee herself to Nārāyaṇa and with great devotion, should always consider the other men as her own sons. O lord of Vraja, she should not take sweet food and should not enjoy fortunes. She should not take food on the birthday of Kṛṣṇa, Rāma, Śivarātri, Narkacaturdaśi, eclipse of the sun or moon. She should discard fried things and should take simple food alone. The use of betel by a widow a Yati, a *Brahmacārī* or a recluse is like the eating of cow meat and the consuming of wine is also prohibited. This has been prescribed in the Vedas. They are prohibited from consuming red vegetables, small grained pulse, sour lime, betel and round gourd. A widow who sleeps on a comfortable bed makes her husband fall.

यानमारोहणं कृत्वा विधवा नरकं व्रजेत्।
न कुर्यात्केशसंस्कारं गात्रसंस्कारमेव च।।१०२।।
केशवेणी जटारूपं तत्क्षौरं तीर्थकं विना।
तैलाभ्यङ्गं न कुर्वीत नहि पश्यति दर्पणम्।।१०३।।
मुखं च परपुंसां च यात्रां नृत्यं महोत्सवम्।
नर्तनं गायनं चैव सुवेषं पुरुषं शुभम्।।१०४।।

In case a widow enjoys the ride of a vehicle, she has to fall into hell. Oil should not be applied to her hair and her body should not be decorated. The hair which is turned into the form of looks of hair should be cut off only at a sacred place. She should not apply oil over the body, should not look at a mirror, should not look at the face of other men. She should not participate in a *yātrā*, a dance and other festivities and should not look at a beautiful person clad in the best of garments.

शृणुयाच्च सतां धर्मं सामवेदनिरूपितम्।
परमार्थं परं चैव निबोध कथयामि ते।।१०५।।

Now you listen to the duties of the noble people as prescribed in the *Sāmaveda*. Now I narrate to you the best of the duties to be performed by a noble person. You listen to me.

अध्यापनमध्ययनं शिष्याणां परिपालनम्।
गुरूणां सेवनं नित्यं द्विजदेवार्चनं तथा।।१०६।।
सिद्धान्तशास्त्रनैपुण्यं भावनं स्वात्मतोषणम्।
व्याख्यानं परिशुद्धं च ग्रन्थाभ्यस्तं च संततम्।।१०७।।
व्यवस्थापरिशुद्ध्यर्थं विचारो वेदसंमत:।
शास्त्रार्थाचरणं चैव कर्तव्यं स्वयमेव च।।१०८।।
देवाह्निकेषु नैपुण्यं वेदाचरणमीप्सितम्।
वेदोक्तभक्षणं चैव पवित्राचरणं सदा।।१०९।।

The noble people should engage themselves in teaching, studies, maintaining pupils, serving teachers, Brāhmaṇas and the gods daily, attaining proficiency in different theories, maintaining a high standard of intellect, self satisfaction pure discourses, continuos study of the scriptures, to mould the thinking of the people according to the Vedas and act according to the scriptures. They should be well-versed in the performing of the duties of the gods, the Vedas and should consume things which are prescribed in the Vedas. They should conduct themselves in a pure and simple way.

पतिव्रतानां यं धर्मं तं निबोध व्रजेश्वर।
नित्यं तु भर्तर्यौ त्सुक्यात्तत्पादोदकमीप्सितम्।।११०।।
भक्तिभावेन सततं भोक्तव्यं तदनुज्ञया।
व्रतं तपस्यां देवार्चां परित्यज्य प्रयत्नत:।।१११।।
कुर्याच्चरणसेवां च स्तवनं परितोषणम्।
तदाज्ञारहितं कर्म न कुर्याद्वैरत: सती।।११२।।
नारायणात्परं कान्तं ध्यायते सततं सती।
परपुंसां मुखं चैव सुवेषपुरुषं परम्।।११३।।

यात्रामहोत्सवं नृत्यं नर्तनं गायनं व्रज।
परक्रीडां च सततं न हि पश्यति सुव्रता॥११४॥

O lord of Vraja, now you listen to me about the duties of the chaste woman. A chaste woman remains anxious about her husband and always sips his *caraṇodaka* daily. She takes food devotedly with the permission of her husband. Discarding the *vratas*, *tapas* and adoration of the gods, she spends her time by devoting herself at the feet of her husband and offers prayer to him satisfying him in all respects. A chaste woman should not act without the command of her husband and should not act with enmity. A chaste woman considers her husband more important than Nārāyaṇa and remains always devoted to him. O lord of Vraja, a chaste woman is never attracted towards the best faces of other man, clad in beautiful garments and does not join them in journey, festivities, dance, song and other types of sports.

यद्भक्ष्यं स्वामिनो नित्यं तदेवमपि योषिताम्।
नहि त्यजेत्तु तत्सङ्गं क्षणमेव च सुव्रता॥११५॥

Whatever is eaten by her husband daily is always acceptable to her. A chaste lady never separates herself from her husband even for a moment.

उत्तरे नोत्तरं दद्यात्स्वामिनश्च पतिव्रता।
न कोपं कुरुते शुद्धा ताडिता चापि कोपत:॥११६॥

A chaste woman never enters into controversies with her husband. Evan if she is scolded by her husband, she never gets enraged.

क्षुधितं भोजयेत्कान्तं दद्यात्पानं च भोजनम्।
न बोधयेत्तं निद्रालुं प्रेरयेन्नैव कर्मसु॥११७॥
पुत्राणां च शतगुणं स्नेहं कुर्यात्पति सती।
पतिर्बन्धुर्गतिर्भर्ता दैवतं कुलयोषित:॥११८॥

The chaste woman should serve food to her hungry husband and serve him water. When asleep, he should not be disturbed and she should not demand conjugal pleasure when he is asleep. A chaste lady has to love her husband, a hundred times more than his sons because for a bride only the husband is the true relative and not the gods or others.

शुभं दृष्ट्वा सुधातुल्यं कान्तं पश्यति सुन्दरी।
सस्मितं वदनं कृत्वा भक्ति भावेन यत्नत:॥११९॥

She looks at her husband quite devotedly who happens to be nectar-like towards her.

पुरुषाणां सहस्रं च सती स्त्री च समुद्धरेत्।
पति: पतिव्रतानां च मुच्यते सर्वपातकात्॥१२०॥

A chaste woman redeems thousands of her generations. The husband of the chaste woman is relieved of all the sins.

नास्ति तेषां कर्मभोग: सतीनां व्रततेजसा।
तया सार्धं च निष्कर्मी मोदते हरिमन्दिरे॥१२१॥

Because of the performance of the chaste woman, the sins of the husband are washed away. As by getting relieved of all the desires, he together with his chaste wife enjoys her company in the abode of lord.

पृथिव्यां यानि तीर्थानि सतीपादेषु तान्यपि।
तेजश्च सर्वदेवानां मुनीनां च सतीषु च॥१२२॥

All the holy places on earth dwell in the feet of a chaste lady. The glory of all the gods and the sages always remain pleasant in the chaste woman.

तपस्विनां तप: सर्वं व्रतिनां यत्फलं व्रज।
दाने फलं यद्दातृणां तत्सर्वं तासु संततम्॥१२३॥

O lord of Vraja, the merit a mendicant achieves by performing *tapas*, performing *vratas*, fasting by the ascetics and the giving away of charities by the donors, the same merit is always achieved by the chaste woman.

स्वयं नारायण: शंभुर्विधाता जगतामपि।
सुरा: सर्वे च मुनयो भीतास्ताभ्यां च संततम्॥१२४॥

That is why even lord Nārāyaṇa, Śiva, Brahmā, the creator of the universe, all the gods and the sages get afraid of the chaste woman.

सतीनां पादरजसा सद्य: पूता वसुंधरा।
पतिव्रतां नमस्कृत्वा मुच्यते पातकान्नर:॥१२५॥

With the dust of the feet of the chaste woman, the earth gets purified and by offering salutation to the chaste woman, one is relieved of all the sins.

त्रैलोक्यं भस्मसात्कर्तुं क्षणेनैव पतिव्रता।
स्वतेजसा समर्था सा महापुण्यवती सदा॥१२६॥

A chaste woman is always considered to be highly meritorious and she is competent enough to reduce the three worlds to ashes with her curse.

सतीनां च पतिः साधुः पुत्रो निःशंक एव च।
न हि तस्य भयं किंचिद्देवेभ्यश्च यमादपि॥१२७॥

The husband of the chaste women is always noble and her sons develop no doubt and she never gets afraid of the gods and Yama.

शतजन्मपुण्यवतां गेहे जाता पतिव्रता।
पतिव्रताप्रसूः पूजा जीवन्मुक्तः पिता तथा॥१२८॥
सती स्त्री प्रातरुत्थाय त्यक्त्वा च रात्रिवाससम्।
भर्तारं च नमस्कृत्य करोति स्तवनं मुदा॥१२९॥
गृहकार्यं ततः कृत्वा स्नात्वा धौते च वाससी।
गृहीत्वा शुक्लपुष्पं च भक्तितः पूजयेत्पतिम्॥१३०॥
स्नापयित्वा सुपूतेन जलेन निर्मलेन च।
तस्मै दत्त्वा धौतवस्त्रं तत्पादौ क्षालयेन्मुदा॥१३१॥
आसने वासयित्वा च दत्त्वा भाले च चन्दनम्।
सर्वाङ्गलेपनं कृत्वा दत्त्वा माल्यं गलेऽपि च॥१३२॥
सामवेदोक्तमन्त्रेण भोगद्रव्यैः सुधोपमैः।
संपूज्य भक्तितः कान्तं स्तुत्वा च प्रणमेन्मुदा॥१३३॥

Therefore only after a person performs good deeds for a hundred births only then is a chaste woman born in that race. The mother of the chaste woman is purified and the father is relieved of the cycle of birth and death. The chaste woman should get up early in the morning, change the clothes worn by her during the night and should clad herself in new clothes. Then she should adore her husband offering white flowers and she should make her husband take his bath with spotless clean water and offer him two clean garments and then wash her feet. Thereafter making him sit on a pedestal, apply sandal-paste on his forehead and all the limbs, place a garland around his neck and then should adore her husband with great devotion, reciting the hymns from the *Sāmaveda*

ओं नमः कान्ताय शान्ताय सर्वदेवाश्रयाय स्वाहा।
इत्यनेनैव मन्त्रेण दत्त्वा पुष्पं च चन्दनम्॥१३४॥
पाद्यार्घ्यं धूपदीपौ च वस्त्रं नैवेद्यमुत्तमम्।
जलं सुवासितं शुद्धं ताम्बूलं च सुवासितम्॥१३५॥
दत्त्वा स्तोत्रं पठेद्यद्यत्कृतं वै पाठ्यमेव च।
ओं नमः कान्ताय भर्त्रे च शिरश्चन्द्रस्वरूपिणे॥१३६।
नमः शान्ताय दान्ताय सर्वदेवाश्रयाय च।
नमो ब्रह्मस्वरूपाय सतीप्राणपराय च॥१३७॥

By reciting the *mantra* ॐ नमः कान्ताय शान्ताय सर्वदेवाश्रयाय स्वाहा॥ she should offer the sandal-paste and flowers, *pādya*, *arghya*, incense, lamp and the best of garments beside the *naivedya*, in addition to the spotless clean water, fragrant betel and should recite, "O my beloved husband, the form of Candraśekhara, I bow in reverence to you. You are peaceful and the form of Brāhmaṇa and the life of Satī, I adore you.".

नमस्याय च पूज्याय हृदाधाराय ते नमः।
पञ्चप्राणाधिदेवाय चक्षुषस्तारकाय च॥१३८॥
ज्ञानाधाराय पत्नीनां परमानन्दरूपिणे।
पतिर्ब्रह्मा पतिर्विष्णुः पतिरेव महेश्वरः॥३९॥
पतिश्च निर्गुणाधारो ब्रह्मरूप नमोऽस्तु ते।
क्षमस्व भगवन् दोषं ज्ञानाज्ञानकृतं च यत्॥४०॥

You are adorable and are the base of my heart, I offer my salutation to you. You are the lord of my body, the star of my eyes, the base of the knowledge of the wives, you are all blissful, I offer my salutation to you. The husband is like Brahmā, Viṣṇu and Maheśvara. The husband is like Brahman, I bow in reverence to you. O lord you forgive me for all the sins committed by me knowingly or unknowingly.

पत्नीबन्धो दयासिन्धो दासीदोषं क्षमस्व मे।
इदं स्तोत्रं महापुण्यं सृष्ट्यादौ पद्मया कृतम्॥१४१॥
सरस्वत्या च धरया गङ्गया च पुरा व्रज।
सावित्र्या च कृतं पूर्वं ब्रह्मणे चापि नित्यशः॥१४२॥
पार्वत्या च कृतं भक्त्या कैलासे शंकराय च।
मुनीनां च सुराणां च पत्नीभिश्च कृतं पुरा॥१४३॥
पतिव्रतानां सर्वासां स्तोत्रमेतच्छुभावहम्।
इदं स्तोत्रं महापुण्यं या शृणोति पतिव्रता॥१४४॥

नरोऽन्यो वाऽपि नारी वा लभते सर्ववाञ्छितम्।
अपुत्रो लभते पुत्रं निर्धनो लभते धनम्॥१४५॥
रोगी च मुच्यते रोगाद्बद्धो मुच्येत बन्धनात्।
पतिव्रता च स्तुत्वा च तीर्थस्नानफलं लभेत्॥१४६॥
फलं च सर्वं तपसां व्रतानां च व्रजेश्वर।
इदं स्तुत्वा नमस्कृत्वा भुङ्क्ते सा तदनुज्ञया॥
उक्तः पतिव्रताधर्मो गृहिणां श्रूयतां व्रज॥१४७॥

O lord of the wife, "you are the ocean of mercy, you forgive the sins of a slave like me." O lord of Vraja, in earlier times at the beginning of the creation, Lakṣmī, Sarasvatī, Pṛthvī and Gaṅgā had recited this meritorious *stotra*. Sāvitrī had adored Brahmā in earlier times by reciting this *stotra*, Pārvatī had adored Śiva by reciting this *stotra* in the ancient times. The gods and the sages were also adored by their spouses reciting this *stotra* which bestows welfare to all the chaste woman. In case a chaste lady recites this auspicious *stotra* or those of the people who listen to it, all their desires are fulfilled. The one without a son gets a son, a pauper gets riches and an ailing person is relieved of his ailment and a person is relieved of the fetters. O lord of Vraja, in case a chaste woman recites this *stotra*, she earns the merit of visiting a holy place, besides the merit of performing all the *vratas* and *tapas*. After adoring the husband offering the prayers, she should take food with the permission of her husband. O lord of Vraja, I have now narrated to you the duties of a chaste woman.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० उत्त० नारदना० भगवन्नन्दसं० त्र्यशीतितमोऽध्यायः॥८३॥

अथ चतुरशीतितमोऽध्यायः

Chapter - 84

The Eatables and Non-Eatables for the four Varṇas

श्रीभगवानुवाच

द्विजदेवार्चनं चैव करोति सततं गृही।
स्वधर्माचरणं चैव चातुर्वर्ण्यं च नित्यशः॥१॥
कुर्वन्ति गृहिणामाशां सर्वे देवादयस्तथा।
अकृत्वाऽतिथिपूजां च गृहस्थश्च सदाऽशुचिः॥२॥

Śrī Kṛṣṇa said- The house-holders should daily adore Brāhmaṇas and the gods. The people of all the four *varṇas* should engage themselves in performing the *dharma*s of their respective *varṇas*. All the gods repose their hopes in the house-holders. Therefore, a house-holder who does not welcome a guest or a beggar, is considered to be unclean.

पितरः कर्मकाले चातिथिकाले च देवताः।
सर्वे गृहस्थमायान्ति निपानमिव धेनवः॥३॥

At the time of performing the *piṇḍas* the ancestors and the guests arrive at the time of performing *pūjā* by a house-holder as the cows rush towards the tank filled with water.

समायाति प्रयत्नेन सयाह्ने क्षुधितोऽतिथिः।
पूजां लब्ध्वाऽऽशिषं कृत्वा प्रयाति गृहिणो गृहात्॥४॥

In the evening if a hungry ascetic arrives at the door of a house-holder and getting honoured there, he leaves the place showering blessings on him.

अकृत्वाऽतिथिपूजां च गृही भवति पातकी।
त्रैलोक्यजनितं पापं लभते नात्र संशयः॥५॥

The one who does not welcome the guest becomes a sinner and attracts all the sins of the three worlds. There is no doubt about it.

अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिर्वते।
पितरस्तस्य देवाश्च वह्नयश्च तथैव च॥६॥

The one from whose house a guest returns disappointed, from the same house the ancestors, the gods and the god of fire also go away disappointed.

निराशाः प्रतिगच्छन्ति गृहिणोऽतिथयो गृहात्।
स्त्रीघ्नैर्गोघ्नैः कृतघ्नैश्च ब्राह्मणैर्गुरुतल्पगैः॥७॥
तुल्यदोषो भवत्येव येनातिथिरनर्चितः।
स्वात्मनः पातकं दत्त्वा पुण्यमादाय गच्छति॥८॥

The one who does not adore a guest, he earns the sin of killing of a wife, the killing of a cow, becomes ungraceful and the one enjoying the company of the wife of his own teacher. The

same guest gives away all his sins to the house-holder and moves out carrying all his merits.

तस्मात्कृत्वा सर्वसेवां देवादींश्च शुभाशयः।
पोष्याणां भरणं कृत्वा पश्चाद्भुङ्क्ते स धर्मवित्॥९॥

Therefore those well-versed in *dharma*, the large hearted house-holder serve the gods and others, feeling them to be like their own sons, then take their own food.

यस्य माता गृहे नास्ति भार्या च पुंश्चली तथा।
अरण्यं तेन गन्तव्यमरण्याद्दु:खदं गृहम्॥१०॥

The household in which there is no mother and the wife becomes an evil place such a person should desert the home and retire to the forest because for him the house is as troublesome as the forest.

पतिं द्वेष्टि सदा दुष्टा विषतुल्यं च पश्यति।
ददाति तस्मै नाऽऽहारं भर्त्सनं कुरुते सदा॥११॥

A wicked woman always becomes envious of her husband and looks at him like poison; she does not provide food to him and always denounces him.

पूजितं मुनितुल्यं च सा च पापीयसी परम्।
संततं तृणवन्मत्वा न्यक्कारं कुरुते सदा॥१२॥

The wicked woman always treats her husband like a straw even if he is an adorable person like a sage and she always denounces him.

दुर्वाक्यवह्निना दग्धो मृततुल्यश्च जीवति।
यावज्जीवनपर्यन्तं संप्राप्य दुष्टवंशजाम्॥१३॥

Thus by accepting a girl of a wicked race, a person has to face the evil ways of the wife which burn him like a fire and he lives like a dead man throughout his life.

गृहिणीनां सदाचारं श्रूयतां तच्छ्रुतौ श्रुतम्।
गृहिणी पतिभक्ता च देवब्राह्मणपूजिता॥१४॥
सा शुद्धा प्रातरुत्थाय नमस्कृत्य पतिं सुरम्।
प्राङ्गणे मङ्गलं दद्याद्गोमयेन जलेन च॥१५॥

Now I repeat to you the noble conduct of the good nature woman, you please listen. The chaste woman is always adored by the gods and the Brāhmaṇas. Such a spotless woman gets up early in the morning and offers her salutation to the family gods and then plasters the court-yard with cowdung and performs other welfare deeds.

गृहकृत्यं च कृत्वा च स्नात्वाऽऽगत्य गृहं सती।
सुरं विप्रं पतिं नत्वा पूजयेद्गृहेदेवताम्॥१६॥

Thereafter, performing the household jobs, the chaste lady takes her bath and returning to the home, she bows in reverence to the Brāhmaṇa, her husband and the family gods.

गृहकृत्यं सुनिर्वृत्य भोजयित्वा पतिं सती।
अतिथिं पूजयित्वा च स्वयं भुङ्क्ते सुखं सती॥१७॥

The chaste house wife performs the household duties pretty well and getting free from the same, she serves her husband and adores the guest. Thereafter she takes her food.

पुत्रैश्च पूजितस्तातः शिष्यैश्च पूजितो गुरुः।
आज्ञया कुरुते कर्म पुत्रः शिष्यश्च भृत्यवत्॥१८॥

The father is adored by the sons and the teacher is adored by the pupils thus both the sons and the pupils serve like servants accepting the command.

न प्रेरयेद्गुरुं तातं पुत्रः शिष्यश्च कर्मसु।
पित्रे च गुरवे नित्यं सर्वस्वं च समर्पयेत्॥१९॥
न कुर्यान्नरबुद्धिं च गुरौ पितरि संततम्।
कृत्वा च नरबुद्धिं च ब्रह्महत्यां लभेद्ध्रुवम्॥२०॥
मातरं पूजयेद्भक्त्या पितुश्चाप्यधिकां तथा।
मातुः परं गुरुं चैव पूजयेद्भक्तियोगतः॥२१॥
पिता माता गुरुर्भार्या शिष्यः पुत्रः सदाऽक्षमः।
अनाथा भगिनी कन्या नित्यं पोष्या गुरुप्रिया॥२२॥

The son and the pupil should not force the father or the teacher to work. The father and the teacher should always be offered all the service, because by not doing so, one attracts the sin of *Brahmahatyā*. A son should respect the mother more than his father and more than her he should adore the teacher. Thus the son who is unable to serve the parents, the teacher, the wife, the pupil and himself as a dependent son, the helpless sister, the daughter and the wife of the teacher he earns sins because it is the duty of a person to maintain all of them.

एवं च कथितं तात सर्वेषां धर्ममुत्तमम्।
श्त्रीजातिर्वास्तवी शुद्धा ताश्च सर्वाः पतिव्रताः॥२३॥
सर्वा जातिरेकविधा चाऽऽदौ सृष्टा च ब्रह्मणा।
ताः सर्वाः प्रकृतेरंशाः पवित्राः पण्डिताधिकाः॥२४॥

O father, I have thus spelt out the best of the duties of them all and the chaste ladies who are spotless and clean. At the beginning of the universe Brahmā had created all the types of creatures in a similar way. All the intelligent and pure damsels were born out of the *aṁśa* of Prakṛti.

केदारकन्याशापेन स हि धर्मः क्षयं गतः।
तदा कोपेन धात्रा च कृत्या स्त्री च विनिर्मिता॥२५॥
कृत्या स्त्री त्रिविधा जातिर्ब्रह्मणा निर्मिता पुरा।
उत्तमा प्रथमा सा च मध्यमा चाधमा व्रज॥२६॥
उत्तमा पतिभक्ता सा किंचिद्धर्मसमन्विता।
प्राणान्तेऽपि न कुरुते तं जारमयशकरम्॥२७॥

When Dharma was reduced in body because of the curse of the daughter of Kedāra, then Brahmā in anger created *kṛtyā* woman. O lord of Vraja, in earlier times Brahmā divided the race of *kṛtyā* woman into three parts; the first among them was known as *uttamā*, the second one *madhyamā* and the third one was *adhamā*. The extremely religious *uttamā* woman is always devoted to her husband. She does not accept the company of any other man even at the caste of her life.

पूजयेत्सा यथा कान्तं तथा देवद्विजातिथीन्।
व्रतानि चोपवासांश्च कुरुते सर्वपूजनम्॥२८॥
गुरुणा रक्षिता यत्नाज्जारं च न भजे द्भयात्।
सा कृत्रिमा मध्यमा च यथाकिंचित्पतिं भजेत्॥२९॥
स्थानं नास्ति क्षणं नास्ति नास्ति प्रार्थयिता नरः।
तेन हे नन्द तासां च सतीत्वमुपजायते॥३०॥

She adores the Brāhmaṇas and the guests like her own husband, performs fasting and *vratas* and adores everyone. The *madhyamā* type of *kṛtyā* woman is such who does not fall into the company of other men because of the protection of the teachers and considers her husband as something. O Nanda, because of the non-availability of men, their desire, their chastity remains intact.

अधमा परमा दुष्टाऽत्यन्तासद्वंशजा तथा।
अधर्मशीला दुःशीला दुर्मुखा कलहान्विता॥३१॥

The woman who are born in degraded families are known as degraded woman who are extremely wicked. Such woman are devoid of *dharma*, have a wicked nature, are ill-spoken of and quarrelsome.

पतिं भर्त्सयते नित्यं जारं च सेवते सदा।
दुःखं ददाति कान्ताय विषतुल्यं च पश्यति॥३२॥
जारद्वारमुपायेन हन्ति कान्तं मनोहरम्।
धर्मिष्ठं च वरिष्ठं च गरिष्ठं च महीतले॥३३॥
कामदेवसमं चापि जारं पश्यति कामतः।
शुभदृष्ट्या कटाक्षेण शश्वत्पापीयसी मुदा॥३४॥

The wicked woman denounces her husband daily and serves the other men daily; she always tortures her husband and considers him like poison. Not only this, with the help of the other men, she even tries to kill her husband who is quite religious, glorious and beautiful. Such a degraded woman looks at other men with a passionate eye who see her as quite beautiful and he enjoys her voluptuous advances.

सुवेषं पुरुषं दृष्ट्वा युवानं रतिशूरकम्।
योनिः क्लिद्यति नारीणां कामिनीनां निरन्तरम्॥३५॥

Finding the youthful and wicked person well-versed in the love-sport and the one who is wicked like a pig, the pelvic region of the passionate woman always remains wet with fluid.

ददाति भर्त्रे नाऽऽहारं विषोक्तिं वक्ति संततम्।
अधर्मं चिन्तयेच्छश्वज्जारं च परमं मुदा॥३६॥

The degraded woman does not serve food to her husband. She always speaks in a foul tongue but she thinks of her friend quite lovingly.

गुरुभिर्भर्त्सिता सा च रक्षिता च शतेन च।
तथाऽपि जारं कुरुते नापि साध्या नृपैरपि॥३७॥
नास्ति तस्याः प्रियं किंचित्सर्वं कार्यवशेन च।
गावस्तृणमिवारण्ये प्रार्थयन्ती नवं नवम्॥३८॥

Getting denounced by the teachers and having been observed by hundreds of persons, she still moves on the wrong path and makes illegal

friends. Even the kings are unable to set her right. There is no one dear to her and she moves just according to the available opportunity. She is always desirous of new faces like the cows grazing in the forest are always desirous of fresh pasture.

विद्युदाभा जले रेखा तस्या प्रीतिस्तथैव च।
अधर्मयुक्ता सततं कपटं वक्ति निश्चितम्।।३९।।
व्रते तपसि धर्मे च न मनो गृहकर्मणि।
न गुरौ न च देवेषु जारे स्निग्धं च चञ्चलम्।।४०।।

Her attachment is short lived like a line drawn on water or like a lightning. Infatuated with evil ways, she always talks deceitfully. She never feels interested in performing the *vratas*, *tapas*, religious functions, household jobs, the teachers or the gods. Her mind is always wavering for her friends towards whom she is always found attached.

स्त्रीजातित्रिविधानां च कथा च कथिता मया।
भक्तानां त्रिविधानां च लक्षणं श्रूयतामिति।।४१।।
तृणशय्यारतो भक्तो मन्नामगुणकीर्तिषु।
मनो निवेशयेत्त्यक्त्वा संसारसुखकारणम्।।४२।।

Thus I have spoken about the three types of woman; now you listen to me about the three types of devotees. My devotees resting on a bed of grass, getting deprived of all comforts always remain engrossed in reciting my name, my qualities and glory.

ध्यायते मत्पदाब्जं च पूजयेद्भक्तिभावत:।
अहैतुकीं तस्य देवा: संकल्परहितस्य च।।४३।।
सर्वसिद्धिं न वाञ्छन्ति तेऽणिमादिकमीप्सितम्।.
ब्रह्मत्वममरत्वं वा सुरत्वं सुखकारणम्।।४४।।
दास्यं विना नहीच्छन्ति सालोक्यादिचतुष्टयम्।
नैव निर्वाणमुक्तिं च सुधापानमभीप्सितम्।।४५।।
वाञ्छन्ति निश्चिलां भक्तिं मदीयामतुलामपि।
स्त्रीपुंविभेदो नास्त्येव सर्वजीवेषु भिन्नता।।४६।।

Feeling devoted to my lotus-like feet, they adore me. My devotee is devoid of all desires and such a devotee achieves the *Ahaitukī* form of devotion. Such a devotee is not interested in the *siddhis* like *aṇimā* and others, the Brahmanhood who is the cause of all the *siddhis* or eternalship. Not only this, except serving at my feet, they considers the four types of salvation including *Sālokya* to be of no consequence. My devotee is not desirous of salvation and the consuming of nectar; he/she is always desirous of my everlasting and eternal devotion. He/she is disinterested in all other creatures and the difference between men and women disappears from his or her mind.

तेषां सिद्धेश्वराणां च प्रवराणां व्रजेश्वर।
क्षुत्पिपासादिकं निद्रालोभमोहादिकं रिपुम्।।४७।।
त्यक्त्वा दिवानिशं मां च ध्यायन्ते च दिगम्बरा:।
समद्भक्तोत्तमो नन्द श्रूयतां मध्यमादिकम्।।४८।।
नाऽऽसक्त: कर्मसु गृही पूर्वप्राक्तनत: शुचि:।
करोति सततं चैव पूर्वकर्मनिकृन्तनम्।।४९।।
न करोत्यपरं यत्नात्संकल्परहित: स च।
सर्वं कृष्णस्य यच्किचिन्नाहं कर्ता च कर्मण:।।५०।।

O lord of Vraja, such a devotee of high order remains unmoved with hunger, thirst, sleep, greed, illusion and enemies. Such types of devotees are unmindful of the clothes they wear but they continue reciting my name throughout day and night. O Nanda, such a type of person is the best of my devotees. Now I speak about the medium type of the devotee who is a householder and getting purified because of his good deeds of earlier births, never gets involved in worldly deeds. On the other hand, he tries his best to destroy the earlier deeds and making all efforts and remaining unmindful, he performs no deeds. He is well aware of the fact that everything belongs to lord Kṛṣṇa and he does not happen to be the performer of any deeds.

कर्मणा मनसा वाचा सततं चिन्तयेदिति।
न्यूनभक्तश्च तन्न्यून: स च प्राकृतिक श्रुतौ।।५१।।
यमं वा यमदूतं वा स्वप्नेऽपि न च पश्यति।
पुरुषाणां सहस्रं च पूर्वभक्त: समुद्धरेत्।।५२।।
पुंसां शतं मध्यमश्च तच्चतुर्थं च प्राकृत:।
भक्तश्च त्रिविधस्तात कथितश्च तवाऽऽज्ञया।।५३।।

ब्रह्माण्डरचनाख्यानं श्रूयतां सावधानतः।
ब्रह्माण्डरचनार्थं च भक्ता जानन्ति यत्नतः॥५४॥

He thinks in this way, mentally with speech and with actions, such a type of devotee is called *Nyūnabhakta*. The devotee who is still lesser in grade is known as *Prākṛtika*. This has been mentioned in the Vedas, my devotee does not have to come across Yama or the messengers of Yama even in a dream. The best of my devotees redeems thousands of his generations, the medium type of devotees redeems hundred of his generations and the *Prākṛtika* devotee redeems twenty five generations. O father, at your command I have narrated to you the qualities of the three types of my devotees; now you listen to the topic of the creation of the globe quite carefully. The cause of the creation of the globe is known to my devotees with great difficulty.

मुनयश्च सुराः सन्तः किंचिज्जानन्ति दुःखतः।
जानामि विश्वं सर्वार्थं ब्रह्माऽनन्तो महेश्वरः॥५५॥
धर्मः सनत्कुमारश्च नरनारायणावृषी।
कपिलश्च गणेशश्च दुर्गा लक्ष्मीः सरस्वती॥५६॥
वेदाश्च वेदमाता च सर्वज्ञा राधिका स्वयम्।
एते जानन्ति विश्वार्थं नान्यो जानाति कश्चन॥५७॥
वैषम्यार्थं च सुधियः सर्वे विज्ञातुमक्षमाः।
नित्याकाशो यथाऽऽत्मा च तथा नित्या दिशो दश॥५८॥

The sages, the gods and the noble people know about the same with great difficulty, but I am quite well aware of the course of the universe about which I am going to tell you. The cause of universe is quite well-known to Brahmā, Maheśvara, Dharma, Sanatkumāra, the sage Naranārāyaṇa, Kapila, Gaṇeśa, Durgā, Lakṣmī, Sarasvatī, Vedas, Sāvitrī, the mother of the Vedas and Rādhikā. No one else knows about the same; all the intellectuals are unable to know its cause. as the soul is eternal, similarly the sky is eternal beside all the ten directions.

यथा नित्या च प्रकृतिस्तथैव विश्वगोलकः।
गोलोकश्च यथा नित्यस्तथा वैकुण्ठ एव वा॥५९॥
एकदा मयि गोलोके रासे नित्यं प्रकुर्वति।
आविर्भूता च वामाङ्गाद्बाला षोडशवार्षिकी॥६०॥
श्वेतचम्पकवर्णाभा शरच्चन्द्रसमप्रभा।
अतीव सुन्दरी रामा रमणीनां परावरा॥६१॥
ईषद्धास्यप्रसन्नास्या कोमलाङ्गी मनोहरा।
वह्निशुद्धांशुकाधाना रत्नाभरणभूषिता॥६२॥
यथा जलदपङ्क्तिश्च बलाकाभिर्विभूषिता।
सिन्दूरबिन्दुना चारुचन्द्रचन्दनबिन्दुभिः॥६३॥
कस्तूरीबिन्दुभिः सार्धं सीमन्ताध:स्थलोज्ज्वला।
अमूल्यरत्ननिर्माणसुस्निग्धकिरणोज्ज्वला॥६४॥

As Prakṛti is eternal, so the globe is also eternal and also Vaikuṇṭha. Once while performing the divine dance in *Goloka*, a beautiful damsel of sixteen years appeared from my left half, having the complexion of white *campaka* flowers and the lustre of the full moon of the winter season. She was extremely beautiful and was the best of all the ladies on earth. She wore a serene smile on her face, was delightful in her mind, had soft limbs and was quite charming to look at. She was clad in the garments sanctified by fire and was adorned with ornaments studded with gems, which looked like a line of cranes in the clouds. Her forehead was adorned with a spot of vermilion, besides other spots of *kastūrī* which looked like the moon surrounded by the stars, the line of parting of the hair was quite bright, she was adorned with the invaluable ornament of gems which were shining emitting rays like the sun.

रत्नकुण्डलयुग्मेन गण्डस्थलसमुज्ज्वला।
कुङ्कुमालक्तकस्तूरीचारुचन्दनपत्रकैः॥६५॥
विचित्रैश्च सुचित्रैश्च सुकपोलस्थलोज्ज्वला।
खगेन्द्रचञ्चुविजितनासामौक्तिकशोभिता॥६६॥

The pair of ear ornaments were adorning her temples and her feet were plastered with the red paste of saffron and *kastūrī*. Her cheeks painted looked like different types of leaves, her nose resembled the beak of Garuḍa which was adorned with jewels.

गजेन्द्रगण्डनिर्मुक्तमुक्ताभूषणभूषिता।
शुक्त्या विमुक्तमुक्ताभदन्तपङ्क्तिमनोहरा॥६७॥
वलिताकलिताऽतीव पक्वबिम्बाधरा वरा।

शश्वत्पूर्णेन्दुनिन्दास्या पद्मनिन्दितलोचना॥६८॥
कृष्णसारनिभोद्भिन्नसुचारुकज्जलोज्ज्वला।
अमूल्य रत्न निर्माणकेयूरकङ्कणोज्ज्वला॥६९॥
मणीन्द्रराजराजीभिः शङ्खयुग्मकरोज्ज्वला।
रत्नाङ्गुलीयकैरेभिरमृताङ्गुलिभूषिता॥७०॥

She was wearing the *Gajamuktā* which is recovered from the temples of the elephant. The line of her teeth resembled gems. Her lips resembled the ripe wood-apple fruit, her face resembled the full moon of the winter season, her eyes resembled the lotus flower which were quite white like the eyes of a doe and the collyrium applied in the eyes looked quite charming. She was wearing beautiful armlets and wristlets which were shining. She had beautiful hands which looked like shining gems. The finger rings studded with gems adorned the fingers.

रत्नेन्द्रराजराजेन क्वणन्मञ्जीररञ्जिता।
रत्नपाशकराजीभिः पादाङ्गुलिविराजिता॥७१॥
सुन्दरालक्त रागेण चरणाधःस्थलोज्ज्वला।
गजेन्द्रगामिनी रामा कामिनी वामलोचना॥७२॥
मां ददर्श कटाक्षेण रमणी रमणोत्सुका।
रासे संभूय रामा सा दधार पुरतो मम॥७३॥
तेन राधा समाख्याता पुराविद्भिः प्रपूजिता।
प्रहृष्टा प्रकृतिश्चास्यास्तेन प्रकृतिरीश्वरी॥७४॥

The anklets were made of the best of gems and the rings on the toes were also studded with gems. The soles of the feet looked quite beautiful, having been painted with red colours. She walked slowly like an elephant. She looked charming having beautiful eyes. Becoming passionate, she looked with side-glances. Joining the divine dance, the damsel took me from the fore-front and that is why she was given the name of Rādhā by the intellectuals gracing her. She was quite pleasant in nature and as such she was known as Īśvarī.

शक्ता स्यात्सर्वकार्येषु तेन शक्तिः प्रकीर्तिता।
सर्वाधारा सर्वरूपा मङ्गलार्हा च सर्वतः॥७५॥
सर्वमङ्गलदक्षा सा तेन स्यात्सर्वमङ्गला।
वैकुण्ठे सा महालक्ष्मीर्मूर्तिभेदे सरस्वती॥७६॥
प्रसूय वेदान्विदिता वेदमाता च सा सदा।
सावित्री सा च गायत्री धात्री त्रिजगतामपि॥७७॥

Since she was competent to perform any deeds, she was given the name of *śakti*. Since she happened to be the base of everything from all sides, the form of everything and bestowed welfare, she was given the name of Sarvamaṅgalā. She came to be known as Mahālakṣmī in Vaikuṇṭha and Sarasvatī in the other form. After the creation of the Vedas she was known as the mother of the Vedas. She was also known as Sāvitrī, Gāyatrī and the one who bears the three worlds.

पुरा संहृत्य दुर्गं च सा दुर्गा च प्रकीर्तिता।
तेजसः सर्वदेवानामाविर्भूता पुरा सती॥७८॥

In the earlier times because of the killing of a demon named Durgā she came to be known as Durgā. In earlier times she also appeared as Satī from the *tejas* of all the gods.

तेनाऽऽद्या प्रकृतिर्ज्ञेया सर्वासुरविमर्दिनी।
सर्वानन्दा च सानन्दा दुःखदारिद्र्यनाशिनी॥७९॥
शत्रूणां भयदात्री च भक्तानां भयहारिणी।
दक्षकन्या सती सा च शैलजातेति पार्वती॥८०॥

That is why she came to be known as the eternal *śakti* for the destruction of all the demons. She is blissful to all, filled with all the pleasures, is the destroyer of all misfortune, frightens the enemies and removes the danger of the devotees. She appeared as Satī and was known as the daughter of Dakṣa, thereafter she was known as Pārvatī having been born as the daughter of Himālaya.

सर्वाधारस्वरूपा सा कलया सा वसुंधरा।
कलया तुलसी गङ्गा कलया सर्वयोषितः॥८१॥
सृष्टिं करोमि च यया तात शक्त्या पुनः पुनः।
दृष्ट्वा तां रासमध्यस्थां मम क्रीडा तया सह॥८२॥
बभूव सुचिरं तात यावद्वै ब्रह्मणः शतम्।
अत्यद्भुतं कौतुकं च महा शृङ्गारमीप्सितम्॥८३॥

She is the base of everything. She is the earth with one of her rays, with one of her rays she is Tulasī, with another ray she is Gaṅgā and the form of all the women on earth. O father, I create the same *śakti* again and again. Finding the same

śakti present in the *Rāsamaṇḍala*, I enjoyed her company and the conjugal pleasures with her up to the life of hundred Brahmā's. I also enjoyed her astonishing types of plays and the love-sports.

तयोर्द्वयोर्धर्मराशिः सुस्राव रासमण्डले।
तस्मान्मनोहरं जज्ञे नाम्नाकारसरोवरम्॥८४॥

Thereafter both of our bodies were sweating profusely creating a charming pool there.

पपात धर्मधाराऽधो वेगेन विश्वगोलके।
बभूव जलपूर्णं च ब्रह्माण्डानां च गोलकम्॥८५॥
जलपूर्णं पुरा सर्वं शृष्टिशून्यं व्रजेश्वर।
शृङ्गारान्ते च तस्यां च वीर्याधानं मया कृतम्॥८६॥

The flow of the sweat moved with such force and reached the *Goloka* as a result of which all the *lokas* were filled with water. O lord of Vraja, in the earlier stage there was water everywhere and there was no earth. By enjoying the love-sport I implanted my semen in the womb of the damsels.

दधार गर्भं सा राधा यावद्वै ब्रह्मणः शतम्।
सुस्राव सा तदन्ते च डिम्भं च परमाद्भुतम्॥८७॥
चुकोप देवी तं दृष्ट्वा रुरोद विषसाद सा।
पादेन प्रेरयामास तमधो विश्वगोलके॥८८॥
स पपात जले तात सर्वाधारो महान्विराट्।
दृष्ट्वाऽपत्यं जलस्थं च मया शप्ता च सा पुरा॥८९॥
अनपत्या च सा राधा मच्छापेन पुरा विभो।
तेन प्रसूताः क्रमतो दुर्गा लक्ष्मीः सरस्वती॥९०॥
चतस्त्रः परिपूर्णास्ताः प्रसूताश्च सुनिश्चितम्।
देव्योऽन्याश्चापि कामिन्यस्ताः प्रसूता व्रजेश्वर॥९१॥
कलया प्रभवो यासां कलांशांशेन वा व्रज।
जज्ञे महान्विराड्येन डिम्भेन कलयाऽऽश्रयः॥९२॥

Rādhā carried this pregnancy up to the life of a hundred Brahmā's and then gave birth to a beautiful child. Finding the child Rādhā was enraged and started lamenting feeling disgusted. Thereafter, the child was driven out and he fell down as the Mahāvirāṭ, who was the base of everything. He fell into the water; finding the son floating in the water, I pronounced a curse on Rādhā. O virtuous one, she became issueless because of my earlier curse pronounced on her. Similarly Durgā, Lakṣmī and Sarasvatī emerged. Together with Rādhā all the four of them conceived. O lord of Vraja, thereafter all the damsels gave birth to children because of the rays of which an egg emerged who was based on my rays.

अमृताङ्गुष्ठपीयूषं मया दत्तं पपौ च सः।
जले स्थावररूपश्च शेते च निजकर्मणः॥९३॥
उपधानं जलं तल्पं तस्य योगबलेन च।
तस्य लोम्नां च कूपानि जलपूर्णानि संततम्॥९४॥
प्रत्येकं क्रमतस्तेषु शेते क्षुद्रविराट् पुनः।
सहस्रपत्रं कमलं जज्ञे क्षुद्रस्य नाभितः॥९५॥
तत्र जज्ञे वरो ब्रह्मा तेनायं कमलोद्भवः।
तत्राऽऽविर्भूय स विधिश्चिन्ताग्रस्तो बभूव सः॥९६॥
कस्माद्देहः क्व माता मे पिता वा क्व च बान्धवः।
दिव्यं त्रिलक्षवर्षञ्च बभ्राम कमलान्तरे॥९७॥
ततो दिव्यं पञ्चलक्षं सस्मार तपसा च माम्।
तदा मया दत्तमन्त्रं जजाप कमलान्तरे॥९८॥
दिव्यवर्षसप्तलक्षं नियतं संयतः शुचिः।
तदा मत्तो वरं लब्ध्वा स्रष्टा चकार सः॥९९॥

I made the child to suck my thumb which became an immovable tree because of his deeds and started floating in water. With the use of yogic practices, the water became his bed and pillow, all the hair pits on his body remained filled with water. In each hair-pit the Kṣudra-virāṭ resided. From the navel of the Kṣudra-virāṭ, a thousand petalled lotus emerged. From the same lotus, Brahmā was created, that is why he is known by the name of the one born out of the lotus. After having been born of the lotus Brahmā started thinking, "How has my body been born, who are my parents and brothers"? Thus thinking he spent three lakhs of years. Thereafter for divine five lakhs of years he performed my *tapas,* then I bestowed a *mantra* on him which purified him as a result of which he methodically performed *tapas* seated on the lotus for divine seven lakh of years. Thereafter, he received a boon from me and by becoming the creator, he started the creation.

मायया प्रति ब्रह्माण्डे ब्रह्मविष्णुशिवात्मकाः।
दिक्पाला द्वादशादित्या रुद्राश्चैकादशापि च॥१००॥
नवग्रहाष्टौ वसवो देवाः कोटित्रयं तथा।
ब्राह्मणक्षत्रविट्शूद्रा यक्षगन्धर्वकिन्नराः॥१०१॥
भूतादयो राक्षसाश्चाप्येवं सर्वं चराचरम्।
विश्वे विश्वे विनिर्माणाः स्वर्गाः सप्त क्रमेण च॥१०२॥
सप्तसागरसंयुक्ता सप्तद्वीपा वसुंधरा।
काञ्चनीभूमिसंयुक्ता तमोयुक्तं स्थलं तथा॥१०३॥
पातालाश्च तथा सप्त ब्रह्माण्डमेभिरेव च।
विश्वे विश्वे चन्द्रसूर्यो पुण्यक्षेत्रं च भारतम्॥१०४॥
तीर्थान्येतानि सर्वत्र गङ्गादीनि व्रजेश्वर।
यावन्ति लोमकूपानि महाविष्णोः क्रमेण च॥१०५॥
विश्वान्येव हि तावन्ति ह्यसंख्यातानि च ध्रुवम्।
विश्वेषामूर्ध्वभागे च वैकुण्ठश्च निराश्रयः॥१०६॥
मदिच्छया विनिर्माणा वेदाः कथितुमक्षमाः।
कुयोगिनाम दृष्टश्चामभक्तानां विनिश्चितम्॥१०७॥
तस्मादुपरि गोलोकः पञ्चाशत्कोटियोजनः।
वायुना धार्यमाणश्च विचित्रः परमाश्रमः॥१०८॥

Thus with the influence of illusion in every globe one finds Brahmā, Viṣṇu, Śiva, Dikpālas, eleven Rudras, seven planets, eight Vasus, three crores of gods, Brāhmaṇas, Kṣatriyas, Viaśyas, Śūdras, Yakṣas, Gandharvas, Kinnaras, goblins, Rākṣasas besides movable and immovable. Besides every globe, there are seven heavens, seven oceans, seven continents, Svarṇabhūmi and darkness, land and earth, the nether-world and seven Brahmāṇḍas are there. O lord of Vraja, in each globe, the moon, the sun, the sacred land of Bhārata, Gaṅgā and other holy places are present, the number of the globes is equivalent to the number of the hair pits on the body of Mahāviṣṇu and over the globes. Vaikuṇṭ ha is lodged, having no support; it was created as per my desire. Even the Vedas are unable to speak about the same. For the degraded *yogīs* and the non-believer, Vaikuṇṭha is invisible. The *Goloka* is located at a distance of fifty crores of *yojanas* from Vaikuṇṭha; it is floating in the air which is quite astonishing and quite beautiful.

अतीव रम्यनिर्माणो नित्यरूपो मदिच्छया।
शत शृङ्गेण शैलेन पुण्यवृन्दावनेन च॥१०९॥
सुरासमण्डलेनापि नद्या विरजया युतः।
कोटियोजनविस्तीर्णा प्रस्थेन विरजा व्रज॥११०॥
दैर्घ्यं तस्याः शतगुणं परितः परमा शुभा।
अमूल्यरत्ननिकरैर्हीरमाणिक्ययोस्तथा॥१११॥
मणीनां कौस्तुभादीनामसंख्यानां मनोहरा।
अमूल्यरत्ननिर्माणं तत्रापि प्रतिमन्दिरम्॥११२॥

It has been built in a beautiful way which is according to my wishes; it has a mountain range with a hundred peaks, auspicious Vṛndāvana, the best of *Rāsamaṇḍala* and the river named Virajā. O lord of Vraja, the river Virajā is a hundred crores *yojanas* in width and a hundred times more in length and looks charming from all sides. It has the invaluable gems besides diamonds, rubies and innumerable *kaustubha* gems. It is quite pleasant. Each and every house of *Goloka* has been made with gems.

मनोहरं च प्राकारमदृष्टं विश्वकर्मणा।
गोपीभिर्गोपनिकरैर्वेष्टितं कामधेनुभिः॥११३॥
कल्पवृक्षैः पारिजातैरसंख्यैश्च सरोवरैः।
पुष्पोद्यानैः कोटिभिश्च संवृतं रासमण्डलम्॥११४॥

The boundary wall is quite beautiful which could not be viewed by Viśvakarmā even. The *Rāsamaṇḍala* of *Goloka*, the groups of the cowherds and cowherdesses, the Kāmadhenu, innumerable lotus flowers, *kalpavṛkṣas*, pools and crores of flower orchards surround *Goloka*.

वेष्टितं वेष्टितैर्गोपैर्मन्दिरैः शतकोटिभिः।
रत्नप्रदीपयुक्तैश्च पुष्पतल्पसमन्वितैः॥११५॥
सुगन्धिचन्दनामोदैः कस्तूरीकुङ्कुमान्वितैः।
क्रीडोपयुक्तैर्भोगैश्च ताम्बूलैर्वासितैर्जलैः॥११६॥
धूपैः सुरभिरम्यैश्च माल्यैश्च रत्नदर्पणैः।
रक्षकै रक्षितं शश्वद्राधादासीत्रिकोटिभिः॥११७।
अमूल्यरत्नाभरणैर्वह्निशुद्धांशुकैरपि।
लक्षमत्तगजेन्द्राणां वेष्टितं च बलैः क्रमात्॥११८॥

The *Rāsamaṇḍala* is surrounded by the cowherds and has a hundred crores of buildings in which there are lamps of gems, beds of roses, fragrant sandal-paste, *kastūrī*, kumkum, besides incense, garlands of gems, mirrors of gems, guards and three crores of slave-girls of Rādhā

also who reside there are adorned with the best of gem-studded ornaments and clad in garments sanctified by fire. The *Rāsamaṇḍala* is surrounded by a lakh of intoxicated elephants.

नवयौवनसंपन्नै रूपैर्निरुपमैरपि।
रम्यं च वर्तुलाकारं चन्द्रबिम्बं यथा व्रज॥११९॥
अमूल्यरत्नरचितं दशयोजनविस्तृतम्।
कस्तूरीकुङ्कुमै रम्यैः सुगन्धिचन्दनार्चितम्॥१२०॥
आवृतं मङ्गलघटैः फलपल्लवसंयुतैः।
दधिलाजैश्च पर्णैश्च स्निग्धदूर्वाङ्कुरैः फलैः॥१२१॥
श्रीरामकदलीस्तम्भैरसंख्यैश्च मनोहरैः।
पट्टसूत्रनिबद्धैश्च स्निग्धैश्चन्दनपल्लवैः॥१२२॥
चन्दनासक्तमाल्यैश्च भूषणैश्च विभूषितम्।
अमूल्यरत्नरचितं शतशृङ्गमनोहरम्॥१२३॥
कोटियोजनमूर्ध्वं च दैर्घ्यं शतगुणोत्तरम्।
शैलप्रस्थपरिमितं पञ्चाशत्कोटियोजनम्॥१२४॥
अतीव कमनीयं च वेदानिर्वचनीयकम्।
प्राकारमिव तस्यापि गोलोकस्य मनोहरम्॥१२५॥

Its soldiers are quite young and quite beautiful. O lord of Vraja, the *Rāsamaṇḍala* is circular in shape like the moon and is studded with gems like the stars. It is spread over an area of ten *yojanas*. It is quite charming and is filled with *kastūrī*, saffron, fragrant sandal-paste, welfare pitchers, fruits and fresh tree leaves, curd, fried paddy, leaves, tender *Dūrvā*-grass, fruits and innumerable trunks of banana trees adorned with tree leaves entwined with silken cord, garlands and ornaments. It has been built with valuable gems and has a hundred peaks. Its height is a hundred *yojanas* and is hundred times more in length. It is visible from a distance of fifty crores of *yojanas* and is beyond description even in the Vedas. It is like the boundary wall of *Goloka*.

परितो वेष्टितं रम्यं हीरहारसमन्वितम्।
तत्र वृन्दावनं रम्यं युक्तं चन्दनपादपैः॥१२६॥
कल्पवृक्षैश्च रम्यैश्च मन्दारैः कामधेनुभिः।
शोभितं शोभनाढ्यैश्च पुष्पोद्यानैर्मनोहरैः॥१२७॥
क्रीडासरोवरै रम्यैः सुरम्यै रतिमन्दिरैः।
अतीव रम्यं रहसि रासयोग्यस्थलान्वितम्॥१२८॥

Since the garlands of gems decorate it from all sides it looks quite charming. There is charming Vṛndāvana having trees of sandal-wood, charming *kalpavṛkṣas*, *mandāra* trees, *kāmadhenus* and immensely beautiful flower orchards, beautiful swimming pools and excellent places for love-sport. It is quite excellent and is the best for performing the divine dance in seclusion.

रक्षितं रक्षकै रम्यैरसंख्यैर्गोपिकागणैः।
परितो वर्तुलाकारं त्रिलक्षयोजनं वनम्॥१२९॥
षट्पदध्वनिसंयुक्तं पुंस्कोकिलरुतान्वितम्।
तत्राक्षयो वटो रम्यो रहस्ये बहुविस्तृतः॥१३०॥
सहस्रयोजनोर्ध्वश्च परितश्च चतुर्गुणः।
गोपीनां कल्पवृक्षश्च सर्ववाञ्छाफलप्रदः॥१३१॥

The innumerable cowherdesses guard the place. The forest which is three lakh *yojanas* in area is circular in shape; one gets the hissing sound of the black wasps and the sweet notes of the cuckoos can also be heard. There is an *Akṣ ayavaṭa* which is quite charming. It is quite widespread and its height is a thousand *yojanas* and it is spread over an area of four thousand *yojanas*. The *kalpavṛkṣa* which fulfils all the desires of the cowherdesses is also available there.

क्रीडान्वितैरावृतश्च राधादासीत्रिलक्षकैः।
विरजातीरनीराणां वायुना शीतलेन च॥१३२॥
पुष्पान्वितेन मन्देन पवित्रश्च सुगन्धिना।
दासीगणैरसंख्यैश्च वृन्दावनविनोदिनी॥१३३॥
तत्र क्रीडति राधा सा मम प्राणाधिदेवता।
सेयं श्रीदामशापेन वृषभानसुताऽधुना॥१३४॥

The slave-girls of Rādhā spend their time playfully there; the cool breeze scented with the water of Virajā river and the flowers blow there. The Vṛndāvana which is served by innumerable slave-girls is the dwelling place for me and Rādhā. The same Rādhā because of the curse of a Brāhmaṇa named Śrīdāmā has been born as the daughter of Vṛṣabhānu.

ब्रह्मादिदेवैः सिद्धेन्द्रैर्मुनीन्द्रैः पूजिता व्रज।
सिद्धैर्गुणैर्बलैर्बुद्ध्या ज्ञानयोगंश्च विद्यया॥१३५॥

तात सर्वप्रकारेण वन्द्या मत्सदृशी प्रिया।
इत्येवं कथितं नन्द ब्रह्माण्डानां च वर्णनम्॥
यथोचितं परिमितं किं भूय: श्रोतुमिच्छसि॥१३६॥

O lord of Vraja, she is adored by Brahmā, the gods and *siddhas* and other ascetics. She happens to be my beloved, possesses all the virtues besides the prowess, intelligence, learning and is adorable like me, by all. O Nanda, I have thus described everything about the globes. What else do you want to listen to from me.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना० भगवन्नन्दसं० चतुरशीतितमोऽध्याय:॥८४॥

अथ पञ्चाशीतितमोऽध्याय:

Chapter - 85

The eatables and non-eatables of the four Varṇas

नन्द उवाच

वर्णानां च चतुर्णां च भक्ष्याभक्ष्यं च सांप्रतम्।
विपाकं कर्मणां चैव सर्वेषां प्राणिनामपि॥१॥
कथयस्व महाभाग कारणानां च कारणम्।
त्वत्तोऽन्यं कं च पृच्छामि नितान्तं सन्तमीश्वरम्॥२॥

Nanda said- O virtuous one, you kindly let me know what are the eatables and non-eatables for the four *varṇas* of Brāhmaṇa, Kṣatriyas, Śūdra and Vaiśya and what are the results of their deeds? Because you happen to be the cause of all the causes, the great sage and the lord on to yourself. I cannot ask this, question from anybody else.

भक्ष्याभक्ष्यं चतुर्णां च वर्णानां च यथोचितम्।
वेदोक्तं श्रूयतां तात सावधानं निशामय॥३॥
अय:पात्रे पय:पानं गव्यं सिद्धान्नमेव च।
भृष्टादिकं मधु गुडं नालिकेरोदकं तथा॥४॥
फलं मूलं च यत्किंचिदभक्ष्यं मुनरब्रवीत्।
दग्धान्नं तप्तसौवीरमभक्ष्यं ब्रह्मनिर्मितम्॥५॥

Śrī Kṛṣṇa said- I am now narrating to you about the eatables and non-eatables by the four *varṇas* as prescribed in the Vedic literature. You listen to me attentively. Manu has prescribed that the water, the milk, curd and *ghee*, the food, fried materials, honey, *guḍa*, coconut water, fruit and the roots, kept in iron vases become unfit for consumption. The burnt food and the beverage, vinegar prepared by a Brāhmaṇa becomes unfit for consumption.

नालिकेरोदकं कांस्ये ताम्रपात्रे स्थितं मधु।
गव्यं च ताम्रपात्रस्थं सर्वं मद्यं घृतं विना॥६॥

The water of the coconut placed in a bronze vase, the honey and milk preparations kept in copper vases besides all other beverages become unfit for consumption except the *ghee.*

ताम्रपात्रे पय:पानमुच्छिष्टे घृतभोजनम्।
दुग्धं सलवणं चैव सद्यो गोमांसभक्षणम्॥७॥

The consumption of milk in a copper vase, the *ghee* in a used vase, the milk, the food and salt is prohibited because for the one who consumes it, it becomes like consuming a cow's flesh.

अभक्ष्यं मधुमिश्रं च घृतं तैलं गुडं तथा।
आर्द्रकं गुडसंयुक्तमभक्ष्यं श्रुतिसंमतम्॥८॥

The *ghee* mixed with honey, oil and the *guḍa* mixed with ginger become unfit for consumption. This has been prescribed in the *śrutis.*

पीतशेषजलं चैव माघे च मूलकं तथा।
जपादिकं च शयने सदा प्राज्ञ: परित्यजेत्॥९॥
द्विर्भोजनं च दिवसे संध्ययोर्भोजनं तथा।
भक्ष्यं च रात्रिशेषे च ध्रुवं प्राज्ञ: परित्यजेत्॥१०॥

The left-over water, the eating of radish in the month of Māgha, the recitation of *mantras* seated on a bed are all prohibited and the intellectuals should not indulge in the same. The intellectuals should not take food twice a day or eat food at the time of both the *sandhyās* and taking the food in the last quarter of the night is prohibited for the intellectuals.

पानीयं पायसं चूर्णं घृतं लवणमेव च।
स्वस्तिकं गुडकं चैव क्षीरं तक्रं तथा मधु॥११॥
हस्ताद्धस्तगृहीतं च सद्यो गोमांसमेव च।
कर्पूरं रौप्यपात्रस्थमभक्ष्यं श्रुतिसंमतम्॥१२॥

The water, *pāyasam*, flour, *ghee*, salt, *svastika*, *guḍa*, milk, butter-milk and honey should not be received in the palm of the hand from anyone which happens to be like cow's flesh. The camphor placed in the vase of silver becomes unfit for consumption according to the Vedas.

परिवेषणकारी चेद्भोक्तारं स्पृशते यदि।
अभक्ष्यं च तदन्नं च सर्वेषामेव संमतम्॥१३॥

In case the person who serves the food touches the person who is eating food, then the food becomes unfit for consumption. This is the opinion of all.

नकुलानां गण्डकानां महिषाणां च पक्षिणाम्।
सर्पाणां सूकराणां च गर्दभानां विशेषत:॥१४॥
मर्जाराणां सृगालानां कुक्कुटानां व्रजेश्वर।
व्याघ्राणामपि सिंहानां त्याज्यं मांसं नृणां सदा॥१५॥

O lord of Vraja, the meat of the mangoos, rhinoceros, the birds, the snakes, fish, the donkeys, the cats, the jackals, the tiger, lion and of human being is prohibited from consumption.

जलौकसां च नक्राणां गेधिकानां तथैव च।
मण्डूकानां कर्कटानां चुञ्चुकानां च निश्चितम्॥१६॥
गवां च चमरीणां च न कलौ मांसभक्षणम्।
हस्तिनां घोटकानां च नृणामेव च रक्षसाम्॥१७॥
दंशश्च मशकश्चैव मक्षिका च पिपीलिका।
अन्येषां च निषिद्धानां लोके वेदे व्रजेश्वर॥१८॥

Similarly the aquatic animals like crocodile, lizard, frogs, crabs, porcupines and the spotted cow's flesh should not be taken. O lord of Vraja, one should not take the meat of the elephant, horses, human flesh, demons, mosquitoes, flies, ants which is prohibited in the Vedas and the common human tradition.

वानराणां भल्लुकानां शरभाणां तथैव च।
निषिद्धं मृगनाभीनां गर्दभानां च मांसकम्॥१९॥
अभक्ष्यं महिषीणां च दुग्धं दधि घृतं तथा।
स्वस्तिकं च तथा तत्र विप्राणां नवनीतकम्॥२०॥
मांसमुच्चै:श्रवसकं तस्य दुग्धादिकं तथा।
वर्णानां च चतुर्णां चाप्यभक्ष्यं च श्रुतौ श्रुतम्॥२१॥

Similarly the meat of the monkeys, the bears, the camel, *Aṣṭapada*, a deer with *kastūrī* and the meat of the donkey should not be consumed. The milk of a buffalo and the preparation of her milk like curd, *ghee* and butter besides the *svastika* prepared from the same is prohibited. The meat of the horse or the mare's milk is prohibited from consumption by all the four *varṇas*. This has been prescribed in the Vedas.

अभक्ष्यमार्द्रकं चैव सर्वेषां च रवेर्दिने।
पर्युषितं जलं चान्नं विप्राणां दुग्धमेव च॥२२॥
वर्णानां च चतुर्णां चाप्यवीरान्नस्य भक्षणम्।
तदन्नं च सुरातुल्यं गोमांसाधिकमेव च॥२३॥

Ginger should not be consumed on Sundays by all and for the Brāhmaṇas, the left-over water, food and milk is considered to be unfit for consumption. The food cooked by a widow having no son or husband should not be taken because such a food is like the cow's flesh or even worse than that.

अवीरान्नं च यो भुङ्क्ते ब्राह्मणो ज्ञानदुर्बल:।
पितृदेवार्चनं तस्य निष्फलं मनुरब्रवीत्॥२४॥
ब्रह्माणानां वैष्णवानामभक्ष्यं मत्स्यमेव च।
इतरेषामभक्ष्यं च पञ्चपर्वसु निश्चितम्॥२५॥

If a Brāhmaṇa takes such a food from a widow due to ignorance, all the adoration's of the manes and the gods become infructuous. This has been prescribed by Manu. The fish is unfit for consumption of the Brāhmaṇas, the Vaiṣṇavas and people of other castes should not take the same on the eighth and fourth day of the fortnight, the moonless-night, full-moon night and the first day of the month.

पितृदेवावशेषे च भक्ष्यं मांसं न दूषितम्।
पञ्चपर्वसु त्याज्यं च सर्वेषां मनुरब्रवीत्॥२६॥
असंस्कृतं च लवणं तैलं चाभक्ष्यमेव च।
भक्ष्यं पवित्रं सर्वेषां व्यञ्जनं वह्निसंस्कृतम्॥२७॥
एकहस्ते घृतं तोयमभक्ष्यं सर्वसंमतम्।
आविलं कृमियुक्तं च परिशुद्धं च निर्मलम्॥२८॥
अभक्ष्यं ब्राह्मणानां च वैष्णवानां विशेषत:।
अनिवेद्यं हरेरेव यतीनां ब्रह्मचारिणाम्॥२९॥
पिपीलिकामिश्रितं च मधुं गव्यं गुडं तथा।
यत्किंचिद्वस्तु वा तात न भक्ष्यं च श्रुतौ श्रुतम्॥३०॥

पक्षिभक्ष्यं कीटभक्ष्यं शुद्धं पक्वफलं तथा।
काकभक्ष्यमभक्ष्यं च सर्वेषां द्रव्यमेव च।।३१।।
घृतपक्वं तैलपक्वं मिष्टान्नं शूद्रसंस्कृतम्।
अभक्ष्यं ब्राह्मणानां च शूद्रभक्ष्यं च पीठकम्।।३२।।
सर्वेषामशुचीनां च जलमन्नं परित्यजेत्।
आशौचान्तात्परदिने शुद्धमेव न संशय:।।३३।।

For the performing of the *śrāddhas* and the adoration of the gods, the offering of the permissible meat is not prohibited. In the above five days, the consumption of meat is prohibited, this has been prescribed by Manu. The salt and the oil which is not well sanctified is not unfit for consumption but the food stuffs sanctified by the fire can be consumed by everyone. The consumption of the *ghee* or the water placed over the palm becomes unfit for consumption. The dirty water and the water with insets is also unfit for consumption even the visible clean water if it is not fully cleaned is unfit for consumption. The Brāhmaṇas, especially the Vaiṣṇavas, the recluses, the *Brahmacārīs* should not take anything without first offering it to lord Viṣṇu. O father, the honey, the milk, curd, *ghee* and other things when filled with the ants should not be taken. This has been prescribed in the Vedas. In case a fruit is eaten by an insect or the bird, it remains pure but if something is eaten by a cow it becomes unfit for consumption. The sweets fried in *ghee* and oil beside other sweets prepared by Śūdras are fit for their consumption but not by the Brāhmaṇas. The food and water of all the unclean persons should be discarded. After removal of the impurity, everything becomes impure. There is no doubt about it.

विपाकं कर्मणामेव दुष्करं श्रुतिसंमतम्।
भक्ष्याभक्ष्यं च कथितं यथाज्ञानं व्रजेश्वर।।३४।।

It is difficult to face the reward of the deeds. This has been prescribed in the *śrutis*. O lord of Vraja, I have spelt out to you, the eatables and non-eatables by all, according to my knowledge.

क्रमाच्चतुर्षु वेदेषु चोक्तं मतचतुष्टयम्।
सर्वेषां सारभूतं च कथयामि पित: शृणु।।३५।।

O father, there is a difference of opinion because of the four Vedas but in spite of that, I have told you the gist of everything.

नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्।।३६।।

After the expiry of hundred crores of *kalpas*, the deed is never destroyed.

तीर्थानां च सुराणां च सहायेन नृणामपि।
किंचिद्भवति साहाय्यं कायव्यूहेन सर्वत:।।३७।।
प्रायश्चित्तानि चीर्णानि निश्चितम् मत्पराङ्मुखम्।
न निष्पुनन्ति हे तात सुराकुम्भमिवाऽऽपगा:।।३८।।

With the adoration of the gods and visiting the holy places in different types of bodies, the human bodies also receive some merit. O father, the one who remains inimical to me cannot be purified by performing any amount of repentance, as the vase of wine cannot be purified by any number of rivers.

प्रायश्चित्तेन पुण्येन न हि शुध्यन्ति मानवा:।
सर्वारम्भेण वैश्येन्द्र दानेन योगतोऽपि वा।।३९।।
शुभाशुभं च यत्कर्म विना भोगान्न च क्षय:।
भोगेन शुद्धिमाप्नोति ततो मुक्तिर्भवेन्नृणाम्।।४०।।
न नष्टं दुष्कृतं कर्म सुकृतेन च कर्मणा।
न नष्टं सुकृतं कर्म कृतेन दुष्कृतेन च।।४१।।
यज्ञेन तपसा वाऽपि व्रतेनानशनेन च।
तीर्थस्नानेन दानेन जपेन नियमेन च।।४२।।
भुव: प्रदक्षिणेनैव पुराणश्रवणेन च।
उपदेशेन पुण्येन पूजया गुरुदेवयो:।।४३।।
स्वधर्माचरणेनैवातिथीनां पूजनेन च।
ब्रह्मणां पूजनेनैव भोजनेन विशेषत:।।४४।।

O lord of the Vaiśyas, a person cannot be purified by performing any type of auspicious deeds or repentance, performing of charities and the yogic practices because the good and bad deeds never get destroyed unless one faces them. By facing them, one gets purified and only then does he achieve redemption. The bad deed cannot be destroyed with the performing of the good deeds. The bad deeds cannot be destroyed by performing *yajñas*, *tapas*, *vratas*, fasting

bathing in holy places, performing charities, recitations, strict observance of the rules, going round the globe, listening to the Purāṇas, auspicious discourses, adoring the teacher and the gods, by following one's own *dharma*, adoring the guest and the Brāhmaṇas and serving them with food.

यद्दत्तमपि विप्राय तत्प्राप्तं पूर्णरूपतः।
बीजरूपं च तद्दानं क्षेत्ररूपं च ब्राह्मणः॥४५॥
एकेन कर्मणा तात स्वर्गं प्राप्नोति मानवः।
कर्मणा न हि मोक्षं च तदेव मम सेवया॥४६॥

Whatever is given to the Brāhmaṇa one gets back the whole of it because a Brāhmaṇa happens to be the field and the charities given to him are like the seed. O father, a person can achieve heaven by performing a deed, but the *mokṣa* cannot be achieved by performing the deeds. It can be achieved by serving me.

स्वर्गं च सुकृतेनैव नरकं दुष्कृतेन च।
व्याधिर्जन्म न योनौ च कुत्सिते च ततः शुचिः॥४७॥

One achieves heaven by performing noble deeds and by performing evil and deplorable deeds, one is thrown into hell and then is reborn, suffering from ailment in degraded *yonis*. He then gets purified.

गोघ्नो यो ब्राह्मणानां च कामतश्चोपपातकी।
दन्दशूकत्वमाप्नोति गोलोमसमवर्षकम्॥४८॥

The Brāhmaṇa who resorts to the killing of cows and the one who commits big or small crimes, falls into the *dandaśūka* hell up to the number of years equivalent to the number of the hair on the body of the cow.

सर्पेण भक्षितस्तेन ज्वालया गरलस्य च।
तृषितो व्यथितश्चैव निराहारः कृशोदरः॥४९॥
ततः कुण्डात्समुत्थाय गौर्भवेल्लोमवर्षकम्।
ततः कुष्ठी च चाण्डालो वर्षलक्षं ततो नरः॥५०॥

He is bitten there by the snakes who emit flames of poison. He feels tortured, remains without food and his belly shrinks. He is then taken out of the same and is placed in the *yoni* of the cow for the number of years equivalent to the number of hair on the cow's body. Thereafter he becomes a patient of leprosy for a lakh of years and then becomes a *cāṇḍāla*. Thereafter he is born as a human being.

तदा भवेद्ब्राह्मणश्च कुष्ठयुक्तो हि कर्मणा।
भोजयित्वा विप्रलक्षं निर्व्याधिश्च भवेच्छुचिः॥५१॥

Because of his deeds, he is reborn as a Brāhmaṇa suffering from leprosy. He is relieved of the ailment by serving food to a lakh of Brāhmaṇas and then gets purified.

अकामतस्तदर्धं च क्षत्रियस्यापि कामतः।
अकामतस्तदर्धं च तदर्धं च विशस्तथा॥५२॥
तदर्धं शूद्रगोघ्नश्च भुङ्क्ते पापं न संशयः।
प्रायश्चित्तेन शुद्धश्च भुङ्क्ते शेषं च कर्मणः॥५३॥
अनुकल्पे चतुर्थं च पापं भुङ्क्ते न संशयः।
चतुर्गुणं च गोघ्नानां ब्राह्मणानां च पातकम्॥५४॥

If one performs the deeds unmindfully, he has to face half the reward for the same. Similarly a Kaṣtriya also by performing a degraded act has to suffer fully and if he does something unmindfully he has to suffer half the result of the same. Half of his sin has to be borne by the Vaiśya and half of it by the Śūdra who kills the cow. There is no doubt about it. After performing repentance he is purified and has to face the rest of the reward. In the *Anukalpa* one fourth of the result of the misdeeds has to be faced by a person, there is no doubt about it. But a Brāhmaṇa who becomes a killer of cow's has to suffer four times for the sin .

भुङ्क्ते पापं च ब्रह्मघ्नो ब्राह्मणश्चेतरोऽपि वा।
क्रमेणानेन बोध्यं च कामतोऽकातोऽपि वा॥५५॥
प्रायश्चित्तं जन्म कर्म व्याधिरेव प संशयः।
गोघ्नो भवति गौश्चापि यावद्वर्षं च निश्चितम्॥५६॥

Similarly a Brāhmaṇa or a person of any other caste if he does so unwillingly, he has to face the reward accordingly for the sin. Repentance is the only remedy for the same. There is no doubt about it. The killer of the cows has to be born as a cow for an equal number of years as the number of hair on the cow's body.

चतुर्गुणं च तेषां च ब्रह्मघ्नो विट्कृमिर्भवेत्।
ततो भवति म्लेच्छश्च तावद्वर्षंचतुर्गुणम्।।५७।।
ततश्चान्धो भवेद्विप्र: पूर्वेषां च चतुर्गुणम्।
ब्राह्मणानां चतुर्लक्षं भोजयित्वा शुचिर्भवेत्।।५८।।

A killer of the Brāhmaṇa becomes an insect of refuge for four times the number of years and of four times more the number of years, he becomes a *mleccha*. Thereafter for four times more the number of years he becomes a blind Brāhmaṇa who is purified after serving food to four lakh Brāhmaṇas.

चक्षुष्मांश्च यशस्वी च भवेत्सोऽप्यतिपातकात्।
स्त्रीघ्नश्चतुर्णां वर्णानां वेदे सोऽप्यतिपातकी।।५९।।
कालसूत्रं च प्राप्नोति स्त्रीलोमसमवर्षकम्।
भक्षित: कृमिणा तत्र निराहारो व्यथायुत:।।६०।।

After getting relieved of the terrible impurity, he regains his eyesight and becomes glorious. In all the four *varṇas*, the killer of a woman has been treated as a great sinner; he falls in the *kālasūtra* hell for the number of years equivalent to the number of hair on the body of the woman and is eaten away by the insects where he remains without food, suffering immensely.

ततो भवति लोके च तावद्वर्षं च पातकी।
तत: पापी भवेत्सोऽपि यक्ष्मग्रस्तश्च कर्मणा।।६१।।
वर्षाणां शतकं चैव विप्रलक्षं च भोजयेत्।
तत: शुद्धो ब्राह्मणश्च विद्वांस्तपसि संयत:।।६२।।
किंचिद्भुङ्क्ते पापशेषं स्वर्णदानाच्छुचिर्भवेत्।
गर्भघ्नश्च महापापी संप्राप्नोति शुनीमुखम्।।६३।।
वर्षाणां शतकं चैव घोटकश्च भवेद्ध्रुवम्।
वर्षाणां शतकं चैव सूक्ष्मशस्त्रेण पीडित:।।६४।।

Thereafter, the great sinner is born on earth as a person suffering from the ailment of consumption. Thereafter for hundred years he has to serve food to the Brāhmaṇas for getting purified. He then becomes a Brāhmaṇa of a suitable form for performing *tapas*. Thereafter, he also has to suffer for his sins and with the giving away of gold in charity, he is purified. The one who terminates pregnancy, is treated to be a great sinner and is driven in the *Śunīmukha* hell where he has to spend a hundred years and is tortured there with sharp weapons. Thereafter, he has to be born for a hundred years as a horse.

तत: पापी भवेद्वैश्यो द्रव्ययुक्तो हि कर्मणा।
पञ्चाशद्वर्षपर्यन्तं स्वर्णदानाद्भवेच्छुचि:।।६५।।

He is then born a wealthy Vaiśya and he gets purified after giving away gold in charity for fifty years.

तत:स्वकुलजातोऽपि निर्व्याधिर्ब्राह्मण: शुचि:।
ब्राह्मण: क्षत्रियघ्नश्च क्षत्रियो वा विना रणात्।।६६।।
तप्तशूलं च प्राप्नोति वर्षाणां च सहस्रकम्।
क्वथितं तप्तलोहेन चाऽऽर्तनादं करोति च।।६७।।
ततो भवेन्मत्तगजो वर्षाणां शतकं तथा।
ततो रक्तविकारी च शूद्रो वर्षशतं तथा।।६८।।

He is then reborn in his own race and is freed from the ailment and is then born as a Brāhmaṇa again. If a Brāhmaṇa or a Kṣatriya kills a Kṣatriya except in battle, he falls into *Taptaśūla* hell where he has to suffer for a thousand years; he cries aloud there when he is tortured with burning iron rods. Thereafter for a hundred years he becomes an intoxicated elephant and then for a hundred years he is reborn as a Śūdra suffering from blood ailment.

गजदानेन मुक्तश्च व्याधितश्च ततो द्विज:।
वैश्यघ्नश्चापि वैश्यश्च शूद्रघ्नो वैश्य एव च।।६९।।
वैश्यघ्नश्चापि शूद्रश्च समं पापं लभेद्ध्रुवम्।
कृमिकुण्डं च प्राप्नोति वर्षाणां शतकं तथा।।७०।।
कृमिभिर्भक्षितो दु:खी किरातश्च भवेत्तत:।
वर्षाणां शतकं चैव कृमिव्याधिसमन्वित:।।७१।।

Thereafter, he is relieved of the ailment by donating an elephant. He then becomes a pure Brāhmaṇa. Similarly a Vaiśya who kills a Vaiśya or a Śūdra or a Śūdra who kills a Vaiśya, all are treated to be similar types of killers and they have to fall in the *Kṛmikuṇḍa* for a hundred years where they suffer with the biting of insects. He then becomes a hunter and suffer from the ailment. O lord of Vraja, thereafter for fifty years, he becomes a person with a *kṛśodara* belly and by giving away a horse in charity at a holy place, he is relieved of the sin.

ततो मन्दाग्नियुक्तश्च ब्राह्मणो दैन्यवान्व्रज।
पञ्चाशद्वर्षपर्यन्तं दुर्बलश्च कृशोदर:॥७२॥
मुक्तिर्भवति युक्तेन तीर्थे चाश्वप्रदानत:।
शूद्रघ्नो ब्राह्मणश्चैव कामतोऽकामतोऽपि वा॥७३॥
सावित्री लक्षजाप्येन तदर्धेन शुचिर्भवेत्।
चतुर्वर्ण: कुक्कुरघ्नो ह्यभिशप्तश्च शंभुना॥७४॥
वर्षानां शतकं चैव प्राप्नोति रौरवं नर:।
ततो भवेत्कुक्कुरश्च वर्षाणामपि षोडश॥७५॥
तत: शुद्धो भवेद्विप्रो भक्षित: कुक्कुरेण च।
गङ्गास्नानेन दानेन स्वर्णस्यापि भवेच्छुचि:॥७६॥

If a Brāhmaṇa kills willingly or unwillingly a Śūdra he gets purified by reciting the Gāyatrī *mantra* a lakh of times or half the number of the same. The one who kills a dog because of the curse of Śiva has to fall in the terrific hell for a hundred years; thereafter he is born as a dog for sixteen years. He is then eaten away and gets purified as a Brāhmaṇa. After taking a bath in the Gaṅgā and giving away gold in charity, he is purified for all times to come.

मार्जारघ्नश्चतुर्वर्णो गङ्गास्नानाद्भवेच्छुचि:।
विप्राय लवणं दत्त्वा षट्पलं च प्रमुच्यते॥७७॥
हत्वा सर्पांश्चतुर्वर्णो मम पादेन चिह्नितान्।
ब्रह्महत्याचतुर्थं च पातकं च लभेद्ध्रुवम्॥७८॥
असिपत्रं च नरकं वर्षाणां शतकं तथा।
प्राप्नोति यातनायुक्तो विच्छिन्नस्तीक्ष्णधारया॥७९॥
ततो भवति सर्पश्च डुण्डुभो वर्षपञ्चकम्।
नरेण ताडितो दु:खी मृत्योर्भवति पीडित:॥८०॥

The one who kills a cat is purified by taking a bath in the Gaṅgā and by giving away a measure of salt to a Brāhmaṇa. The one who kills snakes with his feet implanted on its hood, the people of all the four *varṇas* earn the sin of one fourth of the *Brahmahatyā*. Thereafter for a hundred years they fall into the *Asipatra* hell and have to suffer there getting eroded by sharp-edged weapons. Thereafter they are born as aquatic snakes for five years and they meet with their end after having been tortured by human beings.

ततो भवेन्नर: पापी ज्वरयुक्तो हि दुर्बल:।
वर्षाणा पञ्चकेनैव मृतो भवति कर्मणा॥८१॥
अश्वघ्नश्च गजघ्नश्च चतुर्वर्णश्च पातकी।
वर्षाणां दशकं पापान्मूत्रकुण्डं प्रयाति च॥८२॥

He is then born as a sinful human being suffering from fever, with lean and thin body and meets with his end at the age of five years. O lord of Vraja, he is then born as a horse for twenty years and becomes a Śūdra again but remains quite proud and suffers from ailments. By giving away silver in charity and feeding a hundred Brāhmaṇas, he is purified

ततो भवति हस्ती च घोटको वा व्रजेश्वर।
यावद्विंशतिवर्षाणि तत: शूद्रो भवेद्ध्रुवम्॥८३॥

By killing the wretched creatures, one himself becomes wretched. He suffers from small ailments for a hundred years and is then purified.

अहंकृती व्याधियुक्तो रौप्यदानेन मुच्यते।
ब्राह्मणानां च शतकं भोजयित्वा शुचिर्भवेत्॥८४॥
क्षुद्रजन्तुवधेनैव क्षुद्रजन्तुर्भवेन्नर:।
वर्षाणां शतकं चैव क्षुद्रव्याधिं तरेत्तत:॥८५॥
कृपा कार्या सता शश्वदहिंस्रेषु च जन्तुषु।
हिंसायां न हि दोषश्च हिंस्राणां च व्रजेश्वर॥८६॥
अश्वत्थघ्नश्चतुर्वर्णो ब्रह्महत्याचतुर्थकम्।
पापं च लभते तात चासिपत्रं व्रजेद्ध्रुवम्॥८७॥
स तीक्ष्णेनापि शस्त्रेण विच्छिन्नश्च दिवानिशम्।
वर्षाणां शतकं चैव भुङ्क्ते परमयातनाम्॥८८॥

O lord of Vraja, therefore one should always be compassionate towards the non-ferocious animals but it is not a crime to kill the wild animals. O father, such of the people of the four *varṇas* who cut the *pīpala* tree, attract the sin of *Brahmahatyā* and fall into the *Asipatra* hell and are tortured by sharp-edged weapons daily throughout the day and night. They then suffer from torture for a hundred years and become the *semara* tree for a lakh of years. Then they are born as deformed Śūdra persons suffering from ailment.

ततो भवति वृक्षश्च शाभूलिर्वर्षलक्षकम्।
ततो भवति शूद्रश्च छिन्नाङ्गो व्याधिसंयुत:॥८९॥

They have to suffer for the whole life, and are reborn as Brāhmaṇas, suffering from boils. A person is relieved of the ailment by giving away gold in charity.

यावज्जीवनपर्यन्तं ततो विप्रो भवेद्ध्रुवम्।
व्रणव्याधिसमायुक्तो मुच्यते स्वर्णदानत:॥९०॥
मिथ्यासाक्ष्यप्रदाता च कृतघ्नोऽतिकृतघ्नक:।
विश्वासघाती मित्रघ्नो विप्राणां धनहारक:॥९१॥
शूद्रश्राद्धान्नभोजी च शूद्राणां शवदाहक:।
शूद्राणां सूपकारश्च वृषवाहकपातकी॥९२॥
धावको देवलश्चापि चैतेऽतिपापिनस्तथा।
कुम्भीपाकं प्रयान्त्येव वर्षाणां च सहस्रकम्॥९३॥

The one who gives false evidence and is an extremely ungrateful person, a betrayer of the faith, a killer of the friend, a usurper of the riches of the Brāhmaṇas, the one who takes the food of the *śrāddha* with the Śūdras, the one who burns the dead bodies of the Śūdras, the cook of the Śūdras, the driver of the bulls or the one who earns his livelihood with the driving of the bullocks, the messengers and the temple priest have been treated to be great sinners who have to remain in the *kumbhīpāka* hell for a thousand years.

तत्रैव तप्ततैलेन संतप्तश्च दिवानिशम्।
भक्षितो व्यथितश्चैव सर्पाकारेण जन्तुना॥९४॥

They are tortured throughout day and night in the boiling oil, they suffer from ailments and are eaten away by serpent like creatures.

गृध्र: कोटिसहस्राणि शतजन्मानि शूकर:।
श्वापद: शतजन्मानि शूद्रो रोगी भवेत्तत:॥९५॥
मन्दाग्निज्वरसंयुक्त: पञ्चाशद्वर्षकं तथा।
सुवर्णानां शतपलं दत्त्वा शुद्धो भवेद्ध्रुवम्॥९६॥

They are then born in this world as vultures for a thousand years, a pig for a hundred births, a dog for a hundred births and then they become Śūdras, suffering from diseases and live for fifty years suffering from indigestion and fever. They are relived of the ailment after giving away in charity a hundred pieces of gold.

चतुर्वर्णो वस्त्रहारी गव्यहारी च मानव:।
रौप्यमुक्तापहारी च शूद्रद्रव्यापहारक:॥९७॥
वर्षाणां च सहस्रं च बकजातिर्भवेद्ध्रुवम्।
मूत्रकुण्डं च वै भुक्त्वा वर्षाणां शतकं तथा॥९८॥

Of all the four *varṇas,* whosoever costumes, milk, curd and *ghee* besides steals the silver and jewels or the riches of Śūdras, falls into the tank of urine for a thousand years. He is then reborn as a sky-lark. This is certain.

ततो भवेच्छूद्रजातिर्वर्षाणां शतकं व्रज।
कुष्ठव्याधिसमायुक्तो गलितश्चैव पातकी॥९९॥
ततो भवेद्ब्राह्मणश्च कुष्ठावशेषसंयुत:।
स्वर्णषट्पलदानेन व्याधितो मुच्यते शुचि:॥१००॥

He is then born as a Śūdra for a hundred years, where he leads a miserable life suffering from leprosy. He is then reborn as a Brāhmaṇa suffering from leprosy. He is then purified after giving away six pieces of gold.

शाकापहारकश्चैव फलापहारकस्तथा।
यक्ष: पृथिव्यां संभूतो लीलाद्रव्यापहारक:॥१०१॥

The one who loots away the treasure steals fruits and vegetables and playfully steals the riches, becomes a Yakṣa on earth.

वर्षाणां शतकं चैव चाषपक्षी भवेद्ध्रुवम्।
ततो भवेत्कृष्णवर्ण: शूद्रश्च भारते भुवि॥१०२॥

He then becomes Nīlakaṇṭha for a hundred years and then is reborn as a black complexioned Śūdra.

ततो भवेद्ब्राह्मणश्चाप्यधिकाङ्गोऽपि जन्मनि।
पुनर्जन्मद्विजो भूत्वा मुच्यते विप्रभोजनात्॥१०३॥
पक्वद्रव्यापहारी च पशुयोनिर्भवेद्ध्रुवम्।
यस्याण्डकोशो गन्धाक्त: कस्तूरी यस्य नाम च॥१०४
सप्तजन्ममृगो भूत्वा ततो भवति गन्धक:।
जन्मैकं च तत: शूद्रो गलत्कुष्ठी च जन्मनि॥१०५॥
ततो रोगावशेषेण संयुतो ब्राह्मण: कृश:।
स्वर्णषट्पलदानेन मुच्यते नात्र संशय:॥१०६॥

He then is born as a Brāhmaṇa with excess limbs and then again he is born as a Brāhmaṇa. He is relieved of all the sins by serving food to the Brāhmaṇas. The one who steals the ripe fruits is born as an animal having fragrant *aṇḍakośas*. It is called *kastūrī.* Similarly by remaining as a

deer for seven births, he is then born as sulphur. In one of his births, he is born as a Śūdra suffering from leprosy and then he is born as a Brāhmaṇa with an insignificant ailment and remains quite lean and thin. Here he gets purified by giving away six pieces of gold in charity. There is no doubt about it.

धान्यापहारी दु:खी च कृपण: सप्तजन्मसु।
विष्ठाकुण्डं वर्षशतं संप्राप्य मुच्यते भिया॥१०७॥

The one who steals away the paddy, is born as a miser for seven births and remains filled with grief. He is then thrown into the pit of refuse from where he is freed ultimately.

स्वर्णापहारी कुष्ठी च मानव पतितो भवेत्।
स्वर्णदानप्रतिग्राही विट्कुण्डं च प्रयाति च॥१०८॥
ततो वर्षशतं भुक्त्वा पुरीषं च दिवानिशम्।
ततो व्याधो भवेच्छूद्रो रक्तदोषेण संयुत:॥१०९॥
तज्जन्मपातकं भुक्त्वा ब्राह्मणश्च पुनर्भवेत्।
व्याधिशेषावयुक्तश्च मुच्यते स्वर्णदानत:॥११०॥

The one who steals away the gold is born as a degraded person, suffering from leprosy and the one who receives gold in charity also has to fall into the pit of refuse for a hundred years. Then suffering for the reward of all his misdeeds he again becomes a Brāhmaṇa with minor ailments. He is relieved of the remaining part of the sin by giving away gold in charity.

अगम्यानां च गामी च पूर्वोक्तं रौरवं व्रजेत्।
कुम्भीपाकं महाघोरं वर्षाणां चाप्यसंख्यकम्॥१११॥
ततो भवेत्पुंश्चलीनां योनीनां च कृमिस्तथा।
वर्षाणां च सहस्रं च विट्कृमिर्वर्षलक्षकम्॥११२॥
पशुयोनिर्भवेत्तस्मात्तस्माच्च क्षुद्रजन्तव:।
ततो भवेन्म्लेच्छजातिस्तत: शूद्राधमस्तदा॥११३॥
ततो भवति विप्रश्च व्याधियुक्तो नपुंसक:।
पुनश्च ब्राह्मणो भूत्वा तीर्थपर्यटनेन च॥११४॥
क्रमेण शुद्धो भवति वंशहीनश्च पातकात्।
भोजयित्वा विप्रलक्षं पुत्रं च लभते शुचि:॥११५॥

The one who enjoys the company of an inaccessible woman, falls into the terrific hell. He then is thrown into the terrific *kumbhīpāka* hell for a hundred thousand years and becomes an insect of the pelvic region of loose woman. He has then to be born as an insect of refuse and he remains there for a lakh of years. He is then born as an animal and thereafter as a petty creature. He is then born a *mleccha* and thereafter he becomes a degraded Śūdra. He is then born as a eunuch and after becoming a Brāhmaṇa suffering from ailment, he is reborn as a Brāhmaṇa who gets purified after visiting holy places but because of the impurity he remains issueless. He is relieved of the impurity by serving food to a lakh of Brāhmaṇas and then obtains a son.

मानव: क्रोधयुक्तश्च गर्दभ: सप्तजन्मसु।
मानव: कलहाविष्ट: सप्तजन्मसु वायस:॥११६॥
शालग्रामप्रतिग्राही कालसूत्रं व्रजेद्ध्रुवम्।
वर्षाणां शतकं चैव खञ्जरीटो भवेत्तत:॥११७॥

The enraged person is born as a donkey for seven births, a quarrel-some person is born as a crow for seven births, a person who gives away in charity, *Śālagrāma*, he falls into the *kālasūtra* hell for a hundred years where he has to suffer. He is then born as a wagtail bird on earth.

लोहचोरश्च निर्वंशो मषीचोरश्च कोकिल:।
शुकोऽप्यञ्जनचोरश्च मिष्टचोर: कृमिर्भवेत्॥११८॥

The one who steals away iron, is deprived of progeny. The one who steals away ink, is born as a parrot and the one who steals away sweets becomes an insect.

विप्रद्वेषी गुरुद्वेषी शिरसां च कृमिर्भवेत्।
पुंश्चली कामिनी तात भुक्त्वा च रौरवं व्रजेत्॥११९।
ततो वृथा कृमिश्चैव वर्षाणां शतकं तथा।
ततोऽपि विधवा चैव वन्ध्या च सप्तजन्मसु॥१२०॥
अस्पृश्या जातिहीना च छिन्ननासा भवेत्क्रमात्।
रक्तद्रव्यापहारी च रक्तदोषान्वितो भवेत्॥१२१॥
आचारहीनो यवन: खञ्जो भवति हिंसक:।
अदीक्षितो वङ्कुरश्च दुष्टदर्शी च काणक:॥१२२॥
अहंकारी कर्णहीनो बधिरो वेदनिन्दक:।
वाक्यहर्ता च मूकश्च हिंसक: केशहीनक:॥१२३॥
मिथ्यावादी श्मश्रुहीनो दुर्वाक्यो दन्तहीनक:।
जिह्वाहीन: सत्यहारी दुष्टोऽप्यङ्गुलिहीनक:॥१२४।

ग्रन्थापहारी मूर्खश्च व्याधियुक्तो भवेद्ध्रुवम्।
अश्वग्राही च तच्चोरो लालामूत्रं व्रजेदिति॥१२५॥

Those who are envious of Brāhmaṇas and teachers are born as insects of the head. O father, the one who enjoys the company of loose woman has to suffer in the terrific hell for a hundred years and is then reborn as a useless insect, thereafter for seven births he is born as a widow, a childless woman, untouchable and a woman with a severed nose. The one who steals away red articles, suffers from a blood ailment he also becomes Yavana having no character, is cruel and lame. He becomes a dwarf, devoid of *dīkṣā,* having an evil eye or becomes a one-eyed person. He then becomes arrogant, deaf, a denouncer of the Vedas, ill spoken and dumb, indulging in violence, devoid of hair, devoid of truth, beard and moustaches, ill spoken, deprived of teeth, untruthful, devoid of tongue, engaged in evil deeds and devoid of fingers. The one who steals books, he becomes a foolish person with disease. The one who receives a horse in charity has to fall into the red urine hell for a hundred years and thereafter he is born as a horse.

वर्षाणां च शतं स्थित्वा घोटकश्च भवेद्ध्रुवम्।
गजचोरो गजग्राही विट्कुण्डे च सहस्रकम्॥१२६॥
स्थित्वा वर्षं भवेद्धस्ती तत्पश्चाद्वृषलो भवेत्।
अज्ञये छागहन्ता च च्छागचोरप्रतिग्रही॥१२७॥
पूयकुण्डे वर्षशतं स्थित्वा चाण्डालतां व्रजेत्।
छागश्च वर्षपर्यन्तं तदा भवति मानवः॥१२८॥

The one who steals away an elephant or receives the same in charity, has to remain as an elephant for a long period before he becomes a Śūdra. The one who kills a he-goat without the *yajña*, the one who steals it or receives the goat in charity, has to fall in the *kuṇḍa* of puss for a hundred years and after that he is born as a *cāṇḍāla*. He is then reborn as a goat for one year and thereafter the person is purified.

शत्रुशस्त्रेण च्छिन्नश्च तदा मुक्तो भवेद्द्विजः।
दत्तापहारी वाग्दानं कृत्वाऽपहरते पुनः॥१२९॥
स भवेन्म्लेच्छयोनौ च भुक्त्वा च नरकं व्रजेत्।
एकाकी मिष्टमश्नाति कालसूत्रं व्रजेद्ध्रुवम्॥१३०॥
तत्र वर्षशतं स्थित्वा प्रेतो वर्षसहस्रकम्।
तदा भवति जन्मैकं मक्षिका च पिपीलिका॥१३१॥

He is relieved of the curse after meeting his death with the weapon of the enemy. The one who takes back the things given in charity or the one who takes back his words, is born as a *mleccha* and falls into the hell, the one who consumes alone sweets in the company of others, he surely falls into the *kālasūtra* hell, he remain there for a hundred years and is reborn as a goblin for a thousand years. He is then reborn as a filly or as an ant .

जन्मैकं भ्रमरश्चैव जन्मैकं मधुमक्षिका।
जन्मैकं वरलश्चैव जन्मैकं दंश एव च॥१३२॥
जन्मैकं मशकश्चैव जन्मैकं पूतिकं स्मृतम्।
जन्मैकं तल्पकीटश्च तदा शूद्रो भवेद्ध्रुवम्॥१३३॥
असद्बुद्धिर्व्याधियुक्तस्तदा मुक्तो भवेद्द्विजः।
तैलचोरस्तैलकारो मूर्ध्नि कीटस्त्रिजन्मकम्॥१३४॥
तदा भवेत्स्वर्णकारो जन्मैकं दुष्टमानसः।
विश्वैकलिपिकर्ता च भक्ष्यदादुर्धनं हरेत्॥१३५॥
तमःकुण्डे वर्षशतं स्थित्वा स्वर्णवणिग्भवेत्।
जन्मैकं च दुराचारो जन्मैकं करणो भवेत्॥१३६॥
कायस्थेनोदरस्थेन मातुर्मांसं न खादितम्।
तत्र नास्ति कृपा तस्य दन्ताभावेन केवलम्॥१३७॥

He is born as a black wasp and during one birth he is born as a bee, then a wasp for one birth, a large mosquito for one birth and ill-smelling insect for one birth, a bug for one birth and thereafter is born as a foolish Śūdra suffering from ailment. Getting free from the sin, he becomes a Brāhmaṇa again in due course of time. The one who steals away oil and the one who crushes oil, becomes a louse for one birth and a wicked gold smith for one birth. Even the Brāhmaṇa the creator of the letters, if he steals away the riches of the giver of food, he has also to be thrown in the *kuṇḍa* of darkness and then has to be born as a gold-smith. He has then to be born as a widow and a *kāyastha* in one birth. In case a *kāyastha* has not eaten the flesh of his

mother while remaining in the womb of the mother, it is not because of his grace but is due to his having no teeth.

स्वर्णकार: स्वर्णवणिक् कायस्थश्च व्रजेश्वर।
नरेषु मध्ये ते धूर्ता: कृपाहीना महीतले॥१३८॥

O lord of Vraja, the gold smith, the trader in gold and a *kāyastha* are all very clever and there is no one else more cruel than them on earth.

हृदयं क्षुरधाराभं तेषां नास्ति च सादरम्।
शतेषु सज्जन: कोऽपि कायस्थो नेतरौ च तौ॥१३९॥

The heart of these people is always like the sharp edged dagger. In hundreds of the *kāyastha* people only one could be found as a noble one but the goldsmith and the trader in gold can never be a noble person.

सुबुद्धि: शिवयुक्तश्च शास्त्रज्ञो धर्ममानस:।
न विश्वसेत्तेषु तात स्वात्मकल्याणहेतवे॥१४०॥
सीमापहारी दुष्टश्च भूमिचोरश्च हिंसक:।
भूमिदानापहारी च कालसूत्रं व्रजेद्ध्रुवम्॥१४१॥
षष्टिवर्षसहस्राणि क्षुत्पिपासार्दित: स्थित:।
ततोऽपि तानि नामानि विष्ठायां जायते कृमि:॥१४२॥
ततो भवेदसच्छूद्रो जन्मैकं च तत: शुचि:।
तस्माज्ज्ञानै: सावधानं भवेत्प्राज्ञश्च यत्नत:॥१४३॥

O father, therefore, people with great wisdom filled with welfare, well-versed in the scriptures and the religious people should not believe in them, keeping in view their own welfare. The one who usurps the boundary, thief of the land, the terrorist and the one who usurps the land surely falls into the *kālasūtra* hell. He has to suffer there with hunger and thirst for sixty thousand years and then is thrown as the insect of refuse. He then is born as an untouchable Śūdra before he is relieved of the impurity. Therefore the intellectuals should always be careful in using their intelligence.

रक्तवस्त्रापहारी च जन्मैकं रक्तकीटक:।
तत: शूद्रश्च जन्मैकं ततो विप्रो भवेच्छुचि:॥१४४॥

The one who steals the red garment becomes an insect for one birth of red colour, he then is reborn as a Śūdra and is then reborn as a sinless Brāhmaṇa.

त्रिसंध्यहीनो विप्रश्च प्रात:शायी च यो नर:।
संध्याशायी दिवाशायी यज्ञसूत्रापहारक:॥१४५॥
अशुद्ध: संध्याकारी च वेदवेदाङ्गनिन्दक:।
तद्विरुद्ध: स्वर्गमार्गस्त्रिजन्मपतितो द्विज:॥१४६॥

The one who is devoid of performing the *sandhyā* thrice a day an the one who sleeps early in the morning at the time of performing *sandhyā*, the thief of *yajñopavīta*, the one who performs *sandhyā* in spite of being impure, the denouncer of the Vedic and post-Vedic literature is impure and falls for three births and instead of going to the heaven he falls in the hell.

य: शूद्रो ब्राह्मणीगामी कुम्भीपाके व्रजेद्ध्रुवम्।
वर्षाणां च त्रिलक्षं च पच्यते तत्र पीडित:॥१४७॥
दिवानिशं प्रदग्धश्च तप्ततैले च दारुणे।
ततो भवेद्योनिकीट: पुंश्चलीनां च पातकी॥१४८॥
षष्टिवर्षसहस्राणि चाऽऽहारं तस्य तन्मलम्।
ततो भवति चाण्डालो जन्मलक्षं क्रमेण च॥१४९॥
तत: शूद्रो गलत्कुष्ठी जन्मैकं च तत: शुचि:।
सोऽपि विप्रो व्याधिशेषस्तीर्थपर्यटनाच्छुचि:॥१५०।
असच्छूद्रश्च भवति सोऽस्थानेऽसूरपूजिते।
दत्त्वा देवाय नैवेद्यमपवित्रं च मानव:॥१५१॥

The Śūdra who cohabits with a Brāhmaṇa woman surely falls into the *kumbhīpāka* hell where he has to stay for three lakh of years, suffering all the times. He is then throwned in the *kuṇḍa* of boiling oil where he has to be born through out the day and night and then he is born as the insect of the pelvic region of the loose woman. For sixty thousand years he has to consume the filth of the pelvic region and for a lakh of births, he has to be born as a *cāṇḍāla*. He is born as a Śūdra with a wound. He is then purified and is born as a Brāhmaṇa with ailment who gets purified after visiting the holy places. A person who adores a god placing him in an unclean environment, surely becomes a Śūdra.

सकेशं पार्थिवं लिङ्गं संपूज्य यवनो भवेत्।
दुर्बलेन भवेदन्ध: कुत्सितेन च कुत्सित:॥१५२॥
अङ्गहीनो दरिद्रश्च व्याधियुक्तश्च मानव:।
अश्रद्धया च निर्माणे निर्माणसदृशं फलम्॥५३॥

The one who adores the stone Śivaliṅga with matted locks of hair, surely becomes a Yavana. If one prepares a weak Śivaliṅga, he becomes blind and in case a degraded *liṅga* is made, the one who makes it earns disgrace and the one who makes it without devotion, is born as a pauper and deformed and a person with ailment because the result of the preparation of the *liṅga* is bestowed according to the making of the *liṅga*.

मृद्भस्मगोशकृत्पिडैस्तथा वालुकयाऽपि वा।
कृत्वा लिङ्गं सकृत्पूज्य वसेत्कल्पायुषं दिवि।।१५४।।

The one who makes a *liṅga* in clay, in ashes, cowdung, *piṇḍas* or sand and adores it once he stays in heaven for a *kalpa*.

ततो भवति विप्रश्च महाप्राज्ञश्च भूमिमान्।
राजा भवेद्भारते च लिङ्गानां शतपूजनात्।।१५५।।

Thereafter, he becomes an intelligent Brāhmaṇa possessing vast land. By adoring a hundred *liṅgas* of Śiva, one becomes a king in the land of Bhārata.

सहस्रपूजनात्सोऽपि लभते निश्चितं फलम्।
स्थित्वा च सुचिरं स्वर्गे राजेन्द्रो भारते भवेत्।।१५६।।
अयुते च तदीशश्च लक्षे च पृथिवीश्वरः।
पूजने चातिभक्त्या चाप्यतिरिक्तं फलं लभेत्।।१५७।।

By adoring a thousand Śivaliṅgas one surely gets the merit, he remains in heaven for a long time and remain a great king in the land of Bhārata. By adoring ten thousand *liṅgas*, one becomes the lord of Bhārata and by adoring a lakh of *liṅgas* one becomes the lord of the universe and if these *liṅgas* are adored with great devotion, one achieves extra merit.

तीर्थस्नानेन दानेन विप्राणां भोजनेन च।
नारायणार्चया चैव विप्रजातिश्च कर्मणा।।१५८।।

One achieves birth in the race of Brāhmaṇa by taking a bath at holy places, performing charities, serving food to the Brāhmaṇas and by adoring Nārāyaṇa.

अतिरिक्तेन तपसा पण्डितो ब्राह्मणो भवेत्।
पण्डितो ब्राह्मणश्चैव वैष्णवश्च जितेन्द्रियः।।१५९।।
अनेकजन्मपुण्येन जायते भारते भुवि।
तस्याङ्घ्रिस्पर्शनेनैव सद्यः पूता वसुंधरा।।१६०।।
तीर्थाः कुर्वन्ति तीर्थानि जीवन्मुक्ताश्च वैष्णवाः।
स्वपुंसां च सहस्रं च पुनन्तीति श्रुतौ श्रुतम्।।१६१।।

By performing additional *tapas* one becomes an intellectual Brāhmaṇa and a Vaiṣṇava who has controlled all his senses. One is born on the land of Bhārata after performing deeds of great merit or with the touching of his feet, the earth gets purified. The pious and Vaiṣṇava Brāhmaṇa bestows suspiciousness to the holy places and redeems thousands of his generations. This has been ordained in the Vedas.

पापेन वैद्यजन्मैव दुश्चिकित्सोऽपि ब्राह्मणः।
दुश्चिकित्सस्तथा वैद्यो व्यालग्राही त्रिजन्मसु।।१६२।।
अतिक्रूरो दुराचारो द्वेष्टा च सुरविप्रयोः।
स भवेत्कुटिलव्यालो वर्षाणां च सहस्रकम्।।१६३।।

A Brāhmaṇa becomes a physician because of his ill deeds and then a wicked surgeon, he is then born for three births, as a wicked surgeon, a physician and a snake charmer, who is always wicked and is envious of the Brāhmaṇas and the gods. For a thousand years he remains as a *terrific serpent* .

पुंश्चलीलम्पटानां च दूती या कामिनी व्रज।
कालसूत्रे वर्षशतं स्थित्वा च गोधिका भवेत्।।१६४।।
जन्मैकं गोधिका भूत्वा हरिणश्च त्रिजन्मसु।
जन्मैकं महिषचैव जन्मैकं भल्लुको भवेत्।।१६५।।
जन्मैकं गण्डकश्चैव सृगालश्च त्रिजन्मसु।
परीकीयतडागं च लुप्त्वा सस्यं ददाति च।।१६६।।
स भवेन्नक्रजातिश्च कच्छपश्च त्रि जन्मसु।
वृथा मांसं च यो भुङ्क्ते मत्स्यलुब्धश्च ब्राह्मणः।।१६७।।
भुङ्क्ते मांसमदत्तं च स मीनश्च मृगो भवेत्।
वर्षाणां च सहस्रं च तात भुक्त्वा च किल्बिषम्।।१६८।।
कर्मभोगाच्छुचिर्भूत्वा स पुनर्ब्राह्मणो भवेत्।
एकादशीविहीनश्च ब्राह्मणः पतितोभवेत्।।१६९।।

O lord of Vraja, the female messengers of the loose woman fall into the *kālasūtra* hell for a number of years and then become lizards. After becoming a lizard for a birth, he becomes a deer for three births, he-buffalo for a birth, a bear for

a birth, a rhinoceros for a birth and for three births he is born as a jackal. The one who cuts off the water from the tank of someone else and cuts the standing crop denoting the same, he becomes a crocodile during one birth and a tortoise for three births. A Brāhmaṇa greedy of fish and also consumes meat and also the meat which is not given to him is born a fish and a deer. O father, he has to bear the ill-effects of his misdeeds for a thousand years and by getting purified with his deeds, he becomes a Brāhmaṇa. He who does not perform *Ekādaśī vrata*, becomes degraded.

भक्ष्यस्य द्विगुणं दत्त्वा तेन पापेन मुच्यते।
मम जन्मदिने चैव यो भुङ्क्ते मानवोऽधमः।।।१७०।।
त्रैलोक्यजनितं पापं सोऽपि भुङ्क्ते न संशयः।
भुक्त्वा च नरकं सर्वं पश्चाच्चण्डालतां व्रजेत्।।१७१।

But he is relieved of the sin if he offers double the weight of the food he consumed, in charity. The one who consumed food on my birthday, consumes the sin of the three worlds; there is no doubt about it. After eating the food, he falls into the hell and then he becomes a *cāṇḍāla*.

एवं च शिवरात्रौ च श्रीरामनवमीदिने।
उपवासासमर्थश्च हविष्यान्नं समाचरेत्।।१७२।।
ततोऽशक्तो दुर्बलश्च भोजयेद्ब्राह्मणानपि।
कृत्वा महोत्सवं पुण्यं मदीयं पातकाच्छुचिः।।१७३।।

Similarly the one who takes food on Śivarātri and Rāmanavamī days meets with the same fate. If one is unable to observe fast then he should consume the *haviṣya* food and should perform auspicious festivities serving food to the Brāhmaṇas. He is then purified and is relieved of the sin.

तस्माद्यत्नेन कर्तव्यं नामसंकीर्तनं मम।
गृध्रः कोटिसहस्राणि शतजन्मानि सूकरः।।१७४।।
श्वापदः शतजन्मानि कुह्वां च निशि भोजनात्।
अदीक्षितो द्विजश्चैव शङ्खश्चिल्लः शुको भवेत्।।१७५।।

Therefore, on that day one should recite my name delightfully. In case someone eats food on the night of a moonless day, he has to become a vulture for a crore of births, a pig for a hundred births and a wild animal for a hundred births. Thereafter he becomes an impure Brāhmaṇa, a white kite and a parrot;.

अनद्वाही द्विजश्चैव राजहंसो भवेद्ध्रुवम्।
चित्रवस्त्रापहारी च मयूरश्च त्रिजन्मसु।।१७६।।

An unmarried Brāhmaṇa and a goose. He who steals away the divine garments, he is born a peacock for three births.

तेजःपत्रापहारी च भवेत्कारण्डवश्चिरम्।
सुराणां प्रतिमाचोरोऽप्यन्धश्च सप्तजन्मसु।।१७७।।
दरिद्रो व्याधियुक्तश्च बधिरश्चापि कुब्जकः।
स्त्रीतैलमधुमांसानि रवौ वा पञ्चपर्वसु।।१७८।।
सेवते यो महामूढो वज्रदंष्ट्रं व्रजेद्ध्रुवम्।
पातकी दुःखितस्तत्र वर्षाणां च सहस्रकम्।।१७९।।
ततो भवति म्लेच्छश्च चाण्डालः सप्तजन्मसु।
व्याधियुक्तस्ततः शूद्रो ब्राह्मणश्च ततः शुचिः।।१८०।।

The one who steals away a bay-leaf becomes a duck for long time. He who steals away the images of gods, is born as person with disease, a deaf and the hunch back. He who enjoys the company of his wife on Sunday and the five auspicious days besides using oil, honey and meat, surely falls into the hell named *Vajradaṁṣṭ ra* where the sinner has to face grief for a thousand years. Thereafter he is born as a *mleccha* for seven births, besides being a *cāṇḍāla* or an ailing Śūdra. Thereafter he is purified by becoming a Brāhmaṇa.

तस्माद्यत्नान्न भोक्तव्यं भारते धर्मभीरुणा।
ब्राह्मणं च सुरं दृष्ट्वा न नमेद्यो नराधमः।।१८१।।
यावज्जीवनपर्यन्तमशुचिर्यवनो भवेत्।
अभ्युत्थानं न कुरुते दृष्ट्वा चाऽऽगतब्राह्मणम्।।१८२।।
स भवेद्ब्रह्मघाती च सप्तजन्मसु निश्चितम्।
शिवद्वेषी कुक्कुटश्च देवलः सप्तजन्मसु।।१८३।।

Therefore a religious minded person in the land of Bhārata should make an effort not to take food on that particular day. The degraded person who does not bow in reverence while looking at a Brāhmaṇa or a god, becomes impure for the whole life and becomes a Yavana. He who does not welcome a Brāhmaṇa by getting up, surely

earns the sin of killing a Brāhmaṇa for seven births. He who is envious of Śiva becomes a temple priest or a cock for seven births.

पितृदेवार्चनं हन्ति वेदोक्तं ज्ञानदुर्बल:।
स याति नरकं पापी वर्षाणां च सहस्रकम्।।१८४।।
ततश्च रौरवं भुक्त्वा तीर्थकाकस्त्रिजन्मसु।
त्रिजन्मसु शृगालश्च तीर्थे भुङ्क्ते शवं व्रज।।१८५।।
त्रिजन्मसु भवेत्सोऽपि तीर्थेषु शवरक्षक:।
शवानां करमादत्ते कर्मणा कृतपातकी।।१८६।।
नित्यं सुरार्चनं कृत्वा दाम्भिको ज्ञानदुर्बल:।
गुरुं च नार्चयेद्भक्त्या तस्मै नान्नं ददाति य:।।१८७।।
स भवेद्देवलो दु:खी देवशापेन पातकी।
नित्यं सुरार्चनं कृत्वा दाम्भिको ज्ञानदुर्बल:।।१८८।।
पूजाफलं न लभते देवद्रोही स दारुण:।
दीपनिर्वाणकर्ता च खद्योत: सप्तजन्मसु।।१८९।।

A person who unknowingly destroys adoration of the gods and ancestors, falls into the terrific hell. He has to remain there for a thousand years and is reborn for three births as a crow. He is then reborn as a jackal at a holy place for three births and consumes dead bodies. O lord of Vraja, thereafter the sinner during the three births, protects dead bodies in holy places and snatches coffins. Such of the foolish people as neither adored the gods nor the teacher with devotion or provide them with good food surely get cursed and become temple priests. He becomes hostile to gods and he does not earn merit by performing *pūjā*. The one who extinguishes the lamps with his hand is born as a fire-fly for seven births.

अतीव मत्स्यलुब्धश्चाप्यनैवेद्यं च खादति।
स भवेन्मत्स्यरङ्गश्च मार्जार: सप्तजन्मसु।।१९०।।

The one who eats without offering food to his family gods or the one who is quite greedy for fish, becomes a fish-eating-bird and then is born as a cat for seven births.

गोणीहर्ता कपोतश्च मालाहर्ता विहंगम:।
चटको धान्यचोरश्च मांसचोरश्च कुंजर:।।१९१।।

He who steals away the begs becomes a pigeon, he who steals a garland becomes a bird; the one who steals away paddy, becomes a sparrow and a thief of meat becomes an elephant.

कवि: प्रहर्ता विदुषां माण्डूक: सप्तजन्मसु।
असत्कविर्ग्रामविप्रो नकुल: सप्तजन्मसु।।१९२।।
कुष्ठी भवेच्च जन्मैकं कृकलासस्त्रिजन्मसु।
जन्मैकं वरलश्चैव ततो वृक्षपिपीलिका।।१९३।।
तत: शूद्रश्च वैश्यश्च क्षत्रियो ब्राह्मणस्तथा।
कन्याविक्रयकारी च चतुर्वर्णो हि मानव:।।१९४।।
सद्य: प्रयाति तामिस्रं यावच्चन्द्रदिवाकरौ।
ततो भवति व्याधश्च मांसविक्रयकारक:।।१९५।।

A poet who attacks intellectuals becomes a frog for seven births. Such of the petty intellectuals as poses himself as a Brāhmaṇa, becomes a mangoose for seven births, a person suffering from leprosy during one birth and a chameleon for three births. He then becomes a wasp during one birth and then becomes an ant of the trees. He then is reborn as a Śūdra, Vaiśya, Kṣatriya and a Brāhmaṇa, he who sells away girls of all the four *varṇas*, surely falls in the hell and remains there till the time of the sun and the moon. Thereafter he becomes a hunter selling meat. He suffers from some aliment according to his earlier evil deeds.

ततो व्याधि(धो)र्भवेत्पश्चाद्यो यथा पूर्वजन्मनि।
मन्नामविक्रयी विप्रो न हि मुक्तो भवेद्ध्रुवम्।।१९६।।
मृत्युलोके च मन्नामस्मृतिमात्रं न विद्यते।
पश्चाद्भवेत्स गोयोनौ जन्मैकं ज्ञानदुर्बल:।।१९७।।
ततश्छागस्ततो मेषो महिष: सप्तजन्मसु।
महाचक्री च कुटिलो धर्महीनस्तु मानव:।।१९८।।
जन्मैकं तैलकारश्च कुम्भकारस्तथैव च।
मिथ्याकलङ्कवक्ता च देवब्राह्मण निन्दक:।।१९९।।
स भवेत्स्वर्णकारश्च रजक: सप्तजन्मसु।
ब्राह्मणक्षत्रविट्शूद्रा: कुत्सिता: शौचवर्जिता:।।२००।।

A Brāhmaṇa who sells away my name can never be freed and can never achieve salvation. This is certain. The one who remaining on earth does not recite my name, such an ignorant person becomes a cow during one birth, a goat and a ram and then for seven births he is to be born as a he-buffalo. A person who is a great conspirator, wicked and is devoid of *dharma*, becomes an oil-man and a potter. The one who paints false

blemishes and denounces the gods as well as the Brāhmaṇas, becomes a black-smith during one birth and for seven births he has to be born as a washerman. Such of the Brāhmaṇa, Kṣatriyas, Vaiśyas and Śūdras are denounced and are unclean as they are born as *mlecchas* for ten thousand years.

जन्म तेषां म्लेच्छयोनौ वर्षाणामयुतं तथा।
अतीव कामिनीलुब्धः कामुकः स्त्रीरतः सदा॥२०१॥

The one who is lustful of woman, passionate and always thinks of them, suffers from the disease of consumption and in the next birth he is born as a eunuch.

यक्ष्मग्रस्तो भवेत्सद्यः परत्रापि नपुंसकः।
कामतो योषितां श्रोणीस्तनास्ये यश्च पश्यति॥२०२॥
स भवेद्दृष्टिहीनश्च परत्रापि नपुंसकः।
विप्रोऽभिचारकर्ता च हिंसको ज्ञानदुर्बलः॥२०३॥
यात्येवमन्धतामिस्रं वर्षाणामयुतं तथा।
तदा भवति दैवज्ञोऽप्यग्रदानी च दुर्मतिः॥२०४॥

The one who looks with passionate eyes, at the pelvic region of the wives of others, the breasts and the faces of woman becomes blind and in his next birth he becomes a eunuch. A Brāhmaṇa who being ignorant performs evil deeds and indulges himself in killing, falls into the *Andhatāmisra* hell for ten thousand years. Thereafter he is born as an astrologer, receiver of charities and remains devoid of wisdom. He is then born as a Śūdra and then a Brāhmaṇa according to his deeds.

ततः शूद्रो भवेद्विप्रो भोगेन कर्मणस्तथा।
शास्त्रज्ञाता च दैवज्ञो मिथ्या वदति लोभतः॥२०५॥
स भवेच्च ध्रुवं ज्येष्ठी वानरः सप्तजन्मसु।
अनेकजन्मतपसा भारते ब्राह्मणो भवेत्॥२०६॥
सुबुद्धिरतिधर्मिष्ठो धर्महीनश्च पातकी।
स्वधर्मनिरतो विप्रः परमाच्च हुताशनात्॥२०७॥
पवित्रश्चातितेजस्वी तस्माद्भीताः सुराः सदा।
नदीषु च यथा गङ्गा तीर्थेषु पुष्करं यथा॥२०८॥
पुरीषु च यथा काशी यथा ज्ञानिषु शंकरः।
शास्त्रेषु च यथा वेदा यथाऽश्वत्थश्च पादपे॥२०९॥
मम पूजा तपस्यासु व्रतेष्वनशनं यथा।
तथा जातिषु सर्वासु ब्राह्मणः श्रेष्ठ एव च॥२१०॥

An astrologer who is well-versed in the scriptures if speaks falsehood, he surely becomes the chief of the monkeys for seven births. Thereafter, as a result of the reward of the *tapas* for several births, he is born in the land of Bhārata and becomes a virtuous Brāhmaṇa. The person devoid of *dharma* becomes sinful. The one who performs his *dharma* is considered to be extremely purified like fire and illustrious and even the gods are afraid of him. As the Gaṅgā is the most sacred of all the rivers, Puṣkara is sacred among the holy places, Kāśīpurī among the cities, Śiva among the intellectual, the Vedas among the scriptures, the *pīpala* tree among the trees, my adoration among the *tapas*, various types of *tapas* and fasting among performing of *vratas*, similarly the Brāhmaṇas are adorable among all the people.

विप्रपादेषु तीर्थानि पुण्यानि च व्रतानि च।
विप्रपादरजः शुद्धं पापव्याधिविमर्दनम्॥२११॥
शुभाशीर्वचनं तेषां सर्वकल्याणकारणम्।
एतत्ते कथितं तात विपाकः कर्मणामहो॥२१२॥
यथाश्रुतं यथाज्ञातं तदशेषं निशामय।
श्रुत्वा धर्मविपाकं च वाचकाय सुवर्णकम्॥२१३॥
दद्यात्तस्मै च रौप्यं च वस्त्रं ताम्बूलमेव च।
सुवर्णशतकं दद्यात्सद्यो देही च गोकुलम्।
रौप्यं वस्त्रं च ताम्बूलं मत्प्रीत्या ब्राह्मणाय च॥२१४॥

All the *tīrthas* reside in the feet of Brāhmaṇas and the dust of the Brāhmaṇa's feet is considered to be quite auspicious and destroys sins and ailments; their blessing bestows welfare. O father, thus I have narrated to you the effects of the evil and good deeds as heard by me. Now you listen to the rest. After listening to the scriptures, one should offer gold, silver, clothes and betel to the Brāhmaṇas. For my pleasure the reciter should be given a hundred gold coins, a cow, silver, costumes and betels.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
भगवन्नन्दसं० पञ्चाशीतितमोऽध्यायः॥८५॥

अथ षडशीतितमोऽध्याय:

Chapter - 86

The Story of Vṛndā

नन्द उवाच

केदारकन्याप्रस्तावात्कथितं कर्मकीर्तनम्।
कृत्यास्त्रीणां प्रसङ्गेन तद्व्यासेन वद प्रभो।।१।।
केदारकन्या सा का वा को वा केदारभूपति:।
कस्य वंशे च तज्जन्म तन्मे व्याख्यातुमर्हसि।।२।।

Nanda said- O lord with the resolve of the daughter of Kedāra you have spelt out the result of the deed. I have also learnt about the conduct of loose woman. Now you tell me in detail the story about *Kedārakanyā* who was king Kedāra and in which race was he born.

श्रीकृष्ण उवाच

पुरा तु ब्रह्मण: पुत्रो मनु: स्वांयभुवस्तथा।
तस्य स्त्री शतरूपा च धन्या मान्या च योषिताम्।।३
प्रियव्रतोत्तानपदौ तयो: पुत्रौ बभूवतु:।
उत्तानपादपुत्रश्च ध्रुव एव महायशा:।।४।।
तत्पुत्रो नन्दसावर्णि: केदारश्च तदात्मज:।
सप्तद्वीपपति: श्रीमान्केदारो वैष्णव: स्वयम्।।५।।

Śrī Kṛṣṇa said- In the earlier times Svāyambhuvamanu was the son of Brahmā who was married to Śatarūpā who was quite graceful among the ladies. They had two sons named Priyavrata and Uttānapāda. Out of them Uttānapāda happened to be quite glorious and he had a son named Dhruva. Dhruva had a son named Nandasāvarṇi and Kedāra was the son of Nandasāvarṇi. He happened to be the lord of all the seven continents and was a great Vaiṣṇava.

तस्य रक्षानिमित्तेन तत्सभायां सुदर्शनम्।
गवां लक्षं नवं शुद्धं स्वर्णशृङ्गं च भूषितम्।।६।।
वह्निशुद्धानि वस्त्राणि दत्तानि वरुणेन च।
सुवर्णानां तथा लक्षं सर्वसस्यां वसुंधराम्।।७।।
मणिरत्नं च मुक्ताश्च हीरकं परमं तथा।
माणिक्यमश्वरत्नानां लक्षं लक्षं च हस्तिनाम्।।८।।
रौप्यं प्रवालं मिष्टान्नं शतधान्याचलं वरम्।
नित्यं नित्यं ब्राह्मणेभ्यो ददौ च रत्नभूषणम्।।९।।
शतलक्षं ब्राह्मणानां भोजयामास नित्यश:।
जलभोजनपात्राणि सुवर्णानां ददौ नृप:।।१०।।
सुवर्णानां यज्ञसूत्रमङ्गुलीयकमुत्तमम्।
आसनं स्वर्णरत्नानां ब्राह्मणेभ्यो ददौ मुदा।।११।।

The *Sudarśana-cakra* always remained present in his court. He used to give away in charity a lakh of cows of high breed whose horns were covered with gold plates, which were given to him by Varuṇa and covered with the best of garments purified fire, a lakh of gold coins and land with growing crops. The best of the gems, jewels, diamonds, a lakh of horses, a lakh of elephants, silver, rubies, sweet dishes and a hundred mountain-like heaps of paddy, besides gem-studded ornaments. He used to serve food to a hundred lakhs of Brāhmaṇas daily. The king had all the vases made of gold. The gold vases for eating and the *yajñopavīta* were of gold and had beautiful finger rings. He also gave away in charity the gem-studded seats delightfully to the Brāhmaṇas .

ब्राह्मणानां च लक्षं च सूपकारं नृपस्य च।
ब्राह्मणानां द्विलक्षं च परिवेषणकारकम्।।१२।।

A lakh of Brāhmaṇas were engaged by the king to serve in the kitchen for cooking food and serving it to the Brāhmaṇas.

घृतकुल्या मधुकुल्या दधिकुल्या मनोहरा:।
गुडकुल्या दुग्धकुल्या नित्यं प्रार्थनमीप्सितम्।।१३।।
प्रातरारभ्य संध्यान्तं विप्राणां भोजनं तथा।
दु:खिनां भिक्षुकाणां च धनदानं यथोचितम्।।१४।।
फलमूलाशनो राजा वैष्णवश्च जितेन्द्रिय:।
सर्वं मदर्पणं कृत्वाऽजपन्मां च दिवानिशम्।।१५।।

He always had a huge stock of honey, curd, *guḍa* and milk. The king right from the morning till evening engaged himself in serving the fruits, roots and other eatables to the Brāhmaṇas. He was a great Vaiṣṇava who had controlled all the senses. He offered everything of his own to me and always recited my name throughout the day and night.

एकदा सूपकारश्च तमुवाच नृपेश्वरम्।
विप्राणां भोजनायैव दशलक्षमुपस्थितम्॥१६॥
भुञ्जते ब्राह्मणाश्चाद्य रूक्षमन्नं वद प्रभो।
कुर्वन्तु भक्षणं ते वै विप्राः सूपादिना नृप॥१७॥

Once the cook came to him and told the king, "O king, ten lakhs of Brāhmaṇas have arrived to take food; Today the Brāhmaṇa are taking quite simple food. O lord you tell me kindly as to what should be done. O king the Brāhmaṇas should take their food with pulses and other eatables.".

चतुर्योजनपर्यन्तमधिकारो नृपस्य च।
यो राजा तच्छतगुणः स एव मण्डलेश्वरः॥१८॥
तत्तद्दशगुणो राजा राजेन्द्रः परकीर्तितः।
राजेन्द्राणां पञ्चलक्षं नित्यं केदारसंसदि॥१९॥
अमूल्यरत्नमाणिक्यं मुक्ताहीरं मणीश्वरम्।
गजरत्नमश्वरत्नं केदाराय करं ददौ॥२०॥

The authority of the king spread up to the four *yojanas* and the one whose authority extended to hundred times more the area, he is considered to be a *maṇḍaleśvara*. The one whose command is extended to ten times more than *maṇḍaleśvara* is called Rājendra. In the court of Kedāra five lakhs of kings always remained present who were adorned with gem-studded ornaments, the jewels and the diamonds and presented to the king the best of gems, horses and elephants.

कमलाकलया जाता यज्ञकुण्डसमुद्भवा।
वह्निशुद्धांशुकाधाना रत्नभूषणभूषिता॥२१॥
कामुकी कामिनीश्रेष्ठा कन्या कमललोचना।
कन्याऽस्मि ते महाराजेत्युवाच नृपतिं च सा॥२२॥
राजा संपूज्य तां भक्त्या तस्थौ पत्नीं समर्प्य च।
सा विज्ञाय प्रसूं तातं कृत्वा च विनयं मुदा॥२३॥
ययौ पुण्यवनं रम्यं तपसे यमुनान्तिकम्।
तत्तपस्यावनं यस्मात्तस्माद्वृन्दावनं स्मृतम्॥२४॥
तपसावरयामास मां वरं च वरं वरम्।
ब्रह्मा ददौ वरं तस्यै पश्चात्कृष्णं लभिष्यसि॥२५॥

From the fire altar of the same king Lakṣmī had appeared as a damsel, having lotus-like eyes, she was clad in the garments sanctified by fire and was adorned with gem-studded ornaments, she said to the king, O lord I am your daughter". On hearing this the king handed over the girl with devotion to his wife and stood there. Thereafter the girl humbly spoke to her parents and went for performing *tapas* at the bank of the Yamunā in an auspicious forest. Because of her performing the *tapas* there, the place was known as Vṛndāvana. After performing *tapas* she desired to have me as her husband as a boon. Brahmā then bestowed a boon to her, "You would achieve lord Kṛṣṇa as the husband later.".

स चैकदा नदीतीरे वसन्ते सस्मिता सती।
शयाना पुष्पशय्यायां रत्नाभरणभूषिता॥२६॥
ब्रह्मा परीक्षितुं यातः साध्वीं च सुमनोहराम्।
ददर्श कन्या रहसि युवानं पुरुषं परम्॥२७॥
चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्।
सस्मितं कामुकं रम्यं रमणीनां च वाञ्छितम्॥२८॥
यथा षोडशवर्षीयं कुमारं कनकप्रभम्।
कोटिकन्दर्पलीलाभं पीताम्बरधरं वरम्॥२९॥
शरत्पार्वणचन्द्रास्यं शरत्पद्मसुलोचनम्।
दृष्ट्वा तं च समुत्थाय वासयामास संनिधौ॥३०॥

Once she was lying down in the spring season over the bank of the river in the flower bed, adorned with all the gem-studded ornaments, she wore a serene smile on her face while sleeping there. At the same time a Brāhmaṇa in order to test the chastity of the damsel arrived there. The girl also saw a beautiful young men having arrived there whose body was plastered with sandal-paste. He was adorned with gem-studded ornaments and was quite desirable by the damsels. He was quite young, beautiful and quite pleasant to look at. He appeared like a boy of sixteen, having the lustre of the molten gold, looking more beautiful then the crores of the gods of love, wearing *pītāmbara*, a face like the moon and the eyes like the lotus of the winter season. On finding the Brāhmaṇa boy there, the girl got up from her bed and made him sit besides her.

पूजां चकार भक्त्या च फलं मूलं ददौ मुदा।
सुवा सितं जलं दत्त्वा प्रणनाम मुदाऽन्विता॥३१॥
पूजां गृहीत्वा मुदितः सादरं तामुवाच ह।

विप्ररूपी च भगवान्प्रज्वलन्ब्रह्मतेजसा।
कामुकीनां च काम्यं च सतीनां दुष्करं व्रज॥३२॥

She adorned him with devotion and offered fruits and roots to him besides the fragrant water and then bowed in reverence to him O lord of Vraja, Dharma in the form of a Brāhmaṇa boy was shining with his eternal lustre. He delightfully accepted the adoration of the princess and spoke the words which were quite appropriate for the passionate women but were difficult for the chaste woman.

धर्म उवाच

भवती कस्य कन्या वा किं ते नाम मनोहरे।
किं करोषि रहस्येव तन्मे कथितुमर्हसि॥३३॥
कस्य हेतोस्तपस्या ते किं वा वाञ्छसि सुन्दरि।
वरं वृणीष्व भद्रं ते यत्ते मनसि वाञ्छितम्॥३४॥

Dharma said - O beautiful one, who is your father? What is your name? Why are you staying here in the lonely place? You tell me. O beautiful one, what for are you performing *tapas*? What is your desire? You will meet with welfare. You ask for a boon.

वृन्दोवाच

विप्र केदारकन्याऽहं वृन्दा वृन्दावने स्थिता।
तपः करोमि रहसि चिन्तयामि हरिं पतिम्॥३५॥
यदि दातुं समर्थोऽसि देहि मे वाञ्छितं वरम्।
असमर्थोऽसि चेद्गच्छ किं ते प्रश्नेन ब्राह्मण॥३६॥

Vṛndā said- O Brāhmaṇa, I am the daughter of Kedāra and my name is Vṛndā. Residing in Vṛndāvana, I performed *tapas* in a secluded place in order to get lord Hari as my husband. O Brāhmaṇa, if you can bestow a boon on me then give the same to me. And if you are not competent enough to do so what is the use of putting a question to me?.

धर्म उवाच

निरीहमवितर्क्यं च परमात्मानमीश्वरम्।
निर्गुणं च निराकारं भक्तानुग्रहविग्रहम्॥३७॥
का क्षमा तं पतिं कर्तुं विना लक्ष्मीं सरस्वतीम्।
चतुर्भुजस्य द्वे भार्ये हरेर्वैकुण्ठशायिनः॥३८॥
गोलोके द्विभुजस्यापि श्रीवंशीवदनस्य च।
किशोरगोपवेषस्य परिपूर्णतमस्य च॥३९॥
तस्य भार्या स्वयं राधा महालक्ष्मीः परात्परा।
ब्रह्मस्वरूपा परमा परमात्मानमीश्वरम्॥४०॥
भजते सततं शान्तं सुरम्यं श्यामसुन्दरम्।
कोटिकन्दर्पसौन्दर्यनिन्दितं सुकलेवरम्॥४१॥
अमूल्यरत्नाभरणं सत्यं च नित्यविग्रहम्।
पीताम्बरधरं रम्यं दातारं सर्वसंपदाम्॥४२॥

Dharma said- The lord is devoid of desires, beyond comprehension, the soul of all, the lord of all, without qualities, invisible, who becomes visible to shower his grace on his devotees; therefore who else would be able to achieve him as her husband, except Sarasvatī and Lakṣmī? The four-armed lord Hari who sleeps in the Vaikuṇṭha with two spouses and the two-armed lord who dwells in the *Goloka* holding a flute, appearing in the form of a cowherd, is lord Kṛṣṇa and he has Rādhā as his spouse. The same Rādhā who is the form of eternal Brāhmaṇa, serves the dark-complexioned Kṛṣṇa always, who possesses considerable mental prowess and fortunes, is peaceful and extremely beautiful. Her beautiful body puts to shame the bodies of crores of gods of love. He is adorned with invaluable gem-studded ornaments, is the form of truth, imperishable, clad in *pītāmbara* and happens to be the bestower of all riches.

श्रीकृष्णश्च द्विधारूपो द्विभुजश्च चतुर्भुजः।
चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुजः स्वयम्॥४३॥

The same Kṛṣṇa who is two-armed in *Goloka*, resides in the Vaikuṇṭha, having four arms.

यन्निमेषो भवेद्वृन्दे ब्रह्मणः पततेन च।
पञ्चविंशत्सहस्रेण युगेनेन्द्रस्य पातनम्॥४४॥
चतुर्दशेन्द्रावच्छिन्नकालेन ब्रह्मणो दिनम्।
तावतीति निशा तस्य विधातुर्जगतामपि॥४५॥

O Vṛndā, with the fall of Brahmā, lord Kṛṣṇa winks his eye. After a lapse of twenty five *yugas*. Indra comes to an end and after the fall of fourteen such Indras, a day of Brahmā is counted, his life similarly is in lengthy.

एवं त्रिशद्दिनैर्मासं द्विषट्के मासि वर्षकम्।
एवं शतायुस्तस्यैव निबोधे बोधतत्परम्।।४६।।

Thirty such days make a month and twelve such months make a year. Brahmā has the life of hundred such years.

यावज्जीवनपर्यन्तं सेवन्ते सनकादयः।
कल्पानां कोटिकोटिं च तत्र साध्यश्च यो विभुः।।४७
सहस्रवक्त्रः शेषश्च सेवते च जपन्सदा।
दिवानिशं च यं भक्त्या कल्पकोटिशतं शतम्।।४८।।
तत्र साध्यो हितकरो दुराराध्यः परात्परः।
ब्रह्मा ब्रह्मस्वरूपं तं भजेज्जन्मनि जन्मनि।।४९।।
वक्त्रैश्चतुर्भिः सततं स्तौति नित्यं सनातनम्।
वेदेऽनिर्वचनीयश्च वेदानां जनको विधिः।।५०।।
विधाता फलदाता च दाता च सर्वसंपदाम्।
तत्र साध्यो हि भगवान्कालकालान्तकान्तकः।।५१।।

With the end of the life of Brahmā, a second of lord Viṣṇu is counted, the sages like Sanaka and others serve him throughout life but even after performing *tapas*, for crores of *kalpas*, they never achieve his glance. The serpent Śeṣa having a thousand serpent-hoods adore him with devotion for an innumerable number of years but he is not able to get him. Brahmā, the creator of the Vedas, who is the creator of the universe, bestows reward for all the deeds; bestower of all the fortunes, he always adores the lord who is eternal, the form of Brāhmaṇa, imperishable, with all the four mouths but the lord is beyond the description of the Vedas, is the death for the time and is the Yama for Yama, is not able to achieve him.

संहारकर्ता जगतां कलया रुद्ररूपतः।
स स्तौति पञ्चवक्त्रेण कोऽन्योऽन्यस्यापि का कथा।।५२।।
तत्परश्च प्रियो नास्ति वृन्दे भगवतः शृणु।
सर्वशक्तिस्वरूपा सा दुर्गा दुर्गतिनाशिनी।।५३।।
ब्रह्मस्वरूपा परमा मूलप्रकृतिरीश्वरी।
नारायणी विष्णुमाया वैष्णवी सा सनातनी।।५४।।
यन्मायया जगद् भ्रान्तमनित्ये भ्रमते सदा।
सा स्तौति भक्त्यायं देवं वृन्देऽप्यङ्के दिवानिशम्।।५५।।
स्तौति भक्त्या स्वशक्त्या च गजवक्त्रः षडाननः।
ध्यायते यं गणेशश्च सर्वादौ यस्य पूजनम्।।५६।।
भगवान्सर्वदेवेशो ज्ञानिनां च गुरोर्गुरुः।
सिद्धेन्द्रेषु च देवेन्द्रे योगीन्द्रे ज्ञानिनां गुरौ।।५७।।
न गणेशात्परो विद्वान्गणेशशच सुराधिपः।
सरस्वती च यं स्तोतुमशक्ता परमेश्वरी।।५८।।
दिवानिशं पादपद्मं भक्त्या पद्मा निषेवते।
यत्कटाक्षाज्जगत्सर्वं परिपूर्णतमं शिवम्।।५९।।
यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात्।
वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति जन्तुषु।।६०।।

The one who taking the form of Rudra destroys the universe, offers prayer with all his five faces. No one else is dearer to the lord than him but still he cannot be achieved even by such people; then what to speak of others. O Vṛndā, Durgā who is the form of all the prowess, destroys misfortune, the form of eternal Brāhmaṇa, *Mūlaprakṛti*, Īśvarī, Nārāyaṇī, Viṣṇumāyā, Vaiṣṇavī and the eternal force is influenced by the illusion of the lord always roamed about in the perishable universe. She has also been adoring the lord with great devotion; the elephant-faced Gaṇeśa and six face Kārttikeya always adore him according to their prowess. Lord Gaṇeśa who is adored first of all, happens to be the lord of the gods and the teacher of the intellectuals. There is no one greater than Gaṇeśa who could achieve the *siddhis* nor is there any other lord of the gods or a *yogī* or an intellectual comparable to Gaṇeśa and who happens to be the lord of the gods, the same lord Gaṇeśa adores him. Sarasvatī the great goddess also adores him, Lakṣmī serves at his lotus-like feet throughout the day and night with devotion. With the frowning of whom the whole universe is complete and meets with welfare, with the fear of whom, the wind blows, the sun burns, Indra pours the rain, the fire burns and the death roams about in the universe.

पृथिवी सेवया यस्य सर्वाधारा वसुंधरा।
समुद्रा निश्चलाः शैला यस्य भीताश्च सुन्दरि।।६१।।

By serving him the earth has become the base of all and the store of all the riches, terrified from whom the ocean and the mountains remain within their limit.

तीर्थसारा च सा गङ्गा पवित्रा मुक्तिदायिनी।
जगतां पावनी देवी यस्य पादाब्जसेवया॥६२॥

By serving whose lotus-like feet, Gaṅgā becomes the essence of all the holy places and redeems everyone.

पवित्रा तुलसी देवी स्मरणाद्यस्य सेवनात्।
नवग्रहाश्च दिक्पाला भीता यस्य प्रतापतः॥६३॥
ब्रह्माण्डेषु च सर्वेषु ब्रह्मविष्णुशिवात्मकाः।
अन्ये ये ये सुरेशाश्च शेषाद्या मुनयस्तथा॥६४॥
केचित्कलास्वरूपाश्चाप्यं्रूपाश्च केचन।
केचित्कलांशाः कृष्णस्य केचिच्च परमात्मनः॥६५॥
पतिमिच्छसि कल्याणि प्रकृतेः परमीश्वरम्।
गोलोके राधिका साध्यो नान्येषां च कदाचन॥६६॥

With the reciting of whose name, Tulasī gets purified and by whose glory, the nine planets and Dikpālas get frightened. Brahmā, Viṣṇu and Śiva are present in all the globes besides the Śeṣa, other gods and sages. Some of them have the *aṁśas* of lord Kṛṣṇa while others are the *aṁśas* of his *aṁśas*. O virtuous one, you intend to achieve the same lord as your husband who is beyond Prakṛti but he could be achieved by Rādhā only in *Goloka*. No one wise can achieve her.

मां भजस्व महाभागे नृपाणामीश्वरं पतिम्।
बलवन्तं च देवेभ्यो दैत्येभ्यश्च वरानने॥६७॥
सुखानि यानि कल्याणि त्रिषु लोकेषु सन्ति वै।
भुङ्क्ष्व तान्येव सर्वाणि मत्प्रसादान्न संशयः॥६८॥

Therefore, O virtuous one, O damsel, you accept me as your husband and enjoy all the pleasures. I happen to be the lord of all the gods and possess more prowess than the gods and the demons. O virtuous one, you can enjoy with me all the pleasures of the three worlds with my grace. There is no doubt about it.

सप्तसागरपारे च काञ्चनी रुचिरा वरे।
देवानां क्रीडनार्थाय विधात्रा निर्मिता पुरी॥६९॥

Beyond the seven oceans, Brahmā has built up a sporting place for the gods which is quite charming and known as the city of Kāñcanī.

तत्रैव गच्छ भद्रं ते रम रामे मया सह।
महेन्द्रस्य प्रियवनं पुष्पोद्यानसमन्वितम्॥७०॥

O Rāma, you will meet with welfare, let us go and enjoy the pleasure there. There is an orchard which is quite dear to Indra.

गच्छ स्वर्णमयीं लङ्कां नानारत्नविभूषिताम्।
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥७१॥

The golden Laṅkā is adorned with the ornaments of gold. O beautiful one, you would meet with welfare; you get along with me there and let us enjoy the pleasure.

विस्पन्दकं सुवसनं नन्दकं पुष्पभद्रकम्।
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥७२॥

There are the gardens named Vispandaka, Suvasana, Nandaka and Puṣpabhadraka. O beautiful one, you go there and enjoy my company.

सुमेरुगह्वरं वाऽपि क्षीरोदं वा मनोहरम्।
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥७३॥

O beautiful damsel, let us go to the beautiful caves of the Sumeru mountain and the bed of ocean of milk and enjoy my company there.

सत्यलोकं ब्रह्मलोकं रम्यं सद्म रहःस्थलम्।
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥७४॥

Visiting *Satyaloka*, *Brahmaloka* and the charming lonely places enjoy my company there.

मलये निलयं रम्यं रत्नेन्द्रसारनिर्मितम्।
सुगन्धियुक्तं सततं शुद्धं चन्दनवायुना॥७५॥
मालती यूथिका रम्या केतकी माधवी तथा।
चारुचम्पकपुष्पाणां गन्धेन सुमनोहरम्॥७६॥
पिकानां भ्रमराणां च मधुरध्वनिसंयुतम्।
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥७७॥

There is a beautiful place on the Malaya mountain built with the best of gems where the fragrant cool breeze blows, the jasmine flower and the flower of Ketakī, Mādhavī and Campā creepers are also there. The place is filled with the sweet notes of the cuckoos and the hissing sound of the black-wasps. O beautiful one, you get along with me and enjoy my company there.

इन्द्रस्य वरुणस्यैव वायोरपि यमस्य च।
धनेश्वरस्य वह्नेश्च धर्मस्य शशिनस्तथा॥७८॥
सुरम्यं लोकमेतेषां मध्ये देवि यथेच्छसि।
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥७९॥
रत्नद्वीपं मणिद्वीपं रम्यं चन्द्रसरोवरम्।
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥८०॥

O goddess, the places of Indra, Varuṇa, Vāyu, Yama, Kubera, Agni, Dharma and the moon are quite pleasant; you can enjoy my company at whichever place you like. We can visit Ratnadvīpa, Maṇidvīpa, Candrasarovara which are quite beautiful. O beautiful one, you get along with me and enjoy my company.

इत्येवमुक्त्वा संभोक्तुं गच्छन्तं तं छलेन च।
न वास्तवपरीक्षार्थं सतीत्वं बोधितुं व्रज॥८१॥

O lord of Vraja, thus speaking Dharma in order to test the chastity of the daughter of Kedāra advanced towards her deceitfully.

उवाच सा नृपसुता कोपवक्त्रास्यलोचना।
हितं सत्यं योगयुक्तं धर्मार्थं च यशस्करम्॥८२॥

The eyes of the damsels became red with anger and the princess spoke to him the words which were quite beneficial, truthful, appropriate and glorious.

वृन्दोवाच

धैर्यं कुरु महाभाग श्रेष्ठो जातिषु ब्राह्मणः।
ब्राह्मणानां तपो मूलं सत्यं वेदव्रतं धृतिः॥८३॥
परस्त्रीसहसंभोगः स्वभावश्चाप्यधर्मिणाम्।
अधर्मेणैव हे विप्र दुष्टोऽभद्राणि पश्यति॥८४॥

Vṛndā said- O lord, be patient with all the castes, Brāhmaṇa is believed to be the supreme. The base of a Brāhmaṇa is *tapas*, truthfulness, the performing of *vratas* and patience. O Brāhmaṇa, it is not proper for noble people to cohabit with the wives of others. Because of sin, the wicked people have to face misfortune.

ततः सपत्ने जयति समूलस्थो विनश्यति।
पतिव्रतानां गमने बलात्कारेण निश्चितम्॥८५॥
मातृगामी भवेत्सद्यो ब्रह्महत्याशतं भवेत्।
कुम्भीपाके पच्यते च यावच्चन्द्रदिवाकरौ॥८६॥
प्रदग्धस्तैलतप्तेषु न मृतः सूक्ष्मदेहतः।
ताडितो यमदूतैश्च लोहदण्डेन मूर्धनि॥८७॥
क्षणं सुखं चिरं दुःखं सर्वनाशस्य कारणम्।
अगम्यागमनं दुःखं धर्मिष्ठो नैव वाञ्छति॥८८॥

Thereafter he is vanquished by the enemies and then is completely destroyed. The one who rapes chaste woman forcibly, is surely described as the one cohabiting with his mother and earns the sin of a hundred *Brahmahatyās*. He stays in the *kumbhīpāka* hell for the life of the sun an the moon. He is thrown into the pan of boiling oil but because of his having an ethereal form he does not die; the Messengers of Yama strike on his head with iron rods. For a short-lived pleasure, he has to suffer pain for a long time. This happens to be the cause of total destruction. Therefore the intellectuals never invite such a type of misfortune.

क्षमस्व गच्छ भद्रं ते ब्राह्मण ज्ञानदुर्बल।
यथा दीपशिखां दृष्ट्वा कीटः पतति निश्चितम्॥८९॥
मिष्टं दृष्ट्वा बडीशाग्रे लुब्धमीनो मृगो यथा।
यथा विषाक्तं भक्ष्यं च भुङ्क्ते भोक्ता बुभुक्षितः॥९०॥

O Brāhmaṇa, your knowledge is weak. Let you meet with welfare and you kindly excuse me. As a fire-fly hovers round the burning wick of a lamp, similarly fish and deer finding the sweet places at the mouth of a thorn swallow it, the hungry person consumes poisoned food.

गृह्णाति दुष्टो दुष्टं च विषकुम्भं पयोमुखम्।
तथा दृष्ट्वा परस्त्रीणां मुखपद्मं मनोहरम्॥९१॥
विनाशबीजं मोहेन भ्रान्तो भवति लम्पटः।
मुखं च रुचिरं स्त्रीणां श्रोणियुग्मं स्तनौ तथा॥९२॥
कामाधारं नाशबीजमधर्मस्थलमेव च।
भगं नरककुण्डं च लालामूत्रसमन्वितम्॥९३॥
दुर्गन्धियुक्तं पापं च यमदण्डस्य कारणम्।
यथा लिङ्गं विशत्येव पापयोनौ च योषिताम्॥९४॥
तथा पुमान्विशत्येव रौरवे च युगे युगे।
रहस्यं चाऽऽपदं दृष्ट्वा मां त्वं धर्षितुमिच्छसि॥९५॥
अत्रैव सर्वदेवाश्च लोकपालाश्च ब्राह्मण।

जाज्वल्यमानो धर्मश्च साक्षी शास्ता च कर्मणाम्।।९६।।
यमश्च दण्डकर्ता च स्थापितो हरिणा स्वयम्।
स्वयं कृष्णश्च धर्मात्मा ज्ञानरूपो महेश्वरः।।९७।।
दुर्गा बुद्धिर्मनो ब्रह्मा चेन्द्रियाणि सुरास्तथा।
सर्वप्राणिषु तिष्ठन्ति साक्षिणः कर्मणां द्विज।।९८।।

A wicked person accepts milk filled with poison with pleasure; similarly a wicked person turns round others' wives, having a pleasant face which results in total destruction. By looking at the face of a beautiful woman, a wicked person is filled with fallacy. The beautiful face of the damsels, the breasts and the pelvic region are the seeds for destruction. Filled with fluid and urine, the pelvic region is like an altar of hell. It is filled with bad smell, sinful and entitles one to receive punishment at the hands of Yama after men and women are united. Similarly the men have to fall into the terrific hell for *yugas.* O Brāhmaṇa, finding me alone if you intend to rape me, then all the gods, the lokapālas, *dharma* who is the witness to all the deeds, lord Hari and the lord of Yama, lord Kṛṣṇa, Maheśvara the abode of all intelligence, Durgā, wisdom, mind, Brahmā and all other gods would arrive.

क्व गुप्तं क्व रहस्यं वा ब्राह्मण ज्ञानदुर्बल।
क्षमस्व गच्छ भद्रं ते अवध्याश्च द्विजातयः।।९९।।
शक्ताऽहं भमसात्कर्तुं गच्छ वत्स यथासुखम्।
तपस्यासु मम गतमष्टोत्तरशतं युगम्।।१००।।
नास्ति गोत्रं मत्पितुश्च न माता न पिता मम।
सर्वान्तरात्मा भगवान्कृष्णो रक्षति मां द्विज।।१०१।।

All these gods remaining witness to all the people remain present at all times in all the places. Therefore, O foolish Brāhmaṇa, which is the secret place and what is secretive? O Brāhmaṇa, therefore you excuse me; you leave the place and meet with your welfare. O son, the Brāhmaṇas are not to be killed, therefore, you leave the place with pleasure; otherwise, I am competent enough to reduce you to ashes. I have been performing *tapas* for a hundred and eight *yugas;* therefore, there is no name or *gotra* for my father nor are my parents alive.

कृष्णेन स्थापितो धर्मो मां च रक्षति नित्यशः।
आदित्यश्च तथा चन्द्रः पवनश्च हुताशनः।।१०२।।
ब्रह्मा शंभुर्भगवती दुर्गा रक्षति मां सदा।
येन शुक्लीकृता हंसाः शुकाश्च हरिताः कृताः।।१०३।

O Brāhmaṇa, lord Kṛṣṇa who is the soul of all always protects me and the *cakra* of lord Kṛṣṇa always protects me besides the sun, the moon, the wind, Agni, Brahmā, Śiva and the goddess Durgā always protects me.

मयूराश्चित्रिता येन स मे रक्षां करिष्यति।
अनाथबालवृद्धानां रक्षकाः सर्वदेवताः।।१०४।।
नारीबुद्ध्या न मां धर्मस्त्यक्त्वा गच्छेद्धि सर्वदा।
मां मातरं परित्यज्य गच्छ वत्स यथासुखम्।।१०५।।

The one who has bestowed whiteness to the goose, greenness to the parrot, different colours to the peacock, the same lord will surely protect me, he is the lord of the orphans boys, as well as the old people. Therefore taking me to be a women, *dharma* cannot disown me.

इत्येवमुक्त्वा देवी सा तस्थौ तत्र धरा यथा।
आगच्छन्तं च संभोक्तुं मा यान्तं बोधनेन च।।१०६।।

O son, you leave me alone and go to your place comfortably. Thus the lady remained unmoved like the earth.

शशापेति च सा कोपाद्ब्रह्मबन्धो क्षयो भव।
क्षयो भव दुराचार हे पापिष्ठ क्षयो भव।।१०७।।
पुनः शप्तं स्वयं सूर्यो वारयामास यत्नतः।
एतस्मिन्नन्तरे तात तत्रैव जगदीश्वराः।।१०८।।
आजग्मुरतिसंत्रस्ता ब्रह्मविष्णुशिवादयः।
धर्मं दृष्ट्वा कलारूपं रुरुदुस्त्रिदशेश्वराः।।१०९।।
कृत्वा क्रोडेऽतीव कृशं कुह्वा भीतं यथा विधुम्।
निश्चेष्टं मलिनं दग्धं सतीकोपाग्निना व्रज।।११०।।

श्रीभगवानुवाच

क्षमस्व वृन्दे मद्भक्ते जन्ममृत्युजराहरे।
धर्मं जीवय मद्भक्तं रक्ष धर्मं पतिव्रते।।१११।।

In spite of speaking the truth to him, when she found that the Brāhmaṇa a was making advances to her, she then pronounced a curse on him, "O degraded Brāhmaṇa, you get destroyed, O sinful

one, you get destroyed, O degraded one, you get destroyed Thus speaking when he was about to pronounce another curse, the sun prevented her from doing so with great effort. O father, in the meantime, Brahma the creator of the universe beside Śiva, Viṣṇu and other gods arrive there in panic and finding Dharma deduced to a single ray, all the gods started crying. O lord of Vraja, he picked up Dharma in his lap who was frightened from Umā like the fourteenth day of the black fortnight and was cursed by a chaste women. His lustre was faded. The lord said- O Vṛndā, you are my devotee and free from the birth, death and old age, you please forgive him. O chaste lady, bring Dharma back to life, you protect *dharma* who happens to be my devotees.

ब्रह्मावोच

ध्वान्तपूर्णं जगत्सर्वं विना धर्मं बभवू ह।
कम्पितौ चन्द्रसूर्यो च शेषश्चापि वसुंधरा।।११२।।

Brahma said- without Dharma the entire universe has plunged into darkness, the moon, the sun, the earth and Śeṣa are all shaking.

महादेव उवाच

प्रनष्टं च जगत्सर्वं विना धर्मेण सुन्दरि।
धर्मं जीवय भद्रं ते स्वस्ति तेऽस्तु वरानने।।११३।।

Mahādeva said- O beautiful one, without Dharma the entire universe has been destroyed. Therefore, O damsel, you will meet with welfare but you bring Dharma back to life.

सूर्य उवाच

वरं वृष्णीष्व भद्रं ते यत्ते मनसि वाञ्छितम्।
धर्मं जीवय भद्रं ते रक्ष सृष्टिं पतिव्रते।।११४।।

Sūrya said- O chaste damsel, you ask for a boon, you will meet with welfare by bringing back Dharma to life, you protect the universe.

अनन्त उवाच

धर्मं करोषि तपसा कथं धर्मं विहंसि च।
धर्मं जीवय भद्रं ते सर्वधर्मो भवेत्तव।।११५।।

Ananta said- You earn *dharma* only by performing *tapas* then why do you destroy him, let you meet with welfare and bring Dharma back to life. As a result of this, all your *dharmas* could be well-protected.

चन्द्र उवाच

द्विजरूपधरो धर्मस्त्वां परीक्षितुमागतः।
ब्रह्मणा प्रेरितश्चैव निर्दोषश्च विहिंसितः।।११६।।

The moon said- Dharma in the form of a brāhmaṇa and arrived before you at the instance of Brahma in order to test your devotion. Therefore he has been killed without any fault of his own.

महेन्द्र उवाच

तपसोपार्जितो धर्मो धर्मेण च फलं नृणाम्।
कथं फलं च तपसां यदि धर्मः क्षयं गतः।।११७।।

Mahendra said- The *dharma* is earned by performing *tapas* and *dharma* alone bestows the reward of the *tapas*. In case Dharma is destroyed, how would one be able to achieve the result of his *tapas*.

वरुण उवाच

धर्मं जीवय धर्मिष्ठे धर्मं रक्ष सनातनम्।
निष्फलं कर्मिणां कर्म विना धर्मेण धार्मिके।।११८।।

Varuṇa said- O religious one, by bringing back Dharma to life, you protect the eternal *dharma*. O religious one, all the deeds of the people would become infructuous without *dharma*.

पवन उवाच

जगत्पूतं कुरु शुभे धर्मं जीवय सांप्रतम्।
धर्मे प्रनष्टे तपसां तवापूर्वं विनङ्क्ष्यति।।११९।।

The wind god said- O beautiful one, you at once bring back Dharma to life and purify the universe. With the destruction of Dharma your *tapas* would also become infructuous.

वह्निरुवाच

स्वधर्मोपार्जनं कर्तुमागताऽसि च भारतम्।
विहंसि धर्ममज्ञात्वा पुनर्जीवय सुन्दरि।।१२०।।

Agni said- O beautiful one, you have arrived in the land of Bhārata, to earn Dharma and unknowingly you have killed Dharma. Therefore you bring him back to life.

यम उवाच

वेदोक्तकर्मकर्तृणामहं विश्वे वरानने।

धर्मानुसारात्फलदो धर्मं जीवय सत्वरम्॥१२१॥

Yama said- O beautiful faced one. I bestow the reward to all the people of the universe for the deeds performed by them according to the Vedas. Therefore, you bring Dharma back to life immediately.

देवानां वचनं श्रुत्वा समुत्थाय पतिव्रता।

नमस्कृत्य सुरेशांश्च तानुवाच तपस्विनी॥१२२॥

On hearing the words of all the gods and the ascetics, chaste Vṛndā got up and bowing in reverence to all the gods she said.

वृन्दोवाच

अहं देवा न जानामि धर्मं ब्राह्मणरूपिणम्।

कृत: क्षयो मया कोपान्मां परीक्षितुमागत:॥१२३॥

जीवयामि ध्रुवं धर्मं युष्माकं च प्रसादत:।

इत्येवमुक्त्वा सा वृन्दा चेत्युवाच व्रजेश्वर॥१२४॥

तप: सत्यं यदि मम सत्यं च विष्णुपूजनम्।

तेन पुण्येन सद्योऽत्र द्विजो भवतु विज्वर:॥१२५॥

यदि मे च भवेत्सत्यं व्रतं सत्यं तप: शुचि।

तेन पुण्येन सत्येन द्विजो भ०॥१२६॥

यदि नारायण: सत्य: सर्वात्मा नित्यविग्रह:।

ज्ञानात्मक: शिव: सत्यो द्विजो भ०।१२७॥

ब्रह्म सत्यं च ते देवा: प्रकृति: परमा यदि।

यज्ञ: सत्यस्तप: सत्यं द्विजो भ०॥१२८॥

इत्येवमुक्त्वा सा वृन्दा धर्मं क्रोडे चकार च।

तं दृष्ट्वा च कलारूपं रुरोद कृपया सती॥१२९॥

Vṛndā said- O gods I never knew about the true identity of Dharma who appeared to me in the form of a Brāhmaṇa, in order to test me. He has been destroys by me in anger. By your grace, I shall surely bring him back to life". O lord of Vraja, thus speaking Vṛndā said- In case my *tapas* is truthful, my devotion towards lord Viṣṇu is truthful then with the influence of that *tapas* the Brāhmaṇa should be relived of all the miseries. In case, I am truthful, my *vrata* is truthful, because of the influence of the same and with the influence of my *tapas*, this Brāhmaṇa should be freed from the misery. In case the eternal Nārāyaṇa who happens to be the soul of all and Śiva the all knowledgeable one is also truthful, in that case the Brāhmaṇa should be relieved of the entire miseries. In case Brāhmaṇa is truthful beside the gods and the Prakṛti, the *yajña* and the *tapas* then this Brāhmaṇa should be freed from all the sufferings. Thus speaking Vṛndā picked up Dharma and took him in her lap. Finding him reduced to the form of a mere ray, she started crying.

एतस्मिन्नन्तरे मूर्तिर्धर्मभार्या शुचाऽऽकुला।

निपत्य विष्णुपादे च शिरसा चेत्युवाच सा॥१३०॥

In the meantime Mūrti the wife of Dharma was filled with grief and she fell at the feet of lord Viṣṇu.

मूर्तिरुवाच

हे नाथ करुणासिन्धो दीनबन्धो कृपां कुरु।

तूर्णं जीवय कान्तं मे जगन्नाथ कृपामय॥१३१॥

Mūrti said- O lord, O ocean of mercy, you are the ere graceful to the down-trodden, compassionate, O compassionate lord of the universe, you bring, my husband back to life.

पतिहीना च या नारी पापिनी सा भवार्णवे।

यथाऽऽस्यं चक्षुर्विरतं प्राणहीना यथा तनू:॥१३२॥

A women who is deprived and her husband is considered to be a sinner in the ocean of universe. She becomes like a face without eyes and the body without life.

मितं ददाति हि पिता मितं भ्राता मितं सुत:।

मितं बन्धुर्मितं माता सर्वदाता पति: प्रभु:॥१३३॥

इत्येवमुक्त्वा सा देवी तत्र तस्थौ रुरोद च।

उवाच वृन्दां भगवान्सर्वात्मा प्रकृते पर:॥१३४॥

The parents, the brothers, the sons and the relatives can give only a limited comfort but the husband provides all the comforts. Thus speaking, the goddess stood there quietly and started crying. Thereafter, lord Viṣṇu spoke to Vṛndā.

श्रीभगवानुवाच

त्वयाऽऽयुस्तपसा लब्धं यावदायुश्च ब्रह्मण:।

तदेव देहि धर्माय गोलोकं गच्छ सुन्दरि॥१३५॥

Viṣṇu said- O beautiful one by performing *tapas* you have achieved the age comparable to Brahmā. You bestow the same age to Dharma and go back to *Goloka* and stay there.

तन्वाऽनया च तपसा पश्चान्मां च लभिष्यसि।
पश्चाद्गोलोकमागत्य वाराहे च वरानने।।१३६।।
वृषभानसुता त्वं च राधाच्छाया भविष्यसि।
मत्कलांशश्च रायाणस्त्वां विवाह ग्रहीष्यति।।१३७।।

You would achieve me with this body alone later on. O damsel, reaching *Goloka* in the *Vārāha-kalpa* you would be born as a daughter Vṛṣabhānu and would be known as the reflection of Rādhā. In the Vṛndāvana Rāyāṇa would be born from my *Goloka* and would own you after marriage. While performing the divine dance you would meet me together with Rādhā and other cowherdesses.

मां लभिष्यसि रासे च गोपीभी राधया सह।
राधा श्रीदामशापेन वृषभानसुता यदा।।१३८।।
सा चैव वात्सवी राधां त्वं च च्छायास्वरूपिणी।
विवाहकाले रायाणस्त्वां च च्छायां ग्रहीष्यति।।१३९।।
त्वां दत्त्वा वास्तवी राधा साऽन्तर्धाना भविष्यति।
राधैवेति विमूढाश्च विज्ञास्यन्ति।।
च गोकुले।।१४०।।
स्वप्ने राधापदाम्भोजं न हि पश्यन्ति बल्लवा:।
स्वयं राधा मम क्रोडे छाया रायाणकामिनी।।१४१।।
विष्णोश्च वचनं श्रुत्वा ददावायुश्च सुन्दरी।
उत्तस्थौ पूर्ण धर्मश्च तप्तकाञ्चनसंनिभ:।।
पूर्वस्मात्सुन्दर: श्रीमान्प्रणनाम परात्परम्।।१४२।।

When Rādhā would be born as the daughter of Vṛṣabhānu due to the curse of Śrīdāmā, at that very moment, Rādhā would appear together with you as her reflection. At the time of the marriage Rāyāṇa would accept you because after entrusting the real Rādhā to you, he would disappear. Therefore, all the people of Gokula would treat you, as the real Rādhā but the cowherds would not be able to witness the lotus-like feet of Rādhā in dream. Because Rādhā herself resides in my heart and her reflection would be the wife of Rāyāṇa. On hearing these words of Viṣṇu, the damsel gave away his life to Dharma. Thereafter Dharma got up in his full form with the complexion of molten gold and looked more illustrious than before; he then bowed in reverence to lord Viṣṇu.

वृन्दोवाच

देवा: शृणुत मद्वाक्यं दुर्लङ्घ्यं सावधानत:।
न हि मिथ्या भवेद्वाक्यं मदीयं च निशामय।।१४३।।
क्षयो भवेति वाक्यं च मयोक्तं कोपभीतया।
वारत्रयं पुनर्वक्तुं वारयामास भास्कर:।।१४४।।
सत्ये च परिपूर्णोऽयं यथापूर्वो यथाऽधुना।
त्रिपादश्चापि त्रेतायां द्वापदो द्विपरे तथा।।१४५।।
एकपादश्च धर्मोऽयं कलेश्च प्रथमे हरे।
शेषे कलाषोडशांश: पुन: सत्ये यथा पुरा।।१४६।।
त्रिर्निर्गतं मम मुखात्क्षयस्तेन तत: क्रमात्।
पुनरुक्ते च मनसि वारयामास भास्कर:।।१४७।।

Vṛndā said- O gods you listen to my words carefully which cannot be overlooked and can never untrue or false. In anger I pronounced the word *ksyobhava* thrice but when I was about to pronounce the same the fourth time, Sūrya prevented me from doing so. The same total effect of my curse would be that in *Satyayuga,* Dharma would be complete in all respects but in *Tretāyuga*, he would have only three feet; in *Dvāpara* only in two and in *Kaliyuga* only one; in the later part of *Kaliyuga*, only a small reflection of *dharma* would be visible thereafter in *Satyayuga* he would again appear in his full form. The words of destruction were spoken by me thrice and as such the effect of the same has also been pronounced by me. I was going to repeat the same the fourth time when Sūrya prevented me from doing so, therefore, I could not speak it out. Therefore Dharma would remain in the last part of the *Kaliyuga* only in negligible form.

तेनैव हेतुनाऽयं च कलिशेषे कलामय:।
तथा शप्त: स्थितो दुर्गे कलिशेषे तथा ध्रुवम्।।१४८।।
एतस्मिन्नन्तरे नन्द ददृशुर्देवता रथम्।
गोलोकादागतं वेगादतीव सुन्दरं शुभम्।।१४९।।

अमूल्यरत्ननिर्माणं हीरहारपरिष्कृतम्।
मणिमाणिक्यमुक्ताभिर्वस्त्रैश्च श्वेतचामरैः॥१५०॥
विभूषितं भूषणैश्च रुचिरै रत्नदर्पणैः।
नत्वा हरिं हरं वृन्दा ब्रह्माणं सर्वदेवताः॥१५१॥
समारुह्य रथं दृष्ट्वा गोलोकं च जगाम सा।
देवा जग्मुश्च स्वस्थानं किं भूयः श्रोतुमिच्छसि॥१५२।

O Nanda, in the meantime the gods witnessed the arrival of a chariot moving with great force which was quite beautiful to look at and was built with the best of gems, it had the doors of gems and was decorated with diamonds, rubies, precious gems, costumes, white fly-whisk, *ornaments* and beautiful mirrors. Vṛndā after bowing in reverence to Viṣṇu, Śiva and Brahmā beside other gods; mounted over to chariot and proceeded to *Goloka*. Thereafter the gods also went to their respective places. Now what else do you want to listen from me .

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० भगवन्नन्दसं० षडशीतितमोऽध्यायः॥८६॥

अथ सप्ताशीतितमोऽध्याय:

Chapter - 87

Arrival of Sanatkumāra at the time of conversation between Kṛṣṇa and Nanda

नन्द उवाच

त्वां ज्ञातुं नहि शक्ताश्च वेदा वेदप्रभुं स्वयम्।
सुरा ब्रह्मेशशेषाद्या मुनिसिद्धादयस्तथा।।१।।
को भवानिति विज्ञातुं परं कौतूहलं मम।
तत्सर्वं स्वात्मयाथार्थ्यं निर्जने कथय प्रभो।।२।।

Nanda said- O lord, you happen to be well-versed in the Vedas and your knowledge surpasses Brahmā, Śiva, Śeṣa and other gods beside the *munis* or the *siddhas*; therefore, you let me know about your true identity and I am anxious to know about the same. You kindly reveal to me your true identity in this secluded and lonely place.

नारायण उवाच

एतस्मिन्नन्तरे तत्र कृष्ण द्रष्टुं मुनीश्वरा:।
आजग्मु: सहसा वत्स ज्वलन्तो ब्रह्मतेजसा।।३।।
पुलहश्च पुलस्त्यश्च क्रतुश्च भृगुरङ्गिरा:।
प्रचेताश्च वसिष्ठश्च दुर्वासा: कण्व एव च।।४।।
कात्यायन: पाणिनिश्च कणादो गौतमस्तथा।
सनकश्च सनन्दश्च तृतीयश्च सनातन:।।५।।
कपिलश्चाऽऽसुरिश्चैव वायु: पञ्चशिखस्तथा।
विश्वामित्रो वाल्मीकिश्च कश्यपश्च पराशर:।।६।।
विभाण्डको मरीचिश्च शुक्रोऽत्रिश्च बृहस्पति:।
गार्ग्यश्चापि तथा वात्स्यो व्यासश्च जैमिनिस्तथा।।७।।
मितवागृष्यशृङ्गश्च याज्ञवल्क्य: शुकस्तथा।
सौभरि: शुद्धजटिलो भरद्वाज: सुभद्रक:।।८।।
मार्कण्डेयो लोमशश्च आसुरिश्च विटङ्कण:।
अष्टावक्र शतानन्दो वामदेश्च भागुरि:।।९।।
संवर्तश्चाप्युतथ्यश्च नरोऽहं चापि नारद।
जाबालि: पर्शुरामश्चाप्यगस्त्य: पैल एव च।।१०।।
युधामन्युर्गौरमुखोऽप्युपमन्यु: श्रुतश्रवा:।
मैत्रेयश्च्यवनश्चैव वररुच्यर्षिरेव च।।११।।

Śrī Nārāyaṇa said- O son, in the meantime all the sages and ascetics shining with divine light arrived there in order to have an audience with lord Kṛṣṇa. They included Pulaha, Pulastya, Kratu, Bhṛgu, Aṅgirā, Pracetā, Vasiṣṭha, Durvāsā, Kaṇva, Kātyāyana, Pāṇinī, Kaṇāda, Gautama, Sanaka, Sananda, Sanātana, Kapila, Āsuri, Vāyu, Pañcaśikha, Viśvāmitra, Vālmīki, Kaśyapa, Parāśara, Vibhāṇḍaka, Marīci, Śukra, Atri, Bṛhaspati, Gārgya, Vātsyāna, Vyāsa, Jaimini, Mitavāk, Ṛṣyaśṛṅga, Yājñavalkya, Śuka, Saubhri, Śuddhajaṭila, Bharadvāja, Subhadraka, Mārkaṇḍeya, Lomaśa, Viṭaṅkaṇa, Aṣṭāvakra, Śatānanda, Vāmadeva, Bhāguri, Saṁvartta, Utathya, Nara, Nārāyaṇa, Nārada, Jābāli, Paraśurāma, Agastya, Paila, Yudhāmanya, Gauramukha, Upamanyu, Śrutaśravaḥ, Maitreya, Cyavana and Vararuci arrived there .

तान्दृष्ट्वा सहसोत्थाय नमस्कृत्य पुटाञ्जलि:।
सिंहासनेषु रम्येषु वासयामास सादरम्।।१२।।
पूजयामास विधिवत्कुशलप्रश्नपूर्वकम्।
परस्परं च संभाष्य मध्ये कृष्णा उवास स:।।१३।।
एतस्मिन्नन्तरे कृष्णस्तेजोराशिं ददर्श स:।

ददृशुस्ते च मुनयोऽप्याकाशे च समुज्ज्वलम्।।१४।।

Finding the sages present there, Śrī Kṛṣṇa got up suddenly and welcomed them offering his reverence to them with folded hands. Thereafter, all of them were made to sit over the charming lion thrones; Śrī Kṛṣṇa then asked about their welfare and adored them all. After mutual consultations Śrī Kṛṣṇa took his seat among them. In the meantime Kṛṣṇa spotted a fall of lustre in the sky which was also witnessed by the sages.

तेजसोऽभ्यन्तरे वत्स कुमारं कनकप्रभाम्।
यथैव पञ्चवर्षीयं नग्नं बालकमीप्सितम्।।१५।।
आविर्बभूव सहसा समामध्ये च नारद।
उत्तिष्ठमानं सहसा तं दृष्ट्वा मुनपुंगवाः।।१६।।
प्रणेमुर्मुनयः सर्वे शौरिश्च प्रणनाम तम्।
सस्मितं स्निग्धनेत्रं च कृत्वा युक्तिं च सादरम्।।१७।।
स सर्वानाशिषं कृत्वा समुवास च संसदि।
उवाच तांश्च शौरिं च भगवन्तं सनातनम्।।१८।।

Inside the lustre there was Sanatkumāra in the form of a nude child having the lustre like gold. O Nārada he appeared among the assembly suddenly. Finding him having arrived suddenly, all the ascetics bowed in reverence to him and Śrī Kṛṣṇa also with a smiling face and the love reflecting in his eyes, bowed his head to him in reverence. The child than bestowed his blessing on all those present there taking his seat among the assembly of ascetics. Thereafter he spoke to lord Kṛṣṇa who happens to be eternal.

सनत्कुमार उवाच

भद्रं वो मुनयः शश्वतपसां फलमीप्सितम्।
कृष्णस्य कुशलप्रश्नं शिवबीजस्य निष्फलम्।।१९।।
सांप्रतं कुशलं वश्च दर्शनं परमात्मनः।
भक्तानुरोधाद्देहस्य परस्य प्रकृतेरपि।।२०।।
निर्गुणस्य निरीहस्य सर्वबीजस्य तेजसा।
भारावतरणायैव चाऽऽविर्भूतस्य सांप्रतम्।।२१।।

Sanatkumāra said- O ascetics, you may meet with welfare always and you may also get the fruit all the *tapas* performed by you, but it is of no use to question-about the true form of lord Kṛṣṇa who bestows his grace on all. Presently all of you meet with welfare because you are having an audience with the great soul at present. He has taken to the human form at the instance of his devotees. He is beyond Prakṛti beyond qualities, unattached the seed of all and has incarnated on earth to relieve her of her burden.

श्रीकृष्ण उवाच

शरीरधारिणश्चापि कुशलप्रश्नमीप्सितम्।
तत्कथं कुशलप्रश्नं मयि विप्र न विद्यते।।२२।।

Śrī Kṛṣṇa said- O Brāhmaṇa, if it is desirable to enquire about the welfare from all who possess the human bodies than why are you not interested in such question about me?.

सनत्कुमार उवाच

शरीरे प्राकृते नाथ संततं च शुभाशुभम्।
नित्यदेहे क्षेमबीजे शिवप्रश्नमनर्थकम्।।२३।।

Sanatkumāra said- O lord the worldly body is always surrounded with the good or bad deeds, but the one who himself is the seed of welfare, it is no used asking question about his welfare.

श्रीभवानुवाच

यो यो विग्रहधारी च स च प्राकृतिकः स्मृतः।
देहो न विद्यते विप्र तां नित्यां प्रकृतिं विना।।२४।।

Śrī Kṛṣṇa said- O Brāhmaṇa, of the people having human form or the other are termed as *Prākṛtika* and without Prakṛti they cannot survive.

सनत्कुमार उवाच

रक्तबिन्दूद्भवा देहास्ते च प्राकृतिका स्मृताः।
कथं प्रकृतिनाथस्य बीजस्य प्राकृतं वपुः।।२५।।
सर्वबीजस्य सर्वादिर्भवांश्च भगवान्स्वयम्।
सर्वेषामवताराणां प्रधानं बीजमव्ययम्।।२६।।

Sanatkumāra said- The bodies which are born with the application of semen, they are known as *Prākṛtika* but the one who is the lord of Prakṛti and the cause of his body cannot be *Prākṛtika*. You happen to be the cause of all the causes, the one beginning of all, the lord himself, the foremost of all the incarnation, the seed of all as well as indestructible.

कृत्वा वदन्ति वेदाश्च नित्यं सत्यं सनातनम्।
ज्योतिःस्वरूपं परमं परमात्मानमीश्वरम्॥२७॥

The Vedas always define you as eternal, form of flame, the excellent, the supreme soul and the lord.

मायया सगुणं चैव मायेशं निर्गुणं परम्।
प्रवदन्ति च वेदाङ्गास्तथा वेदविदः प्रभो॥२८॥

O lord, the Vedas and post-Vedic literature also define you as the lord of illusion, without qualities, beyond the illusion and also possessing the form.

श्रीकृष्ण उवाच

सांप्रतं वासुदेवोऽहं रक्तवीर्याश्रितं वपुः।
कथं न प्राकृतो विप्र शिवप्रश्नमभीप्सितम्॥२९॥

Śrī Kṛṣṇa said- O Brāhmaṇa, presently I am the son of Vasudeva and my body has the semen and blood as usual. Then how can it not be called as *Prākṛta* and why is it not proper to enquire about the welfare of the same body.

सनत्कुमार उवाच

वासुः सर्वनिवासश्च विश्वानि यस्य लोमसु।
तस्य देवः परं ब्रह्म वासुदेव इतीरितः॥३०॥
वासुदेवेति तन्नाम वेदेषु च चतुर्षु च।
पुराणेष्वितिहासेषु यात्रादिषु च दृश्यते॥३१॥
रक्तवीर्याश्रितो देहः क्व ते वेदे निरूपितः।
साक्षिणो मुनयश्चैव धर्मः सर्वत्र एव च॥३२॥
साक्षिणो मम वेदाश्च रविचन्द्रौ च सांप्रतम्॥३३॥

Sanatkumāra said- you are the one in whose hair pits, innumerable globes are enshrined and happen to be the abode of all. That is why you are called *Vāsu* and because of the god-hood inherent in how you are called Vāsudeva. The word Vāsudeva has also been repeated in the Purāṇas, the history books and the treatises on journeys or pilgrimages. His body comprising of the semen and blood has not been defined in the Vedas. The ascetics and the Dharma stand witnessed for the same. Presently the Vedas, the sun and the moon are my witness.

भृगुरुवाच

सत्यं वदसि विप्रेन्द त्वमेव वैष्णवाग्रणीः।
स्वागतं कुशलं शश्वत्किंनिमित्तमिहाऽऽगतः॥३४॥

Bhṛgu said- O Brāhmaṇa, you have spoken truthfully, you are the fore-most of the Vaiṣṇavas and therefore we welcome you. Are you perfectly all right, you tell us the reason for your arrival here.

सनत्कुमार उवाच

श्रूयतां मुनयः सर्वे श्रूयतां कृष्ण सांप्रतम्।
अहो येन निमित्तेन चातिशीघ्रमिहाऽऽगतः॥३५॥

Sanatkumāra said- O sages and lord Kṛṣṇa, you please listen to me about the purpose for which I have arrived here.

श्रीकृष्ण उवाच

भगवन्सर्वधर्मज्ञ किंनिमित्तमिहाऽऽगतः।
सर्वं जानासि सर्वज्ञ त्वमेव विदुषां वरः॥३६॥

Śrī Kṛṣṇa said- O religious one, tell me the purpose for your arrival here. You are foremost among the intellectuals and possessed all the knowledge, you know everything and therefore you kindly speak out the purpose for your arrival here.

सनत्कुमार उवाच

धन्योऽसि भगवञ्छश्वन्मान्योऽसि जगतामपि।
सर्वेश्वरेश्वरोऽसि त्वं तत्परो नास्ति विश्वतः॥३७॥

Sanatkumāra said- O lord, you are quite graceful and you are adored throughout the universe; you happen to be the lord of all and no one is superior than you.

श्रीकृष्ण उवाच

यज्ञानां च व्रतानां च तपस्यानां द्विजेश्वर।
सततं फलदाताऽहं दक्षिणाभिः सहेति च॥३८॥
इति श्रुत्वा कुमारश्च जवेन प्रययौ वने।
मत्वाऽऽश्चर्यं च वचनं वारयामास तेऽपि तम्॥३९॥

Śrī Kṛṣṇa said- O lord of the Brāhmaṇas, I bestow the fruit of the *yajñas* and *dakṣiṇās*, for performing *yajñas*, *vratas* and *tapas*. On hearing this Kumāra was about to leave the place in a hurry in the forest but the sages prevented him from going finding his words to be quite astonishing.

ऋषय ऊचुः

हे सिद्धेन्द्र महाभाग कुमार करुणामय।
का शङ्कितकया प्रोक्ता भगवत्कृष्णसंनिधौ॥४०॥
किं पुत्र दृष्टमाश्चर्यं श्रुतं किमपि कुत्रचित्।
अतीव कृत्वा विस्तीर्णमस्माकं वक्तुमर्हसि॥४१॥

The sages said- O great sage, O virtuous one, O ocean of mercy, O Kumāra, what are the doubtful words spoken by you in the presence of lord Kṛṣṇa. O son, have you witnessed or met with any surprise? You please speak out the same in detail.

एतस्मिन्नतरे ब्रह्मा पार्वत्या सह शंकरः।
अनन्तश्चापि धर्मश्च श्रीसूर्यश्च निशाकरः॥४२॥
आदित्या वसवो रुद्रा दिक्पालाद्याश्च देवताः।
श्रीकृष्णः सहसोत्थाय संभाव्य च पृथक्पृथक्॥४३॥
मधुपर्कादिकं दत्त्वा पूजयामास भक्तितः।
प्रणेमुर्ऋषयः सर्वे शेषं शंभुं विधिं शिवाम्॥४४॥
परस्परं च संभाषा बभूव द्विजदेवयोः।
समुवासाऽऽसने मध्ये कुमारः कनकप्रभः॥
कथां कथितुमारेभे संसदि द्विजदेवयोः॥४५॥

In the meantime Brahmā, Śiva with Pārvatī, Ananta. Dharma, Sūrya, the moon, Ādityas, Vasus, Rudras, Dikpālas and all the gods arrived there. Finding them having arrived there, Śrī Kṛṣṇa got up from his seat and welcomed them individually offering *madhuparka* and adoring them with devotion. All the sages adored Śeṣa, Śiva, Brahmā and Pārvatī. The Brāhmaṇas and the gods conversed with one another; thereafter, Sanatkumāra having the lustre of gold addressed the assembly while seated on the gem-studded lion-throne.

मया गतश्च गोलोको न दृष्टो राधिकापतिः।
ततो गतं च वैकुण्ठं तत्र नासित चतुर्भुजः॥४६॥
ततो गतश्च क्षीरोदस्तत्र नास्ति हरिः स्वयम्।
परिश्रान्तो विषण्णश्च स्नातं क्षीरोदधेस्तटे॥४७॥
विस्तीर्णवालुकामध्ये कच्छपः शतयोजनः।
भीतश्च कम्पितस्तत्र दृष्टो दुःखी च शुष्कितः॥४८॥
निःसारितो राघवेण मीनेन च महात्मना।
धन्योऽसीति मयोक्तश्च नाहं धन्य उवाच सः॥४९॥
क्षीरोदः सागरो धन्यो जन्तवो यत्र मद्विधाः।
मत्तो महत्तराश्चापि ह्यसंख्याश्च महामुने॥५०॥

Sanatkumāra said- I had gone to *Goloka* but I could not find there Kṛṣṇa the lord of Rādhā. Thereafter I went to Vaikuṇṭha and could not find the four-farmed Viṣṇu there. I then went to the ocean of milk but lord Hari was no where to be found there; thereafter feeling fatigued, I found that a vast tortoise of the size of a hundred *yojanas* was lying there. He looked terrified, shaking, grief, stricken and dry. It was driven out from the water by a fish named Rāghava. I told him that you are quite graceful. He said, "O great sage I am not graceful but the ocean of milk is graceful which is filled with innumerable creatures of my size and even bigger than me.

भवान्धन्योऽस्ति क्षीरोद तेनोक्तो नाहमेव च।
धन्या वसुंधरा देवी यत्रैव सप्तसागराः॥५१॥

I than told the ocean of milk, "O ocean of milk you are graceful. He said, "I am not graceful, this earth is graceful which has accommodated seven oceans like me.

धन्याऽसि वसुधेत्युक्ता नाहमेवेत्युवाच सा।
धन्योऽनन्तो ममाऽऽधारः कृष्णांशो नागराड्विभुः॥५२।
सहस्रमूर्ध्नां मध्येऽहं मूर्ध्नि शूर्पे च सर्षपः।
धन्योऽसि शेषेत्युक्तोऽयं धन्यो नाहमुवाच वै॥५३॥
धन्य कूर्मो ममाऽधारो गच्छ तत्रैव वै मुने।
धन्योऽसि कूर्मेत्युक्तोऽयं नाहं धन्योऽस्मि वै मुने॥५४॥
वायुना धार्यमाणोऽहं मत्तो धन्यतमश्च सः।
धन्योऽसीत्युक्तः पवनो धन्यो नाहमुवाच सः॥५५॥
धन्यश्च भगवान्ब्रह्मा विधाता जगतामपि।
धन्योऽसि तत्र धाता च धन्यो नाहमुवाच सः॥५६॥
धन्यो महेश्वरो देवो योगीन्द्राणां गुरोर्गुरुः।
सर्वाराध्यः सर्वपूज्यो धर्मरूपः सनातनः॥५७॥
कालकालश्च संहर्ता स्वयं मृत्युंजयः प्रभुः।
धन्योऽसि तत्र शंभुश्च धन्यो नाहमुवाच सः॥५८॥
सर्वादौ पूजनं यस्य ज्ञानिनां च गुरोर्गुरुः।
धन्यो गणेश्वरो देवो देवानां प्रवरः परः॥५९॥
सिद्धेन्द्रेषु मुनीन्द्रेषु देवेन्द्रेषु श्रुतौ श्रुतम्।
योगीन्द्रेषु च प्राज्ञेषु न गणेशात्परः पुमान्॥६०॥

I then said, "O earth you are graceful but she said, "I am not graceful but Ananta the lord of the serpents is graceful who supports me and is born from the *aṁśa* of Kṛṣṇa and pervades everywhere. He has a thousand hoods over one of which I have been lodges like a sesamum seed in the winnowing basket. Then I said, Śeṣa is quite graceful". He said, no I am not graceful, O sage, the tortoise who happens to be my base is graceful, you go to him. Then I spoke to tortoise, you are graceful, but he replied O sage I am not graceful. The wind carries me; therefore he is more graceful than myself, Then I spoke to the wind god, "You are graceful" he replied "lord Brahma is graceful who had created the three worlds, then I spoke to Brahma, "O Brahma you are graceful, he said", I am not graceful. Lord Mahāviṣṇu is graceful who happens to be the teacher of the *yogīs* and is adored by all, is the form of Dharma, is eternal, is death for the death, the destroyer of all, having over-come the death and the lord of all. when I told him, You are graceful," he said, "No I am not graceful lord Gaṇeśa is graceful who is adored first of all everywhere, who is the intellectuals, the best among the gods, because I have heard in the Vedas that there is no one else more graceful than Gaṇeśa among that *siddhas*, ascetic, the gods, the *yogīs*.

निम्नगासु यथा गङ्गा तीर्थेषु पुष्करं यथा।
वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः॥६१॥
वेदो नारायणः साक्षाद्वयं पूज्या व्यवस्थया।
तस्माच्छास्त्राणि सर्वाणि पुराणानि च सन्ति वै॥६२॥
यस्मान्निरूपितो धर्मश्चेतिहासश्च संहिता।
तस्माद्धन्याश्च ते वेदा वदन्त्यत्र मनीषिणः॥६३॥
यूयं धन्याश्च मान्याश्चेत्युक्ता वेदा मया ततः।
ऊचुस्ते न वयं धन्या यज्ञसंघश्च सांप्रतम्॥६४॥
वयं व्यवस्थाकर्तारो यज्ञौघः फलदः स्वयम्।
तस्माद्धन्यः स एवापि गच्छ गच्छ महामुने॥६५॥

As the Gaṅgā is the best of all the rivers, Puṣkara is the best of all the holy places, similarly he happens to be the best of all. I therefore told Gaṇeśa that he was graceful who said, "All whatever has been prescribed in the Vedas is *dharma* and whatever is done against the same is sinful. Vedas are treated as the form of Nārāyaṇa himself. we are adored because of the provisions of the Vedas. All the scriptures and the Purāṇas have emerged from the Vedas. The source of *dharma* history, Saṁhitās also vests in the Vedas. Therefore, according to the opinion of the intellectual, Vedas are graceful. Then I spoke to the Vedas saying, "You are graceful". Then they said, "We are not graceful the people who perform *yajñas* are graceful; we people only prescribe the path but the *yajña* provides the fruit. O sage, therefore only such people are graceful and you go to them.

धन्योऽसि यज्ञसंघोऽसीत्युक्तस्तत्र मया विभो।
ऊचुस्ते न वयं धन्या धन्यं कर्म शुभं मुने॥६६॥

O virtuous one, I went to the people who performed the *yajña* and said to them. "You people are graceful" they said, "We are not graceful only the good deeds are graceful".

शुभकर्मासि धन्यं त्वं नाहं धन्यमुवाच तत्।
कर्मणां फलदाता यः कर्महेतुश्च सांप्रतम्॥६७॥
धातुर्विधाता भगवान्सर्वादिः सर्वकारकः।
श्रीकृष्णः परमात्मा च धन्यो मान्यश्च निश्चितम्॥६८

I than spoke to the noble deeds and said, you are graceful. They said, "we are not graceful, lord Kṛṣṇa alone is graceful who bestows the fruit for the good deeds and who happens to be the eternal Brāhmaṇa and the creator of the universe.

धर्मालयं ततो गत्वा न दृष्ट्वा जगदीश्वरम्।
मथुरामागतो द्रष्टुं परिपूर्णतमं प्रभुम्॥६९॥
यज्ञानां तपसां चैव व्रतानां शुभकर्मणाम्।
ईश्वरं फलदातारं परमात्मानमेव च॥७०॥
कारणं कारणानां च ब्रह्मादीनां पुरःसरम्।
धन्योऽसीति मयोक्तश्च दक्षिणाभिः सहेति च॥७१॥
इत्युक्तेन भगवता कथितं सर्वकारणम्।
दक्षिणाभिश्च फलदो हतयज्ञो ह्यदक्षिणः॥७२॥
दक्षिणा विप्रमुद्दिश्य तत्काले तु न दीयते।
एकरात्रे व्यतीते तु तद्दानं द्विगुणं भवेत्॥७३॥

Then I went to the abode of Dharma but I could not find him there and ultimately I arrived

at Mathurā in order to meet him. He is the one who bestows fruit for all the *yajñas*, *tapas*, *vratas* and he is the lord on to himself, the supreme soul, cause of all the causes besides being Brahmā and the fore-most of the gods. I told him, "You are graceful with *dakṣiṇā*." At these words of mine, the lord spoke to him about the causes of everything and said that a *yajña* performed, by giving away the *dakṣiṇā*, is quite successful and the *yajña* performed without *dakṣ iṇā* is unsuccessful. In case the Brāhmaṇa is not provided *dakṣiṇā* immediately after the completion of the *yajña* than it is doubled after the lapse of one night.

मासे शतगुणं प्रोक्तं द्विमासे तु सहस्रकम्।
संवत्सरे व्यतीते तु स दाता नरकं व्रजेत्॥७४॥

On the expiry of one month, it is multiplied to hundred times and after the completion of two months it is multiplied to a thousand times. After completion of one year the performer of the *yajña* has to fall in the hell.

वर्षाणां च सहस्रं च मूत्रकुण्डे निपत्य च।
ततश्चाण्डालतां याति व्याधियुक्तश्च पातकी॥७५॥

He has to remain there in the tank of urine for a thousand years and is then reborn as a *cāṇḍāla* and a sinner.

दात्रा न दीयते दानं ग्रहीत्रा चेन्न गृह्यते।
उभौ तौ नरकं प्राप्तौ वर्षाणां च सहस्रकम्॥७६॥
यजमानश्च चाण्डालो ब्रह्मणस्तत्पुरोहितः।
व्याधियुक्तावुभौ तौ च पापिनौ कर्मणःफलात्॥७७॥

In case the performer does not give and the receiving does not receive *dakṣiṇā* then both of them are thrown in the hell for thousand years. Thereafter, the performer and his priest Brāhmaṇa become *cāṇḍāla*, both of them suffer from ailment because of the same sin".

सर्वे देवाश्च मुनयो जहसुर्विस्मयं ययुः।
विस्मयं च ययौ नन्दस्तत्याज पुत्रभावकम्॥७८॥
रुरोद च सभामध्ये लज्जाहीनः शुचाऽऽकुलः।
त्यज मोहमितीत्युक्त्वा बोधयामास पार्वती॥७९॥

On hearing this all the gods and the sages laughed aloud getting surprised, Nanda also getting surprised shed away from his mind, attraction towards Kṛṣṇa, of his being a son to him. He started crying in grief among the assembly. At that point of time Pārvatī consoled him and said, "You shed away the illusion, you free yourself from ignorance.

नन्द उवाच

अमूल्यरत्नं माणिक्यं यथा कुजन्मनो गृहे।
स्थितं तेन च देवेश तथाऽहं वञ्चितः प्रभो॥८०॥

Nanda said- O lord I feel deprived like the one in whose house an invaluable gem is born but he remains ignorant about the same.

ममापराधं भगवन् क्षमस्व प्रकृते पर।
यास्यामि न पुनर्गेहं गोकुलं यमुनातटम्॥८१॥
वृन्दावनं तथाऽऽवासं क्रीडावासं गदाग्रज।
तत्सर्वं च यशोदाया गोपिकान्तिकमेव च॥८२॥

O lord, you are beyond Prakṛti and you forgive me for my sin. O wielder of the *gadā* I will not go to Gokula, the bank of Yamunā, Vṛndāvana, my abode, the place of Yaśodā and the cowherdesses.

किं ब्रवीमि यशोदां च प्रेयसीं राधिकामपि।
प्रेमपात्रं च बालौघं वद भोः कथयामि किम्॥८३॥
इत्युक्त्वा च सभामध्ये मूर्च्छां संप्राप नारद।
क्रोडे कृत्वा जगन्नाथो बोधयामास तत्क्षणम्॥८४॥

You kindly tell me what reply shall I give to Yaśodā and Rādhā who is your beloved, besides the cowherds? O Nārada, thus speaking Nanda fainted in the assembly. Thereafter Kṛṣṇa took him in his lap and started consoling him.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० भगवन्नन्दसं० सप्ताशीतितमोऽध्यायः॥८७॥

अथाष्टाशीतितमोऽध्याय:

Chapter - 88

Kṛṣṇa recites Durgā stotra for Nanda

श्रीकृष्ण उवाच

चेतनं कुरु हे तात हे तात चेतनं कुरु।
जलबुद्बुदवत्सर्वं संसारं सचराचरम्।।१।।

Śrī Kṛṣṇa said- O father be conscious. The

entire universe comprising of moveable and immovable creatures is like the water bubble.

त्यज मोहं महाभाग मायां स्तौहि परात्पराम्।
ब्रह्मस्वरूपां परमां सर्वमोहनिकृन्तनीम्॥२॥
मुक्तिप्रदां महाभागां विष्णुमायां सनातनीम्।
त्रिपुरस्य वधे घोरे महायुद्धे भयाकुले॥३॥
येन स्तोत्रेण शंभुश्च तया दैत्यं जघान सः।
स्तोत्रराजं प्रदास्यामि सर्वमोहनिकृन्तनम्॥
सर्ववाञ्छाप्रदं नन्द श्रूयतामत्र संसदि॥४॥

O virtuous one, discarding attraction you adore the eternal goddess Māyā who is beyond everything, the form of Brahma, eternal, destroyer of all the attractions, bestowers of salvation, extremely virtuous and is the eternal illusion of Viṣṇu. In the terrific battle of Tripurāsura, Śiva had recited this *stotra* in adoration to the goddess and killed the demon. O Nanda, shall bestow that *stotra* to you in the present assembly. The *stotra* destroys all the attractions and fulfills all the desires. You please listen to it.

नन्द उवाच

सर्वविघ्नविनाशाय दुःखप्रशमनाय च।
विभूतये च यशसे नृणां वाञ्छितसिद्धये॥५॥
स्तोत्रमेकं महादेव्या जगन्मातुर्जगत्प्रभो।
परं दुर्गतिनाशिन्या गोपनीयं सुदुर्लभम्॥६॥
देहि मह्यं विनीताय भक्ताय भक्तवत्सल।
वेदानां जनकस्त्वं च निर्गुणश्च परात्परः॥७॥

Nanda said- O lord you are graceful to the devotees, you kindly bestow the knowledge of the best of *stotras* of Durgā which removes all the obstructions, removes the grief, bestows fortune, popularity and fulfils all the desires, destroying the evil times, which is quite secretive and the best of all the *stotras*. You are graceful to the devotees, creator of the Vedas, without qualities and beyond everything.

श्रीभगवानुवाच

शृणु वक्ष्यामि वैश्येन्द्र स्तोत्रं यत्परमाद्भुतम्।
सर्वविघ्नविनाशार्थं मोहपाशनिकृन्तनम्॥८॥
रणात्रस्तेन विभुना शंकरेण पुरा कृतम्।
नारायणोपदेशेन प्रेरितेन च ब्रह्मणा॥९॥

Śrī Kṛṣṇa said- O lord of the Vaiśyas, In the earlier times, Śiva got terrified from the battle and at the advice of Nārāyaṇa and the inspiration of Brahmā he had recited the *stotra*. The same *stotra* removes all the obstructions and noose of attachment, is being narrated by me which you please listen.

शत्रुग्रस्तं शिवं दृष्ट्वा स ब्रह्माणमुवाच ह।
उवाच शंकरं ब्रह्मा रथस्थं पतितं रणे॥१०॥
सुरसंकटशान्त्यर्थं दुर्गां दुर्गतिनाशिनीम्।
मूलप्रकृतिमाद्यां तां स्तौ(स्तु) हि ब्रह्मस्वरूपिणीम्॥११॥

Finding that Śiva was surrounded by the enemies, Nārāyaṇa, spoke to Brahmā. Then Brahmā went to Śiva in the battle-field and spoke to him, "For the destruction of the danger on the gods you recite the *stotra* of Durgā who removes the misfortune, is mūlaprakṛti, eternal prowess and is the form of Brahma.

हरिणा प्रेरितोऽहं च त्वां वदामि सुरेश्वर।
विना शक्तिसहायेन को वा कं जेतुमीश्वरः॥१२॥
ब्रह्मणश्च वचः श्रुत्वा दुर्गां सस्मार शंकरः।
पुटाञ्जलिपरो भूत्वा भक्तिप्रात्मकंधरः॥१३॥
स्नातः पादौ च प्रक्षाल्य धृत्वा धौते च वाससी।
आचान्तःकुशहस्तश्च शुचिर्विष्णुं च संस्मरन्॥१४॥

O lord of the gods I am speaking this at the instance of Hari because no one can win the battle without the help of the eternal goddess." On hearing the words of Brahmā, Śiva bowed his head in reverence and started reciting the name of Durgā. He took his bath and washing his feet, he clad himself in two garments and holding *kuśa* grass in his hand getting purified and thinking of lord Viṣṇu in his mind, he said.

महादेव उवाच

रक्ष रक्ष महादेवि दुर्गे दुर्गतिनाशिनी।
मां भक्तमनुरक्तं च शत्रुग्रस्ते कृपामयि॥१५॥

Mahādeva said- O Durgā the great goddess, you are the one who removes the misfortune. Therefore you protect me. I am your great

devotee and have been currently surrounded by the enemies; therefore you protect me.

विष्णुमाये महाभागे नारायणि सनातनि।
ब्रह्मस्वरूपे परमे नित्यानन्दस्वरूपिणि॥१६॥

O virtuous one, you are the illusion of lord Viș ṇu and known as Nārāyaṇī, eternal form of Brahma and blissful.

त्वं च ब्रह्मादिदेवानामम्बिके जगदम्बिके।
त्वं संहारे च गुणतो निराकारे च निर्गुणात्॥१७॥
मायया पुरुषत्वं च मायया प्रकृतिः स्वयम्।
तयोः परं ब्रह्म परं त्वं बिभर्षि सनातनि॥१८॥

O mother of the universe, you are the mother of Brahmā and the other gods. You are visible when you have a definite form and are invisible when you are formless; by your illusion you appear as Puruṣa and by the same process to you appear as Prakṛti. You are the eternal Brahma and beyond them both. O eternal one, you contain the eternal Brahma.

वेदानां जननी त्वं च सावित्री च परात्परा।
वैकुण्ठे च महालक्ष्मीः सर्वसंपत्स्वरूपिणी॥१९॥
मर्त्यलक्ष्मीश्च क्षीरोदे कामिनी शेषशायिनः।
स्वर्गेषु स्वर्गलक्ष्मीस्त्वं राजलक्ष्मीश्च भूतले॥२०॥

You are the creator of the Vedas known as Sāvitrī; in the Vaikuṇṭha you appear as Mahālakṣ mī, the goddess of all the riches, In the ocean of milk you appear as the spouse of lord Viṣṇu when he sleeps there, known as *Martyalakṣmī,* in the heaven you are known as *Svargalakṣmī* and on the ground you are known as *Rājalakṣmī.*

नागादिलक्ष्मीः पाताले गृहेषु गृहदेवता।
सर्वसस्यस्वरूपा त्वं सर्वैश्वर्यविधायिनी॥२१॥

In the nether world you happen to be Lakṣmī of the Nāgas and in the household you appear as Gṛhalakṣmī, besides being the form of truth and bestower of all the fortunes.

रागाधिष्ठातृदेवी त्वं ब्रह्मणश्च सरस्वती।
प्राणानामधिदेवी त्वं कृष्णस्य परमात्मनः॥२२॥

You are the great goddess of Brahmā named Sarasvatī and you happen to be the life of the supreme soul known as Kṛṣṇa.

गोलोके च स्वयं राधा श्रीकृष्णस्यैव वक्षसि।
गोलोकाधिष्ठिता देवी वृन्दा वृन्दावने वने॥२३॥
श्रीरासमण्डले रम्या वृन्दावनविनोदिनी।
शतशृङ्गाधिदेवी त्वं नाम्ना चित्रावलीति च॥२४॥

You dwell over the chest of the Kṛṣṇa in *Goloka* and you are known as Rādhā with him. In the forest named Vṛndāvana, you are known as Vṛndā while in the *Rāsamaṇḍala* you are known as *Vṛndāvana-vinodinī.* You are the goddess named Citrāvalī dwelling over the mountain of hundred peaks.

दक्षकन्या कुत्रकल्पे कुत्रकल्पे च शैलजा।
देवमाताऽदितिस्त्वं च सर्वाधारा वसुंधरा॥२५॥
त्वमेव गङ्गा तुलसी त्वं च स्वाहा स्वधा सती।
त्वदंशांशांशकलया सर्वदेवादियोषितः॥२६॥

In one of the *kalpas* you were born as Satī the daughter of Dakṣa, in another *kalpa* you were born as Pārvatī the daughter of Himālaya. Sometimes you were born as Aditi the mother of the gods and you also represent the universe in the form of the earth. You are Gaṅgā, Tulasī, Svāhā and Svadhā; all the spouses of the gods have been born of your *aṁśa* or the part of your *aṁśa.*

स्त्रीरूपं चातिपुंरूपं देवि त्वं च नपुंसकम्।
वृक्षाणां वृक्षरूपा त्वं सृष्टा चाङ्कुररूपिणी॥२७॥

O goddess you represent the men, women and eunuchs. You are the form of the trees and in the trees you appear like the sprouting tender leaves.

वह्नौ च दाहिका शक्तिर्जले शैत्यस्वरूपिणी।
सूर्ये तेजःस्वरूपा च प्रभारूपा च संततम्॥२८॥
गन्धरूपा च भूमौ च आकाशे शब्दरूपिणी।
शोभा स्वरूपा चन्द्रे च पद्मसंघे च निश्चितम्॥२९॥

You happen to be the power of burning with the fire, the coolness in water, *tejas* of Sūrya, fragrance of the earth and the sound in the sky, you surely happen to be the lustre of the moon and the bunch of lotus flowers.

सृष्टौ सृष्टिस्वरूपा च पालने परिपालिका।
महामारी च संहारे जले च जलरूपिणी॥३०॥

You are the' creation, the form of creation, preserver, epidemic in destruction and become the form of water in the water.

क्षुत्त्वं दया त्वं निद्रा त्वं तृष्णा त्वं बुद्धिरूपिणी।
तुष्टिस्त्वं चापि पुष्टिस्त्वं श्रद्धास्त्वं च क्षमा स्वयम्॥३१॥
शान्तिस्त्वं च स्वयं भ्रान्तिः कान्तिस्त्वं कीर्तिरेव च।
लज्जा त्वं च तथा माया भुक्ति-मुक्तिस्वरूपिणी॥३२॥

You are the hunger, mercy, sleep, passion, intelligence, satisfaction, support, faith, forgiveness, peace, fallacy, glory, shyness, illusion, consumption and the form of salvation.

सर्वशक्तिस्वरूपा त्वं सर्वसंपत्प्रदायिनी।
वेदेऽनिर्वचनीया त्वं त्वां न जानाति कश्चन॥३३॥

You possess the form of all the prowess, bestower of all the riches and are known as inexplicable in the Vedas therefore no one knows about your true identity.

सहस्रवक्त्रस्त्वां स्तोतुं न च शक्तः सुरेश्वरि।
वेदा न शक्ताः को विद्वान्न च शक्ता सरस्वती॥३४॥

O goddess the serpent Śeṣa with a thousand hoods is unable to adore you besides the Vedas and Sarasvatī; who else can spell out you praise.

स्वयं विधाता शक्तो न न च विष्णुः सनातनः।
किं स्तौमि पञ्चवक्त्रैस्तु रणत्रस्तो महेश्वरि॥३५॥
कृपां कुरु महामाये मम शत्रुक्षयं कुरु।
इत्युक्त्वा च सकरुणं रथस्थे पतिते रणे॥३६॥
आविर्बभूव सा दुर्गा सूर्यकोटिसमप्रभा।
नारायणेन कृपया प्रेरिता परमात्मना॥३७॥

Even Brahmā the creator of the universe and eternal lord Viṣṇu are unable to recite your glory. I being Maheśvara and feeling terrified in the battle-field, I am reciting your glory with all my five faces. Therefore O great illusion, be merciful on me and destroy the enemies. Thus speaking in pathetic voice, lord Śiva fell down over the chariot in the battle-field.

शिवस्य पुरतः शीघ्रं शिवाय च जयाय च।
इत्युवाच महादेवी मायाशक्त्याऽसुरं जहि॥३८॥

Thereafter getting inspired with the kindness of Nārāyaṇa, Durgā appeared before Śiva having the lustre of crores of suns for his protection and bestowed victory on him. The great goddess spoke to him. "You destroy the enemy with the application of illusion".

दुर्गोवाच

वरं वृणीष्व भद्रं ते यत्ते मनसि वाञ्छितम्।
भवान्वरः सुराणां च जयं तुभ्यं ददाम्यहम्॥३९॥

Durgā said- You will meet with welfare. You ask for a boon. You are best among the gods therefore, I shall bestow victory on you "

महादेव उवाच

क्षयो भवतु दैत्यस्य इति मे वरमीश्वरि।
देहीति वाञ्छितं दुर्गे परमाद्ये सनातनि॥४०॥

Mahādeva said- O great goddess you are the eternal, the eternal *śakti*. Therefore, O goddess Durgā, let this demon be destroyed. I need only this boon.

भगवत्युवाच

हरिं स्मर महाभाग जय दैत्यं जगद्गुरुः।
स्वयं विधाता भगवांस्त्वमेव ज्योतिरीश्वरः॥४१॥
एतस्मिन्नन्तरे विष्णुर्वृषरूपो बभूव ह।
दधार कलया मूर्ध्ना शूलपाणे रथं विभुः॥४२॥

Bhagavatī said- O virtuous one, O teacher of the universe, you would surely be victorious, you are yourself the supreme lord, the creator and the form of the eternal flame, you remember Hari and conquer the demon. In the meantime lord Viṣṇu taking to the form of a bull lifted up the chariot of Śiva over the horns.

ऊर्ध्वचक्रमथोग्रं च प्रकुप्तिं च चकार सः।
शस्त्रं ददौ मन्त्रपूतमुद्धार ततो रथम्॥४३॥
शिवः शस्त्रं गृहीत्वा च ध्यात्वा विष्णुं महेश्वरीम्।
जघान त्रिपुरं शीघ्रं स पपात महीतले॥४४॥
तुष्टुवुः शंकरं देवाश्चक्रुश्च पुष्पवर्षणम्।
दुर्गा तस्मै ददौशूलं पिनाकं विष्णुरेव च॥४५॥
ब्रह्मा शुभाशिषं चैव मुनयश्चापि हर्षिताः।
ननृतुर्देवताः सर्वा जगुर्गन्धर्वकिन्नरः॥४६॥

Thus the wheels of the terrific chariot were raised and it started floating in the air. She than

bestowed a weapon to Śiva sanctified by *mantras*. Śiva than held the weapon remembered the goddess Durgā and Viṣṇu and than killed Tripurāsura. The demon fell down on earth. At that point of time the gods eulogised lord Śiva and showered the rain of flower petals. Durgā than gave to Śiva a trident, Viṣṇu a bow and Brahmā the auspicious blessing. The delighted ascetics also behaved similarly. All the gods started dancing and the Gandharvas started singing.

एतस्मिन्नन्तरे तात स्तवराजमनुत्तमम्।
विघ्नविघ्नकरं शीघ्रं शत्रुसंहारकारणम्॥४७॥
परमैश्वर्यजनकं सुखदं परमं शुभम्।
निर्वाणमोक्षदं चैव हरिभक्तिप्रदं ध्रुवम्॥४८॥
गोलोकवासदं चैव सर्वसिद्धिप्रदं वरम्।
स्तोत्रराजप्रपठनात्प्रसन्ना पार्वती सदा॥४९॥
लोभमोहकामक्रोधकर्ममूलनिकृन्तमनम्।
बलबुद्धिकरं चैव जन्ममृत्युविनाशनम्॥५०॥
धनपुत्रप्रियाभूमिसर्वसंपत्प्रदं नृणाम्।
शोकदु:खहरं चैव सर्वासिद्धिप्रदं वरम्॥५१॥
स्तोत्रराजप्रपठनान्महावन्ध्या प्रसूयते।
बन्धनान्मुच्यते दु:खी भयान्मुच्येत निश्चितम्॥५२॥

O father, in the meantime the *Stavarāja* also appeared in person who could remove the obstructions, the persons creating the obstructions, the killer of the enemies, was bestower of all riches, bestowed pleasure, quite auspicious, bestower of salvation and the devotion of lord Hari beside the dwelling in *Goloka* and the success. By reciting this *Stotrarāja*, Pārvatī also gets pleased. This *stotra* relieves one of the greed, passion, anger, the cause of deeds beside bestowing the prowess, intelligence making one free from the cycle of birth and death. This *stotra* bestows the people with riches, sons, wife, land and all the riches, removing all his ailments and grief. All the success is achieves by him. By reciting this *stotra* even the immensely barren woman gets a child, a grief stricken person is freed from fetters.

रोगाद्विमुच्यते रोगी दरिद्रश्च धनी भवेत्।
दावाग्निमध्ये न मृतो मग्न: पोतो महार्णवे॥५३॥
दस्युग्रस्तो रिपुग्रस्तो हिंस्रजन्तुसमन्वित:।
स्तोत्रेणानेन वैश्येन्द्र कल्याणं लभते नर:॥५४॥

The ailing person is freed from the disease, while the pauper is bestowed with immense riches; the person under the influence of this *stotra* does not die even when thrown into the burning fire nor his boat capsizes in the great ocean. O best of the Vaiśyas, with the influence of this *stotra*, a person meets with welfare even when surrounded by the robbers, enemies and wild animals.

तैजसानां यथा रत्नमाश्रमाणां द्विजो यथा।
नदीनां च यथा गङ्गा मन्त्राणां प्रणवो यथा॥५५॥
तुलसी सर्वपत्राणां धराणां च वसुंधरा।
पुष्पाणां पारिजातं च काष्ठानां चन्दनं यथा॥५६॥
विष्णुपूजा च तपसां व्रतेष्वेकादशी यथा।
ज्ञानिनां च यथा शंभु: सिद्धानां च गणेश्वर:॥५७॥
देवानां च यथा विष्णुर्वेदा: शास्त्रेषु तन्त्रत:।
देवीनां च यथा दुर्गा शान्तानां कमला यथा॥५८॥
सरस्वती च विदुषां राधिका सुन्दरीषु च।
तथा स्तोत्रेष्विदं स्तोत्रं नात: परतरं व्रज॥५९॥

O lord of Vraja, as the gem is the best among the articles that glitter, a Brāhmaṇa among the *varṇas*, Gaṅgā among the rivers, *oṁkara* among the *mantras* and Tulasī among the leaves, Vasundharā among the land, *Pārijāta* among the flowers, sandal-wood among the wood, Viṣṇu-*pūjā* among the adoration's, *Ekādaśī* among the *vratas*, Śiva among the intellectuals, Gaṇeśa among the *siddhas*, Viṣṇu among the gods, Vedas among the scriptures, Durgā among the goddesses, Kamalā among the having peaceful nature, Sarasvatī among the intellectuals, Rādhikā among the beautiful damsels. Similarly this *stotra* happens to be the best of all and no other *stotra* can equated with it.

पुरा दत्तं ब्रह्मणे च पुष्करे सूर्यपर्वणि।
दैत्यग्रस्ताय भीताय सर्वदुर्गहरं परम्॥६०॥

In the earlier times at the time of solar eclipse I bestowed this *stotra* which is remover of all the difficulties to Brahmā.

शिवाय शत्रुग्रस्ताय ददौ ब्रह्मा मदाज्ञया।
शिवश्च सनकादिभ्य: पुरा दुर्वाससे ददौ।।६१।।

Brahmā bestowed the knowledge of this *stotra* to Śiva who had been surrounded by his enemies. In turn Śiva bestowed this *stotra* to Sanaka and others beside Durvāsā.

सनत्कुमारो भगवान्कृपया गौतमाय च।
पुलहाय पुलस्त्याय ददौ चाङ्गिरसे मुदा।।६२।।
तथा चन्द्राय सूर्याय सूर्यश्चापि यमाय च।
यमश्च चित्रगुप्ताय कृपया च पुरा ददौ।।६३।।

Lord Sanatkumāra gave this *stotra* to Gautama, Pulaha, Pulastya, Aṅgirā, the sun and the moon. Sūrya bestowed the knowledge of the *stotra* to Yama. Yama gave it to Citragupta.

नित्यं पठिष्यसि स्तोत्रं गोलोकगमनाय वै।
साक्षात्पश्यसि भो तात तामेव पार्वतीमिह।।६४।।

O father, the one who recites it daily he achieves *Goloka* and with the influence of the same you are having an audience with Pārvatī at present.

यस्मै कस्मै न दातव्यं पापिने गोपनं कुरु।
नारायणस्य भक्ताय शान्ताय विदुषे तथा।।६५।।
सर्वज्ञाय च विप्राय दातव्यं च प्रयत्नत:।
विप्राय वृषवाहाय वृषलीपतये तथा।।६६।।
शूद्राणां सूपकाराय शूद्रश्राद्धान्नभोजिने।
कन्याविक्रयिणे चैव ब्राह्मणाय विशेषत:।।६७।।
सर्वसिद्धिं च लभते सिद्धस्तोत्रे भवेद्यदि।
दशायुतजपेनैव सिद्धस्तोत्रो भवेन्नर:।।६८।।

The knowledge of this *stotra* cannot be imparted to anyone else nor would it be proper to bestow its knowledge to a sinner; it can be bestow to a devotee of Nārāyaṇa, a peaceful intellectual and all knowing Brāhmaṇa. This *stotra* should never be given to the driver of the bulls, a Brāhmaṇa who happens to be the husband of a loose women, the Brāhmaṇa serving as a cook with the Śūdras and the Brāhmaṇas consuming the food with the Śūdras at the time of *śrāddhas*. It should also not be given to a Brāhmaṇa who sells away his daughter. With the achieving of the success by this *stotra*, one gets all the *siddhis* and by reciting this *stotra* ten thousand times, one meets with success.

अग्निस्तम्भं जलस्तम्भं मृत्स्तम्भं मनसस्तथा।
अश्वमेधसहस्राच्च पृथिव्याश्च प्रदक्षिणात्।।६९।।
स्नानाच्च सर्वतीर्थानां स्तोत्रमेतच्च पुण्यदम्।
दत्तं तुभ्यं मया तात मम प्राणसमं व्रज।।७०।।
स्तवनं कुरु पार्वत्याश्चेदानीं मम संसदि।
श्रीकृष्णस्य वच: श्रुत्वा नन्दस्तुष्टाव पार्वतीम्।।७१।।
स्तोत्रेणानेन विप्रेन्द्र सर्वसंपत्प्रदायिनीम्।
वरं तस्मै ददौ दुर्गा गोलोकवासमीप्सितम्।।७२।।

It results in the disturbance of fire, water dust and the mind. It is the best of the *stotra* and bestows the merit of performing and a thousand *Aśvamedha* sacrifices, going round the earth and taking bath at all the holy places. O father, I have bestowed the knowledge of the *stotra*. to you since you happen to be dearer to me than my life. Now you adore goddess Pārvatī in my assembly. O best of the Brāhmaṇas, on hearing the words of Śrī Kṛṣṇa, Nanda adored goddess Durgā who bestows all the riches. Thereafter getting pleased the goddess bestowed him the boon of his stay in the *Goloka*.

दुर्लभं परमं ज्ञानं वेदे यन्न श्रुतं मुने।
राजेन्द्रत्वं गोकुले च कृष्णभक्तिं सुदुर्लभाम्।।७३।।
तद्दास्वं चापि परतो महत्त्वं सिद्धमेव च।
वरं दत्त्वा ययौ दुर्गा संभाष्य शंभुना सह।।७४।।
जग्मुर्देवाश्च मुनय: स्तुत्वा च नन्दनन्दनम्।

O sage, thereafter the inaccessible knowledge which was not available even in the Vedas, beside the kingship of Gokula, the inaccessible devotion of lord Kṛṣṇa and his slavehood and the boon of meeting with success was bestowed to Nanda by the goddess. Thereafter Durgā left the place after talking to Śiva, the gods and the sages also adored Kṛṣṇa the son of Nanda and left the place.

उवाच नन्दं श्रीकृष्णो व्रज नन्द व्रजान्वित:।।
प्रहृष्टस्त्यक्तमोहश्च बोधेन दुर्लभेन च।।७५।।

Then Kṛṣṇa said to Nanda, "Now you have been Impaired the inaccessible divine knowledge and as such you shed away all the attachments and return to Vraja with all the dwellers of Vraja delightfully.".

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
भगवन्नन्दसं० अष्टाशीतितमोऽध्याय:॥८८॥

अथ नवाशीतितमोऽध्याय:

Chapter - 89

Kṛṣṇa eulogises Nanda

श्रीकृष्ण उवाच

गच्छ गच्छ गृहं गच्छ व्रजराज व्रजं व्रज।
सर्वं तत्त्वं त्वया ज्ञातं दृष्टाश्च मुनय: सुरा:।।१।।
श्रुतं मे धन्यमाख्यानं नानाख्यानं सुदुर्लभम्।
दुर्गाया: स्तोत्रराजं च जन्मपाशनिकृन्तनम्।।२।।

Śrī Kṛṣṇa said- O lord of Vraja now you revert to Vraja because you have been bestowed with all the knowledge beside meeting with the sages and the gods. You have listened from my various types of inaccessible stories which remove the cycle of birth and death and the *stotra* of Durgā which is quite auspicious.

स्थितं तत्ते निगदितं हर्षेण च सुखेन च।
मत्कृतं बालभावेन चापराद्धं च तत्क्षणम्।।३।।
यत्सुखं न कृतं तात पित्रोश्च नृपमन्दिरे।
कृतं सुखं तत्परं च स्वर्गादपि सुदुर्लभम्।।४।।

O father, I have described everything whatever was visible, whatever shortcomings I have been responsible for, you kindly forgive me, the pleasure which I could not get from my parents in the royal houses here were provided to me in your house which would not be available even in the heaven.

मदीयं प्रियवाक्यं च प्रह्वत्वं विनयं नयम्।
परिहासं बहुतरं यशोदां गोपिकागणम्।।५।।
बालकानां समूहं च राधां चापि विशेषत:।
एकत्र च स्थितं तेषु बन्धुवर्गेषु कर्मणा।।६।।
इहैवापि सुखं भुक्त्वा गच्छ गोलोकमुत्तमम्।
सार्धं यशोदया तात रोहिण्या गोपिकागणै:।।७।।

My loving words which are filled with humility, fear, joy were spoken by me to Yaśodā, the cowherdesses, the boys of Vraja and especially to Rādhā. All of them are still in Gokula; you enjoy their company with your family and friends in *Goloka* in due course of time.

गोपानां बालकै: सार्धं वृषभानेन गोपकै:।
राधामात्रा कलावत्या राधया सह यास्यसि।।८।।
रथानां शतलक्षं च गोलोकादागतं पित:।
अमूल्यरत्ननिर्माणं हीरहारपरिष्कृतम्।।९।।
मणिमाणिक्यमुक्तानां मालाजालविभूषितम्।
वह्निशुद्धांशुकै रम्यैराच्छन्नं पीतवर्णकै:।।१०।।
पार्षदप्रवरै रम्यैर्वेष्टितं श्वेतचामरै:।
सद्रत्नदर्पणै रम्यैर्गोपिकाभिश्च गोपकै:।।११।।
वेष्टितं च तदारुह्य कौतुकाद्यास्यसि ध्रुवम्।
त्यक्त्वा च पार्थिवं देहं दिव्यदेहं विधाय च।।१२।।

O father, after enjoying all the pleasures in this world, Yaśodā, Rohiṇī, the cowherdesses, the cowherds, Vṛṣabhānu, Kalāvatī, the mother of Rādhā and Rādhā also leaving the human body would go to the *Goloka*. O father, at that that point of time, a hundred lakhs of chariots would arrive in Gokula from *Goloka* which will be decorated with innumerable ornaments of gems, the garland of gems, the sapphire, rubies and jewel, garlands, flags of yellow fine garments with white fly-whisks held by the divine attendants. The chariot would also have the mirrors of gems and would have a number of cowherds and cowherdesses aboard the same, you would proceed to *Goloka* mounted on the chariot.

अयोनिसंभवा राधा राधामाता कलावती।
यास्यत्येव हि तेनैव नित्यदेहेन निश्चितम्।।१३।।
पितृणां मानसी कन्या धन्या मान्या कलावती।
धन्या च सीतामाता च दुर्गामाता च मेनका।।१४।।
अयोनिसंभवा दुर्गा तारा सीता च सुन्दरी।
अयोनिसंभवास्ताश्च धन्या मेना कलावती।।१५।।

Since Rādhā and her mother Kalāvatī were not born of any human contact, they would go to the *Goloka* with their human bodies because Kalāvatī happens to be the mind born daughter of the manes. The mother of Sītā, the mother of Pārvatī named Menā, Durgā, Tārā and beautiful Sītā are all born without any human contact; all of them including Kalāvatī and Menā are quite graceful.

इत्येव कथितं तात गोपनीयं सुदुर्लभम्।
वरोऽयं दत्तस्तुभ्यं च मया च दुर्गया तथा।।१६।।
श्रीकृष्णस्य वचः श्रुत्वा प्रत्युवाच व्रजेश्वरः।
पुनरेव जगन्नाथं तद्भक्तो भक्तवत्सलम्।।१७।।

O father, thus I have spoken to you the extremely secret story which is inaccessible to others. Both Durgā and myself have bestowed our blessing to you". On hearing the words of Kṛṣṇa, Nanda the lord of Vraja spoke to Kṛṣṇa the lord of the universe and who is graceful to the devotees thus.

नन्द उवाच

युगानां च चतुर्णां च यं यं धर्मं सनातनम्।
क्रमेण कृष्ण विस्तीर्णं कृत्वा मां कथय प्रभो।।१८।।

Nanda said- O lord Kṛṣṇa what are the eternal *dharma* of the four *yugas*, you kindly tell me in detail.

कलिशेषे भवेद्यद्यद्गुणदोषं कलेस्तथा।
का गतिर्वा पृथिव्याश्च धर्मस्य प्राणिनां तथा।।१९।।

You kindly tell me the merits and demerits of *Kali* age, beside the position of *dharma*, *artha* and the people.

नन्दस्य वचनं श्रुत्वा हृष्टः कमललोचनः।
कथां कथितुमारेभे विचित्रां मधुरान्विताम्।।२०।।

On hearing the words of Nanda, lord Kṛṣṇa delightfully spoke to him the sweet story.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
भगवन्नन्दसं० एकोननवतितमोऽध्यायः।।८।।

अथ नवतितमोऽध्याय:

Chapter - 90

Description for Yugas

श्रीकृष्ण उवाच

शृणु नन्द प्रवक्ष्यामि सानन्दं मानसं यथा।
कथां रम्यां सुमधुरां पुराणेषु परिष्कृताम्।।१।।
परिपूर्णतमो धर्मो धार्मिकाश्च कृते युगे।
परिपूर्णतमं सत्यं परिपूर्णतमा दया।।२।।

Śrī Kṛṣṇa said- O Nanda, you listen to me delightfully. I am going to tell you an extremely charming story which has been described beautifully in the Purāṇas. In the *Kṛtayuga,* all the people are religious minded and the religion is fully established during that period. The people are truthful and are full of mercy and compassion.

अतीव प्रज्वलद्रूपा वेदाश्चत्वार एव च।
वेदाङ्गाश्चापि विविधासारश्चेतिहासाच संहिता:।।३।।
पुराणानि सुरम्याणि पञ्चरात्राणि पञ्च च।
रुचिराणि सुभद्राणि धर्मशास्त्राणि यानि च।।४।।

All the four Vedas, the post-Vedic literature, various types of historical treatises and the Saṁhitās predominate the society. All the charming Purāṇas, the five Pañcarātras and all the religious scriptures which bestow welfare, remain quite popular .

विप्रा वेदविद: सर्वे पुण्यवन्तस्तपस्विन:।
नारायणं ते ध्यायन्ति तन्मन्त्रं च जपन्ति च।।५।।

All the Brāhmaṇas are well-versed in the Vedas, quite meritorious and *tapasvīs*. They always remain devoted to Nārāyaṇa and recite his *mantras*.

ब्राह्मणा: क्षत्रिया वैश्याश्चतुर्वर्णाश्च वैष्णवा:।
शूद्रा ब्राह्मणभृत्याश्च सत्यधर्मपरायणा:।।६।।

All the four *varṇas* including Brāhmaṇas, Kṣ atriyas, Śūdras Vaiśyas perform their duty religiously. Out of them Śūdras serve the Brāhmaṇas and perform their *dharma.*

राजानो धार्मिकाश्चैव प्रजापालनतत्परा:।
गृह्णन्त्येव प्रजानां च षोडशांशकरान्नृपा:।।७।।

The Kings have a religious bent of mind and maintain the people always and receive the taxes equivalent to the sixteen part of their earnings.

करशून्याश्च विप्राश्च पूज्या: स्वच्छन्दगामिन:।
संततं सर्वसस्याढ्या रत्नाधारा वसुंधरा।।८।।

The Brāhmaṇas remain free from taxes and they roam about it will, the earth always produces various types of cereals and crops remaining filled with gems.

गुरुभक्ताश्च शिष्याश्च पितृभक्ता: सुतास्तथा।
योषित: पतिभक्ताश्च पतिव्रतपरायणा:।।९।।
ऋतौ संभोगिन: सर्वे न स्त्रीलुब्धा न लम्पटा:।
न भयं दस्युचौर्याणां न तत्र पारदारिका:।।१०।।

The pupil are devoted to the teacher, the son remain devoted to the father and the wives remain to their husbands maintaining to their chastity. All the people enjoy the conjugal pleasure of their wives at the appropriate time; no one is greedy of the women and or is wicked. During this *yuga* there are no thieves or robbers and no one owns the wives of others.

तरव: पूर्णफलिन: पूर्णक्षीराश्च धेनव:।
बलवन्तो जना: सर्वे दीर्घा: सौन्दर्यसंयुता:।।११।।
लक्षवर्षायुष: केचित्पुण्यवन्तो ह्यरोगिण:।
यथा विप्रा विष्णुभक्तास्त्रिवर्णा विष्णुसेविन:।।१२।।

The trees remain laiden with fruit and the cows yield the maximum of milk. All the people are healthy, with long and well-built body besides being beautiful; some of the auspicious people remain alive up to a lakh of years and are never attracted by ailments. As the Brāhmaṇa are devoted to Viṣṇu similarly, the remaining three *varṇas* of the people are also devoted to Viṣṇu.

जलपूर्णा नदा नद्य: संततं कंदरास्तथा।
तीर्थपूताश्चतुर्वर्णास्तप: पूता द्विजातय:।।१३।।
मन:पूताश्च निखिला: खलहीनं जगत्त्रयम्।
सत्कीर्तिपरिपूर्णं च यशस्यं मङ्गलान्वितम्।।१४।।

All the rivers and rivulets are filled with water and the mountain caves look quite charming. The people of all the four *varṇas* purify themselves by taking bath in the holy places. The Brāhmaṇas purify themselves by performing *tapas*. Thus all the people of the earth have noble souls. One cannot hear the name of a wicked person in the three worlds during *Satyayuga*. All the *varṇas* are filled with welfare.

पितर: सर्वकालेषु तिथिकालेषु देवता:।
सर्वकालेष्वतिथय: पूजिताश्च गृहे गृहे।।१५।।
त्रिवर्णा विप्रभक्ताश्च विप्रभोजततत्परा:।
ब्राह्मणस्य मुखं क्षेत्रमनूषरमकण्टकम्।।१६।।

The ancestors arrive at the appropriate time, the gods also arrive at the appropriate time. The guests are adored in all the household; the people of all the three *varṇas* respect the Brāhmaṇa and provide them with food regularly because the mouth of a Brāhmaṇa, as never barren and is free from the thorns .

नारायणोत्कीर्तनेन हर्षयुक्तास्तदुत्सवे।
न शत्रवो जनानां च सर्वे सर्वहितैषिण:।।१७।।
नाऽऽत्मप्रशंसका: केचित्सर्वे परगुणोत्सुका:।
न देवानां द्विजानां च विदुषां तत्र निन्दका:।।१८।।
पुरुषा योषितश्चापि न हि मूर्खाश्च पण्डिता:।
न दु:खिनो जना: सत्ये सर्वेषां रत्नमन्दिरम्।।१९।।
मणिमाणिक्यरत्नौघरत्नस्वर्णसमन्वितम्।
न भिक्षुका न रोगार्ता: शोकहीनाश्च हर्षिता:।।२०।।

The people remain extremely happy by reciting the name of Nārāyaṇa in the festivities. During this *yuga* no one denounces the gods, the Brāhmaṇas and the intellectuals. No one praises himself. All the people remain engaged in praising others. No Person remains inimical to others. All the people think of the welfare of others; all the men and women are quite well-read and there is no one devoid of wisdom. There is no one filled with greed and all the people reside in the palaces of gems which are studded with to sapphire and rubies beside the gold. At that point of time there are no beggars; no one suffers from ailment and all the people are free from grief and other ailments. They remain delightful all the times.

न हि भूषणहीनाश्च नरा नार्यश्च केचन।
न पापिनो न धूर्ताश्च न क्षुधार्ता न कुत्सिताः॥२१॥
जराहीनाः प्राणिनश्च शश्वद्यौवनसंस्थिताः।
आधिव्याधिविहीनाश्च निर्विकाराश्च देहिनः॥२२॥

No man or woman is seen without ornaments. There are no sinners, nor wicked. No one remains hungry or denounces. All the people are free from old age and remain always young; they are free from the ailment and other deformities.

यदुक्तो वै सत्ययुगे धर्मः सत्यं दयादिकम्।
पादहीनश्च त्रेतायां सत्यार्धं द्वापरेऽपि च॥२३॥

Thus in the *Satyayuga* the people are truthful, compassionate and extremely religious. Dharma in *Tretāyuga* remains present with three feet only and in *Dvāpara*, it has only two.

धर्मैकपाच्च प्रथमे कलेश्चातिकृशोऽबलः।
दुष्टानां दस्युचौर्याणामङ्कुरः प्रभवेद्व्रज॥२४॥

At the beginning of the age of Kali, the same Dharma becomes quite lean and thin and stands on earth on one leg. O lord of Vraja, at that point of time. the sprouting of the wicked people, the robbers and the thieves starts.

अधर्मनिरताः केचिद्भीताः संगोपिनस्तथा।
भीता गुप्ताश्च पुंश्चल्यौ भीताश्च पारदारिकाः॥२५॥
धर्मिष्ठानां भयं शश्वदधर्मिष्ठाश्च कम्पिताः।
स्वल्पधर्मरता भूपाः स्वल्पवेदरता द्विजाः॥२६॥

Some people engage themselves in performing evil deeds throughout the day and night but some of the people feel afraid of doing anything evil. Therefore they start concealing their evil deeds. The loose women feel panicky and indulge into sinful ways secretly. The men also become panicky and they enjoy secretly the company of other women. Similarly the religious minded people are also shaken, the kings would perform only pretty religious deeds and the Brāhmaṇas would devote themselves to the study of Vedas only nominally.

व्रतधर्मरताः केचित्सर्वे स्वच्छन्दगामिनः।
यावत्तिष्ठन्ति तीर्थानि यावत्तिष्ठन्ति साधवः॥२७॥
यावत्तिष्ठन्ति ग्रामाणां देवाः शास्त्राणि पूजनम्।
तावत्किंचित्तपः सत्यं स्वर्गधर्मांश एव च॥२८॥

Only a few people would get themselves devoted to their *dharma* and all the people would be free to move anywhere alike. Till such time the holy places, the ascetics, noble people, the village deities and the scriptures besides the method of adoration would remain on earth, the truthfulness, the *aṁśa* of *dharma* and the *tapas* would remain on earth.

कलेर्दोषनिधेस्तात गुण एको महानपि।
मानसं संभवेत्पुण्यं सुकृतं न हि दुष्कृतम्॥२९॥
तीर्थादिके गते तात नष्टो धर्मांश एव च।
कलारूपश्च धर्मश्च यथा कुह्वां निशाकरः॥३०॥

O father, though the *Kaliyuga* is filled with all the evils but still there are great virtues in the same. There will be a performing of mental merit but not the sin. O father, after the sanctity of the holy places is lost, the *dharma*, also looses its importance. The *dharma* would becomes black form like the moonless night .

नन्द उवाच

तीर्थान्येतानि सर्वाणि तिष्ठन्त्येव कियद्दिनम्।
साधवो ग्राम्यदेवाश्च शास्त्राण्येतानि वत्सक॥३१॥

Nanda said- O son for how long the holy places, the ascetic, the village deities and the scriptures would remain on earth during *Kaliyuga*.

श्रीकृष्ण उवाच

कलौ दशसहस्राणि हरिस्तिष्ठति मेदिनीम्।
देवानां प्रतिमा पूज्या शास्त्राणि च पुराणकम्॥३२॥

Śrī Kṛṣṇa said- During *Kaliyuga* the lord remains on earth for ten thousand years. Till that time the images of the gods and the scriptures beside the Purāṇas are also adored.

तदर्धमपि तीर्थानि गङ्गादीनि सुनिश्चितम्।
तदर्धं ग्रामदेवाश्च वेदाश्च विदुषामपि॥३३॥

For half that period (five thousand years), the Gaṅgā and all other holy places would enjoy their sanctity and for half of that period, the village deities would be adored besides the intellectual and the Vedas.

अधर्मः परिपूर्णश्च तदन्ते च कलौ पितः।
एकवर्णा भविष्यन्ति वर्णाश्चत्वार एव च॥३४॥
न मन्त्रपूतोद्वाहश्च न हि सत्यं न च क्षमा।
स्त्रीस्वीकाररतो नित्यं ग्राम्यधर्मप्रधानतः॥३५॥
न यज्ञसूत्रं तिलकं ब्राह्मणानां च नित्यशः।
संध्याशास्त्रविहीनाश्च विप्रवंशाः श्रुता अपि॥३६॥

O father at the end of *Kaliyuga*, wickedness would establish itself completely. At that point of time, the people of all the four *varṇas* would become like Śūdras. At that point of time no marriage would be performed with the reciting of the *mantras*. The people will be deprived of truthfulness and forgiveness. Because of the importance of the conjugal pleasures, the marriage would be performed only with the consent of the women. The Brāhmaṇas would not wear the *yajñopavītas* would not apply *tilakam* on the forehead nor would the Brāhmaṇas perform the *sandhyās* thrice a day

सर्वैः सार्धं च सर्वेषां भक्षणं नियमच्युतम्।
अभक्ष्यभक्षा लोकाश्च चतुर्वर्णाश्च लम्पटाः॥३७॥
नारीषु न सती काचित्पुंश्चली च गृहे गृहे।
करोति तर्जनं कान्तं भृत्यतुल्यं च कम्पितम्॥३८॥

All the people discarding all the vows would eat whatever they liked. Thus all the people of the four *varṇas* would consume things irrespective of those which have been prescribed as eatables and non-eatables. All would be wicked. There will be dearth of chaste women on earth and in every house-hold, the loose women would be available, who would always denounced their husbands, such a person would always feel panicky and shaky like a servant.

जाराय दत्त्वा मिष्टान्नं ताम्बूलं वस्त्रचन्दनम्।
न ददात्येव चाऽऽहारं स्वामिने दुःखिने पितः॥३९॥
पुत्रेण भर्त्सितस्तातः शिष्येण भर्त्सितो गुरुः।
प्रजाभिस्ताडितो भूपो भूपेन पीडिताः प्रजाः॥४०॥

O father, the loose woman would serve the best of the sweets to her lower beside the food, betel, the fragrance, sandal-paste and the costumes, but would never care for the food of her husband. The son would always denounce the father and the pupil their teacher. The king would always be terrified by the public while the king would torture by the people

दस्युचोरैश्च दुष्टैश्च शिष्टाश्च परिपीडिताः।
सस्यहीना च वसुधा क्षीरहीनाश्च धेनवः॥४१॥
स्वल्पक्षीरे घृतं नास्ति नवनीतं च नित्यशः।
सत्यहीना जनाः सर्वे नित्यं मिथ्या वदन्ति च॥४२॥

The noble people would suffer at the hands of the robbers, the thieves and the wicked people. The yielding of crop would be destroyed on earth and the cows would stop yielding enough of milk. The milk, butter and *ghee* would be in short supply. All the people would be devoid of truthfulness and always speak falsehood.

शौचसंध्याशास्त्रहीना ब्राह्मणा वृषवाहकाः।
सूपकाराश्च शूद्राणां शूद्राणां शवदाहकाः॥४३॥
शूद्रस्त्रीनिरताः शश्वच्छूद्रा विप्रवधूरताः।
खादन्ति यस्य विप्रस्य भक्ष्यं च परिपाचकाः॥४४॥
मातुः परां तस्य पत्नीं शूद्रा गृह्णन्ति लम्पटाः।
भृत्यश्च हत्वा राजानं स्वयं राजा भविष्यति॥४५॥
नारी हत्वा पतिं कामाद्भजेज्जारं च कौतुकात्।
पुत्रश्च पितरं हत्वा स्वयं भूपो भविष्यति॥४६॥

The Brāhmaṇa would be deprived of purity, performing of *sandhyā*, study of scriptures and become the drivers of bulls, cooks in the kitchen of Śūdras, resorting to the burning of the dead bodies of the Śūdras, getting entangled with Śūdra women. The Śūdras on the other hand would be attracted towards the Brāhmaṇa ladies, consuming the food of a Brāhmaṇa the wicked Śūdra would abducts the wife of the Brāhmaṇa who could be equated with his own mother and quite adorable. The servants would conspire to kill the king and occupy the throne. The women would kill the husband and would enjoy the company of the lover. The son would kill the father and himself become the king.

सर्वे स्वच्छन्दनिरताः शिश्नोदरपरायणाः।
वङ्कुरा व्याधियुक्ताश्च कुत्सिताश्च कुचैलकाः॥४७॥
विक्षुण्णमन्त्रलिप्ताश्च मिथ्यामन्त्रप्रचारकाः।

जातिहीनाश्च गुरवो वयोहीनाश्च निन्दकाः॥४८॥

Thus all the people would become independent, moving at will, lustful, gluttons, suffering from ailment, dirty, the reciter of broken *mantras* and would propagate false *mantras*. The teachers would be casteless, devoid of age would be and denounced.

राजानश्चापि म्लेच्छाश्च यवना धर्मनिन्दकाः।
सत्कीर्तिमपि साधूनां कुर्वन्त्युन्मूलनं मुदा॥४९॥

The *mlecchas* would become the king and the Yavana would denounce the *dharma* destroying the spotless glory of the ascetics.

पितृदेवद्विजातीनामतिथीनां च नित्यशः।
पूजा नास्ति गुरूणां च पित्रोश्च पूजनं स्त्रियाः॥५०॥
स्त्रीबन्धूनां गौरवं च स्त्रीणां च सततं पितः।
चोरः सत्कुलजातिश्च ब्रह्मदेवस्वहारकः॥५१॥
मानं वहन्ति लोभेन युगधर्मेण कौतुकात्।
देवायतनहीनं च जगत्सर्वं भयाकुलम्॥५२॥

The adoration of ancestors gods and Brāhmaṇas, the guests, the teachers and the parents would not be respected; they would remain welcoming their own wives. O father the relatives of the wife would be preferred and the influence of the ladies would go on increasing, the people of high castes would become their and would steal the riches of the gods and the Brāhmaṇas. in *Kaliyuga* the people would respect the religion only playfully or with the intention of causing grief;; the entire universe would be deprived of the abodes of gods and would become terrific.

अराजकं च दुर्नीतं संततं कलिदोषतः।
बुभुक्षिताः कुचैलाश्च दरिद्रा व्याधिनो नराः॥५३॥
कपर्दकघटाध्यक्षो राजेन्द्रो हि घटेश्वरः।
वृद्धाङ्गुष्ठसमा लोका वृक्षाः शाकसमास्तथा॥५४॥

Because of the evils of the age of Kali, there would be indiscipline everywhere and disturbance would increase. All the people would face hunger, wear dirty clothes and would become pauper. The one whose house is filled with pitchers of small shells would be treated as the king and the one having innumerable pitchers like the same would be known as the great king. The people would be of the size of the thumb and the trees would be of the size of vegetables.

तालानां नारिकेलाणां पनसानां तथैव च।
फलानि सर्षपाण्येव तत्क्षुद्रं च ततः परम्॥५५॥
जलभाजनपात्रेण सस्येन वाससा तथा।
विहीनं मन्दिरं सर्वं गृहाणामपरिष्कृतम्॥५६॥

The fruits of *tāla*, coconut, jack fruit would be of the size of sesamum seeds and other fruits would be of still smaller in size, there will be general shortage of the vases for waters cereals and cloth in the households the houses would be quite broken and deserted.

गन्धकेन परिवृतं दीपहीनं तमोयुतम्।
हिंस्रजन्तुभयाद्भीता जनाः सर्वे च पापिनः॥५७॥
सर्वे च कलहाविष्ठा पुंश्चल्यः कलहप्रियाः।
रूपवत्यो न कामिन्यो नराश्चापि न रूपिणः॥५८॥

They would be filled with bad smells; having no lamps and filled with bad smells, having no lamps and filled with darkness; all the humans would be sinful and would feel panicky of the wild animal. At that point of time the people would be greedy for fruits and the women would be quarrel some. The women would be deprived of deities beside the men.

नद्यो नदाः कंदराश्च तडागाश्च सरोवराः।
जलपद्मविहीनाश्च जलहीना धनास्तथा॥५९॥
अपत्यहीना नार्यश्च कामुक्यो जारसंयुताः।
अश्वत्थच्छेदिनः सर्वे वृक्षहीना वसुंधरा॥६०॥
फलहीनाश्च तरवः शाखाः स्कन्धविहीनकाः।
फलानि स्वादुहीनानि चान्नानि च जलानि च॥६१॥
मानवाः कटुवक्तारो निर्दया धर्मवर्जिताः।
तदन्ते द्वादशादित्याः संहरिष्यन्ति मानवान्॥६२॥
सर्वाञ्जन्तूंश्च तापेन बहुवृष्ट्या व्रजेश्वर।
अवशिष्टा च पृथिवी कथामात्रावशेषिता॥६३॥

All the rivers, rivulets, the caves, the lakes and pools beside the tanks would be deprived of the water. The women would be barren, passionate and would always like the company of lovers; all

the people would cut the *pīpala* tree and the land would be deprived of the trees. The trees would be without the branches fruit and trunks; the fruit would not be delicious. The water and the food would have no taste. The human beings would speak untruth, would be heartless and devoid of *dharma*. Thereafter the twelve Ādityas would burn all the creatures of the universe with their heat. O lord of Vraja, at that point of time only the story of the earth would remain.

कलौ गते च पृथिवी क्षेत्रं वर्षागते तथा।
पुन: सत्यप्रवृत्तिश्च भविष्यति क्रमेण वै।।६४।।

As the land dries up at the end of the rainy season, similarly after the expiry of *Kaliyuga*, the land would be free from all the creatures. Thereafter again the *Satyayuga* would start.

इत्येवं कथितं सर्वं गच्छ तात व्रजं सुखम्।
अहं दुग्धमुखो बाल: पुत्रस्ते कथयामि किम्।।६५।।
नवनीतं घृतं दुग्धं दधि तक्रं परिष्कृतम्।
स्वस्तिकं शुभकर्मार्हं मिष्टान्नं च सुधोपमम्।।६६।।
मिष्टद्रव्यं च यत्किंचित्पितृदेवनिमित्तकम्।
भुक्तं बलाच्च तत्सर्वं बालानां रोदनं बलम्।।६७।।
तत्क्षमस्वापराधं मे बालदोष: पदे पदे।
त्वं पिता तव पुत्रोऽहं यशोदा जननी मम।।६८।।

O father, I have thus narrated to you everything; now you comfortably go back to Vraja; I am indeed like an infant before you and what could I speak about *dharma* before you. Remaining in Vraja, I consumed butter, *ghee*, milk, curd, butter-milk, *svastika* and the sweet dishes and several other sweet dishes which were prepared for the gods and the ancestors; I consumed them forcibly because he crying of a child has his own strength. Therefore all the short-comings committed by me at every step should be forgiven by you since you are my father and I am your son beside Yaśodā is my mother.

मदीयं परिहासं च यशोदां रोहिणीं वद।
कुमारास्याच्छ्रुतं सर्वं सोऽहमित्येवमीप्सितम्।।६९।।
कीर्तयिष्यसि तत्सर्वं सर्वं गोकुलवासिनम्।
काल: करोति संसर्गं बन्धूनां बन्धुभि: सह।।७०।।

You narrate this joke of mine to Yaśodā and Rohiṇī and tell them that you had heard all this from an infant like me. Thereafter you can narrate the same to all the dwellers of Gokula because the meeting between the relatives is arranged by destiny.

काल: करोति विच्छेदं विरोधं प्रीतिमेव च।
काल: सृष्टिं च कुरुते कालश्च परिपालनम्।।७१।।
काल: करोति सानन्दं काल: संहरते प्रजा:।
सुखं दु:खं भयं शोकं जरां मृत्युं च जन्म च।।७२।।
सर्वं कर्मानुरोधेन काल एव करोति च।
सर्वं कालकृतं तात विस्मयं न व्रजं व्रज।।७३।।
कुतस्त्वं गोकुले वैश्यो नन्दो वैश्याधिपो नृप:।
वसुदेवसुतोऽहं च मथुरायामहो कुत:।।७४।।
पिता मे कंसभीतेन त्वद्गृहे च समर्पित:।
पितु पर: पिता त्वं च माता मातु: पराऽपि वा।।७५।।
मया दत्तेन ज्ञानेन पार्वत्या च व्रजेश्वर।
त्यज मोहं महाभाग गच्छ तात सुखं गृहम्।।७६।।

It is the destiny which is responsible for the separation from them, their opposition and the period of love. The destiny creates the universe and the destiny preserves the same. The destiny provides bliss and the destiny gets responsible of the destruction of the universe. Thus the destiny arranges for the pleasure, the pain, fear, the grief, old age, death, birth and all other things according to the deeds of a person. O father, therefore everything should be considered as having been arranged by destiny. There is no doubt about it. You are indeed the Vaiśya of Gokula, known as the king Nanda and I am the son of Vasudeva from Mathurā; my father getting terrified from Kaṁsa, left me in your house, therefore, you enjoy the greater respect from me than my own father and Yaśodā enjoys greater respect for me than my mother. Therefore O lord of Vraja, you relieve yourself from the illusion and attachment because of my discourse and that of Pārvatī you go back to your abode delightfully.

नन्द उवाच

स्मर वृन्दावनं तात रम्यं पुण्यं महोत्सवम्।
गोकुलं गोकुलं रम्यं सुन्दरं यमुनातटम्।।७७।।
रमणीनां सुरम्यं च त्वत्प्रियं रासमण्डलम्।
गोपालिका गोपबालान्यशोदां रोहिणीं प्रियाम्।।७८।।
प्राणाधिकां राधिकां न कथं स्मरसि पुत्रक।
वारमेकं स्वल्पदिनं गोकुलं गच्छ वत्सक।।७९।।
इत्येवमुक्त्वा नन्दश्च क्रोडे कृष्णं चकार सः।
नेत्राश्रुणा च पूर्णे तं सिषेच शुचाऽन्वितः।।८०।।
चुचुम्ब तद्‌गण्डयुगं कृत्वा वक्षसि मोहतः।
सानन्दः परमानन्दो भवांस्तमुवाच सः।।८१।।

Nanda said- O son, you remember the charming and auspicious place of Vṛndāvana. Why are you not reminded of the festivities of Gokula, the cows, the beautiful bank of Yamunā river, the *Rāsamaṇḍala*, your divine dance with cowherdesses in *Rāsamaṇḍala*, the cowherdesses, the cowherds, Yaśodā, Rohiṇī and Rādhikā who is dearer to you than your live? O son for the sake of these people you must go to Gokula for sometime. Thus speaking, Nanda took Kṛṣṇa in his lap and started dropping tears over him. He embraced him and kissed his temples. Thereafter the blissful Kṛṣṇa spoke to him.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
भगवन्नन्दसं० नवतितमोऽध्यायः।।९०।।

अथैकतितमोऽध्याय:

Chapter - 91

Devakī and Vasudeva speak to Nanda

श्रीभगवानुवाच

निषेकेन परिष्वङ्गो विभेदस्तेन वा भवेत्।
क्षणेन दर्शनं तेन निषेक: केन वार्यते॥१॥
गमनागमनार्थं चाप्युद्धव: कथयिष्यति।
प्रस्थापयामि तं शीघ्रं विज्ञास्यसि तत: पित:॥२॥
यशोदां रोहिणी चैव गोपिकां गोपबालकान्।
प्राणाधिकां राधिकां तां गत्वा संबोधयिष्यति॥३॥
एतस्मिन्नन्तरे तत्र वसुदेवश्च देवकी।
बलदेवश्चोद्धवश्च तथाऽक्रूरश्च सत्वरम्॥४॥

Śrī Kṛṣṇa said- One meets with someone and faces separation from him and because of the deeds he meets with him again. Therefore, who can oppose it, O father, I am shortly sending Uddhava to Mathurā and you would come to know about everything. He would speak there about my arrival of otherwise. He, after arriving there would meet Yaśodā, Rohiṇī, cowherdesses, the cow and Rādhā who is dearer to me than my life. In the meantime Vasudeva, Devakī, Baladeva, Akrūra and Uddhava arrived there.

वसुदेव उवाच

नन्द त्वं बलवाञ्ज्ञानी सद्बन्धुश्च सखा मम।
त्यज मोहं गृहं गच्छ वत्सस्तेऽयं यथा मम॥५॥
दूरीभूता गोकुलाच्च मथुरा नास्ति बान्धव।
महोत्सवे सदानन्दे नन्द द्रक्ष्यसि पुत्रकम्॥६॥

Vasudeva said- O Nanda, you are great intellectual, you are my intimate friend and brother. Shedding away the attachment, you go back to your house, this boy belongs to you as much as he belong to us. O brother, this city of Mathurā is the gate of Gokula, whenever there are any festivities you would surely arrive and meet your sons.

देवक्युवाच

यथाऽयमावयो: पुत्रस्तथैव भवतो ध्रुवम्।
सालस: केन हे नन्द शुचा देहो हि लक्ष्यते॥७॥
एकादशाब्दं सबल: स्थित्वा ते मन्दिरे सुखम्।
कथं स्वल्पदिनेनैव शोकग्रस्तो भविष्यसि॥८॥

Devakī said- O Nanda, this Kṛṣṇa is as much your son as he is of both of us; then why your face is getting faded? He remained in your house for eleven years and was brought up here. If he is here for sometimes then why do you get worried

तिष्ठ पुत्रेण सार्धं च मथुरायां कियद्दिनम्।
पूर्णचन्द्राननं पश्य जन्म त्वं सफलं कुरु॥९॥

It would be better if you stay here with the boy for sometime in Mathurā and looking at his

moon like face, make your birth quite graceful and successful.

श्रीभगवानुवाच

गच्छोद्धव सुखं भद्रं भविष्यति तव प्रियम्।
प्रहर्षं गोकुलं गत्वा यशोदां रोहिणीं प्रसूम्।।१०।।
गोपबालसमूहं च राधिकां गोपिकागणम्।
प्रबोधयाऽऽध्यात्मिकेन मद्दत्तेन शुचश्छिदा।।११।।

Śrī Kṛṣṇa said- O Uddhava, you go to Gokula with pleasure and your desire would be fulfilled there. Reaching there, you meet mother Yaśodā, Rohiṇī, the cowhe..ls, Rādhikā, cowherdesses and enlighten them with the divine knowledge I have imparted here.

नन्दस्तिष्ठतु सानन्दं मन्मातुराज्ञया शुचा।
नन्दस्थितिं मद्विनयं यशोदां कथयिष्यसि।।१२।।

Since my mother has ordained Nanda would stay here with pleasure for sometimes. You inform mother Yaśodā about my stay here.

इत्येवमुक्त्वा श्रीकृष्णः पित्रा मात्रा बलेन च।
अक्रूरेण समं तूर्णं ययावभ्यन्तरं गृहम्।।१३।।

Thus speaking lord Kṛṣṇa accompanied by his parents, Balabhadra and Akrūra entered into the palace.

उद्धवो रजनीं स्थित्वा मथुरायां च नारद।
प्रभाते प्रययौ शीघ्रं रम्यं वृन्दावनं वनम्।।१४।।

O Nanda, thereafter Uddhava spending the night in Mathurā, departed in the early morning for the charming Vṛndāvana.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
एकनवतितमोऽध्यायः।।९१।।

अथ द्विनवतितमोऽध्यायः

Chapter - 92

Rādhā Stotra

नारायण उवाच

श्रीकृष्णप्रेरितो हृष्टः प्रणम्य च गणेश्वरम्।
स्मरन्नारायणं शंभुं दुर्गां लक्ष्मीं सरस्वतीम्।।१।।
गङ्गां च मनसि ध्यात्वा दिगीशं तं महेश्वरम्।
प्रजगामोद्धश्चैव दृष्ट्वा मङ्गलसूचकम्।।२।।

Nārāyaṇa said- Uddhava who was inspired by Śrī Kṛṣṇa, delightfully bowed in reverence to Gaṇeśa, Nārāyaṇa, Śiva, Durgā, Lakṣmī, Sarasvatī, Gaṅgā and Dikpālas and witnessing the auspicious symbols proceeded towards Gokula .

शुश्राव दुंदुभिं घण्टानादं शङ्खध्वनिं तथा।
हरिशब्दं च संगीतं शुश्राव मङ्गलध्वनिम्।।३।।
पतिपुत्रवतीं साध्वीं प्रदीपं माल्यदर्पणम्।
परिपूर्णतमं कुम्भं दधिलाजफलानि च।।४।।
दूर्वाङ्कुरं शुक्लधान्यं रजतं काञ्चनं मधु।
ब्राह्मणानां समूहं च कृष्णसारं वृषं घृतम्।।५।।
सद्योमांसं गजेन्द्रं च नृपेन्द्रं श्वेतघोटकम्।
पताकां नकुलं चाषं शुक्लं पुष्पं च चन्दनम्।।६।।
दृष्ट्वैवं पथि कल्याणं प्राप वृन्दावनं वनम्।
ददर्श पुरतो वृक्षं भाण्डीरे वटमक्षयम्।।७।।
स्निग्धपर्णं रक्तवर्णं पुण्यदं तीर्थमीप्सितम्।
सुवेषान्बालकांश्चैव रत्नभूषणभूषितान्।।८।।
वदतो बलकृष्णेति रुदतश्च शुचाऽन्वितान्।
तानाश्वास्य ययौ दूरं प्रविश्य नगरं मुदा।।९।।

He heard on the way beating the of big drums, the bells, the blowing of conches, reciting of the name of the lord, accompanied with music and the sound of welfare. He also came across on the way, chaste women whose husband and son was alike, the burning lamp, the garland, mirror, the pitcher filled with water, the curd, fried paddy, the fruit, tender *dūrvā* grass, white paddy, silver, gold, honey, group of Brāhmaṇas, the buck, the bull, *ghee*, fresh meat, the elephant, the king, white horse, banners, mangoose, Nīlakaṇṭha, white flowers and sandal-paste. He than reached Vṛndāvana first of all he came across the *Akṣ ayavaṭa* tree in the Bhāṇḍīra forest, it was in red colour, with glassy leaves; it was quite meritorious and auspicious. Thereafter he met with the boys clad in beautiful garments, who were adorned with gem-studded ornaments and were crying reciting the name of Kṛṣṇa as a boy. Assuring them variously, Uddhava entered the city delightfully and walked up to a long distance.

ददर्श नन्दशिबिरं रचितं विश्वकर्मणा।
मणिरत्नविनिर्माणं मुक्तामाणिक्यहीरकैः॥१०॥
परिच्छन्नं मनोरम्यं सद्रत्नकलशान्वितम्।
द्वारं चित्रं विचित्राढ्यं दृष्ट्वा च प्रविवेश सः॥११॥
अवरुह्य रथात्तूर्णं तस्थौ तत्प्राङ्गणे मुदा।
यशोदा रोहिणी शीघ्रं पप्रच्छ कुशलं परम्॥१२॥

He spotted the palace of Nanda which was built by Viśvakarmā inlaid with several gems and diamonds besides pearls and other precious gems on all the sides; it had the pitchers of gems decorating the same. It had astonishing type of gates and Uddhava entered the same, reaching before the court-yard he descended from the chariot and stood over the ground. Finding him there, Yaśodā and Rohiṇī at once came out and enquired about his welfare.

आसनं च जलं गां च मधुपर्कं ददौ मुदा।
क्व नन्दः क्व बलः कृष्णः सत्यं तत्कथयोद्धव॥१३॥
उद्धवः कथयामास सर्वं भद्रं क्रमेण च।
सार्धं च बलकृष्णाभ्यां नन्दःसानन्दपूर्वकम्॥१४॥
आयास्यति विलम्बेन कृष्णोपनयनावधि।
युष्माकं कुशलं तत्त्वं विज्ञाय विधिपूर्वकम्॥१५॥
अहं यास्यामि मथुरां यशोदे शृणु सांप्रतम्।
श्रुत्वा मङ्गलवार्तां च यशोदा रोहिणी मुदा॥१६॥
ब्राह्मणाय ददौ रत्नं सुवर्णं वस्त्रमीप्सितम्।
उद्धवं भोजयामास मिष्टान्नं च सुधोपमम्॥१७॥
मणिश्रेष्ठं च रत्नं च ददौ तस्मै च हीरकम्।
वाद्यं च वादयामास भद्रं नानाविधं तथा॥१८॥

He was seated delightfully over a seat and offered water, *arghya* and *madhuparka*; then they asked him, "O Uddhava, where are Nanda, Balarāma and Kṛṣṇa. You tell us truthfully." Thereafter Uddhava spoke to them all, the words of welfare and said, "O Yaśodā, Balarāma, Kṛṣṇa and Nanda are quite comfortable; Kṛṣṇa would return to Gokula only after performing of the thread ceremony; therefore his arrival here would be delayed. I have arrived here only to convey the news to you. After informing you suitably I shall go back to Mathurā; on coming to know about the welfare of all of them, Yaśodā and Rohiṇī were filled with delight and they distributed gems, gold and beautiful costumes to the Brāhmaṇas; thereafter they served Uddhava the sweet dishes which were as tasty as the neater; he was presented with the best of gems, diamonds and other precious stones. The musical instrument were played upon in welfare tunes.

ब्राह्मणान्भोजयामास कारयामास मङ्गलम्।
वेदांश्च पाठयामास परमानन्दपूर्वकम्॥१९॥
शंकरं पूजयामास विप्रद्वारा परं विभुम्।
नानोपहारैर्नैवेद्यैः पुष्पधूपप्रदीपकैः॥२०॥
चन्दनैर्वस्त्रताम्बूलैर्मधुगव्यघृतादिभिः।
भवानीं पूजयामास श्रीवृन्दारण्यदेवताम्॥२१॥
षोडशोपचारैर्द्रव्यैर्बलिभिर्विविधैर्मुने।
महिषाणां शतं शुद्धं छागलानां सहस्रकम्॥२२॥
मेषाणामयुतं शुद्धं युक्तमादाय पञ्चकम्।
ब्राह्मणेभ्यः स्वर्णशतं धेनुनां च शतं तथा॥२३॥
प्रददौ दक्षिणां तूर्णं कृष्णकल्याणहेतवे।
उद्धवं पूजयामास सादरं च पुनः पुनः॥२४॥

The Brāhmaṇas were served with food the festivities of the welfare were arranged and the recitation of the Vedas was made delightfully presenting various types of gifts to the Brāhmaṇas. The *naivedya*, flowers, incense, the lamp, were offered to lord Śiva. The goddess Bhavānī of Vṛndāvana was adored with sandal-paste, costumes, betel, honey, milk, preparations, offering sixteen types of adoration's to her. Several types of sacrifices were also made which included a hundred he-buffaloes, a hundred he-goats and ten thousand sheep, for the welfare of lord Kṛṣṇa, the Brāhmaṇas were given in charity, a hundred cows together with a hundred gold coins. They were adored with great devotion.

समाश्वास्य यशोदां च रोहिणीं गोपबालकान्।
वृद्धान्गोपालिकाः सर्वाः प्रययू रासमण्डलम्॥२५॥
ददर्श रासं रुचिरं चन्द्रमण्डलवर्तुलम्।
श्रीरामकदलीस्तम्भशतकैरुपशोभितम्॥२६॥
युक्तैश्च स्निग्धवसनैश्चन्दनानां च पल्लवैः।
पट्टसूत्रनिबद्धैश्च श्रीयुक्तमाल्यजालकैः॥२७॥
दधिलाजफलैः पट्टैः पुष्पैर्दूर्वाङ्कुरैरपि।

चन्दनागुरुकस्तूरीकुङ्कुमैः परिसंस्कृतम्।।२८।।
वेष्टितं रक्षितं यत्नाद्गोपिकानां त्रिकोटिभिः।
त्रिलक्षैः सुन्दरै रम्यैः संसक्तं रतिमन्दिरैः।।२९।।
लक्षगोपैः परिवृतं कृष्णागमनशङ्कितैः।
यमुनां दक्षिणां कृत्वा प्रययौ मालतीवनम्।।३०।।

Then Uddhava assured Yaśodā, Rohiṇī, cowherds, old people and cowherdesses variously and moved towards *Rāsamaṇḍala*. Reaching there he found a circular building like the globe. Which was known as *Rāsamaṇḍala*; it had hundreds of the pillars of the banana trunks; it was decorated with the best of costumes and the tree leaves bound in the cord of silk. It had a number of beautiful garland with a huge stock of curd, paddy. fruit, silken cloth, flowers, tender *Dūrvā*-grass, sandal-paste, *aguru*, *kastūrī* and saffron. It was protected by three crores of cowherdesses, it bad three lakhs of pleasure houses which were quite charming and beautiful. Waiting for the arrival of Kṛṣṇa, a lakh of cowherds always remained there, looking at the *Rāsamaṇḍala* and living Yamunā to the right, Uddhava moved on to the forest of jasmine flowers.

चन्दनानां चम्पकानां यूथिकानां तथैव च।
केतकीमाधवीनां च वनं कृत्वा प्रदक्षिणम्।।३१।।
बकुलानां वञ्जुलानामशोकानां च काननम्।
मल्लिकानां पलाशानां शिरीषाणां तथैव च।।३२।।
धात्रीणां काञ्चनानां च कर्णिकानां वनं तथा।
नागेश्वराणां विपिनं लवङ्गानां तथैव च।।३३।।
वनं च शालतालानां हिन्तालानां वनं तथा।
पनसानां रसालानां लाङ्गलीनां मनोहरम्।।३४।।
मन्दारकाननं रम्यं वामं कृत्वा च सत्वरम्।
दृष्ट्वा कुन्दवनं रम्यं संप्राप्य मधुकाननम्।।३५।।
पुंस्कोकिलानां शब्देन मधुरेण समन्वितम्।
मधुव्रतसमूहानां मधुरध्वनिपूरितम्।।३६।।
वन्यवृक्षैः परिवृतं माध्वीकाधारमीप्सितम्।
वातेन वन्यपुष्पाणां परितः सुरभीकृतम्।।३७।।
तद्दृष्ट्वा राजमार्गेण यशोदोक्तेन सांप्रतम्।
ययौ शीघ्रं निरुद्विग्निं रहस्यं बदरीवनम्।।३८।।
श्रीफलानां च निम्बानां नारिङ्गाणां वनं तथा।
पद्मानां करवीराणां तुलसीनां च काननम्।।३९।।
दृष्ट्वा रक्तिमवर्णं च सुपक्वफलमीप्सितम्।
तदेव वामतः कृत्वा विवेश कदलीवनम्।।४०।।

From there he moved on to the forest of sandal-wood, *campaka-vana Jūhī-vana, Ketakī-vana and Mādhavī-vana*. From there he moved on to the *Bakula-vana, Vañjula-vana, Yaśodā-vana, Mallikā-vana, Palāśa-vana, Śirīṣa-vana, Dhātrī-vana, Kāñcan-vana, Nāgeśvara-vana, Karṇikā-vana Lavaṅga-vana*, forest of teak wood, forest of *tāla* trees, *Hintāla-vana*, forest of jack-fruits, mango groves, the pleasant *Lāṅgalī-vana* and the forest of *Mandāra* trees. Leaving this forest to the left Uddhava reached *Kunda-vana* and thereafter he reached Madhuvana in which the sweet voice of the cuckoos was echoing and the black wasps were creating the hissing sound. It had enough of the wild growth and was the base of wine. It was fragrant with forest flowers and the fragrant cool breeze was blowing. Thereafter, he moved over to the royal path built by Viśvakarmā and reached the secret forest of Jujubi trees, thin crossing over to *śrīphala* forest, lemon forest, orange forest, forest of lotus flower, fragrant oleander forest and *Tulasī-vana*, he found there enough of fruit of red colour and other delicious fruits. Leaving it, Uddhava moved to the forest of banana trees.

अतीव निर्जने रम्ये ददर्श राधिकाश्रमम्।
मणीन्द्राणां च प्राकारं परिखादुर्गवेष्टितम्।।४१।।
अत्यगम्यं रिपूणां च मित्राणां सुगमं सुखम्।
गोप्यं संकेतमार्गं च रक्षकैः परिरक्षितम्।।४२।।
नानाचित्रविचित्राढ्यं निर्मितं विश्वकर्मणा।
मणीन्द्रमुक्तामाणिक्यहीरहारोज्ज्वलं परम्।।४३।।
रत्नेन्द्रसाररचितं रत्नस्तम्भैः सुशोभितम्।
रत्नसोपानसंसक्तमन्दिरेण मनोहरम्।।४४।।
अमूल्यरत्नखचितं कलशैः परिशोभितम्।
वह्निशुद्धांशुकाभिश्च पताकाभिः परिष्कृतम्।।४५।।
सद्रत्नदर्पणोत्कृष्टं चर्चितं श्वेतचामरैः।
ददर्श सिंहद्वारं च युक्तं रत्नकपाटकैः।।४६।।

द्वारोपरि विचित्रं च रम्यं वृन्दावनं वनम्।
कदम्बकाननं रम्यं तद्वस्त्रहरणादिकम्॥४७॥
विश्वकर्मविरचितं सुरम्यं रासमण्डलम्।
नानारत्नकुटीरं च गोपगोपीसमन्वितम्॥४८॥

It was quite a secluded place and was located pleasantly. He then spotted the extremely charming abode of Rādhikā, having the boundary wall studded with gems and surrounded by moat and the forts, being inaccessible by the enemies. It was easily accessible for the friends and had quite secretive and indicative paths; it was surrounded by the moats from all the four sides; it was painted with various types of paintings and was built by Viśvakarmā, using the precious stones and gems beside the garland of gems, it had the pillars which were made of the best of the gems. The steps were made of gems and the pitchers were also decorated with gems; it had a number of banners of fine cloth sanctified by fire. It had beautiful mirrors made of gems as well as the white fly-whisks. He then came across the main gate which had the doors of gems. Above the gate, Viśvakarmā had painted beautifully scene from Vṛndāvana, *kadamba-vana*, stealing of the cloth, extremely beautiful *Rāsamaṇḍala*, several types of orchards of gems were depicted which was filled with cowherds and cowherdesses.

रक्षितं गोपिकालक्षैर्वेत्रहस्तैर्मनोहरैः।
स्वच्छन्दाचरणैः शश्वदमितैर्बलिभिर्मुदा॥४९॥
तद्द्वारं पुरतो दृष्ट्वा विलङ्घ्य च जगाम सः।
द्वितीयं द्वारमुल्लङ्घ्य तस्मादुत्तममीप्सितम्॥५०॥
द्वारं चतुर्थं संप्राप्य सर्वस्माच्च विलक्षणम्।
तत्पश्चात्पञ्चमं द्वारं ददर्श चित्रमुत्तमम्॥५१॥
द्वारषट्कं च प्रययौ सर्वत्र रुचिरं परम्।
रामरावणयोर्युद्धं भित्तिचित्रं मनोहरम्॥५२॥
दशावतारं विष्णोश्च कृत्रिमं रासमण्डलम्।
यमुनाजलकेलिं च रचितां विश्वकर्मणा॥५३॥
गोपिकानां सहस्रेण षष्ठं द्वारं च रक्षितम्।
रत्नेन्द्रसारनिर्माणभूषणैर्भूषितेन च॥५४॥
सद्रत्नदण्डहस्तेन हीरकैर्भूषितेन च।
मणीन्द्रमुक्तामाणिक्यहीरहारान्वितेन च॥५५॥

A lakh of cowherdesses were guarding the gate, holding the staff in their hands. All of them could move at will and they carried various types of presents in their hands. Finding the gate there, Uddhava crossed, it then crossing the second and the third gates he reached the fourth gate which was quite surprising. Thereafter he crossed the fifth gate and found beautiful paintings there; he than reached the sixth gate which was quite beautiful from all sides, the walls of the place were painted by Viśvakarmā with the scenes from Rāmāyaṇa including the battle scenes the ten incarnations of lord Viṣṇu, *Rāsamaṇḍala* and the water sport at the bank of Yamunā river. The sixth gate was guarded by a thousand cowherdesses. All of them were adorned with the best of ornaments studded with gems and held in their hands the staff decorated with gems and other precious stones.

माधवी तत्प्रधाना सा पप्रच्छ सांप्रतं शिवम्।
ददौ प्रत्युत्तरं सर्वं क्रमेण च स उद्धवः॥५६॥
गत्वा विज्ञापयामास राधाप्रियसखीगणम्।
सा माधवी महाहृष्टा तत्र संस्थाप्य तं मुदा॥५७॥
श्रुत्वा मङ्गलवार्तां च राधाप्रियसखीगणैः।
कृत्वा शङ्खध्वनिं घण्टामृदङ्गपटहस्वनम्॥५८॥
कृत्वा निर्मञ्छनं शीघ्रमुद्धवं प्रियमागतम्।
हृष्टा प्रवेशयामास राधाभ्यन्तरमुत्तमम्॥५९॥

Out of them the female friend of Rādhā named Mādhavī put a meaningful question to Uddhava besides asking about his welfare. Uddhava on his part gave the appropriate reply. Thereafter the cowherdesses left Uddhava at that place, went to Rādhikā and spoke to her dearest friend. Listening to the goodness, the cowherdesses, started blowing conches, ringing bells, playing on small drums and big drums welcoming Uddhava's arrival there. They carried him to the inner apartment of Rādhikā.

अमूल्यरत्ननिर्माणं गत्वा मन्दिरमुत्तमम्।
ददर्श पुरतो राधां कुह्वा चन्द्रकलोपमाम्॥६०॥
सुपक्वपद्मनेत्रां च शयानां शोकमूर्च्छिताम्।

रुदतीं रक्तवदनां क्लिष्टां च त्यक्तभूषणाम्॥६१॥
निश्चेष्टां च निराहारां सुवर्णवर्णकुण्डलाम्।
शुष्किताधरकण्ठां च किंचिन्निः श्वाससंयुताम्॥६२।
प्रणनाम च तां दृष्ट्वा भक्तिनम्रात्मकंधरः।
पुलकाञ्चितसर्वाङ्गो भक्त्या भक्तः स उद्धवः॥६३

Arriving in the place which was built with the best of gems, Uddhava met with Rādhikā; she was beautiful like the moon rays. Her eyes were like full blown lotus flowers, she had discarded all the ornaments, except the pairs of ear ornaments which were hanging issuing the lustre. Because of the separation from Kṛṣṇa, her mouth had become red; she was lying over the ground getting fainted and was crying at the same time; she was motionless and peaceful. She was without food; her lips, throat had dried up; she was breathing some-how; finding her in that condition, Uddhava the great devotee of Kṛṣṇa was filled with emotions. He bowed his head in reverence to Rādhikā.

वन्दे राधापदाम्भोजं ब्रह्मादिसुरविन्दतम्।
यत्कीर्तिः कीर्तनेनैव पुनाति भुवनत्रयम्॥६४॥
नमो गोकुलवासिन्यै राधिकायै नमो नमः।
शतशृङ्गनिवासिन्यै चन्द्रावत्यै नमो नमः॥६५॥
तुलसीवनवासिन्यै वृन्दारण्यै नमो नमः।
रासमण्डलवासिन्यै रासेश्वर्यै नमो नमः॥६६॥

Uddhava said- I bow in reverence at the lotus-like feet of Rādhā who is adored by Brahmā and other gods and by whose virtues all the three *lokas* gets purified; I bow in reverence to the dweller of Gokula. I bow in reverence to Rādhikā. The one who resides over the mountain of hundred peaks and is known as Candrāvatī, I offer my salutation to her; she is the dweller of the Tulasī forest and the Vṛndāvana; I adore her again and again. She is the dweller of the *Rāsamaṇḍala*, the goddess of divine dance, I offer my salutation to her a gain and again.

विरजातीरवासिन्यै वृन्दायै च नमो नमः।
वृन्दावनविलासिन्यै कृष्णायै च नमो नमः॥६७॥
नमः कृष्णाप्रियायै च शान्तायै च नमो नमः।
कृष्णवक्षःस्थितायै च तत्प्रियायै नमो नमः॥६८॥

I offer my salutation to Vṛndā, the dweller on the bank of Virajā river. I offer my salutation to the passionate Kṛṣṇa of Vṛndāvana, I offer my salutation again and again. I offer my salutation to the beloved of Kṛṣṇa who is quite peaceful, I offer my salutation to her again and again. The one who reside is in the heart of Kṛṣṇa and is his beloved, I offer my salutation to her again and again.

नमो वैकुण्ठवासिन्यै महालक्ष्म्यै नमो नमः।
विद्याधिष्ठातृदेव्यै च सरस्वत्यै नमो नमः॥६९॥
सर्वैश्वर्याधिदेव्यै च कमलायै नमो नमः।
पद्मनाभप्रियायै च पद्मायै च नमो नमः॥७०॥

I offer my salutation to the one who resides in Vaikuṇṭha as Mahālakṣmī. I offer her salutation again and again. The one who is the great goddess of all the knowledge and also appeared in the form of Sarasvatī, I adore her again and again. She is the lady of all the fortunes, in the form of Kamalā I offer my salutation to her again and again. She is the beloved of lord Padmanābha, I offer my salutation to her again and again.

महाविष्णोश्च मात्रे च पराद्यायै नमो नमः।
नमः सिन्धुसुतायै च मर्त्यलक्ष्म्यै नमो नमः॥७१॥

She is the one who happens to be the mother of Mahāviṣṇu, is quite eternal and the eternal force. I bow in reverence to her again and again. I bow in reverence to the daughter of Sindhu and the goddess Lakṣmī of the universe, I offer my salutation to her again and again. She happens to be Nārāyaṇī the beloved of Nārāyaṇa, I offer her salutation again and again. I bow in reverence to Viṣṇumāyā; she is also called Vaiṣṇavī, I offer my salutation to her again and again.

नारायणप्रियायै च नारायण्यै नमो नमः।
नमोऽस्तु विष्णुमायायै वैष्णव्यै च नमो नमः॥७२॥
महामायास्वरूपायै संपदायै नमो नमः।
नमः कल्याणरूपिण्यै शुभायै च नमो नमः॥७३॥
मात्रे चतुर्णां वेदानां सावित्र्यै च नमो नमः।

नमोऽस्तु बुद्धिरूपायै ज्ञानदायै नमो नमः।।७४।।

I adore the treasure known in the form of Mahāmāyā. She is the form of all the welfare, I bow in reverence to her. She is the form of welfare, I bow in reverence to her. The one who happens to be the mother of all the four Vedas and is also known as Sāvitrī, I bow in reverence to her. The one who removes all the misfortune, I bow in reverence to Durgā again and again.

नमो दुर्गविनाशिन्यै दुर्गादेव्यै नमो नमः।
तेजःसु सर्वदेवानां पुरा कृतयुगे मुदा।।७५।।
अधिष्ठानकृतायै च प्रकृतयै च नमो नमः।
नमस्त्रिपुरहारिण्यै त्रिपुरायै नमो नमः।।७६।।

The one who was born in *Krtayuga* out of the *tejas* of all the gods, I bow in reverence to the same goddess again and again. I bow in reverence to the goddess who destroyed the demon Tripurāsura. Because of that she was known as Tripurāsundarī. I bow in reverence to her again and again.

सुन्दरीषु च रम्यायै निर्गुणायै नमो नमः।
नमो निद्रास्वरूपायै निर्गुणायै नमो नमः।।७७।।

The one who happens to be the most beautiful of all the beautiful goddesses on earth who is without qualities, I bow in reverence to her again and again. The one who has the form of sleep, I bow in reverence to her. The one who is without qualities I bow in reverence to her.

नमो दक्षसुतायै च नमः सत्यै नमो नमः।
नमः शैलसुतायै च पार्वत्यै च नमो नमः।।७८।।
नमो नमस्तपस्विन्यै ह्युमायै च नमो नमः।
निराहारस्वरूपायै ह्यपर्णायै नमो नमः।।७९।।

I bow in reverence to the daughter of Dakṣa, who came to be known as Satī, I bow in reverence to her again and again. I offer my salutation to the daughter of the mountain who was known as Pārvatī, I bow in reverence to the ascetic goddess again and again. I bow in reverence to Umā again and again. The one who remained without food and without clothes, I bow in reverence to her again and again.

गौरीलोकविलासिन्यै नमो गौर्यै नमो नमः।
नमः कैलासवासिन्यै माहेश्वर्यैः नमो नमः।।८०।।

The one who is known as Gaurī, I bow in reverence to her; the one who dwells in *Gaurī-loka*, I bow in reverence to her. I bow in reverence to the dweller of Kailāsa. The one who is known as Maheśvarī, I bow in reverence to her again and again.

निद्रायै च दयायै य श्रदायै च नमो नमः।
नमो धृत्यै क्षमायै च लज्जायै च नमो नमः।।८१।।
तृष्णायै क्षुत्स्वरूपायै स्थितिकर्त्र्यै नमो नमः।
नमः संहाररूपिण्यै महामार्यै नमो नमः।।८२।।

The one who is of the form of sleep, compassion, reverence, I bow in reverence to her again and again. The one who is patient and forgive and everyone. I bow in reverence to her again and again. The one who is the form of shyness, I bow in reverence to her again and again. The one who has the form of lust, hunger and the one who establishes everyone, I bow in reverence to her again and again. The one who is the form of destruction I offer my salutation to her. I offer my salutation to the great epidemic again and again.

भयायै चाभयायै च मुक्तिदायै नमो नमः।
नमः स्वधायै स्वाहायै शान्त्यै कान्त्यै नमो नमः।।८३।।

The one who is the form of fear as well as fearlessness and the granter of salvation, I offer my salutation to her again and again. I offer my salutation to Svadhā and Svāhā, the form of lustre as well as peace, I bow in reverence to her again and again.

नमस्तुष्ट्यै च पुष्ट्यै च दयायै च नमो नमः।
नमो निद्रास्वरूपायै श्रद्धायै च नमो नमः।।८४।।

The one who is the form of satisfaction, protection and compassion, I bow in reverence to her again and again. The one who is the form of sleep and devotion, I offer my salutation to her again and again.

क्षुत्पिपासास्वरूपायै लज्जायै च नमो नमः।
नमो धृत्यै क्षमायै च चेतनायै नमो नमः।।८५।।

The one who has the form of hunger, thirst and shyness, I offer my salutation to her again and again. The one who has the form of patience and forgiveness beside consciousness, I bow in, reverence to her again and again.

सर्वशक्तिस्वरूपिण्यै सर्वमात्रे नमो नमः।
अग्नौ दाहस्वरूपायै भद्रायै च नमो नमः॥८६॥

The one who represents the eternal strength and is the mother of all, I bow in reverence to her again and again, the one who is the burning sensation in the fire and who happens to be Bhadrā, I offer my salutation to her again and again. The one who has the lustre of the full moon as well as the lotus flower of the winter season, I bow in reverence to her again and again.

शोभायै पूर्णचन्द्रे च शरत्पद्मे नमो नमः।
नास्ति भेदो यथा देवि दुग्धधावल्ययोः सदा॥८७॥
यथैव गन्धभूम्योश्च यथैव जलशैत्ययोः।
यथैव शब्दनभसोर्ज्योतिः सूर्यकयोर्था॥८८॥
लोके वेदे पुराणे च राधामाधवयोस्तथा।
चेतनं कुरु कल्याणि देहि मामुत्तरं सति॥८९॥
इत्युक्त्वा चोद्धवस्तत्र प्रणनाम पुनः पुनः।
इत्युद्धवकृतं स्तोत्रं यः पठेद्भक्तिपूर्वकम्॥९०॥
इह लोके सुखं भुक्त्वा यात्यन्ते हरिमन्दिरम्।
न भवेद्बन्धुविच्छेदो रोगः शोकः सुदारुणः॥९१॥

O goddess as the whiteness cannot be separated from the milk, fragrance cannot be separated from the earth, coolness cannot be separated from water the sound can not be separated from the sky. The lustre cannot be separated from the sun, similarly the Vedic and Paurāṇic literature define Rādhā as inseparable from Mādhava. O goddess of welfare, "O chaste goddess regain consciousness and give me the reply". Thus speaking Uddhava bowed in reverence to Rādhā again and again. Thus the one who recites the *stotra* composed by Uddhava with devotion, after enjoying all the pleasures in this world, lived in the abode of lord. He does not suffer from the separation from the relatives or ailment and the grief.

प्रोषिता स्त्री लभेत्कान्तं भार्याभेदी लभेत्प्रियाम्।
अपुत्रो लभते पुत्रान्निर्धनो लभते धनम्॥९२॥
निर्भूमिर्लभते भूमिं प्रजाहीनो लभेत्प्रजाम्।
रोगाद्विमुच्यते रोगी बद्धो मुच्यते बन्धनात्॥९३॥
भयान्मुच्येत भीतस्तु मुच्येताऽऽपन्नआपदः।
अस्पष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः॥९४॥

By reciting this *stotra* a lady whose husband has gone to some other place gets back the husband and the one who is separated from the wife gets back the wife, a person without a son gets a son, a pauper gets the riches, a person without land gets the land, a person who is issueless gets the progeny, the ailing person would be freed from the ailment and person in fetter would be freed from the fetters, the person in panic would he freed from the same and the one who is over-powered with misfortune would be relieved of the same. A person with no reputation achieves immense reputation and a foolish person becomes wise.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० राधास्तोत्रं नाम द्विनवतितमोऽध्यायः॥९२॥

अथ त्रिनवतितमोऽध्याय:

Chapter - 93

Conversation between Rādhā and Uddhava

नारायण उवाच

उद्धवस्तवनं श्रुत्वा चेतनां प्राप्य राधिका।
विलोक्य कृष्णाकारं च तमुवाच शुचाऽन्विता।।१।।

Nārāyaṇa said- On listening to the *stotra* of Uddhava, Rādhā regained consciousness, then convincing Uddhava as Kṛṣṇa she spoke to him.

राधिकोवाच

किन्नाम भवतो वत्स केन वा प्रेरितो भवान्।
आगतो वा कुत इति ब्रूहि मां केन हेतुना।।२।।

Rādhikā said- O son, who are you? What is your name? Who has sent you, where from have you arrived? And what is the purpose of your arrival here? You tell me.

कृष्णाकृतिस्त्वं सर्वाङ्गैर्मन्ये त्वां कृष्णपार्षदम्।

कृष्णस्य कुशलं ब्रूहि बलदेवस्य सांप्रतम्।।३।।
नन्दस्तिष्ठति तत्रैव हेतुना केन तद्वद।
समायास्यति गोविन्दो रम्यं वृन्दावनं वनम्।।४।।
पुनर्द्रक्ष्यामि तस्यैव पूर्णचन्द्रमुखं शुभम्।
पुनः क्रीडां करिष्यामि तेनाहं रासमण्डले।।५।।
जले च विहरिष्यामि पुनर्वा सखिभिः सह।
श्रीनन्दनन्दनाङ्गे च पुनर्दास्यामि चन्दनम्।।६।।

All of your limbs resemble those of Kṛṣṇa. I therefore, believe what you happen to be the courtier of Kṛṣṇa, therefore you let me know about the welfare of Kṛṣṇa and Baladeva. You also tell me as to how is Nanda staying there? Would Kṛṣṇa ever come to this charming Vṛndāvana, when I would be able to have a look at his moon like face? Shall be able to enjoys the divine dance with him in the *Rāsamaṇḍala*, shall I again have the chance of enjoy the water-sport with my friends? Would I be able to plaster the sandal-paste on the body of Kṛṣṇa?.

उद्धव उवाच

उद्धवेत्यभिधानं मे क्षत्रियोऽहं वरानने।
प्रेषितः शुभवार्तार्थं कृष्णेन परमात्मना।।७।।
तवान्तिकं समायातः पार्षदोऽहं हरेरपि।
कृष्णस्य बलदेवस्य शिवं नन्दस्य सांप्रतम्।।८।।

Uddhava said- O beautiful faced one, I am a Kṣatriya and my name is Uddhava. Kṛṣṇa the supreme soul has deputed me to convey the news about his welfare. I happen to be the courtier of the lord, that is why I have arrived here. Currently Kṛṣṇa, Baladeva and Nanda are quite well in Mathurā.

राधिकोवाच

अस्ति तद्यमुनाकूलं सुगन्धिपवनोऽस्ति सः।
तस्य केलिकदम्बानां मूलमस्त्येव सांप्रतम्।।९।।
पुण्यं वृन्दावनं रम्यं तद्विद्यमानमीप्सितम्।
पुंस्कोकिलानां विरुतं तल्पं चन्दनचर्चितम्।।१०।।
चतुर्विधं च भोज्यं च मधुपानं च सुन्दरम्।
दुरन्तोदुःखदोऽप्यस्ति पापिष्ठो मन्मथस्तथा।।११।।
ते च रत्नप्रदीपाश्च ज्वलन्ति रासमण्डले।
मणीन्द्रसारनिर्माणमस्त्येव रतिमन्दिरम्।।१२।।
गोपाङ्गनागणोऽस्त्येव पूर्णचन्द्रोऽस्ति शोभितः।
सुगन्धिपुष्परचितं तल्पं चन्दनचर्चितम्।।१३।।
ताम्बूलं रतिभोगार्हं कर्पूरादिसुसंस्कृतम्।
सुगन्धिमालतीमाल्यं श्वेतचामरदर्पणम्।।१४।।
मुक्तामाणिक्यसंसक्तहीरहारमनोहरम्।
कस्तूरीकुङ्कुमाक्तं च पात्रपूर्णं च चन्दनम्।।१५।।
नानोपकाननं रम्यं रम्यक्रीडासरोवरम्।
सुगन्धिपुष्पोद्यानं च पद्मश्रेणीमनोहरम्।।१६।।
अस्त्येवं सर्वविभवः प्राणनाथः कुतो मम।
हा कृष्ण हा रामानाथ क्वासि मे प्राणवल्लभ।।१७
क्व वाऽपराधो दास्याश्च दासीदोषः पदे पदे।
इत्येवमुक्त्वा सा देवी पुनर्मूर्च्छामवाप सा।।१८।।

Rādhikā said- The bank of Yamunā is present here, the fragrant wind is blowing, the *kadamba* tree is also available for his sports. The beautiful and auspicious Vṛndāvana is also there, the cuckoos are issuing sweet notes, the bed with sandal-paste is also there, all the, four types of eatables and the honey is also there. That wicked god of love, who always causes pain is also there. The lamps of gems are burning in the *Rāsamaṇḍala*, the pleasure house is also there which has been built with the best of gems. The cowherdesses are there, the full moon is there, the flower bed painted with sandal-paste is also there issuing fragrance. The betel with camphor is also there which is consumed after performing the love-sport, the fragrant garland of jasmine flower is also there, the white fly-whisks is there, beside, the mirror made of gems, the garland of gems, the pool for with the water sport surrounded by charming gardens is also there, the garden with fragrant flower is also there, the lines of beautiful lotus flowers are there. Thus all the pleasures are available but where is the lord of my life? O Kṛṣṇa, O Sāranātha, O lord of my life, where are you? what is the fault of the slave girl like me or otherwise the fault of the slave girl is visible at every step. Thus speaking she again fainted.

चेतनां कारयामास पुनरेव स उद्धवः।
तां दृष्ट्वा परमाश्चर्यं मेने क्षत्रियपुंगवः॥१९॥
सखीभिः सप्तभिः शश्वत्सेवितां श्वेतचामरैः।
गोपीनां च त्रिलक्षैश्च सुप्रियैः प्रियसेविताम्॥२०॥
दिवानिशं वेष्टितां च गोपीनां शतकोटिभिः।
काचित्कज्जलहस्ता च काचिन्माल्यधराऽपरा॥२१॥

Thereafter, Uddhava somehow brought her to senses again and he was immensely surprised. At that point of time the seven female friends of Rādhā where moving white fly-whisks on her. Three lakhs of cowherdesses remained in attention, always to serve Rādhā. She was surrounded by a hundred crores of cowherdesses through out the day and night. Some of them carried the collyrium in their hands, some of them carried the garland of flowers.

काचित्सिन्दूरहस्ता च काचिद्गोरोचनाकरा।
काचिच्चन्दनपात्रं च हस्ते कृत्वा च तिष्ठति॥२२॥
काचिद्दर्पणहस्ता च काचित्कुङ्कुमवाहिका।
कस्तूरीपात्रमिष्टं च काचिद्वहति तत्र वै॥२३॥

Some carried vermilion in their hands, while others carried *gorocana*, while still others carried the vases of sandal-wood in their hands, some of them carried the mirrors, some of them carried *kumkum* and others carried vases of *kastūrī.*

काचिच्चम्पकपात्रं च करे धृत्वा च तिष्ठति।
मधुभिर्मधुरैः पूर्णं पात्रं धृत्वा शुचाऽन्विता॥२४॥
काचित्सुगन्धितैलं च गृहीत्वा परितिष्ठति।
काचिद्वहति ताम्बूलं कर्पूरादिसुवासितम्॥२५॥
काचिद्वासितमच्छं च जलं धृत्वा च तिष्ठति।
क्रीडापुत्तलिकां काचिच्चित्राढ्यां परिरक्षति॥२६॥

Someone carried the vase of *campaka* flowers while others carried the vases of honey filled with gems. Some of them carried the fragrant oil, some of them carried fragrant oil, some of them carried the betels with the fragrance of camphor, while others carried the scented water. Some of them were attending to the dancing puppets.

काचिद्वहति कन्दूकं काचिच्च रत्नभूषणम्।
वह्निशुद्धांशुकं काचिदमूल्यं परिरक्षति॥२७॥
काचिद्भक्ष्योपहारं च गृहीत्वा परिवर्तते।
काचिच्च केशवेशार्थं करोति माल्यमीप्सितम्॥२८॥
काचित्कङ्कतिकां धृत्वा पुरतः परितिष्ठति।
काचिद्यावकहस्ता च काचिद्धात्रीरसं मुदा॥२९॥
दूरतोऽपि वहत्येवं भीता च परितिष्ठति।
काचिद्भीता भिया स्तौति काचिद्रोदिति शोकतः॥
काचित्तां बोधयेत्येवं विदग्धा विरहातुराम्।
काचिदुत्तापतप्ता च स्निग्धतल्पे मनोहरे॥३१॥
स्थापयेद्दाहदूरार्थं स्निग्धपद्मदले शुभे।
एवंभूतां च तां दृष्ट्वा चोवाच पुनरुद्धवः॥
सुप्रियं कर्णपीयूषं विनयेन च भीतिवत्॥३२॥

Some of them carried the balls, some of them carried the gem-studded ornaments while others carried invaluable garments sanctified by fire, some of them carried the eatables. Some of them were inserting the flowers in the hair of Rādhā, while others were carrying the combs. Some of them carried the red paint for the feet and some of them carried the essence of *myrobalan* and were standing in panic at a distance, someone feeling panicky was praying while someone was grief-stricken and crying, some of the intelligent cowherdesses were addressing sweet words to Rādhā, who was burning with separation. Someone was looking at Rādhā, who was lying at the beautiful bed and was trying to remove the grief of separation. Someone of them was trying to lay Rādhā on the bed of lotus leaves. Finding Rādhā in such a condition Uddhava felt panicky and he spoke words which were sweet like nectar to Rādhā.

उद्धव उवाच

जाने त्वां देवदेवीशां सुस्निग्धां सिद्धयोगिनीम्।
सर्वशक्तिस्वरूपां च मूलप्रकृतिमीश्वरीम्॥३३॥
श्रीदामशापाद्धरणीं प्राप्तां गोलोककामिनीम्।
कृष्णप्राणाधिकां देवीं तद्वक्षःस्थलवासिनीम्॥३४॥

Uddhava said- I know you fully well, you happen to be the foremost of all the gods and goddesses or affectionate, *Siddhayoginī*, the form of the entire prowess, *Mūlaprakṛti*, Īśvarī and the damsel of *Goloka*, you have incarnated on the earth because of the curse of Śrīdāmā, O

goddess, you happen to be the beloved of Śrī Kṛṣṇa and always reside in his heart.

शृणु देवि प्रवक्ष्यामि शुभवार्तामभीप्सिताम्।
सुस्थिरं सखिभिः सार्धं हृदयस्निग्धकारिणीम्।।३५।।
दुःखदावाग्निदग्धायाः सुधावर्षरूपिणीम्।
विरहव्याधियुक्ताया रसायनसमां शुभाम्।।३६।।

O goddess, you be attentive and listen to me with your cowherdesses, I have come here to convey a good news to you which is desired by you and pleases the heart and would be serve as the rain to extinguished the fire of separation or serves the medicine for the person ailing from separation.

तत्र तिष्ठति नन्दोऽयं सानन्दो मुदितः सदा।
निमन्त्रितश्च वसुना कृष्णोपनयनावधि।।३७।।
गृहीत्वा सबलं कृष्णं साङ्गे मङ्गलकर्मणि।
स नन्दः परमानन्दो मुदाऽऽयास्यति गोकुलम्।।३८।।

Vasudeva has invited Nanda to remain in Mathurā till the performing of the thread ceremony of Kṛṣṇa. Therefore Nanda is quite happy thereafter the completion of those festivities, Nanda accompanied by Kṛṣṇa. and Baladeva would delightful return to Gokula.

आगत्य कृष्णो मुदितः प्रणम्य मातरं पुनः।
नक्तमायास्यति मुदा पुण्यं वृन्दावनं वनम्।।३९।।

At that time Śrī Kṛṣṇa would be delightful, bow in reverence to the mother and would return to Vṛndāvana in the night.

अचिराद्द्रक्ष्यसि सति श्रीकृष्णमुखपङ्कजम्।
सर्वं विरहदुःखं च संत्यक्ष्यसि च सांप्रतम्।।४०।।

O chaste lady you would surely have a look at the lotus-like face of Śrī Kṛṣṇa and would be relieved of the pain of separation.

सुस्थिरा भव मातस्त्वं त्यज शोकं सुदारुणम्।
वह्निशुद्धांशुकं रम्यं परिधाय प्रहर्षिता।।४१।।
अमूल्यरत्ननिर्माणभूषणग्रहणं कुरु।
गृहाण चन्दनं स्निग्धं कस्तूरीकुङ्कुमान्वितम्।।४२।।
कुरुष्व केशसंस्कारं मालतीमाल्यभूषितम्।
सुवेषं कुरु कल्याणि गण्डे च चित्रपत्रकम्।।४३।।
सिन्दूरबिन्दुं सीमन्ते कस्तूरीचन्दनान्वितम्।
अलक्तकाक्तं चरणं युक्तं यावकभूषणैः।।४४।।
कुरुष्व तिष्ठ चोत्तिष्ठ रत्नसिंहासने वरे।
सपङ्कपङ्कजं तल्पं त्यज सार्धं शुचा सति।।४५।।

O mother, you composer yourself and clad yourself in the divine garment sanctified by fire you adorn yourself with gem-studded ornaments and apply the paste of *kastūrī*, *kumkum* and sandal-paste over your body. Decorate your hair with the garland of jasmine flowers, O virtuous one, now you adorn yourself with the best of costumes and have your cheeks suitably painted and the pasting of hair would be adorned with *kastūrī* and sandal-paste, applying the spot of vermilion over your forehead and the red paste over the soles of your feet. You now get up and occupy the gem-studded lion-throne, you discard the dirty bed of the lotus leaves.

भुङ्क्ष्व कृष्णेन मनसा विशुद्धं मधुरं मधु।
संस्कृतं भासितं तोयं ताम्बूलं च सुवासितम्।।४६।।
रत्नेन्द्रसारनिर्माणपर्यङ्के सुमनोहरे।
वह्निसुद्धांशुकाक्ते च मालतीमाल्यभूषिते।।४७।।
सुगन्धियुक्ते कस्तूरीजातीचम्पकचन्दनैः।
परितो मालतीमाल्यहीरहारविभूषिते।।४८।।
मणीन्द्रमुक्तामाणिक्यसुन्दरैश्च परिष्कृते।
पुष्पमाल्योपधाने च मङ्गलार्हे मुदाऽन्विता।।४९।।
शयनं कुरु देवेशि गोपीभिः सेविता सदा।
करोतु सेवनं शश्वत्प्रियालिः श्वेतचामरैः।।५०।।
पदारविन्दसेवां च गोपीभक्ता मनोहरे।
सद्रत्नसारनिर्माणपर्यङ्के सुमनोहरे।।५१।।
इत्येवमुक्त्वा स मुने पुनस्तूष्णीं बभूव ह।
प्रणम्य पादपद्मं च ब्रह्मादिसुरवन्दितम्।।५२।।

You consume the sweet beverages, devoting your mind towards Kṛṣṇa. You consume the fragrant betel and water, enjoy the charming bed delightfully which is having a bed sheet of fine cloth sanctified by fire and is also decorated with the garlands of jasmine flowers *kastūrī*, lilies, *campaka* flowers and sandal-paste. Issuing divine fragrance, it is decorated with the garland

of jasmine flowers from all sides, is decorated by several precious gems and the jewels and the pillow is made of the best of auspicious flowers. O goddess, all the cowherdesses serve you some of your dear friends are moving the white fly-whisks uninterruptedly, but I want that you should be lodged over the lion throne which is built of the best of the gems and all the cowherdesses should serve at your feet. O sage, thus speaking Uddhava adored the lotus-like feet of Rādhā which are adored by Brahmā and all other gods daily with reverence. After thus speaking, Uddhava kept quiet.

उद्धवस्य वचः श्रुत्वा सस्मिता राधिका सती।
यौतुकं च ददौ तस्मै रत्नसागराङ्गुलीयकम्।।५३।।
अमूल्यं सुन्दरं रम्यं विश्वकर्मविनिर्मितम्।
मुखदृश्यं पीतवर्णं सुदीप्तं सुप्रदीपवत्।।५४।।
कृष्णाय वह्निना दत्तमपूर्वं रासमण्डले।
मणिकुण्डलयुग्मं चामूल्यरत्नविनिर्मितम्।।५५।।
अमूल्यरत्ननिर्माणं सर्वभूषणमीप्सितम्।
वह्निशुद्धांशुकयुगं रत्ननिर्माणनायकम्।।५६।।
हीरहारविनिर्माणं हारं च सुमनोहरम्।
पुरा दत्तं च सुप्रीत्या कृष्णाय वरुणेन च।।५७।।
श्रीसूर्येण च यद्दत्तं श्रीकृष्णाय स्यमन्तकम्।
प्रदत्तं कौ(यौ) तुकं तस्मै यद्दत्तं हरिणा पुरा।।५८।।

On hearing the words of Uddhava, the smiling and chaste Rādhā offered to him a ring which was invaluable, beautiful and studded with gems and was made by Viśvakarmā. She then offered him the two ear ornaments in which one could look his own reflection. They were yellow in colour, were unprecedented and were shining like the lamp. These *kuṇḍalas* were handed over by lord Agni to Kṛṣṇa in the *Rāsamaṇḍala*. Thereafter she also gave him several gem-studded ornaments and the costumes sanctified by fire, the garland of gems which had been handed over by Varuṇa to Kṛṣṇa in the earlier times, she also handed over the *Syamantaka* gem to Uddhava which was handed over by Sūrya to Kṛṣṇa. The same gem was presented by Kṛṣṇa to Rādhā.

यद्दत्तं च महेन्द्रेण रत्नसिंहासनं वरम्।
तत्प्रदत्तं मुदा देव्या तस्मै प्रीत्या च राधया।।५९।।
मणीन्द्रसारनिर्माणं छत्ररत्नं मनोहरम्।
मुक्तामाणिक्यसारेण हीरहारसमन्वितम्।।६०।।
विचित्ररत्नपद्मेन विचित्रं वारुणं सदा।
शोभितं परितश्चान्यै रत्ननिर्माणदर्पणैः।।६१।।
यद्दत्तं ब्रह्मणा प्रीत्या हरये रासमण्डले।
सुप्रीत्या राधया तत्र प्रदत्तमुद्धवाय च।।६२।।

Thereafter the goddess Rādhā handed over the lion-throne studded with best of gems which was presented to Śrī Kṛṣṇa by Mahendra quite delightfully. She also gave him the *chatra* which was made of the best of gems and diamonds. A garland of diamonds decorated it and several lotus flowers of gems were engraved over it- She also gave the mirror of gems which was handed over to Kṛṣṇa by Brahma in the *Rāsamaṇḍala*. This was also handed over to Uddhava by Rādhā.

मणिसारविनिर्माणं मणिराजविराजितम्।
जपामाल्यं संस्कृतं च यद्दत्तं शंभुना पुरा।।६३।।
तदेव दत्तं तस्मै चाप्यमूल्यं पुण्यदं शुभम्।
जन्ममृत्युजराव्याधिहरं चातिमनोहरम्।।६४।।
चन्द्रकान्तमणिं रम्यं चन्द्रदत्तं परिष्कृतम्।
चन्द्रावलीं ददौ तस्मै सुदीप्तं पूर्णचन्द्रवत्।।६५

Thereafter she also gave him a garland of china-rose flower in which the best of gems were studded and which was given in earlier times by Śiva to Kṛṣṇa and was invaluable, auspicious, remover of deaths birth and old age, beside the ailment. She also handed over the *Candrakānta* gem which was given to Kṛṣṇa by the moon was an excellent gem and had the lustre of the full moon.

विशुद्धं मधुपूर्णं च मधुपात्रं यदक्षयम्।
धर्मेण यत्प्रदत्तं च तद्दत्तं प्रियया हरेः।।६६।।

She also handed over the pure imperishable vase of honey which was handed over to Kṛṣṇa by Dharmarāja.

जलभोजनपात्रं च शुद्रं स्वर्णविनिर्मितम्।
मिष्टान्नं परमान्नं च ददौ सुस्वादिमिष्टकम्।।६७।।

भोजनं कारयित्वा च कर्पूरादिसुवासितम्।
ताम्बूलं च ददौ शीघ्रं माल्यं सुस्निग्धचन्दनम्।।६८।।

She also gave Uddhava, the gold vase which were quite auspicious and were used for taking food and water, she also served the sweet and delicious dishes to him including *pāyasam*. She than offered him the betel sanctified by camphor beside the garland of flowers beside, the garland of flowers with soaked in sandal-paste.

शुभाशिषं च प्रददौ वाञ्छितं प्रवरं वरम्।
ज्ञानं कृष्णेन यद्दत्तं गोलोके रासमण्डले।।६९।।
पुरुषाणां शतं यावन्निश्चलां कमलां ददौ।
विद्यां यशस्करीं शुद्धां यशः कीर्तिं सुनिर्मलाम्।।७०
सर्वसिद्धिं हरेर्दास्यं हरिभक्तिं च निश्चलाम्।
पार्षदप्रवरत्वं च पार्षदं च हरेरिति।।७१।।
वरं प्रसादं दत्त्वा च समुत्थाय मुदाऽन्वितम्।
वह्निशुद्धांशुके धृत्वा चामूल्यं रत्नभूषणम्।।७२।।
हीरहारं रत्नमालां परिधाय मनोहराम्।
सिन्दूरं कज्जलं पुष्पमाल्यं सुस्निग्धचन्दनम्।।७३।।
रत्नसिंहासनस्थं तं पूजिता पूजितं मुदा।
वेष्टिता हर्षनिरतं गोपीनां शतकोटिभिः।।
तप्तकाञ्चनवर्णाभा शतचन्द्रसमप्रभा।।७४।।

She than blessed him variously and bestowed him with the divine knowledge which was imparted by lord Kṛṣṇa himself to Rādhā in *Rāsamaṇḍala* of the *Goloka*, she than blessed him that the Lakṣmī would not depart from his house up to a hundred generations, beside bestowing the knowledge of *Yaśaskarī*, wide spread popularity, spotless, glory, all the *siddhis*, the slavehood of the lord, the infallible devotion to the lord, beside becoming the best of the courtier of the lord. This delightfully handing over all these things and pronouncing the blessing on him, Rādhikā got up and she clad herself in the divine costumes sanctified by fire adorned herself with the best of gem-studded ornaments, garland of diamonds and also applied the spot of vermilion over her forehead besides the collyrium in the eyes. She wore long garland of flowers. She applied sandal-paste on her body and than adored Uddhava who was seated on the gem-studded lion throne. At that point of time the complexion of the body of Rādhā resembled that of the molten gold and her lustre exceeded hundreds of moons. She was surrounded by a hundred crores of cowherdesses, thereafter, she delightfully adored Uddhava who was seated on the gem-studded lion-throne.

सत्यमायास्यति हरिः सत्यं निष्कपटं वद।
वद तथ्यं भयं त्यक्त्वा सत्यं ब्रूहि सुसंसदि।।७५।।
वरं कूपशताद्वापी वरं वापीशतात्क्रतुः।
वरं क्रतुशतात्पुत्रः सत्यं पुत्रशतात्किल।।७६।।
न हि सत्यात्परो धर्मो नानृतात्पातकं परम्।।७७।।

उद्धव उवाच

सत्यमायास्यति हरिः सत्यं द्रक्ष्यसि सुन्दरि।
ध्रुवं त्यक्ष्यसि संतापं दृष्ट्वा चन्द्रमुखं हरेः।।७८।।

Rādhikā said- Will Kṛṣṇa really come back you tell me truthfully, he is deprived of deceitfullness, you speak out the truth in this vast assembly because the step-well is better than a hundred wells and a *yajña* is better than a hundred step wells, a son is better than a hundred *yajñas* and truthfulness is better than a hundred sons. There is no sin greater than the falsehood. Uddhava said- O beautiful one, the lord would surely come and you would truthfully meet him and your suffering would come to an end at the sight of the lotus-like face of lord.

मद्दर्शनान्महाभागे गतस्ते विरहज्वरः।
नानाभोगसुखं भुक्त्वा त्यज चिन्तां दुरत्ययाम्।।७९।।

O virtuous one, the pain of separation from which you had been suffering has disappeared with my meeting you, you shed away all the worries which are always troublesome and enjoy all the pleasures of life.

अहं प्रस्थापयास्यामि गत्वा मधुपुरीं हरिम्।
विधाय तत्प्रबोधं च कार्यमन्यत्करिष्यति।।८०।।
विदायं कुरु मे मातर्यास्यामि हरिसंनिधिम्।
सर्वं तं कथयिष्यामि त्वद्वृत्तान्तं यथोचितम्।।८१।।

I am returning to Mathurā and shall surely send the lord back to Gokula. He would complete all the unfinished tasks. O mother, let

me take leave of I shall go to the lord and reaching there, I shall to him convey news about you.

राधिकोवाच

गमिष्यसि यदा वत्स मथुरां सुमनोहराम्।
शृणु दुखकथां कांचित्तिष्ठ वत्स स्थिरो भव॥८२॥
मां विस्मृतो न भवसि विरहज्वरकातराम्।
कथयिष्यसि मत्कान्तं ध्रुवं प्रस्थापयिष्यसि॥८३॥

Rādhikā said- O son, in case you have to go to the pleasant city of Mathurā, then you stay here for some more time and listen to my painful story. I am badly suffering from the pain of separation. Therefore, you do not forget me reaching there. You tell my beloved everything and send him here without fail.

नारीणां मनसो वार्तां को वा जानाति पण्डितः।
किंचिच्छास्त्रानुसारेण प्रकरोति निरूपणम्॥८४॥
वेदा वक्तुं न शक्ताश्च शास्त्राणि किं वदन्ति च।
कथयिष्यामि त्वां सर्वं पुत्र कृष्णं च वक्ष्यसि॥८५॥

Otherwise, who can reach the mind of a damsel, a learned person can create anything according to the scriptures but when even the Vedas are unable to recite his glory then what could the scriptures do. Therefore, O son, I shall speak everything to you which you should convey to lord Kṛṣṇa.

गेहे वने न भेदो मे पश्वादिषु तथा नृषु।
किं वा जलं किमु स्वप्नमज्ञानं च दिवानिशम्॥८६
आत्मानं च न जानामि चोदयं चन्द्रसूर्ययोः।
क्षणं प्राप्य हरेर्वार्तां चेतनं मे बभूव ह॥८७॥
कृष्णाकृतिं च पश्यामि शृणोमि मुरलीध्वनिम्।
कुलं लज्जां भयं त्यक्त्वा चिन्तयामि हरेः पदम्॥८८॥
संप्राप्य सर्वजगतामीश्वरं प्रकृतेः परम्।
न ज्ञानं मायया तस्य ज्ञात्वा गोपपतेर्मम॥८९॥
ध्यायन्ते यत्पदाम्भोजं वेदा ब्रह्मादयः सुराः।
स भर्त्सितो मया कोपाद्धदि शल्यमिदं मम॥९०॥
तत्पदाम्भोजसेवाभिर्गुणप्रस्तावतोऽपि वा।
तद्भक्त्या यत्क्षणो नीतो ध्यातो ध्यानेन पूजया॥९१।
तत्रापि मङ्गलं सर्वं हर्षमायुर्व्यवस्थितम्।
विघ्नं च हृदि संतापस्तद्विच्छेदे सदोद्धव॥९२॥
क्रीडाप्रीतिर्न भविता तादृशीष्टा पुनर्मम।
तादृशं प्रेमसौभाग्यं निर्जने न च संगमः॥९३॥

Because of the pain of separation I am unable to distinguish between the human being and an animal between the water and the earth or the day or night, I have indeed forgotten myself and am unmindful of the rising of the sun and the moon or their setting. I have regained consciousness simply in order to receive the news about the welfare of the lord, during all the time I only visualise the form of the lord or to listen to the sweet notes of his flute. Discarding the traditional shame and fear, I always get engrossed at the lotus-like feet of the lord. No doubt I achieved the lord of universe who is beyond Prakṛti but I could not achieve the true knowledge because of his illusion. I understood him only as the lord of cowherdesses whose feet are adored by Brahmā and all other gods beside the Vedas. I denounced him in anger. This fact is paining my heart like a thorn. O Uddhava, the time I spent while serving at his lotus-like feet, reciting his glory and adoring him is considered to be quite auspicious and delightful moment and my entire life is dedicated to him, now in separation from him my heart always remains painful. Because of this, I shall not have the fortune to enjoy his love sport-in the secluded place like this.

वृन्दावनं न यास्यामि तत्सङ्गे पुनरुद्धव।
चन्दनं वा न दास्यामि नन्दनन्दनवक्षसि॥९४॥
मालां तस्मै न दास्यामि न द्रक्ष्यामि मुखाम्बुजम्।
मालतीनां केतकीनां चम्पकानां च काननम्॥९५॥
पुनरेव न यास्यामि सुन्दरं रासमण्डलम्।
हरिसङ्गे न यास्यामि रम्यं चन्दनकाननम्॥९६॥
पुनरेव न यास्यामि मलयं रत्नमन्दिरम्।
माधवीनां वनं रम्यं रहस्यं मधुकाननम्॥९७॥
श्रीखण्डकाननं रम्यं स्वच्छं चन्द्रसरोवरम्।
विस्पन्दकं सुरवनं नन्दनं पुष्पभद्रकम्॥९८॥
भद्रकं हरिणां सार्धं न यास्यामि पुनः पुनः।
क्व सा रम्या विकसिता माधवे माधवीलता॥९९॥

क्व गता माधवी रात्रिः क्व मधुः क्वापि माधवः।
इत्येवमुक्त्वा सा राधा ध्यात्वा कृष्णपदाम्बुजम्॥
पुनर्मूर्च्छां च संप्राप्य रुदती पुलकान्विता॥१००॥

I shall not be able to go to the Vṛndāvana any more. I would not be able to plaster his body with sandal-paste nor would I be able to adorn his neck with garland of flowers nor would I be able to have a look at his lotus-like face. I would not be able to visit the jasmine, the lilly and *campaka* flowers forests or the *Rāsamaṇḍala* any further. The visit of the charming sandal-wood forest with Hari, the peaks of gems of the Malaya mountain, the *Mādhavī* forest, the *Madhuvana* which is quite secretive and charming, the *Khaṇḍa-vana*, the beautiful and charming *Candrasarovara*, the *Nandana-vana* of the gods, the forest of Puṣpabhadraka and Bhadraka cannot be visited by me any further with out company of the lord. Where is the beautiful *Mādhavī* creepers laiden with flowers in the spring season? Where is the night of the spring season. Where is the spring season? And Alas, where has Mādhava gone? Thus speaking Rādhā started devoting her mind at the lotus-like feet of the lord, she felt emotional and fainted while crying.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्तर० नारदना०
राधोद्धवसं० त्रिनवतितमोऽध्यायः॥९३॥

अथ चतुर्नवतितमोऽध्याय:

Chapter - 94

Uddhava's Prayer to Rādhā

नारायण उवाच

उद्धवो विस्मयं प्राप्य भयं च विपुलं मुने।
चेतनं कारयामास तामुवाच मृतामिव।।१।।

Śrī Nārāyaṇa said- O sage finding, Rādhikā lying like dead, Uddhava was surprised and he felt extremely panicky. Thereafter, he somehow brought her back to senses and said to her.

तद्भक्तिं समभिज्ञाय स्वात्मानं भक्तसंख्यकम्।
तुच्छं मेने जगत्सर्वं दृष्ट्वा भाग्यवतीं सतीम्।।२।।

Witnessing the devotion of the chaste and virtuous Rādhikā towards Kṛṣṇa, Uddhava thought on to himself that his devotion for the lord was of no consequence.

चेतनं कुरु कल्याणि जगन्मातर्नमोऽस्तु ते।
त्वमेव प्राक्तनं सर्वं कृष्णं द्रक्ष्यसि सांप्रतम्।।३।।

Uddhava said- O mother of the universe, O virtuous one, you regain your senses, I bow In reverence to you, you happen to have all good deeds performed in the earlier births, now you would surely meet Kṛṣṇa.

त्वत्तो विश्वं पवित्रं च त्वत्पादरजसा मही।
सुपवित्रं त्वद्वदनं पुण्यवत्यश्च गोपिका:।।४।।
लोकास्त्वामेव गायन्ति संगीतैर्मङ्गलस्तवै:।
त्वत्सुकीर्तिं च देवाश्च सनकाद्याश्च संततम्।।५।।
कृतपापहरां पुण्यां तीर्थपूजां च निर्मलाम्।
हरिभक्तिप्रदां भद्रां सर्वविघ्नविनाशिनीम्।।६।।

This entire universe has been purified with you, this earth has been sanctified with the dust of your feet, your face is quite auspicious, adorable in the holy places, spotless, bestows the devotion of the lord, the form of welfare and removes all the obstructions.

त्वमेव राधा त्वं कृष्णस्त्वं पुमान्प्रकृति: परा।
राधामाधवयोर्भेदो न पुराणे श्रुतौ तथा।।७।।
राधिकां मूर्च्छितां दृष्ट्वा पश्चात्कृत्वा तमुद्धवम्।
उवाच माधवी गोपी राधाया: पुरत: स्थिता।।८।।

You are Rādhā, you are Kṛṣṇa, you are Puruṣa and you are Prakṛti. The Vedas or the Purāṇas do not differentiate between Rādhā and Mādhava. Thereafter finding Rādhā in an unconscious condition, the cowherdesses Mādhavī spoke to Rādhā pushing aside Uddhava and standing before Rādhā.

माधव्युवाच

किं वा चोरस्य कृष्णस्य रूपं वा वेषमुत्तमम्।
किं सुखं विभवं किं वा गौरवं चाप्यनुत्तमम्।।९।।
किं वा तद्वीर्यमैश्वर्यं शौर्यं वा दुरतिक्रमम्।
किं वा सिद्धं प्रसिद्धं वा किं वा तुल्यं गुणोत्तमम्।।१०।।
इतो वा कुत आयात: पुनरेव कुतो गत:।

बालको गोपवेषश्च नहि राजात्मजः पुमान्॥११॥
त्वं किं स्मरसि कल्याणि गोपालं नन्दनन्दनम्।
आत्मानं रक्ष यत्नेन कः प्रियः स्वात्मनः परः॥१२॥

Mādhavī said- what is the virtue of lord Kṛṣṇa, who is the form of a thief, clad in the best of garments, enjoys the best of pleasures, glory, prowess, fortunes and strength, beside the *siddhis* and the glory what more virtues does he have as compared to you? He a somehow arrived here from somewhere and again disappeared but the cowherds shall still remain there. There is no prince here therefore, O virtuous one, why are you dyeing for the son of Nanda, you protect yourself making all the efforts because there is no one else greater than ones own soul.

धिक्त्वां राधेऽतिनिर्लज्जां तवैव जीवनं वृथा।
जगतो युवतीनां च करोषि सुयशःक्षयम्॥१३॥
नारीणां गोपनं कार्यं सुव्यक्ते स्वयशःक्षयम्।
यत्नेन चक्षुषो वाऽहं सखि संचरणं कुरु॥१४॥
अन्तरे पतिभावं च संगोप्य भावनं कुरु।
न वै जातिश्च शत्रूणां मित्राणां च सुरेश्वरि॥१५॥

Mālatī said- O Rādhā, disgrace to your shamelessness and your life has become useless. Presently you are destroying the good name of all the damsels of the universe. All the ladies should keep their moves a secret, because by revealing the same, there is the loss of reputation. Therefore O friend, open your eyes and carefully look with your own eyes. you love anyone keeping the love of the husband as a secret in your heart. O goddess there is no caste between a friend and foe. In the deeds, one becomes a friend.

शत्रुः कार्यवशेनैव मित्रं च कर्मणा भवेत्।
स्वकार्यमुद्धरेत्प्राज्ञः कार्यध्वंसेन मूर्खता॥१६॥

The intelligent person performs his own deeds because it is of no use spoiling the work of anyone.

कः कस्य वल्लभो राधे कः कस्याप्रिय एव च।
कार्यं च समयं ज्ञात्वा सन्तः कुर्वन्ति संततम्॥१७॥

O Rādhā, who is beloved of whom and who is inimical to whom, people conduct themselves taking both the things into consideration.

शत्रुर्धनापहारी च प्राणहर्ता ततः परः।
कटुवक्ता दुःखदाता शत्रूणां लक्षणं शृणु॥१८॥

You listen from me the symptoms of an enemy. An enemy snatches away the riches and life besides being till spoken and causes pain.

स्वकुलात्त्वां बहिष्कृत्य विसृज्य शोकसागरे।
गृहीत्वा चेतनं प्राणान्निष्ठुरो दारुणो गतः॥१९॥
किं किं स्मरसि मूढे हि त्यज शोकं सुदारुणम्।
आत्मानं रक्ष यत्नेन कः प्रियः स्वात्मनः परः॥२०॥

Getting you excommunicated from your caste, throwing you in the ocean of grief, stealing away your consciousness, the heartless Kṛṣṇa has disappeared. O foolish one, then why do you remember him? you shed away this terrific grief and preserve yourself making efforts, because who could be more important than self.

पद्मावत्युवाच

भवता कथितं पूर्णं यमुनाजलसंनिधौ।
अरसस्य रतिर्दूरं नारीणां न सुखं प्रिये॥२१॥
विद्युज्ज्वाला जले रेखा खलानां प्रीतिरेव च।
न नीतिर्नीतिशास्त्रेषु सुविश्वासः खलेषु च॥२२॥
यदा त्वं यमुनाकूले मुखं वीक्ष्य हरेरहो।
सस्मितं सकटाक्षं च पुनः कृत्वाऽस्य गोपनम्॥२३॥
पुनः पुनस्त्वं संवीक्ष्य त्वया त्यक्तं च चेतनम्।
गृहं त्यक्त्वा गुरुभयं सखीनां वचनं शुभम्॥२४॥

Padmāvatī said- O dear, you had yourself spoken on the bank of the river Yamunā that the love of a dull person carries a person too far and with that the women have to suffer a lot. Because no line can be drawn in the lightening and the water, similarly the love of a wicked person is only short lived. Therefore the people who are well-versed in polity have pronounced that the wicked person should never be believed at any time. whenever you looked with a side glance towards Kṛṣṇa on the bank of Yamunā, you had kept it a secret, because of your consciousness. This is the result of the same and you have disowned your teachers and your relatives discarding their words. Now you always think of Kṛṣṇa alone. You are unmindful about your food and life .

संततं ध्यायसे कृष्णं नाऽऽहारं जीवनं तथा।
क्व कृष्णो मथुरायां च क्वापि त्वं कदलीवने॥२५॥
त्वं यदि त्यजसि प्राणान्नाऽऽविर्भवति सोऽधुना।
काले द्रक्ष्यसि स्वात्मानं यदि रक्षसि सुन्दरि॥२६॥

Lord Kṛṣṇa is comfortably lodged in Mathurā, while you are rotting here in the forest of banana trees. Even if you lay down your life for his sake, he is not going to appear before you. O beautiful one, you save yourself and you will surely meet him in due course of time.

चन्द्रमुख्युवाच

प्राक्तनेन शुभं सर्वं सुखं च विभवश्चिरम्।
दु:खं शोको प्राक्तनेन विपत्संपच्च सांप्रतम्॥२७॥
भारते पुण्यभूमौ च सर्वेषामीप्सिते वरे।
लभेत्पतिं हरिं कान्तं तपसा प्रकृते: परम्॥२८॥

Candramukhī said- One achieves pleasure and pain according to one's earlier deeds including the everlasting fortune, the pain, grief, misfortune and the riches, in the land of Bhārata which is sought for by all. You would achieve lord. Hari, your beloved as your husband by performing *tapas*.

तथाऽपि प्रदहेद्गात्रं कामबाणेन सांप्रतम्।
अस्या: शत्रु: कथं चन्द्रो मधुर्वा मधुमाधवौ॥२९॥
शंकरेण प्रदग्धोऽभूत्पुनरेव स मन्मथ:।
चन्द्रं भक्षतु राहुश्च पुनश्चोद्वमनं तथा॥३०॥
मधुश्च मित्रशोकेन प्राणांस्त्यक्त्वा ययौ यमम्।
सुधासिन्धुश्च चेन्दुर्यो विषसिन्धुश्च मां प्रति॥३१॥
सुवेष: स्याज्ज्वलद्वह्निश्चन्दनं तद् घृताहुति:।
संततं प्रदहेद्गात्रं सुगन्धिश्च समीरण:॥३२॥

Why are you burning your body with the arrows of passion? How are the moon, the god of love and the spring season, the enemies of the passion? Śiva had burnt the god of love to ashes, Rāhu had swallowed the moon and vomited it back and the spring season died with the separation from his friend and arrived in the abode of Yama. The moon who was considered to be the ocean of nectar has turned as the ocean of poison for my friend Rādhā. The shining garments are like the fire, the sandal-paste serve as the offering in the fire and the fragrant breeze burns the body.

त्यक्ताहारा मम सखी पश्य श्वसिति जीवति।
प्रशंसां कुरु कृष्णस्य मुखेन कुरुनन्दन॥३३॥
तन्नामस्मृतिमात्रेण तद्गुणश्रवणेन च।
तद्वार्तया च शुभया सहसा चेतनं भवेत्॥३४॥

Look this friend of mine is lying motionless discarding food and is alive only by breathing, therefore, O son of the Kuru race, you praise your friend Kṛṣṇa with your mouth again and again. Because the reciting of his name and his virtues are the good news about him and she would be brought back the life.

शशिकलोवाच

त्वं किं माधवि जानासि कृष्णमात्मानमीश्वरम्।
यं तं ब्रह्मादयो देवा वेदाश्चत्वार एव च॥३५॥
ध्यायन्ति संततं सन्त: पादपद्मं सुरेप्सितम्।
पद्मा सरस्वती दुर्गा सोऽनन्तोऽपि महेश्वर:॥३६॥
यं न जानन्ति सिद्धेन्द्र मुनीन्द्रा मनवस्तथा।
सर्वात्मन: कुतो रूपं निर्गुणस्य कुतो गुणा:॥३७॥
सत्य मुक्तं च सत्यस्य यत्तदेव यथोचितम्।
धत्ते भारावतरणे पृथिव्याश्च मनोहरम्॥३८॥
सुखमाह्लादकं रम्यं भक्तानुग्रहविग्रहम्।
किमनिर्वचनीयं च रूपं जनमनोहरम्॥३९॥
कोटिकन्दर्पलावण्यं लीलाधाम शुभाश्रयम्।
यत्पादपद्ममधुरं मधु मन्दाकिनीजलम्॥४०॥
दध्रे शिरसि भक्त्या च सर्वेश: शंकर: पर:।
शश्वत्करोति वैरागी तीर्थकीर्तेश्च कीर्तनम्॥४१॥
क्षणं नृत्यति भक्त्या च पञ्चवक्त्रेण गायति।
आहारं भूषणं वस्त्रं परित्यज्य दिगम्बर:॥४२॥
ब्रह्म ज्योति:स्वरूपं च ध्यात्वा शुभ्रं सुनिर्मलम्।
ब्रह्मा च तपसा जन्म नयत्येव हि सेवया॥
शेष: सनत्कुमारश्च सिद्धसंघश्च योगवित्॥४३॥

Śaśikalā said- O Mādhavī, the one, whose glory is recited by Brahma and other gods beside the four Vedas, whose lotus-like feet are adored by the gods and the sages and whose glory is beyond the recitation of Kamalā, Sarasvatī,

Durgā, Ananta, Maheśvara, the *siddhas*, the ascetics, Manus; therefore, what do you know about Kṛṣṇa who is the supreme soul? He is the soul of all, is formless, is without qualities, is form of truth, The form of the lord which has been described is truthful, bestows pleasure, blissful, charming, bestower of grace over the devotees, the abode of divine play, the welfare of all the welfare's, whose beauty excels crores of the gods of love, whose beauty is beyond comparison. The same lord Kṛṣṇa having the said form has incarnated on earth in order to rid of her of the burden. The water of Mandākinī has emerged from the sweat lotus-like feet of the lord, who was accommodated by lord Śiva several in his head and getting detached always devotes his mind reciting his name. He discarding his food, costumes and ornaments remaining unrobed, starts dancing in a movement with devotion and recited the qualities of the lord from all his five faces. Brahmā, Śeṣa, Sanatkumāra and the *siddhas* in groups always meditate upon the divine lustre of the lord and engage themselves *tapas* for him and spend their lives, who could know about the glory of the same Kṛṣṇa.

सुशीलोवाच

निर्मञ्छनार्हं न भवेत्तस्य कामशतं शतम्।
चन्द्रोऽश्विनीकुमारो वा रूपेषु केन गण्यते॥४४॥
असंख्येषु च विश्वेषु ब्रह्मविष्णुशिवादयः।
मुनयो मनवः सिद्धा भक्ताः सन्तश्च संततम्॥४५॥
ध्यायन्ते यत्पदाम्भोजं निर्गुणस्याऽऽत्मनश्च वै।
वेदाः स्तोतुं न शक्ताश्च य मीशं च सरस्वती॥४६॥
जडीभूता च भीता च स्तवनेन क्षमापयेत्।
सहस्रवक्त्रः स्तवने कम्पितश्च निरन्तरम्॥४७॥
वेदानां जनको ब्रह्मा स्तोत्रेण तस्य हीश्वरः।
तं सत्यं नित्यमीशं च माधवी परिनिन्दति॥४८॥

Suśīlā said - Hundreds of the gods of love cannot be compared with the beauty of Śrī Kṛṣṇa and the moon, Aśvinīkumāras are of no consequence before his beauty. Brahmā, Viṣṇu, Śiva, the gods, the sages, Manus, *siddhas* and devotees besides the ascetic always adore and meditate upon the feet of the lord Kṛṣṇa in the innumerable globes. All the four Vedas are unable to recite his glory. The goddess Sarasvatī becomes dumb before him and getting nervous she seeks apology from him, the serpent Śeṣa with a thousand hoods always shakes while offering prayers to him, Brahmā the creator of the Vedas is known as a lord because of him. The same lord is being denounced by Mādhavī.

अपवित्रा सभा भूता गोपीनां जीवनं वृथा।
तासु पुण्यवती राधा ध्यायते यं दिवानिशम्॥४९॥
यन्नामस्मृतिमात्रेण कोटिजन्मार्जितं सखि।
कृतपापभयं शोकः प्रणश्यति न संशयः॥५०॥

Therefore this assembly has become in auspicious and the life of a cowherdess is of no consequence now. Only Rādhā is the most virtuous of all who always remains engaged in the love of lord Kṛṣṇa, with the reciting of whose name the sin of crores of birth gets destroyed, there is no doubt about it.

रत्नमालोवाच

दधार वामहस्तेन शैलं गोवर्धनं हरिः।
ततः किं तद्यशः शौर्यं जगतां जनकस्य च॥५१॥
शैलानां च सहस्रं यो भेत्तुं शक्तश्च दैत्यराट्।
लीलामात्रेण तेषां च लक्षं हन्तुं क्षमो हरिः॥५२॥

Ratnamālā said- Kṛṣṇa had lifted Govardhana with his left hand but he could add to the glory of the kings because the one who could reduce to pieces thousand of mountains, the same Kṛṣṇa kills lakhs of demons at a time.

यदंशलकया जातः सूकरो विष्णुरीश्वरः।
वसुधां दशनाग्रेण चोद्दधार च लीलया॥५३॥
शैलानां च सहस्राणि यत्र सन्ति महीतले।
दैत्याश्च वाऽप्यसंख्याश्च वीराः शूरास्तथैव च॥५४

Viṣṇu in the form of a boar incarnated on earth from his *aṁśa* and lifted the goddess earth over the tip of his tusks quite playfully, redeeming the earth from the vast ocean, with thousands of mountains and trees, in which innumerable demons dwelt.

तेनैव कर्मणा तस्य न शौर्यं न च पौरुषम्।

न यशश्च प्रशंसा वा सखि सर्वात्मनाऽऽत्मना॥५५।

O friend, by that deed alone one could asses his prowess, strength, reputation and praise. He happens to be the soul of all.

पारिजातोवाच

सप्तद्वीपा च वसुधा सशैलवनसागरा।
काञ्चनीभूमिसहिता सर्वाधारा मनोहरा॥५६॥
सप्त स्वर्गाश्च विविधा ब्रह्मलोकावधि प्रिये।
विचित्राः सुन्दराश्चैव पातालानां च सप्त च॥५७॥
एतैः परिमितं विश्वं ब्रह्माण्डं ब्रह्मणा कृतम्।
महद्विष्णोर्लोमकूपे तदेवं चाणुवत्स्थितम्॥५८॥

Pārijāta said- O dear, the earth is the base of all the seven continents, the forest, the mountains, the oceans, Meru mountain, seven heavens and up to *Brahmaloka*. Below the earth there are seven nether worlds. The globe comprises of all of them which is created by Brahmā. The same Brahmā resides in the hair-pits of Mahāviṣṇu in a tiny form.

तस्य यावन्ति लोमानि तानि विश्वानि सन्ति च।
स एव षोडशांशश्च कृष्णस्य परमात्मनः॥५९॥

Because the number of globes is equivalent to the number of the hair-pits on the body of Mahāviṣṇu. The same Mahāviṣṇu is the sixteenth part of lord Kṛṣṇa.

तस्यैव किं यशः शौर्यं महिमानमनूपमम्।
घस्मरी गोपकन्या च किं वा जानाति माधवी॥६०॥

Therefore how could the reputation, the strength and the glory of lord Hari be described? Therefore, cowherdess Mādhavī who is a glutton, can never know about him.

माधव्युवाच

मया यदुक्तं न ज्ञात्वा मूढा जल्पन्ति गोपिकाः।
उद्धव शृणु मे वाक्यं यन्मया कथितं शुभम्॥६१॥

Mādhavī said- O Uddhava, these cowherdesses are uselessly speaking without understanding my words. Therefore, you please listen to me whatever I have to say.

स्वेच्छया सगुणो विष्णुः स्वेच्छया निर्गुणो भवेत्।
भुवो भारावतरणे गोपवेषः शिशुर्विभुः॥६२॥

Lord Viṣṇu becomes *Saguṇa* according to his own sweet will and with his own sweet will he becomes *Nirguṇa*. The same lord, in order to rid the earth of her burden incarnate on the earth in the form of a cowherd.

यदि वेदाः पुराणानि सिद्धाः सन्तश्च संततम्।
ब्रह्मेशशेषभक्ताश्च न जानन्ति यमीश्वरम्॥६३॥
तं किं जानामि मूढाऽहं घस्मरी गोपकन्यका।
तथाऽपि मद्वचः सत्यं श्रूयतां वत्स तत्क्षणम्॥६४॥
किमनिर्वचनीयं च रूपं शौर्यं यशो बलम्।
वीर्यं वेषं च सिद्धिं चाप्यन्यो वा यो गुणो हरेः॥
स्वेच्छामयस्य तस्यैव सगुणस्य च सांप्रतम्।
किमनिर्वचनीयं च वर्तते तद्विशेषणम्॥६६॥

In case the Vedas, the Purāṇas, the *siddhas*, the ascetics, the noble souls, Brahmā, Śiva, Śeṣa and his devotees are not aware of his true identity, then how could a foolish cowherdesses like me, who is a glutton, know about him? Still O son, you listen to my truthful words just now. Are all the virtues of the lord including his duties, his strength, reputation, strength ,prowess, costumes, *siddhis* and all other virtues are beyond description. Lord Kṛṣṇa who move at will in definite form, can be beyond description? What is the name of the *Nirguṇa* supreme soul? What is his form.

निर्गुणस्य च विष्णोश्च देहहीनस्य स्वात्मनः।
वर्तते च किमाख्येयं तस्य रूपादिकं च किम्॥६७।
मां निन्दति महामूढा न बुद्धा वचनं मम।
एषा जानाति किं मूढा तं सत्यं प्रकृतेः परम्॥६८॥
ज्योतिः स्वरूपं परमं परमात्मानमीश्वरम्।
तमनिर्वचनीयं च भक्तानुग्रहविग्रहम्॥६९॥

All the foolish cowherdesses are denouncing me without understanding my words. How could this foolish cowherdess know about the lord who is beyond nature, truthful, the form of eternal flame, the supreme soul, the inexplicable lord and the one who takes to a human form in order to grace his devotees

यत्पादपद्मं पद्मा सा त्रैलोक्यजननी परा।
सेवते कम्पिता भीता दासीवत्सततं भिया॥७०॥

विष्णुमाया च प्रकृतिर्मूलरूपा सनातनी।
ब्रह्मस्वरूपा परमा भीता दक्षिणपार्श्वत:।।७१।।
सरस्वती जडीभूता भीता च परमेश्वरी।
स्तोतुं न शक्ता वेदा: किं स्तुवन्ति परमेश्वरम्।।७२।।

Kamalā the spouse of Viṣṇu who happens to be the mother of the three worlds serves at his feet like a slave getting panicky. He happens to be Viṣṇumāyā, *Mūlaprakṛti*, eternal and the form of Brahma. Still she remains panicky remaining on his right side, Similarly the goddess Sarasvatī getting terrified becomes non-pulsed and is unable to recite his glory, then how could the Vedas recite the glory of the lord.

तासां तद्वचनं श्रुत्वा चोद्धवो भक्तिविह्वल:।
पुलकाञ्चितसर्वाङ्गो रुरोद च पपात च।।७३।।
मूर्च्छां संप्राप्य भक्त्या च ध्यात्वा तं परमेश्वरम्।
तुच्छं मेने स चाऽऽत्मानं गोपी भक्त्याऽप्युवाच स:।।७४।।

On hearing the words of cowherdess, Uddhava was flooded with devotion and he felt emotional in his body. He then started crying and getting fainted, he fell down on the ground. On regaining consciousness he devoted his mind at the lotus-like feet of the lord and considered himself to be of no consequence before the cowherdesses and he spoke to them with devotion.

धन्यं यशस्यं द्वीपानां जम्बुद्वीपं मनोहरम्।
यत्र भारतवर्षं च पुण्यदं शुभदं तथा।।७५।।
वणिजां च पुण्यकृतं वाणिज्यस्थलमीप्सितम्।
अत्र कृत्वा सुपुण्यं च भुङ्क्तेऽन्यत्र शुभं फलम्।।७६

Uddhava said- Of all the continents Jambūdvīpa is quite graceful glorious and pleasant, on which the auspicious land of Bhārata is lodged. This is the auspicious place for the traders and is the best place for their auspicious commercial activities, because the merit earned by performing good deeds by anyone in the land of Bhārata is enjoyed at another places.

धन्यं भारतवर्षं तु पुण्यदं शुभदं वरम्।
गोपीपादाब्जरजसा पूतं परमनिर्मलम्।।७७।।
ततोऽपि गोपिका धन्या मान्या योषित्सु भारते।
नित्यं पश्यन्ति राधाया: पादपद्मं सुपुण्यदम्।।७८।।

This land of Bhārata has been purified with the dust from the feet of Rādhā which is quite spotless, graceful, meritorious and auspicious. Even more than that, of all the ladies in the land of Bhārata, the cowherdesses are considered quite graceful, who always have the privilege of having an audience with Rādhā, looking at her lotus-like feet.

षष्टिवर्षसहस्राणि तपस्तप्तं च ब्रह्मणा।
राधिकापादपद्मस्य रेणूनामुपलब्धये।।७९।।
गोलोकवासिनी राधा कृष्णप्राणाधिका परा।
तत्र श्रीदामशापेन वृषभानसुताऽधुना।।८०।।
ये ये भक्ताश्च कृष्णस्य देवा ब्रह्मादयस्तथा।
राधायाश्चापि गोपीनां कलां नार्हन्ति षोडशीम्।।

Brahmā had performed *tapas* for sixty thousand years in order to achieve dust of the lotus-like feet of Rādhā but was unsuccessful. Rādhā the dweller of a *Goloka* is dearer to Kṛṣṇa more than his own life. She had to be born as the daughter of Vṛṣabhāna due to the curse of Śrīdāmā, such of the people who are devoted to lord Kṛṣṇa, are also devoted to Rādhā, Brahmā and other gods do not compare to the sixteen part of cowherdesses.

कृष्णभक्तिं विजानाति योगीन्द्रश्च महेश्वर:।
राधा गोप्यश्च गोपाश्च गोलोकवासिनश्च ये।।८२।

The devotion of lord Kṛṣṇa is well know to Śiva the lord of the *yogīs*, Rādhā, cowherdesses, the cowherds and the dwellers of *Goloka*.

किंचित्सनत्कुमारश्च ब्रह्मा चेद्विषयी तथा।
किंचिदेव विजानन्ति सिद्धा भक्ताश्च निश्चितम्।।
धन्योऽहं कृतकृत्योऽहमागतो गोकुलं यत:।
गोपिकाभ्यो गुरुभ्यश्च हरिभक्तिं लभेऽचलाम्।।८४
मथुरां च न यास्यामि तीर्थकीर्तेश्च कीर्तनम्।
श्रोष्यामि किंकरो भूत्वा गोपीनां जन्मजन्मनि।।८५।।
न गोपीभ्य: परो भक्तो हरेश्च परमात्मन:।
यादृशीं लेभिरे गोप्यो भक्तिं नान्ये च तादृशीम्।।८६।।

Sanatkumāra and Brahmā also know a little about him. The *siddhas* and the devotees also

known about him. I have been graceful by coming to Gokula. The cowherdesses have served as the teacher to me, as a result of which I have achieved the infallible devotion of lord. I shall not go back to Mathurā now. For all future births I shall serve the cowherds and cowherdesses and spend my life reciting the name of Kṛṣṇa because out of the devotees of lord Kṛṣṇa, no one could be superior to the cowherdesses. The type of devotion which has been achieved by the cowherdesses has not been achieved by anyone else.

कलावत्युवाच

पितृणां मानसी कन्या धन्या मेना कलावती।
वयं तिस्रो भगिन्यश्च भ्रमामः पृथिवीतले॥८७॥
धन्या जनकपत्नी नः सीतामाता पतिव्रता।
अयोनिसंभवा राधा अहं चायोनिसंभवा॥८८॥
राधा श्रीदामशापेन वृषभानसुता भुवि।
सनत्कुमारशापेन वयमेव महीतले॥८९॥

Kalāvatī said- The manes had three daughters named Dhanyā, Menā and Kalāvatī and all the three of us roam abate on earth according to our sweet will. Out of these three, the chaste Dhanyā became the wife of Janaka and the mother of Sītā, both myself and Rādhikā are born without any human contact. Because of the curse of ŚrīdāMā, Rādhā had to be born as the daughter of Vṛṣabhāna on earth and because of the curse of Sanatkumāra, the three sisters had to be born on earth.

क्षीरोदसागरं रम्यं श्वेतद्वीपं मनोहरम्।
तिस्रो भगिन्यो भक्त्या च विष्णुं द्रष्टुं गता वयम्॥

Once all the three of us went to Śveta-dvīpa located on the ocean of milk with the mind filled with devotion, in order to have an audience with lord Viṣṇu.

अभ्युत्थानादि न कृतं कोपादस्माञ्छशाप ह।
सनत्कुमारो भगवान्योगीन्द्राणां गुरोर्गुरुः॥९१॥

At that point of time Sanatkumāra the lord of the *yogīs* also arrived there but all the three of us did not welcome him by standing, which enraged him and he pronounced a curse on us.

सनत्कुमार उवाच

मूढास्तिष्ठत भूमौ च पुनः स्वर्गं न यास्यथ।
मर्त्यप्राणिप्रिया भूत्वा चाहंकारेण हेतुना॥९२॥

Sanatkumāra said- O foolish girls, you would be reborn on earth and become the wives of human beings, because of the arrogance displayed by you. You would not be able to go back to the heaven again.

पुनर्वरं च प्रत्येकं ददौ तुष्टो द्विजेश्वरः।
विष्णोर्वंशस्य शैलस्य हिमाधारस्य कामिनी॥९३॥
ज्येष्ठा भवतु त्वत्कन्या भविष्यत्येव पार्वती।
धन्या प्रिया तु भवतु योगिनो जनकस्य च॥९४॥
तस्य कन्या महालक्ष्मीः सीतादेवी भविष्यति।
वृषभानस्य वैश्वस्य योगिनां प्रवरस्य च॥९५॥
दुर्वाससश्च शिष्यस्य कनिष्ठा च कलावती।
भविष्यति प्रिया साध्वी द्वापरान्ते च गोकुले॥९६॥
कलावतीसुता राधा देवी गोलोकवासिनी।
श्रीदामगोपशापेन भविष्यति न संशयः॥९७॥

Thereafter the sage was somehow pleases and granted boon to all the three of us. He said to Menā you would be born and become the wife of Himālaya from the *aṁśa* of Viṣṇu and you would have a daughter named Pārvatī. Dhanyā would be the wife of Janaka the great ascetic in whose house Lakṣmī in the form of Sītā would incarnate. At the end of the *Dvāpara* you would be born as Kalāvatī and become the wife of Vṛṣ abhāna, Vaiśya and would be known as chaste Kalāvatī. Rādhā the dweller of *Goloka* would be the daughter of Kalāvatī who would incarnate on earth because of the curse of Śrīdāmā. There is no doubt about it.

ईशो ब्रह्मेशशेषाणां भारावतरणेन च।
आगमिष्यति पृथ्वीं च पुण्यक्षेत्रं च भारतम्॥९८॥

Śrī Kṛṣṇa, the lord of Maheśvara, Brahmā and Śeṣa would also incarnate on the land of Bhārata in order to rid the earth of her burden.

कलावती वृषभानः कौतुकात् कन्यया सह।
जीवन्मुक्तश्च गोलोकं गमिष्यति न संशयः॥९९॥

Thereafter accompanied by her daughter Rādhā, Vṛṣabhāna and Kalāvatī would be

relieved of the cycle of the birth and death and arrived in *Goloka*. There is no doubt about it.

धन्या च सीतया सार्धं वैकुण्ठं च गमिष्यति।
मेनका योगिनी सिद्धा पार्वत्याश्च वरेण च॥१००।
कल्पान्ते विष्णुलोके च लक्ष्मीवन्मोदते चिरम्।
विना विपत्त्या महिमा केषां कुत्र भविष्यति॥१०१॥
कर्मणा च गते दु:खे प्रभवेद्दुर्लभं सुखम्।
पुरा पितॄणां कन्याश्च स्वर्गभोगविलासिका:॥१०२।
लक्ष्मीसमा वरेणापि विप्रस्य विष्णुदर्शनात्।
कर्मक्षयं चाप्यस्माकं बभूव विष्णुदर्शनात्॥१०३॥
पुण्येन तेन तीव्रेण कुमारस्यापि दर्शनम्।
श्रुतं तत्र कुमारास्याज्ज्ञानं परमदुर्लभम्॥१०४॥
ब्रह्मविष्णुशिवादीनां सिद्धानां जगतामपि।
ईश्वर: परमात्मा च श्रीकृष्ण: प्रकृते: पर:
निर्गुणश्च निरीहश्च पर: स्वेच्छामयो वर:॥१०५॥

Dhanyā too would go to Vaikuṇṭha together with Sītā. Menakā with the boon of Pārvatī would be turned into a *Siddhayoginī* and at the end of *kalpa* she would proceed to Viṣṇuloka and reside there delightfully like Lakṣmī. Who can achieve glory without facing the painful situation. After facing the difficult situation according to ones own deeds, one achieves the inaccessible pleasures. In earlier times the daughters of the manes enjoyed all the pleasures in the heaven. Because of the boon from Brahma and by at the adoring the feet of lord Viṣṇu they were treated like Lakṣmī. Thereafter having an audience with lord Viṣṇu or their deeds were destroyed. Because of the grace of same lord, we met Kumāra and we achieved the divine knowledge from his mouth. Śrī Kṛṣṇa happens to be the lord of Brahmā, Viṣṇu, Śiva, gods, *siddhas* and the entire universe. He is beyond Prakṛti, *Nirguṇa*, unattached, of all the best and moves at will.

तुलस्युवाच

सर्वप्राणिषु देवाश्च तिष्ठन्त्येव पृथक्पृथक्।
प्राणो विष्णुश्च विषयी मनो ब्रह्मा च चेतना॥
प्रकृतिर्बुद्धिरूपा च सर्वशक्त्यधिदेवता।
ज्ञानस्वरूप: शंभुश्च स्वयं धर्मश्च पूरुष:॥१०७॥
निर्गुण: परमात्मा च तद्ब्रह्म प्रकृते: परम्।
स एव कृष्ण: साक्षी च कर्मणां जीविनामपि॥
भोक्ता च सुखदु:खानां जीवस्तत्प्रतिबिम्बक:।
चक्षुषोश्चन्द्रसूर्यौ च जिह्वायां च सरस्वती॥१०९॥
वसुंधरा त्वचि सदा बाह्वोस्ते लोकपालका:।
आत्मनश्चापि ते सर्वे परिचारकरूपिण:॥११०॥

Tulasī said- *In all the creatures the gods are* variously lodged, Viṣṇu happens to be the life (breathing), Brahmā, lord of consciousness and the mind, the goddess Prakṛti, control all the strength and intelligence, Śiva controls the eternal knowledge, Dharma himself appears in the form of nobility, lord Kṛṣṇa who is *Nirguṇa*, the supreme soul, eternal Brahman and beyond Prakṛti, remains as the witness of all the deeds which are performed by all the people. The *jīva* happens to be the recitation of the same, the sun and the moon reflect the eyes, Sarasvatī resides in the tongue, the earth dwells in the skin and the Lokapālas in the arms.

आत्मन्येव प्रियास्ते च सर्वे गच्छन्ति जीविन:।
यथा संसदि संसारे नरदेह(व)मिवानुगा:॥१११॥
तस्मात्सर्वात्मनाऽऽत्मानं भजन्ति संततं सदा।
सन्तश्च परया भक्त्या ध्यायन्ते योगिनो मुदा॥११२
कर्मिणां कर्मणां साक्षी कुत: कर्म च गोपनम्।
अन्तर्यामी च कृष्णश्च प्रचारं कुरुते मुदा॥११३॥

All of them serve the soul in one way or the other. The soul loves them all. As in the assembly of the human beings, the people go to the king, similarly all the *Jīvas*, go to the supreme soul. The *yogīs* meditate upon he lord with great devotion. Kṛṣṇa happens to be the witness of the deeds of all the people, therefore, who can keep a secret of any deed from him? Lord Kṛṣṇa who pervades all the people propagates for them

कालिकोवाच

नरा बालाश्च वृद्धाश्च युवानस्त्रिविधास्तथा।
देवादयश्च ये सिद्धा: सर्वे जानन्ति तं परम्॥११४।
सांप्रतं मूर्च्छितां राधां युक्तो बोधयितुं बुध:।
अत्र युक्ति: प्रधाना त्वं तां प्रबोधय चोद्धव॥११५।

Kālikā said- All the children, the old and young and three types of human beings including the gods and the *siddhas* know Kṛṣṇa pretty well. At the present movement, it would be only wise to bring Rādhikā back to consciousness who is lying fainted. O Uddhava, you therefore do something for that. Bring her back the consciousness.

उद्धव उवाच

चेतनं कुरु कल्याणि जगन्मातर्निबोध माम्।
उद्धवं कृष्णभक्तस्य किंकरस्यापि किंकरम्।।११६।।
प्रसादं कुरु मातर्मां यास्यामि मथुरां पुनः।
न स्वतन्त्रः पराधीनो योषा दारुमयी यथा।।११७।।
यथा वृषो वशीभूतो वृषवाहस्य संततम्।
तथा मातर्जगत्सर्वं जगन्नाथस्य निश्चितम्।।११८।।

Uddhava said- O virtuous one, O mother of the universe, you regain your consciousness, I happen to be the servant of the devotees of Kṛṣ ṇa. Therefore O mother be compassionate on me. I intend to return Mathurā. I am controlled by somebody else like the puppet as the bull is controlled by the person who yokes him, similarly I am also controlled by the lord of the universe.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० उत्त० नारदना० राधोद्धवसं० चतुर्नवतितमोऽध्यायः।।९४।।

अथ पञ्चनवतितमोऽध्याय:

Chapter - 95

Rādhās Discourse to Uddhava

नारायण उवाच

उद्धवस्य वच: श्रुत्वा चेतनं प्राप्य राधिका।
सा चोवाच समुत्थाय रत्नसिंहासने वरे॥१॥
उवाच मधुरं देवी हृदयेन विदूयता।
गोपीभि: सम्भिर्भक्त्या सेविता श्वेतचामरै:॥२॥

Nārāyaṇa said- On hearing the words of Uddhava, Rādhikā, regained her consciousness, she than occupied the gem-studded lion throne and expressed the pain of her heart with very sweet words. At that point of time, the cowherdesses were serving her moving the white fly-whisks.

राधिकोवाच

मथुरां गच्छ वत्स त्वं मां च(न)विस्मर संपदा।
अतोऽप्यधर्मो नास्त्येव भवतो भवसागरे॥३॥
मदीयं वचनं सर्वं गत्वा कथय सांप्रतम्।
श्रीकृष्णं परमानन्दं शीघ्रमानय मत्प्रभुम्॥४॥

Rādhikā sad- O son you go back to Mathurā, but don't forget me while enjoying the comforts there, because if you do so there would be no other sin greater than, that in the universe. You go to Mathurā and narrate my words to lord Kṛṣ ṇa who is all blissful and try to bring him to me .

योषिज्जन्मनि योषित्सु संप्राप्य तादृशं पतिम्।
भेदो बभूव कस्या वा कदन्या काऽपि दु:खिनी॥५।
किं ददासि प्रबोधं मे नास्ति मे बोधनोचितम्।
निष्फलो देहिनां देहो विनाऽऽत्मानं सहोद्धव॥६॥
संप्रीत्या सह सौभाग्यं गौरवं नित्यनूतनम्।
अतीव दुर्लभं प्रेम रहस्यं नवसंगमम्॥७॥
स्मरामि मनसा शश्वन्नान्यो मनसि वर्तते।
रात्रौ निद्रां परित्यज्य स्मरणं शोकवर्धनम्॥८॥

Which one of the woman has faced the separation of such a type of husband in her life? Is there anyone else more grief-stricken than myself? What type of consolation are you providing me? It is no more proper to console me. O Uddhava, without the soul one remains of no consequence. The love with Hari, the fortune, offering of new respect every day, inaccessible love, speaking in seclusion and new physical union are always remembered by me. There is nothing else in my mind. Waking up during the night from sleep, my suffering is increased .

मामुद्धर ध्रुवं वत्स निमग्नां शोकसागरे।
जीवाभवप्रदानेन तीर्थे स्नानफलं नृणाम्॥९॥
प्रबोधितुं न शक्नोमि दुर्निवारं च मानसम्।
चिन्त्ये चरणाम्भोजं कृष्णस्य परमात्मन:॥१०॥
तद्गुणं महिमान च प्रीतिं च प्रेमसागरम्।
स्मारं स्मारं च सौभाग्यं मनो मे न स्थिरं चलम्॥

जगतां युवतीनां च कासां वा दु:खमीदृशम्।
श्रीकृष्णभेददु:ख च का वा जानाति मां विना।।१२

O son, you will surely redeem me since I am drowning in the ocean of grief. There is no merit greater for a person in the universe than to provide protection to someone. It is greater than the merit of visiting the holy places. My mind is quite difficult to console and I am unable to console it. I always devote my mind at the lotus-like feet of lord Kṛṣṇa, his virtues reputation, love. Drowning in the ocean of love again and again, my mind does not remain stable and therefore it remains always unstable. But you tell me how many of the damsels had to face this type of grief, without me which one of the damsel could realise the grief of my separation from Kṛṣṇa.

किंचिज्जानाति सीता साऽप्यहं च विधिबोधितम्।
मत्परा दु:खिनी नास्ति कामिनीषु जगत्त्रये।।१३।।
का वा याति प्रतीतिं मे श्रुत्वा च मानसीं व्यथाम्।
कासां वा मत्समं दु:खं युवतीनां सुतोद्धव।।१४।।

This type of grief was known either to Sītā or to myself. There is no one else in the three worlds whose mind is so painful as compared to me. Can any woman believe in my pain after looking at me. O son Uddhava, which one of the ladies has faced such a type of grief.

राधिकासदृशी स्त्रीषु न भूता न भविष्यति।
दु:खिनी विरहातप्ता सुखसौभाग्यवर्जिता।।१५।।

There is no one else among the woman who is so badly suffering like Rādhā, who is suffering from separation from his lord and is devoid of fortune and is completely grief-stricken. There is no one else among the damsels feeling more painful at heart than Rādhikā.

संप्राप्य कल्पवृक्षं च पतिं च जगतां पतिम्।
वञ्चिताऽह विधात्रा च निर्दयेन च पापिना।।१६।।

In the universe the husband happens to be *kalpavṛkṣa* who was achieved by me, but have been deprived of the same because of the cruel destiny.

जीवनं सफल जन्म सुस्निग्धं चक्षुषी मन:।
तत्पादपद्मवक्त्रेन्दुरूपवेषप्रदर्शनात्।।१७।।

With the look at his lotus-like feet as well as the face like the moon and his costumes, my life, my birth and my love has been successful.

यन्नामश्रुतिमात्रेण पञ्च प्राणा: प्रहर्षिता:।
स्मृतिमात्रात्प्रफुल्लन्त आत्मा सुस्निग्ध एव च।।१८
यश्च पस्पर्श सुरतौ यशस्त्रिभुवनष्वपि।
कया वा संपदा वत्स विस्मरामि तमीश्वरम्।।१९।।

With the hearing of whose name all the five *prāṇas* become activated and sprout like flowers and the soul is filled with affection, the one who touched me at the time of conjugal pleasure and with that I enjoyed the glory the three worlds. How can I forget such a lord by getting any amount of riches.

त्रैलोक्यविजयं रूपं गुणमेव बिभर्ति य:।
न निर्मितो यो विधिना तेनैव निर्मितो विधि:।।२०।।
तं विधेश्च विधातारं दातारं सर्वसंपदाम्।
कल्पवृक्षात्परं शान्तं लक्ष्मीकान्तं मनोहरम्।।२१।।
सर्वेशं सर्वबीजं च परमात्मानमीश्वरम्।
कया वा संपदा तात विस्मरामि च तं पतिम्।।२२।।
यस्य निर्मञ्छनार्हश्च न चन्द्रो न च मन्मथ:।
नैवाश्विनीकुमारश्च गुणसाम्यं न विश्वत:।।२३।।
ध्यायन्ते यत्पदाम्भोजं ब्रह्मेशशेषसंज्ञका:।
कया वा संपदा तात विस्मरामि च तं प्रभुम्।।२४।।

The one who is victorious over the three worlds; is quite virtuous and has been created by Brahmā or who happens to be the creator of the Brahmā, who is the bestower of all the riches, is more peaceful than *kalpavṛkṣa*, is the lord of Lakṣmī, quite charming the lord of the universe, the seed of all besides bring the supreme soul and the lord. He happens to be my husband. How can I forget him by receiving any amount of riches? The one whose beauty cannot be compared with the moon, the god of love and Aśvinīkumāra or in other worlds, who else is incomparable in the three worlds in so far as this qualities are concerned and whose lotus-like feet are adored by Brahmā, Śiva and Śeṣa, how can I

forget such a lord by getting any amount of riches.

स्वप्ने पश्यन्ति ये रूपमतुलं च मनोहरम्।
तेऽपि सर्वं परित्यज्य ध्यायन्ते तमहर्निशम्॥२५॥
गुणेन शैल: सलिलं शुष्ककाष्ठं द्रवेदिति।
मृतवृक्षो मुकुलित: स्तम्भितश्च समीरण:॥२६॥
सूर्यश्च जलधिश्चैव स्थगितो भक्तिभावत:।
कया वा संपदा पुत्र विस्मरामि च तं प्रियम्॥२७॥
यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात्।
वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति जन्तुषु॥२८॥
यद्भयात्फलिनो वृक्षा: पुष्पिता: समयेऽपि च।
समुद्रा: स्वज्ञत्मविषये ग्रहाश्च मुनय: सुरा:॥२९॥
कालस्य काल: संहर्तु: संहर्ता स्रष्टुरीश्वर:।
स्वाधीनश्च स्वतन्त्रश्च स्वयमेवाऽऽत्मसंज्ञक:॥३०॥
कया वा संपदा भक्त विस्मरामि च तं प्रभुम्।
प्रबोधो नास्ति तद्भेदे येन मां बोधयेद्बुध:॥३१॥
मां च बोधयितुं शक्ता न सावित्री सरस्वती।
न वेदा न च वेदाङ्गा: के वा सन्तश्च के सुरा:॥
सहस्रवक्त्रोऽनन्तश्च वेदानां जनको विधि:।
न शंभुर्न गणेशश्च योगीन्द्राणां गुरोर्गुरु:॥३३॥

Those who visualise his pleasant form even in dream, they start meditating upon him throughout the day and night continuously disowning everything. By the virtue of whom, the mountains are turned into water and the dry wood becomes fluid, the dried trees, start sprouting and are laiden with flowers, the wind stops and the sun, moon and ocean stand in devotion. O son, how can I forget such a type of husband by getting any amount of riches, Feeling panicky of whom, the wind blows, the sun burns, the clouds, pour rains, the fire burns, the death roams about among the creatures, with the fear of whom the trees sprout timely and the ocean, the planet, the sages and the gods engaged themselves in their respective duties, the one who is the death for time, appears as the destroyer in the form of Śiva and happens to be the lord of Brahmā. The one who is independent and himself is the form of the soul, how can I forget such a type of lord by getting any amount of riches. O devotee of the lord, I don't have the knowledge to turn my face from him. No intellectual can console me, Sāvitrī, Sarasvatī, Vedas, post-Vedic literature, the ascetics the noble people the gods, the serpent Ananta having a thousand hoods, Brahmā the creator of the Vedas, Śiva the teacher of the *yogīs* and Gaṇeśa are unable to console me.

स्थितेर्गतिश्चिन्तनीया मार्गशून्ये कुतो गति:।
कालसाध्यं च सर्वं च सुखं दु:खं शुभाशुभम्॥३४।
दुर्निवार: स कालश्च कालसाध्यं जगत्सु च।
उत्तिष्ठ मथुरां गच्छ सुखं वत्स मनोहरम्॥३५॥
व्रजवासं परित्यज्य भवांश्च गमनोत्सुक:।
सुचिरं कृष्णविच्छेदो दु:खाय न सुखाय च॥३६॥

The one who is visible, his movement could attract some one but the one who is invisible and without any path who can visualise his movement. The good or bad or pleasure or pain are over with the passage of time, all the elements are controlled by the time, which cannot averted. O son, you get up and go to the city of the Mathurā, since you are anxious to go to Mathurā. I understand that it is difficult to remain without Kṛṣṇa, which is always painful. The one who is separated from him, has always to suffer from pain.

पश्य चन्द्रमुखं तस्य जन्ममृत्युजरापहम्।
राधिकावचनं श्रुत्वा रुरोद भृशमुद्धव:
रुदतीं राधिकां दृष्ट्वा बन्धुविच्छेदकातराम्॥३७॥

Reaching there you will meet the moon-faced Kṛṣṇa whose sight removes birth, death and old age. At these words of Rādhikā and finding her suffering from the pain of the separation from Kṛṣṇa, Uddhava cried aloud.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० राधोद्धवसं० पञ्चनवतितमोऽध्याय:॥९५॥

अथ षण्णवतितमोऽध्यायः

Chapter - 96

Description of the movement of time by Rādhā

नारायण उवाच

श्रीकृष्णस्मरणं कृत्वा गमनोन्मुखमुद्धवम्।
नतं राधापदाम्भोजे शिरसा पुलकाञ्चितम्।।१।।
उवाच माधवी गोपी रुदती प्रेमविह्वला।
भक्तं रुदन्तमुच्चैश्च राधाविच्छेदकातरम्।।२।।

Nārāyaṇa said- Uddhava was ready to proceed to Mathurā but was feeling upset and had fallen on the lotus-like feet of Rādhā. He was filled with emotion and overwhelmed with the separation from Rādhā and was crying aloud. At that movement the cowherdesses Mādhavī, with her mind filled with love spoke to him while weeping.

माधव्युवाच

उद्धव शृणु वक्ष्यामि क्षणं तिष्ठ यथोचितम्।
निगूढं परमं ज्ञानं यत्ते मनसि वाञ्छितम्।।३।।
सुदुर्लभं पुराणेषु वेदेषु गोपनीयकम्।
प्रश्नं कुरु महाभाग राधिकां त्रिजगत्प्रसूम्।।४।।
इत्युक्त्वा सा च गोपीशा समुवास सुसंसदि।
उवाच मधुरं शान्तामुद्धवश्चापि राधिकाम्।।५।।

Mādhavī said- O Uddhava, in case you think it proper you wait for while, I shall extend to you the deep knowledge which is occupying your mind. O virtuous one, you put a question to Rādhā who happens to be the mother of the three worlds. The same is inaccessible in the Vedas and the Purāṇas besides being secretive. Thus speaking the foremost of the cowherdesses took her seat in the assembly. Thereafter Rādhikā with a peaceful mind spoke sweet words to Uddhava.

उद्धव उवाच

एकाकी भवमायाति यात्येकाकी पुनः पुनः।
प्राणी कर्मानुरोधेन स्वकर्मफलभुक्पुमान्।।६।।

Uddhava said- A person arrives in the universe alone and departs alone from the universe, A creature or a person has to face the reward of his deeds performed by him earlier.

कर्मणा जायते जन्तुः कर्मणैव प्रलीयते।
सुखं दुःखं भयं शोकं कर्मणैवाभिपद्यते।।७।।

A person takes his birth because of his deeds and disappears from the universe because of his deeds. He achieves the pleasure, pain, fear, grief and everything else because of his deeds.

जन्तुर्भोगावशेषेण भोगं भुङ्क्ते भवेषु च।
पुनश्च कर्मणो भोगात्समायाति च याति च।।८।।
रत्नादिकं च यत्किंचिन्मह्यं दत्तं त्वया सति।
मया सार्धं न यात्येव तेन मे किं प्रयोजनम्।।९।।
भवाब्धितारणे देवि भवती तरणिर्वरा।
कर्णधारः स्वयं कृष्णः सर्वेषां पारकारकः।।१०।।
किंचिद्दानं देहि मह्यं भवाब्धिपारकारणम्।
प्राप्य प्रसादं यास्यामि मथुरां कृष्णमूलकम्।।११।।

When the enjoyments are left out a person is born again in the universe and faces all the enjoyment. He arrives in the universe because of his deeds and goes back because of his deeds, therefore O chaste lady, whatever gems you have given to me cannot accompany me to the heaven. Therefore they are of no used to me. O goddess you are like the beautiful boat to cross the ocean of the universe. Lord Kṛṣṇa also makes other to cross over the ocean of universe. He himself the sailor. Therefore, you bestow me the gift by which I should be able to cross the ocean of the universe. After receiving the gratification I shall go to Mathurā to meet Kṛṣṇa.

यां यां कालगतिं मातः सुराणां च नृणामपि।
पितृणां ब्रह्मलोकस्य तदूर्ध्वस्य च तां वद।।१२।।

O mother, you kindly let me know the movement of time for the gods, the human beings, ancestors and the *Brahmaloka*.

तामेव दुस्तरां घोरां तीर्त्वा यामि हरेः पदम्।
एवंभूतमुपायं च देहि मे कमलालये।।१३।।

Lotus faced one you spell out a remedy for me by which I should be able to cross the movement of the time and achieve the abode of the lord.

दूरतो यत्पदाम्भोजं ध्यायन्ते च दिवानिशम्।
देवा ब्रह्मेशशेषाद्यास्त्वं तद्वक्षःस्थलस्थिता।।१४।।

Because you reside in the heart of the one whose lotus-like feet are adored by Brahmā, Śiva, Śeṣa and gods from a distance and meditate upon him through out the day and night.

उद्धवस्य वचः श्रुत्वा जहास कमलालया।
वाससा नेत्रनीरं च संभार्ज्यं तमुवाच सा।।१५।।

On hearing the words of Uddhava, lotus face Rādhikā smiled, wiping out her tears with a cloth, she started speaking.

राधोवाच

माधवीवचनेनैव करोषि प्रश्नमुद्धव।
स्त्रीजातिरबला लोके किं वा ज्ञानं ददामि ते।।१६।।

Rādhikā said- O Uddhava, you have put up this question at the instance of Mādhavī. First of all you tell me that the ladies are considered to be quite delicate, ones therefore what type of knowledge can I impart to you?.

शुद्धां कालगतिं वत्स जानाति भगवान्हरिः।
ब्रह्मा महेशः शेषश्च वेदाश्चत्वार एव च।।१७।।

O son, the spotless movement of the time is known only to lord Kṛṣṇa, besides Brahmā, Śiva, Śeṣa and the Vedas.

किंचिद्वेदानुसारेण सन्तो जानन्ति पुत्रक।
श्रूयतां कृष्णवक्त्रेण गोलोके रासमण्डले।।१८।।
गोलोके चापि वैकुण्ठे ब्रह्मलोके च सांप्रतम्।
या च दृष्टा कालगतिस्तामेव कथयामि ते।।१९।।

O son, according to the Vedas, the noble people also are aware of the same to some extent. Now I am going to tell you something which I had heard from the mouth of lord Kṛṣṇa in the *Rāsamaṇḍala* of the *Goloka*. I have also witnessed the same in the *Goloka*, Vaikuṇṭha and *Brahmaloka*, the same *Kāla-cakra* (movement of time), is being spelt out by me, you listen to it.

नृणां पितॄणां देवानां ब्रह्मलोकादिकस्य च।
बहिर्लोकस्य ब्रह्माण्डात्पातालानां च निश्चितम्।।
दुरत्ययां कालगतिं येनोपायेन पण्डिताः।
निस्तरन्ति बुधश्रेष्ठ कथयामि निशामय।।२१।।

भजन्ति जगतां नाथं कालकालं जगद्गुरुम्।
निर्गुणं च निरीहं च परमात्मानमीश्वरम्।।२२।।
सद्यः पतति देहोऽयं विना येन सदात्मना।
तं निषेव्य कालगतिं तरत्येव हि केवलम्।।२३।।

O best of the friend, I am going to narrate to you the movement of time which influences the humans, ancestors, *Brahmaloka*, nether worlds, the globe and the people who live beyond them. You listen to me. The great lord who is meditated upon by the intellectuals who happen to be the lord of the universe, who happens to be the killer of the time, the teacher of the universe, devoid of *guṇas* unattached and who happens to be the soul of all, without whom the bodies are destroyed, one can cross the movement of the time only be serving the great lord.

आयुर्हरति सर्वेषां प्राणिनां रविरेव च।
श्रीहरेः शुद्ध भक्तानां सतां पुण्यवतां विना।।२४।।

Except the people with great merit and the spotless devotees of lord Kṛṣṇa, the life of all the creatures, is shortened by Sūrya.

विधेर्मानसिकान्पुत्रांश्चतुरः पश्य पुत्रक।
सनकादीन्भागवतान्येषां च सुस्थिरं वयः।।२५।।
रुद्राद्यान्वयसा नित्याज्ज्ञातिनां च गुरोर्गुरून्।
बालाननुपनीतांश्च पञ्चवर्षशिशून्यथा।।२६।।
अभ्यन्तरे महास्फीतान्सस्मितांश्च दिगम्बरान्।
श्रीकृष्णाध्यानपूतांश्च तीर्थपूतांश्च वैष्णवान्।।२७।।

As for example you look at the four mind-born sons of Brahmā named Sanaka and others. Their age remains stable, they always remains of five years' old, without *yajñopavīta* like the children and in the same form they happen to be the teachers of eleven Rudras, twelve Ādityas and the great intellectuals. They are spotless from inside and their faces always wear the serene smile, they remain without garments and are sanctified with the reciting of the name of Kṛṣṇa, They are devoted to Viṣṇu and purify even the holy places.

वेदवेदाङ्गशास्त्राणां चिन्ताहीनान्प्रफुल्लितान्।
भक्त्या दिवानिशं शश्वद्धरिभावेन तत्परान्।।२८।।

They are free from the worries of, Vedas, post-Vedic literature and scriptures. Their faces are always shining and they recite the name of Hari through out the day and night.

बाह्यपूजाविहीनांश्च पूतान्मानसिकांस्तथा।
मृत्युञ्जयान्महाभागान्कालव्यालजितस्तथा।।२९।।
सनकं च सनन्दं च तृतीयं च सनातनम्।
परं सनत्कुमारं च ये स्मरन्ति च सर्वशः।।३०।।
तीर्थस्नानफलं लब्ध्वा मुच्यते कृतपातकात्।
हरिभक्तिर्भवेत्तेषां हरिदास्यं लभन्ति च।।३१।।

They are unconcerned with the adoration of Brahman. They are purified at heart. They have over-come, the death. They are immensely virtuous and over-powered Sūrya, who is the cause of death. They are known by the names of Sanaka, Sanandana and Sanatkumāra, those who recite their names regularly, all their sins are removed and they achieve the merit of having the bath at the holy places. They ultimately achieved the devotion of lord Hari and slavehood of the lord.

मृकण्डुबालकं पश्य कर्मणा च द्विजोत्तमम्।
दशवर्षायुषं तीव्रं ज्वलन्तं ब्रह्मतेजसा।।३२।।
हरिसेवनतः पश्चात्सप्तकल्पान्तजीविनम्।
वोढुं पञ्चशिखं पश्य लोमशं चाऽऽसुरिं तथा।।३३
सर्वकर्मविहीनं च हरिसेवनतत्परम्।
शतकल्पायुषं चैव ध्यायमानं हरेः पदम्।।३४।।

You look at Mārkaṇḍeya the son of sage Mṛkaṇḍu who has achieved the Brahmanhood by means of his good deeds and being illustrious and having divine lustre, he at the age of ten years, by adoring the lord achieved the life of seven *kalpas*. Than look at Voḍhu, Pañcaśikha, Lomaśa and Āsuri. All of them having been freed from the deeds, they devote them-selves exclusively. They enjoy the age of a hundred *kalpas*, they always remain devoted at the feet of lord Hari.

जमदग्नेः सुतं पश्य रामं तं चिरजीविनम्।
हनुमन्तं बलिं व्यासमश्वत्थामानमेव च।।३५।।
विभीषणं कृपं विप्रं जाम्बवन्तं च भल्लुकम्।
हरिभावनया चैते शुद्धाः सुचिरजीविनः।।३६।।

Now you look at Paraśurāma the son of Jamadagni, Hanumān, Bali, Vyāsa, Aśvatthāmā, Vibhīṣaṇa, Kṛpācārya and Jāmbavān. They were sanctified because of their devotion at the feet of Hari.

सिद्धेन्द्रेषु मुनीन्द्रेषु नरेष्वन्येषु चोद्धव।
हरिभावनशुद्धाश्च सर्वे ते चिरजीविनः।।३७।।
प्रह्लादं पश्य दैत्येषु हिरण्यकशिपोः सुतम्।
हरिद्विषो दुरन्तस्य हरिभावनतत्परम्।।३८।।
चिरायुषं कालजितं पश्यान्यं चाप्यसंख्यकम्।
अनेकजन्मतपसा लब्ध्वा जन्म च भारते।।३९।।
ये हरिं तं न सेवन्ते ते मूढाः कृतपापिनः।
वासुदेवं परित्यज्य विषये निरतो जनः।।४०।।
त्यक्त्वाऽमृतं महामूढो विषं भुङ्क्ते निजेच्छया।
कस्य स्त्री कस्य वा पुत्रः कस्य वा बान्धवास्तथा।।
कः कस्य बन्धुर्विपदि श्रीकृष्णेन विना भुवि।
तस्मात्सन्तः सदा कृष्णं भजन्त्येव दिवानिशम्।।४२।।

O Uddhava, you have a look at *siddhas* the sages and the devotees of Hari among the humans who always remain devoted at the feet of the lord with spotless mind and enjoy the long life. You look at Prahlāda the son of Hiraṇyakaśipu who was always inimical to the gods. He also remained devoted to lord Hari and achieved long life and conquered the movement of time. There are innumerable other such people also. Therefore as a result of performing great *tapas* for several births, one is born on the auspicious land of Bhārata. Those who don't serve the lord they are foolish and sinners. Leaving Vāsudeva, whosoever involves himself in the worldly pleasures and is considered to be a great fool. He willingly leaving aside the nectar, consumes the poison. In the universe who is the wife of whom, who is the son of whom and who is the brother of whom? In the universe when one is over-powered with misfortune who help him except lord Kṛṣṇa? This is the reason while why the noble people recite the name of Kṛṣṇa throughout the day and night.

जन्ममृत्युजराव्याधिहरं सर्वहरं परम्।
कालस्य तरणोपायं भजनं परमात्मनः॥४३॥
आनन्दनन्दनस्यैव परिपूर्णतमस्य च।
शृणु कालगतिं वत्स मदीयज्ञानगोचराम्॥४४॥
नराणां च पितॄणां च सुराणां चापि ब्रह्मणः।
नागानां राक्षसादीनां तत्परेषां च पुत्रक॥४५॥

Lord Kṛṣṇa is the destroyer of the birth, death, old age and ailment, beside removing all the grief's. Only by reciting the name of Śrī Kṛṣṇa, the supreme soul who is blissful, one can over-come the time or death. O son, you listen to me I am going to tell you about the life of the humans, the ancestors, the gods, Brahmā, Nāgas, Rākṣ asas and others.

कथयामि निगूढार्थं सावधानं निशामय।
सर्वस्माच्च परं स्थानं सर्वाधारो महान्विराट्॥४६॥
यस्य लोमसु विश्वानि चासंख्यानि च तानि च।
सर्वस्माच्च परं सूक्ष्मं परमाणुं निशामय॥४७॥
कालारम्भात्मकं सर्वमनूहं परमीप्सितम्।
चरमः सद्विशेषाणामनेकोऽसंयुतः सदा॥४८॥
परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः।
परमाणुद्वयेनाणुस्त्रसरेणुस्तु ते त्रयः॥४९॥
त्रसरेणुत्रिकेणापि त्रुटिरुक्ता मनीषिभिः।
वेधस्त्रुटिशतेनैव त्रिवेधेन लवस्तथा॥५०॥
त्रिवलेन निमेषश्च त्रिनिमेषेण च क्षणः।
काष्ठा पञ्चक्षणेनैव लघुश्च दशकाष्ठया॥५१॥
लघुपञ्चदशं दण्डस्तत्प्रमाणं निशामय।
द्वादशार्धपलोन्मानं चतुर्भिश्चतुरङ्गुलैः॥५२॥
स्वर्णमाषैः कृतच्छिद्रं यावत्प्रस्थजलप्लुतम्।
दण्डद्वये मुहूर्तः स्यात्षष्टिदण्डात्मिका तिथिः॥५३॥
तदष्टभागः प्रहरः प्रमाणं च निरूपणम्।
चतुर्भिः प्रहरै रात्रिश्चतुर्भिर्दिनमुच्यते॥५४॥

I am revealing to you a deep secret, you listen to me attentively. The great Virāṭ is the best abode and base of everyone. Innumerable globes are enshrined in his hair-pits, you listen to me about the smallest of the things called atom. The time starts from the atom alone, the same atom takes the form of all, is beyond discussion, desired the most with distinction multiplies variously and also gets because of separated because of which people it to be one. It is known as the atom or *paramāṇu* with the combination of three *anus* is produced *trasareṇu*. Three *trasareṇus* make a *truṭi*. This has been ordained by the intellectuals. Thereafter a hundred *truṭis* makes a *vedha* and three *vedhas* make a *lava,* three *lavas* make a *nimeṣa* and three *nimeṣa* make a *kṣaṇa*, the five *kṣaṇas* make a *kāṣṭhā,* the ten *kāṣṭhās* make a *laghu* and fifteen *laghus* make a *daṇḍa*. You listen to its measure. A sear of water should be placed in a vase equal of six *palas* with the hole made by four fingers with the wire of gold. Till such time it remains submerged in the water, the same is called *daṇḍa*. Similarly two *daṇḍas* make a *mahūrta* and sixty *daṇḍa* make a *tithi*. Its eighth part has been described as a *prahara*. Similarly, four *praharas* make a day and four *praharas* make a night.

तिथिपञ्चदशेनैव पक्षमानं प्रकीर्तितम्।
पक्षद्वयेन मासः स्याच्छुक्लल्ष्णाभिधेन च॥५५॥
ऋतुर्मासद्वयेनैव तत्षट्केनैव वत्सरः।
वसन्तग्रीष्मवर्षाश्च शरद्धेमन्तशीतकाः॥५६॥

Fifteen *tithis* make a fortnight which are of two types known as the bright and dark fortnights. The two fortnights make a month and two months make a season. Six season make a year which are the known as the spring, summer, rainy, winter, autumn and cold.

वर्षाः पञ्चविधा ज्ञेयाः कालविद्भिर्निरूपिताः।
संवत्सरः प्रवत्सर इलावत्सर एव च॥५७॥
अनुवत्सरो वत्सरोऽयमिति कालविदो विदुः।
अब्दो द्विषट्कमासैश्च तन्नाम शृणु चोद्धव॥५८॥
वैशाखो ज्येष्ठ आषाढः श्रावणो भाद्र एव च।
आश्विनः कार्तिको मार्गः पौषो माघस्तु फाल्गुनः॥
चैत्रस्तु चरमो ज्ञेयो वर्षशेषो निरूपितः।
वसन्तश्चैत्रवैशाखमासयुग्मेन कीर्तितः॥६०॥
ज्येष्ठाषाढद्वयेनैव ग्रीष्मस्तु परिकीर्तितः।
वर्षा श्रावणभद्रे च ह्याश्विने कार्तिके शरत्॥६१॥
मार्गे पौषे च हेमन्तः शिशिरो माघफाल्गुने।

अब्दस्तु चायने द्वे वै चोत्तरे दक्षिणायने॥६२॥
माघादिषड्विनिर्मितमुत्तरायणमीप्सितम्।
श्रावणादिमासषट्कं दक्षिणायनमेव च॥६३॥
माघादाषाढपर्यन्तं दिनं वृद्धं क्रमेण वै।
नक्तं वृद्धं श्रावणाश्च पौषपर्यन्तमेव च॥६४॥
प्रतिपत्पूर्णिमान्तश्च शुक्लपक्षः प्रकीर्तितः।
पूर्णिमायाः प्रतिपदश्चामावास्यान्त एव च॥६५॥
कृष्णपक्षस्तु विज्ञेयो वेदविद्भिर्निरूपितः।
द्वितीया च तृतीया च चतुर्थी पञ्चमी तथा॥६६॥
षष्ठी च सप्तमी चैव ह्यष्टमी नवमी तथा।
दशम्येकादशी चापि द्वादशी च त्रयोदशी॥६७।

The intellectuals have described five types of years known as *Saṁvatsara, Pravatsara, Ilāvatsara, Anuvatsara* and *Vatsara.* The people who are well-versed in the signs of time or well-aware about the same. O Uddhava, the twelve months make a year known as Vaiśākha, Jyeṣṭha, Āṣāḍha, Śrāvaṇa, Bhādrapada, Āśvina, Kārtika, Mārgaśīrṣa, Pauṣa, Māgha, Phālguna and Caitra. Caitra happens to be the last month of the year, the Caitra and Vaiśākha months represent the spring season, the Jyeṣṭha and Āṣāḍha represent the summer season, Śrāvaṇa and Bhādrapada represents the rainy search, Āśvina and Kārtika represent the winter season, Mārgaśīrṣa and Pauṣ a represent the autumn and Māgha and Phālguna represent the cold season. There are two half years known as *Uttarāyaṇa* and *Dakṣiṇāyana*. Both of them combined comprise of a year. The period from the month of Māgha to Āṣāḍha are treated to be *Uttarāyaṇa* while the period from Śrāvaṇa to Pauṣa month is treated as *Dakṣ iṇāyana*. The span of night increase from the mouth Śrāvaṇa up to the month of Pauṣa, the people well-versed in the Vedas have described the bright fortnight from Pratipadā to the full moon day as the bright fortnight and from the first day after the full moon to the moonless night as the dark fortnight. The days are counted from *Pratipadā, Dvitīyā, Tṛtīyā, Caturthī, Pañcamī, Ṣaṣṭhī, Saptamī, Aṣṭamī, Navamī, Daśamī, Ekādaśī, Dvādaśī, Trayodaśī, Caturdaśī and Amāvasyā* (moonless day).

चतुर्दशी कुहूर्यावद्दिनं तु गणनं स्मृतम्।
अश्विनी भरणी चापि कृत्तिका रोहिणी तथा॥६८
मृगशिरस्तथाऽऽर्द्रौ च नक्षत्रे द्वे पुनर्वसू।
पुष्याश्लेषे मघा चैव पूर्वा चोत्तरफाल्गुनी॥६९॥
हस्तचित्रे तथा स्वाती विशाखा चानुराधिका।
ज्येष्ठा मूलं तथा ज्ञेया पूर्वाषाढोत्तरा तथा॥७०॥
श्रवणाभिजिती चैव धनिष्ठा च प्रकीर्तिता।
ततः शतभिषा ज्ञेया पूर्वाभाद्रपदा तथा॥७१॥
तथोत्तरा तु विज्ञेया रेवती चरमा स्मृता।
अष्टाविंशति नक्षत्रं कलत्रं शशिनस्तथा॥७२॥
क्रमेण ताभिः सार्धं च चन्द्रस्तिष्ठति नित्यशः।
सप्तविंशति नक्षत्रं कलत्रं च श्रुतौ श्रुतम्॥७३॥

There are twenty eight *Nakṣatras*, including *Aśvinī, Bharaṇī, Kṛttikā, Rohiṇī, Mṛgaśirā, Ārdrā, Punarvasu, Puṣya, Āśleṣā, Maghā, Pūrvāphālgunī, Uttarāphālgunī, Hasta, Citrā, Svātī, Viśākhā, Anurādhā, Jyeṣṭhā, Mūla, Pūrvāṣ āḍhā, Uttarāṣāḍhā, Śravaṇa, Abhijit, Dhaniṣṭhā, Śatabhiṣā, Pūrvābhādrapadā, Uttarā-bhādrapadā* and *Revatī*. These twenty eight constellation are believed to the wives of the moon and the moon spent the time with them one by one. Though the Vedas only twenty seven constellations as the spouses of the moon, but still the shadow of Śravaṇa constellation is called *Abhijit* which makes the total as twenty eight.

अभिजिच्छ्रवणाच्छाया तेनाष्टाविंशतिः स्मृता।
एकदा च मधौ चन्द्रो रोहिण्या वामया सह॥७४॥
रेमे दिवानिशं नित्यं श्रवणा च चुकोप सा।
छायां च दत्त्वा चन्द्राय ययौ तातान्तिकं भिया॥७५
ततः पितरमादाय सा चक्रे च विभागकम्।
बभूव तेन नक्षत्रमभिजिन्नामकं पुरा॥७६॥
एतच्छ्रुत्वा कृष्णमुखाच्छतशृङ्गे च पर्वते।
नक्षत्रं कथितं वत्स तिथ्या भ्रमति नित्यशः॥७७॥
योगं च करणं चैव मद्वक्त्रेण निशामय।
विष्कम्भः प्रीतिरायुष्मान्सौभाग्यः शोभनस्तथा॥७८॥
अतिगण्डः सुकर्मा च धृतिः शूलस्तथैव च।
गण्डो वृद्धिर्ध्रुवश्चैव व्याघातो हर्षणस्तथा॥७९॥
वज्रं सिद्धिर्व्यतीपातो वरीयान्परिघः शिवः।

सिद्धिः साध्यः शुभः शुक्लो ब्रह्मेन्द्रो वैधृतिस्तथा।।
कीर्तितस्ते योगगणः करणं श्रूयतामिति।
बवश्च बालवश्चैव कौलवस्तैतिलस्तथा।।८१।।
गरश्च वणिजश्चापि विष्टिश्च शकुनिस्तथा।
चतुष्पाच्चापि नागश्च किंस्तुघ्न इति कीर्तितम्।।८२

Once in the month of Caitra, the moon spent his time enjoying the conjugal pleasure with his beautiful spouse Rohiṇī, at this Śravaṇa was enraged and entrusting the care of the moon to her shadow, she left for the house of her parents. Thereafter at the instance of her father the time was distributed. Thereafter the constellation *Abhijit* was introduced. O son, I have heard about these constellation from the mouth of Kṛṣ ṇa tit the mountain of hundred peaks, who always used to move around along with the *tithis*. Now you listen from me the names of the *yogas* which are *Viṣkambha, Prīti, Āyuṣmān, Saubhāgya, Śhobana, Atigaṇḍa, Sukarmā, Dhṛti, Śūla, Gaṇḍa, Vṛddhi, Dhruva, Vyāghāta, Harṣ aṇa, Vajra, Siddhis, Vyatīpāta, Varīyān, Parigha, Śiva, Sādhya, Śubha, Śukra, Brahmandra* and *Vaidhṛti*. The names of the *karaṇas* are *Bava, Vālava, Kaulava, Taitila, Gara, Vaṇija, Viṣṭi, Śakuni, Catuṣpāda, Nāga* and *Kiṁstughna*.

नराणां चापि मासेन पितॄणां च दिवानिशम्।
शुक्ले चापि दिनं तेषां कृष्णे नक्तं प्रकीर्तितम्।।८३।।
वत्सरेण नाराणां च सुराणां च दिवानिशम्।
दिनं तेषामुत्तरे च नक्तं च दक्षिणायने।।८४।।

The months of the ancestors are strictly like those of the humans. The bright fortnight is the day of the ancestors, while the dark fortnight is considered to be their nights. Similarly, the years of the gods as expectedly like those of the humans. The period of *Uttarāyaṇa* is considered to be their day and the period of *Dakṣiṇāyana* is considered to be their night. Seventy one divine *yugas* make a *manvantara*.

मन्वन्तरं तु दिव्यानां युगानामेकसप्ततिः।
मनोरायुः परिमितं शक्रस्याऽऽयुः प्रकीर्तितम्।।८५।।
पञ्चविंशत्सहस्रं च तथा पञ्चशतं परम्।
तत्र सूर्यगतिर्नास्ति शक्रपातानुसारतः।।८६।।

The age of Indra is exactly like that of Manu which has been described as twenty five thousand and five hundred years. The sun rays do not reach *Brahmaloka*. The people of *Brahmaloka* do not know about the day and night after the fall of Indra.

दिवानिशं च जानन्ति ब्रह्मलोकनिवासिनः।
दण्डद्वयं नरपलं शक्रपातेन तत्पलम्।।८७।।
एवं त्रिंशद्दिनेनैव धातुर्मासः प्रकीर्तितः।
अब्दो द्वादशभिर्मासैरेवं तस्य शतायुषः।।८८।।
ब्रह्मणः पतनेनैव निमेषाच्छ्रीहरेरपि।
धातुः पातानुसारेण वैकुण्ठे न दिवानिशम्।।८९।।
तत्र सूर्यगतिर्नास्ति चैवं गोलोकतः स्मृतम्।
वैकुण्ठवासिनः सर्वे न वै जानन्त्यहर्निशम्।।९०।।
चन्द्रस्यापि ग्रहाणां च गतिर्नास्ति च तत्र वै।
चक्रं नैव भ्रमत्येव राशीनामिच्छया हरेः।।९१।।
दिनं च तेजसा दीप्तं कृष्णस्य परमात्मनः।
नक्तं तेजोविहीनं च हरौ च मन्दिरं गते।।९२।।

Like the movement of the human Brahmā too has the movement, who falls. Two *palas* make a *daṇḍa* and two *daṇḍas* make a *muhūrta* and with the fall of Indra, his one day is counted. Thirty such days make a month and twelve months make a year. Thus Brahmā enjoys the age of a hundred years. After the fall of Brahmā, *Nimeṣa* a movement of Kṛṣṇa is counted, there are no days and nights in the Vaikuṇṭha, because it is beyond the reach of the sun. The dwellers of Vaikuṇṭha remain unaware about the day and night. The place is also beyond the reach of the moon and the planets, with the will of the lord, the sighs of zodiac do not move there, the place is illumined with the lustre of lord Kṛṣṇa and while moving into his palace, one comes across the night.

एवं कालगतिस्तत्र विष्णुलोकेऽस्ति संततम्।
कालस्वरूपो भगवान्परमात्मा निराकृतिः।।९३।।
चन्द्रसूर्यगतिर्नास्ति पातालेषु च सप्तसु।
तद्वासिनश्च जानन्ति शङ्क्ते न दिवानिशम्।।९४।।
दिने च मूर्ध्नि नागानां मणिर्ज्वलति नित्यशः।
संध्यायां दीप्तमग्निश्च रात्रिश्च तमसाऽऽवृता।।९५।।

कालं ताम्रीप्रमाणेन जानन्ति तन्निवासिनः।
यथा भुवि तथा तत्र परिमाणं प्रकीर्तितम्।।९६।।
कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम्।
दिव्यैर्द्वादशसाहस्रैर्वत्सरैश्चापि तन्मितम्।।९७।।
अष्टौ शतान्यप्यधिकं सहस्राणां चतुष्टयम्।
दिव्यैर्वर्षैः कृतयुगं कालविद्भिर्निरूपितम्।।९८।।
अष्टाविंशत्सहस्राण्यप्यधिकं परिमाणकम्।
लक्षाणां च सप्तदशं नृमानं परिकीर्तितम्।।९९।।
अधिकं षट्शतान्येव सहस्राणां त्रयं तथा।
दिव्यैर्वर्षैश्च त्रेतेति वत्स कालविदो विदुः।।१००।।
षण्णवतिसहस्राणि लक्षैर्द्वादशभिः सह।
नृणां वर्षैश्च त्रेतेति कालविद्भिः प्रकीर्तितः।।१०१।।
चतुष्टयं शतानां चाप्यधिकं द्विसहस्रकम्।
वर्षं दिव्यं द्वापरं च कालज्ञैः परिकीर्तितम्।।१०२।।
चतुःषष्टिसहस्राणि लक्षैरष्टभिरेव च।
नृणां वर्षैर्द्वापरं च कालज्ञैः परिकीर्तितम्।।१०३।।
अधिकं द्विशतं चैव दिव्यं वर्षसहस्रकम्।
एवंमितं कलियुगं वत्स प्राज्ञैर्निरूपितम्।।१०४।।
द्वात्रिंशच्च सहस्रं च चतुर्लक्षं नृमानकम्।
वर्षं चेति कलियुगे चकार कालकोविदः।।१०५।।
लक्षैर्द्विचत्वारिंशद्भिः सह विंशत्सहस्रकैः।
नृमानवर्षैः कालज्ञैर्व्यक्तमेव चतुर्युगम्।।१०६।।
इति ते कथितं वत्स कालसंख्यानिरूपणम्।
यथाश्रुतं यथाज्ञानं गच्छ वत्स हरेः पुरम्।।१०७।।

The same movement of time always prevails in Viṣṇuloka, the lord is the form of the time, the supreme soul and is invisible, the seven neither worlds are also beyond the reach of the sun and the moon, the dwellers of that place are well aware of the same and they developed know how doubt about the same. The gems studded in the hoods of the serpents illumine the place and the fire is lighted in the evening and the night is covered with darkness, the dwellers of that place know about the time with the ringing of the bells. They have similar arrangement as we have on the earth. There are four *yugas* known as *Satyayuga*, *Tretā*, *Dvāpara* and *Kali*. The life of each one of these extends to twelve thousand divine years. Out of these, *Kṛtayuga* has a span of four thousand and eight hundred years. This has been spelt out by the people well-versed in the signs of time. The *Satyayuga*. has the span of seventeen lakhs and twenty eight thousands years of the humans. O son, the *Tretāyuga* has the span of lakh and six hundred divine years. This has been told by those well-versed in time. This time is equivalent to twelve lakhs, ninety six thousand years all the humans. According to those who are well-versed in the signs of time, *Dvāpara* has the span of too thousand and four hundred divine years which period is equivalent to eight lakhs and sixty four thousand years of humans, this has been ordained by those well-versed in the signs of time. O son, the span of *Kaliyuga* extends to a thousand and two hundred divine years which is equivalent to four lakhs, thirty two thousand years of human beings, this has been told by those well-versed in the signs of the time. Thereafter, the astrologer have described the period of *Caturyugas* eighty lakhs and twenty thousand years. O son, I have narrated to you whatever I had heard earlier about the time. Now you move on to Mathurā, the place of Hari.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० राधोद्धवसं० कालनिरूपणं नाम षण्णवतितमोऽध्यायः।।९६।।

अथ सप्तनवतितमोऽध्यायः

Chapter - 97

Rādhā's discourse to Uddhava

नारायण उवाच

गच्छन्तमुद्धवं दृष्ट्वा संत्रस्ता श्रीहरेः प्रिया।
समुत्थायाऽऽसनाच्छीघ्रं हृदयेन विदूयता॥१॥
गोपीभिः सहिता शीघ्रं समुद्विग्ना सहासती।
ददौ शुभाशिषं तस्मै तस्य मूर्ध्नि करं तथा॥२॥

Nārāyaṇa said- Finding Uddhava getting ready to depart, Rādhā the beloved of Hari felt panicky and with a painful heart she descended from the throne. Becoming anxious, together with the cowherdesses Rādhikā placed her hand over the head of Uddhava and blessed him.

स्निग्धदूर्वाक्षतं शक्लधान्यं पुष्पं च मङ्गलम्।
प्रेरयामास लाजांश्च फलं पर्णं तथा दधि॥३॥
दर्पणं दर्शयामास पूर्णकुम्भं सपल्लवम्।
सफलं गन्धसिन्दूरकस्तूरीचन्दनान्वितम्॥४॥
पुष्पमाल्यं प्रदीपं च रत्नं गन्धं द्विजोत्तम्।
पतिपुत्रवती साध्वी काञ्चनं रजतं तथा॥५॥

Thereafter, she offered the tender *Dūrvā*-grass, unbroken rice, white paddy and other things of welfare including fried paddy, fruit, betel, curd, mirror, pitcher with tender leaves, fragrance, vermilion and sandal-paste, the lamp, gem, the damsel whose husband and son was alive, the gold and silver.

तमुवाच महासाध्वी हितं सत्यं च मङ्गलम्।
संगोप्यं साश्रुनेत्रं च पतितं दु:खिता हृदि॥६॥

O best of the Brāhmaṇas, thereafter Rādhā with a painful heart, with her eyes filled with tears, lifted up Uddhava who had fallen on her feet and spoke to her the truthful and beneficial words which were filled with welfare.

राधिकोवाच

शुभं भवतु मार्गस्ते कल्याणमस्तु संततम्।
ज्ञानं लभ हरे: स्थानात्कृष्णस्य सुप्रियो भव॥७॥

Rādhikā said- Let your journey be quite safe and auspicious and you should meet with prosperity. You achieve the divine knowledge from the place of the lord and be in the good books of lord Kṛṣṇa.

कृष्णभक्ति: कृष्णदास्यं वरेषु च वरं वरम्।
श्रेष्ठा पञ्चविधा मुक्तेर्हरिभक्तिर्गरीयसी॥८॥
ब्रह्मत्वादपि देवत्वादिन्द्रत्वादमरादपि।
अमृतात्सिद्धिलाभाच्च हरिदास्यं सुदुर्लभम्॥९॥

Of all the boons I bestow upon, the boon of achieving the devotion of lord Kṛṣṇa and his slavehood would be the best. Of all the five types of salvation, the devotion of lord Hari happens to be the best. The Brahmanhood, the god-hood of Indra, becoming eternal, the nectar and gaining of *siddhis* can be achieved but the slavehood of lord Hari is inaccessible.

अनेकजन्मतपसा संभूय भारते द्विज:।
हरिभक्तिं यदि लभेत्तस्य जन्म सुदुर्लभम्॥१०॥

One takes birth in the sacred land of Bhārata after performing good deeds for many births. Such a Brāhmaṇa, if achieves the devotion of the lord, his life become successful.

सफलं जीवनं तस्य कुर्वत: कर्मण: क्षयम्।
पितॄणां च सहस्राणि स्वस्य मातुश्च निश्चितम्॥
मातामहानां पुंसां च शतानां सोदरस्य च।
बान्धवस्यापि पत्न्याश्च गुरूणां शिष्यभृत्ययो:॥१२।
तत्कर्म शोभनं वत्स यच्च कृष्णे समर्पणम्।
तत्कर्म शोभनं शुद्धं कृष्णसंतोषणं यत:॥१३॥
संकल्पसाधनं कर्म संप्रीतिविधिपूर्वकम्।
तदेव मङ्गलं धन्यं परिणामसुखावहम्॥१४॥
तद्व्रतं तत्तप: सत्यं तद्भक्ति: पूजनं तथा।
तदुद्देश्यमनशनं केवलं दास्यकारणम्॥१५॥

By reducing the earlier deeds performed during the present birth, ones life becomes successful, Not only he alone, but the lives of thousands of ancestors, the mother, the grandmother, hundreds of ancestors, real brothers relatives, wife, teachers, pupils with the servants surely becomes successful. O son, the deed which is presented to lord Kṛṣṇa is known to be the best deed. The deed which could please Kṛṣṇa that is considered to be quite meritorious, whatever deeds are performed with devotion, for the achievement of something, it bestows welfare, becomes graceful and results in pleasure. The *vrata*, fasting, *tapas*, speaking of the truth, the devotion and the performing of *pūjā*, which is performed for the sake of Kṛṣṇa, results in the achieving of the slavehood of the lord.

समस्तपृथिवीदानं प्रादक्षिण्यं भुवस्तथा।
समस्ततीर्थस्नानं च समस्तं च व्रतं तप:॥१६॥
समस्तयज्ञकरणं सर्वदानफलं तथा।
समस्तवेदवेदाङ्गपठनं पाठनं तथा॥१७॥
भीतस्थं रक्षणं चैव ज्ञानदानं सुदुर्लभम्।
अतिथीनां पूजनं च शरणागतरक्षणम्॥१८॥

सर्वदेवार्चनं चैव वन्दनं जपनं मनोः।
भोजनं विप्रदेवानां पुरश्चरणपूर्वकम्॥१९॥
गुरुशुश्रूषणं चैव पित्रोर्भक्तिश्च पोषणम्।
सर्वं श्रीकृष्णदास्यस्य कलां नार्हति षोडशीम्॥२०॥

The giving away of the entire earth in charity, going round the entire earth in pilgrimage, bathing in all the holy places, performing of all the *vratas* and *tapas*, performing of all the *yajñas*, performing of all the charities, recitation of all the Vedas and the post Vedic literature, providing protection to the terror-stricken person, imparting of the inaccessible knowledge, adoration of the guests, protection of those who takes shelter, adoration of all the gods, performing of *pūjā* and recitation of *mantras*, offering of food to the Brāhmaṇas and gods with *Puraścaraṇa* the adoration of the teacher and the parents and their maintenance do not weight even one-sixteenth part of the merit one achieves by attaining the slavehood of lord Kṛṣṇa .

तस्मादुद्धव यत्नेन भज कृष्णं परात्परम्।
निर्गुणं च निरीहं च परमात्मानमीश्वरम्॥२१॥
नित्यं सत्यं परं ब्रह्म प्रकृतेः परमीश्वरम्।
परिपूर्णतमं शुद्धं भक्तानुग्रहविग्रहम्॥२२॥
कर्मिणां कर्मणां साक्ष्यप्रदं निर्लिप्तमेव च।
ज्योतिःस्वरूपं परमं कारणानां च कारणम्॥२३॥
सर्वस्वरूपं सर्वेशं सर्वसंपत्प्रदं शुभम्।
भक्तिदं दास्यदं स्वस्य निजसंपत्पदप्रदम्॥२४॥
विसृज्य ज्ञातिबुद्धिं च मात्सर्यमशुभप्रदम्।
भज तं परमानन्दं सानन्दं नन्दनन्दनम्॥२५॥

Therefore, O Uddhava, you recite the name of Kṛṣṇa, who is beyond the qualities, free from desire, the supreme soul, the lord, eternal, truthful, eternal Brahman, beyond Prakṛti, complete in all respect, spotless, graceful to the devotees, the witness of the deeds, uninvolved, the form of flame, the cause of all the causes, the form of everything, the lord of everything, bestower of all the fortunes, welfare and devotion, besides the slavehood to his feet. Therefore discarding the evil arrogance and all other knowledge one should adore with devotion, the name of son of Nanda who is always blissful.

वेदे कौथुमिशाखायां तस्य नाम्नां सहस्रकम्।
नन्दनन्दननामोक्तं कृतौ विघ्नं सुदुर्लभम्॥२६॥
उद्धवः सर्वमाकर्ण्य परमं विस्मयं ययौ।
ज्ञानं संप्राप्य संपूर्णं परिपूर्णो बभूव ह॥२७॥

A thousand of his names have been mentioned in the Kauthumi-śākhā of the Vedas. By reciting the same. all the obstructions are removed. On hearing all these words Uddhava was immensely surprised and he was filled with all the knowledge.

स्ववस्त्रं च गले बद्ध्वा दण्डवत्प्रणनाम ताम्।
मूर्ध्नः केशैश्च तत्पादं निबध्य च पुनः पुनः॥२८॥

Thereafter Uddhava keeping a cloth round his neck, placed his head over the feet of Rādhikā and prostrated before her again and again.

पुलकाञ्चितसर्वाङ्गः साश्रुनेत्रश्च भक्तितः।
तद्विच्छेदशुचा प्रेम्णा रुरोदोच्चैश्च नारद॥२९॥

O Nārada, his entire body was feeling emotions, his eyes were filled with tears because of the devotion. With his mind filled with love and at the very thought of separation from Rādhā, he started crying aloud.

रुरोद राधा तत्प्रेम्णा रुरोद बल्लवीगणः।
उद्धवस्य गलं धृत्वा स्थापयामास लोभतः॥३०॥
उद्धवं मूर्च्छितं दृष्ट्वा जृम्भितं त्यक्तचेतनम्।
शीघ्रमुत्थापयामास राधिका कृष्णमानसम्॥३१॥
चेतनं कारयामास जलं दत्त्वा मुखाम्बुजे।
शुभाशिषं च प्रददौ वत्स जीवेति नारद॥३२॥

Than Rādhā also getting filled with emotions started crying together with all the cowherdesses. Thereafter, Rādhikā lifted up Uddhava and made him sit. But took Uddhava a deep sigh and became senseless. Finding him so fainted Rādhikā lifted up Uddhava whose mind was full of devoted to lord Kṛṣṇa and sprinkling water on his face, he was brought back to senses. O Nārada, Rādhikā then addressed him saying, "O son, you enjoy long life". Thus speaking she bestowed her blessing on him.

उद्धवश्चेतनां प्राप्य तमुवाच सुसंसदि।
रुदतीनां च गोपीनां पुरतः परमार्थदम्॥३३॥

On regaining consciousness Uddhava spoke the spiritual words to Rādhikā as well as the cowherdesses who were crying.

उद्धव उवाच

धन्यो यशस्यो द्वीपानां जम्बुद्वीप: सुदुर्लभ:।
यत्र भारतवर्षं तु सर्वेषामीप्सितं वरम्।।३४।।

Uddhava said- Of all the continents Jambudvīpa happens to be quite graceful glorious and inaccessible. The auspicious land of Bhārata is located there, which is desired by all.

अहो भारतवर्षे तु पुण्यं वृन्दावनं वनम्।
राधापादाब्जसंस्पर्शरज: पूतं सुरेप्सितम्।।३५।।

There is an auspicious Vṛndāvana, the same Bhāratavarṣa has been purified with the dust of the feet of Rādhā, which is desired by all the gods.

धन्या मान्या च पृथिवी त्रिषु लोकेषु पूजिता।
राधायास्तीर्थपूताया: पादाब्जरजसा वरा।।३६।।

Thought the land is quite graceful in the three worlds and also auspicious but in spite of that it has become more sanctified with the dust of the feet of Rādhā which purify all the holy places.

षष्टिवर्षसहस्राणि दिव्यानि पुष्करे पुरा।
ब्रह्मणा च तपस्तप्तं वेदोक्तं भक्तिपूर्वकम्।।३७।।
गोलोके राधिकाकृष्णादर्शनार्थं मनोरथात्।
गोलोके राधिकाकृष्णो न दृष्ट: स्वप्नस्तदा।।३८।।
श्रुता तेनाऽऽकाशवाणी सत्यरूपा च लीलया।
वाराहे भारते वर्षे पुण्ये वृन्दावने वने।।३९।।
रासोत्सवे महाराम्ये तत्रैव रासमण्डले।
द्रक्ष्यसीति च देवानां मध्ये सुस्थो न संशय:।।४०।।

In the earlier times Brahma had performed *tapas* at Puṣkara for sixty thousand years according to the Vedas in order to have a look at the lotus-like feet of Rādhā. But he could not have an audience with Rādhikā and Kṛṣṇa, even in dream. Thereafter, he heard of a divine voice from the sky saying. In the *Vāräha-kalpa*, in the land of Bhārata, in the forest of Vṛndāvana, you would have a glance of them in the *Rāsamaṇḍala*. There is no doubt about it.

श्रुत्वा च विरतो ब्रह्मा तपस: स्वगृहं गत:।
कृष्णो दृष्टश्च हृष्टश्च परिपूर्णमनोरथ:।।४१।।

On hearing this, Brahmā left for his abode getting free from *tapas*, thereafter in due course of time he had an audience with lord Kṛṣṇa and he felt delighted with the fulfilment of his desire.

गोपानां गोपिकानां च सफलं जन्म जीवनम्।
नित्यं पश्यन्ति ते पादपद्मं ब्रह्मादिदुर्लभम्।।४२।।

The lives of the cowherds and cowherdesses are quite graceful, because they always have a look at the lotus-like feet of Rādhā.

मानिनीं राधिकां सन्त: सदा सेवन्ति नित्यश:।
योगीन्द्राश्च मुनीन्द्राश्च सिद्धेन्द्रा वैष्णवास्तथा।।४३
सतीं पुण्यां तीर्थपूतां स्वत: शुद्धा सुदुर्लभाम्।
सुलभं यत्पदाम्भोजं ब्रह्मादीनां सुदुर्लभम्।।४४।।

All the ascetics, the noble people, the *yogīs*, the sages, the *siddhas* and Vaiṣṇavas, serve at the feet of Rādhā who is quite proud, auspicious, purifies the holy places, is spotless and difficult to access. as a result of their devotion it becomes easy for them to have a look at the lotus-like feet of Rādhā which is difficult for Brahmā and the gods to achieve.

यत्पादपद्मनखरं कृतं यावकचिह्नितम्।
सर्वेश्वरेश्वरेणैव कृष्णेन परमात्मना।।४५।।
चकार यस्या: पूजां च स्तोत्रराजं सुदुर्लभम्।
शतशृङ्गे स्वयं कृष्णो गोलोके रासमण्डले।।४६।।
पारिजातप्रसूनानामञ्जलिं गन्धचन्दनम्।
ददौ दूर्वाक्षतं स्निग्धं यस्या: पादारविन्दयो:।।४७।।
त्रिंशत्सहस्रकोटीनां गोपीनामीश्वरी च या।
तत्षट्त्रिंशत्सखीनां च ईश्वरी राधिकाभिधा।।४८।।
ये वा द्विषन्ति निन्दन्ति पापिनश्च हसन्ति च।
कृष्णप्राणाधिकादेवदेवीं च राधिकां वराम्।।४९।।
ब्रह्महत्याशतं ते च लभन्ते नात्र संशय:।
तत्पापेन च पच्यन्ते कुम्भीपाके च रौरवे।।५०।।
तप्ततैले महाघोरे ध्वान्ते कीटे च यन्त्रके।
चतुर्दशेन्द्रावच्छिन्नं पितृभि: सप्तभि: सह।।५१।।

Kṛṣṇa the supreme soul and the lord of all had painted the nails of her feet and had adored her in *Goloka* on the mountain of hundred peaks with

inaccessibles *stotra*. He also offered the tender *Dūrvā*-grass, unbroken rice, fragrance, sandal-paste and bunch of *Pārijāta* flowers to her. She happens to be the friend of thirty six cowherdesses and the mistress of thirty thousand cowherdesses. She is known as Rādhikā who is dearer to Kṛṣṇa than his life and is adored by the gods. whosoever feel envious of the same Rādhā or denounce her or finds faults with her, he earns hundreds of *Brahmahatyās*. There is no doubt about it. Because of that sin such sinners fall into the *kumbhīpāka* hell where they are thrown in the boiling oil, in pitch darkness and they are crushed like sugar cane up to the seven generations till the time of fourteen Indras.

ततः परं च जायन्ते जन्मैकं लोकजन्मतः।
दिव्यं वर्षसहस्रं च विष्ठाकीटाश्च पापतः॥५२॥
पुंश्चलीनां योनिकीटास्तद्रक्तमलभक्षकाः।
मलकीटाश्च तन्मानवर्षं च पूयभक्षकाः॥५३॥

Thereafter they are born on earth as the insects of refuse for a thousand divine years. Then they become the germs of the pelvic region of the loose women always consuming refuse, licking puss.

वेदे च काण्वशाखायामित्याह कमलोद्भवः।
इत्युक्तवन्तं तं यान्तमुवाच राधिका पुनः
रुदन्तं च रुदन्ती सा कृष्णविच्छेदकातरा॥५४॥

This has been ordained by Brahma in the *kaṇvaśākhā*. Thus speaking Uddhava again got ready to depart. At that point of time Rādhikā who was suffering because of the separation of Kṛṣṇa spoke to Uddhava who was crying at the same time.

राधिकोवाच

गच्छ वत्स मधुपुरीं सर्वं बोधय माधवम्।
यथा पश्यामि गोविन्दं प्रयत्नेन तथा कुरु॥५५॥
निष्फलं च गतं जन्म गच्छ मिथ्यादुराशया।
आशा हि परमं दुःखं नैराश्यं परमं सुखम्॥५६॥

Rādhikā said- O son, you go to Mathurā and apprise Kṛṣṇa about the situation here and you move in such a way that I should be able to meet Govinda, my life would be unsuccessful.

पश्चाद्विचिन्त्य गोविन्दं जीवन्मुक्ता बभूव सा।
इत्युक्त्वा राधिका तत्र रुरोद च भृशं पुनः॥५७॥
प्रणम्य तां रुदन्तीं च यशोदाभवनं ययौ।
अथोद्धवे गते राधा मूर्च्छां संप्राप नारद॥५८॥

In the universe the hope is always troublesome and getting detached, from getting all the pleasures of the worlds it bestows the real pleasure. Thereafter he is absorbed in meditation of lord Kṛṣṇa". Thus speaking Rādhikā also started sobbing. Uddhava on his part bowed in reverence to the sobbing Rādhā and left for the place of Yaśodā.

तत्याज चेतनां शश्वद्बभूव ध्यानतत्परा।
पङ्कस्थे पङ्कजदले सजले शयने मुने॥५९॥
गोप्यस्तां स्थापयामासुः साश्रुनेत्रोत्पला वराः।
तत्स्पर्शमात्राच्छयनं भस्मीभूतं बभूव ह॥६०॥

O Nārada, after departure of Uddhava, Rādhā was fainted she was so deeply absorbed in the meditation of Kṛṣṇa that she lost consciousness. O sage, the cowherdesses then finding her in such a position filled the lotus petals their own tears and placed with them on the bed, on which Rādhā was made to sleep, but with the very touch of her body, the bed was burnt out.

पुनः स्निग्धस्थले स्निग्धनिचोले चन्दनाङ्किते।
पुनस्तां स्थापयामासुर्विरहज्वरकातराम्॥६१॥
सहसा शुष्कतां प्राप सुगन्धि चन्दनोदकम्।
निमेषेण शतयुगं तद्बभूवोद्धवं विना॥६२॥

Thereafter, the cowherdesses made Rādhā to sleep on a bed which was covered by a bed-cover and was very soft. They then sprinkled the water mixed with sandal-paste on her but the water with sandal-paste with the touch of the body of Rādhā, also dried up. Without Uddhava, Rādhā felt a moment as long as the *yugas*.

हा होद्धवोद्धव हरिं शीघ्रं गत्वा वदेति च।
समानय हरिं शीघ्रं मत्प्राणेश्वरमित्यपि॥६३॥
इत्युक्तवचनां दीनां संतापहतचेतनाम्।
रुरुदुर्गोपिकाः सर्वा राधां कृत्वा स्ववक्षसि
चेतनां कारयामासुर्बोधयामासुरीप्सितम्॥६४॥

She cried O Uddhava, "You speak to Kṛṣṇa at once and send here the lord of life at once". She thus spoke filled with mental agony, loosing consciousness and a miserable condition. The cowherdesses embraced Rādhā in such a condition and they also started crying. Thereafter they brought her back to consciousness and consoling her.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० राधोद्धवसं० सप्तनवतितमोऽध्याय:॥९७॥

अथाष्टनवतितमोऽध्याय:

Chapter - 98

Arrival of Uddhava in Mathurā and meeting with Kṛṣṇa

नारायण उवाच

अथोद्धवो यशोदां च प्रणम्य त्वरया मुदा।
खर्जूरकाननं वामे कृत्वा च यमुनां ययौ।।१।।
स्नात्वा भुक्त्वा च तत्रैव जगाम मथुरां पुन:।
ददर्श वटमूले च गोविन्दं रहसि स्थितम्।।२।।
प्रफुल्लोऽप्युद्धवं दृष्टवा सस्मितं तमुवाच स:।
रुदन्तं शोकदग्धं च साश्रुनेत्रं च कातरम्।।३।।

Nārāyaṇa said- Uddhava then went to the abode of Yaśodā where he bowed in reverence to her delightfully. Thereafter getting leave from her, he moved on. Leaving the palm grove to the left, he reached the bank of Yamunā. He took his bath and food there and than left for Mathurā. He found Kṛṣṇa seated under the shade of the banyan tree. The lord also delightfully looked at Uddhava and smilingly spoke. At that point of time feeling grieved, Uddhava was sobbing and the tears were flowing from his eyes. He felt panicky.

आगच्छोद्धव कल्याणं राधा जीवति जीवति।
कल्याणयुक्ता गोप्यश्च जीवन्ति विरहज्वरात्।।४।।
शुभं गोपशिशूनां च वत्सानां च गवामपि।
माता मे पुत्रविरहाद्यशोदा कीदृशी च सा।।५।।

Śrī Kṛṣṇa said- O Uddhava, come on, is everything all right? "Is Rādhā alive?" The cowherdesses who are suffering from the pain of separation are still alive? Are the cowherds, the calves and the cows getting on well? What is the condition of my mother Yaśodā with the separation from her son .

वद बन्धो यथार्थं तत्त्वां दृष्ट्वा किमुवाच सा।
त्वयोक्ता जननी किं वा पुन: सा किमुवाच माम्।।
दृष्टं तद्यमुनाकूलं पुण्यं वृन्दावनं वनम्।
निर्जनोपवनोघैश्च सुरम्यं रासमण्डलम्।।७।।
रम्यं कुञ्जकुटीरौघै रम्यं क्रीडासरोवरम्।
पुष्पोद्यानं विकसितं संकुलं च मधुव्रतै:।।८।।
भाण्डीरे च वटो दृष्ट: सुस्निग्धो बालकान्वित:।
दृष्टो गोष्ठो गवां दृष्टं गोकुलं गोकुलव्रजम्।।९।।

O brother, what did they speak on meeting you? You tell me truthfully the words of my mother. And what was the message conveyed by her me. Did you visit the bank of Yamunā, the auspicious Vṛndāvana the *Rāsamaṇḍala* with deserted orchards, the pleasant Kuñja cottage and pool of water sport, the flower, orchards surrounded by the black-wasps, the cool shadow of the *Bhāṇḍīra-vana* and the banyan tree surrounded by the cowherd boy, the abode of cows and the cows of Gokula.

यदि जीवति राधा सा दृष्ट्वा त्वां किमुवाच माम्।
तत्सर्वं वद हे बन्धो चाऽऽन्दोलयति मे मन:।।१०।।

In case Rādhā is alive, then what did she speak about me on finding you there? O brother, you tell me all this because my mind is getting anxious.

किमूचुर्गोपिका: सर्वा: किमुचुर्गोपबालका:।
गोपाश्च वृद्धा: किंवोचुर्वयस्या जनकस्य मे।।११।।

What did all the cowherdesses speak? What did the cowherd boys speak? What did the grown up cowherds, my father and friends speak to you.

बलदेवस्य जननी किमूचे रोहिणी सती।
किमुचूरपरास्तात बन्धूवल्लभवल्लवा:।।१२।।

O brother, what did Rohiṇī the mother of Baladeva spoke to you and what did the wives of my other relatives speak to you.

किं भुक्तं किमपूर्वं वा दत्तं मात्रा च राधया।
कीदृग्वाक्यं सुमधुरं संभाषा कीदृशीति च॥१३॥

What food did you take there? what was the astonishing gifts given to you by my mother Yaśodā and Rādhā? How did they talk to you and were their words quite sweet.

गोपानां गोपिकानां च शिशूनां मातुरेव च।
राधायाश्चापि कीदृग्वा मयि प्रेमोद्धवाधिकम्॥१४॥

O Uddhava, how are the cowherdesses, the cowherds, the children, the mother and Rādhikā, disposed towards me, do they have same old affection for me or not.

मां च स्मरति माता मे मां च स्मरति रोहिणी।
मां च स्मरति सा राधा मत्प्रेमविरहाकुला॥१५॥
मां च स्मरन्ति गोप्यश्च गोपाश्च गोपबालकाः।
भाण्डीरे वटमूले च बालाः क्रीडन्ति मां विना॥१६॥

Does my mother ever remember me? Does Rohiṇī remember me? Does Rādhikā remember me? Getting infested with the pain of separation from my love, do the cowherdesses, the cowherd boy remember me? Do the cowherd boys engage themselves in sport in my absence in the Bhāṇḍīra forest .

दत्तमन्नं ब्राह्मणीभिर्यत्र भुक्तं सुधोपमम्।
प्रमदाबालकैः सार्धं तद्दृष्टं पदमीप्सितम्॥१७॥

Did you visit the place where I consumed the nectar-like food offered to me by the Brāhmaṇa damsels, with the boys.

इन्द्रयागस्थलं दृष्टं दृष्टो गोवर्धनो वरः।
ब्रह्मणा च हृता गावो यत्र तद्दृष्टमुत्तमम्॥१८॥

Did you visit the place of *yajña* of Indra, Govardhana, the best of the mountains and the place where Brahma had stolen away the cows?

श्रीकृष्णस्य वचः श्रुत्वा शोकोक्तं मधुरान्वितम्।
उद्धवः समुवाचेदं भगवन्तं सनातनम्॥१९॥

On listening to the grief-stricken and-sweet words of Kṛṣṇa, Uddhava spoke to the eternal lord.

उद्धव उवाच

यद्यदुक्तं त्वया नाथ सर्वं दृष्टं यथेप्सितम्।
सफलं जीवनं जन्म कृतमत्रैव भारते॥२०॥
दृष्टं भारतसारं च पुण्यं वृन्दावनं वनम्।
तत्सारं व्रजभूमौ च सुरम्यं रासमण्डलम्॥२१॥
तत्सारभूता गोलोकवासिन्यो गोपिकाः वराः।
दृष्टा तत्सारभूता च राधा रासेश्वरी परा॥२२॥

Uddhava said- O lord, whatever have you spoken, I have visited all these places and I have made my life in the land of Bhārata as success. I have visited the auspicious Vṛndāvana which is the best place in the land of Bhārata besides the land of Vraja which is the essence of the same and the charming *Rāsamaṇḍala*. The cowherdesses happens to be the essence of the *Rāsamaṇḍala* and Rādhā the foremost of the performers of the divine dance was also seen by me.

कदलीवनमध्ये च निर्जने सुहृदस्थले।
पङ्कस्थे पङ्कजदले सजले चन्दनार्चिते॥२३॥
शयनेऽतिविषण्णा सा रत्नभूषणवर्जिता।
अतीव मलिना क्षीणाऽऽच्छादिता शुक्लवाससा॥२४

She was lying in the forest of banana trees on the bed of lotus petals which was soaked with the sandal-paste. She had discarded all the gem-studded ornaments and was lying there in gloom. She looked quite dirty, lean and thin and was clad in the white garments.

सेविता सखिभिस्तत्र सततं श्वेतचामरैः।
कृशोदरी निराहारा क्षणं श्वसिति च क्षणम्॥२५॥

The female friends of Rādhā were serving her continuously moving the white fly-whisks, she had discarded taking food and her belly had shrunk, she used to breath moment after moment.

क्षणं जीवति किं वा सा विरहज्वरपीडिता।
किं वा जलं स्थलं किं वा नक्तं किं वा दिनं हरे॥
नरं पशुं न जानाति किं परं किमु बान्धवम्।
बाह्यज्ञानविरहिता ध्यायमाना पदं तव॥२७॥

Thus would it be possible for Rādhā to survive from the fever of separation even for a moment? O lord Hari, she has lost consciousness about the water or the earth, the day or the night, the human or the animals and the relatives and stranger. She is devoid of all the outward knowledge and is solely devoted at your feet.

त्रैलोक्ये यशसा भाति तन्मृत्युर्यशसंभवः।
स्त्रीहत्यां नैव वाञ्छन्ति ज्ञानहीनाश्च दस्यवः।।२८।।
गच्छ शीघ्रं जगन्नाथ कदलीवनमीप्सितम्।
बहिर्भूता न जगतां सा राधा त्वत्परायणा।।२९।।
अतीव भक्ता न त्याज्या प्रभुणा रक्षिता सदा।
न हि राधापरा भक्ता न भूता न भविष्यति।।३०।।

Her glory is spread in the universe and as such her death also would be glorious. Even the robbers who are devoid of knowledge do not intend to kill a women then why would you so desire? Therefore, O lord of the universe, you visit the desired forest of banana trees at once. Rādhā who is extremely devoted to you is not out of the universe. O lord, Rādhā is protected by you who is a great devotee of yours. There is no devotee comparable to her in the world nor would one ever be.

मन्मथः शंकराद्भीतो भवांश्च तत्पुरःसुरः।
भवद्विधं पतिं प्राप्य कामदग्धा च राधिका।।३१।।

The god of love is afraid of Śiva and you happen to be the foremost of Śiva, after achieving a husband like you, Rādhikā is still burning with passion.

तस्मात्सर्वपरं कर्म तन्न केनापि वार्यते।
मधुर्दहति चन्द्रश्च सततं किरणेन च।।३२।।
शश्वत्सुगन्धिवायुश्चाप्यनाथा सर्वपीडिता।
तप्तकाञ्चनवर्णाभा साऽधुना कज्जलोपमा।।३३।।

Therefore the deeds are the foremost and no one can stop the same. The spring season and the moon with its rays are actually burning her. The blowing of cool breeze is regularly burning her, therefore she is lying there suffering from pain like an orphan. She is having the complexion of the lustre of molten gold but presently the same has turned black.

सुवर्णवर्णकेशी च वासोवेषविवर्जिता।
स्वयं विधाता त्वद्भक्तः सुराणां प्रवरो विभुः।।३४।।

The complexion of the hair of her head has become golden and she is lying without garments in spite of the face that she is adored like you and Brahma.

त्वद्भक्तः शंकरो देवो योगीन्द्राणां गुरोर्गुरुः।
सनत्कुमारस्त्वद्भक्तो गणेशो ज्ञानिनां वरः।।३५।।

Śiva the teacher of the *yogīs* also adores here Sanatkumāra, Gaṇeśa and the best of intellectuals are also her devotees.

मुनीन्द्राश्च कतिविधास्त्वद्भक्ता धरणीतले।
त्वद्भक्ता यादृशी राधा न भक्तादृशोऽपरः।।३६।।

Various types of ascetics and sages are also devoted to her but the type of devotion displayed by Rādhā is difficult to get anywhere.

ध्यायते सादृशी राधा स्वयं लक्ष्मीर्न तादृशी।
हरिरायाति चेत्येवं राधाग्रे स्वीकृतं मया।।३७।।
शीघ्रं गच्छ महाभाग तदेव सार्थकं कुरु।
उद्धवस्य वचः श्रुत्वा जहासोवाच माधवः
वेदोक्तं कथयामास सहितं सत्यसुव्रतम्।।३८।।

The way in which Rādhikā adored you even Lakṣmī can not do so. I have admitted before her that you would reach her. Therefore, O virtuous one, "You move immediately and display the truthfulness of my words." On hearing the words of Uddhava, Mādhava smiled and he started speaking words according to the Vedas which were quite truthful.

श्रीभगवानुवाच

स्त्रीषु धर्मविवाहेषु वृत्त्यर्थे प्राणसंकटे।
गवामर्थे ब्राह्मणार्थे नानृतं स्याज्जुगुप्सितम्।।३९।।

Śrī Kṛṣṇa said- It is not a sin to resort to falsehood while cutting jokes with the damsels, in the marriages, for the sake of livelihood, when life is in danger and for the sake of the cows and the Brāhmaṇas.

तत्स्वीकारविहीनेन कुतस्त्वं नरकः कुतः।
गोलोकं याति मद्भक्तो नरकं न हि पश्यति।।४०।।

Therefore even if you don't make your words truthful, there is no harm in the same nor would you have to face the hell. My devotee actually goes to the *Goloka* and not to the hell.

त्वदङ्गीकारसाफल्यं करिष्यामि तथाऽपि च।
यास्यामि स्वप्ने तन्मूलं गोपीनां मातुरेव च।।४१।।

In spite of that I shall honour your words, I shall go to Rādhikā, the cowherdesses and my mother Yaśodā in dream.

इत्याकर्ण्य ययौ गेहमुद्धवश्च महायशाः।
हरिर्जगाम स्वप्ने च गोकुलं विरहाकुलम्।।४२।।
स्वप्ने राधां समाश्वास्य दत्त्वा ज्ञानं सुदुर्लभम्।
संतोष्य क्रीडया तां च गोपिकाश्च यथोचितम्।।४३।।
बोधयित्वा यशोदां च स्तनं पीत्वा च निद्रिताम्।
गोपान्गोपशिशूंश्चैव बोधयित्वा ययौ पुनः।।४४।।

On hearing this the glorious Uddhava went back to his abode. Then lord Kṛṣṇa reached Gokula which was suffering from separation. In the dream he assured Rādhikā and bestowed the divine knowledge on her and satisfied the cowherdesses with various types of sports. He sucked the breast of Yaśodā who was enjoying the deep sleep and assuring the cowherds and the cowherd boys variously, he returned to Mathurā.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० अष्टनवतितमोऽध्यायः।।९८।।

अथ नवनवतितमोऽध्याय:

Chapter - 99

Yajñopavīta of Kṛṣṇa and Coronation of Gaṇeśa

नारायण उवाच

एतस्मिन्नन्तरे गर्गो वसुदेवाश्रमं ययौ।
दण्डी छत्री च जटिलो दीप्तश्च ब्रह्मतेजसा।।१।।
शुक्लयज्ञोपवीती च तपस्वी संयत: सदा।
शुक्लदन्त: शुक्लवासा यदो: कुलपुरोहित:।।२।।

Nārāyaṇa said- In the meantime, Ācārya Garga came to Vasudeva holding a *daṇḍa* and *chatra*, wearing the matted locks of hair on the head, illumining with lustre, adorned with white *yajñopavīta*, looking like a mendicant and a disciplined person, having white teeth and clad in white garments, being the family priest of Yadus.

तं दृष्ट्वा सहसोत्थाय देवकी प्रणनाम च।
वसुदेवश्च भक्त्या च रत्नसिंहासनं ददौ।।३।।
मधुपर्कं कामधेनुं वह्निशुद्धांशुकं तथा।
दत्त्वा गन्धं पुष्पमाल्यं पूजयामास भक्तित:।।४।।

Finding him there Devakī, Vasudeva suddenly got up and bowed in reverence to him offering him the gem-studded lion throne. Thereafter, they offered *madhuparka*, Kāmadhenu (wish fulfilling cow), the garments, sanctified by fire, fragrance and garland of flowers. They adored him with devotion .

मिष्टान्नं परमान्नं च पिण्टकं मधुरं मधु।
भोजयामास यत्नेन ताम्बूलं वासितं ददौ।।५।।

They served him the sweets, *pāyasam*, fried food, the honey and the fragrant betel.

प्रणम्य कृष्णं मनसा सबलं तं विलोक्य च।
उवाच वसुदेवं च देवकीं च पतिव्रताम्।।६।।

He mentally bowed in reverence to Śrī Kṛṣṇa and Balarāma looking at them and then he spoke to Vasudeva and Devakī.

गर्ग उवाच

वसुदेव निबोधेन सबलं पश्य पुत्रकम्।
उपनीतोचितं शुद्धं वयसा सांप्रतं वरम्।।७।।

Garga said- O Vasudeva, you look at Balabhadra and your son Kṛṣṇa and realise that the age for performing their *yajñopavīta*, has arrived.

वसुदेव उवाच

शुभक्षणं कुरु गुरो यदूनां पूज्यदैवत।
उपनीतोचितं शुद्धं प्रशंस्यं च सतामपि।।८।।

Yaśodā said- You are adorable for the race of Yadus, therefore you prescribed an auspicious time for performing the *yajñopavīta* which should be praised by the noble people.

सर्वेभ्यो बान्धवेभ्योऽपि देह्यामन्त्रणपत्रिकाम्।
संभारं कुरु यत्नेन वसुदेव वसूपम्।।९।।
परश्व: शुभमेवास्ति चोपेनतुमिहार्हसि।
दिनं सतामपि मतं विशुद्धं चन्द्रतारयो:।।१०।।

Garga said- O Vasudeva, comparable to the Vasus, you send invitation letters to all your relatives and with great effort collect the material required for the ceremony. Day after tomorrow is the auspicious time. On that day the moon and the planets are favourable. The day is adorable

by the noble people therefore the *yajñopavīta* can be performed on that day.

गर्गस्य वचनं श्रुत्वा वसुदेवो वसूपमः।
प्रस्थापयामास सर्वान्बन्धून्मङ्गलपत्रिकाम्।।११।।
घृतकुल्यां दुग्धकुल्यां दधिकुल्यां मनोहराम्।
मधुकुल्यां गुडकुल्यां प्रचकार समन्वितः।।१२।।
राशिं नानोपहाराणां मणिरत्नं सुवर्णकम्।
नानालंकारवस्त्रं च मुक्तामाणिक्यहीरकम्।।१३।।

On listening to the words of Ācārya Garga, Vasudeva at once despatched the auspicious invitation letters to all his relatives. He than made canals of *ghee*, curd, milk, honey and *guḍa* and also collected several things for presents, including the gems, the jewels, gold, ornaments, different types of costumes, diamonds and heaps of jewels.

श्रीकृष्णो देववर्गाश्च मुनीन्द्रसिद्धपुंगवान्।
सस्मार मनसा भक्त्या भक्तांश्च भक्तवत्सलः।।१४।

On the other hand, Kṛṣṇa, who is graceful to the devotees also remembered in his heart with devotion the gods, sages and the *siddhas*.

शुभे दिने च संप्राप्ते ते च सर्वे समाययुः।
मुनीन्द्रा बान्धवा देवा राजानो बहुशस्तथा।।१५।।

At that point of time people from all the state of society arrived there including the sages, the brothers, the gods and several of the kings.

देवकन्या नागकन्या राजकन्याश्च सर्वशः।
विद्याधर्यश्च गन्धर्वाश्चाऽऽयुर्वाद्यभाण्डकाः।।१६।।
ब्राह्मणा भिक्षुका भट्टा यतयो ब्रह्मचारिणः।
संन्यासिनश्चावधूता योगिनश्च समाययुः।।१७।।

On the female side, the daughters of the gods, daughters of the Nāgas, the princesses, the Vidyādhārīs and the Gandharvas who played on musical instrument also arrived. The Brāhmaṇa, the beggars, the bards, *Yatis*, *Brahmacārīs*, mendicant, ascetics and *yogīs* also arrived there.

स्त्रीबान्धवाः स्वबन्धूनां वर्गा मातामहस्य च।
बन्धूनां बान्धवाः सर्वे स्वाययुः शुभकर्मणि।।१८।।

At that auspicious time the relatives of all the ladies, the group of all the relatives, relatives from the mothers side also participated.

भीष्मो द्रोणश्च कर्णश्चाप्यश्वत्थामा कृपो द्विजः।
सुपुत्रो धृतराष्ट्रश्च सभार्यश्च समाययौ।।१९।।

Bhīṣma, Droṇa, Karṇa, Aśvatthāmā, also arrived with their families and sons besides Dhṛtarāṣṭra.

कुन्ती सपुत्रा विधवा हर्षशोकसमाप्लुता।
नानादेशोद्भवा योग्या राजानो राजपुत्रकाः।।२०।।

Kuntī also arrived there with her sons who was a widow and was filled with grief as well as delight. The competent kings of various countries and the princesses also arrived there.

अत्रिर्वसिष्ठश्च्यवनो भरद्वाजो महातपाः।
याज्ञवल्क्यश्च भीमश्च गार्ग्यो गर्गो महातपाः।।२१।
वत्सः सपुत्रश्च धर्मो जैगीषव्यः।
पुलहश्च पुलस्त्यश्चाप्यगस्त्यश्चापि सौभरिः।।२२।।
सनकश्च सनन्दश्च तृतीयश्च सनातनः।
सनत्कुमारो भगवान्वोढुः पञ्चशिखस्तथा।।२३।।
दुर्वासारश्चाङ्गिरा व्यासो व्यासपुत्रः शुकस्तथा।
कुशिकः कौशिको राम ऋष्यशृङ्गो विभाण्डकः।।
शृङ्गी च वामदेवश्च गौतमश्च गुणार्णवः।
क्रतुर्यतिश्चाऽऽरुणिश्च शुक्राचार्यो बृहस्पतिः।।२५।।
अष्टावक्रो वामनश्च वाल्मीकिः पारिभद्रकः।
पैलो वैशंपायनश्च प्रचेताः पुरुजित्तथा।।२६।।
भृगुर्मरीचिर्मधुजित्कश्यपश्च प्रजापतिः।
अदितिर्देवमाता च दितिर्दैत्यप्रसूस्तथा।।२७।।
सुमन्तुश्च सुभानुश्च कण्वः कात्यायनस्तथा।
मार्कण्डेयो लोमशश्च कपिलश्च पराशरः।।२८।।
पाणिनिः पारियात्रश्च पारिभद्रश्च पुंगवः।
संवर्तश्चाप्युतथ्यश्च नरोऽहं चापि नारद।।२९।।
विश्वामित्रः शतानन्दो जाबालिस्तैतिलस्तथा।
सांदीपनिश्च ब्रह्मांशो योगिनां ज्ञानिनां गुरुः।।३०।।
उपमन्युर्गौरमुखो मैत्रेयश्च श्रुतश्रवाः।
कठः कचश्च करखो भरद्वाजश्च धर्मवित्।।३१।।
सशिष्या मुनयः सर्वे वसुदेवाश्रमं ययुः।
वसुदेवश्च तान्दृष्ट्वा ववन्दे दण्डवद्भुवि।।३२।।

The sages like Atri, Vasiṣṭha, Cyavana, the Bharadvāja, the great *tapasvī*, Yājñavalkya, Bhīma, Gārgya, Mahātapā, Gargācārya, Vatsa

with his son, Dharma, Jaigīṣavya, Parāśara, Pulaha, Pulastya, Agastya, Saubhari, Sanaka, Sananda, Sanatkumāra, Sanātana, Voḍhu, Pañcaśikha, Durvāsā, Aṅgirā, Vyāsa, Śuka the son of Vyāsa, Kuśika, Kauśika, Paraśurāma, Śṛṅgīṛṣi, Vibhāṇḍaka, Śṛṅgī, Vāmadeva, all virtuous Gautama, the Kratu, Yati, Āruṇi, Śukrācārya, Bṛhaspati, Aṣṭāvakra, Vāmana, Vālmīki, Pāribhadraka, Paila, Vaiśampāyana, Pracetā, Purujit, Bhṛgu, Marīci, Madhujit, Prajāpati, Kaśyapa, Aditi the mother of the gods, Diti the mother of Daityas, Sumantu, Subhānu, Kaṇva, Kātyāyana, Mārkaṇḍeya, Lomaśa, Kapila, Pāṇini, Pāriyātra, Pāribhadra, Puṅgava, Saṁvarta, Utathya, Nara, Nārāyaṇa, Viśvāmitra, Śatānanda, Jābāli, Taitila, Sāndīpani the teacher of *yogīs* and intellectuals, Upamanyu, Gauramukha, Maitreya, Śrutaśravā, Kaṭha, Kaca, Karakha, Bharadvāja, with all the pupils arrived at the place of Vasudeva. Vasudeva on his part welcomed them prostrating before each one of them.

अथास्मिन्नन्तरे ब्रह्मा सस्मितो हंसवाहनः।
रत्ननिर्माणयानेन पार्वत्या सह शंकरः॥३३॥
नन्दी स्वयं महाकालो वीरभद्रः सुभद्रकः।
मणिभद्रः पारिभद्रः कार्तिकेयो गणेश्वरः॥३४॥
गजेन्द्रेण महेन्द्रश्च धर्मश्चन्द्रो रविस्तथा।
कुबेरो वरुणश्चैव पवनो वह्निरेव च॥३५॥
यमः संयमिनीनाथो जयन्तो नलकूबरः।
सर्वे ग्रहाश्च वसवो रुद्राश्च सगणस्तथा॥३६॥
आदित्याश्च तथा शेषो नानादेवाः समाययुः।
वसुदेवश्च भक्त्या च ववन्दे शिरसा भुवि॥३७॥
तुष्टाव परया भक्त्या देवेन्द्रांश्च तथा सुरान्।
भक्तिन भ्रात्ममूर्धा च पुलकाञ्चितविग्रहः॥३८॥

In the meantime Brahmā wearing a smile on his face and mounted on the goose arrived there. Pārvatī arrived mounted over a gem-studded plane together with Śiva, Nandī, Mahākāla, Vīrabhadra, Subhadraka, Maṇibhadra, Pāribhadra, Kārttikeya, Gaṇeśa, Indra mounted over Airāvata, Dharma, the sun and moon, Kubera, Varuṇa, Pavana, Agni, Yama, Jayanta, Nalakūbara, all the planets, the Vasus, Rudra with all the *gaṇas*, Ādityas, Śeṣa and several other gods also arrived there. Vasudeva on his part adored each one of them prostrating on the ground. He adored all the gods with great devotion. At that point of time his head bowed in reverence, feeling emotional

वसुदेव उवाच

परं ब्रह्म परं धाम परमेशः परात्परः।
स्वयं विधाता मद्गेहे जगतां परिपालकः॥३९॥
वेदानां जनकः स्रष्टा सृष्टिहेतुः सनातनः।
सुराणां च मुनीन्द्राणां सिद्धेन्द्राणां गुरोर्गुरुः॥४०॥

Vasudeva said- Today Brahmā himself has arrived in my abode who is the primeval Brahman, illustrious, the great lord, beyond all and maintains the universe, besides being the creator of the Vedas, the cause of the universe, eternal and the teacher of all the sages and *siddhas*.

स्वप्ने यत्पादपद्मं च क्षणं द्रष्टुं सुदुर्लभम्।
शिवस्मरणमात्रेण सर्वानिष्टाः पलायिताः॥४१॥
सर्वसंकटमुत्तीर्यं कल्याणं लभते नरः।
सर्वाग्रे पूजनं यस्य देवानामग्रणीः परः॥४२॥
घटेषु मङ्गलं मन्त्रैर्भक्त्या चाऽऽवाहनेन च।
सवयं गणेशो भगवान् साक्षाद्विघ्नविनाशकः॥४३॥

His lotus-like feet are inaccessible even in dream and by reciting his name all the obstructions vanish in no time, the same Śiva has also arrived here. Lord Gaṇeśa has also arrived here who frees people from all the miseries, bestows welfare on the people, who is adored first of all, the one who is the foremost of the gods and the one who is the form of welfare and is established first of all in the ceremonies with the reciting of the *mantras* invoking him.

कार्तिकेयश्च भगवान्देवादीनां च पूजितः।
देवानां प्रवरा पूज्या महालक्ष्मीः परात्परा॥४४॥
मद्गेहे पार्वती माता जगतामादिरूपिणी।
सर्वशक्तिस्वरूपा च मूलप्रकृतिरीश्वरी॥४५॥
परापराणां परमा परब्रह्मस्वरूपिणी।
यस्याः पादौ समाराध्य वाञ्छितं लभते नरः॥४६॥
शरत्काले च भक्त्या च सा साक्षान्मम मन्दिरे।

सर्वदेवैश्च सहिता सगणा भक्तवत्सला।।४७।।
कृपामयी च कृपया चाऽऽविर्भूता च भारते।
धन्योऽहं कृतकृत्योऽहं सफलं जीवनं मम।।४८।।
आगताऽसि यतो दुर्गे परमाद्या च मद्गृहे।
एवं सर्वाश्च तुष्टाव क्रमेण च परस्परम्।।४९।।
सर्वान्मुनीन्द्रान्विप्रांश्च गले बद्ध्वांऽशुकं मुदा।
प्रत्येकं वारयामास रत्नसिंहासने वरे।।५०।।

Lord Kārttikeya has also arrived who is adored by all the Yadus. Mahālakṣmī has also arrived here who is the best of the goddesses and is extremely adorable. The goddess Pārvatī has also arrived here who is the primeval form of the universe, the form of the entire universe, *Mūlaprakṛti*, Īśvarī, the best of all, the form of eternal Brahman, by adoring her during in the winter season, one gets his desire fulfilled, the one who is the eternal *śakti*, compassionate one and has incarnated on the land of Bhārata out of compassion. The same goddess Pārvatī, who is graceful to her devotees has arrives in my abode with all her attendants and gods. O Durgā, since you have arrived in my abode therefore I feel myself to be quite graceful, my life has met with success. Thus Vasudeva binding a cloth around his neck, bowed in reverence to all the gods, the sages and the Brāhmaṇas offering prayers to them and made sit them on the gem-studded throne, individually.

पूजयामास विधिवत्क्रमेण च पृथक्पृथक्।
प्रत्येकं वरमायास ब्रह्मादींश्च सुरानपि।।५१।।
मुनिवर्गान्ब्राह्मणांश्च भक्त्या गर्गं पुरोहितम्।
रत्नैः प्रवालैर्मणिभिर्मुक्तामाणिक्यहीरकैः।।५२।।
भूषणैर्वसनैश्चैव माल्यैश्च गन्धचन्दनैः।
रत्नसिंहासने रम्ये सर्वेषां मध्यदेशतः।।५३।।
गणेशं वासयामास पूजार्थं शुभकर्मणि।
सप्ततीर्थोदकेनैव सुवर्णकलशेन च।।५४।।
पुष्पचन्दनयुक्तेन शीतेन वासितेन च।
स्वर्गगङ्गाजलेनैव पुष्करोदकपुण्यतः।।५५।।
पञ्चामृतेन शुद्धेन पञ्चताव्येन भक्तितः।
हेरम्बं स्नापयामास समुद्रोदेन मन्त्रतः।।५६।।

Thereafter, he properly adored them individually with his mind filled with devotion, He adored offering the gems, the diamonds, the jewels and the gem-studded ornaments, the garments, the flower garlands the fragrant sandal-paste to Brahmā, the gods, the sages, Brāhmaṇa as and Garga, the family priest. At the auspicious time Gaṇeśa was made to sit on the gem-studded there and he was adored first of all. The water of all the seven oceans was kept in pitchers which were decorated with flowers. The fragrant and cool water of Gaṅgā was also brought together with the sacred water from Puṣ kara together with the pure milk preparations. Herambha Gaṇeśa was adored with devotion, reciting the *mantras*, pouring the water over him.

वरयामास माल्येन पारिजातस्य नारद।
रत्नेन्द्रभूषणेनैव वह्निशुद्धेन वाससा।।५७।।
गन्धचन्दनपुष्पैश्च रत्नमाल्याङ्गुलीयकम्।
तुष्टाव पार्वतीपुत्रं सर्वदेवाधिपं शुभम्
विघ्ननिघ्नकरं शान्तं भगवन्तं सनातनम्।।५८।।

O Nārada, Gaṇeśa was also offered the garland of *Pārijāta* flower, the ornaments of gems, the garment sanctified by fire, fragrant and the Sandal paste, the garland of flowers and gems and the finger ring. Thereafter he offered his prayer to lord Gaṇeśa who happens to be the foremost of all the gods, the form of welfare, remover of obstruction, peaceful and eternal.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० भगवदुपनयने गणेशाभिषेको नाम नवनवतितमोऽध्यायः।।९९।।

अथ शततमोऽध्यायः

Chapter - 100

Aditi welcomes Pārvatī

नारायण उवाच

अथादितिर्दितिश्चैव देवकी रोहिणी रतिः।
सरस्वती च सावित्री यशोदा च पतिव्रता॥१॥
लोपामुद्राऽरुन्धती च अहल्या तारका तथा।
ययुस्ताः पार्वतीं दृष्ट्वा वेगेन मन्दिरादपि॥२॥
परस्परं च संभाष्य समाश्लिष्य पुनः पुनः।
प्रणम्य वेशयामासुर्मन्दिरं रत्ननिर्मितम्॥३॥

रत्नसिंहासने रम्ये वासयामासुरीश्वरीम्।
वरयामासुर्माल्येन वाससा रत्नभूषणैः॥४॥

Nārāyaṇa said- Thereafter Aditi, Diti, Devakī, Rohiṇī, Rati, Sarasvatī, the chaste Yaśodā, Lopāmudrā, Arundhatī, Ahalyā, Tārā proceeded to the temple of Pārvatī and bowing. In reverence to her again and again, they offered their salutation to her. Then after talking to her they made her enter into the gem-studded palace. There she was made to sit on the gem-studded lion throne and honoured offering the garland, the costumes, gems studded ornaments and was than established there.

पारिजातस्य पुष्पं च शक्रानीतं मनोहरम्।
ददौ तत्पादपद्मे च देवकी भक्तिपूर्वकम्॥५॥

The goddess Devakī offered her the *Pārijāta* flowers, which were brought by Indra with great effort, at the lotus-like feet of Pārvatī.

सिन्दूरबिन्दुं सीमन्ते भाले चन्दनबिन्दुकम्।
कस्तूरीकुङ्कुमादींश्च प्रददौ परितस्तयोः॥६॥

The parting of her hair was adorned with the spot of vermilion while the forehead was adorned with the spot of sandal-paste. She was also decorated with *kastūrī* and saffron on all sides.

मिष्टान्नं भोजयामास शीततोयं सुवासितं
ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्॥७॥
अलक्तकं च प्रददौ नखेषु पादपद्मयोः।
कुङ्कुमस्यापि रागं च सिषेवे श्वेतचामरैः॥८॥

She was served with sweet food, offering the cool fragrant water, the fragrant betel was also offered to her, the nails of her toes were painted with saffron and she was served by moving the white fly-whisks.

संपूज्य पार्वतीं देवीं मुनिपत्नीः क्रमेण च।
पूजयामास विधिवत्पतिपुत्रवतीः सतीः॥९॥
राजकन्या देवकन्या नागकन्या मनोहराः।
मुनिकन्या बन्धुकन्या पूजयामास सुव्रता॥१०॥

Devakī thus adored Pārvatī and thereafter she also adored the wives of the sages, the chaste woman whose son and husband were alive, the princesses, the daughter of all the gods, the beautiful daughters of the Nāgas and the sages besides the daughters of all other relatives

वाद्यं नानाविधं रम्यं वादयामास कौतुकात्।
मङ्गलं कारयामास भोजयामास ब्राह्मणान्॥११॥

Several of the musical instrument were sounding delightfully and welfare *mantras* were recited serving food to the Brāhmaṇas.

भैरवीं पूजयामास मथुराग्रामदेवताम्।
उपचारैः षोडशभिः षष्ठीं मङ्गलचण्डिकाम्॥१२॥

The village deities named Bhairavī and Ṣaṣṭhī were adored, offering sixteen types of adoration's.

पुण्यं स्वस्त्ययनं शुद्धं वारयामास मङ्गलम्।
वेदांश्च पाठयामास वसुदेवस्य वल्लभा॥१३॥

Then Devakī the spouse of vasudeva had the recitations of the Vedas and welfare *mantras*, made by the Brāhmaṇas.

स्वर्गङ्गासुजलेनैव सुवर्णकलशेन च।
स्नापयामास सबलं श्रीकृष्णं पुत्रवत्सला॥१४॥
वस्त्रचन्दनमाल्यैश्च तयोर्वेषं चकार सा।
रत्नेन्द्रसारनिर्माणभूषणैश्च मनोहरैः॥१५॥

Devakī who was graceful to her son made Balabhadra and Kṛṣṇa bathe with the best of the water of the Gaṅgā from heaven brought in golden pitchers. She then offered the costumes, the sandal-paste, the flowers garland and the ornaments made with the best of gems. They were thus fully decorated.

मातृभूषणभूषाढ्यः सबलः कृष्ण एव च।
आययौ च सभां देवमुनीन्द्राणां च नारद॥१६॥

O Nārada, having been decorated with the ornament in the form of mother, Śrī Kṛṣṇa reached the assembly of great sages.

दृष्ट्वा तं जगतां नाथमुत्तस्थौ प्रजवेन च।
स्वयं विधाता शंभुश्च शेषो धर्मश्च भास्करः॥१७।
देवाश्च मुनयश्चैव कार्तिकेयो गणेश्वरः।
पृथक्पृथक् क्रमेणैव तुष्टाव परमेश्वरम्॥१८॥

On their arrival Brahmā, Śiva, Śeṣa, Dharma and Sūrya got up to welcome them. Thereafter the gods, the sages, Kārttikeya and Gaṇeśa offered prayer to lord Kṛṣṇa separately.

ब्रह्मोवाच

नाथानिर्बचनोयोऽसि भक्तानुग्रहविग्रहः।
वेदानिर्वचनीयं च कस्त्वां स्तोतुमिहेश्वरः।।१९।।

Brahmā said- O lord, you are inexplicable and you take to the human form for the only to grace your devotees. You are inexplicable by the Vedas, Therefore who could be competent enough to praise you.

महादेव उवाच

देहेषु देहिनां शश्वत्स्थितं निर्लिप्तमेव च।
कर्मिणां कर्मणां शुद्धं साक्षिणं साक्षतं विभुम्।।
किं स्तौमि रूपशून्यं च गुणशून्यं च निर्गुणम्।।२०।

Mahādeva said- You always pervades all the creatures in the universe and still remain unattached, you are the witness of all the deeds of the people and are imperishable. Therefore what type of adoration can I offer to you because you are formless, devoid of *guṇas* and are also *nirguṇa*.

किंवा जानाम्यहं नाथ त्वामज्ञोऽनन्तमीश्वरम्।
अनन्तकोटिब्रह्माण्डकारणं दुःखतारणम्।।२१।।
महाविष्णोश्च लोम्नां च विवरेषु जलेषु च।
सन्ति विश्वान्यसंख्यानि चित्राणि कृत्रिमाणि च।।

Ananta said- O lord, I am devoid of knowledge, then how could I know about the endless lord, because you happen to be the cause of the creation of crores of globes and you redeem the people from the ocean of universe. Innumerable globes are lodged into the hair-pits of Mahāviṣṇu which are astonishing as well as artificial.

सन्ति सन्तश्च देवाश्च ब्रह्मविष्णुशिवात्मकाः।
त्वदंशाः प्रतिबिम्बेषु तीर्थानि भारतं तथा।।२३।।

Out of them the noble people, the gods, Brahmā, Viṣṇu and Śiva, represent your *aṁśas* and all the holy places are located in the land of Bhārata.

ब्रह्माण्डैकस्थितोऽहं च सूक्ष्मनागस्वरूपकः।
स्थापितश्च त्वया कूर्मे गजेन्द्रे मशको यथा।।२४।।

I pervade the universe in my tiny form of Nāga. You have established myself on the back of tortoise live the mosquito sits on the huge elephant.

परमाणुपरं सूक्ष्मं विश्वेषु नास्ति कुत्रचित्।
महाविष्णोः परं स्थूलं समो नास्ति च कुत्रचित्।।
महाविष्णोः परस्त्वं च त्वत्परो नास्ति कश्चन।
स्थूलात्स्थूलतरो देवः सूक्ष्मात्सूक्ष्मतमो महान्।।२६।।
आधारश्च महाविष्णो जलरूपो भवान्स्वयम्।
जलाधारो हि गोलोकस्त्वं च स्थावररूपधृक्।।२७।।

There is nothing smaller in the world than the atom and there is nothing greater than Mahāviṣṇu but you happen to be beyond Mahāviṣṇu and no one else is beyond you, therefore you are greater than the greatest and smaller than the smallest. You happen to be the form of water which is the base of Mahāviṣṇu. Water is the base of *Goloka* and you have taken to immovable form.

सर्वाधारो महान्वायुः श्वासनिः श्वासरूपकः।
भक्तानुग्रहदेहस्य नित्यस्य भवतो विभो।।२८।।

O virtuous one, you take to human form for the sake of your devotees. Your breathing is the base of all the creatures in the world,.

वक्त्रैर्बहुतरैर्वाऽथ त्वया दत्तैः पुरैव च।
स्तोतुमिच्छामि त्वद्योगं न दत्तं ज्ञानमैश्वरम्।।२९।।

You had provided me with several hoods in earlier times and therefore collectively with these hoods intend to recite your glory but you have not bestowed me with the divine knowledge.

देवा ऊचुः

त्वामनन्तं यदि स्तोतुं देवोऽनन्तो न हीश्वरः।
न हि स्वयं विधाता च न हि ज्ञानात्मकः शिवः।।
सरस्वती जडीभूता किं कुर्मः स्तवनं वयम्।।३०।।

The gods said- O lord you are endless and in case Ananta is not able to recite your glory, Brahmā himself and lord Śiva are unable to do so while Sarasvatī becomes double before you then how can the weak people recite your glory.

मुनीन्द्रा ऊचुः

वेदा न शक्ताः स्तोतुं चेत्त्वां चैव ज्ञातुमीश्वरम्।
वयं वेदविदः सन्तः किं कुर्मः स्तवनं तव॥३१॥

The sages said- O lord in case the Vedas are unable to recite your glory, then how could one in spite of our being well-versed in the Vedas, recite your glory.

इदं स्तोत्रं महापुण्यं देवैश्च मुनिभिः कृतम्।
यः पठेत्संयतः शुद्धः पूजाकाले च भक्तितः॥३२॥
इह लोके सुखं भुक्त्वा लब्ध्वा ज्ञानं निरञ्जनम्।
रत्नयानं समारुह्य गोलोकं स च गच्छति॥३३॥

Thus one who recites the *stotra* composed by the sages and the gods, at the time of adoration, purifying himself and with the mind filled with devotion, he enjoying all the pleasures in this world achieves the divine knowledge and proceeds to *Goloka* ultimately.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० भगवदुपनयने शततमोऽध्यायः॥१००॥

अथैकाधिकशततमोऽध्याय:

Chapter - 101

Yajñopavīta of Balarāma and Kṛṣṇa

नारायण उवाच

संस्तूय देवा मुनयो विरेमुर्नहि मानसे।
ददृशुः प्राङ्गणे कृष्णं शोभितं पीतवाससा॥१॥

Nārāyaṇa said- As soon as the gods and the sages completed the mental prayer of Kṛṣṇa, they spotted Kṛṣṇa clad in *pītāmbara* standing in the court-yard.

यथा सौदामिनीयुक्तं नवीनजलदं मुने।
बकपङ्क्तियुतं चैव मालतीमालया तथा॥२॥

O sage, as the fresh clouds appear with lightening and the line of sky-larks, similarly lord Kṛṣṇa was standing there wearing the garland of jasmine flowers.

कपाले मण्डलाकारकस्तूरीयुक्तचन्दनम्।
सकलङ्कं मृगाङ्कं च शोभितं जलदे तथा॥३॥

He had a circular spot of *kastūrī* painted on his forehead and it looked like the moon among the clouds.

द्विभुजं श्यामलंकान्तं राधाकान्तं मनोहरम्।
ईषद्धास्यप्रसन्नास्यं भक्तानुग्रहविग्रहम्॥४॥
रत्नकेयूरवलयरत्नमञ्जीररञ्जितम्।
रुदन्तं पितुरुत्सङ्गे बले सहितं परम्॥५॥

He had two arms, beautiful dark complexion, was the beloved of Rādhā, quite charming, wearing a smile on his delightful face. Taking to human form, in order to grace his devotees, he was wearing armlets and wristlets of gems. He was sobbing in the lap of his father together with Balabhadra.

अथ मङ्गलकाले च शुभलग्ने मनोरमे।
संवीक्षिते ग्रहैः सौम्यैर्जाग्रल्लग्नाधिपे स्थिते॥६॥
असद्ग्रहैरदृष्टे च सद्ग्रहेक्षित एव च।
शुभकर्मसमारम्भं स्वस्तिवाचनपूर्वकम्॥७॥

Thereafter at the arrival of the auspicious time when the lord of *lagna* was in the high position looked upon and favourable by the stars who were casting their glance. At the point of time, bowing to the command of the Brāhmaṇas, he started. the ceremony by reciting the welfare *mantras*.

चकार वसुदेवश्चाप्याज्ञया सुरविप्रयोः।
दत्त्वा सुवर्णशतकं ब्राह्मणाय च सादरम्॥८॥
देवेन्द्रांश्च मुनीन्द्रांश्च नमस्कृत्य पुरोहितम्।
गणेशं च दिनेशं च वह्निं च शंकरं शिवाम्॥९॥
संपूज्य देवषट्कं च साक्षतैर्देवसंसदि।
उपचारैः षोडशभिः संयतो भक्तिपूर्वकम्॥१०॥

After offering a hundred gold coins to the Brāhmaṇas, he bowed before Indra, the sages and the family priest, besides Gaṇeśa, Sūrya, Agni, Śiva and Pārvatī with utmost devotion. He adored them with sixteen types of offerings together with all the gods.

पुत्राधिवासनं चक्रे वेदमन्त्रेण संसदि।
संपूज्य नानादेवांश्च दिक्पालांश्च नवग्रहान्॥११॥
दत्त्वा पञ्चोपचारांश्च भक्त्या षोडशमातृकाः।

दत्त्वा च वसुधारां च सप्तवारान्घृतेन च॥१२॥

Then with the reciting of the Vedic hymns, the bodies of both the brothers were plastered with fragrant material. Thereafter the gods, the Dikpālas, nine planets were adored together with the sixteen mothers by making five-fold offerings, the *ghee* was poured on them, seven times.

चेदिराजं वसुं नत्वा संपूज्य प्रययौ पुनः।
वृद्धिश्राद्धं सुनिर्वाप्य यत्किंचिद्दैविकं तथा॥१३॥
यज्ञं कृत्वा तु वेदोक्तं यज्ञसूत्रं ददौ मुदा।
बलदेवाग्रजायैव कृष्णाय परमात्मने॥१४॥
गायत्री च ददौ ताभ्यां मुनिः सांदीपनिस्तथा।
भिक्षां ददौ च प्रथमं पार्वती परमादरात्॥१५॥
अमूल्यरत्नपात्रस्थं मुक्तामाणिक्यहीरकम्।
हीरसारविनिर्माणं पित्रा दत्तं च हारकम्॥१६॥
शुभाशिषं च प्रददौ शुक्लपुष्पेण दूर्वया।
ततोऽदितिर्दितिश्चैव मुनिपत्न्यश्च देवकी॥१७॥
यशोदा रोहिणी हृष्टा सावित्री च सरस्वती।
प्रत्येकं प्रददौ भिक्षां मणिकाञ्चनभूषिताम्॥१८॥

Thereafter adoring the king of Cedi, he moved forward and completed the *Vṛddhi-śrāddha* and adored some other gods also. Thereafter he performed the *yajña* has prescribed in the Vedas, after which both Kṛṣṇa and Balarāma were adorned with *yajñopavīta*. The sage Sāndīpani bestowed the Gāyatrī hymn to both the boys. First of all Pārvatī gave the jewels. The father Vasudeva gave him a garland of gems together with the garland of white flowers and *Dūrvā*-grass. Aditi, Diti, Devakī, Yaśodā, Rohiṇī, Sāvitrī, Sarasvatī and other goddesses also offered him the *bhikṣā* in gems and pearls.

देवकन्या नागकन्या राजकन्याः पतिव्रताः।
कामिन्यो बान्धवानां च सस्मिताः स्निग्धलोचनाः॥

The daughters of the gods, Nāgas, the chaste woman, the princesses and the damsels of the relatives, offered the *bhikṣā*, with their eyes filled with affection.

इन्द्राणी वरुणानी च पवनानी च रोहिणी।
कुबेरपत्नी स्वाहा च रतिः कामस्य कामिनी॥२०॥
प्रत्येकं प्रददौ भिक्षां रत्नभूषणभूषिताम्।
भिक्षां गृहीत्वा भगवान्सबलो भक्तिपूर्वकम्॥२१॥
किंचिद्ददौ च गर्गाय किंचित्स्वगुरवे तथा।
वैदिकं कर्म निर्वाप्य गर्गाय दक्षिणां ददौ॥२२॥

Thereafter Indrāṇī, Varuṇānī, the spouse of the wind god, Rohiṇī, the spouse of Kubera, Svāhā, Rati also gave him the gem-studded ornament as *bhikṣā*. Both Balabhadra and Kṛṣṇa accepted the offerings and distributed them among Garga and their teacher. After completion of the ceremonies according to the Vedic traditions, the teacher Garga was presented with the *dakṣiṇā*.

देवांश्च भोजयामास ब्राह्मणांश्चापि सादरम्।
ये ये समाययुर्यज्ञे ते च दत्त्वा शुभाशिषम्॥२३॥
कृष्णाय बलदेवाय प्रहृष्टाः प्रययुर्गृहम्।
नन्दः सभार्यो निर्वाप्य शुभकर्म सुतस्य वै॥२४॥
क्रोडे कृत्वा बलं कृष्णं चुचुम्ब वदनं तयोः।
उच्चै रुरोद नन्दश्च यशोदा च पतिव्रता
श्रीकृष्णस्तं समाश्वास्य बोधयामास यत्नतः॥२५॥

The gods and the Brāhmaṇas were respectfully offered the food. Then all the people who had arrived to participate in the *yajña* variously offered blessings to Śrī Kṛṣṇa and Baladeva and went back to their abodes. After completion of the auspicious ceremonies Nanda and Yaśodā took the boys in their laps and started kissing their faces. At that point of time both Nanda and Yaśodā became emotional and started sobbing. Śrī Kṛṣṇa then somehow reassured them and spoke to them.

श्रीकृष्ण उवाच

सानन्दं गच्छ हे मातर्यशोदे तात सत्वरम्।
त्वमेव माता पोष्ट्री त्वं पिता च परमार्थतः॥२६॥

Śrī Kṛṣṇa said- "O mother Yaśodā and O father, both of you reached here delightfully, you happen to be our mother who has brought us up and you happen to be our real father.".

अवन्तिनगरं तात यास्यामि सबलोऽधुना।
मुनेः सांदीपनेः स्थानं वेदपाठार्थमीप्सितम्॥२७॥

O father, we are moving to the abode of the sage Sāndīpani in order to achieved learnings.

तत आगत्य सुचिरं काले भवति दर्शनम्।
कामः करोति कलनं स च भेदं करोति च॥२८॥
सर्वं कालकृतं मातर्भेदं संमीलनं नृणाम्।
सुखं दुःखं च हर्षं च शोकं च मङ्गलालयम्॥२९॥
मया दत्तं च तत्त्वं च योगिनामपि दुर्लभम्।
सर्वं नन्दश्च सानन्दं त्वामेव कथयिष्यति॥३०॥

After our return from that place, after a long time, we shall surely come to you. O mother, it is the time alone which accepts and also creates differences. So much so, the separation, meeting, the pleasure and pain and the welfare are all managed by the time itself. I have imparted the knowledge of *tattvas* to the respected father. He would surely narrate to you the secret of the same.

इत्युक्त्वा जगतां नाथो वसुदेवसभां ययौ।
तदाज्ञया क्षणं प्राप्य ययौ सांदीपनेर्गृहम्॥३१॥
वसुदेवं देवकीं च संभाष्य विनयेन च।
नन्दः सभार्यः प्रययौ हृदयेन विदूयता॥३२॥

Thus speaking Kṛṣṇa the lord of the universe went to the court of Vasudeva. Remaining there for sometime, both of them went to the abode of the teacher Sāndīpani, thereafter both Nanda and Yaśodā humbly spoke to Vasudeva and Devakī and got ready to depart.

मुक्तामणिं सुवर्णं च माणिक्यं हीरकं तथा।
वह्निशुद्धांशुकं रत्नं नन्दाय देवकी ददौ॥३३॥
श्वेताश्वं च गजेन्द्रं च सुवर्णरथमुत्तमम्।
नन्दाय कृष्णः प्रददौ वसुदेवश्च सादरम्॥३४॥

At that point of time Devakī offered to Nanda several types of gems and jewels, gold, rubies, diamond, costumes, sanctified by fire. Vasudeva and Kṛṣṇa presented Nanda with white horses, elephants and the chariot made of gold.

तयोरनुव्रजन्विप्रा देवकीप्रमुखाः स्त्रियः।
वसुदेवस्तथाऽक्रूरोऽप्युद्धवश्च ययौ मुदा॥३५॥

At the time of their departure all the Brāhmaṇas, Devakī and other damsels, Vasudeva, Akrūra and Uddhava delightfully followed them.

कालिन्दीनिकटं गत्वा ते सर्वे रुरुदुः शुचा।
परस्परं च संभाष्य ते सर्वे स्वालयं ययुः॥३६॥

Reaching the bank of river Yamunā, all of them started crying with grief, thus after talking with one and other they returned to their abodes.

कुन्ती सपुत्रा विधवा वसुदेवाज्ञया मुने।
नानारत्नमणिं प्राप्य प्रययौ स्वालयं मुदा॥३७॥
वसुदेवो देवकी च पुत्रकल्याणहेतवे।
नानारत्नमणिं वस्त्रं सुवर्णं रजतं तथा॥३८॥
मुक्तामाणिक्यहारं च मिष्टान्नं च सुधोपमम्।
भट्टेभ्यो ब्राह्मणेभ्यश्च प्रददौ सदरं मुदा॥३९॥

O sage, at the command of Vasudeva, the widow Kuntī also returned to her abode with her sons and the gems given to her by Vasudeva. Vasudeva and Devakī also gave away enough of gems and jewels, costumes, gold, silver, rubies, sapphire and various types of sweets to the Brahman as and the bards for the welfare to their sons.

महोत्सवं वेदपाठं हरेर्नामैकमङ्गलम्।
विप्राणां भोजनं चैव कारयामास यत्नतः॥४०॥
ज्ञातीनां बान्धवानां च पुरस्कारं यथोचितम्।
चकार मणिमाणिक्यमुक्तावस्त्रैर्मनोहरैः॥४१॥

Thereafter the festivities were gracefully performed which included the recitation of the Vedas and the name of the lord, serving food to the Brāhmaṇas. Thereafter the gems, jewels, sapphire and precious stones besides the costumes were distributed to the relatives as gifts.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० भगवदुपनयनं नामैकाधिकशततमोऽध्यायः॥१०१॥

द्व्यधिकशततमोऽध्याय:

Chapter - 102

Prosecuting of study by Kṛṣṇa and Balabhadra with Sāndīpani

नारायण उवाच

कृष्ण: सांदीपनेर्गेहं गत्वा च सबलो मुदा।
नमश्चकार स्वगुरुं गुरुपत्नीं पतिव्रताम्।।१।।
शुभाशिषं गृहीत्वा च दत्त्वा रत्नमणिं हरि:।
गुरवे तस्य भार्यायै तमुवाच यथोचितम्।।२।।

Nārāyaṇa said- Both Kṛṣṇa and Balabhadra reached the abode of sage Sāndīpani and bowed in reverence to the chaste wife of the teacher. Earning blessing from her lord Hari presented the precious gems to the wife of the teacher and then spoke.

श्रीकृष्ण उवाच

त्वत्तो विद्यां लभिष्यामि वाञ्छितां वाञ्छितं मम।
कृत्वा शुभक्षणं विप्र मां पाठय यथोचितम्।।३।।

Śrī Kṛṣṇa said- O Brahman, I have a desire to complete all the learning, therefore you start the teaching at an auspicious time.

ओमित्युक्त्वा मुनिश्रेष्ठ: पूजयामास तं मुदा।
मधुपर्कप्राशनेन गवा वस्त्रेण चन्दनै:।।४।।
मिष्टान्नं भोजयामास ताम्बूलं च सुवासितं।
सुप्रियं कथयामास तुष्टाव परमेश्वरम्।।५।।

Thereafter with the reciting of the word *oṁ*, the sage gave his consent, he then welcomed them offering *madhuparka*, eatables, the cow, the costumes and the sandal-paste. He also offered them the sweets and the fragrant betel, talking to them with sweet voice. He also offered prayer to the lord .

सांदीपनिरुवाच

परं ब्रह्म परं धाम परमीश परात्पर।
स्वेच्छामयं स्वयंज्योतिर्निर्लिप्तैको निरङ्कुश:।।६।।
भक्तैकनाथ भक्तेष्ट भक्तानुग्रहविग्रह।
भक्तवाञ्छाकल्पतरो भक्तानां प्राणवल्लभ।।७।।

Sāndīpani said- You are the one beyond measure, the primeval Brahman, the sole abode of all the pleasures, the eternal lord who moves at will, self illumining, unattached, unpresented, unrestrained, the only lord of the devotees, the family god of the devotees, the one who takes to human form for the welfare of the devotees, *kalpavṛkṣa* for the fulfilment of the desires of the devotees, who is adorable the devotees more than their lives.

मायया बालरूपोऽसि ब्रह्मेशशेषवन्दित:।
मायया भुवि भूपाल भुवो भारक्षयाय च।।८।।

You take to the form of a boy with your illusion and are adored by Brahmā, Śiva, Śeṣa and have incarnated on earth to rid her of her burden.

योगिनो यं विदन्त्येवं ब्रह्मज्योति: सनातनम्।
ध्यायन्ते भक्तनिवहा ज्योतिरभ्यन्तरे मुदा।।९।।
द्विभुजं मुरलीहस्तं सुन्दरं श्यामरूपकम्।
चन्दनोक्षितसर्वाङ्गं सस्मितं भक्तवत्सलम्।।१०।।
पीताम्बरधरं देवं वनमालाविभूषितम्।
लीलापाङ्गतरङ्गैश्च निन्दितानङ्गमूर्च्छितम्।।११।।
अलक्तभवनं तद्वत्पादपद्मं सुशोभनम्।
कौस्तुभोद्भासिताङ्गं च दिव्यमूर्तिं मनोहरम्।।१२।।
ईषद्धास्यप्रसन्नं च सुवेषं प्रस्तुतं सुरै:।
देवदेवं जगन्नाथं त्रैलोक्यमोहनं परम्।।१३।।
कोटिकन्दर्पलीलाभं कमनीयमनीश्वरम्।
अमूल्यरत्ननिर्माणभूषणौघेन भूषितम्।।१४।।
वरं वरण्यं वरदं वरदानामभीप्सितम्।
चतुर्णामपि वेदानां कारणानां च कारणम्।।१५।।
पाठार्थं मत्प्रियस्थानमागतोऽसि च मायया।
पाठं ते लोकशिक्षार्थं रमणं गमनं रणम्।।
स्वात्मारामस्य च विभो: परिपूर्णतमस्य च।।१६।।

The *yogīs* conceive you as the eternal flame and the devotees meditated upon the same flame delightfully with devotion. The one who had two forms and holds a flute in his hands, whose all the limbs are plastered with the sandal-paste, the one who has dark complexion and wears a serene smile on his face, the one who is graceful to his

devotees, wears the yellow lower garment and long garland of forest flowers. You are the one who can put to shame the god of love with a single glance, the one whose lotus-like feet look beautiful with the application of the red paint and the *kaustubha* gem adores the chest, the one who possesses the beautiful figure, one who smiles gracefully with delight and is clad in beautiful garments, the one who is adored by the gods and happens to be the god of all the gods, lord of the universe and influences the three worlds with his illusion, who happer to be the best of all possessing the lustre of crores of the gods of love, who is quite charming, the one who himself is the lord, adorned with all the invaluable gem-studded ornaments who is the best of all, bestower of the boons and happens to be the cause of all the four Vedas. The same lord has arrived here for learnings, playfully at my place, you happen to be the one who always remains engrossed in his own soul. You are virtuous and complete in all respects therefore all the people are desirous of seeking knowledge from you in various fields.

गुरुपत्न्युवाच

अद्य मे सफलं जन्म सफलं जीवनं मम।
पातिव्रत्यं च सफलं सफलं च तपोवनम्॥१७॥
मद्दक्षहस्तः सफलो दत्तं येनान्नमीप्सितम्।
तदाश्रमं तीर्थपरं तीर्थपादपदाङ्कितम्॥१८॥
त्वत्पादरजसा पूता गृहाः प्राङ्गणमुत्तमम्।
त्वत्पादपद्मं दृष्ट्वा चैवाऽऽवयोर्जन्मखण्डनम्॥१९॥

The wife of the teachers said- My life has success today, my birth has been successful, my chastefulness has been successful and our abode also has become successful, the hand with which I have offered the food to you, the same right hand of mine has become successful, your feet are like the holy places and with your arrival here, my abode has been sanctified with the dust of your feet, my house has been purified besides the court yard with the sight of both your feet, both of us have been relieved of the cycle of birth and death.

तावद्दुःखं च शोकश्च तावद्भोगश्च रोगकः।
तावज्जन्मानि कर्माणि क्षुत्पिपासादिकानि च॥२०॥

Because the grief, the pain, the ailment, the deeds, the birth, hunger and thirst are painful to a person till such time they do not have a glance at your lotus-like feet. O lord, you happen to be the killer of the time, the creator and the destroyer also.

यावत्त्वत्पादपद्मस्य भजनं नास्ति दर्शनम्।
हे कालकाल भगवन्स्रष्टुः संहर्तुरीश्वर॥२१॥
कृपां कुरु कृपानाथ मायामोहनिकृन्तन।
इत्युक्त्वा साश्रुनेत्रा सा क्रोडे कृत्वा हरिं पुनः स्वस्तनं पाययामास प्रेम्णा च देवकी यथा॥२२॥

O compassionate one, you destroy the illusion, you be graceful on us. Thus speaking the eyes of the wife of the teacher were filled with tears, she took the lord in her lap and started suckling him from the breasts like Devakī.

श्रीकृष्ण उवाच

मातस्त्वं मां कथं स्तौषि बालं दुग्धमुखं सुतम्।
गच्छ गोलोकमिष्टं च स्वामिना सह सांप्रतम्॥२३॥
त्यक्त्वा प्राकृतिकं मिथ्या नश्वरं च कलेवरम्।
विधाय निर्मलं देहं जन्ममृत्युजराहरम्॥२४॥

Śrī Kṛṣṇa said- O mother, why do you offer a prayer to an infant like me? This body is all falsehood and perishable, you take to divine form which is free from the birth, death, old age and. proceed to *Goloka* with your husband.

इत्युक्त्वा चतुरो वेदान्पठित्वा मुनिपुंगवात्।
मासेन परया भक्त्या दत्त्वा पुत्रं मृतं पुरा॥२५॥
रत्नानां च त्रिलक्षं च मणीनां पञ्चलक्षणम्।
हीरकाणां चतुर्लक्षं मुक्तानां पञ्चलक्षकम्॥२६॥
माणिक्यानां द्विलक्षं च वस्त्रं त्रैलोक्यदुर्लभम्।
हारं च दुर्गया दत्तं हस्तरत्नाङ्गुलीयकम्॥२७॥
दशकोटिं सुवर्णानां गुरवे दक्षिणां ददौ।
अमूल्यरत्ननिर्माणं नारीसर्वाङ्गभूषणम्॥२८॥
गुरुप्रियायै प्रददौ वह्निशुद्धांशुकं वरम्।
मुनिर्दत्त्वा च पुत्राय तत्सर्वं प्रियया सह॥२९॥

सद्रत्नरथमारुह्य ययौ गोलोकमुत्तमम्।
तमद्‌भूतं हरिं दृष्ट्वा प्रययौ स्वालयं मुदा॥३०॥

Thus Śrī Kṛṣṇa attained all the knowledge from Sāndīpani including the four Vedas in a months time, restored his dead son to him. He then gave away three lakhs of gems, five lakhs of rubies, four lakhs of diamonds, five lakhs of jewels, two lakhs of rubies and three lakhs of inaccessible divine garments, the garland given to him by goddess Durgā, the finger ring and ten crores of gold coins to the teacher. Thereafter, the best of the ornaments for all the limbs of the ladies and the costumes sanctified by fire were offered to the wife of the teacher, then Sāndīpani handed over all the costumes and ornaments to his son and mounting on the divine chariot proceeded to *Goloka*. Witnessing this supreme lord Hari also reverted to his abode.

एवं ब्रह्मण्यदेवस्य चरित्रं शृणु नारद।
इदं स्तोत्रं महापुण्यं यः पठेद्भक्तिपूर्वकम्॥३१॥
श्रीकृष्णे निश्चलां भक्तिं लभते नात्र संशयः।
अस्पष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः॥३२॥
इह लोके सुखं प्राप्य यात्यन्ते श्रीहरेः पदम्।
तत्र नित्यं हरेर्दास्यं लभते नात्र संशयः॥३३॥

O Nārada, you listen to the other stories of the lord. whosoever would recite this auspicious *stotra* would achieve the infallible devotion of lord Kṛṣṇa. There is no doubt about it. With the influence of the same *stotra* a person without separation would achieve the best of reputation and a foolish would become a learned one. Enjoying all the pleasures he would achieve the abode of the lord where he would attain the slavehood of lord Hari. There is no doubt about it.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
मुनिपत्नीस्तोत्रं नाम द्व्यधिकशततमोऽध्यायः॥१०२॥

अथ त्र्यधिकशततमोऽध्याय:

Chapter - 103

Building of Dvārakā by Kṛṣṇa

नारायण उवाच

अथाऽऽगत्य मधुपुरीं प्रणम्य पितरं विभुः।
सबलो वटमूले च सस्मार गरुडं हरि:।।१।।
सादरं लवणोदं च विश्वकर्माणमीप्सितम्।
तत्याज गोपवेषं च नृपवेषं दधार सः।।२।।
एतस्मिन्नन्तरे चक्रमाजगाम हरिं स्वयम्।
परं सुदर्शनं नाम सूर्यकोटिसमप्रभम्।।३।।
तेजसा हरिणा तुल्यं परं वैरिविमर्दनम्।
अव्यर्थमस्त्रमस्त्राणां प्रवरं परमं परम्।।४।।
रत्नयानं पुर: कृत्वा गरुडो हरिसंनिधिम्।
विश्वकर्मा सशिष्यश्च जलधि: कम्पितस्तथा।।५।।
हरिं प्रणेमुस्ते सर्वे मूर्ध्ना च भक्तिपूर्वकम्।
सस्मित: सादरं यत्नात्तानुवाच क्रमाद्विभुः।।६।।

Nārāyaṇa said- Kṛṣṇa together with Balarāma returned to Mathurā and offered his salutation to his father and seated under the banyan tree he summoned gracefully, Garuḍa, ocean of milk and Viśvakarmā. Thereafter discarding the costumes of cowherds, he clad himself in the royal garments. In the meantime the *Sudarśana-cakra* also arrived before the lord having the lustre of the crores of suns. it was illustrious like Hari himself, destroyer of the enemies, infallible and was the best of all the weapons. Mounting on the gem-studded chariot the lord, Viśvakarmā, together with his pupils and the ocean feeling panicky, bowed before the lord in reverence. Thereafter the all-pervading lord spoke to them smilingly.

श्रीकृष्ण उवाच

हे समुद्र महाभाग स्थलं च शतयोजनम्।
देहि मे नगरार्थं च पश्चाद्दास्यामि निश्चितम्।।७।।

Śrī Kṛṣṇa said- O virtuous ocean, you give me a hundred *yojanas* of land for dwelling, which could be returned to you.

नगरं कुरु हे कारो त्रिषु लोकेषु दुर्लभम्।
रमणीयं च सर्वेषां कमनीयं च योषिताम्॥८॥
वाञ्छितं चापि भक्तानां वैकुण्ठसदृशं परम्।
सर्वेषामपि स्वर्गाणां परं पारमभीप्सितम्॥९॥

O architect, you build such a type of city here which should be become beyond comparison in the three worlds. It should be charming for all, beautiful for all the ladies, desirable by the devotees, the best like Vaikuṇṭha and beyond even the heavens.

दिवानिशं खगश्रेष्ठ संनिधौ विश्वकर्मणः।
स्थितिं कुरु महाभाग यावन्निर्माति द्वारकम्॥१०॥

O virtuous lord of the birds, till such time Viśvakarmā builds up the new city, you accompany him throughout the day and night.

दिवानिशं च मत्पार्श्वे चक्रश्रेष्ठ स्थितिं कुरु।
ओमित्युक्त्वा तु प्रययुः सर्वे चक्रं विना मुने॥११॥

O best of the *Cakra*, "You remain with me through out the day and night." O sage, thus speaking to everyone and receiving his approval, all others left the place accept the *cakra*.

कंसस्य पितरं भद्रमुग्रसेनं महाबलम्।
नृपं चकार नगरे क्षत्रियाणां सतामपि॥१२॥
विजित्य च जरासंधं निहत्य यवनं तथा।
उपायेन महाभाग निर्माणक्रमशीवरः॥१३॥

O virtuous one, thereafter lord Kṛṣṇa enthroned the father of Kaṁsa known as Ugrasena as the king beside several other Kṣ atriyas. He defeated Jarāsandha skilfully and also killed Kālayavana. Thereafter the process of building the city was started.

श्रीभगवानुवाच

शतयोजनपर्यन्तं नगरं सुमनोहरम्।
पद्मरागैर्मरकतैरिन्द्रनीलैरनुत्तमैः॥१४॥
रुचकैः पारिभद्रैश्च पलङ्कैश्च स्यमन्तकैः।
गन्धकैर्गालिमैश्चैव चन्द्रकान्तादिभि स्तथा॥१५॥
सूर्यकान्तादिभिश्चैव पुत्रैश्च स्फटिकाकृतैः।
हरिद्वर्णैश्च मणिभिः श्यामैर्गोरमुखैश्चषैः॥१६॥
गोरोचनाभिः पीतैश्च दाडिमीबीजरूपकैः।
पद्मबीजनिभैश्चैव नीलैः कमलवर्णकैः॥१७॥
मणिभिः कज्जलाकारैरुज्ज्वलैश्च परिष्कृतैः।
श्वेतचम्पकवर्णाभैस्तप्तकाञ्चनसंनिभैः॥१८॥
स्वर्णमूल्यशतगुणैरीष द्रक्तैः सुशोभनैः।
गरिष्ठैश्च वरिष्ठैश्चम णिश्रेष्ठैश्च पूजितैः॥१९॥
यथाविधानं यद्योग्यं यत्र यन्मुक्तमीप्सितम्।
मणीनां हरणं चैव यक्षसंघा हिमालयात्॥२०॥
दिवानिशं करिष्यन्ति यावन्निर्माणपूर्वकम्।
यक्षैश्च सप्तभिर्लक्षैः कुबेरप्रेरितैरपि॥२१॥
वेताललक्षैः कूष्माण्डलक्षैः शंकरयोजितैः।
दानवैर्ब्रह्मरक्षोभिः शैलकन्यानियोजितैः॥२२॥
कुरु दिव्यं च पत्नीनां सहस्राणां च षोडश।
अन्यपत्नीजनस्यापि चाष्टाधिकशतस्य च॥२३॥

Śrī Kṛṣṇa said- O Viśvakarmā, you build a charming city spread over an area of a hundred *yojanas*, having the puppets made of rubies, emeralds, the best of sapphire, charming *Pāribhadra*, *Palaṅka,* celebrated jewels, sulphur, *gālima*, moon stone, sun-stone and crystal. They should have the shades like yellow, dark, white, blue like the seeds of pomegranate, yellow *gorocana*, like the seed as lotus flower, like blue lotuses, the collyrium, white *campaka* flower, shining like molten gold, hundred times more valuable than the gold, slightly red, most beautiful, heavy, the best of all and city should be built with the best of gems according to the signs of architecture, more or less, according to various designs. Till such time you build the city, the Yakṣas will bring the gems from Himālaya throughout the day and night. The seven lakhs of Yakṣas will be deputed by Kubera, a lakh of *Vetālas* and a lakh of *kūṣmāṇḍas* by Śiva, Dānavas by Pārvatī the daughter of Himālaya beside the Brahmarākṣasas would assist you in the construction work.

शिबिरं परिखायुक्तमुच्चै प्राकारवेष्टितम्।
युक्तद्वादशशालं च सिंहद्वारपरिष्कृतम्॥२४॥

You build beautiful houses for sixteen thousand and eight hundred of, my spouses which should be surrounded by the moats and

high boundary walls, each one of these houses should have twelve rooms with the main entrance.

युक्तं चित्रैर्विचित्रैश्च कृत्रिमैश्च कपाटकैः।
निषिद्धवृक्षरहितं प्रसिद्धैश्च परिष्कृतम्॥२५॥
सुलक्षणं चन्द्रवेधं प्राङ्गणं च तथैव च।
यदूनामाश्रमं दिव्यं किंकराणां तथैव च॥२६॥

They should have the artificial doors, beautifully painted, the should be deprived of the evil trees and should have enough of the popular types of trees, in the court-yard should have auspicious symbols and *Candra-vedha*. Similarly other houses should be built for the people of Yadu's race and the divine *āśramas* for their attendants.

सर्वत्र सिद्धं निलयमुग्रसेनस्य भूभृतः।
आश्रमं सर्वतोभद्रं वसुदेवस्य मत्पितुः॥२७॥

The palace of king Ugrasena should be the best and the *āśrama* of Vasudeva should be Sarvatobhadra (open from all four sides).

विश्वकर्मोवाच

के ते वृक्षाः प्रशस्ताश्च निषिद्धाश्चापि केचन।
भद्राभद्रप्रदाश्चापि तान्वदस्व जगद्गुरो॥२८॥

Viśvakarmā said- O lord of the universe, you tell me which one of the tree is praise-worthy and which one is a prohibited one. Which one of them produces good or bad results? You kindly tell me all.

केषामस्थिनियुक्तं च शिबिरं च शुभाशुभम्।
दिशि कुत्र जलं भद्रमभद्रं च वद प्रभो॥२९॥
भद्रप्रदश्च को वृक्षो दिशि कुत्र प्रवर्तते।
किं प्रमाणं गृहाणं च प्राङ्गणानां सुरेश्वर॥३०॥
मङ्गलं कुसुमोद्यानं दिशि कुत्र तरोस्तथा।
प्राकाराणां किं प्रमार्ण परिखाणां सुरेश्वर॥३१॥
द्वाराणां च गृहाणां च प्राकाराणां प्रमाणकम्।
कस्य कस्य तरोः काष्ठं प्रशस्तं शिबिरे प्रभो॥३२॥
अमङ्गलं वा केषां च सर्वं मां वक्तुमर्हसि॥३३॥

O lord with the fall of whose bone the place become auspicious and with the fall of whose bone it becomes inauspicious. Towards which side of the camp the water is auspicious and on which side it becomes inauspicious? O lord of the gods the boundary wall, moats, the gates, the houses and their enclosure walls should be of which sizes? O lord, the wood of which tree should be used in the building of a camp and the wood of which trees as inauspicious. You kindly tell me.

आश्रमे नारिकेलश्च गृहिणां च धनप्रदः।
शिबिरस्य यदीशाने पूर्वे पुत्रप्रदस्तरुः॥३४॥

Śrī Kṛṣṇa said- In case the coconut tree is planted in the *āśrama*, the householder achieve riches, these trees when planted towards the east or north-east bestows son to the householder.

सर्वत्र मङ्गलार्हश्च तरुराजो मनोहरः।
रसालवृक्षः पूर्वस्मिन्नृणां संपत्प्रदस्तथा॥३५॥
शुभप्रदश्च सर्वत्र सुरकारो निशामय।
बिल्वश्च पनसश्चैव जम्बीरो बदरी तथा॥३६॥
प्रजाप्रदश्च पूर्वस्मिन्दक्षिणे धनदस्तथा।
संपत्प्रदश्च सर्वत्र यतो हि बर्धते गृही॥३७॥

The tree bestows welfare all round. In case a mango tree is planted to the east of the house, the householder achieves enough of riches and it bestows welfare everywhere. O divine architect, the trees of wood-apple, jack-fruit, the lemon and jujubi, if planted on the eastern side, they bestow sons to the householder and in case they are planted on the southern side, the householder gets the riches all the times, The prosperity of householder increases with them.

जम्बूवृक्षश्च दाडिम्बः कदल्याम्रातकस्तथा।
बन्धुप्रदश्च पूर्वस्मिन्दक्षिणे मित्रदस्तथा॥३८॥
सर्वत्र शुभदश्चैव धनपुत्रशुभप्रदः।
हर्षप्रदो गुवाकश्च दक्षिणे पश्चिमे तथा॥३९॥
ईशाने सुखदश्चैव सर्वत्रैव निशामय।
सर्वत्र चम्पकः शुद्धो भुवि भद्रप्रदस्तथा॥४०॥

The trees of *sāla* fruit, banana, myrobalan, when planted in the southern side they increase the friends. They are auspicious for all sides, the betel nut tree when planted on the southern side

provides the householder with riches, sons and fortunes, in case they are planted in the west, they bestow pleasure and in case they are planted in the north-east, they bestow, welfare all round, the *campā* tree is auspicious wherever it is planted.

अलाबुश्चापि कूष्माण्डमायाम्बुश्च सकिंशुकः।
खर्जूरी कर्कटी चापि शिबिरे मङ्गलप्रदा॥४१॥
वास्तूककारबिल्वश्च वार्ताकश्च शुभप्रदः।
लताफलं च शुभदं सर्वं सर्वत्र निश्चितम्॥४२॥

The white gourd, pumpkin, *Ayambu,* Palāśa, date palm and cucumber are always auspicious in the royal camp. The purple goose foot, wood apple and bringle plants are quite auspicious. The creepers with fruits are always auspicious for all places.

प्रशस्तं कथितं कारो निषिद्धं च निशामय।
वन्यवृक्षो निषिद्धश्च शिबिरे नगरेऽपि च॥४३॥
वटो निषिद्धः शिबिरे नित्यं चोरभयं यतः।
नगरेषु प्रसिद्धश्च दर्शनात्पुण्यदस्तथा॥४४॥

O architect, thus I have spoken to you about the auspicious trees now you listen to the inauspicious trees. The wild tree should neither be planted in a city nor in an *āśrama.* The banyan tree should not be planted in a camp where the danger of thieves always remains. But in the big cities, the banyan tree is quite popular. The very sight of this tree showers merit on the people.

निषिद्धः शाभूलिश्चैव शिबिरे नगरे पुरे।
दुःखप्रदश्च सततं भूमिपानां सदाऽपि च॥४५॥

In the *āśrama* cities and the villages, the plant of the cotton tree is totally prohibited. It causes misfortune to the king.

न निषिद्धः प्रसिद्धश्च ग्रामेषु नगरेषु च।
विद्यामतिनिषिद्धस्तु सततं दुःखदस्तदा॥४६॥
हे कारे तिन्तिडीवृक्षो यत्नात्तं परिवर्जयेत्।
शतेन धनहानिः स्यात्प्रजाहानिर्भवेद्ध्रुवम्॥४७॥

O architect, the planting of tamarind tree should be planted in the villages but should never be planted in the camps. It destroys learnings and intelligence and creates pain. with the planting of this tree, the people have to loose the riches. Therefore one should carefully escape from the same.

शिबिरेऽतिनिषिद्धश्च नगरे किंचिदेव च।
न निषिद्धः प्रसिद्धश्च ग्रामेषु नगरेषु च॥४८॥

The planting of the tamarind in an *āśrama* is strictly prohibited and its plantation is restricted. In the towns and villages its plantation is not prohibited but it is quite popular.

विद्यामतिनिषिद्धाश्च प्राज्ञस्तं परिवर्जयेत्।
खर्जूरश्च गहुश्चैव निषिद्धः शिबिरे तथा॥४९॥

The planting of palm tree and the tree with thorns are strictly prohibited in the camp because they destroy the learning and the intelligence, therefore they should be kept as a distance.

न निषिद्धः प्रसिद्धश्च ग्रामेषु नगरेषु च।
वृक्षश्च चणकादीनां धान्यं च मङ्गलप्रदम्॥५०॥

In the cities as well as the villages the planting of cereals like grams is not prohibited but it is quite popular, the paddy is considered to be quite auspicious there.

ग्रामेषु नगरे चापि शिबिरे च तथैव च।
इक्षुवृक्षश्च शुभदः संततं शुभदस्तथा॥५१॥
अशोकश्च शिरीषश्च कदम्बश्च शुभप्रदः।
कच्चिद्धरिद्रा शुभदा शुभदश्चाऽऽर्द्रकस्तथा॥५२॥
हरीतकी च शुभदा ग्रामेषु नगरेषु च।
न वाद्या भद्रदा नित्यं चाऽऽमलकी ध्रुवम्॥५३॥
गजानामस्थि शुभवमश्वानां च तथैव च।
कल्याणमुच्चैःश्रवसां वास्तौ स्थापनकारिणाम्॥५४।

In the villages as well as in the cities, beside, *āśramas*, the planting of sugar-cane is considered to be quite auspicious together with aśoka tree, *sirisa* and *kadamba* tree. The planting of turmeric, ginger, black myrobalan, as well as green myrobalan are quite auspicious and bestow welfare in the land of construction, the bone of an elephant is considered to be quite auspicious together with the bone of the horse belonging to the breed of Uccaiḥśravā.

न शुभप्रदमन्येषामुच्छिन्नकारणं परम्।
वानराणां नराणां च गर्दभानां गवामपि।।५५।।
कुक्कुराणां शृगालानां मार्जाराणामभद्रकम्।
भेटकानां सूकराणां सर्वेषां च शुभपदम्।।५६।।

The bones of others brings total destruction. The bones of monkeys, human beings, the donkeys, the crows, the gods, the jackal and the cats are considered to be quite inauspicious, the bones of the seep and the pigs are considered to quite auspicious.

ईशाने चापि पूर्वस्मिन्पश्चिमे च तथोत्तरे।
शिबिरस्य जलं भद्रमन्यत्राशुभमेव च।।५७।।

It is quite beneficial, in case the water is available towards the north-east, west and the north of the camp.

दीर्घे प्रस्थे समानं च न कुर्यान्मन्दिरे बुधः।
चतुरस्रे गृहे कारो गृहिणां धननाशनम्।।५८।।

O architect the intellectual should keep the length and breadth of the house as equal. By constructing the house in a quadrangle, the house owner meets with his end.

दीर्घप्रस्थः परिमितो नेत्राङ्केनापि संहतम्।
शून्येन रहितं भद्रं शून्यं शून्यप्रदं नृणाम्।।५९।।

The length and breadth of the house after dividing it by two if is nothing is left, it is considered to be quite auspicious for the people.

प्रस्थे हस्तद्वयात्पूर्वं दीर्घे हस्तत्रयं तथा।
गृहाणां शुभदं द्वारं प्राकारस्य गृहस्य च।।६०।।

Two hands ahead of the width of the houses and three hands ahead and three hands beyond the length on the south, the door of the house as well as of the boundary walls is always considered to be auspicious.

न मध्यदेशे कर्तव्यं किंचिन्न्यूनाधिके शुभम्।
चतुरस्रं चन्द्रवेधं शिबिरं मङ्गलप्रदम्।।६१।।
अभद्रदं सूर्यवेधं शिबिरं मङ्गलप्रदम्।
अभद्रदं सूर्यवेधं प्राङ्गणं च तथैव च।।६२।।

A door should not be provided in the middle of the house. It is always auspicious to be kept a little this way that way. The square house is considered to be auspicious when provided with a *Candra-vedha.* But the auspicious house also becomes inauspicious when it has the *Sūryavedha*. Similarly the *Sūryavedha* court-yard is also inauspicious.

शिबिराभ्यन्तरे भद्रा स्थापिता तुलसी नृणाम्।
धनपुत्रप्रदात्री च पुण्यदा हरिभक्तिदा।।६३।।

The Tulasī plant which is planted by the householder is always considered to be auspicious which bestows riches and provides merit and the devotion of lord Hari.

प्रभाते तुलसीं दृष्ट्वा स्वर्णदानफलं लभेत्।
मालती यूथिका कुन्दं माधवी केतकी तथा।।६४।।
नागेश्वरं मल्लिकां च काञ्चनं बकुलं शुभम्।
अपराजिता च शुभदा तेषामुद्यानमीप्सितम्।।६५।।
पूर्वे च दक्षिणे चैव शुभदं नात्र संशयः।
ऊर्ध्वं षोडशहस्तेभ्यो नैव कुर्याद्गृहं गृही।।६६।।
ऊर्ध्वं विंशतिहस्तेभ्यः प्राकारं न शुभप्रदम्।
सूत्रधारं तैलकारं स्वर्णकारं चं हीरकम्।।६७।।
वाटीमूले ग्राममध्ये न कुर्यात्स्थापनं बुध।
ब्राह्मणं क्षत्रियं वैश्यं सच्छूद्रं गणकं शुभम्।।६८।।
भट्टं वैद्यं पुष्पकारं स्थापयेच्छिबिरान्तिके।
प्रस्थे च परिखामानं शतहस्तं प्रशस्तकम्।।६९।।
पारतः शिबिराणां च गम्भीरं दशहस्तकम्।
संकेतपूर्वकं चैव परिखाद्वारमीप्सितम्।।७०।।
शत्रोरगम्यं मित्रस्य गम्यमेव सुखेन च।
शाभूलीनां तिन्तिडीनां हिन्तालानां तथैव च।।७१।।
निम्बाणां सिन्धुवाराणां बदरीणामभद्रकम्।
धत्तूराणां वटानां चाप्येरण्डानामवाञ्छितम्।।७२।।
एतेषामतिरिक्तानां शिबिरे काष्ठमीप्सितम्।
वृक्षं च वज्रहस्तं च भूधरो वर्जयेदधः।।७३।।
पुत्रदारधनं हन्यादित्याह कमलोद्भवः।
कथितं लोकशिक्षार्थं कुरुकाष्ठं विना पुरीम्।।७४।।
शुभक्षणं चाप्यधुना गच्छ वत्स यथासुखम्।
विश्वकर्मा हरिं नत्वा जगाम पक्षिणा सह।।७५।।

The one who sights the Tulasī plant in the morning, he earns the merit of giving away gold in charity. Towards the east and the south of the house, the plants of jasmine, *mādhavī, ketakī,*

nāgeśvara, wood apple, thorn-apple, *maulasirī* and *aparājitā* are always considered to be auspicious. The garden of these plants is always considered to be auspicious. There is no doubt about it. A house-holder should not build a house having a height of more than sixteen hands and the boundary walls should not be more than twenty hands in height. An intelligent person should not make the carpenter and oil-men and the goldsmith to live in the centre of the city but the Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, the astrologer, the bards, the physicians and the gardener should always the made to live close to one's house. The camp should be surrounded by a moat having a length of hundred hands and ten hands in depth. This type of moat has been praised by all. The entrance gate of the moat should be indicative which should be comfortable for the movement of the people but should be inaccessible for the enemies. Except the wood of cotton tree, tamarind wild-palm, *neem*, *sindhuvāra*, the wild fig tree, wood-apple, banyan, castor oil tree, the wood of all other trees could be used for the construction purpose. The king should not touch the wood *vajra-hasta*, otherwise one faces the destruction of the son, the wife and the riches. This has been ordained by Brahma, O son I have spoken all this for the information of the people, now you go with pleasure and construct the city without wood. This is the most auspicious time to start the construction work. Viśvakarmā them bowed in reverence to the lord and left the place with Garuḍa.

समुद्रस्य समीपं च वटमूलं मनोहरम्।
सुष्वाप तत्र नक्तं च कारुश्च पक्षिणा सह।।७६।।

They reached the pleasant banyan tree standing on the shore of the ocean and spent the night there.

स्वप्ने द्वारवतीं रम्यां ददर्श गरुडस्तथा।
यत्किंचित्कथितं कारुं कृष्णेन परमात्मना।।७७।।
तदेव लक्षणं सर्वं ददर्श नगरे मुने।
कारुं हसन्ति स्वप्ने च सर्वे ते शिल्पकारिण:।।७८।
गरुडं गरुडाश्चान्ये बलवन्तश्च पक्षिण:।
बुद्धो ददर्श गरुडो विश्वकर्मा च लज्जित:।।७९।।

In the dream Garuḍa witnesses the charming city of Dvārakā. O sage, he witnesses all the symptoms which lord Kṛṣṇa had spoken to Viśvakarmā in the city. In the dream also all the artisans were laughing at Viśvakarmā and other were laughing at Garuḍa. After waking up, both Garuḍa and Viśvakarmā felt ashamed.

अतीव द्वारकां रम्यां शतयोजनविस्तृताम्।
ब्रह्मादीनां च नगरं विजित्य च विराजिताम्।।
तेजसाऽऽच्छादितां सूर्यं रत्नानां च परिष्कृताम्।।८०।

The city of Dvārakā was quite beautiful and was spread over an area of hundred *yojanas*, it was established by conquering the cities of Brahmā and others, there was enough of inlay work. The lustre issued from the gems studded in the houses covered the son.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
द्वारकानिर्माणारम्भे त्र्यधिकशततमोऽध्याय:।।१०३।।

अथ चतुरधिकशततमोऽध्यायः

Chapter - 104

Entry into Dvārakā and Crowning of Ugrasena

नारायण उवाच

एतस्मिन्नन्तरे ब्रह्मा भवान्या च भवः स्वयम्।
अनन्तश्चापि धर्मश्च भास्करश्च हुताशनः॥१॥
कुबेरो वरुणश्चैव पवनश्च यमस्तथा।
महेन्द्रश्चापि चन्द्रश्च रुद्राश्चैकादशैव ते॥२॥
अन्ये देवाश्च मुनयो वसवः सप्त एव च।
आदित्याश्चापि दैत्याश्च गन्धर्वाः किन्नरास्तथा॥३॥
आययुर्द्वारकां द्रष्टुं श्रीकृष्णं च बलं तथा।
आगच्छन्तं च सहसा वटमूलं मनोहरम्॥४॥
दृष्ट्वा च देवताः सर्वास्तुष्टुवुः पुरुषोत्तमम्।
आकाशाच्च विमानैश्च संप्राप्य वट मूलकम्॥५॥

Nārāyaṇa said- In the meantime Brahmā, Śiva with Bhavāṇī, Ananta, Dharma Sūrya, Agni,

Kubera, Varuṇa, Vāyu, Yama, Mahendra, the moon, eleven Rudras, several gods and sages, seven Vasus, twelve Ādityas, Daityas, Gandharvas and Kinnaras arrived in the city of Kṛṣṇa and Balabhadra to have a view of the same passing by the charming banyan tree. They spotted lord Kṛṣṇa there. The gods who were moving over their planes arrived there and started adoring the lord.

ददृशुर्द्वारकां रम्यामतीव सुमनोहराम्।
मुक्तामाणिक्यहीरेण रत्नराजिविराजिताम्॥६॥
परितश्चतुरस्त्रां च शतयोजनसंमिताम्।
सप्तभिः परिखाभिश्च गम्भीराभिश्च वेष्टिताम्॥७।
प्राकारैर्नवभिर्युक्तां लक्षैः क्रीडासरोवरैः।
मनोहरैः सपद्मैश्च सहितैश्च मधुव्रतैः॥८॥

Thereafter, they took round the city of Dvārakā which was quite beautiful, charming and was decorated with sapphires, emeralds, gems and several other precious stones studded in-lines and was surrounded with a moat of hundred *yojanas*. It had nine boundary walls, the swimming pools, with lotus flowers over which the black wasps were flying creating hissing sound.

शोभितां सर्वतोभद्रैः पुष्पोद्यानत्रिलक्षकैः।
प्रफुल्लपुष्पैः पवनैः सर्वत्र सुरभीकृताम्॥९॥
आमोदितां च शीतेन मन्दचन्दनवायुना।
तरुभिर्नारिकेलाणां शोभितां शतकोटिभिः॥१०॥
गुवाकानां च वृक्षैश्च भूषितां तच्चतुर्गुणैः।
चतुर्गुणैर्गुवाकानां युक्तामाभ्रमहीरुहैः॥११॥
परीतां पनसानां च वृक्षैराभ्रसमैर्मुने।
सुशोभितां च तालानां द्रुमैराभ्रसमैर्मुने॥१२॥
अश्वत्थैर्बदरीभिश्च बिल्वैराभ्रातकैर्वटैः।
शाभूलीभिश्च जम्बूभिः कदम्बैश्चापि शोभिताम्॥
वंशैश्च तिन्तिडीभिश्च चम्पकैर्बकुलैस्तथा।
नागेश्वरैर्नागरङ्गैर्जम्बीरैर्दाडिमैर्युताम्॥१४॥
खर्जुरैरर्जुनैः पिष्टैरिक्षुभिः काञ्चनैरपि।
हरीतकीभिर्धात्रीभिरिन्दुभिः परितः प्लुताम्॥१५॥
शालैः प्रियालैर्हिन्तालैः शिरीषैः सप्तपर्णकैः।
अन्यैर्नानाद्रुमैरिष्टैरिष्टां युक्तां परिप्लुताम्॥१६॥

There were Sarvatobhadra style of structures and three lakhs of flower orchards, the fragrant cool breeze was blowing, the wind scented with the sandal-paste was blowing delightfully. There hundreds crores the coconut trees decorating the city. The number of betel-nut trees was four times the number of the coconut tree. The number of mango trees was four-times the number of betel-nut trees, the number of jack-fruit trees was equivalent to the number of mango trees and the city was decorated from all the sides, The number, of *tāla* trees was the same as the number of mango trees. There were large number of *pīpala*, jujubi, wood-apple, myrobalan, banyan, silk cotton, trees silk-fruit tree and *kadamba* trees in the city besides the trees of bamboo, tamarind, *campā, maulasirī*, *nāgakesara*, lemon, orange, pomegranate, palm and Arjuna trees, beside *piṣṭaka*, sugar-cane, deciduous tree, *harītakī* and myrobalan trees. Beside them, there were enough of *sāla*, Buchanania latifolia, *śirīṣa*, *saptaparṇa* and several other trees in the city also there.

असंख्यैर्मन्दिरै रम्यैरत्युच्चैरपि संस्कृताम्।
रत्नेन्द्रसारनिर्माणैर्मुक्तामाणिक्यभूषितैः॥१७॥
माणिक्यहीरकैश्चित्रैः सद्रत्नकलशान्वितैः।
मणिभिर्निर्मितैरिष्टैः सोपाननिकरैर्वरैः॥१८॥
कपाटैः कठिनैर्दिव्यैरर्गलाकीलकैर्युताम्।
हरिन्मणीनां स्तम्भानां कदम्बैरपि संयुतैः॥१९॥
नानाचित्रैर्विचित्रैश्च सुचित्रैश्च परिष्कृतैः।
दर्पणैः सूक्ष्मवस्त्रैश्च शोभितैः श्वेतचामरैः॥२०॥
प्राङ्गणैः पद्मरागाद्यरिन्द्रनीलपरिष्कृताम्।
वीथीभी रत्नखचितै राजमार्गैः समन्विताम्॥२१॥
ग्रीष्मध्याह्नसूर्याभां ज्वलितां रत्नतेजसा।
गवाक्षलक्षैः संयुक्तां वाजिशालापरिष्कृताम्॥२२॥
दृष्ट्वा च द्वारकां रम्यां ते देवा विस्मयं ययुः।
प्रसन्नवदनो देवो लाङ्गली भगवानजः॥२३॥
सस्मार यदुवंशानां समूहमुग्रसेनकम्।
वसुदेवं देवकीं च पाण्डवांश्च समातृकान्॥२४॥

नन्दं यशोदां गोपालान्राजेन्द्रमुनिपुंगवाम्।
गन्धर्वांकिन्नरांश्चैव सहितो यदुपुंगवैः॥२५॥

The city of Dvārakā had innumerable high palaces. All these were built with the best of gems in which the jewels, diamonds and other precious stones were studded. It had several vases made of gems. The steps also were made of gems, they had very strong doors with shutters. There were several pillars of rubies. The court-yards were decorated with sapphire and emeralds, the street were decorated with gems. The roads were quite white, the entire city of Dvārakā was shining like the mid-day sun of the summer season. There were lakhs of window and horse stables, all the gods felt surprised while looking at the city of Dvārakā. Śrī Kṛṣṇa with a delightful mind together with Balarāma and other respectable persons of the race of Yadu including Ugrasena, Vasudeva, Devakī, mothers of Pāṇḍavas, Nanda, Yaśodā, cowherds besides the kings and the sages, Gandharvas and Kinnaras entered the city.

नन्दो यशोदा गोपाश्च जनन्या सह पाण्डवाः।
गन्धर्वाः किन्नराश्चैव विद्याधर्यश्च नारद॥२६॥
किन्नर्यश्चापि नर्तक्यो गायका वाद्यभाण्डकाः।
भिक्षुका भाण्डकाश्चैव भट्टाश्च गणकास्तथा॥
नानादेशोद्भवा भूपा वैद्याश्चान्ये च मानवाः।
संन्यासिनश्च यतयोऽवधूता ब्रह्मचारिणः॥२८॥
आययुर्मुनयः सर्वे सशिष्याः सिद्धपंगुवा।
सनकश्च सनन्दश्च तृतीयश्च सनातनः॥२९॥
सनत्कुमारो भगवाञ्ज्ञानिनां च गुरोर्गुरुः।
शिष्यैस्त्रिकोटिभिः सार्धं पञ्चवर्षो दिगम्बरः॥३०॥

O Nārada, at that point of time several people arrived before Śrī Kṛṣṇa including Nanda, Yaśodā, cowherds, Pāṇḍavas with mothers, Gandharvas, Kinnaras, Vidyādhārīs, Kinnaris, the dancers, the singers, the players of musical instruments the beggars, the bards, astrologers kings of several countries, the physician, human beings, ascetics, *Yatis*, *Avadhūtas, Brahmacārī,* the sages with their pupils, *siddhas* in groups, Sanaka, Sananda Sanātana and Sanatkumāra the teacher of the intellectuals, who always remained five year old and naked also arrived with three crores of his pupils.

शिष्यैस्त्रिलक्षैः सहितो दुर्वासा भगवानजः।
लक्षशिष्यैः कश्यपश्च वाल्मीकिश्च त्रिलक्षकैः॥३१
लक्षशिष्यैर्गौतमश्च कोटिभिश्च बृहस्पतिः।
शुक्रस्त्रिकोटिभिः सार्धं भरद्वाजश्च लक्षकैः॥३२॥
शिष्यैस्त्रिकोटिभिः सार्धमङ्गिरा भगवानजः।
वसिष्ठः कोटिभिः शिष्यैः प्रचेताः कोटिभिस्तथा॥३३
त्रिलक्षैश्च पुलस्त्यश्चाप्यगस्त्यः कोटिभिः सह।
पुलहो लक्षशिष्यैश्च क्रतुर्लक्षैस्थैव च॥३४॥
अत्रिस्त्रिकोटिभिः शिष्यैर्भृगुश्च पञ्चकोटिभिः।
त्रिकोटिभिर्मरीचिश्च शतानन्दः सहस्रकैः॥३५॥
सार्धं त्रिकोटिभिः शिष्यैर्ऋष्यशृङ्गे विभाण्डकः।
पाणिनिः कोटिभिः शिष्यैर्लक्षैः कात्यायनस्तथा॥

The sage Durvāsā, arrived with three lakhs of his pupils, Kaśyapa with a lakhs of his pupils, Vālmīki with three lakhs of his pupils, Gautama with one lakh of pupils, Bṛhaspati with three crores of pupils, Śukrācārya with three crores of pupils, Bharadvāja with a lakh of pupils, Aṅgirā with three crores' of pupils, Vasiṣṭha and Pracetā with a crore of pupils each. Atri with three crore of people, Bhṛgu with five crores of pupils, Marīci with three crores of people, Agastya with crores of pupils, Pulastya with three lakhs of pupils, Pulaha and Kratu with a lakh of pupils each, Śatānanda with thousand of pupils, Vibhāṇḍaka Ṛṣyaśṛṅga with three and a half crores of pupils, Pāṇini with crores of pupils and Kātyāyana arrived with lakhs of pupils.

याज्ञवल्क्यः सहस्रैश्च व्यासः शिष्यत्रिकोटिभिः।
शिष्यैर्लक्षैश्च सहितो गर्गः कुलपुरोहितः॥३७॥
गालवश्च सहस्रैश्च सहस्रैः सौभरिस्तथा।
त्रिकोटिभिर्लोमशश्च मार्कण्डेयस्त्रिकोटिभिः॥३८॥
कोटिभिर्वामदेवश्च जैगीषव्यस्त्रिकोटिभिः।
सांदीपनिर्देवलश्च सच्छिष्यैश्च त्रिकोटिभिः॥३९॥
वोढुः शिष्यैः कोटिभिश्च लक्षैः पञ्चशिखस्तथा।
अहं नारायणश्चैव नरो मम सहोदरः॥४०॥
शिष्यैस्त्रिकोटिभिः सार्धं विश्वामित्रश्च कोटिभिः।

त्रिकोटिभिर्जरत्कारुरास्तीकश्च त्रिकोटिभिः॥४१॥
त्रिकोटिभिः पर्शुरामो वत्सो लक्षैश्च शिष्यकैः।
दक्षस्त्रिलक्षैः शिष्यैश्च कपिलः पञ्चकोटिभिः॥४२
संवर्तश्च त्रिलक्षैश्चाप्युतथ्यश्च तथैव च।
सहस्रैर्जैमिनिश्चैव पैलो लक्षमैस्तथैव च॥४३॥
सुवर्णश्च सहस्रैश्च वैशम्पायन एव च।
शिष्यैर्लक्षैः समेतश्च व्यासशिष्यः पुरोगमः॥४४॥
लक्षैः शिष्यैस्तथा शृङ्गी चोपमन्युस्तथैव च।
सहस्रैश्च गोरमुखः कचो लक्षैर्गुरोः सुतः॥४५॥

Yājñavalkya arrived with thousand of his pupils, Vyāsa arrived with three crores of pupils, the family priest Garga arrived with lakhs of pupils, Gālava and Saubhari arrived with a thousand pupil each, Lomaśa and Mārkaṇḍeya arrived with three crores of pupils, Vāmadeva with crores of pupils, Jaigīṣavya with three crores of pupils and thereafter pupils Sāndīpani with three crores of pupils, while Devala arrived with crores of pupils, Voḍhu arrived with the crores of pupils, Pañcaśikha arrived with the lakhs of pupils, Nārāyaṇa arrived with three crores of pupils besides Nara, Viśvāmitra arrived with crores of pupils, Jaratkāru, Paraśurāma and Āstīka, arrived with three crores of pupils each. Vatsa arrived with lakhs of pupils, Dakṣa arrived with three lakhs of pupils, Kapila arrived with five crores of pupils, Saṁvarta and Utathya with three lakhs of pupils each, Jaimini arrived with thousand of pupils, Paila arrived with lakh of pupils, Suvarṇa arrived with thousand of pupils, Vyāsa pupil Vaisampayana arrived with lakhs of pupils, Śṛṅgī and Upamanyu arrived with lakhs of pupils each. Gauramukha arrived with thousand of pupils, Kaca arrived with a lakh of pupils.

अश्वत्थामा तथा द्रोणः कृपाचार्यः सशिष्यकः।
भीष्मः कर्णश्च शकुनी राजा दुर्योधनस्तथा।
नृपस्य भ्रातरः सर्वे चान्ये भूपा जगद्गुरुम्॥४६॥

Aśvatthāmā and Droṇācārya, Kṛpācārya with their pupils, Bhīṣma, Karṇa, Śakuni, the king Duryodhana and his brother stayed with Jagadguru.

श्रीभगवानुवाच

शुभकर्मणि निपन्ने यास्यन्ति ये समागताः।
शिवब्रह्मादयो देवा मुनयश्च तथाऽपरे॥४७॥
भवांश्च यादवैः सार्धं प्रविश द्वारकां पुरीम्।
मत्पित्रा मातृभिः सार्धं माहेन्द्रे च क्षणे नृप॥४८॥
अपरे यदवोऽन्ये च यास्यन्ति मथुरां पुरीम्।
श्रुत्वेति विरसो राजा तमुवाच भयाकुलः॥४९॥

Śrī Kṛṣṇa said- All the people who have arrived here will return only after completion of the auspicious festivities. O king, you enter the city gate of Dvārakā in the *Māhendra muhūrta* together with the mothers, fathers and Yādavas. All other people of the race of Yadu should go back to Mathurā. At these Ugrasena felt terrified and said to him.

उग्रसेन उवाच

वासुदेव न यास्यामि भूमिं तां पैतृकीं पुनः।
सर्वतीर्थपरां शुद्धां दैवे कर्मणि पैतृके॥५०॥
पावके भूमिदेशे च पितृणां निर्वपेत्तु यः।
तद्भूमिः स्वामिपितृभिः श्राद्धकर्मणि हन्यते॥५१॥
पितृणां निष्फलं श्राद्धं देवानामपि पूजनम्।
किंचित्फलप्रदं चैव संपूर्णे पैतृके स्थले॥५२॥
पुत्रपौत्रकलत्रेभ्यः प्राणेभ्यः प्रेयसी सदा।
दुर्लभा पैतृकी भूमिः पितुर्मातुर्गरीयसी॥५३॥
तत्सत्यं च पवित्रं च दैवे कर्मणि पैतृके।
क्रीडां च दत्ते दानं च परदत्तमशुद्धकम्॥५४॥
म्रियते पैतृकीभूम्यां तीर्थतुल्यफलं लभेत्।
गङ्गाजलसमं पूतं पितृखातोदकं हरे॥५५॥
तत्र स्नात्वा जले पूते गङ्गास्नानफलं लभेत्।
पितृणां तर्पणं तत्र पवित्रं देवपूजनम्॥५६॥
पैतृकी जन्मभूमिश्चेद्द्विगुणं तत्फलं लभेत्।
पैतृकीभूमितुल्या च दानभूमिः सतामपि॥५७॥

O Vāsudeva, I shall go back to my ancestral, land because it happens to be more auspicious that any other place for the performing of adoration of the gods and the manes. The one who does make the offering of the *piṇḍas* to the ancestors on the land and the fire, the ancestors

destroy the performers and the *śrāddha*. The *śrāddhas* performed by such a person for the ancestors become fruitless or bear little fruit but such a performance when made at the ancestral place bears much fruit. The ancestors land is considered to be dearer than the son, grandson and wife. The inaccessible ancestral land is dearer than the parents. Therefore for performing the adoration of the gods and the ancestors, it is considered to be quite auspicious. whatever is playfully given there is considered, to be. The charity, the charity given by someone at some other place is considered to be inauspicious, when one dies at the ancestral-land one achieves great merit like dyeing at a holy place. O Hari, the water of the pool of the ancestral and is considered to be quite auspicious like the water of the Gaṅgā. By taking a bath there in that pool, one earns the merit of having a bath in the Gaṅgā. The adoration of the gods and offering of water (*tarpaṇa*) are considered to be quite auspicious. In case the birth place is an ancestral place the fruit of *tarpaṇa* and other performance is doubled.

वासुदेव उवाच

भोगास्ते वचनं किं वा निषेक: केन वार्यते।
पैतृकी तीर्थतुल्या सा किं तीर्थं द्वारकापरम्॥५८॥
सर्वतीर्थपरा श्रेष्ठा द्वारका बहुपुण्यदा।
यस्या: प्रवेशमात्रेण नराणां जन्मखण्डनम्॥५९॥
दानं च द्वारकायां च श्राद्धं च देवपूजनम्।
चतुर्गुणं च तीर्थानां गङ्गादीनां च भूमिप॥६०॥

Śrī Kṛṣṇa said- You have spoken the truth, who can stop the birth and the ancestors land is like a holy place but can that holy place be more important than the city of Dvārakā. The city of Dvārakā is the best of all and bestows great merit. with the entry of the people in Dvārakā they achiever *mokṣa*. O king, by giving away charities or by, performing *śrāddha* or the adoration of gods in Dvārakā, one achieves four times more the merit than taking a bath in Gaṅgā and other holy places.

गच्छ ब्रह्मादिभि: सार्धं मुनिभिर्यादवै: सह।
राजेन्द्रभवनं तत्र गृहाणां सादरं पुन:॥६१॥
करोति शश्वन्न्यक्कारं महेन्द्रस्यामरावतीम्।
निवस त्वं सुधर्मायां माहेन्द्रे च क्षणे नृप॥६२॥
जम्बुद्वीपस्थिता भूपा राजेन्द्रमण्डलेश्वरा:।
करं दास्यन्ति तुभ्यं च महेन्द्राय सुरा यथा॥६३॥
भूयाज्जित: कुबेरश्च धनेन धनसंपदा।
तेजसा भास्करश्चापि महेन्द्र: संपद: तथा॥६४॥
देवा जिता रणेनैव पुण्येन मुनयो जिता:।
तपस्विनश्च तपसा व्रतिनश्च व्रतेन च॥६५॥
उग्रसेनसमो राजा न भूतो न भविष्यति।
सभायां यस्य भगवान्बलदेवो महाबल:॥६६॥
विश्वं च यस्य शिरसां सहस्राणां नरेश्वर।
एकस्मिञ्छिरसि न्यस्तं शूर्पे च सर्षपो यथा॥६७॥
न ह्यनन्तसमो देवो बलेन बलवत्तर:।
यद्गुणानां च नास्त्यन्तस्तेनानन्तं जगुर्बुधा:॥६८॥

You go to the royal palace together with Brahmā, gods and the sages beside the Yādavas and reside there. This city of Dvārakā puts Amarāvatī, the city of Indra to shame. O king, you enter the divine assembly named Sudharmā in the auspicious time of *Māhendra*. The people of Jambūdvīpa, the great kings, the courtiers and others would give you the taxes as the gods give to Indra. You conquer Kubera in riches, the sun in the lustre, Indra in fortunes, the gods in the battle, the sages in sacredness and the mendicants in *tapas* besides with *vratas*, you would excel the *vratas* (performers). There has been no king like Ugrasena nor would there any such king be in future. In his court the extremely valorous Balarāma is present over one of whose thousand heads, the entire globe is lodged like the sesamum seed in a windowing basket. There is no one else more valorous than Baladeva and there is no end to his virtues. This is the reason the people have given him the name of Ananta.

वसवोऽष्टौ महाभागा रुद्राश्च शंकरं विना।
बलिनो द्वादशादित्या महेन्द्रश्च सुरै: सम:॥६९॥
न समर्था ध्रुवं जेतुमुग्रसेनं नृपेश्वरम्।

कृष्णस्य वचनं श्रुत्वा प्रसन्नवदनो नृपः।।७०।।
प्रययौ यादवैः सार्धं महेन्द्रभवनात्परम्।
स्वालयं द्वारकामध्ये ज्वलन्तं मणितेजसा।।७१।।
सहस्रैर्द्वारपालैश्च शूलिभिर्दण्डहस्तकैः।
नियुक्तै रक्षितं द्वारं ददर्श मानवेश्वरः।।७२।।
अभ्यन्तरे च शिबिरं द्वारेभ्यः षड्भ्य एव च।
मन्दिराणां च शतकै रत्नानां परिभूषणम्।।७३।।
कोटिं मत्तगजेन्द्राणां ददर्श गजमन्दिरे।
चतुर्युगं गजौघं च गजानां षड्गुणं तथा।।७४।।
महाबलांश्च तुरगान्सूर्याश्वं च हसन्ति ये।
गजेन्द्रराजं सर्वेषां वाहनानामपीश्वरम्।।७५।।
हसत्यैरावतं शश्वन्महेन्द्रस्य च नारद।
अत्युच्चैरुच्चैःश्रवसां ददर्श कोटिमीप्सितम्।।७६।।
खराणां दशकोटिं च पादातं षड्गुणं तथा।
निर्माणं रत्नसाराणां रथानां पञ्चलक्षकम्।।७७।।
पञ्चलक्षं सारथीनां तत्राश्वं षड्गुणं तथा।
अश्ववाटं तत्समं च सुधर्मां च सभामपि।।७८।।

The eight Vasus, Rudras, without Śiva, the valorous twelve Ādityas and Indra together with all the gods would not be able to over-power Ugrasena. On hearing the words of Kṛṣṇa, the king started together with all Yādavas. He found his palace in the middle of Dvārakā shining with gems on the gates of which thousands of gods were deputed holding the staff and the trident in their hands. The camp was inside the six gates. There were palaces inlaid with hundreds of precious stones. The king found a crore of intoxicated elephants in the elephant-stable. The number of ordinary elephants ran to four crores. He found very strong horses in the horse-stable, the number of which was six times more than the elephants who could gallop with the speed of with the horse of the sun. O Nārada, the herd of those elephants was superior than all the vehicles of Indra and were jeering at Airāvata. The king then came across the horses of very high breed of Uccaiśarvā. Thereafter there were ten crores of donkeys and the number of foot soldiers was six times more than the same, there were five lakhs of chariots built with the best of gems and an equal number of charioteers. The number of horses was six times more then the cavalry men. The king also witnesses the assembly named Sudharmā.

ददर्शाभ्यन्तरे रम्ये देवौघमुनिसंयुताम्।
वह्निशुद्धांशुकै रम्यैर्भूषितां रक्तकम्बलैः।।७९।।
रत्नसिंहासनै रम्यैर्भूषितां रक्तपिङ्गलैः।
अमूल्यरत्ननिर्माणवीथीनां तेजसोज्ज्वलाम्।।८०।।
वेष्टितां च महाभीतैः किंकरैः शतकोटिभिः।
प्रविवेश सभां रम्यां श्रुत्व शङ्खध्वनिं शुभम्।।८१।।
वाद्यं च दुंदुभीनां च मुनीनां वेदमन्त्रकम्।
दृष्ट्वा नृपं समुत्तस्थौ वेगेन सबलो हरिः।।८२।।

The assembly which was quite charming to look at, accommodated the gods and the sages. The assembly was issuing lustre like the fire. It had enough of silken clothes of red and yellow colours, besides the lion thrones. It was decorated with the lines of invaluable gems and was surrounded by a hundred crores of disciplined soldiers. At the time of entering into beautiful assembly hall, the conches were blown and drums were beaten. The sages recited the Vedic hymns. Finding the kings arrival, Kṛṣṇa and Balarāma got up from their seats.

ब्रह्मा महेश्वरश्चैव शेषश्च देवपुंगवाः।
समुत्तस्थुः सुराः सर्वे मुनयश्च महाव्रताः।।८३।।
राजेन्द्राश्चापि सिद्धेन्द्रा वसुदेवपुरोगमाः।
रत्नसिंहासने रम्ये चोग्रसेनो महाबलः।।८४।।
समुवास महेन्द्रस्य मुनीनामाज्ञया हरेः।
देवानां च गुरूणां च गर्गस्यापि तथैव च।।८५।।
सप्ततीर्थोदकेनैव पूर्णकुम्भेन नारद।
चकार वेदमन्त्रैश्च नृपस्याप्यभिषेचनम्।।८६।।
तस्मै वस्त्रयुगं दत्तं वह्निशुद्धं मनोहरम्।
वरुणेन पुरा दत्त कृष्णाय परमात्मने।।८७।।

Brahmā, Śiva, Śeṣa, the ascetics, the best of the gods also stood up. All the kings and the *siddhas* together with Vasudeva also stood up. Thereafter valorous Ugrasena with the permission of Indra, the sages, lord Kṛṣṇa, the gods and the teacher, also took his seat. O

Nārada, the coronation of the king was completed with the reciting of the hymns from the Vedas and pouring water from the seven holy places. The king was then offered the two divine garments sanctified by fire which were presented by Varuṇa to Kṛṣṇa.

माल्यं च पारिजातानां चन्दनं रत्नभूषणम्।
रत्नच्छत्रं ददौ तस्मै बलदेवो महाबलः॥८८॥
ब्रह्मा कमुण्डलुं चैव शूलं चापि महेश्वरः।
पार्वती रत्नमाल्यं च हारं च मालती सती॥८९॥
अन्ये देवाश्च मुनयो राजेन्द्राः सिद्धपंगुवाः।
यौतकं च ददौ तस्मै क्रमेण च पृथक्पृथक्॥९०॥

The valorous Baladeva presented him the *chatra* of gems, Brahmā presented a *kamaṇḍalu*, Śiva the trident, Pārvatī a garland of gems, the chaste Mālatī presented him a garland of flowers. Thereafter several other gods, the sages, the best of the kings and the *siddhas* also gave their presents to him.

वसुदेवो ददौ तस्मै शुभदं श्वेतचामरम्।
पवनेन पुरा दत्तं कृष्णाय परमात्मने॥९१॥

Vasudeva presented him with an auspicious white-fly-whisks, which was presented to Kṛṣṇa by Vasudeva.

नन्दो ददौ च सुरभिं कामधेनुं च पूजिताम्।
यशोदा देवकी तस्मै रत्नश्रेष्ठं ददौ मुदा॥९२॥

Nanda presented him a Kāmadhenu cow. Yaśodā and Devakī delightfully gifted him the best of gems.

सप्तभिः किंकरैश्चापि सेवितः श्वेतचामरैः।
दधार च्छत्रमक्रूरो भक्त्या चैवाऽऽज्ञया हरेः॥९३॥
रत्नसिंहासने रम्ये ददर्श रत्नदर्पणम्।
अतीव पुण्यावाप्यं च हरिणा च पुरस्कृतः॥९४॥
चक्रुः स्तुतिं च भट्टाश्च भिक्षुका ब्राह्मणास्तथा।
ददुः शुभाशिषं तस्मै देवाश्च मुनयस्तथा॥९५॥
ब्राह्मणेभ्यो ददौ राजा रत्नकोटिं च भक्तितः।
भट्टेभ्यो रत्नशतकं भिक्षुकेभ्यस्तथैव च॥९६॥
अभिषिच्य नृपेन्द्रं च देवांश्च मुनिपुंगवान्।
संपूज्य ब्राह्मणांश्चापि भट्टान्भिक्षुं द्विजं गुरुम्॥
स्वालयं च ययुः सर्वे यादवाश्च मुदाऽन्विताः।
ये ये हरेः पार्षदाश्च ते सर्वे स्वालयं ययुः॥९८॥
प्रभाते चाऽऽययुः सर्वे सुधर्मां च सभां हरेः।
नमस्कृत्य नृपेन्द्रं च चोषुः सर्वे च संसदि॥९९॥

The seven attendants started serving him moving the white fly-whisks, Akrūra with the permission of Śrī Kṛṣṇa held *chatra* on the head of the king. The king while seated on the gem-studded lion throne looked at the mirror which could be achieved by performing several good deeds. Thereafter, Śrī Kṛṣṇa offered a present. The *Bhāṭa* then started praising the king while the Brāhmaṇas, the gods and the sages showered their blessings on him. The king distributed with great devotion, crores of diamonds, together with the *bhāṭas* and the beggars, all the people of the race of Yadu after attending the coronation of the king adored the gods. The sages, Brāhmaṇa, the *bhāṭas*, the beggars and the teachers went back to their respective abodes. All the attendants of Kṛṣ ṇa also went back to their respective abodes. The next morning all of them came to attend the court named Sudharmā. In the assembly they bowed before the king and took their seats.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
द्वारकाप्रवेश उग्रसेनाभिषेको नाम
चतुरधिकशततमोऽध्यायः॥१०४॥

अथ पञ्चाधिकशततमोऽध्याय:

Chapter - 105

Arrangement for the Marriage of Rukmiṇī

नारायण उवाच

अथ वैदर्भराजेन्द्रो महाबलपराक्रम्।
विदर्भदेशे पुण्याश्च सत्यशीलश्च भीष्मक:।।१।।
राजा नारायणांशश्च दाता च सर्वसंपदाम्।
धर्मिष्ठश्च गरीयांश्च वरिष्ठश्चापि पूजित:।।२।।

Nārāyaṇa said- The king Bhīṣmaka was possessing immense prowess and was quite noble and truthful king of Vidarbha country. He

was born of the *aṁśa* of Viṣṇu and was the bestower of all riches, quite religious, the best and was quite adorable.

तस्य कन्या महालक्ष्मी रुक्मिणी योषितां वरा।
अतीव सुन्दरी रम्या रमा रामासु पूजिता।।३।।
नवयौवनसंपन्ना रत्नाभरणभूषिता।
तप्तकाञ्चनवर्णाभा तेजसोज्ज्वलिता सती।।४।।
शुद्धसत्त्वस्वरूपा सा सत्यशीला पतिव्रता।
शान्ता दान्ता नितान्ता चाप्यनन्तगुणशालिनी।।५।।

He had a daughter named Rukmiṇī who had the form of Mahālakṣmī. She was the best of the damsels, extremely beautiful, charming, quite passionate, adored by the damsels, quite youthful, adorned with all the gem-studded ornaments, having the complexion of molten gold, illumining, chaste, the form of auspicious *tattva* truthful, pious, peaceful, well disciplined and possessed all the qualities.

इन्द्राणी वरुणानी च चन्द्रनारी च रोहिणी।
कुबेरपत्नी सूर्यस्त्री स्वाहा शान्ता कलावती।।६।।
अन्यासु रमणीयासु श्रेष्ठा च सुमनोहरा।
रुक्मिण्या भीष्मकन्यायाः कलां नार्हति षोडशीम्।।

The goddesses like Indrāṇī, Varuṇānī, the spouse of moon Rohiṇī, the spouse of Kubera, Svāhā the spouse of Sūrya, Śāntā, Kalāvatī and all other beautiful woman did not compare to even one-sixteenth part of Rukmiṇī the daughter of Bhīṣmaka.

तां दृष्ट्वा राजराजेन्द्रो बालक्रीडारतां पराम्।
बालां सुशोभां कुर्वन्तीं यथाऽभ्रेषु विधोः कलाम्।।
शरत्पूर्णेन्दुशोभाढ्यां शरत्कमललोचनाम्।
विवाहयोग्यां युवतीं लज्जानम्राननां शुभाम्।।९।।
सहसो चिन्तितो धर्मो धर्मषीलश्च सुव्रतः।
सुतां पप्रच्छ पुत्रांश्च ब्राह्मणांश्च पुरोहितान्।।१०।।

The king Bhīṣmaka witnessed his daughter engaged in sport like the ray of the moon with the other girls, she possessed the lustre of the full moon of the winter season, her eyes were like the lotus flower of the winter season. She became youthful and fit for marriage. She was filled with shyness, humility and was quite chaste. Having a look at her the religious king who performed all the best of the *vratas* felt worried. He then consulted his daughter, the sons and the family priest.

भीष्मक उवाच

कं वृणोमि सुतार्थं च वरार्हं प्रवरं वरम्।
मुनिपुत्रं देवपुत्रं राजेन्द्रसुतमीप्सितम्।।११।।

Bhīṣmaka said- I would like to have a suitable groom for my daughter. Whom should I select, whether, he should be a prince or the son of great king?

विवाहयोग्या कन्या मे वर्धमाना मनोहरा।
शीघ्रं पश्य वरं योग्यं नवयौवनसंस्थितम्।।१२।।
धर्मशीलं सत्यसंधं नारायणपरायणम्।
वेदवेदाङ्गविज्ञं च पण्डितं सुन्दरं शुभम्।।१३।।
शान्तं दान्तं क्षमाशीलं गुणिनं चिरजीविनम्।
महाकुलप्रसूतं च सर्वत्रैव प्रतिष्ठितम्।।१४।।

My growing daughter has achieved the age of puberty, therefore a groom for her should be searched immediately. Such a groom should be quite young, the religious minded, truthful, devoted to Viṣṇu, well-versed in the Vedas and post-Vedic literature, an, intelligent one, beautiful, pious, peaceful, large hearted should believe in forgiveness, all virtuous, having long life and the one having been born in the high race and well-known everywhere.

करोषि राजपुत्रं चेद्रणशास्त्रविशारदम्।
महारथं प्रतापार्हं रणमूर्ध्नि च सुस्थिरम्।।१५।।

In case a prince is selected then he should be well-versed in the treatises on welfare, a great charioteer, glorious and the one who should be able to face the war courageously.

करोषि देवपुत्रं चेद्देवं गुणयुतं तथा।
करोषि मुनिपुत्रं चेच्चतुर्वेदविशारदम्।।१६।।
वावदूकं विचारज्ञं सिद्धान्तेषु नितान्तकम्।
नृपेन्द्रवचनं श्रुत्वा तमुवाच मुनेः सुतः।।१७।।
गौतमस्य शतानन्दो वेदवेदाङ्गपारगः।
आप्तः प्रवक्ता विज्ञश्च धर्मी कुलपुरोहितः।।
पृथिव्यां सर्वतत्त्वज्ञो निष्णातः सर्वकर्मसु।।१८।।

In case the son of the god is selected then he should be all virtuous. In case the son of an ascetic is selected then he should be well-versed in all the four Vedas, the best orator, a deep thinker and should be the one following all the principles. On listening to the words of the king, Śatānanda, the son of Gautama who was well-versed in the Vedas and never spoke anything otherwise, the best of orators, well-read, quite a religious one, the family priest and the one who know all the *tattvas* on earth and was quite efficient in performing all the deeds, spoke to the king.

शतानन्द उवाच

राजेन्द्र त्वं च धर्मज्ञो धर्मशास्त्रविशारदः।
पूर्वाख्यानं च वेदोक्तं कथयामि निशामय।।१९।।

Śatānanda said- O king, you are well-versed in all the religious practices and the religious scriptures, I am going to narrate to you and old story of the Vedas which you kindly listen.

भुवो भारावतरणे स्वयं नारायणो भुवि।
वसुदेवसुतः श्रीमान्परिपूर्णतमः प्रभुः।।२०।।
विधातुश्च विधाता च ब्रह्मेशशेषवन्दितः।
ज्योतिःस्वरूपः परमो भक्तानुग्रहविग्रह।।२१।।
परमात्मा च सर्वेषां प्राणिनां प्रकृतेः परः।
निर्लिप्तश्च निरीहश्च साक्षी च सर्वकर्मणाम्।।

Nārāyaṇa himself has incarnated on earth in order to relieve her of the burden. O lord, the son of Vasudeva complete in all respect, is the creator of Brahmā, adored by Śiva, Ananta and others, the form of eternal flame, the best of all, the one who takes to human form for the sake of his devotees, the soul of all the creatures, beyond Prakṛti, unattached, uninvolved and the witness of all the deeds.

राजेन्द्र तस्मै कन्यां च परिपूर्णतमाय च।
दत्त्वा यास्यसि गोलोकं पितॄणां शतकैः सह।।२३।।
लभ सारूप्यमुक्तिं च कन्यां दत्त्वा परत्र च।
इहैव सर्वपूज्यश्च भवविश्वगुरोर्गुरुः।।२४।।

O best of the kings, by offering your daughter to him you would go to *Goloka* together with hundreds of your ancestors. By giving away the daughter to him, you would achieve *mokṣa* after death, enjoying all the pleasures on earth.

सर्वस्वं दक्षिणां दत्त्वा महालक्ष्मीं च रुक्मिणीम्।
समर्पणं कुरु विभो कुरुष्व जन्मखण्डनम्।।२५।।

You give away Rukmiṇī, the form of Mahālakṣmī to him with the best of offering. O virtuous one, by doing so you will never have to be reborn on earth.

विधाता लिखितो राजन्संबन्धः सर्वसंमतः।
द्वारकानगरे कृष्णं शीघ्रं प्रस्थापय द्विजम्।।२६।।
कृत्वा शुभक्षणं तूर्णं सर्वेषामपि संमतम्।
आनीय परमात्मानं भक्तानुग्रहविग्रहम्।।२७।।
ध्यानानुरोधहेतुं च नित्यदेहमनुत्तमम्।
दृष्टिमात्रात्कुरु नृप स्वजन्मकर्मखण्डनम्।।२८।।

O king, this relationship has already been ordained by Brahmā, therefore, you send a Brāhmaṇa to Dvārakā to meet Kṛṣṇa in this connection quite expeditiously. After consulting all, settling, about the auspicious time, you call for Kṛṣṇa the supreme soul, who has taken to human form in order to grace his devotees. O king, at the mere sight of Kṛṣṇa, the deeds of the human being performed during the past birth get destroyed.

यं न जानन्ति चत्वारो वेदाः संतश्च देवताः
सिद्धेन्द्राश्च मुनीन्द्राश्च देवा ब्रह्मादयस्तथा।।२९।।
ध्यायन्ते ध्यानपूताश्च योगिनो न विदन्ति यम्।
सरस्वती जडीभूता वेदाः शास्त्राणि यानि च।।३०।।
सहस्रवक्त्रः शेषश्च पञ्चवक्त्रः सदाशिवः।
चतुर्मुखो जगद्धाता कुमार कार्तिकस्तथा।।३१।।
ऋषयो मुनयश्चैव भक्ताः परमवैष्णवाः।
अक्षमाः स्तवने यस्य ध्यानासाध्यश्च योगिनाम्।।३२
बालकोऽहं महाराज तद्गुणं कथयामि किम्।
शतानन्दवचः श्रुत्वा प्रफुल्लवदनो नृपः।।३३।।
आलिङ्गनं ददौ तस्मै समुत्थाय जवेन च।
नानारत्नं सुवर्णं च वस्त्रं च रत्नभूषणम्।।३४।।
ददौ तस्मै प्रदानं च प्रसादसुमुखो नृपः।
गजेन्द्र तुरगं श्रेष्ठं रथं च मणिनिर्मितम्।।३५।।
रत्नसिंहासनं रम्यं धनं च विपुलं तथा।

भूमिं च सर्वसस्याढ्यां शश्वद्वृष्टिकरीं शुभाम्॥
अकृष्टसाध्यां पूज्यां च ग्रामं सर्वप्रशंसितम्।
एतस्मिन्नन्तरे रुक्मिश्चुकोप नृपनन्दनः॥३७॥
कम्पितोऽधर्मयुक्तश्च रक्तास्यो रक्तलोचनः।
उवाच पितरं विप्रं सभायामस्थितरस्तदा॥३८॥
उत्थाय तिष्ठन्पुरतः सर्वेषां च सभासदाम्॥३९॥

The supreme soul who is adored by all the Vedas, the sages, the gods, the *siddhas*, the mendicant and Brahmā do not know him truly, the one who is adored by the great *yogīs* with deep meditation but are unable to achieve him. By reciting whose glory even Sarasvatī becomes dumb. Even the Vedas, scriptures, Śeṣa with hundred hoods, Śiva with five face, Brahmā with four faces, Kārttikeya with six faces, the sages, devotees and the Vaiṣṇavas are unable to recite his glory and are unable to achieve him. He is beyond the *yogīs* and the *siddhas*. O king, what can I speak about his qualities, being merely a boy? On hearing the words of Śatānanda, the face of the king became delightful, he stood up with force and embraced the Brāhmaṇa. The king then with the delightful mind presented him with elephants, horses, the best of chariot studded with gems, the charming lion throne, enough of riches and the land which produced several types of cereals remained wet with the rain water and producer enough of cereals when ploughed. He therefore gave away in charities several villages with cultivative lands. In the meantime, Rukmī the son of the king felt enraged since he was quite irreligious, he started trembling, his face and eyes became red. Becoming unstable, he stood before all the members present there and spoke to his father as well as the Brāhmaṇa.

रुक्मिरुवाच

श्रृणु राजेन्द्र वचनं हितं तथ्यं प्रशंसितम्।
त्यज वाक्यं भिक्षुकाणां लोभिनां क्रोधिनामहो॥४०

Rukmī said- O great king, you listen to my beneficial, truthful and praise-worthy words, you should not care for the words of the beggar, the greedy and the people filled with anger.

नर्तकानां च वैश्यानां भट्टानामर्थिनामपि।
कायस्थानां च भिक्षूणामसत्यं वचनं सदा॥४१॥
घटकानां नाटकानां स्त्रीलुब्धाना च कामिनाम्।
दरिद्राणां च मूर्खाणां स्तुतिपूर्वं वचः सदा॥४२॥

Because the words of the dancers, the Vaiśyas, bards, the beggars, kāyasthas and the beggars are always full of falsehood. The words of messengers, a actors, lustful, passionate, pauper and the foolish are always filled with sycophancy.

निहत्य कालयवनं राजेन्द्रं दूरतो भिया।
उपायेन महाबाहो लब्धं कृष्णेन तद्धनम्॥४३॥

O valorous one, the terrified Kṛṣṇa deceitfully took away the riches of Kālayavana and than killed him.

द्वारकायां धनी कृष्णो यवनस्य धनेन च।
जरासंधभयेनैव समुद्राभ्यन्तरे गृही॥४४॥

Kṛṣṇa is known as the wealthy person in Dvārakā. He has built his house in the sea-bed, getting terrified from Jarāsandha.

जरासंधशतं चैव क्षणेनैव च लीलया।
क्षमोऽहं हन्तुमेकाकी राज्ञश्चान्यस्य का कथा॥४५॥

I am myself competent enough to kill hundreds of Jarāsandhas playfully in a moment, what to speak of others kings.

दुर्वाससश्च शिष्योऽहं रणशास्त्रविशारदः।
ध्रुवं भीष्मक तेनैव विश्वं संहर्तुमीश्वरः॥४६॥

I am the pupil of Durvāsā and am well-versed in the welfare. O Bhīṣmaka, I am therefore quite competent enough to kill the entire universe in a movement.

मत्समः पर्शुरामश्च शिशुपालश्च मत्समः।
सखा च बलवाञ्छूरः स्वर्गं जेतुं स च क्षमः॥४७॥

Only Paraśurāma and my friend Śiśupāla could be equated with my prowess. Both of them are competent enough to conquer the heaven.

महेन्द्रं सगणं जेतुमहमीशः क्षणेन च।
जित्वा युद्धे जरासंधं दुर्बलं योगिनं नृप॥४८॥
अहंकारयुतः कृष्णो वीरं स्वं मन्यते धिया।

यद्यायास्यति मद्ग्रामं विवाहं कर्तुमीप्सितम्॥४९॥
ध्रुवं प्रस्थापयिष्यामि क्षणेन यममन्दिरम्।
अहो नन्दस्य वैश्यस्य तस्मै गोरक्षकाय च॥५०॥
साक्षाज्जाराय गोपीनां गोपालोच्छिष्टभोजिने।
करोषि कन्यास्वीकारं देवयोग्यां च रुक्मिणीम्॥५१
दातुमिच्छसि वाक्येन भिक्षुकस्य द्विजस्य च।
राजेन्द्र बुद्धिहीनोऽसि वचनाद्वद्ग(दुर्ब)लस्य च॥
मा राजपुत्रो मा शूरो म कुलीनश्च मा शुचिः।
मा दाता मा धनाढ्यश्च मा योग्यो मा जितेन्द्रियः॥५३॥

I am competent enough to over-power Indra in a movement with his entire army. O king, by conquering Jarāsandha in the battle-fields Kṛṣṇa has become arrogant and considers himself quite valorous by means of his own intelligence. In case he passes through my village for the purpose of marriage then I will surely dispatch him to the abode of Yama. You intend to give away Rukmiṇī in marriage at the instance of the beggar Brāhmaṇa, to Kṛṣṇa the son of Nanda the cowherd, who got his cows grazed by him, he is the one who is the lover of the cowherdesses and used to eat the left-over of the cowherds. O great king, you are devoid of wisdom because you want to act on the advise of a weal person. Kṛṣṇa is neither a prince nor a valorous one or born in a spotless family. He is neither auspicious nor the giver of charity, nor a rich person or well disciplined.

कन्यां देहि सुपुत्रय शिशुपालाय भूमिप।
बलेन रुद्रतुष्टाय राजेन्द्रतनयाय च॥५४॥

O king, you give your daughter to Śiśupāla who is born of good family who had satisfied Śiva with his prowess and is the son of great king.

निमन्त्रणं कुरु नृप नानादेशभवान्नृपान्।
बान्धवांश्च मुनीन्द्रांश्च पत्रद्वारा त्वरान्वितः॥५५॥

You immediately send imitation letters to all the kings in several countries besides the relatives and the sages.

अङ्गं कलिङ्गं मगधं सौराष्ट्रं वल्कलं वरम्।
राटं वरेन्द्रं वङ्गं च गुर्जराटिं च पेठरम्॥५६॥
महाराष्ट्रं विराटं च मुद्गलं च मुरङ्गकम्।
भल्लकं गल्लकं खर्वं दुर्गं प्रस्थापय द्विजम्॥५७॥
घृतकुल्यासहस्रं च मधुकुल्यासहस्रकम्।
दधिकुल्यासहस्रं च दुग्धकुल्यासहस्रकम्॥५८॥
तैलकुल्यापञ्चशतं गुडकुल्याद्विलक्षकम्।
शर्कराणां राशिशतं मिष्टान्नानां चतुर्गुणम्॥५९॥
यवगोधूमचूर्णानां पिष्टराशिशतं शतम्।
पृथुकानां राशिलक्षमन्नानां च चतुर्गुणम्॥६०॥
गवां लक्षं छेदनं च हरिणानां द्विलक्षकम्।
चतुर्लक्षं शशानां च कूर्माणां च तथा कुरु॥६१॥
दशलक्षं छागलानां भेटानां तच्चतुर्गुणम्।
पर्वणि ग्रामदैव्ये च बलिं देहि च भक्तितः॥६२॥
एतेषां पक्वमांसं च भोजनार्थं च कारय।
परिपूर्णं व्यञ्जनानां सामग्रीं कुरु भूमिप॥६३॥

You despatched the letters of invitation to Aṅgadeśa, Kaliṅga country, Magadha, Saurāṣṭra, Valkala, Rāṭadeśa, the best of Vaṅgadeśa, Virāṭ, Mudgala, Muraṅgaka, Bhallaka, Gallaka, Kharvadeśa and Durgadeśa, by sending Brāhmaṇa there. You should arrange for a thousand canals of *ghee*, a thousand canals of honey, a thousand of curd and a thousand of milk besides five hundred canals of oil, two lake canals of *GUl*, five hundred heaps of sugar, two thousand heaps of sweet and hundred heaps of the wheat-flour, four lakes heaps of boiled paddy, the four lake heaps of cereals, a lake of rubies and an equal number of tortoise, ten lakes of he-goats and four times the number of sheep, the sacrifice should be offered to the village goddess with devotion, the cooked meat of the animal should be got ready. The vegetables should also be collected in large number.

अथ श्रुत्वा च तद्वाक्यं राजेन्द्रः सपुरोहितः।
चकार मन्त्रणं तूर्णं निर्जने मन्त्रिणा सह॥६४॥
द्विजं प्रस्थापयामास द्वारकां योग्यमीप्सितम्।
कृत्वा च शुभलग्नं च सर्वेषामभिवाञ्छितम्॥६५॥
राजा संभृतसंभारो बभूव सत्वरं मुदा।
निमन्त्रणं च सर्वत्र चकार च सुताज्ञया॥६६॥
विप्रः सुधर्मां संप्राप्य नृपैर्देवैश्च वेष्टिताम्।

प्रददौ पत्रिकां भद्रामुग्रसेनाय भूभृते॥६७॥
प्रफुल्लवदनो राजा श्रुत्वा पत्रं सुमङ्गलम्।
सुवर्णानां सहस्रं च ब्राह्मणेभ्यो ददौ मुदा॥६८॥

After listening to the words of Rukmī, the king consulted in secrecy the family priest, he than sent a competent Brāhmaṇa to Dvārakā and keeping in view the auspicious time, the king arranged for the festivities. as desired by his son the king despatched invitation letters to several places. The Brāhmaṇa presented the welfare letter to the king who was seated in the assembly of the kings and gods, named Sudharmā. Coming to know about the welfare letter, the face of the king was delighted. He delightfully gave away to the Brāhmaṇas a thousand gold coins.

दुंदुभि वादयामास द्वारकायां च सर्वत:।
देवान्मुनीन्नृपांश्चैव ज्ञातिवर्गाश्च बान्धवान्॥६९॥
भट्टांश्च भिक्षुकांश्चैव भोजयामास सादरम्।
श्रीकृष्णस्य सुवेषं च कारयामास भूपति:॥७०॥
अतीव रम्यमतुलं त्रिषु लोकेषु दुर्लभम्।
यात्रां च कारयामास जगतां प्रवरं वरम्॥७१॥
वेदमन्त्रेण रम्येण माहेन्द्रे सुमनोहरे।
आदौ ब्रह्मा रथस्थश्च सावित्र्या सहितो ययौ॥७२॥
रथस्थश्च महाहृष्टो भवान्या च भव: स्वयम्।
शेषश्चापि दिनेशश्च गणेशश्चापि कार्तिक:॥७३॥
महेन्द्रश्च तथा चन्द्रो वरुण: पवनस्तथा॥
कुबेरश्च यमो वह्निरीशानोऽपि ययौ मुदा॥७४॥

The big drums were beaten in the whole of Dvārakā, the gods, the sages, the kings, the relatives, the bards, the beggars were served with food with devotion. Śrī Kṛṣṇa was clad in the best of garments which were quite charming and incomparable in the three worlds. Thereafter the marriage procession was taken but to be the best is the three worlds. During the marriage procession the hymns from the Vedas were recited, starting in the *Māhendra-yoga*. Brahmā together with Sāvitrī were mounted on a chariots and moved ahead of all. The delightful Śiva with Pārvatī also moved on the chariot, followed by Ananta, Śeṣa, Sūrya, Gaṇeśa, Kārttikeya, Indra, the Moon, Varuṇa, Vāyu, Kubera, Yama, Agni and Īśāna.

देवानां च त्रिकोट्यश्च मुनीनां षष्टिकोटय:।
राजेन्द्राणां त्रिलक्षं च श्वेतच्छत्रं त्रिलक्षकम्॥७५॥

The three crores of gods, six crores of the sages, six lakhs of king and three lakhs of white *chatras* were carried in the procession.

उग्रसेनो बभौ राजा नक्षत्रेषु यथा शशी।
ययौ प्रसन्नवदन: कुण्डिनाभिमुखो बली॥७६॥

In the meantime the king appeared glorious like the moon among the constellations. The valorous king delightfully moved towards Kuṇḍinapura.

रत्ननिर्माणयानेन बलदेवो महाबल:।
वसुदेवश्चोद्धवश्च नन्दोऽक्रूरश्च सात्यकि:॥७७॥
गोपाला यादवेन्द्राश्च चन्द्रवंश्याश्च ते ययु:।
धृतराष्ट्रसुता: सर्वे दुर्योधनपुरोगमा:॥७८॥
युधिष्ठिरस्तथा भीम: फाल्गुनो नकुलस्तथा।
सहदेवश्च यानैश्च प्रययु: पञ्च पाण्डवा:॥७९॥

The valorous Baladeva was mounted on a gem-studded vehicle. Then Vasudeva, Uddhava, Nanda, Akrūra, Sātyaki, the cowherds, the king Yādavas, the king of the lunar race, Duryodhana and others besides Dhṛtarāṣṭra also moved on. Then Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva moved on delightfully in a vehicle.

भीष्मो द्रोणश्च कर्णश्चाप्यश्वत्थामा महाबल:।
कृपाचार्यश्च शकुनि: शल्यश्च प्रययौ मुदा॥८०॥
भटानां च त्रिकोट्यश्च विप्राणां शतकोटय:।
संन्यासिंना सहस्रं च यतीनां ब्रह्मचारिणाम्॥८१॥

Bhīṣma, Droṇa, Karṇa, valorous Aśvatthāmā, Kṛpācārya, Śakuni and Śalya moved on delightfully, three crores of warriors, hundreds crores of Brāhmaṇas, a thousand ascetics, *yogīs* and *Brahmacārīs* also moved on with the procession.

द्विसहस्रं जितक्रोधाश्चावधूतास्तथैव च।
उत्पलानां सहस्रं च सहस्रं पुष्पकारिणाम्॥८२॥
नानाशिल्पकराश्चैव विचित्रं चित्रमेव च।
लक्षं च वाद्यभाण्डानां नर्तकानां च लक्षकम्॥८३॥

गन्धर्वाणां गायकानां लक्षमेव तु नारद।
तत्र कल्पे भवत्येव गन्धर्वश्चोपबर्हणः॥८४॥
पञ्चाशत्कामिनीभिश्च त्वमेव तेषु मध्यगः।
विद्याधरीणां लक्षं च लक्षमप्सरसां तथा॥८५॥
किन्नराणां त्रिलक्षं च गन्धर्वाणां त्रिलक्षकम्॥८६॥

Two thousand sages who had controlled their anger, the *Avadhūtas* also moved on together with a thousand carriers of the lotus flowers and a thousand carriers of the other flowers also moved on. Many of the artisans who could create beautiful paintings also moved on. The processions had a lakh of musical instruments as lakh of Gandharva and the singers. O Nārada, during that of the time you were born as Gandharva named Upabarhaṇa moving with fifty damsels. The procession also included a lakh of Vidyādharīs, a lakh of *apsarās,* a lakh of Kinnaras and three lakh of Gandharvas

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० रुक्मिव्युद्वाहे पञ्चाधिकशततमोऽध्यायः॥१०५॥

अथ षडधिकशततमोऽध्यायः

Chapter - 106

Marriage of Revatī and Balarāma

नारायण उवाच

एतस्मिन्नन्तरे राजा ककुद्मी च महाबलः।
वरार्थं कन्यकायाश्च ब्रह्मलोकात्समागतः।।१।।
प्रददौ रेवतीं कन्यां शश्वत्सुस्थिरयौवनाम्।
अमूल्यरत्नभूषाढ्या त्रिषु लोकेषु दुर्लभाम्।।२।।
बलाय बलदेवाय संप्रदानेन कौतुकात्।
वयो यस्या गतं सत्ये युगानां सप्तविंशतिः।।३।।

Nārāyaṇa said- In the meantime the valorous king, Kakudmī arrived from *Brahmaloka* in search for a suitable groom for his daughter. He gave away in marriage his daughter named Revatī who possessed beauty unequal in the three worlds, adorned with all the ornaments, having quite a youthful body to Baladeva quite playfully. She was born in *Satyayuga* and had seen twenty seven *yugas*.

दत्त्वा कन्यां विधानेन मुनिदेवेन्द्रसंसदि।
गजेन्द्राणां त्रिलक्षं च जामात्रे यौतुकं ददौ।।४।।
दशलक्षं तुरङ्गाणां रथानां लक्षमेव च।
रत्नालंकारयुक्तानां दासीनां चापि लक्षकम्।।५।।
मणिलक्षं रत्नलक्षं स्वर्णकोटिं च सादरम्।
वह्निशुद्धांशुकं रम्यं मुक्तामाणिक्यहीरकम्।।६।।
दत्त्वा कन्यां च राजेन्द्रो बलाय बलशालिने।
रत्नेन्द्रसारयानेन तैः सार्धं कुण्डिनं ययौ।।७।।

He gave away his daughter in marriage to Balarāma in the presence of the sages, gods and Indra and also gave away three lakhs of elephant in dowry. The dowry included ten lakhs of horses, a lakh of chariots, a lakh of slave-girls adorned with the gem-studded ornaments, a lakh of diamonds, a lakh of gems, a crores of gold coins, beautiful costumes sanctified by fire, the jewels, rubies and other diamonds. The king Kakudmī handing on his daughter Revatī in

marriage to Balarāma mounted on a gem-studded chariot and went back to Kuṇḍinapura.

अथान्तरे च निर्बन्धे साङ्गे मङ्गलकर्मणि।
रेवतीं वेशयामास योषितां कमलाकलाम्।।८।।
देवकी रोहिणी चैव यशोदा नन्दगेहिनी।
अदितिश्च दिति: शान्तिर्जयं कृत्वा च मन्दिरम्।।९।

After the completion of the marriage, Devakī, Rohiṇī, Yaśodā, Aditi, Diti entered the house together with Revatī who was born out of the *aṁśa* of Lakṣmī.

ब्राह्मणान्भोजयामास ददौ तेभ्यो धनं मुदा।
मङ्गलं कारयामास वसुदेवस्य वल्लभा।।१०।।

Devakī the spouse of Vasudeva served the Brāhmaṇas with food and the riches, performing the welfare ceremony.

अथ देवाश्च मुनयो राजेन्द्र: कटकै: सह।
संप्रापुर्लीलामात्रेण कुण्डिनं नगरं मुदा।।११।।

Thereafter the gods, the sages, the king with their armies delightfully reached the city of Kuṇḍinapura.

ददृशुर्नगरं सर्वे ह्यतीव सुमनोहरम्।
सप्तभि: परिखाभिश्च गभीरभिश्च वेष्टितम्।।१२।।
प्राकारै: सप्तभिर्युक्तं द्वाराणां शतकैस्तथा।
नानारत्नैश्च मणिभिर्निमितं विश्वकर्मणा।।१३।।
नगरस्य बहिर्द्वारं ददृशुर्वरयात्रिण:।
रक्षितं रक्षकै: सार्धं चतुर्भिश्च महारथै:।।१४।।

Everybody found the city to be quite beautiful which was surrounded by seven deep moats and seven boundary walls with hundred gates. Viśvakarmā had built the outer gate of the city with various gems and jewels which was witnessed by all the people of the marriage party. The gate was guarded by four great warriors.

रुक्मिश्च शिशुपालश्च दन्तवक्त्रो महाबली।
शाल्वो मायाविनां श्रेष्ठो युद्धशास्त्रविशारद:।।१५।।
नानाशास्त्रैस्तथाऽस्त्रैश्च रथस्थश्च रणोन्मुख:।
विलोक्य कृष्णसैन्यं च चुकोप नृपनन्दन:।।१६।।
उवाच निष्ठुरं वाक्यं श्रुतितीक्ष्णं सुदुष्करम्।
उपहास्य मुनीन्द्रांश्च देवांश्च मुनिपुंगवान्।।१७।।

The four warriors guarding the gate included Rukmī, Śiśupāla, valorous Dantavaktra and Śālva who was well-versed in the warfare as well as illusion, the prince Rukmī was anxious for a war holding all the weapons. He was enraged finding the army of Kṛṣṇa and then hearing at the gods and the sages, he spoke aloud harsh words. which were echoed in the sky.

रुक्मिरुवाच

अहो कालकृतं कर्म दैवं च केन वार्यते।
किंवाऽहं कथयिष्यामि देवेन्द्राणां च संसदि।।१८।।

Rukmī said- The deeds performed at a time or the moves of the destiny cannot be stopped by anyone otherwise what to speak in the assembly of the gods.

ग्रहीतुं रुक्मिणीं कन्यां देवयोग्यां मनोहराम्।
आयाति देवैर्मुनिभिर्नन्दस्य पशुरक्षक:।।१९।।

In order to marry Rukmiṇī, the beautiful damsel who is suitable for the gods, a cowherds son of Nanda is arriving with the sages.

साक्षाज्जारश्च गोपीनां गोपोच्छिष्टान्नभोजन:।
जातेश्च निर्णयो नास्ति भक्ष्यमैथुनयोस्तथा।।२०।।

The cowherds is the lover of the cowherdesses and consumes always the left-over of the cowherds, his caste is unknown nor does he know anything about the food or the love-making.

किं न राजेन्द्रपुत्रश्च किं नु वा मुनिपुत्रक:।
वसुदेव: क्षत्रियश्च भक्षणं वैश्यमन्दिरे।।२१।।

He is neither the son of a king nor a sage, he was born of Vasudeva, Kṣatriya and was brought up by a Vaiśya.

शिशुकाले च स्त्रीहत्या कृताऽनेन दुरात्मना।
कुब्जा मृता च संभोगाद्वाससा रजको मृत:।।२२।।

The wicked person killed a woman during his childhood. By enjoying the conjugal pleasures with him Kubjā died, together with the washerman.

राजेन्द्रस्य वधे दुष्टो ब्रह्महत्यां लभेद्ध्रुवम्।
मथुरायां च धर्मिष्ठ: सद्य: कंसो निपातित:।।२३।।

By killing a king one earns *Brahmahatyā* and this Kṛṣṇa killed the religious king Kaṁsa in Mathurā.

शाल्व उवाच

यदुक्तं रुक्मिणा देवा: किमसत्यं च तत्र वै।
को वाऽयं रुक्मिणीभर्ता नन्दस्य पशुरक्षक:।।२४।।

Śālva said- O god. there is nothing untrue in whatever has been spoken by Rukmī, how can the cowherd of Nanda become the husband of Rukmiṇī.

शिशुपाल उवाच

अहो भुवि किमाश्चर्यं देवा ब्रह्मादयस्तथा।
मुनीन्द्रा ब्रह्मण: पुत्राश्चाऽऽययुर्मानवाज्ञया।।२५।।

Śiśupāla said- what more surprise could be there in the universe that Brahma and other gods; and the sons to Brahma have arrived here at the command of a human being.

दन्तवक्त्र उवाच

संततं ब्राह्मणा लुब्धा देवाश्च भक्तवत्सला:।
आययुर्ब्रह्मपुत्रांश्च नन्दपुत्राज्ञया कथम्।।२६।।
तेषां च वचनं श्रुत्वा चुकोप देवसंधक:।
मुनिराजेन्द्रसंघश्च लाङ्गलीत्यादयस्तथा।।२७।।

Dantavaktra said- A Brāhmaṇa is always greedy and the gods are always graceful to the devotees but why have the sons of Brahmā arrived here at the command of the son of Nanda? On hearing the words of these people, all the gods, the sages and the kings besides Balarāma were enraged.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
रुक्मिण्युद्वाहे षडधिकशततमोऽध्याय:।।१०६।।

अथ सप्ताधिकशततमोऽध्यायः

Chapter - 107

Subjugation of Śālva by Balabhadra and the stotra recited by Bhīṣmaka

नारायण उवाच

अथ कोपपरीतश्च बलदेवो महाबलः।
हलेन रुक्मियानं च बभञ्ज मुनिपुंगव॥१॥

Nārāyaṇa said- O sage thereafter, the valorous Baladeva broke the chariot of Rukmī with the plough.

घोटकान्सारथिं चैव निहत्य जगतीपतिः।
भूमिष्ठं चापि पापिष्ठं रुक्मिं हन्तुं जगाम सः॥२॥
रुक्मी च शरजालेन वारयामास लीलया।
नागास्त्रं योजयामास बद्धुं हलिनमीश्वरम्॥३॥

The valorous Baladeva who happened to be the lord of the universe after breaking to pieces, the chariot and the horses besides the charioteer of Rukmī, rushed towards him in order to kill him. Rukmī on his part prevented the advance of Balarāma by shooting a number of arrows and thought of capturing Balarāma with the use of *Nāgāstra*.

नागास्त्रं गारुडेनैव संजहार हली स्वयम्।
जग्राह कोपादुक्मी च परं पाशुपतं मुने॥४॥
अव्यर्थं वैरिमर्दं च शतसूर्यसमप्रभम्।
अभितो हलिना रुक्मी जृम्भणास्त्रेण जृम्भितः॥५॥

Balabhadra himself shot *Garuḍāstra* in order to destroy the *Nāgāstra*. O sage, in rage Rukmī took out the *Pāśupata* weapon on which could not be infructuous, destroyed the enemies and was illustrious like hundreds of suns. But Baladeva surrounded Rukmī with *Jṛmbhāstra* and he started having a deep sigh .

भूमिष्ठः स्थाणुमद्रुक्मी निद्रास्त्रेणैव निद्रितः।
शाल्वस्तं निद्रितं दृष्ट्वा शतबाणान्मुमोच तम्॥६॥
शैलवृष्टिं शिलावृष्टिं जलवृष्टिं चकार सः।
ज्वलदङ्गारवृष्टिं च शरवृष्टिं चकार ह॥७॥

Rukmī was than over-powered with sleep and fell down on earth. Śālva on the other hand finding him sleepy, shot a hundred arrows at Baladeva, showered mountains and rocks besides water and fire-flames.

बलाच्चास्त्रेण सर्वाणि वारयामास लाङ्गली।
हलेन तद्रथं चूर्णं चकार रणमध्यतः॥८॥

But Balarāma on his part neutralised all of them with the use of his weapon and with the striking of the plough, he reduced the chariot of Śālva into pieces.

घोटकान्सारथिं चैव जघान चैव लीलया।
कोपाद्बलेन तं हन्तुं वाग्बभूवाशरीरिणी॥९॥
त्यज शाल्वं कृष्णवध्यं तव किं पौरुषं रणे।
यस्य मूर्ध्नि च ब्रह्माण्डं शूर्पे च सर्षपं यथा॥१०॥

He killed his horses and the chariot also play fully, he then rushed towards him with the intention of killing him. But there was a divine voice from the sky, saying, "You forgive Śālva because he is to be killed by Kṛṣṇa alone. Who can described your prowess in the battle-field on whose head the entire globe rests like a seed of sesamum in a winnowing basket.".

तच्छ्रुत्वा बलदेवश्च हलेन तस्य मस्तकम्।
चकार चूर्णं व्यथितः पपात रणमूर्धनि॥११॥
शाल्वस्य पतनं दृष्ट्वा शिशुपालो महाबली।
चकार शरवृष्टिं च जलवृष्टिं यथा भुवि॥१२॥
हली तस्य रथं चूर्णं चकार लाङ्गलेन च।
अर्धचन्द्रेण तद्बाणान्वारयामास लीलया॥१३॥

On hearing this, Baladeva struck him on the head with his plough as a result of which he fell in the battle-field. Finding that Śālva had fallen, Śiśupāla showered his arrows like the showering of the water on the ground. Balarāma on his part reduced his chariots into pieces.

तं हन्तुं शंकरः साक्षान्निषेधं च चकार तम्।
कृष्णवध्यं त्यज बल पार्षदप्रवरं हरेः॥१४॥

Śiva himself stopped Balarāma from killing him saying, "O Balabhadra, don't kill Śiśupāla, the best of the courtier of Viṣṇu because he is destined to be killed by Kṛṣṇa himself.".

दन्तवक्त्रस्य दन्तं च बभञ्ज स हलेन च।
सुप्रवृत्तस्य युद्धेन ते सर्वे जहसुश्च तम्॥१५॥

Balarāma broke the teeth of Dantavaktra with the striking of the plough because he was jeering at all the people.

बलस्य विक्रमं दृष्ट्वा सर्वे वीराः पलायिताः।
चक्रः प्रवेशनं सर्वे कुण्डिनं वरयात्रिकाः॥१६॥

Witnessing the prowess of Balarāma, all the warriors fled away. Thereafter the marriage party entered Kuṇḍinapura.

एतस्मिन्नन्तरे तत्र शतानन्दो महामुनिः।
कोटिभिर्मुनिभिः सार्धमाजगाम हरेः पुरः॥१७॥

In the meantime the great sage Śatānanda arrived before Kṛṣṇa together with crores of sages.

पुरं प्रवेशयामास शतद्वारं च दुर्गमम्।
अगम्यं चापि शत्रूणां मित्राणां च सुखप्रदम्॥१८॥
देवकन्या नागकन्या राजकन्यास्तथैव च।
मुनिकन्या वरं द्रष्टुं सस्मिताश्च समाययुः॥१९॥

He made the marriage party enter the inaccessible gate of the city which was inaccessible for the enemies but was quite pleasant for the friends. All the daughters of the gods, the Nāgas, the sages and the princesses arrived there to have a look at the groom.

ददृशुर्योषितः सर्वा निमेषरहितेन च।
प्रसन्नं कारयामास सस्मितश्चन्द्रशेखरः॥२०॥
रत्नेन्द्रसारनिर्माणरथस्थं परमेश्वरम्।
सर्वेषां परमात्मानं भक्तानुग्रहविग्रहम्॥२१॥
नवीनजलदश्यामं शोभितं पीतवाससा।
चन्दनोक्षितसर्वाङ्गं वनमालाविभूषितम्॥२२॥
रत्नकेयूरवलयरत्नमालाकुलोज्ज्वलम्।
रत्नकुण्डलयुग्मेन गण्डस्थलविराजितम्॥२३॥
रत्नेन्द्रसारनिर्माणक्वणन्मञ्जीररञ्जितम्।
सस्मितं मुरलीहस्तं पश्यन्तं रत्नदर्पणम्॥२४॥
सप्तभिः पार्षदैर्गोपैः सेवितं श्वेतामरैः।

नवयौवनसंपन्नं शरत्कमललोचनम्।।२५।।
शरत्पूर्णेन्दुतुलस्यं भक्तानुग्रहकारकम्।
कोटिकन्दर्पसौन्दर्यं सतयं नित्यं सनातनम्।।२६।।
तीर्थपूतं कीर्तिपूतं ब्रह्मेशशेषवन्दितम्।
परमाह्लादकं रूपं कोटिचन्द्रसमप्रभम्।।२७।।
ध्यानासाध्यं दुराराध्यं परमं प्रकृतेः परम्।
दूर्वया पट्टसूत्रं च रत्नेन्द्रसारदर्पणम्।।२८।।
दधानं कर्तृकासार्धं कदल्याः स्फुटमञ्जरीम्।
चूडां त्रिविक्रमाकारां मालतीमाल्यभूषिताम्।।२९।।
पुष्पं नारीप्रदत्तं च मुकुटं मस्तकोज्जवलम्।
दृष्ट्वा वरं युवत्यश्च मूर्च्छां संप्रापुरीश्वरम्।।३०।।

Śiva smilingly delighted Kṛṣṇa and all the damsels stared Kṛṣṇa, who was adorned with the best of the gem-studded ornaments, was the lord of all, was graceful to the devotees and took to human form to grace them, having the complexion of new clouds, clad in yellow garments, whose body was plastered with the sandal-paste adorned with the long garland of forest flowers, wearing the armlets, wristlets and; garland of gems. His ears were adorned with a pair of ear-ornaments which decorated his temples, He worn anklets which produced dangling sound, having a smiling face, holding a flute in his hand, looking at the mirrors of gems, served by the white fly-whisks by the seven cowherd attendants, having been a youthful body, the eyes resembling the lotus flowers of the winter season, the face resembling the full moon of the winter season, the one, who was graceful on his devotees, was beautiful like crores of the gods of love, the one who was eternal and spotless like the holy place, sanctified with his glory and adored by Brahmā, Śiva and Śeṣa, having a delightful mind and lustre of crores of moons, the one who could not be achieved even by meditation, could be adored at the time of misery, the one who is beyond Prakṛti, who is having the complexion of *Dūrvā*-grass holding the mirror made of gems and the silken cord, having the beauty of the blossoming banana tree, having the form of Trivikrama, adorned with the garland of jasmine flowers, holding flowers presented by a damsels. His head was adorned with a crown. Looking at such a fortunate groom, the ladies felt unconscious.

रुक्मिणीजीवनं धन्यं श्लाघमित्यूचुरीप्सितम्।
जामातरं सा ददर्श राज्ञी भीष्मककामिनी।।३१।।
निमेषरहिता तुष्टा प्रसन्नवदनेक्षणा।
राजा प्रसन्नवदनः सामात्यः सपुरोहितः।।३२।।
समागत्य सुरान्विप्रान्भूपांश्च प्रणनाम सः।
ददौ योग्याश्रमं तेभ्यो भक्ष्यपूर्णं सुधोपमम्।।३३।।
दिवानिशं चाप्युवाच दीयतां दीयतामिति।
सुखं निनाय रजनीं देवैश्च बान्धवैः सह।।३४।।

They started saying, "The life of Rukmiṇī is quite graceful, praise-worthy and desirable." The queen of Bhīṣmaka stared at her son-in-law continuously and felt extremely satisfied; his face and eyes were filled with delight. The king with a delightful face arrived with his courtiers and priest and bowed before the gods, the Brāhmaṇas and the kings offered them the appropriate seats; at the place filled with enough of food-stuffs; the demand of giving echoed through out the day and night. Vasudeva spent the night there with the gods and the relatives.

वसुदेवः प्रभाते च प्रातःकृत्यं चकार सः।
स्नात्वा संध्यादिकं कृत्वा धृत्वा धौते च वाससी।।
चकार वेदमन्त्रेण शुभाधिवासनं हरेः।
संपूज्य मातृकाः सर्वाः साक्षाच्च सर्वदेवताः।।३६।।
प्रदाय वसुधारां च वृद्धिश्राद्धादिकं तथा।
ब्राह्मणान्भोजयामास देवांश्च बान्धवांस्तथा।।३७।।

The next morning he freed himself from all the daily routines, took a bath, performed *sandhyā* and clad himself in two garments. He than reciting the Vedic hymns invoked Viṣṇu, the Mātṛkāsa and adored all the gods performing the *Nāndiśrāddha*. Thereafter he served food to the Brāhmaṇas and his relatives.

वाद्यं च वादयामास कारयामास मङ्गलम्।
सुवेषं कारयामास वरस्यापि प्रशंसितम्।।३८।।
सज्जं च कारयामास नरयानं सुशोभनम्।
एवं राजा भीष्मकश्च विवाहार्हं च मङ्गलम्।।३९।।

पुरोहितैर्वेदनमन्त्रैः सर्वं कर्म चकार सः।
मणिरत्नं धनं चापि मुक्तामाणिक्यहीरकम्॥४०॥
भक्ष्यद्रव्यं च वस्त्रं चाप्युपहारमनुत्तमम्।
भट्टेभ्यो ब्राह्मणेभ्योऽपि भिक्षुकेभ्यो ददौ मुदा॥
वाद्यं च वादयामास कारयामास मङ्गलम्।
सुवेषं कारयामास रुक्मिण्याश्च मनोहरम्॥४२॥

The musical instrument were played upon performing the welfare ceremonies. The groom was clad in the best of garments. A beautiful palanquin was arranged. Similarly king Bhīṣmaka also performed all the festivities through the priest with the reciting of the Vedic hymns, distributing to the Brāhmaṇas and the beggars, the diamonds, riches, jewels, rubies, eatables, beside the beautiful garments. The musical instruments were sounded and all the welfare ceremonies were performed, Rukmiṇī was also adorned with the best of ornaments and was clad in the best of costumes.

राज्ञीभिर्मुनिपत्नीभिर्विधानं च यथोचितम्।
ततः शुभे क्षणे प्राप्ते माहेन्द्रे परमोदये॥४३॥
विवाहोचितलग्ने च लग्नाधिपतिसंयुते।
सद्ग्रहेक्षणशुद्धे चाप्यसतां दृष्टिवर्जिते॥४४॥
शुभक्षणे शुभर्क्षे च विशुद्धे चन्द्रतारयोः।
वेधदोषादिरहिते शलाकादिविवर्जिते॥४५॥
दंपत्योः शर्मयोग्ये च परिणामसुखप्रदे।
एवंभूते च समये भीष्मप्राङ्गणं हरिः॥४६॥

All the ceremonies were performed by the queens and the wives of the sages. Thereafter at the auspicious moment of *Māhendra-yoga*, when the lord was associated with *lagna* and was under the influence of the best of the planets the marriage was performed at the auspicious time when constellations the moon and the stars looked quite auspicious having no blemish. The marriage ceremony of the couple was performed in the welfare *yoga*. At that point of time, Śrī Kṛṣṇa arrived in the court yard of Bhīṣmaka.

आजगाम सुरैः सार्धं मुनिविप्रपुरोहितैः।
ज्ञातिभिर्बान्धवैः सार्धं पित्रा मात्रा नृपैस्तथा॥४७॥
गोपालकैः पार्षदैश्च वयस्यैश्च मनोहरैः।
भट्टैश्च गणकैर्ज्योतिःशास्त्रज्ञानविशारदैः॥४८॥
वाद्यैर्नानाविधैश्चैव नर्तकैर्गायनैस्तथा।
नानाशिल्पकरैश्चैव मालाकारैस्तथाऽपरैः॥४९॥
विद्याधर्यप्सरोभिश्च किन्नरीभिश्च सत्वरम्।
स्थलं च ददृशुर्देवा मुनयश्च नृपेश्वराः॥५०॥
सर्वे समागता ये च विवाहदर्शनोत्सुकाः।
रम्भास्तम्भसहस्रैश्च पट्टसूत्रपरिष्कृतैः॥५१॥
चम्पकानां चन्दनानां रसालानां च पल्लवैः।
माल्यैर्नानाविधैश्चैव पीतरक्तसितान्वितैः॥५२॥
परितो मङ्गलघटैः फलपल्लवसंयुतैः।
कस्तूरीचन्दनाक्तैश्च कुङ्कुमेन विराजितैः॥५३॥
पर्णैर्लाजैः फलैः पुष्पैर्दूर्वाभिरुपशोभितैः।
मुनिभिर्ब्राह्मणैश्चैव राजेन्द्रैरपि वेष्टितम्॥५४॥

He was accompanied by the gods, the sages, the Brāhmaṇas, the priests close relatives, the parent's, the kings, cowherds, courtiers, friends, bards and the astrologers well-versed in the science of astrology. There were several people playing on the musical instruments besides dancers singers, artisans, the gardeners the Vidyādharis, *apsarās* and the kinnaris and others The gods, the sages, the kings who had arrived to witness the marriage looked at the place of the marriage delightfully which had thousand of the trunks of the banana trees tied with the silken cords. There were innumerable garlands of *campaka* flowers, the tender leaves of the sandalwood and mango trees besides several types of garlands of red, yellow and white flowers. There were a large number of *Ghāṭa-pallavas* decorating the place which were painted with *kastūrī*, sandal-paste, saffron, leaves, fried paddy, fruits, flowers and *Dūrvā*-grass. The place was surrounded by the Brāhmaṇas and the kings.

रत्नेन्द्रसारनिर्माणवेदीयुक्तं मनोहरम्।
चर्चितं चन्दनस्निग्धैः कस्तूरीकुङ्कुमान्वितैः॥५५॥
सुगन्धिशीतमन्दैश्च पवनैः सुरभीकृतम्।
रत्नानां च सहस्रैश्च ज्वलितं ज्वलदीपकैः॥५६॥

नानाप्रकारधूपैश्च गन्धद्रव्यैः सुवासितम्।
चित्रैर्विचित्रैर्विविधैःशिल्पिनां पुण्यकारिणाम्।।५७।।
परितः परितश्चैव शोभनार्हैः सुशोभनैः।
गन्धर्वाणां च संगीतैर्मधुरैर्मधुरीकृतम्।।५८।।
विद्याधरीणांनृत्यैश्च नर्तकीनां च शिल्पिनाम्।
तत्र निश्चेष्टचित्रैश्च जनराजिविराजितम्।।५९।।
गुप्तद्वारैर्गवाक्षैश्च युवतीभिश्च वीक्षितम्।
मङ्गलेन घटेनैव विदुषा च पुरोधसा।।६०।।
कुशहस्तेन भूपेन दानेन दानवस्तुना।
दृष्ट्वा च प्राङ्गणं राज्ञो देवा ब्रह्मादयस्तथा।।६१।।
अवरुह्य रथात्तूर्णं तिष्ठन्ति प्राङ्गणे मुदा।
राजेन्द्रा दानवेन्द्राश्च मुनयः सनकादयः।।६२।।
श्रीकृष्णश्चापि भगवान्पार्षदप्रवरैः सह।
तान्दृष्ट्वा सहसोत्थाय जवेन भीष्मकस्तथा।।६३।।
मूर्ध्ना ववन्दे देवांश्च मुनीन्द्रांश्च नृपांस्तथा।
रत्नसिंहासनेष्वेव सुरम्येषु पृथक्पृथक्।।६४।।
क्रमतो वासयामास संपूज्य सादरेण च।
राजा तुष्टाव भक्त्या च तान्सर्वान्भक्तिपूर्वकम्
वसुदेवं वासुदेवं साश्रुनेत्रः पुटाञ्जलिः।।६५।।

There was the goddess of the best of gem. The place was filled with the sandals-paste, *kastūrī* and saffron, issuing fragrance. The cool fragrant wind was blowing, thousands of lamps made of gems were burning there, the burning of several types of the incense and other scented materials were issuing fragrant; the auspicious architects had made various types of attractive paintings all around. The Gandharvas were engaged in beautiful music, the Vidyādharī and the dancers were dancing, the place was decorated with several of the paintings created by the artisans which attracted the people. The damsels were peeping through the windows and the secret gates. The king was holding *kuśa*-grass in his hand besides the pitcher of welfare. The learned priest was also present there. Brahma and other gods looked at the court-yard of the king. All of them delightfully descended from the chariots and entered the court-yard of the king. The kings, the demons, Sanaka and other sages arrived there. Lord Kṛṣṇa was also present there with his courtiers. Finding all the people there. Bhīṣmaka at once got up and offered his salutation to the gods, the sages, the kings, bowing his head. He then offered Individual gem-studded lion-throne to everyone for taking their seats. The king respectively adored all, offerings prayers to each one of them with devotion. He then started Vasudeva and Devakī getting emotional with his eyes filled with tears.

भीष्मक उवाच

अद्य मे सफलं जन्म जीवितं च सुजीवितम्।
बभूव जन्मकोटीनां कर्ममूलनिकृन्तनम्।।६६।।

Bhīṣmaka said- My life has met with success today and has been beautified; the fruit of crores of my birth has emerged.

स्वयं विधाता जगतां प्रदाता सर्वसंपदाम्।
स्वप्ने यत्पादपद्मं च द्रष्टुं नैव क्षमः प्रभो।।६७।।
तपसां फलदाता च संस्रष्टा प्राङ्गणे मम।
स्वात्मारामेषु पूर्णेषु शुभप्रश्नमनीप्सितम्।।६८।।

The one who is the creator of the universe and is the bestower of all the riches, whose lotus-like feet are difficult to be seen eve n in dream, the one who bestows the reward for the *tapas* is the creator, the same lord is now present in my court-yard. It is not proper to enquire about the welfare from the one who roams himself into his own soul.

योगीन्द्रैरपि सिद्धेन्द्रैः सुरेन्द्रैश्च मुनीन्द्रकैः।
ध्यानादृष्टश्च यो देवः स शिवः प्राङ्गणे मम।।६९।।
कालस्य कालो भगवान्मृत्योर्मृत्युश्च यः प्रभुः।
मृत्युंजयश्च सर्वेशो नराणां दृष्टिगोचरः।।७०।।

He is the one who is adored by the *yogīs*, the *siddhas*, the gods and the ascetics but is inaccessible to them, the same Śiva have arrived in my court-yard. The lord who happens to be the killer of the time, death for the god of the death, the one who has conquered the death and is the lord of death, the same lord is presently visible to all.

यज्ञय मूर्ध्नां सहस्रेषु मूर्ध्नि विश्वं चराचरम्।
नास्त्यन्तः सर्ववेदेषु सोऽयं च मम प्राङ्गणे:॥७१॥

The one who carries the earth over one of his thousand heads and the one who is beyond description in the Vedas, the same, lord is present in my court-yard.

सर्वकामप्रणेयो हि सर्वाग्रे यस्य पूजनम्।
श्रेष्ठो देवगणानां च स गणेशो ममाङ्गणे॥७२॥
मुनीनां वैष्णवानां च प्रवरो ज्ञानिनां गुरुः।
सनत्कुमारो भगवान्प्रत्यक्षः प्राङ्गणे मम॥७३॥

The one who is lovingly visible in all the desire, the one who is adored first of all and the one who is the best of all the gods, the same Gaṇeśa is present in my court-yard. The one who is the best of the sages and the Vaiṣṇavas, besides being the teacher of the intellectuals, the same Sanatkumāra is present in my court-yard.

ब्रह्मपुत्राश्च पौत्राश्च प्रपौत्राश्चापि वंशजाः।
ते सर्वे मदगृहेऽद्यैव ज्वलन्तो ब्रह्मतेजसा॥७४॥

The sons, grandsons, great grandsons and other descendants of Brahma are illumining with divine lustre. All of them have, presently arrived in my house.

अहो कल्पान्तपर्यन्तं तीर्थीभूतो ममाऽऽश्रमः।
येषां पादोदकैस्तीर्थं विशुद्धं तद्गृहे मम्॥७५॥
पृथिव्यां यानि तीर्थानि तानि तीर्थानि सागरे।
सागरे यानि तीर्थानि विप्रपादेषु तानि च॥७६॥
विप्रपादोदकक्लिन्ना यावत्तिष्ठति मेदिनी।
तावत्पुष्करपत्रेषु पिबन्ति पितरो जलम्॥७७॥

My house has been turned into the holy place like the one at the end of the *kalpa,* with the water of whose feet, the holy places get sanctified, he is also available here. All the holy places of the earth and the ocean are lodged in the feet of the Brāhmaṇas; the earth remains wet with the water from the feet of the Brāhmaṇas. The ancestors sip the water from the leaves of the lotus flowers. They are all present in my house.

विप्रपादोदकं भुक्त्वा दत्त्वा विप्राय दक्षिणाम्।
स्नानानां सर्वतीर्थानां फलमाप्नोति निश्चितम्॥७८॥
निकृन्तनं च विपदां व्याधिनिर्मूलकारणम्।
सुखदं शुभदं सारं विप्रपादोदकं नृणाम्॥७९॥

By consuming the water with which the feet of the Brāhmaṇas are washed, by giving them the *dakṣiṇā,* one achieve the merit of taking bath in all the holy places. The water of the feet of the Brāhmaṇas removes all the misfortunes. the ailments and bestows pleasure and removes pain.

न गङ्गासदृशं तीर्थं न देवो माधवात्परः।
सनत्कुमाराद्भक्तो न न हि कल्पतरोस्तरुः॥८०॥
न पुष्पं पारिजाताच्च न व्रतं हरिवासरात्।
पूजने न हि पूज्यं च न पत्रं तुलसीपरम्॥८१॥
न देवी प्रकृतेश्चापि नाऽऽधारः पवनात्परः।
न हि स्थूलो महाविष्णोर्न सूक्ष्मं परमाणुतः॥८२॥

There is no place holier than Gaṅgā; there is no god greater then Hari, there is no devotee greater than Sanatkumāra, there is no tree greater than *kalpavṛkṣa*; there is no flower better than *Pārijāta*; there is no *vrata* greater than *Harivāsara*, there is no goddess greater than Prakṛti. There is no base greater than the wind, there is nothing more solid than Mahāviṣṇu and nothing is smaller than the atom.

न ब्राह्मणात्परः पूतो नाऽऽश्रमश्च न तीर्थकम्।
न देवो न परः कोऽपि चेत्याह कमलोद्भवः॥८३॥

There is no *āśrama* more sanctified than Brāhmaṇa, nor the holy place. Even the gods do not compare with them. This has been ordained by Brahma.

ब्रह्मविष्णुशिवादीनां प्रकृतेश्च परः प्रभुः।
ध्यानासाध्यो दुराराध्यो योगिनामपि निश्चितम्॥८४॥
निर्गुणश्च निराकारो भक्तानुग्रहविग्रहः।
स एव चक्षुषो नृणां साक्षाद्देवश्च मद्गृहे॥८५॥

The lord who is beyond Brahmā, Viṣṇu, Śeṣa or Prakṛti; the god who is inaccessible through meditation and could be achieved with great

devotion and meditation. He is beyond quality invisible and takes to human form in order to bestow his grace on the devotees; all these gods are presently available in my house.

देवैर्ब्रह्मेशशेषैश्च ध्यातं यत्पादपङ्कजम्।
धनेशेन गणेशेन दिनेशेनापि दुर्लभम्॥८६॥

His inaccessible lotus-like feet are adored by Brahmā, Śiva, Ananta, Kubera, Gaṇeśa and Sūrya.

इत्युक्त्वा भीष्मक: कृष्णं समानीय स्वयं पुर:।
तुष्टाव सामवेदोक्तस्तोत्रेण परमेश्वरम्॥८७॥

Thus speaking Bhīṣmaka himself came and stood before Kṛṣṇa and praised him with the reciting of the *stotra* from *Sāmaveda*.

सर्वान्तरात्मा सर्वेषां साक्षी निर्लिप्त एव च।
कर्मिणां कर्मणामेव कारणानां च कारणम्॥८८॥

Bhīṣmaka said- You are the inner soul of everyone, the witness of all, unattached, the cause of the deeds and the cause of all the causes.

केचिद्वदन्ति त्वामेकं ज्योतिरूपं सनातनम्।
केचिच्च परमात्मानं जीवो यत्प्रतिबिम्बक:॥८९॥

Some of the people call you as the form of lustre and eternal while others call you as the supreme soul which is reflected in a human being.

केचित्प्राकृतिकं जीवं सगुणं भ्रान्तबुद्धय:।
केचिन्नित्यशरीरं च बुद्धा(धा)श्च सूक्ष्मबुद्धय:॥

The people of ordinary wisdom conceived you as the one having polity and *Prākṛtika Jīva*. The person with great wisdom conceive you as the one having the eternal body.

ज्योतिरभ्यन्तरे नित्यं देहरूपं सनातनम्।
कस्मात्तेज: प्रभवति साकारमीश्वरं विना॥९१॥

Some of the people conceive you as the internal light, eternal and having an ever-lasting body. Because without the visible lord the lustre cannot emerged.

एवं स्तुत्वा स चाऽऽचान्त: स्मरन्विष्णुं च नारद।
पाद्यं पद्मार्चिते पादपद्मे चायं ददौ मुदा॥९२॥

अर्घ्यं च प्रददौ तत्र दूर्वापुष्पजलान्वितम्।
मधुपर्कं च सुरभि सर्वाङ्गे गन्धचन्दनम्॥९३॥

O Nārada, thus praising the king sipped water and remembered lord Viṣṇu. Thereafter he offered water at the feet of the lord which are daily washed Lakṣmī. He then offered *Dūrvā*-grass, flowers and water together with *arghya*, *madhuparka* and sugar. He applied fragrant, sandal-paste on all the limbs.

यत्प्रदत्तं महेन्द्रेण शुभकर्मणि यौतुकम्।
पारिजातस्य माल्यं च जामातुश्च गले ददौ॥९४॥

The garland of *Pārijāta* flowers which was given to him by Indra, who offered by him to the lord adorning his neck.

कुबेरेण च यद्दत्तममूल्यरत्नभूषणम्।
चकार वरणं तस्य स राजा भक्तिपूर्वकम्॥९५॥

The beautiful ornament of gems offered to the king by Kubera, was offered with devotions by the king to the lord.

वह्निशुद्धांशुकयुगं यद्दत्तं वह्निना पुरा।
ददौ तदेव कृष्णाय परिपूर्णतमाय च॥९६॥

The two garments sanctified by fire which was given by Agni to the king in earlier times were offer to lord Kṛṣṇa

ज्वलितं रत्नमुकुटं यद्दत्तं विश्वकर्मणा।
ददौ तन्मस्तके राजा कृष्णस्य परमात्मन:॥९७॥

The shining gem-studded crown which was offered by Viśvakarmā, to the king was given by him to lord Kṛṣṇa, adorning his forehead.

धूपं रत्नप्रदीपं च नैवेद्यं सुमनोहरम्।
नानाप्रकारपुष्पं च रत्नसिंहासनं ददौ॥९८॥
सप्ततीर्थोदकं चैव पुनराचमनीयकम्।
ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्॥९९॥
शय्यां रतिकरीं रम्यां पानार्थं वासितं जलम्।
कृत्वा च वरणं राजा परिहारं चकार तम्॥१००॥
कृताञ्जलिपुटो राजा तस्मै पुष्पाञ्जलिं ददौ॥१०१॥

The incense, the lamps of gems, tasteful *naivedya* and several types of flowers besides gem-studded lion throne were also offered to him. The water of seven holy places was given to the lord for sipping and a betel with camphor

was also given to him. He was also given a charming bed which was quite appropriate for love-sport and the fragrant water was offered for drinking. Thus selecting Kṛṣṇa as the groom, the prayer was offered. The king then offered the bunch of flowers to Kṛṣṇa.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० रुक्मिण्युद्वाहे सप्ताधिकशततमोऽध्याय:॥१०७॥

अथाष्टाधिकशततमोऽध्याय:

Chapter - 108

Marriage of Rukmiṇī

नारायण उवाच

एतस्मिन्नन्तरे देवी महालक्ष्मीश्च रुक्मिणी।
आजगाम सभामध्ये मुनिदेवादिभिर्युते॥१॥
रत्नसिंहासनस्था च रत्नालंकारभूषिता।
वह्निशुद्धांशुकाधाना कबरीभारभूषिता॥२॥
पश्यन्ती सस्मिता साध्वर ह्यमूल्यरत्नदर्पणम्।
कस्तूरीबिन्दुभिर्युक्ता स्निग्धचन्दचर्चिता॥३॥
सिंदूरबिदुना शश्वद्भालमध्यस्थलोज्ज्वला।
तप्तकाञ्चनवर्णाभा शतचन्द्रसमप्रभा॥४॥
चन्दनोक्षितसर्वाङ्गा मालतीमाल्यशोभिता।
सप्तभिर्नृपपुत्रैश्च समानीता च बालकै:॥५॥

Nārāyaṇa said- In the meantime Rukmiṇī the form of Mahālakṣmī arrived in the court of the king together with the gods and the sages, she was seated on the gem-studded lion-throne. She was adorned with gem-studded ornaments and clad in the garments sanctified by fire. Her hair-do was looking quite charming; the chaste lady, wearing a smile on her face was looking at the invaluable gem-studded mirror. She had the spot of *kastūrī* over her forehead and her limbs were plastered with sandal-paste; the forehead was decorated with the spot of vermilion. She had the lustre of molten gold and she was shining like the lustre of the hundreds of moons. All her limbs were plastered with sandal-paste and she wore the garland of jasmine flowers. The seven princesses brought her in the court.

देवेन्द्राश्च मुनीन्द्राश्च सिद्धेन्द्रा नृपपुंगवा:।
ददृशू रुक्मिणीं देवीं महालक्ष्मीं पतिव्रताम्॥६॥

All the *yogīs*, the gods, the sages, the *siddhas* and the kings had a glance of the chaste Rukmiṇī who was the form of Lakṣmī.

सप्तप्रदक्षिणा: कृत्वा प्रणम्य स्वपतिं सती।
सिषेच शीततोयेन स्निग्धचन्दनपल्लवै:॥७॥
तां सिषेच जगत्कान्त: कान्तां शान्तां च सस्मिताम्।
ददर्श कान्त: कान्तां च कान्तं कान्ता शुभे क्षणे॥

The chaste Rukmiṇī took seven rounds and bowed before her husband, she sprinkled cool water with the tender leaves, soaked in sandal-paste. Thereafter Kṛṣṇa also sprinkled water on his beloved who was smiling. At the auspicious time both the husband and the wife looked at each other.

अथ देवी पितु: क्रोडे समुवास शुभानना।
लज्जया नम्रवदना ज्वलन्ती च स्वतेजसा॥९॥

Rukmiṇī with the serene and smiling face was shining with her lustre and keeping her head downwards sat in the lap in her father.

राजा देवेश्वरीं तस्मै परिपूर्णतमाय च।
प्रददौ संप्रदानेन वेदमन्त्रेण नारद॥१०॥

O Nārada, the king with the reciting of the hymns from the Vedas handed over in marriage, his daughter to Kṛṣṇa.

वसुदेवाज्ञया कृष्ण: स्वस्तीत्युक्त्वा स्थितो मुदा।
जग्राह देवीं देवश्च भवानीं च भवो यथा॥११॥

Kṛṣṇa accepted the hand of Rukmiṇī with the permission of Vasudeva reciting the words *Svasti*. Lord Kṛṣṇa accepted Rukmiṇī in the same way and Śiva had accepted Pārvatī.

सुवर्णानां पञ्चलक्षं कृष्णाय परमात्मने।
दक्षिणां तां ददौ राजा परिपूर्णतमाय च॥१२॥

The king gave away to the lord Kṛṣṇa five lakhs of gold coins in Dakṣiṇā.

शुभकर्मणि निष्पन्ने कृत्वा कन्यां च वक्षसि।
रुरोद राजा मोहेन मुनिदेवेन्द्रसंसदि॥१३॥

After the performing of the marriage, the king embraced the daughter and started sobbing in presence of the gods and the sages.

परिहारेण वचसा कृत्वा तस्मै समर्पणम्।
सिषेच कन्यां धन्यां च नेत्रयुग्मजलेन च॥१४॥

Then begging forgiveness the king gave away his daughter to lord Kṛṣṇa who was soaked in tears flowing from the eyes of the king.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० रुक्मिण्युद्वाहेऽष्टाधिकशततमोऽध्याय:॥१०८॥

अथ नवाधिकशततमोऽध्याय:

Chapter - 109

Festivities of the Marriage of Kṛṣṇa and Rukmiṇī

नारायण उवाच

एतस्मिन्नन्तरे राज्ञी रुक्मिणीजननी शुभा।
पतिपुत्रवतीभिश्च साध्वीभि: सहिता मुदा।।१।।
आगत्य मङ्गलं कृत्वा तत्र निर्मञ्छनादिकम्।
दंपती वेशयामास रत्ननिर्माणमन्दिरम्।।२।।
नानाचित्रविचित्राढ्यं हीरहारेण भूषितम्।
मुक्तामाणिक्यरत्नेन सुदीप्तं दर्पणेन च।।३।।

Nārāyaṇa said- In the meantime the queen mother of Rukmiṇī arrived with other chaste woman whose husbands and sons were alive to complete the welfare ceremonies. Both the bride and the groom were made to enter the palace made of gems. The palace was decorated with several types of diamonds, the garland of gems as well as the paintings. The sapphire emeralds and others gems besides the mirrors were shining.

ददर्श कृष्णस्तत्रैव दुर्गां दुर्गतिनाशिनीम्।
सरस्वतीं च सावित्रीं रतिं च रोहिणीं सतीम्।।४।।
देवपत्नीं राजपत्नीं मुनिपत्नीं पतिव्रताम्।
रत्नसिंहानस्थां च रत्नभूषणभूषिताम्।।५।।
उत्तस्थुराराद्दृष्ट्वा च श्रीकृष्णं जगतीपतिम्।
रत्नसिंहासने रम्ये वारयामास तां मुदा।।६।।
स्तुतिं चक्रुश्च देवाश्च मुनिपत्न्यश्च माधवम्।
पुटाञ्जलियुतास्तत्र क्रमेण च पृथक्पृथक्।।७।।
भोजयामास राज्ञी च वरेण सह कन्यकाम्।
सकर्पूरं सताम्बूलं प्रददौ वासितं जलम्।।८।।

Kṛṣṇa found that Durgā, the remover of misfortune, Sarasvatī, Sāvitrī, Rati, Rohiṇī, Satī, wives of the gods, Indra, the queen and the chaste wives of the sages were seated on the gem-studded lion thrones. All of them were adorned with gem-studded ornaments. At the entry of Śrī Kṛṣṇa into the palace, all the people stood up in reverence and made him sit on the charming lion throne. All the wives of the sages and the gods praised him individually. The queen served food to both the newlyweds and offered fragrant water and the betels with camphor.

दुर्गा कृष्णाय प्रददौ तत्र मङ्गलपत्रिकाम्।
सर्वासामाज्ञया देवी पठेति तमुवाच सा।।९।।
पपाठ पत्रिकां कृष्णो देवीसंसदि सस्मित:।
लक्ष्मी सरस्वती दुर्गा सावित्री राधिका सती।।१०।।
तुलसी पृथिवी गङ्गाऽरुन्धती यमुनाऽदिति:।
शतरूपा च सीता च देवहूतिश्त मेनका।।११।।
देव्यश्चैताश्च दंपत्यो: कुर्वन्तु मङ्गलं परम्।
पपाठ चेति कृष्णश्च शुश्रुवुर्जहसुश्च ता:।।१२।।

Durgā handed over to Kṛṣṇa the letter of welfare and with the permission of all, she asked him to read it out. In the courtyard of the goddess, Kṛṣṇa smiling read it. It said Lakṣmī, Sarasvatī, Durgā, Sāvitrī, Satī, Rādhikā, Tulasī, Pṛthvī, Gaṅgā, Arundhatī, Yamunā, Aditi, Śatarūpā, Sītā, Devahūti and Menakā bestow welfare upon the newly wedded couple. When Kṛṣṇa read it all the goddesses present there laughed aloud.

पार्वत्युवाच

रुक्मिणीं रुक्मिणीकान्त त्वां पश्यन्तीं च सस्मिताम्।
पश्य प्रौढां रूपवतीं सुन्दरीं नवयौवनाम्।।१३।।

Pārvatī said- "O beloved of Rukmiṇī, I look at you with a smiling face you look at the young, beautiful damsel named Rukmiṇī".

शच्युवाच

तव योग्या च युवती रत्नभूषणभूषिता।
त्वां प्रार्थयन्ती सुचिरमवमन्यान्यमीश्वरम्।।१४।।

Indrāṇī said- The one who had been desirous of you since long insulting other gods, this Rukmiṇī who is adorned with all the gem-studded ornaments is quite suitable for you.".

सावित्र्युवाच

यथा वरस्तथा कन्या विधिना योजिता पुरा।
विदग्धाया विदग्धेन सर्वत्र संगमः शुभः।।१५।।

Sāvitrī said- "Both the bride and the groom are equal and they were made for each other by the lord earlier. The union of the equals is always auspicious.".

रत्युवाच

ईश्वरेण परीहासं का वा कर्तुं क्षमा भुवि।
ध्यानासाध्यो दुराराध्यश्चावमन्यान्यमीश्वरम्।।१६।।

Rati said- "Who else is competent enough to cut jokes at the lord disregarding the other gods"?.

गायत्र्युवाच

यथा वरस्तथा कन्या च क्षुब्धे भैष्मके गृहे।।१७।।

Gāyatrī said- "In the house of Bhīṣmaka, with so much of hustle and bustle, the bride is equal to the groom".

रोहिण्युवाच

सत्यं ब्रूहि जगन्नाथ कामिनीनां च संसदि।
कीदृशी राधिका रम्या रुक्मिणी चापि कीदृशी।।

Rohiṇī said- "O lord of the universe, you speak out the truth in the assembly of the damsels as to how did you like Rādhikā in comparison to Rukmiṇī".

सरस्वत्युवाच

राधायां यादृशी प्रीति रुक्मिण्यां नैव तादृशी।
सा सङ्गिनी पूर्वकाले सर्वक्रीडासु वर्धिनी।।१९।।

Sarasvatī said- The love he had for Rādhā, cannot be had in Rukmiṇī. In the earlier times, she was always with him in all his sports and increased interested in sports.

प्राणाधिष्ठातृदेवी सा पञ्चप्राणाधिका सती।
रुक्मिणी कमला साक्षात्संपदामधिदेवता।।२०।।
सर्वशक्तिस्वरूपा च कृष्णस्य परमात्मनः।
बुद्धेरप्यधिदेवी च दुर्गा नारायणी परा।।२१।।
देवाधिष्ठातृदेवी त्वं सावित्री देवमातृका।
विद्याधिदेवताऽहं च ततोऽन्याश्च कलाकला:।।२२।।

She happens to be the goddess of his life, she is dearer to him than all the five *prāṇas*. Rukmiṇī happens to be an incarnation of Lakṣmī and the bestower of all the riches, Rādhā on the other hand happens to represents the entire prowess of lord Kṛṣṇa besides being the goddess of wisdom. Durgā, Nārāyaṇī, Pārvatī the great goddess of the gods, Sāvitrī the mother of the Vedas, Sarasvatī the goddess of learning and all other goddesses are only the rays of Rādhā.

न ब्रह्मणि शिवे शेषे गणेशे च दिनेश्वरे।
न भक्तेषु च पद्मायां न शिवायां च मय्यपि।।२३।।
प्रसादो यादृशस्तस्यामन्येषु च न तादृशः।
त्रैलोक्ये पृथिवी धन्या सुपुण्यं भारतं यतः।।२४।।
तत्र वृन्दावनं धपन्यं राधापादाब्जचिह्नितम्।
सर्वासामपि देवीनां राधा पुण्यवती सती।।२५।।
राधापादाब्जनखरे ददौ स्निग्धमलक्तकम्।
अयमेवमिति श्रुत्वा जहसुः सर्वयोषितः।।२६।।

Brahmā, Śeṣa, Ananta, Gaṇeśa, Sūrya, devotees, Lakṣmī, Pārvatī and myself do not enjoy the same grace of Kṛṣṇa was has been enjoyed by Rādhā. The earth is graceful of all the three *lokas* on which the land of Bhārata is located. Out of the land of Bhārata, Vṛndāvana is graceful, having the impression of the lotus-like feet of the Rādhā. Rādhā happens to be the most virtuous and auspicious of all the chaste ladies. "He is the one who painted the toes of Rādhā with paint." On hearing this all these damsels started laughing.

ध्यायन्ते दूरतः सर्वा राधा वक्षःस्थलस्थिता।
तस्माद्राधां नमस्कृत्य तुलनां मन्यते किल।।२७।।

The one who is adored by all the ladies from a distance, the heart of the same lord adores Rādhā who always remains present there. A comparison should thus be made keeping Rādhā in view.

सरस्वतीवचः श्रुत्वा सावित्री पार्वती सती।
अन्याश्च योषितः सर्वाः साध्वित्यूचुश्च संसदि।।२८।।

On hearing these words of Sarasvatī, Sāvitrī, Satī, Pārvatī and all other damsels spoke out in the assembly, "You have spoken out the truth".

लोपामुद्राऽनसूया चाप्यहल्याऽरुन्धती तथा।
सर्वास्ता मुनिपत्न्यश्च रभसं चक्रुरीश्वरम्॥२९॥

Lopāmudrā, Anusūyā, Ahalyā, Arundhatī and all the wives of the sages, felicitated lord Kṛṣṇa.

अथ देवांश्च भूपांश्च मुनीद्रांश्चापि भीष्मकः।
पूजयामास विधिना भोजयामास सादरम्॥३०॥

Thereafter the king Bhīṣmaka properly adored all the kings, the gods and the sages serving them food at the same time.

खाद्यतां खाद्यतां लोका दीयतां दीयतामिति।
शब्दो बभूव नगरे वाद्यसंगीतमङ्गलैः॥३१।

The sound of welfare music besides, "Eat more and give more", echoed in the sky.

अथ प्रभाते ब्रह्मेशशेषास्त्रिदशास्तथा।
यानमारोहणं भूपाश्चक्रिरे च त्वरान्विताः॥३२॥

After this, in the early morning Brahmā, Śiva, Ananta and the gods besides Vasudeva were mounted on the vehicles.

राजा महोग्रसेनश्च वसुदेवस्त्वरान्वितः।
कारयामास यात्रां च श्रीकृष्णं रुक्मिणीं सतीम्॥३३॥

The king Ugrasena and Vasudeva made Kṛṣṇa and Rukmiṇī to move on the journey.

सुभद्रां रुक्मिणीमाता कन्यां कृत्वा स्ववक्षसि।
रुरोदोच्चैस्तत्सखीभिर्बान्धवैरित्युवाच सा॥३४॥

Subhadrā the mother of Rukmiṇī embraced her daughter and then started crying in presence of her relatives and female friends.

सुभद्रोवाच

क्व यासि मां परित्यज्य वत्से मातरमीश्वरीम्।
कथं जीवामि त्वां त्यक्त्वा कथं त्वं वाऽपि जीवसि॥३५॥

Subhadrā said- O daughter, where are you going leaving alone the queen mother? How can I disown you? And how can you disown me?.

महालक्ष्मीर्मम गृहात्कन्यारूपा च मायया।
वसुदेवालयं यासि वासुदेवप्रिया सतीः॥३६॥

You had been born as my daughter with the illusion of Mahālakṣmī and you are leaving for the house of lord Kṛṣṇa, becoming his chaste wife, leaving from my house, go to the Vasudeva.

इत्युक्त्वा कन्यकां शोकात्सिषेव नेत्रजैर्जलैः।
भीष्मकः साश्रुनेत्रश्च कन्यां कृष्णे समर्प्य च॥३७॥
तं च कृत्वा परीहारं रुरोदोच्चैरतीव सः।
रुरोद रुक्मिणी देवी श्रीकृष्णश्चापि मायया॥३८॥

Thus speaking with her mind filled with grief, the mother soaked her daughters body with her tears. Bhīṣmaka on the other hand with his eyes filled with tears entrusted her daughter to Kṛṣṇa, begging forgiveness for any short coming, crying aloud at the same time. Rukmiṇī also started sobbing while Kṛṣṇa too also followed suit.

रथमारोपयामास वसुदेवः सुतं वधूम्।
एतस्मिन्नन्तरे राजा जामात्रे यौतुकं ददौ॥३९॥
गजेन्द्राणां सहस्रं च षड्गुणं च तुरंगमम्।
दासीनां च सहस्रं च किंकराणां शतं शतम्॥४०॥
रत्नानां च सहस्रं चैवामूल्यरत्नभूषणम्।
स्वर्णानां परिशुद्धानां पञ्चलक्षं च सादरम्॥४१॥
तोयभोजनपात्राणि कृतानि विश्वकर्मणा।
सौवर्णानि च रम्याणि सुरभीः प्रददौ मुदा॥४२॥
दुग्धवतीनां धेनूनां सवत्सानां सहस्रकम्।
अमूल्यानि च रम्याणि वह्निशुद्धांशुकानि च॥४३॥
वसुदेवश्चोग्रसेनो देवैश्च मुनिभिः सह।
प्रहृष्टवदनः शीघ्रं द्वारकाभिमुखं ययौ॥४४॥

Vasudeva made the son and the daughter-in-law to mount the chariot. In the meantime the king gave away the dowry to his son-in-law which included a thousand elephants six time more the horses, a thousand slave girls, a hundred servants, a thousand gems, invaluable gem-studded ornaments, gracefully, beside five lakhs of coins of pure gold, the gold vases made by Viśvakarmā for taking food and a large number of cows delightfully. The number of calves of those cows was one thousand. He gave away beautiful costumes which were shining like the fire and were invaluable. Both Vasudeva and

Ugrasena accompanied by the sages and the gods delightfully moved towards Dvārakā.

प्रविश्य स्वपुरीं रम्यां कारयामास मङ्गलम्।
वाद्यं च वादयामास सुन्दरं सुमनोहरम्॥४५॥
देवकी रोहिणी रम्या यशोदा नन्दगेहिनी।
अदितिश्च दितिश्चैव तथा च वरकामिनी॥४६॥
श्रीकृष्णं रुक्मिणीं रम्यां विलोक्य च पुनः पुनः।
गृहं प्रवेशयामास कारयामास मङ्गलम्॥४७॥

Entering the city of Dvārakā the welfare ceremonies were performed and the musical instrument were played upon. Devakī, charming Rohiṇī, Yaśodā, the wife of Nanda, Aditi, Diti and the best of damsels looked at the charming Rukmiṇī and Kṛṣṇa again and again and then took them to their home, performing all the welfare ceremonies.

चतुर्विधं भोजयित्वा देवांश्च मुनिपुंगवान्।
नृपांश्च बान्धवांश्चैव परीहारं चकार च॥४८॥

Four types of dishes were served to the gods, the sages, the king, relatives and who begged forgiveness from them for any short coming.

भट्टेभ्यो ब्राह्मणेभ्योऽपि ददौ रत्नादिकं मुदा।
तांश्चापि भोजयामास परितुष्टांश्च सस्मितान्॥४९॥

The bards and the Brāhmaṇas were served with gems delightfully and happily served the food.

एवं भुक्त्वा धनं लब्ध्वा ययुः सर्वे गृहं मुदा।
मङ्गलं कारयामास वसुदेवस्य वल्लभा॥५०॥

Thus consuming the food all the people went back to their respective houses. Devakī the wife of Vasudeva then performed the welfare ceremony.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० रुक्मिण्युद्वाहो नाम नवाधिकशततमोऽध्यायः॥१०९॥

अथ दशाधिकशततमोऽध्यायः

Chapter - 110

Conversation between Yaśodā and Rādhā

नारायण उवाच

आगतेषु गतेष्वेवं साङ्गे मङ्गलकर्मणि।
नन्दो यशोदया सार्धं पुत्राभ्याशं समाययौ।।१।।

Nārāyaṇa said- with the departure of all the guests who had arrived to attend the marriage ceremony Nanda and Yaśodā sat with their son.

यशोदोवाच

ज्ञानं च भवता दत्तं पित्रे नन्दाय माधव।
मां चापि मातरं वत्स कृपां कुरु कृपानिधे।।२।।

Yaśodā said- O Mādhava, you have bestowed the knowledge to your father Nanda, now, O ocean of mercy, you also be graceful to the mother like me.

मामुद्धर महाभाग धरोद्धारणकारण।
भवाब्धितरणे भीमे भीतां च पतितामपि।।३।।

I virtuous one, you redeem me also since you have arrived to rid the earth of her burden, you redeem a person like me who is terrified from the terrific ocean of the universe.

मायामयी सा प्रकृतिर्भवाब्धितरणे तरिः।
त्वमेव कर्णधारश्च भक्तोत्तीर्णे कृपामय।।४।।

The illusory Prakṛti serves as a boat to cross the ocean of the universe. O merciful one, you happen to be the boat-man or the sailor.

यशोदावचनं श्रुत्वा जहास पुरुषोत्तमः।
उवाच मातरं भक्त्या ज्ञानिनां च गुरोर्गुरुः।।५।।

On hearing the words of Yaśodā, Puruṣottama, the teacher of the great teachers and the intellectuals smiled and spoke to the mother with devotion.

श्रीभगवानुवाच

ज्ञानं योगात्मकं मातार्ज्ञानं च विषयात्मकम्।
ज्ञानं भक्त्यात्मकं श्रेष्ठं मद्दास्यकारणं शुभम्।।६।।

Śrī Kṛṣṇa said- O mother knowledge is connected with yoga and knowledge is also connected with different subjects but the knowledge pertaining to devotion is considered to be the best. This is the auspicious cause of my slavehood.

ज्ञानं पञ्चविधं प्रोक्तं सर्ववेदेषु संमतम्।
भक्त्यात्मकं सर्वपरं तेषां च लक्षणं शृणु।।७।।

The knowledge has been defined to be in Vedas of five types but the knowledge concerning the devotion is considered to be the best of all. You listen to some of the symptoms of the same.

क्षुत्पिपासादिकानां च खण्डनं स्वान्तशोधनम्।
नाडीनां शोधनं चैव चक्राणामपि भेदनम्।।८।।
शक्तिकुण्डलिनीयुक्तमीश्वरं चिन्तयेत्ततः।
इन्द्रियाणां च दमनं लोभादीनां च वर्जनम्।।९।।

By over-coming hunger and thirst, purifying inner-self, purification of the entrails, the shattering of the *cakras* and meditating upon the *kuṇḍalinī-śakti*, the control of the organs of senses and discarding of the greed one achieves devotion.

मूलाधारं स्वधिष्ठानं मणिपूरमनाहतम्।
विशुद्धं च तथा ज्ञाख्यं चक्रषट्कं प्रकीर्तितम्।।१०।
नारीणामपि दुर्बोधं मूर्खाणां च विशेषतः।
ज्ञानं योगात्मकं साध्वि सिद्धानां साध्ययीप्सितम्।।

Mūlādhāra, Adhiṣṭhāna, Maṇipūra, Anāhata, Viśuddha and *Jña* are the six *cakras*. These are inaccessible to the foolish and especially the woman. O chaste lady, the knowledge of yogic practices is meant for the *siddhas*.

जन्तूनामपि सर्वेषां ज्ञानं स्वविषये तथा।
सन्तः सर्वे विजानन्ति स्वेच्छया च मदीयया।।१२।।
सिद्ध्यात्मकं च सिद्धानां नियुक्तं सर्वकर्मसु।
चतुस्त्रिंशत्सु सिद्धानां साधनं बोधनं तथा।।१३।।

The knowledge about one's own self is desirable by all. The noble people know about themselves as per desire. The knowledge of *siddhis* is important in all the deeds of the *siddhas*.

ज्ञानं मोक्षात्मकं सिद्धं परं निर्वाणकारणम्।
निवृत्तिमार्गमारूढं भक्तस्तत्रैव वाञ्छति।।१४।।

The knowledge which bestows *mokṣa* is quite successful and redeems everyone. Such a type of knowledge makes one to follow the path of *Nivṛttimārga* and the devotee is however never desirous of the same.

भक्त्यात्मकं च यज्ज्ञानं तुभ्यं राधा प्रदास्यति।
तस्यां च मानवं भावं त्यक्त्वा ज्ञानं करिष्यति।।१५।।

The knowledge about the devotion can be imparted to you by Rādhā. By shedding away the human approach, you can achieve the divine knowledge from her.

नन्दाय दत्तं यज्ज्ञानं तच्च तुभ्यं प्रदास्यति।
गच्छ नन्दव्रजं मातर्नन्देनप सह सादरम्।।१६।।

The knowledge that I imparted to Nanda, the same will be imparted to you by her. O mother, you move on gracefully with Nanda to Vraja.

इत्युक्त्वा विनयं कृत्वा जगामाभ्यन्तरं हरिः।
नन्दो यशोदया सार्धं प्रययौ कदलीवनम्।।१७।।
ददर्श राधां तत्रैव निद्रितां त्यक्तभूषणाम्।
दधानां शुक्लवस्त्रं च निराहारां कृशोदरीम्।।१८।।
पङ्कस्थे पङ्कजदले सजले चन्दनार्चिते।
शयानां शुष्कितौष्ठीं च साश्रुनेत्रां च मूर्च्छिताम्।।१९।।
ध्यायमानां पदाम्भोजं कृष्णस्य परमात्मनः।
बाह्यज्ञानपरित्यक्तां तन्निविष्टैकमानसाम्।।२०।।
पश्यन्तीं सस्मितं कान्तं पश्यन्तीं तन्मुखाम्बुजम्।
हसन्तीं च रुदन्तीं च स्वप्ने कान्तसमीपतः।।२१।।
सखीभिः परितः शश्वत्सेवितां श्वेतचामरैः।
दिवानिशं रक्षितां च गोपीभिः शतकोटिभिः।।२२।।
सावधानपराभिश्च वेत्रहस्ताभिरीश्वरीम्।
सप्तद्वारेषु युक्ताभिः परितः प्राङ्गणेषु च।।२३।।

Thus speaking displaying all his humility, Śrī Kṛṣṇa went to the inner apartment while Nanda accompanied by Yaśodā went to the banana forest. Both of them found Rādhā there, who was lying unconscious on the bed of lotus leaves soaked with water and sandal-paste. Rādhā had discarded all the ornaments and was clad in

bright costumes. By remaining without food her belly had shrunk the lips had dried up, the eyes were filled with tears. She was lying unconscious; she was meditating upon the lotus-like feet of lord Kṛṣṇa remaining unconcerned from the outer world; she was totally engrossed in the meditation of lord Kṛṣṇa. She was witnessing her smiling beloved in the dream and staring at his lotus-like face; she sometimes laughed before her beloved and same time wept before him. Her female friends were moving the white fly-whisks continuously. Hundreds and crores of the cowherdesses guarded the place, holding the canes in their hands. They were guarding the seven gates throughout the day and night protecting Rādhā.

तां दृष्ट्वा विस्मयं प्राप्य सभार्यो नन्द एव च।
ननाम परया भक्त्या दण्डवत्प्रणिपत्य च॥२४॥

Finding her there in that condition Nanda together with his wife was surprised and prostrated before her in reverence.

. निद्रां त्यक्त्वा च सहसा बुबुधे सेश्वरेच्छया।
क्षणेन चेतनां प्राप विषयज्ञानवर्जिताम्॥२५॥
पुरतो दंपती दृष्ट्वा पप्रच्छ सादरं सती।
उवाच मधुरं चैवं तत्रैव सखिसंसदि॥२६॥

With the will of the lord Rādhā at once got up from here sleep and she regained consciousness, unmindful of the subject to be discussed, finding the couple there, the chaste lady asked them, the reason for their arrival there. She than spoke sweet words in presence of her female friends.

राधिकोवाच

कस्त्वं चात्र समायातो ब्रूहि वा किं प्रयोजनम्।
न च मे विषयज्ञानं न जानामि नरं पशुम्॥२७॥

Rādhikā said- "Who are you?" What for have you arrived here? You tell me I am not aware of the subject to be talked I an unable to distinguish between a human and an animal.

किं जलं वा स्थलं किंवा किंवा नक्तं दिनं श्रृणु।
स्त्रियं पुमांसं क्लीबं वा नाहं जानामि भेदकम्॥२८

I am unable to differentiate between the earth and the water, the day and night, the man and woman or the eunuch. I am unaware of any differentiation.

राधिकावचनं श्रुत्वा नन्दश्च विस्मयं ययौ।
भीता यशोदा निकटं गोपीसंभाषिता ययौ॥२९॥
उवास निकटे तस्या: समुवाच प्रियं वच:।
उवास तत्र नन्दश्च गोपीदत्तासनेन च॥३०॥

On hearing the words of Rādhikā, Nanda was extremely surprised. On hearing the words of cowherd Yaśodā feeling panicky went closer to her and sitting besides here, she said. Nanda also took his seat offered by the cowherdesses .

यशोदोवाच

चेतनं कुरु राधे त्वमात्मानं रक्ष यत्नत:।
द्रक्ष्यसि प्राणनाथं च संप्राप्ते मङ्गले दिने॥३१॥
त्वत्तो विश्वं पवित्रं च स्वकुलं च सुरेश्वरि।
गोप्यश्च पुण्यवत्यश्च त्वत्पादाम्बुजसेवया॥३२॥

Yaśodā said- O Rādhā, be conscious. You save yourself making all the efforts because on the arrival of the days of welfare you will surely meet the lord of your life. O great goddess, you have purified not only your own race but also the universe as a whole. The cowherdesses have been purified by serving at your lotus-like feet.

लोका गास्यन्ति त्वत्कीर्तिं तीर्थपूतां सुमङ्गलाम्।
सन्तो वेदाश्च चत्वार: पुराणानि पुरातनीम्॥३३॥

The people, the sages, all the four Vedas and Purāṇas shall always recite your glory like other holy places.

अहं यशोदा नन्दोऽयं बुद्धिरूपे निबोध माम्।
वृषभानसुता त्वं च मां निशामय सुव्रते॥३४॥

O form of intelligence, I am Yaśodā and he is Nanda and you happen to be Rādhā the daughter of Vṛṣabhāna. O performer of noble *vratas*, you listen to my words.

द्वारकानगराद्ददे श्रीकृष्णसंनिधानत:।
तवान्तिकमागताऽहं प्रेरिता हरिणा सति॥३५॥

O virtuous one, I have just returned from Dvārakā, the abode of Kṛṣṇa. O chaste lady, lord Hari has directed me towards you.

शृणु मङ्गलवार्तां च मङ्गलं च गदाभृतः।
आराद्द्रक्ष्यसि कृष्णं तं हे देवि चेतनं कुरु॥३६॥

Now you listen to the welfare news of lord Gadādhara. You would shortly meet Śrī Kṛṣṇa O goddess regain your senses.

भक्त्यात्मकं परिज्ञानं देहि मह्यं च सांप्रतम्।
त्वद्भर्तुरुपदेशेन त्वत्समीपं समागतौ॥३७॥

You bestow the knowledge of devotion to me, presently. Both of us have arrived here at the advice of your husband.

पश्चदायास्यति हरिस्त्वां मुहूर्तं वरानने।
भविष्यत्यचिरेणैव श्रीदाम्नः शापमोचनम्॥३८॥

O beautiful faced one, "Lord Hari would arrive here before you after this and you would soon to be freed from the curse of Śrīdāmā".

यशोदावचनं श्रुत्वा वार्तां प्राप्य गदाभृतः।
श्रीकृष्णनामस्मरणाद्दूरीभूतममङ्गलम्॥३९॥

On hearing the words of Yaśodā about the news of Gadādhara, all the miseries of Rādhā were removed.

संप्राप चेतनं राधा संभाव्य कृष्णमातरम्।
उवाच मधुरं शान्ता लौकिकीं भक्तिमुत्तमाम्॥४०॥

Rādhā regained her consciousness becoming peaceful, honouring the mother of Kṛṣṇa, she spoke to her sweet words concerning the devotion.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
राधायशोदासं० दशाधिकशततमोऽध्यायः॥११०॥

अथैकादशाधिकशततमोऽध्याय:

Chapter - 111

Conversation between Rādhā and Yaśodā

राधिकोवाच

ज्ञानात्मकश्च परमो ब्रह्मेशशेषपूजित:।
ज्ञानं च न ददौ तुभ्यं मन्मूलं प्रेषिता सति।।१।।
तेनैव च्छद्मना तुभ्यं भावार्थं बोधयामि किम्।
वेदा: सन्तश्च भावार्थं नैव जानन्ति तस्य च।।२।।

Rādhikā said- O chaste lady, lord Kṛṣṇa is the form of knowledge and is adorable by Brahmā, Śiva and Ananta; he instead of imparting the knowledge himself has directed you to me. By this, I am able to understand his feelings about me. Even the Vedas and the ascetics are unable to judge truly, his ideas.

स्त्रीजातिरबला मूढा वस्तुतोऽज्ञानतत्परा।
ततस्तद्विरहेणैव संततं हतचेतना।।३।।
किं वाऽहं कथयिष्यामि ज्ञानं पञ्चविधेषु च।
भक्त्यात्मकं सर्वपरं निबोध कथयामि ते।।४।।

I belong to the class of woman who are considered to be weak, devoid of wisdom and deprived of knowledge. Because of the separation from him, my knowledge has faded out. In such a condition what could I speak about the five types of knowledge. Still the devotion happens to be the best of knowledge which is being narrated by me. You please listen to the same. .

श्रीकृष्णस्य वरेणापि न साधो निर्भयो भव।
गोलोके चापि तनं संभवेच्च कुयोगिन:।।५।।

O virtuous lady, don't become fearless because of the boon of Kṛṣṇa because even an ascetic has to fall from *Goloka.*

तस्मात्सर्वं परित्यज्य भजस्व परमेश्वरम्।
पुत्रबुद्धिं परित्यज्य ब्रह्मरूपं निशामय।।६।।

Therefore disowning everything, you recite the name of the lord. Discarding the feeling of his being the son you, take him to be the eternal Brahman.

यशोदे भवती सर्वे परित्यज्य च नश्वरम्।
गत्वा वृन्दावनं रम्यं पुण्यक्षेत्रं च भारतम्।।७।।

O Yaśodā, you, after discarding all the perishable articles, go to Vṛndāvana situated on the auspicious land of Bhārata.

कृत्वा त्रिकालस्नानं च निर्मले यमुनाजले।
कृत्वाऽष्टदलपद्मं च स्निग्धेन चन्दनेन च।।८।।
ध्यानेन गर्गदत्तेन शुद्धेन मनसा सति।
संपूज्य परमानन्दं सानन्दं व्रज तत्पदम्।।९।।

Taking bath in the spotless clean water of the Yamunā thrice a day, you prepare an eight pettaled lotus, with a devoted mind, adore blissful lord Kṛṣṇa variously and get absorbed in the blissful stage ultimately.

कृत्वा निकृन्तनं कर्म पितृभिः शतकैः सह।
वैष्णवेन सहाऽऽलापं कुरुष्व सततं सति॥१०॥

O chaste lady, you better uproot all the deeds performed earlier with hundred means and always converse with the Vaiṣṇavas.

वरं हुतवहज्वालां भक्तो वाञ्छति पञ्जरम्।
वरं च कण्टके वासं वरं च विषभक्षणम्॥११॥
हरिभक्तिविहीनानां न सङ्गं नाशकारणम्।
स्वयं नष्टो भक्तिहीनो बुद्धिभेवं करोति च॥१२॥

A devotee accepts the flames; of fire, captivity in a cage, leaving among the thorns end consuming the poison but he fails to keep company of the people devoid of the devotion of lord Hari because the same deeds to destruction. A person who is devoid of devotion, not only destroys himself but simultaneously create differentiation.

अङ्कुरो भक्तिवृक्षस्य भक्तसङ्गेन वर्धते।
परं हरिकथालापपीयूषासेचनेन च॥१३॥
अभक्तालापदीपाग्निज्वालायाः कलयापि च।
अङ्कुरः शुष्कतां याति पुनः सेकेन वर्धते॥१४॥

By keeping the company of a devotee, with the reciting of the story of lord Hari, the tree of devotion sprouts with the nectar-like stories. But by conversing with the people devoid of devotion, serves as the burning flame, the sprouting tree is dried up. Only by the serving the lord or reciting of his stories lord, it develops and sprouts.

तस्मादभक्तसङ्गं च सावधानः परित्यज।
यथा दृष्टवा कालसर्पं नरो भीत्वा पलायते॥१५॥

The company of the non-believer should be left in the same way, as a person runs away in panic at the sight of a terrible snake.

यशोदे च प्रयत्नेन स्वात्मनः पुत्रमीश्वरम्।
राम नारायणानन्त मुकुन्द मधुसूदन॥१६॥
कृष्ण केशव कंसारे हरे वैकुण्ठ वामन।
इत्येकादश नामानि पठेद्वा पाठयेदिति॥१७॥
जन्मकोटिसहस्राणां पातकादेव मुच्यते।
राशब्दो विश्ववचनो मश्चापीश्वरवाचकः॥१८॥

O Yaśodā, you must adore your son with great efforts, like a lord. The one who recites the name of Rāma, Nārāyaṇa, Ananta, Mukunda, Madhusūdana, Kṛṣṇa, Keśava, Kaṁsāri, Hari, Vaikuṇṭha and Vāmana or the one who reads these eight names daily, he is freed from the thousands and crores of sins of the previous births. *Rā* stands for globe and *Ma* stands for the lord. Thus the one who is the lord of the globe is called Rāma. He enjoys the company of Rāma, that is why he is also called Rāma.

विश्वानामीश्वरो यो हि तेन रामः प्रकीर्तितः।
रमते रमया सार्वं तेन रामं विदुर्बुधाः॥१९॥
रमाया रमणस्थानं रामं रामविदो विदुः।
राश्चेति लक्ष्मीवचनो मश्चापीश्वरवाचकः॥२०॥
लक्ष्मीपतिं गतिं रामं प्रवदन्ति मनीषिणः।
नाम्नां सहस्रं दिव्यानां स्मरणे यत्फलं लभेत्॥२१॥

Since Rāma happens to be the cause o. the knowledge of *Rāmatattva* and the place of keeping company with Rāma, he is also called Rāma. Even otherwise *Rā* stands for Lakṣmī and *Ma* stands for the lord. Therefore the intellectuals call the lord of Lakṣmī as Rāma; the merit one earns by reciting thousands of the divine names the same is achieved by reciting the name of Rāma only once.

तत्फलं लभते नूनं रामोच्चारणमात्रतः।
सारूप्यमुक्तिवचनो सारेति च विदुर्बुधाः॥२२॥
यो देवोऽप्ययनं तस्य स च नारायणः स्मृतः।
नाराश्च कृतपापाश्चाप्ययनं गमनं स्मृतम्॥२३॥
यतो हि गमनं तेषां सोऽयं नारायणः स्मृतः।
सकृन्नारायणेत्युक्त्वा पुमान्कल्पशतत्रयम्॥२४॥
गङ्गादिसर्वतीर्थेषु स्नातो भवति निश्चितम्।
नारं च मोक्षणं पुण्यमयनं ज्ञानमीप्सितम्॥२५॥
तयोर्ज्ञानं भवेद्यस्मात्सोऽयं नारायणः प्रभुः।
नास्त्यन्तो यस्य वेदेषु पुराणेषु चतुर्षु च॥२६॥

शास्त्रेष्वन्येषु योगेषु तेनानन्तं विदुर्बुधाः।
मुकुमध्ययमानं च निर्वाणं मोक्षवाचकम्॥२७॥
तद्ददाति च यो देवो मुकुंदस्तेन कीर्तितः।
मुकुं भक्तिरसप्रेमवचनं वेदसंमतम्॥२८॥
यस्तं ददाति भक्तेभ्यो मुकुंदस्तेन कीर्तितः।
सूदनं मधुदैत्यस्य यस्मात्स मधुसूदनः॥२९॥

The intellectuals believes that *Nāra* stands for *Sārupya* salvation. Therefore the one who happens to be the god of the same or the *Ayana* is called Nārāyaṇa. The sins which are committed by some one are known as *Nāra* and *Ayana* stands for disappearing. This with the reciting of the name of Nārāyaṇa, all the sins disappear. With the reciting of the word Nārāyaṇa once, a person achieves the merit of having a bath in all the sacred places for a hundred *kalpas*. According to another interpretation *Nāra* stands for merit and *mokṣa* while the *Ayana* stands for the appropriate knowledge. The one who therefore, enshrines the knowledge of both, he is considered to be Nārāyaṇa. The one who beyond the description of the four Vedas, Purāṇas, scriptures and others literature and is unlimited, he is called *Ananta* by the intellectuals. *Muku* stands for studies and salvation beside *mokṣa* and the one who provides the same, is known as Mukunda. Even otherwise, the word *Muku* stands for love and devotion as prescribed in the Vedas and the one who bestows the same to the devotees is called Mukunda. Because he happens to be the killer of the demon Madhu, he is therefore called Madhusūdana.

इति सन्तो वदन्तीशं वेदे भिन्नार्थमीप्सितम्।
मधु क्लीबं च माध्वीके कृतकर्मशुभाशुभे॥३०॥
भक्तानां कर्मणां चैव सूदनं मधुसूदनः।
परिणामाशुभं कर्म भ्रान्तानां मधुरं मधु॥३१॥
करोति सूदनं यो हि स एव मधुसूदनः।
कृषिरुत्कृष्टवचनो णश्च सद्भक्तिवाचकः॥३२॥
अश्चापि दातृवचनः कृष्णं तेन विदुर्बुधाः।
कृषिश्च परमानन्दे णश्च तद्दास्यकर्मणि॥३३॥
तयोर्दाता च यो देवस्तेन कृष्णः प्रकीर्तितः।
कोटिजन्मार्जिते पापे कृषिः क्लेशे च वर्तते॥३४॥
भक्तानां णश्च निर्वाणे तेन कृष्णः प्रकीर्तितः।
नाम्नां सहस्रं दिव्यानां त्रिरावृत्त्या चयत्फलम्॥३५॥
एकावृत्त्या तु कृष्णस्य तत्फलं लभते नरः।
कृष्णनाम्नः परं नाम न भूतं न भविष्यति॥३६॥

Even otherwise the people derive meaning from the word Madhu which is a neutral gender and is present in the good or bad deeds or a wine of intoxicated tree. Therefore the one who destroys the same together with the deeds of the devotees, he is called Madhusūdana. Such of the deeds which results in evil reward and are sweet in fallacy, they are termed as Madhu. The one who destroys the same he is called Madhusūdana. The word *Kṛṣi* stands for excellence and *ṇa* stands for the noble devotion and *A* stands for the container. That is why people call him by the name of Kṛṣṇa. According to another interpretation *Kṛṣi* stands for blissful and *ṇa* stands for the slavehood. The on who provides both of them is called Kṛṣṇa. Even otherwise the word *Kṛṣi* stands for the sin earned during the crores of the births and *ṇa* stands for the reliever of the sins. This results in the making of the word Kṛṣṇa. The merit one earns by reciting the thousand divine names of the lord thrice, the same merit is earned by him while reciting the name of Kṛṣṇa. There has been no name better than Kṛṣṇa in the past nor would it be in future.

सर्वेभ्यश्च परं नाम कृष्णेति वैदिका विदुः।
कृष्ण कृष्णेति हे गोपि यस्तं स्मरति नित्यशः॥३७॥
जलं भित्त्वा यथा पद्मं नरकादुद्धरेच्च सः।
कृष्णेति मङ्गलं नाम यस्य वाचि प्रवर्तते॥३८॥
भस्मीभवन्ति सद्यस्तु महापातककोटयः।
अश्वमेधसहस्रेभ्यः फलं कृष्णजपस्य च॥३९॥
वरं तेभ्यः पुनर्जन्म नातो भक्तपुनर्भवः।
सर्वेषामपि यज्ञानां लक्षाणि च व्रतानि च॥४०॥
तीर्थस्नानानि सर्वाणि तपांस्यनशनानि च।
वेदपाठसहस्राणि प्रादक्षिण्यं भुवः शतम्॥४१॥
कृष्णनामजपस्यास्य कलां नार्हन्ति षोडशीम्।

तेषां लोभाद्भवेत्स्वर्गफलं च सुचिरं नृणाम्॥४२॥

The people well-versed in the Vedic knowledge, hold the view that the name Kṛṣṇa is the best of all. O cowherdesses, the one who recites the name of Kṛṣṇa again and again regularly, he is saved from falling into the hell in the same way as the lotus emerges out of the water. The one in whose tongue the word Kṛṣṇa always remain, all his great sins are reduce to ashes. The reciting of the name Kṛṣṇa is better than the performing of thousands of *Aśvamedha* sacrifices, because by doing so, one is never reborn again. By reciting the same name, one is freed from the cycle of the birth and death. All the *yajñas*, lakhs of *vratas*, with bathing in the holy places, All types of *tapas*, performing of *vratas*, thousands of the reciting of the Vedas, going round the globe a hundred times, all these combined do not compare to the one sixteen the part of the merit one earns by reciting the name of Kṛṣṇa. with the greed of performing the good deeds, a person enjoys his stay in the heaven and the fall from the heaven is a must. But the one who recites the name of Hari he achieves the eternal abode.

स्वर्गादवश्यं पुंसश्च जपकर्तुहरे:पदम्।
के जले सर्वदेहेऽपि शयनं यस्य चाऽऽत्मन:॥४३॥
वदन्ति वैदिका: सर्वे तं देवं केशवं परम्।
कंसश्च पातके विघ्ने रोगे शोके च दानवे॥४४॥
तेषामरिर्निहन्ता च स कंसारि: प्रकीर्तित:।
रुद्ररूपेण संहर्ता विश्वानामपि नित्यश:॥४५॥
भक्तानां पातकानां च हरिस्तेन प्रकीर्तित:।
मा च ब्रह्मस्वरूपा या मूलप्रकृतिरीश्वरी॥४६॥
नारायणीति विख्याता विष्णुमाया सनातनी।
महालक्ष्मीस्वरूपा च वेदमाता सरस्वती
राधा वसुंधरा गङ्गा तासां स्वामी च माधव:॥४७॥

The letter *Ka* stands for water. The one who pervades that water and the bodies of all the creatures, he is called Keśava by the Vedic people. The word *Kaṁsa* is used for obstruction, ailment greed and the Dānavas. The one who is inimical to all of them is known by the name of *Kaṁsāri*. The one who in the form of Rudra and destroy the universe always and the enemies of the devotees, is known by the name of Hari. *Ma* stands for the form of eternal Brahman and *Mūlaprakṛti* besides being Īśvarī, Nārāyaṇī, Sanātanī, Viṣṇumāyā, Mahālakṣmī, Sarasvatī the creator of the Vedas, Rādhā, Vasundharā and Gaṅgā. Therefore, the lord is known as Mādhava

ब्रह्मेशशेषादिभवैश्च वन्द्यं.
ध्यानैर्न किंचित्सनकादिभिश्च।
वेदै: पुराणैर्न निरूपितं च.
भजस्व भक्त्या नवनीतचोरम्॥४८॥
क्व चापि दुग्धं क्व दधि घृतं वा.
नवोद्धृतं वा क्व च तक्रमीप्सितम्।
तेषां क्व चोरो भवति क्व चापि.
क्व बन्धनं ते भवमूलमध्ये॥४९॥
न योगिभि: सिद्धगणैर्मुनीन्द्रै
र्न भक्तसंघैर्भवपद्मशेषै:।
योगैर्न बद्धो न हि रक्षितुं क्षमै:.
कथं स वद्धस्तव मूलमध्यत:॥५०॥
प्रेम्णा नु भक्त्या स्तवनेन पूजया.
भजस्व पुत्रं तरसा च भारते।
हृत्पद्ममध्ये स्थितमीश्वरं परं.
ध्यानेन यत्नेन च संततं सति॥५१॥
वरं वृणुष्व भद्रं ते यत्ते मनसि वाञ्छितम्।
सर्वं दास्यामि जगति देवानामपि दुर्लभम्॥५२॥

O chaste lady, the one who is adored by Brahmā, Viṣṇu, Śiva and Śeṣa and the sage like Sanaka and others, who are unable to know about the secret of his existence by deep meditation, the one who is beyond the conception of all the Vedas and the Purāṇas, you should adore with devotion the one who stole away the butter from your house. Where is the milk, curd, butter-milk, *ghee* and other milk preparations? Where is the thief of these articles? Where is your link with the base of the universe? The one who could not be captured by the *yogīs*, *siddhas*, ascetics, the devotees, Brahmā, Śiva and Śeṣa, how could he be bound with the mortar by

you? Therefore you adore your son who is lodged in the centre of the lotus flowers in the form of the lord and adore him with devotion, meditation, recitation, making all the efforts. You would meet with welfare. You ask for a boon, desired by you. The one which is beyond a reach of the gods his adoration would surely be bestowed by me to you.

यशोदोवाच

हरौ च निश्चला भक्तिस्तद्दास्यं वाञ्छितं मम।
तव नाम्नश्च व्युत्पत्तिः का वा तद्वक्तुमर्हसि॥५३॥

Yaśodā said- I desire a boon to achieve the infallible devotion at the feet of lord Hari and his slavehood. You also enlighten me about the root of your own name.

राधिकोवाच

भवेद्भक्तिर्निश्चला ते हरेर्दास्यं च दुर्लभम्।
लभस्व मद्वरेणापि कथयामि सुनिर्णयम्॥५४॥

Rādhikā said- with my boon you would surely achieve the devotion of the lord besides his slavehood. Now I tell you the best of the decision.

पुरा नन्देन दृष्टाऽहं भाण्डीरे वटमूलके।
मया च कथितो नन्दो निषिद्धश्च प्रजेश्वरः॥५५॥
अहमेव स्वयं राधा छाया रायणकामिनी।
रायणः श्रीहरेरंशः पार्षदप्रवरो महान्॥५६॥

In the earlier times Nanda found me in the Bhāṇḍīra forest seated under the shed of a banyan tree, I stopped Prajāpati Nanda and said to him, "I am Rādhā myself and by reflection the wife of Rāyaṇa. Rāyaṇa was born of the *aṁśa* of Hari and happens to be one of the important courtiers of lord Hari.

राशब्दश्च महाविष्णुर्विश्वानि यस्य लोमसु।
विश्वप्राणिषु विश्वेषु धा धात्री मातृवाचकः॥५७॥

The word *Rā* stands for Mahāviṣṇu in the hair-pits of whom several globes are lodged and *dhā* stand for the motherhood among the creatures

धात्री माताऽहमेतेषां मूलप्रकृतिरीश्वरी।
तेन राधा समाख्याता हरिणा च पुरा बुधैः॥५८॥

I being the *Mūlaprakṛti* and Īśvarī, I am the mother of all of them. This is the reason why Hari and other people gave me the name of Rādhā in the earlier times.

अहं सुदामशापेन वृषभानसुताऽधुना।
शतवर्षं च विच्छेदो हरिणा सह सांप्रतम्॥५९॥

I have become the daughter of Vṛṣabhāna because of the curse of Śrīdāmā; now I shall be separated from lord Hari for a hundred years.

वृषभानश्च कृष्णस्य पार्षदप्रवरो महान्।
पितॄणां मानसी कन्या मम माता कलावती॥६०॥

Vṛṣabhāna happens to be the best of the courtiers of the Kṛṣṇa and parson my mother named Kalāvatī is the mind born daughter of the ancestors.

अयोनिसंभवाऽहं च मम माता च भारते।
पुनः सार्धं च युष्माभिर्यास्यामि श्रीहरेः पदम्॥६१॥
इति ते कथितं सर्वं व्रजं व्रज व्रजेश्वरि।
व्रजेश्वरेण सहिता स्वामिना ज्ञानिना सति॥६२॥

In the land of Bhārata, both myself and my mother are born without human contact I shall move to the abode of Hari together with you. O queen of Vraja, I have thus spoken out to you all the things. O chaste lady, now you move back to Vraja together with your husband who is the lord of Vraja.

ममाधुना च भवती ध्यानस्य व्यवधानिका।
ध्यानभङ्गे महादोषो नराणामपि सुन्दरि॥६३॥

Currently you are obstructing my meditation. O beautiful one, a person earns sins by disturbing medication.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना० राधायशोदासं० एकादशाधिकशततमोऽध्यायः॥१११॥

अथ द्वादशाधिकशततमोऽध्यायः

Chapter - 112

The Stories of Pradyumna and Durvāsā

नारायण उवाच

वासुदेवो द्वारकायां वसुदेवाज्ञया मुने।.
प्रययौ रत्नरुचिरं रुक्मिणीमन्दिरं वरम्।।१।।
शुद्धस्फटिकसंकाशममूल्यरत्ननिर्मितम्।
पुरतः परितो रम्यं नानाचित्रेण चित्रितम्।।२।।

Nārāyaṇa said- O sage, at the command of Vasudeva, Kṛṣṇa went in Dvārakā, in the palace of Rukmiṇī, which was decorated with the best of gems. It was shining like the best of crystal gems and other invaluable diamonds, it had a number of paintings decorating all the sides.

अमूल्यरत्नकलशं श्वेतचामरदर्पणैः।
वह्निशुद्धांशुकैः शुद्धैः परितः परिशोभितम्।।३।।

It was decorated with the invaluable pitchers of gems and a large number of white fly-whisks and the mirrors. The costumes sanctified by fire appeared on all the sides.

ददर्श रुक्मिणीं देवीमतीव नवयौवनाम्।
रत्नपर्यङ्कमारुह्य शयानां सस्मितां मुदा।।४।।
अप्रौढां च नवोढां तां नवसंगमलज्जिताम्।
अमूल्यरत्ननिर्माणभूषणेन विभूषिताम्।।५।।
सुचारुकबरीभारां मालतीमाल्यभूषिताम्।
दृष्ट्वा कृष्णं भीष्मकन्या सहसा प्रणनाम् सा।।६।।

Rukmiṇī who was quite youthful was found there lying on the bed of gems and smiling delight-fully. She was adult, had been just wedded and was therefore feeling shy of the first union. She was adorned with the best of gem-studded ornaments and her hair do looked simply charming; which was decorated with the garlands of jasmine flowers. The daughter of Bhīṣmaka suddenly fiddling Kṛṣṇa before her offered her salutation to him.

तां संप्राप्य जगन्नाथो रत्नतल्पे उवास सः।
शुभक्षणे च शुभया स रेमे रामया सह।।७।।
सुखसंभोगमात्रेण मूर्छामाप मुदा सती।
तस्यां जज्ञे कामदेवो भस्मीभूतश्च शंभुना।।८।।

Finding her there, Kṛṣṇa the lord of the universe, sat on the bed and started enjoying conjugal pleasures, the damsels was fainted; the god of love had been reduced to ashes by lord Śiva.

स शम्बरं निहत्यैव तत्र प्राप रतिं सतीम्।
रतिर्मायावतीनाम्ना संकेतेन सुरस्य च।।
छायां दत्त्वा च शयने गृहिणी शम्बरालये।।९।।

After killing the demon Śambara, he achieved the chaste Rati. At that point of time at the instance of the gods, Rati remained in the house of the demon as her shadow named Māyāvatī.

नारद उवाच

जहार शम्बरं कामो दैत्यं केन प्रकारतः।
कथयस्व महाभाग विस्तरेण शुभां कथाम्।।१०।।

Nārada said- O virtuous one, you please tell me how was Śambara killed by Kāmadeva? You please tell me the story in detail.

नारायण उवाच

समतीते च सप्ताहे रुक्मिणीसूतिकागृहात्।
गृहीत्वा बालकं दैत्यो जगाम स्वालयं जवात्।।११।।
अपुत्रकश्च दैत्येशः पुत्रं प्राप्य प्रहर्षितः।
मायावत्यै ददौ हृष्टो हृष्टा मायावती सती।।१२।।

Nārāyaṇa said- After the lapse of a week, the demon entered the labour room of Rukmiṇī and carried away her son with great force. The demon who was without a son felt extremely delighted by getting that son. He entrusted his care too Māyāvatī, who felt delighted by receiving the child.

अतीव पालनेनैव वर्धयामास बालकम्।
सरस्वती तां रहसि कथयामास निर्जने।।१३।।

She carefully brought up the child, Sarasvatī then spoke to her in lonely place.

सरस्वत्युवाच

शिवकोपानले पूर्वं भस्मीभूतः पतिस्तव।
स चायं रुक्मिणीपुत्रो दैत्येनैव समाहृतः।।१४।।

Sarasvatī said- In earlier times, your husband was reduced to ashes because of the anger of lord Śiva; the same Kāmadeva has been born as the son of Rukmiṇī who has been abducted by the demon.

माययाऽपि च मायेशो रुक्मिणीसूतिकागृहात्।
समानीय ददौ तुभ्यं पतिस्तेऽयं न चाऽऽत्मजः॥१५॥

The one who is well-versed in the illusion has brought him from the labour room of Rukmiṇī and given him to you. He happens to be your husband and not the son.

कामं च कथयामास जगन्माता च सा सती।
तव पत्नी रतिश्चेयं रमस्व रामया सह॥१६॥

Sarasvatī who happened to be the mother of the universe also spoke to Kāmadeva, "This is your wife named Rati and you enjoy her company "

त्वमेव रुक्मिणीपुत्रो नान्यदैत्यस्य मन्मथः।
कुररीव सती नित्यं रोदिति स्म त्वया विना॥१७॥

You are Kāmadeva, the son of Rukmiṇī and you are not the son of the demon. The chaste Rati had always been crying like the bird of prey.

इत्युक्त्वा च ययौ वाणी ब्रह्माणी ब्रह्मणः पदम्।
स रेमे निर्जने नित्यं रामया सह सुन्दरः॥१८॥

Thus speaking Sarasvatī the spouse of Brahmā, *Brahmaloka* and the beautiful Kāmadeva daily enjoyed the company of the beautiful Rati in the lonely places.

एकदा मन्मथं दैत्यौ ददर्श रहसि स्थितम्।
शृङ्गारं रामया सार्धं कुर्वन्तं कौतुकेन च॥१९॥

Once the demon witnessed Kāmadeva and Rati both engaged in the conjugal pleasure.

सस्मितं सस्मितायाश्च मध्यवक्षःस्थलस्थितम्।
रतिं ददर्श कामेन मूर्च्छितां सुरतोत्सुकाम्॥२०॥
दृष्ट्वा चुकोप दैत्यश्च जग्राह खड्गमुत्तमम्।
उवाच खड्गहस्तश्च कामदेवं रतिं सतीम्॥२१॥

The smiling Kāmadeva was found on the breast of Rati who was anxious to enjoy conjugal pleasures and got fainted in passion. Witnessing this the demon was enraged. He took out his sword. Holding the sword in his hand, he spoke to Kāmadeva and Rati.

शम्बर उवाच

धिक् त्वां महाकामुकं च मूर्खं पण्डितमानिनम्।
महापातकिनां श्रेष्ठं प्रमत्तं मातृगामिनम्॥२२॥

Śambara said- O foolish one, you consider yourself to be very wise, you are the most degraded of all the sinners and are intoxicated, you enjoy the company of your own mother. O passionate one, disgrace to you.

धिक् त्वां च पुंश्चली मत्तां कामुकीं हतचेतनाम्।
पुत्रं गृहीत्वा रहसि करोषि सुरतिं सति॥२३॥

O loose women, an intoxicated the one, the passionate one and the senseless women, disgrace to you, a chaste lady is enjoying the company of her son in seclusion.

इत्येवमुक्त्वा खड्गं च तामेव हन्तुमुद्यतः।
जिघां सन्तं रतिं दैत्यं प्रेरयामास मन्मथः॥२४॥

Thus speaking he raised his sword to kill her. The demon who was about to kill Rati, was pushed aside by Kāmadeva.

पपात दूरतो ब्रह्मन्मूर्च्छितः स्वाङ्गपीडितः।
पुनश्च चेतनां प्राप्य कोपेन प्रज्वलन्निव॥२५॥
शिवदत्तं च शूलं च जग्राह निर्भरेण च।
शतसूर्यप्रभं शूलं प्रलयाग्निसमं मुने॥२६॥
दृष्ट्वाऽऽजग्मुश्च देवाश्च ब्रह्मेशशेषसंज्ञकाः।
पवनः कथयामास कर्णे कामस्य यत्नतः॥२७॥
स्मर स्मर महामायां दुर्गां दुर्गतिनाशिनीम्।
पवनस्य वचः श्रुत्वा दुर्गां सस्मार मन्मथाः॥२८॥

O Brahman, the demon felt pain in all his limbs and fainted falling at a distance. Regaining his consciousness he was burning with rage and held the trident of Śiva tightly in hand. O sage, the trident having the lustre of hundreds of suns. The demon was burning with rage. Brahmā, Śiva felt terrified. Than the wind god whispered in the ears of Kāmadeva, "You recite the name of Durgā, the great illusion who removes all the misfortunes". On hearing the words of the wind god, the god of love recited the name of Durgā.

शूलं बभूव तस्याङ्गे रम्यं माल्यं मनोहरम्।
ब्रह्मास्त्रेण च तं दैत्यं जघान मन्मथो मुदा।।२९।।

As a result of all this the trident and other weapons, were turned into the fragrant flowers with the touch of the body of Kāmadeva. Thereafter the god of love killed the demon with the use of Brahmāstra.

रतिं गृहित्वा यानेन जगाम द्वारकां पुरीम्।
प्रययुर्देवताः सर्वा स्तुत्वा च पार्वतीं स्वयम्।।३०।।

He returned to his abode with Rati in Dvārakā. All the gods then adored goddess Pārvatī and left for their respective abodes.

रुक्मिणी मङ्गलं कृत्वा प्रजग्राह रतिं सुतम्।
उत्सवं कारयामास परं स्वस्त्ययनं हरिः।।३१।।

Rukmiṇī performing all the welfare, rites accepted his son and Rati. Kṛṣṇa on the other hand performed great festivities.

ब्राह्मणान्भोजयामास पूजयामास पार्वतीम्।
अथ कृष्णः क्रमेणैव वेदोक्ते मङ्गले दिने।।३२।।
सप्तानां रमणीनां च पाणिग्राहं चकार ह।
कालिन्दीं सत्यभामां च सत्यां नाग्निजितीं सतीम्।।३३।
जाम्बवतीं लक्ष्मणां च समुद्वाहं चकार सः।
ताभिः सार्धं क्रमेणैव पुत्रोत्पत्तिं चकार ह।।३४।।
एकस्यां दशपुत्राश्च कन्यकैका क्रमेण च।
निहत्य नरकं दैत्यं सपुत्रं च नृपेश्वरम्।।३५।।
बलवन्तं मुरं दैत्यं जघान रणमूर्धनि।
ददर्श कन्यास्तत्रस्थाः सहस्राणां च षोडश।।३६।।

The Brāhmaṇas were served with food adoring Pārvatī at the same time. Thereafter in an auspicious time he married seven damsels named Kālindī, Satyabhāmā, Satyā, Nāgnijitī, Satī, Jāmbavatī and Lakṣmaṇa; several sons were born to them, ten sons and a daughter were born of each one of the queens. Than he killed a demon named Naraka and also the demon named Mura and found sixteen thousand damsels there.

शताधिका वयस्याश्च शश्वत्सुस्थियौवनाः।
प्रफुल्लवदनाः सर्वा रत्नभूषणभूषिताः।।३७।।
शुभक्षणे च तासां च पाणिं जग्राह माधवः।
ताभिः सार्धं स रेमे चक्रमेण च शुभक्षणे।।३८।।

Each one of the damsels had more than a hundred female friends each; all of them were quite, a youthful, jovial and adorned with the gem-studded ornaments. Lord Kṛṣṇa accepted their hands in an auspicious time and enjoyed their company in the auspicious time.

एकस्यां दशपुत्राश्च कन्यकैका क्रमेण च।
हरेरेतान्यपत्यानि बभूवुश्च पृथक्पृथक्।।३९।।

Ten sons and the daughter were born to each one of the wives of Kṛṣṇa. Thus he had different issues from all his wives.

एकदा द्वारकां रम्यां दुर्वासा मुनिपुंगवः।
शिष्यैस्त्रिकोटिभिः सार्धमाजगामावलीलया।।४०।।

Once the sage Durvāsā arrived in Dvārakā with three crores of his pupils.

राजा महोग्रसेनश्च सपुत्रः सपुरोहितः।
वसुदेवो वासुदेवोऽप्यक्रूरश्चोद्धवस्था।।४१।।
नीत्वा षोडशोपचारं प्रणेमुर्मुनिपुंगवम्।
शुभाशिषं च प्रददौ तेभ्यो ब्रह्मन्पृथक्पृथक्।।४२।।

Brāhmaṇa, the king Ugrasena together with the son and priest. accompanied by Vasudeva, Kṛṣṇa Akrūra and Uddhava besides the sages, adored Durvāsā making sixteen types of offerings to him. The sage blessed them individually.

एकानंशां च कन्यां तां ददौ तस्मै शुभक्षणे।
मुक्तामाणिक्यहीरांश्च रत्नं च यौतकं ददौ।।४३।।

Vasudeva gave away in marriage his daughter named Ekānaṁśā to the sage together with many gems, jewels and diamonds in dowry.

स रेमे रामया सार्धं माहेन्द्रे रत्नमन्दिरे।
रत्नेन्द्रसारनिर्माणं ददौ तस्मै शुभाश्रमम्।।४४।।
एकदा स मुनिश्रेष्ठः समालोच्य स्वचेतसा।
शयानं कुत्रचिद्रम्यपर्यङ्के रत्ननिर्मिते।।४५।।
श्रुतवन्तं पुराणं च श्रद्धया कुत्रचिद्विभुम्।
महोत्सवे नियुक्तं च कुत्रचित्प्राङ्गणे शुभे।।४६।।
ताम्बूलं भुक्तवन्तं च भक्त्या दत्तं च सत्यया।
कुत्र चित्सेवितं तल्पे रुक्मिण्या श्वेतचामरैः।।४७।।
कालिन्दीसेवितपदं शयानं कुत्रचिन्मुदा।

सर्वत्र समसंभाषां चकार भगवान्मुनिम्॥४८॥

The sage enjoyed the company of the newly wedded wife in the palace of gems. Vasudeva also gave to Durvāsā an *āśrama* which was beautifully decorated with gems. Once Durvāsā, the best of the sages thought in his mind that all-pervading Kṛṣṇa sometimes sleeps on the gem-studded bed. Sometimes listens to the recitation of the Purāṇas, sometimes he keeps himself busy taking in the food in the court-yard, sometimes he chews the betel offered by Satyā and sometimes he enjoys the company of Rukmiṇī having been served with the moving of white fly-whisks, sometimes he is found sleeping delightfully. While Kālindī processed his feet. Śrī Kṛṣṇa always discussed with the sage, several things.

विस्मयं प्रययौ विप्रो दृष्ट्वा तत्परमाद्भुतम्।
तुष्टाव जगतीनाथं रुक्मिणीमन्दिरे पुन:
वसन्तं च सुधर्मायां सतां संसदि सुन्दरम्॥४९॥

Finding him in astonishing form, Durvāsā was surprised. Thereafter the sage offered prayer to lord Kṛṣṇa in the abode of Rukmiṇī and the assembly named *Sudharmā* besides in the company of intellectuals.

दुर्वासा उवाच

जय जय जगतां नाथ जितसर्वं जनार्दन सर्वात्मक सर्वेश सर्वबीज पुरातन निर्गुण निरीह॥५०॥

निर्लिप्त निरञ्जन निराकार भक्तानुग्रहविग्रह सत्यस्वरूपसनातन नि:स्वरूप नित्यनूतन॥५१॥

ब्रह्मेशशेषधनेशवन्दित पद्मया सेवितपादपद्म ब्रह्मज्योतिरनिर्वचनीय वेदाविदितगुणरूप महाकाशसंमाननीय परमात्मन्नमोऽस्तु ते॥५२॥

Durvāsā said- O lord of the universe, victory to you, victory to you. You conquer everyone. O Janārdana, you are the form of everyone, the lord of everyone or eternal without qualities, unattached, uninvolved, spotless, invisible, the one who takes to human form to grace his devotees, the form of truth, eternal, formless, always fresh, adored by Śiva, Śeṣa and Kubera. Lakṣmī serves at your feet. You are the divine lustre of Brahman, inexplicable; your qualities are unknown to the Vedas, adorable like the sky and the supreme soul. I bow in reverence to you.

इत्येवमुक्त्वा मनसा हरेरनुमतेन च।
प्रणम्य तस्थौ विप्रेन्द्रस्तत्रैव पुरतो हरे:॥५३॥

Thus adoring the lord mentally and bowing before Kṛṣṇa he stood before him with his permission.

तमुवाच जगन्नाथो हितं सत्यं पुरातनम्।
ज्ञानं च वेदविहितं सर्वेषां च सतां मतम्॥५४॥

Thereafter the lord of the universe bestow the divine knowledge to him which was beneficial, truthful, ancient, according to the Vedas and acceptable by the intellectuals.

मा भैर्विप्र शिवांशस्त्वं किं न जानासि ज्ञानत:।
बहं सर्वस्य प्रभवो मत्त: सर्वं प्रवर्तते॥५५॥
अहमात्मा च सर्वेषां शवा: सर्वे मया विना।
प्राणिदेहान्मयि गते यान्त्येव सर्वशक्तय:॥५६॥
जातावप्येक एवाहं व्यक्तावेव पृथक्पृथक्।
यो भुङ्क्ते तस्य तृप्ति: स्यान्नान्येषां च कदाचन॥
पृथग्जीवादिसर्वेषां प्रतिमानं च प्राणिनाम्।
परिपूर्णतमोऽहं च गोलोके रासमण्डले॥५८॥
श्रीदामशापाद्राधा सा मां द्रष्टुमक्षमाऽधुना।
सर्वे चैवांशरूपेण कलया च तदंशत:॥५९॥
रुक्मिणीमन्दिरे चांशोऽप्यन्यासां मन्दिरे कला:।
ममापि कुत्रचिच्चांशं कुत्रचिच्च कलाकला:॥६०॥
कलाकलांशा: कुत्रापि प्रतिमासु च देहिषु।
इत्युक्त्वा जगतां नाथो गृहस्याभ्यन्तरं ययौ।
दुर्वासाश्च प्रियां त्यक्त्वा श्रीहरेस्तपसे गत:॥६१॥

Lord Kṛṣṇa said- O Brāhmaṇa, you are born of the *aṁśa* of Śiva, don't get afraid, are you not aware of the fact with the divine knowledge possessed by you that I happen to be the creator of and all are born out of me. I happen to be the soul of all; without me every body is lifeless when I depart from the bodies of the creatures, all the strength disappears. I am myself the form of flame and represent each individual appearing separately in all the bodies. The one gets satisfied

with the food, he takes and others cannot be satisfied with it. The figure of all the creatures are made separately. I appear in complete form in *Goloka*. Because of the curse of Śrīdāmā, Rādhā is unable to find me presently. All are born out of the *aṁśa* of Rādhā. The *aṁśa* of Rādhā is available in the palace of Rukmiṇī and other goddesses happen to be the rays of the same. "My *aṁśa* is also available in the bodies of several creatures of earth." Thus speaking the lord of the universe went inside the house. Durvāsā also leaving his beloved there, started performing *tapas*.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
मुनिकृष्णासं० द्वादशाधिकशततमोऽध्याय:॥११२॥

अथ त्रयोदशाधिकशततमोऽध्याय:

Chapter - 113

Durvāsā enlightened by Pārvatī

नारायण उवाच

सशिष्यश्चापि दुर्वासास्त्यक्त्वा च द्वारकां पुरीम्।
कैलासं प्रययौ भक्त्या शंकरं द्रष्टुमीश्वरम्।।१।।
गत्वा मुनिश्च कैलासं प्रणनाम शिवं शिवाम्।
तुष्टाव परया भक्त्या सशिष्य: प्रणत: शुचि:।।२।।
तत्सर्वं कथयामास वृत्तान्तं श्रीहरेरपि।
आत्मनस्तपसस्तत्त्वं स्ववैराग्यं च चेतस:।।३।।
मुनेश्च वचनं श्रुत्वा प्रहस्य पार्वती सती।
तमुवाच हितं सत्यं साक्षाच्छंकरसंनिधौ।।४।।

Nārāyaṇa said- Durvāsā accompanied with his pupils went to meet Śiva with his mind filled with devotion, leaving the city of Dvārakā. He proceeded towards Kailāsa. On reaching Kailāsa, the sage together with his pupils purified themselves and started adoring Śiva and Pārvatī. Thereafter he spoke all the details about Śrī Kṛṣ ṇa and the *tattva* of his *tapas* and the detachment of his mind from them. On hearing the words of the sage, the chaste Pārvatī smiled and in the presence of Śiva spoke truthful words which were quite beneficial.

पार्वत्युवाच

धर्मतत्त्वं च जानासि धर्मिष्ठं मन्यसे स्वयम्।
अनपत्यां परित्यज्य क्व यासि तपसे मुने।।५।।
अनपत्यां च युवतीं कुलजां च पतिव्रताम्।
त्यक्त्वा भवेयु: संन्यासी ब्रह्मचारी यतीति वा।।६।।
वाणिज्ये वा प्रवासे वा चिरं दूरं प्रयाति य:।
तीर्थे वा तपसे वाऽपि मोक्षार्थं जन्म खण्डितुम्।।७।।

Pārvatī said- O sage, you are unaware of the *tattva* of *dharma* and still you consider yourself to be quite religious. Where are you moving leaving your childless wife. The one who disowns a youthful wife having no son who is quite chaste and devoted towards her husband becoming an ascetic, Brahmacārī or *Yati or goes* to a distant place for carrying out business or becomes a mendicant or a wandering ascetic in order to rid himself of the cycle of birth and death, he can never get redemption. He surely becomes responsible for the destruction of his *dharma*. Because with the curse of the wife, he has to fall in the hell after death his glory in this world is lost. This has been ordained by Brahmā. O Brāhmaṇa, therefore you go back to Dvārakā and protect your *dharma*.

न मोक्षस्तस्य भवति धर्मस्य स्खलनं ध्रुवम्।
अभिशापेन भार्याया नरकं च परत्र च।।८।।
इहैव च यशोनाश इत्याह कमलोद्भव:।
द्वारकां गच्छ हे विप्र स्वधर्मं रक्ष सांप्रतम्।।९।।
एकानंशां मदंशां च धर्मत: परिपालय।
पादपद्मार्जितं पादपद्मं सर्वसुदुर्लभम्।।१०।।
संततं शंभुना गीतं मुनीन्द्रै: सनकादिभि:।
परित्यज सुरंतरो: कृष्णस्य परमात्मन:।।११।।
क्व यासि तपसे वत्स सुधां त्यक्त्वा मनोहराम्।
श्रीकृष्णपादपद्मं च स्वप्ने जपति यो मुने।।१२।।
शतजन्मकृतात्पापान्मुच्यते नात्र संशय:।
यद्बाल्ये यच्च कौमारे वार्धके यच्च यौवने।।१३।।
कामतोऽकामतो वाऽपि भस्मीभूतं च पातकम्।
साक्षाद्यो भारते वर्षे श्रीकृष्णचरणाम्बुजम्।।१४।।
दृष्ट्वा सद्यो भवेत्पूज्यो जीवन्मुक्तो भवेद्ध्रुवम्।

कोटिजन्मार्जितात्सद्यः कृतपापाद्विमुच्यते॥१५॥

Ekānaṁśā was born out of my *aṁśa* and therefore maintain her with devotion. O son, the water of the feet of lord Kṛṣṇa is blissful like *kalpavṛkṣa* which is adored by Lakṣmī and is inaccessible by all. The gods like Śiva, Sanaka and other sages recite the glory of lord Kṛṣṇa whose name is like the charming nectar. Where are you going leaving him? O sage, the one who recites the name of the lord at his lotus-like feet, he is relieved of the sin committed by him up to a hundred births. There is no doubt about it. By reciting his name, all his sins committed during childhood, boyhood, in youthful age as well as in old age, knowingly or unknowingly, gets destroyed. The one who looks at the lotus-like feet of Śrī Kṛṣṇa,. he becomes always adorable. This is the total truth, such a person is relieved of all the sins performed by him during the crores of births.

सर्वाण्येव हि तीर्थानि यतः पूतानि नित्यशः।
तद्व्रतं तत्तपः सत्यं तत्पुण्यं तच्च पूजनम्॥१६॥
सफलं कृष्णसंबन्धि स्वजन्मखण्डनं यतः।
कृष्णभक्तिविहीनश्च ब्राह्मणो वेदपारगः॥१७॥
तत्सङ्गाच्च तदालापा द्भक्तभक्तिः प्रणश्यति।
कृष्णस्योच्छिष्टभोजी यः कृष्णभक्तश्च ब्राह्मणः॥
आवह्निपवनात्पूतः पूतं कर्तुं जगत्क्षमः।
श्रीकृष्णं च परित्यज्य क्व यासि तपसे द्विज॥१९॥

All the holy places get sanctified with such a type of devotee of lord Kṛṣṇa. Those who are connected with lord Kṛṣṇa only that *vrata*, *tapas*, truth, merit and--adoration become successful because by doing so one is relieved of the cycle of the birth. In case Brāhmaṇa well-versed in the Vedas is deprived of the devotion of lord Kṛṣṇa even a devotee of the lord becomes degraded by talking to such a person. The Brāhmaṇa who consume the left-over or is devoted to him, such an auspicious soul, is competent enough to purify the fire and the wind besides the entire universe. O Brāhmaṇa, living lord Kṛṣṇa where are you going to perform *tapas*.

तपसां फलमाप्नोति श्रीकृष्णस्मरणेन च।
यतो भक्तिर्न च भवेच्छ्रीकृष्णे परमात्मनि॥२०॥
स गुरुः परमो वैरी करोति जन्म निष्फलम्।
पार्वतीवचनं श्रुत्वा शंकरः प्रेमविह्वलः॥२१॥
पुलकाञ्चितसर्वाङ्गस्तुष्टाव परमेश्वरीम्।
दुर्वासाः प्रणतिं कृत्वा शिवदुर्गापदाम्बुजे॥२२॥
स्मारं स्मारं कृष्णपदं पुनश्च द्वारकां ययौ।
तत्र गत्वा हरिं दृष्ट्वा तुष्टाव परमेश्वरम्॥२३॥

The devotees achieve the fruit of their *tapas* by merely reciting the name of Śrī Kṛṣṇa. A teacher who is deprived of the devotion of the lord Kṛṣṇa he happens to be a great enemy and renders the life of his pupil infructuous. On hearing the words of Pārvatī, Śiva was overwhelmed with love and his limbs felt emotional. Thereafter he prayed to goddess Pārvatī. The sage Durvāsā offering his salutation at the feet of Śiva and Pārvatī, devoting his mind at the lotus-like feet of Śrī Kṛṣṇa went back to Dvārakā. Reaching there he started offering prayer to lord Kṛṣṇa.

एकानंशालयं गत्वा स च रेमे तया सह।
कृष्णो युधिष्ठिरध्यानात्प्रययौ हस्तिनापुरम्॥२४॥

He then went to the abode of Ekānaṁśā and then enjoyed her company. At the command of Yudhiṣṭhira, Kṛṣṇa went to Hastināpura.

कुन्तीं संभाष्य भूपं च भ्रातॄंश्च प्रमुदाऽन्वितः।
उपायेन जरासंधं निहत्य शाल्वमेव च॥२५॥
कारयामास यज्ञं च विधिबोधितदक्षिणम्।
मुनीन्द्रैश्च नृपेन्द्रैश्च राजसूयमभीप्सितम्॥२६॥

He then talked to Kuntī, the king Yudhiṣṭhira and his brothers delightfully and with great efforts he killed Jarāsandha and Śālva; he then made Yudhiṣṭhira to perform the *Rājasūya-yajña*, through the sages and the kings gave away suitable amount of *dakṣiṇa*.

शिशुपालं दन्तवक्त्रं तत्र यज्ञे जघान सः।
अतीव निन्दां कुर्वन्तं सभायां सुरभूपयोः॥२७॥
पपता तच्छरीरं च जीवो गत्वा हरेः पदम्।
न दृष्ट्वा तत्र सर्वेशं तुष्टावाऽऽगत्य माधवम्॥२८॥

In that *yajña* he killed Śiśupāla and Dantavaktra. With the fall of Śiśupāla, he went to Vaikuṇṭha at once but finding Viṣṇu absent from that place he returned and started adoring Mādhava.

शिशुपाल उवाच

वेदानां जनकोऽसि त्वं वेदाङ्गानां च माधव।
सुराणामसुराणां च प्राकृतानां च देहिनाम्॥२९॥

Śiśupāla said- O Médhava, you are the creator of the Vedas, the post-Vedic literature, the gods, the demons and all other creatures.

सूक्ष्मां विधाय सृष्टिं च कल्पभेदं करोषि च।
मायया च स्वयं ब्रह्मा शंकरः शेष एव च॥३०॥
मनवो मुनयश्चैव देवाश्च सृष्टिपालकाः।
कलांशेनापि कलया दिक्पालाश्च ग्रहादयः॥३१॥

You are the creator of the smaller creatures of the universe and go on through the *kalpas*. You happen, to be Brahmā, Śiva and Śeṣa by your illusion, the Manus, the sages, the gods, Dikpālas, represents your form in ones way or the other.

स्वयं पुमान्स्वयं स्त्री च स्वयमेव नपुंसकः।
कारणं च स्वयं कार्यं जन्यश्च जनकः स्वयम्॥३२॥

You are Puruṣa as well as Prakṛti and the eunuchs; you are the cause as will as the deed beside being the producer and the produce.

यन्त्रस्य च गुणो दोषो यन्त्रिणश्च श्रुतौ श्रुतम्।
सर्वे यन्त्रा भवान्यन्त्री त्वयि सर्वं प्रतिष्ठितम्॥३३॥

The good or bad qualities of a machine depend upon the machine man. This has been ordained in the Vedas. All the humans are machines while you happen to be the machine man. Therefore everything is established in you.

मम क्षमस्वापराधं मूढस्य द्वारिणस्तव।
ब्रह्मशापात्कुबद्धेश्च रक्ष रक्ष जगद्गुरो॥३४॥

O teacher of the universe, I am your wicked gate-keeper, therefore you forgive my sins and save me from the curse of Brahmā.

इत्येवमुक्त्वा क्रमतो जयो विजय एव च।
मुदा तौ ययतुः शीघ्रं वैकुण्ठद्वारमीप्सितम्॥३५॥

Thus speaking both Jaya and Vijaya (Śiśupāla and Dantavaktra) reached the gate of Vaikuṇṭha.

शिशुपालस्य स्तोत्रेण सर्वे ते विस्मयं ययुः।
परिपूर्णतमं कृत्वा मेनिरे कृष्णमीश्वरम्॥३६॥

All were surprised with the reciting of the *stotra* of Śiśupāla. All of them considered Kṛṣṇa to be the lord, in all respect.

कारयित्वा राजसूयं भोजयामास ब्राह्मणान्।
कुरुपाण्डवयुद्धं च कारयामास भेदतः॥३७॥
भुवो भारावतरणं चकार स कृपानिधिः।
पुनर्ययौ द्वारकां च चिरं स्थित्वा नृपाज्ञया॥३८॥
विप्राया मृतवत्साया जीवयामास पुत्रकान्।
मृतस्थानात्समानीय तन्मात्रे प्रददौ सुतान्॥३९॥

Thereafter *Rājasūya-yajña* was performed and creating dissension's, made the Kauravas but fight with Pāṇḍavas. The merciful lord went back to Mathurā in order to relieve the earth of her burden where he stayed for a long time and brought back to life the son of a Brāhmaṇa woman; who was brought back from the place of the dead and restored to his parents.

तद्दृष्ट्वा देवकी तुष्टा ययाचे मृतपुत्रकान्।
मृतस्थानात्समानीय ददौ मात्रे सहोदरान्॥४०॥

Devakī was extremely pleased at this. She also demanded back her dead sons; the lord brought back her dead son from the place of the dead and entrusted them to the care of Devakī.

सद्यो जहार दारिद्र्यं सुदाम्नो ब्राह्मणस्य च।
समागतस्य स्वगृहाद्द्वारकां शरणार्थिनः॥४१॥

Thereafter he removed the poverty of Sudāmā who had come take to refuge with him.

तस्मै ददौ राजलक्ष्मीं निश्चलां साप्तपौरुषीम्।
पृथुकानां कणं भुक्त्वा भक्तस्य भक्तवत्सलः॥४२।

Consuming the fried paddy of Sudāmā, the lord who is always graceful to his devotees, blessed him to be graced by the goddess of riches for seven generations.

बभूव तस्य राज्यं च यथेन्द्रस्यामरावती।
यथा धनेश्वरो देवो धनाढ्यः स बभूव ह॥४३॥

His kingdom equated the city of Amarāvatī and he becomes as rich as Kubera himself.

निश्चलां हरिभक्तिं च ददौ दास्यं सुदुर्लभम्।
अविनाशिनि गोलोके यथेष्टं पदमुत्तमम्।।४४।।

He achieved in fallible devotion of lord Hari, the inaccessible slavehood and infallible place of *Goloka.*

जहार पारिजातं च शक्राहंकारमेव च।
सत्यां च कारयामास पुण्यकं व्रतमीप्सितम्।।४५।।
वर्धयामास सर्वत्र नित्यं नैमित्तिकं मुने।
तत्र व्रते कुमाराय स्वात्मानं दक्षिणां ददौ।।४६।।

He than stole away the *Pārijāta* tree from the place of Indra shattering his pride and made Satyā to perform *Puṇyaka vrata.* He encouraged the performing of the auspicious deeds, he presented himself as *dakṣiṇa* to Sanatkumāra that *yajña.*

ब्रह्माणान्भोजयामास तेभ्यो रत्नं ददौ मुदा।
सत्यभामातिमानं च वर्धयामास सर्वतः।।४७।।

He served food to the Brāhmaṇa and also offered the gems to them; he increased his prestige before Satyabhāmā.

रुक्मिण्या अतिसौभाग्यमन्यासां च नवं नवम्।
वैष्णवानां सुराणां च विप्राणामपि पूजनम्।।४८।।
वर्धयामास सर्वत्र नित्यं नैमित्तिकं मुने।
परमाध्यात्मिकं ज्ञानमुद्धवाय ददौ प्रभुः।।४९।।
अर्जुनं कथयामास गीतां च रणमूर्धनि।
कृत्वा निष्कण्टकं चैव कृपया च कृपानिधिः।।५०।
युधिष्ठिराय पृथिवीराज्यलक्ष्मीं ददौ प्रभुः।
दुर्गां च पूजयामास वैष्णवीं ग्रामदेवताम्।।५१।।
यज्ञं च कारयामास कोटिहोमान्वितं शुभम्।
नानाप्रकारनैवेद्यैर्धूपदीपैर्मनोहरैः।।५२।।
ब्राह्मणान्भोजयामास पार्वतीप्रीतये तथा।
रैवते पर्वते रम्ये चामूल्यरत्नमन्दिरे।।५३।।
गणेशं पूजयामास देवानामीश्वरं परम्।
लड्डुकानां तिलानां च सुस्वादु सुमनोहरम्।।५४।।
परिपुष्टं पञ्चलक्षं नैवेद्यं च ददौ मुदा।
लड्डुकं स्वस्तिकानां च सप्तलक्षं सुधोपमम्।।५५।।
गणेश्वराय प्रददौ शर्कराशतराशिकम्।
पक्वरम्भाफलानां च दशलक्षमपूपकम्।।५६।।
मिष्टान्नं पायसं रम्यं स्वादु स्वस्तिकपिष्टकम्।
घृतं न नवनीतं च दधि दुग्धं सुधोपमम्।।५७।।
धूपं दीपं पारिजातपुष्पमाल्यमभीप्सितम्।
सुगन्धि चन्दनं गन्धं वह्निशुद्धांशुके ददौ।।५८।।

O sage, he promoted the popularity of Rukmiṇī and other spouses among the Vaiṣṇavas, the gods and the Brāhmaṇas besides other religions. The lord then bestowed to Uddhava the divine knowledge. He imparted the knowledge of *Gītā* to Arjuna in the fare-front of the battle-field. The merciful lord relieved the earth of her burden and bestowed the Rājalakṣmī on earth to Yudhuṣṭhira. He made Durgā to be adored as the village deity, everywhere to whom several types of *naivedya* and the pleasant incense, lamps etc. were offered performing the *homas.* The Brāhmaṇas were served with the food and in order to please Pārvatī; he built a beautiful palace of Pārvatī and Gaṇeśa studded with invaluable several gems on the Raivata mountain. For the pleasure of Pārvatī, he also built a palace for Gaṇeśa on the Raivata mountain. At that point of time five lakhs of sweet balls of sesamum seeds were made and seven lakhs of *modakas,* hundreds of heaps of sugar, the ripe banana fruit, ten lakhs of sweet dishes, charming *pāyasam,* fried, *ghee,* butter, curd, milk, incense, lamps, garland of *Pārijāta* flowers, fragrant sandal-paste, fragrance and the costumes sanctified by fire were distributed.

यज्ञं च कारयामास कोटिहोमान्वितं शुभम्।
ब्राह्मणान्भोजयामास तुष्टाव स गणेश्वरम्।।५९।।
वाद्यं दशविधं चैव वादयामास तत्र वै।
सूर्यं रच पूजयामास साम्बः कुष्ठक्षयाय च।।६०।।
हविष्यं कारयामासं तं च साम्बं समातरम्।
परिपूर्णं वत्सरं चाप्युपहारैरनुत्तमैः।
वरं ददौ च साम्बाय स्तोत्रं च भास्करः स्वयम्।।६१।।

He performed a *yajña* comprising of crores of *homas,* served the Brāhmaṇas the food and offer

prayer to Gaṇapati. At that point of time, ten types of musical instruments were sounded Sāmba then adored Sūrya to get rid of the leprosy, he had attracted for a year. Sāmba continue to consume the *haviṣya* food together with his mother. He adored Sūrya with several types of offerings. Sūrya then himself appeared before Sāmba and bestowed to him several blessing and his *stotra*.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना० गणेशपूजा नाम त्रयोदशाधिकशततमोऽध्याय:॥११३॥

अथ चतुर्दशाधिकशततमोऽध्याय:

Chapter - 114

Union between Ūṣā and Aniruddha

नाराण उवाच

कृष्णपुत्रश्च प्रद्युम्नो महाबलपराक्रम:।
तत्पुत्रोऽप्यनिरुद्धश्च विधातुरंश एव च।।१।।
एकदाऽसावनिरुद्धो नवयौवनसंयुत:।
सुप्तो रहसि पर्यङ्के पुष्पचन्दनचर्चिते।।२।।

Nārāyaṇa said- Pradyumna was the son of Kṛṣṇa who was immensely valorous and strong. He had a son named Aniruddha who was born out of the *aṁśa* of Brahmā. Once the youthful Aniruddha was sleeping on the bed in a secluded place which was having the flowers and the scented sandal-paste over it.

स्वप्ने ददर्श युवतीं पुष्पोद्याने सुपुष्पिते।
सुगन्धिपुष्पतल्पे च स्निग्धचन्दनचर्चिते।।३।।
शयानां सुस्मितां रम्यां नवयौवनसंयुताम्।
अमूल्यरत्ननिर्माणभूषणेन विभूषिताम्।।४।।
चारुकेयूरवलयशङ्खकङ्कणशोभिताम्।
मणिकुण्डलयुग्मेन गण्डस्थलविराजिताम्।।५।।
अतीव सूक्ष्मवसनां क्वणन्मञ्जीररञ्जिताम्।
पक्वबिम्बाधरोष्ठीं च शरत्कमललोचनाम्।।६।।
शरत्पद्मप्रभामुष्टकोटीन्दुनिन्दिताननाम्।
मुक्तापङ्क्तिसमासाद्यदन्तपङ्क्तिमनोहराम्।।७।।
त्रिवक्रकबरीभारां मालतीमाल्यभूषिताम्।
कस्तुरीकुङ्कमालक्तस्निग्धचन्दनकज्जलै:।।८।।
पत्रावलीविरचितसुकपोलस्थलोज्ज्वलाम्।
दाडिमीकुसुमाकारसिन्दूरबिन्दुभूषिताम्।।९।।
श्रीरामकदलीस्तम्भनिन्दितोरुस्थलोज्ज्वलाम्।
अत्युच्चैर्वर्तुलाकारस्तनयुग्मविभूषिताम्।।१०।।
नितम्बभारनम्रां च कामबाणप्रपीडिताम्।
कामुकीं कमनीयां च पश्यन्तीं वक्रचक्षुषा।।११।।
कुङ्कमालक्तरक्ताक्तपादपद्मविराजिताम्।
वायुप्रेरणवस्त्रेण व्यक्तगुप्तस्थलोज्ज्वलाम्।।१२।।
तां दृष्ट्वा कामपुत्रश्च कामोन्मथितमानस:।
उवाच मधुरं रम्यं काममत्तां सुकोमलाम्।।१३।।
चारुचम्पकवर्णाभां कामेन पुलकान्विताम्।
अतिप्रौढां नवोढां च शृङ्गारेच्छासुचञ्चलाम्।।१४।।

In the dream he found a beautiful damsel lying on the bed of flowers and whose limbs were painted with fragrant sandal-paste. She was smiling. The damsel was quite beautiful and youthful and was adorned with several types of ornaments, she wore beautiful armlets, wristlets and the bangles of conch-shells. Her temples were decorated with the ear ornament. She was clad in an extremely fine garment the anklets worn by her which issued dangling sound. She had the lips resembling the ripe wood apples; the eyes were resembling the lotus flower of the winter season. Her face resembled the lotus flower of the winter season and was bestowed with the grace of crores of the moons. The lines of her teeth were quite charming and looked like the garland of jewels; she had the hair-do which was curved at three places and adorned with the garland of jasmine flowers. The *kastūrī*, saffron, red paint and sandal-paste besides the collyrium were applied on her body and the eyes. Her cheeks were decorated with several types of tree-leaves; she was having the vermilion spot resembling the flower of pomegranate; her thighs resembled the trunk of banana tree. Both her breasts were quite, hard thick and well-developed; she was bending because of the weight of her breasts and was suffering from passion. The beautiful damsel was looking with

side-glances; both her feet which were painted with red paint and the saffron, looked like the red lotus flowers. Her costume was removed with the blowing of the wind, revealing her private parts, as a result of which she was filled with passion. She had an extremely charming complexion of the *campaka* flower. Finding her there, the unstable son of the god of love was infested with passion and spoke to her quite sweet words.

अनिरुद्ध उवाच

किं देवी किं च गान्धर्वी का त्वं कामिनी कानने।
कस्य स्त्री कस्य कन्या वा कं वा वाञ्छसि सुन्दरि॥१५॥

Aniruddha said- O beautiful one, are you a forest goddess or the daughter of Gandharvas; are you the daughter of a woman? O beautiful one, whom do you love?.

त्रैलोक्यातुलसौन्दर्या मुनिमानसमोहिनी।
न बिभेषि कथं ब्रूहि स्वयमेकाकिनी च माम्॥१६॥

You happen to be most beautiful of the three worlds and also make the minds of sages get attracted towards you. You tell me, are you alone here? Why are you not afraid of me?.

अहं त्रैलोक्यनाथस्य पौत्रः कामात्मजोऽधुना।
कान्तेऽहमनिरुद्धश्च नवीनयौवनाहतः॥१७॥
कमनीयश्च कामी च कामशास्त्रविशारदः।
कामुकीकामनां पूर्णां कर्तुमेवेश्वरः स्वयम्॥१८॥

Presently, I am the grandson the lord of the three worlds and the son of the god of love. O damsel, my name is Aniruddha. I am quite youthful, beautiful, passionate, well-versed in the scriptures of love and can fulfil the desire of the passionate woman.

मां भजस्व सुशीले त्वं सुवेषं च सुशीलकम्।
रतिशूरं रतिरसप्राज्ञं रतिरसप्रियम्॥१९॥
रतिपुत्रं रतिरसं प्रमत्तं रसिकं प्रिये।
युवानं व्याधिहीनं च कामुकं कामुकीच्छति॥२०॥

O well disciplined, one you are clad in beautiful garments and therefore you love me since I have a good nature, I am well-versed in the art of making love, desirous of making love and the son of Rati. O beloved, the passionate woman is always desirous of a passionate and a healthy person.

विदग्धासु विदग्धं च कान्तमायाति कामतः।
विदग्धाया विदग्धेन संगमो गुणवान्भवेत्॥२१॥

Only competent damsel seeks a competent and passionate person. Because the union of a competent damsels with the competent man is always desirable.

प्रच्छाद्य लोचनास्यं च नवसंगमलज्जिता।
विलोकयन्ती वक्राक्षिकोणेन तमुवाच सा॥२२॥

Thereafter feeling shy of the new union, she covered her eyes and the face and spoke to him.

कामिन्युवाच

कामुकः कामपुत्रोऽसि कामेन व्याकुलोऽधुना।
भवांश्चेत्कामुकीयोग्यो न कामश्चिन्तितः कथम्॥

The damsel said- You are quite passionate and the son of the god of love and are getting anxious because of the passions. If you are suitable for a passionate damsel, than why did you think about the passion.

पौत्रस्त्रैलोक्यनाथस्य स्वतः संभावितस्य च।
स्वयं योग्यो योग्यपुत्रो विवाहं न कथंचन॥२४॥

You yourself happen to be the grandson of the lord of the three worlds and the son of quite a competent person and are yourself also quite competent; then why don't you marry?.

विवाहिता यज्ञपत्नी सा च पुण्यव्रता सती।
निश्चला सततं साध्या वर्धिनी सङ्गिनी सदा॥२५॥

The married wife is always auspicious, chaste, virtuous, always remains with the husband, dwells in the race, develops the race and is the life partner.

भयप्रीतिदानसाध्या गुप्तपत्नी त्वनिश्चला।
नैमित्तिका न नित्या सा सा च वेदविवर्जिता॥२६॥

The secret wife is always fearful, could be won over by love and charities and is always unstable; such a wife remains only per chance and not the life partner. The keeping of such a

wife is prohibited in the Vedas and other scriptures.

परं नरकसोपाना परत्रेहायशस्करा।
साधुस्तत्र न हि रतो वंशजो वैष्णवो यदि॥२७॥

The improper wife is the step for moving towards the hell and earns disgrace in this as well as the future world. A person of high caste besides being a Vaiṣṇavas or a noble person, never gets interested in the improper wife.

यदि पूर्वं भवेद्भ्रान्तो निवृत्तः साधुसङ्गतः।
प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला॥२८॥

In case someone gets attracted towards such a woman in fallacy and when he was not following the company of noble people, only in that case one could get attracted towards the improper wife because it is the nature of the people, but getting detached from such women is always beneficial.

प्रायश्चित्ती पुनर्लिप्तो निवृत्तः पातकी यदि।
उपहास्यो भुवि भवेत्सर्वं कुञ्जरशौचवत्॥२९॥

In case a detached person gets himself involved again in the worldly pleasure, such a person become a sinner and has to repent while being jeered upon on earth. All his actions become like the bathing of an elephant.

सुशीला सुन्दरी शान्ता धर्मपत्नी प्रशंसिता।
पतिव्रता सुसाध्या सा शश्वत्सुप्रियवादिनी॥३०॥
कोमलाङ्गी विदग्धा च श्यामा रतिसुखप्रदा।
एवंभूतां परित्यज्य वैशणवस्तपसे व्रजेत्॥३१॥
सा चेत्परिणता साध्वी शान्ता पुत्रवती यदा।
अन्यथा च वृथा सर्वं तपसः स्खलनं भवेत्॥३२॥

A Vaiṣṇava having a chaste disciplined, beautiful, peaceful, glorious, graceful, obedient, soft spoken, having soft limbs, quite competents, youthful and the one who pleases during the conjugal pleasure, such a wife and disowning her, proceeds for performing *tapas*. When such a lady begets a son, becomes peaceful in her mind, otherwise his entire *tapas*, would be destroyed.

असाधुश्च कुवंशश्चेत्परनारीं प्रयाति चेत्।
स याति नरकं घोरं पितृभिः सप्तभिःसह॥३३॥

In case a person of a degraded family goes to a graded woman he fall into the terrific hell for seven generations.

अहमूषा बाणकन्या बाणः शंकरकिंकरः।
बाणस्त्रैलोक्यविजयी शंकरो जगतां पतिः॥३४॥

I am Ūṣā the daughter of Bāṇa, who happens to be the devotee of Śiva and is the conquered of the three worlds, while Śiva happens to be lord of the tree worlds.

न स्वतन्त्रा पराधीना त्रिषु कालेषु कामिनी।
पुंश्चली या स्वतन्त्रा साऽप्यसद्वंशप्रसूतिका॥३५॥

A woman of high race can never be independent under any circumstances but she remains in bondage. The loose woman is always independent and born in the degraded family.

पिता ददाति कन्यां तां सुयोग्याय वराय च।
कन्या वरं न याचेत धर्म एष सनातनः॥३६॥

The father gives away in marriage his daughter to a competent person. The daughter does not desire for a husband. This is the eternal *dharma*.

त्वं च योग्योऽसि योग्याऽहं मामिच्छसि यदि प्रभो।
बाणं प्रार्थय शंभुं वाऽप्यथवा पार्वतीं सतीम्॥३७॥

You are quite competent and so am I. O lord, in case you are desirous of me, you go to Bāṇa, Śiva or the chaste Pārvatī with a request to seek my hand.

इत्युक्त्वा सुन्दरी साध्वी सान्तर्धाना बभूव ह।
निद्रां तत्याज सहसा कामी कामात्मजो मुने॥३८॥

Thus speaking that beautiful and chaste damsel disappeared. O sage, thereafter suddenly the sleep of Aniruddha, the son of the god of love was disturbed.

बुद्धवा स्वप्नं स विज्ञाय कामेन व्यथितान्तरः।
बभूव व्याकुलोऽशान्तो न दृष्ट्वा प्राणवल्लभाम्॥३९।

Witnessing the dream, he was filled with passion and finding his beloved no were there, he become upset.

त्यक्त्वाऽऽहारमनिद्रश्च प्रमत्तश्च कृशोदर:।
क्षणं तिष्ठति शेते च क्षणं रहसि रोदिति॥४०॥

Thereafter he discarded taking food, spent sleepless nights, got intoxicated and became quite lean and thin; sometimes he stood erect, sometimes he slept, while sometimes he wept in a lonely place.

पुत्रं दृष्ट्वा तु क्रन्दन्तं देवकी रुक्मिणी रति:।
अन्याश्च योषित: सर्वा: कथयामासुरीश्वरम्॥४१॥

Finding the son so weeping, Devakī, Rukmiṇī, Rati and other damsels spoke to lord Kṛṣṇa.

तासां च वचनं श्रुत्वा प्रहस्य मधुसूदन:।
उवाच सर्वतत्त्वज्ञ: कृष्णश्च पूर्णमानस:॥४२॥

On hearing their words, the lord who was well-versed in all the *tattvas*, smilingly spoke to them.

श्रीभगवानुवाच

कामातुरा बाणकन्या रतिं दृष्ट्वा शिवेशयो:।
वरं संप्राप दुर्गाया व्याकुला मदनास्त्रत:॥४३॥

Śrī Kṛṣṇa said- Finding Śiva and Pārvatī engaged in the conjugal pleasure, the daughter of Bāṇa became passionate. She then achieved the boon getting influenced with the passion.

स्वप्नं च दर्शयामास साऽनिरुद्धं च पार्वती।
मम पौत्रं प्रमत्तं च चकार कौतुकेन च॥४४॥
तत्पुत्री च प्रमत्तां तां करोमि स्वप्नतोऽधूना।
स्वच्छन्दं तिष्ठ न चिरं नास्ति चिन्ता मनोव्यथा॥४५॥

Pārvatī made Aniruddha to witness a dream and he has thus intoxicated the mind of my grandson. Now I shall intoxicate the daughter of Bāṇa in the dream. All of you should remain carefree; this mental agony would not lost for long.

इति कृष्ण: समाश्वास्य सर्वात्मा सर्वसिद्धिवित्।
स्वप्नं च दर्शयामास बाणपुत्रीं च कामुकीम्॥४६॥

Thus assuring them lord Kṛṣṇa who is the bestower of all the *siddhis* made with this illusion, the daughter of Bāṇa, to witness the dream.

सुप्ता सुतल्पे बाला सा पुष्पचन्दनचर्चिते।
नवयौवनसंयुक्ता रत्नभूषणभूषिता॥४७॥
शयाना रत्नपर्यङ्के ददर्श स्वप्नमीप्सितम्।
अतीव निर्जने देशे रत्ननिर्माणमन्दिरे॥४८॥
नवीननीरदश्याममतीव नवयौवनम्।
कोटिकन्दर्पलीलाभं सस्मितं सुमनोहरम्॥४९॥
रत्नकेयूरवलयरन्तमञ्जीररञ्जितम्।
रत्नकुण्डलयुग्मेन गण्डस्थलविराजितम्॥५०॥
चन्दनोक्षितसर्वाङ्गं भूषितं पीतवाससा।
सुचारुमालतीमाल्यवक्ष: स्थलसमुज्ज्वलम्॥५१॥
शयानं रत्नपर्यङ्के पुष्पचन्दनचर्चिते।
तं दृष्ट्वा सहसा साध्वी तन्मूलं प्रययौ मुदा॥५२॥

The damsel was quite youthful adorned with all the gem-studded ornaments besides the garland of flowers and was lying on the bed, witnessing a dream. She witnessed in dream a youthful person sleeping in a lonely place, in the palace of gems. He had the dark complexion, resembling the fresh cloud. He was extremely youthful, having the beauty resembling the crores of gods of love, had a smiling face, quite pleasant, clad with the ornament of gems like armlets, wristlets and anklets, besides two gem-studded ear ornament illumining the temples. The sandal-paste was plastered on his entire body. He was clad in yellow garment and adorned with the garland of jasmine flowers hanging on his chest. Finding him lying on the bed of roses, made of gems, the chaste girl went to him suddenly

उवाच मधुरं साध्वी हृदयेन विदूयता।
कामात्मजप्रिया कान्ता कामबाणप्रपीडिता॥५३॥

With her heart infested with love, the damsels spoke to Aniruddha the son of the god of love.

ऊषोवाच

कस्त्वं कामुक भद्रं ते मां भजस्व स्मरातुराम्।
अतिप्रौढां नवोढां च नवसंगमलालसाम्॥५४॥
तवानुरक्तां भक्तां च गान्धर्वेण समुद्वह।
विवाहाष्टप्रकारेषु गान्धर्व: सुलभो नृणाम्॥५५॥

Ūṣā said- O passionate one who are you? you enjoy the company of a passionate damsel like me, I am quite youthful, fresh and desirous of the fresh union. I feel attracted towards you and you perform the Gandharva type of marriage. The Gandharva type of marriage is permissible for the human beings.

अनुरक्तां प्रियां प्राप्य त्यजेद्यः कपटी पुमान्।
तस्माद्याति महालक्ष्मीः शापं दत्त्वा सुदारुणम्॥५६॥

If a deceitful person neglects a passionate damsels, Mahālakṣmī pronounces a terrific curse on him and leaves the place.

पुमानुवाच

अहं कृष्णस्य पौत्रश्च कामदेवात्मजः स्वयम्।
कथं गृह्णामि त्वां कान्ते तयोरनुमतिं विना॥५७॥

The man said- I am myself the grandson of Kṛṣṇa and the son of the god of love, therefore, O beautiful one, how can I accept you without their permission?.

इत्येवमुक्त्वा स पुमानन्तर्धानं चकार सः।
कामेन व्याकुला कान्ता न दृष्ट्वा कान्तमीप्सितम्॥५८॥
निद्रां त्यक्त्वा समुत्थाय तल्पादेव मनोहरात्।
विषसाद सखीमध्ये प्रमत्ता रुदती भृशम्॥५९॥

Thus speaking the person disappeared. The damsel on the other hand finding her beloved having disappeared, was completely upset; instead of sleeping, she got up from the bed and getting intoxicated she started speaking to her female friends.

पप्रच्छ तां वराऽऽलीनां किं किमित्येव निश्चितम्।
उवाच बोधयामास चित्रलेखा सुयोगिनी॥६०॥

Citralekhā who happened to be the best of the *yoginīs* asked her, What has happened; then she tried to convince her.

चेतनं कुरु कल्याणि कस्मात्ते भीतिरुल्बणा।
स्वयं शंभुः शिवा साक्षाद्दुर्लङ्घ्ये नगरे सति॥६१॥

Citralekhā said- O auspicious one, be conscious. From whom, have you felt so panicky? Both Śiva and Pārvatī are here and the place is inaccessible to anyone.

शिवस्मरणमात्रेण सर्वारिष्टं पलायते।
शिवं भवति सर्वत्र शिव एव शिवालयः॥६२॥

With the mere reciting of the name of Śiva, all the evils disappear and welfare prevails everywhere. Welfare is the abode of Śiva.

ध्यानाद्दुर्गतिनाशिन्याः सर्वं दुर्गं विनश्यति।
ददाति मङ्गलं तस्मै सर्वमङ्गलमङ्गला॥६३॥

By devoting the mind to Durgā, the destroyer of the misfortune, all the ailments disappear. Pārvatī the bestower of the welfare always provides welfare to all.

चित्रलेखावचः श्रुत्वा किंचिन्नोवाच सुन्दरी।
त्यक्त्वाऽऽहारं च निद्रां च पुरुषं चित्यत्सदा॥६४॥
चित्रलेखा सखी गत्वा बाणमाह च तत्प्रियाम्।
दुर्गां च शंकरं स्कन्दं गणेशं योगिनां गुरुम्॥६५॥

On hearing the words of Citralekhā, beautiful Ūṣā did not speak out anything. On the other hand, discarding her food and sleep, she started thinking about the same person. Citralekhā then went to her parents, Durgā, Śiva, as well as Gaṇeśa.

चित्रलेखावचः श्रुत्वा रुरोदोच्चैर्भृशं सती।
बाणश्च शंकराभ्याशे विषसाद प्रमूर्च्छितः।
जहास शंकरो दुर्गा कार्तिकेयो गणेश्वरः॥६६॥

Learning about the mental condition of Ūṣā, the wife of Bāṇa started crying aloud. Bāṇa who was seated besides Śiva was also grieved and he fainted. At the sight of the condition of the parents of Śiva, Pārvatī and Gaṇeśa started smiling.

गणेश्वर उवाच

यो ददाति ध्रुवं दुःखमन्यस्मै दम्भमोहितः।
सूक्ष्मधर्मविचारेण स विन्दति चतुर्गुणम्॥६७॥

Gaṇeśa said- The one who in arrogance, makes other to suffer from mental torture, he himself suffers four times more the torture Inflicted on others.

शिवेशयोश्च क्रीडां च दृष्ट्वा या काममोहिता।
वरं तस्यै ददौ दुर्गा वरमेव सुदुर्लभम्॥६८॥

Ūṣā became passionate, witnessing the conjugal pleasure of Śiva and Pārvatī. Durgā had blessed her with a boon of getting a unique husband.

स्वप्ने गत्वा स्वयं देवी मत्तं कृत्वा स्मरात्मजम्।
अधुना वामपार्श्वे च शंभोस्तिष्ठति मूकवत्।।६९।।

Pārvatī herself had infested the love for the son of the god of love with pass on in Ūṣā and now she is quietly siting the left of Śiva.

सर्वं ज्ञात्वा च सर्वज्ञो भगवान्हरिरीश्वरः।
स्वप्ने सुवेषं पुरुषं दर्शयामास कन्यकाम्।।७०।।

The omnipresent lord Kṛṣṇa had realised the same and have arranged Ūṣā to witness a dream in which the beautiful person was displayed.

सुवेषं पुरुषं दृष्ट्वा युवानं युवती सती।
परमेच्छा भवेत्तस्या धर्मभीत्या निवर्तते।।७१।।
सुवेषं पुरुषं दृष्ट्वा पुंश्चली पापवंशजा।
त्येजेन्निद्रां च स्वाहारं पतिं पुत्रं धनं गृहम्।।७२।।
चेतनं गृहकार्यं च कुललज्जां कुलद्वयम्।
युवानं रतिशूरं चाप्यतिनीचं न हि त्यजेत्।।७३।।
त्यजेज्जातिं च धर्मं च प्राणांश्च परिणामतः।
तस्मात्प्राज्ञः प्रयत्नेन प्राणेभ्यो युवतीं सदा।।७४।।
परिरक्षेच्च सततं मायायुक्तां न विश्वसेत्।
हृदयं क्षुरधाराभं नारीणां मधुरं वचः।।७५।।

At the sight of a competent person damsel always becomes desirous of him but is contained because of the fear of *dharma*. Finding a beautiful person, woman born in a degraded family or a loose woman is relieved of her sleep, food, husband, son, riches, house, intelligence, household, household affairs, shame of the family, the caste and *dharma* and ultimately she sacrifices her life also, but the degraded woman could never disown a youthful person who is well-versed in the art of making love. Therefore the intelligent person should protect the youthful ladies even after putting his life in danger. He should never believe a woman who is infested with illusion because the damsels speak sweet words but their hearts are quite sharp like a blade.

तासां मनो न जानन्ति सन्तो वेदाश्च वैदिका।
प्रयातु द्वारकां सद्यश्चित्रलेखा सुयोगिनी।।७६।।
अनिरुद्धं समाहर्तुं प्रमत्तमवलीलया।
इति श्रुत्वा महादेवो गणेशं तमुवाच ह।।७७।।
न श्रृणोति यथा बाणः शुभकार्यं तथा कुरु।
चित्रलेखा ययौ तूर्णं द्वारकाभवनं हरेः।।७८।।

The bent of their mind is unknown to the Vedas and the people who are well-versed in the Vedas. Citralekhā who happened to be the best of the *yoginīs,* should playfully move to Dvārakā for bringing Aniruddha after abducting him. On hearing the worlds whiskered by Gaṇeśa, which could not be heard by Bāṇa. She was permitted to perform this job. Citralekhā at once reached Dvārakā and then the abode of Hari.

सर्वेषामपि दुर्लङ्घ्यं लीलया प्रविवेश सा।
निद्रितं चानिरुद्धं च समाहृत्य च योगतः।।७९।।
रथमारोहयामास निद्रितं बालकं मुदा।
सा मनोयायिनी भद्रा गृहीत्वा बालकं मुने।।८०।।
मुहूर्ताच्छोणितपुरं कृत्वा शङ्खध्वनिं ययौ।
अथाऽऽश्रमाभ्यन्तरे च रुरुदुः सर्वयोषितः।।८१।।
अहो बाणहरो वत्सः क्वगतः प्राणवल्लभः।
कृष्णस्ताश्च समाश्वास्य सर्वज्ञः सर्वतत्त्ववित्।।८२।।
साम्बकामबलैः सार्धं कृष्णः सात्यकिना तथा।
गृहीत्वा गरुडं वीरं रथमारुह्य सत्वरः।।८३।।
सुदर्शनं पाञ्चजन्यं पद्मं कौमोदकीं गदाम्।
पश्चाद्यास्यतिदेवेशो नगरं शोणितं तथा।।८४।।

The place was inaccessible to all but still Citralekhā entered expeditiously and abducted Aniruddha and placed him on the chariot, with the influence of her yogic practices. O sage, the chaste Citralekhā could move with the speed of the mind. Blowing the conch, she in a moment reached Śoṇitpura. On the other hand finding Aniruddha missing from his chamber, all the ladies started crying, lamenting for the boy who was dearer to them than their lives. The all-knowledgeable Kṛṣṇa who was well-versed in all the *tattvas*, assured them variously. He at once accompanied with, Sāmba, Kāmadeva, Sātyaki

and the army moved on with Garuḍa mounted on the chariot holding *śaṁkha*, *cakra*, *gadā* and *padma*. They moved on towards Śoṇitpura, the city was protected by the *gaṇas* of Śiva and Pārvatī.

सगणैः शंकेरणैव पार्वत्या परिरक्षितम्।
अथ सा योगिनी धन्या पुण्या मान्या च योषिताम्।।
शिष्या दुर्वाससः शान्ता सिद्धयोगेन सिद्धिदा।
बालकं बोधयामास रुदन्तं मातरं स्मरन्।।८६।।
स्नापयित्वा ददौ तस्मै माल्यचन्दनभूषणम्।
कृत्वा सुवेषं बालस्य कन्यान्तः पुरमीप्सितम्।।८७।।
चक्रे प्रवेशं योगेन रक्षकैश्चापि रक्षितम्।
तामूषां निद्रितां दृष्ट्वा निराहारां कृशोदरीम्।।८८।।
शीघ्रं च बोधयामास सखीभिः परिरक्षिताम्।
ऊषां कृत्वा च सुस्नातां वस्त्रभूषणभूषिताम्।।८९।।
वस्त्रैर्माल्यैश्चन्दनैश्च सिन्दूरपत्रकैः शुभैः।
द्वयोः संभाषणं तत्र माहेन्द्रे च शुभक्षणे।।९०।।
कारयामास गुप्त्या च सखीनां संमतेन च।
पतिव्रता पतिं दृष्ट्वा सा रेमे विगतज्वरा।।९१।।
गान्धर्वेण विवाहेन तामुवाह स्मरात्मजः।
रतिर्बभूव सुचिरमुभयोः सुखकारणम्।।९२।।

On the other hand Citralekhā was a great *yoginī* quite graceful among the ladies, quite auspicious, peaceful and was well-known as *siddhayoginī* and as the granter of success, She than consoled the boy who was crying getting separated from his mother. Thereafter, she made him take his bath and the sandal-paste was applied on his body decorating him with the garland of flowers. Thus the boy having been beautifully decorated, was made to enter the inner apartment which was protected by the gods, through yogic practices. Ūṣā was without food for long, thin waisted and protected by her female friends, was woken up. She was also made to take bath and adorned with all the ornaments, garlands, applying the sandal-paste on the body in addition to the auspicious vermilion. Thereafter, in the auspicious time of *Māhendra*, both of them were made to talk with each other secretly. On finding her beloved there, the mental agony of Ūṣā was removed. She married Aniruddha the son of the god of love in a Gandharva style and enjoyed the conjugal pleasure. Both of them enjoyed the conjugal pleasure for a long time.

दिवानिशं न बुबुधे स्मरपुत्रः स्मरातुरः।
ऊषा कामातुरा प्रौढा नवोढा नवसंगमात्।।९३।।
मूर्च्छां संप्राप पुंसश्च स्पर्शमात्रेण कामुकी।
एवं नित्यं च रहसि संगमः सुमनोहरः।.
बभूव सुचिरं विप्र राजा शुश्राव रक्षकात्।।९४।।

The passionate Aniruddha did not care for the day and night. On the other hand the passionate Ūṣā was fainted while enjoying the conjugal pleasures for the first time. Thus both of them were united and they enjoyed all the conjugal pleasures in lonely place, thereafter, O Brāhmaṇa, the king came to know about the reality from his guards.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
ऊषानिरुद्धयोः संगमे चतुर्दशाधिकशततमोऽध्यायः।।११४।।

अथ पञ्चदशाधिकशततमोऽध्यायः

Chapter - 115

Bāṇa gets ready for a war hearing the news about his Daughter

नारायण उवाच

अथ भीता रक्षकास्ते समूचुर्बाणमीश्वरम्।
स्कन्दं गणेशं दुर्गां च दण्डवत्प्रणिपत्य च॥१॥

Nārāyaṇa said- Thereafter, the guards feeling panicky prostrating before Kārttikeya, Gaṇeśa and Durgā spoke to the king Bāṇa.

रक्षका ऊचुः

अहो दुष्टश्च कालोऽयमतीव दुरतिक्रमः।
स्वतन्त्रा बालिका प्रौढा पतिमिच्छति सांप्रतम्॥२॥

The gods said- The time is quite wicked and unsurpassable. Presently the adult daughter becoming independent is desirous of a husband.

असङ्गसंगमं नाथ साधूनां दुःखकारणम्।

संसर्गजा गुणा दोषा भवन्ति सततं नृणाम्॥३॥

O lord it is always painful if the noble people keep the company of the wicked, the good and bad are the products of the continuos company of the people.

चित्रलेखा स्वयं दूती समानीय परं वरम्।
रणशूरं महावीरं नृपेन्द्रं च महारथम्॥४॥
युवानं व्याधिहीनं च कन्दर्पादपि सुन्दरम्।
संभोगं कारयामास बुबुधे न दिवानिशम्॥५॥
सांप्रतं तव कन्या साऽप्यूषा गर्भवती सती।
कुलजा कुलयोश्चैव तप्ताङ्गारस्वरूपिणी॥६॥
दौहित्रो वाऽपि दौहित्री बभूव सांप्रतं तव।
कन्यां पश्य महाप्रौढां नगरीं नागरान्विताम्॥७॥
नखविक्षतसर्वाङ्गीं वराधीनां च चञ्चलाम्।
पुंसश्च सङ्गिनीं शश्वद्रहस्ये रतिसङ्गिनीम्॥८॥
सस्मितां सकटाक्षां च चञ्चलेक्षणवीक्षिताम्।
एवं श्रुत्वा लज्जितश्च बाणस्तत्र चुकोप ह॥९॥

Citralekhā, herself becoming a messenger, brought a competent groom for the girl who is quite strong, valorous, resembling Indra, a great charioteer, youthful, healthy and is more beautiful than the god of love. She made both of them to enjoy each other company through out the day and night. Now chaste Ūṣā, your daughter has conceived. In spite of her having been born in noble race, she has become like the burning fire for both the races. Now you have to, become a grandfather of a male of a female child. You meet an extremely youthful and clever person besides the clever daughter in whose body there are signs of enjoying conjugal pleasures and who is completely under the command of her husband, is quite unstable remaining in the company of a male, enjoying conjugal pleasures in seclusion, always smiling, looking with side-glances and unstable eyes. On hearing this, Bāṇa was ashamed as well as enraged.

युद्धाय च मतिं चक्रे वारितः शंभुना भृशम्।
वारितश्च गणेशेन स्कन्देन शिवया तथा॥१०॥
भैरव्या भद्रकाल्या च योगिनीभिश्च संततम्।
अष्टभिर्भैरवैश्चैव रुद्रैरेकादशात्मकैः॥११॥
भूतैः प्रेतैश्च कूष्माण्डैर्वेतालैर्ब्रह्मराक्षसैः।
योगीन्द्रैरपि सिद्धेन्द्रै रुद्रैश्चण्डादिभिस्तथा॥१२॥
कोटर्या ग्रामदेव्या च यथा मात्रा हिताय च।
उवाच शंकरो बाणं मूढं पण्डितमानिनम्।
हितं सत्यं नीतिशास्त्रं परिणामसुखावहम्॥१३॥

He resolved for waging a war but Śiva stopped him from doing so. He spoke to Gaṇeśa, Kārttikeya, Pārvatī, Bhairavī, Bhadrakālī, Yoginī, eight Bhairavas, eleven Rudras, Goblins, Pretas, Kūṣmāṇḍas, Vetālas, Brahmarākṣasas, Yogīndras, the *Siddhas*, Caṇḍa and other Rudras, Koṭarī the village deity, spoke to Śiva the words which were considered to be beneficial for Bāṇa. These words truthful according to polity and were beneficial in the long run.

महादेव उवाच

शृणु बाण प्रवक्ष्यामि कथामेतां पुरातनीम्।
भुवो भारावतरणे भारते स्वयमीश्वरः॥१४॥
निहत्य सर्वान्राजेन्द्रान्द्वारकायां विराजते।
यस्य लोमसु विश्वानि तस्य वासः सदीश्वरः॥१५॥
वासुदेव इति ख्यातः कथ्यते तेन कोविदैः।
धातुर्विधाता भगवांश्चक्रपाणिः स्वयं भुवि॥१६॥
ब्रह्मविष्णुशिवादीनामीश्वरः प्रकृतेः परः।
निर्गुणश्च निरीहश्च भक्तानुग्रहविग्रहः॥१७॥
परं ब्रह्म परं धाम परमात्मा च देहिनः।
यस्मिन्गते शवो जीवो संग्रामस्तेन संभवेत्॥१८॥

Śiva said- I am narrating to you an ancient story you please listen to it. In order to rid the earth of her burden, the lord himself has incarnated on earth in the land of Bhārata and has killed many kings; all the globes are enshrined in his hair-pits; his abode is the eternal Brahman that is why people call him with the name of Vāsudeva. Lord Kṛṣṇa happens to be on earth as Brahmā for Brahmā. He is beyond Prakṛti, devoid of *guṇas*, unattracted, always graceful to his devotees and takes to human form for their sake, is eternal Brahman is the abode of the supreme soul. He is the one with the

departure of whom, a human becomes a dead body. How can a war be possible with him.

शस्त्रविद्धो महाकाशो यथा मूढ दिशस्तथा।
तथाऽऽत्मा च निराकारो देही च ध्यानहेतुना॥१९॥

As one is unable to visualise the sky having been covered with the weapons. Similarly a person is unable to visualise the invisible soul even by meditation.

तस्य पुत्रोऽनिरुद्धश्च महाबलपराक्रमः।
त्रैलोक्यमपि संहर्तुं क्षणेन च क्षमः स्वयम्॥२०॥

His son named Aniruddha can destroy the three worlds in no time.

सर्वे देवाश्च दैत्याश्च बलवन्तो महारथाः।
ते सर्वे चानिरुद्धस्य कलां नार्हन्ति षोडशीम्॥२१॥

All the gods, the demons and all the valorous people do not compare to the one-sixteenth part of Aniruddha.

ययोरेव समं वित्तं ययोरेव समं बलम्।
तयोर्विवाहो मैत्री च न तु पुष्टविपुष्टयोः॥२२॥

Such of the people who have comparable strength and the riches, the marriage should be performed only between them; it would not be proper to engage a weak person with a valorous one.

बलिः पिता ते दैत्यानां सारभूतो महारथः।
क्षणेन येन नीताश्च सुतलं स हरेः कला॥२३॥
सर्वे चांशकलाः पुंसः परिपूर्णतमस्य च।
वृन्दावनेश्वरस्यापि कृष्णस्य परमात्मनः॥२४॥

He is the one who drove Bali your father, who was immensely valorous and was born out the *aṁśa* of Hari to the neither world in a movement. He is the one who is the lord of Vṛndāvana, the supreme soul and all other creatures are only his rays.

पार्वत्युवाच

ध्यायते ध्याननिष्ठश्च हृत्पद्मे च दिवानिशम्।
ब्रह्मा महेशः शेषश्च भगवन्तं सनातनम्॥२५॥

Pārvatī said- Brahmā, Śiva, Śeṣa always meditate upon him in their hearts through out the day and night.

दिनेशश्च गणेशश्च योगीन्द्राणां गुरोर्गुरुः।
ध्यायते परमात्मानं भगवन्तं सनातनम्॥२६॥

Sūrya, Gaṇeśa, Śiva the teacher of the *yogīs*, always meditate upon the eternal lord.

सनत्कुमारः कपिलो नरो नारायणस्तथा।
ध्यायते हृदयाम्भोजे भगवन्तं स०॥२७॥

Sanatkumāra, Kapia, Nara and Nārāyaṇa always meditate upon the eternal lord.

मनवश्च मुनीन्द्राश्च सिद्धेन्द्रा योगिनां वराः।
ध्यानासाध्यं च ध्यायन्ते भगवन्तं स०॥२८॥

Manu, the sages, *siddhas*, the *yogīs* always meditate upon the eternal lord.

सर्वादिं सर्वबीजं च सर्वेशं च परात्परम्।
ध्यायन्ते ज्ञानिनः सर्वे भगवन्तं स०॥२९॥

All the intellectuals, who are the foremost of all, adore the lord of all, who is eternal.

गणेश उवाच

अभाग्यं च बलेश्चापि वैष्णवस्य महात्मनः।
मूढोऽयमीदृशः पुत्रः प्रह्लादस्य च धीमतः॥३०॥

Gaṇeśa said- It is misfortune of Prahlāda and Bali a great devotee of Viṣṇu who has given birth to such a foolish son.

स्कन्द उवाच

अये भ्रातर्न श्रुता च हिरण्यकशिपोः कथा।
हिरण्याक्षस्य च मधोः कैटभस्य महात्मनः॥३१॥
पूर्वजास्तेऽपि ते दैत्या महाबलपराक्रमाः।
क्रमेण विष्णुना नीता लीलया यमसादनम्॥३२॥

Kārttikeya said- O brother, have you heard the stories of Hiraṇyakaśipu, Hiraṇyākṣa, Madhu and Kaiṭabha. All of them were quite valorous demons and were your ancestors. All of them were dispatched to the abode of Yama playfully by Viṣṇu.

भगवान्यस्य संहर्ता स्वयं नारायणः प्रभु।
तस्य को रक्षिता भ्रातर्निवर्तस्व शुभाय च॥३३॥

O brother, who can save the one who is to be killed by none else them Nārāyaṇa himself. Therefore keeping in view your own welfare, you leave the idea of a war.

तेषां च वचनं श्रुत्वा तानुवाचासुरेश्वरः।
कोपरक्तास्यनयनो धनुष्पाणिर्यथाऽन्तकः॥३४॥

On hearing his words, Bāṇa was enraged. His face and eyes became red with anger. He held a bow in his hand and started thundering like the god of death.

बाण उवाच

शृणु मातः प्रवक्ष्यामि शृणु तात महेश्वर।
शृणु भ्रातर्गणपते शृणु भ्रातश्च कार्तिक॥३५॥
शुभाशुभं प्राक्तनेन प्राणिनां कर्मिणां तथा।
कृतकर्मातिरिक्तं च कार्यं केषां च वर्तते॥३६॥

Bāṇa said- O mother, O father Śiva, O brother Gaṇeśa, O brother Kārttikeya, listen to what I speak. The people performing deeds have to face the good or bad results according to the deeds performed by them. Who can get the reward of any type without performing a deed.

नाप्राप्तकालो म्रियते विद्धः शरशतैरपि।
तृणाग्रेणापि संस्पृष्टः प्राप्तकालो न जीवति॥३७॥

A person cannot die, ahead of times even when wounded with hundreds of arrows and when the time comes even with the touch of the blade of grass one cannot survive.

यस्माच्च यस्य निर्वाणं विधात्रा लिखितं पुरा।
तदेव नित्यं सत्यं च निषेकः केन वार्यते॥३८॥

In which ever way the destiny has ordained the person has to meet with the death in the same way, who can avert the result of an action which one has to face definitely.

संग्रामे कातरो यो हि निष्फलं तस्य जीवनम्।
जयी यशश्च लभते मृतः स्वर्गं च गच्छति॥३९॥

The one who becomes a coward in the battle-field, his life becomes useless, the person who is victories in the battle-field, he earns the glory and after the death he achieves the heaven.

प्रविश्य कन्यां गृह्णाति नगरं शिवरक्षितम्।
पार्वत्या च गणेशेन युद्धेन बलिना तथा॥४०॥
को वा गृह्णाति कन्यां च कस्य वा जीवितस्य च।
सगर्भा तव कन्येति सभायां रक्षको वदेत्॥४१॥
इति मे वज्रतुल्यं च श्रुतिकौटं परं वचः।
अतोऽनिरुद्धं हत्वा च घातयिष्यामि कन्यकाम्।
अन्यथा ज्वलदग्नौ च त्यक्ष्यामि च कलेवरम्॥४२॥

He entered the city which was protected by Śiva, Pārvatī and Gaṇeśa and accepted the daughter, in the same way as a valorous person does in the battle-field. Who can abduct anyone's daughter like this, who is still, alike. In the court, the guard has spoken that the girl has conceived. These words entered my ears like *vajra*. Therefore, after killing Aniruddha, I shall also kill the girl, otherwise I shall jump into the burning fire.

कोटर्युवाच

शृणु वत्स प्रवक्ष्यामि माताऽहं तेऽपि धर्मतः।
दुरन्तेनापि पुत्रेण पित्रोर्दुःखं पदे पदे॥४३॥
कन्या परगृहीता साऽप्यन्यस्मै दातुमक्षमा।
श्रीकृष्णस्यापि पौत्राय प्रद्युम्नस्य सुताय च॥४४॥
अनिरुद्धाय महते स्वेच्छया देहि कन्यकाम्।
पूतोऽसि भारते वर्षे सप्तभिः पितृभिः सह॥४५॥

Koṭarī said- O son, you listen, since I happen to be your mother according to *dharma*. The parents have to suffer from, mental agony at every step, because of the conduct of the wicked son. Since Ūṣā had been accepted by somebody, therefore she cannot be given by you to anyone else. You give away your daughter to Aniruddha, the grandson of Kṛṣṇa and the son of Pradyumna. By doing so your seven generations in the land of Bhārata would be purified.

यौतुकं देहि सर्वस्वं यशसे महसे भुवि।
अन्यथा रणमध्ये च त्वां हनिष्यति माधवः॥४६॥
सुदर्शनेन चक्रेण को वा त्वां रक्षितुं क्षमः।
कोटरीवचनं श्रुत्वा चुकोप दैत्यपुंगवः॥४७॥
प्रययौ रथमारुह्य यत्र पौत्रो हरेर्मुने।
स्कन्दः सेनापतिर्भूत्वा प्रययौ शंकराज्ञया॥४८॥
बाणः स्वस्त्ययनं चक्रे गणेशश्च शिवः स्वयम्।
बाणं शुभाशिषं चक्रे पार्वती कोटरी तथा॥४९॥
अष्टौ च भैरवाश्चैव रुद्राश्चैकादशैव ते।
सर्वे युद्धाय हन्तारो बभूवुः शस्त्रपाणयः॥५०॥

एतस्मिन्नन्तरे दूतोऽप्यनिरुद्धमुवाच ह।
पार्वत्या प्रेरितश्चैव बाणपत्न्या च सत्वरम्।।५१।।

In order to achieve the glory and lustre on the land of Bhārata, you give away everything in dowry otherwise lord Hari would surely kill you with the use of the *Sudarśana-cakra* in the battle-field. "Who would be able to save you?" On hearing the words of Koṭarī the demon was further enraged. O sage, mounted on chariot he went to the place where the grandson of Kṛṣṇa was lodged. Thereafter with the permission of Śiva, Kārttikeya took the command of army and marched on. Bāṇa then performed the welfare ceremony. Gaṇeśa, Śiva, Pārvatī and Koṭarī blessed Bāṇa variously. All the eight Bhairavas, eleven Rudras, holding the weapons in their hands started for a war. In the meantime under the influence of Pārvatī and the wife of Bāṇa, messenger carried the words, to Aniruddha and spoke to him.

दूत उवाच

अनिरुद्धोत्तिष्ठ भद्रं पार्वतीवचनं शृणु।
भव सांनाहिको वत्स कुरु युद्धं बहिर्भव।।५२।।

The messenger said- O Aniruddha, get up and listen to the welfare words of Pārvatī. O son, you wear the *kavaca* and coming out you start the war.

भीतोषा रुदती त्रस्ता सस्मार पार्वतीं सतीम्।
रक्ष रक्ष महामाये मत्प्राणेश्वरमीप्सितम्।।५३।।
अभयेऽप्यभयं देहि संग्रामे घोरदारुणे।
त्वमेव जगतां माता स्नेहस्ते सर्वतः समः।।५४।।

The terrified Ūṣā remembered the chaste goddess Pārvatī saying, "O Mahāmāyā, you protect the one who is the lord of my life; you extend him all protection in the terrific battle-field. You are the mother of the universe and your love extends to all equally".

अथानिरुद्धः संनाही शस्त्रपाणिर्बभूव ह।
ऊषादत्तं रथं प्राप्य चकाराऽऽरोहणं मुदा।।५५।।

Thereafter, Aniruddha wearing the coat of arms and holding the weapons in his hand, mounted the chariot, given to him by Ūṣā.

बहिः संभूय शिबिराद्ददर्श बाणमीश्वरः।
सांनाहिकं शस्त्रपाणिं रक्तास्यलोचनं परम्।।५६।।

Getting out of the camp he spotted Bāṇa who was wearing the coat of arms and holding weapons in his hands. His eyes were burning in anger.

दृष्ट्वाऽनिरुद्धं बाणश्च तमुवाच रुषाऽन्वितः।।५७।।
घोरसंग्राममध्ये च विषोक्तिं प्रज्वलन्निव।।५७।।

At the sight of Aniruddha, Bāṇa was enraged and in the terrific battle-field he started emitting venom.

बाण उवाच

अये वीर महादुष्ट नीतिशास्त्रविवर्जित।
चन्द्रवंशकुलाङ्गार पुण्यक्षेत्रेऽयशस्कर।।५८।।
पिता ते शम्बरं हत्वा जग्राह तस्य कामिनीम्।
ततो जातो भवानेव निरोधं स्वकुलक्षमम्।।५९।।

Bāṇa said- O valorous one, you are extremely wicked, devoid of the knowledge of polity; you are the- form of fire flame for the solar race, you are acting disgracefully in the auspicious land, your father owned the wife of Śambrāsura after killing him. You were born out of her. You are a blot on your race.

पितामहो वासुदेवो मथुरायां च क्षत्रियः।
गोकुले वैश्यपुत्रश्च नाम्ना च नन्दनन्दनः।।६०।।

Your grandfather known as Kṛṣṇa is the K, atriya of Mathurā. He is the son of a Vaiśya in Gokula known by the name of Nanda.

वृन्दावने च गोपस्य नन्दस्य पशुरक्षकः।
साक्षाज्जारश्च गोपीनां दुष्टः परमलम्पटः।।६१।।

In Vṛndāvana he happens to be a cowherds of Nanda who grazed the cows; he is the lover of the cowherdesses and is an extremely wicked person.

जघान पूतनां सद्यो नारीघाती ह्यधार्मिकः।
आगत्य मथुरां कुब्जां जघान मैथुनेन च।।६२।।

He killed during his childhood, Pūtanā and is therefore the killer of the woman. Reaching Mathurā he killed Kubjā after enjoying conjugal pleasures with her.

दुर्बलं नरकं हत्वा स्त्रीसमूहं मनोहरम्।
जग्राह योनिलुब्धश्च स्वपुत्रमतिनिष्ठुरः॥६३॥

Thereafter the heartless Kṛṣṇa who is greedy for passion killed Naraka and took away the group of ladies of his palace.

भीष्मकं मानवं जित्वा तत्पुत्रं चापि दुर्बलम्।
जग्राह कन्यकां तस्य देवयोग्यां च रुक्मिणीम्॥६४

He also over-powered Bhīṣmaka and his weak son; and married princess Rukmiṇī.

सत्राजितः सूर्यभृत्यो देवात्प्राप मणीश्वरम्।
घातयित्वा ह्युपायेन जग्राह मणिकन्यकाम्॥६५॥

Satrājita achieved a gem from Sūrya which was taken away by Kṛṣṇa killing him together with his daughter.

कुरुपाण्डवयुद्धं च कारयित्वा च दारुणम्।
युधिष्ठिरस्य यज्ञे च शिशुपालं जघान सः॥६६॥
दन्तवक्त्रं च शाल्वं च जरासंधं च दारुणः।
संजहार भुवो भूपसमूहमतिदारुणम्॥६७॥
उपायान्नरकं हत्वा सर्वस्वं तज्जहार सः।
दुर्बलो राजभीतश्चसमुद्रं शरणं गतः॥६८॥

He managed a terrific war between Kauravas and Pāṇḍavas. Thereafter, in the *yajña* of Yudhiṣṭhira he heartlessly killed Śiśupāla, Dantavaktra, Śālva and Jarāsandha. He therefore relieved the earth of very competent kings. He deceitfully killed Naraka and usurped his gold; getting terrified from the king he went to the ocean and took refuge there.

जित्वा च भ्रातरं शक्रं भार्याया वचनेन च।
जग्राह पारिजातं च पुष्पं च स्वर्गदुर्लभम्॥६९॥

At the sight of his wife he attacked Indra his brother and forcibly took away the *Pārijāta* flowers.

कंसं निहत्याधर्मिष्ठो भ्रातरं मातुरेव च।
जग्राह तस्य सर्वस्वं परं किं कथयामि ते॥७०॥
जित्वा च भल्लुकं युद्धे जग्राह तस्य कन्यकाम्।
तप्पितुर्भगिनी कुन्ती चतुर्णां कामिनी भुवि॥७१॥

The great sinner killing the brother of his own mother, he usurped all his riches, what shall I speak to you; he also forcibly married the daughter of Jāmbavān the great beer after killing him in the battle-field. His fathers sister became the beloved of four people.

द्रौपदी भ्रातृपत्नी च पञ्चानां कामिनी तथा।
गोष्ठीनो योनिलुब्धश्च शश्वत्परमलम्पटः॥७२॥
तज्ज्येष्ठो बलदेवश्च शश्वत्पिबति वारुणीम्।
यमुनां भ्रातृपत्नीं च करोत्याह्वानमीप्सितम्॥७३॥
जहार भगिनीं तस्य कौन्तेयः शक्रनन्दनः।
सुभद्रां मातुलसुतां संनिबोध कुलक्रमम्॥७४॥
बाणस्य वचनं श्रुत्वा चुकोप कामनन्दनः।
उवाच परमार्थं च योग्यं प्रत्युत्तरं मुने॥७५॥

The wife of his brother named Draupadī was married to five persons. He is the dweller of the cowsheds; is voluptuous and is quite wicked. His elder brother known as Baladeva remains drunk, consuming wine and summons Yamunā the wife of his brother according to his sweet will. That is why Arjuna the son of Kuntī abducted his sister Subhadrā, who was the daughter of his meternal uncle. You should know about your family traditions. O sages, listening to the words of Bāṇa Aniruddha was enraged and he gave a suitable reply.

अनिरुद्ध उवाच

पिता मे कामदेवश्च ब्रह्मपुत्रः पुरा शुचिः।
यस्यास्त्रेण वशीभूतं त्रैलोक्यं सततं शृणु॥७६॥

Aniruddha said- My father named Kāmadeva was the auspicious son of Brahmā in earlier times, with the weapons of whom all the three worlds were over-powered.

शिवकोपानलेनैव भस्मीभूतः स्वकर्मतः।
कृष्णस्य पुत्रोऽप्यधुना सर्वेषां परमात्मनः॥७७॥
पतिव्रता रतिर्माता पतिशोकेन सांप्रतम्।
शम्बरस्य गृहे तस्थौ हता तेन बलेन च॥७८॥
छायां मायावतीं दत्त्वा मायया शयनेन च।
रतिं स्वधर्मं संरक्ष्य धर्मसाक्षी च तद्गृहे॥७९॥

Because of his misdeed he was burn to ashes because of the anger of Śiva. Currently he happens to be the son of lord Kṛṣṇa, my mother

named Rati is quite a chaste lady. She had to stay in the house of Śambara because of the desire for her husband, who had abducted her forcibly. She gave away her shadow to the demon and saved her chastity. Dharma stands witness to the same.

निहत्य शम्बरं शत्रुं गृहीत्वा स्वप्रियां सतीम्।
आजगाम द्वारकां च चन्द्रसूर्यौ च साक्षिणौ॥८०॥
पितामहं वासुदेवं त्वं किं जानासि मूढवत्।
यं च सन्तो न जानन्ति वेदाश्चत्वार एव च॥८१॥

My father killing the demon Śambara took his chaste wife with him and went to Dvārakā. Both the sun and moon are witness to the same; how can you like a fool understand my grandfather Vāsudeva who is unknown even to the Vedas.

वासु: सर्वनिवासश्च विश्वानि यस्य लोमसु।
तस्य देव: परं ब्रह्म वासुदेव इति स्मृत:॥८२॥

Vāsu is the place which happens to be the abode of all, one in whose hair-pits, the globe are lodged, he lord came to be known as Vāsudeva.

शंकरं पृच्छ साक्षाच्च यस्य भृत्योऽधुना भवान्।
कृष्णभृत्यस्य च बले: पुत्रोऽसि किंकरात्मज:॥८३॥

You better ask about him from Śiva to whom you are serving. You happen to be the son of Bali who is the servant of Kṛṣṇa and as such you happen to be his slave.

गोकुले वैश्यपुत्रत्वं ब्रूहि त्वं ज्ञानदुर्बल।
भोजनं वेदविहितं शश्वत्क्षत्रियवैश्ययो:॥८४॥

You are devoid of wisdom and as such you call him as the son of Vaiśya of Gokula. The Vedas permit the taking of food with Kṣatriyas and the Vaiśyas.

द्रोण: प्रजापति: श्रेष्ठा धरा तस्य प्रिया सती।
पुत्रं च तपसा लेभे परमात्मानमीश्वरम्॥८५॥

Droṇa was Prajāpati and his wife Dharā was quite chaste; both of them performed *tapas* and achieved the lord as their son.

द्रोणो नन्दो वैश्यराजो यशोदा सा धरा सती।
वृषभानसुता राधा सुदाम्न: शापकारणात्॥८६॥
त्रिंशत्कोटिं च गोपीनां गृहीत्वा भर्तुराज्ञया।
पुण्यं च भारतं क्षेत्रं गोलोकादाजगाम सा॥८७॥

The same Droṇa was born as Nanda and the chaste Dharā was born as Yaśodā. Rādhā on the other hand was born as the daughter of Vṛṣabhāna due to the curse of Sudāmā; she at the command of her lord accompanied with thirty crores of cowherdesses arrived in the land of Bhārata from the *Goloka*

ताभि: सार्धं च रेमे च स्वपत्नीभिर्मुदाऽन्वित:।
पाणिं जग्राह राधाया: स्वयं ब्रह्मा पुरोहित:॥८८॥

Because of this, the lord kept the company of those damsels. He married Rādhā and Brahma performed himself as the priest of the marriage.

गोपकोटिश्च गोलोकादाजगाम मुदाऽन्विता।
तेजसा हरितुल्यास्ते पार्षदप्रवरा हरे:॥८९॥

A crore of cowherd boys arrived from the *Goloka* on earth. All of them were the best of the attendants of Hari and were illustrious like him.

गोरक्षणं हरेरेव गोपवेषस्य चाऽऽत्मन:।
गोपानां शिशुरक्षार्थं मायेशस्यापि मायया॥९०॥

The lord with his illusion turning to the form of the cowherds is protecting the cows with his illusion.

पूतना बलिकन्या च भगिनी च तवासुर।
दृष्ट्वा च वामनं विन्ध्या चकार पुत्रमानसम्॥९१॥
एवंभूतो यदि मम पुत्रो भवति सांप्रतम्।
स्तनं ददामि तनयं कृत्वा वक्षसि सुन्दरम्॥९२॥

O demon, Pūtanā was the daughter of Bali and your sister; she was childless in earlier birth and looking at the lord as the incarnation of Vāmana had desired to achieve a son like him and could feed the child with her breasts.

तस्या: पूर्णं मानसं च चकार भगवान्प्रभु:।
स्तनं दत्त्वा च गोलोकं ययौ सा रत्नयानत:॥९३॥
कुब्जा सा भगिनी पूर्वं रावणस्य दुरात्मन:।
श्रीरामं चकमे कामान्नाम्ना शूर्पणखा सती॥९४॥
नासां चिच्छेद तस्याश्च लक्ष्मणो धार्मिकेश्वर:।
तपसा च वरं लेभे ब्रह्मण: प्रियमीश्वरम्॥९५॥
तेन पुण्येन तंलब्ध्वा गोलोकं सा जगाम ह।
गोपी बभूव गोलोके कृष्णस्याऽऽलिङ्गनेन च॥९६॥

The lord fulfilled her desire; after feeding the child with her breasts she left the earth mounted over a gem-studded plane to *Goloka*. Kubjā on the other hand was the sister of Rāvaṇa known as Śūrpaṇakhā in her earlier birth, who passionately desired Rāma as her husband but the extremely religious Lakṣmaṇa severed her nose. Thereafter she performed *tapas* and achieved a boon from Brahma, as a result of which he achieved the lord as her husband and then proceeded to *Goloka* as a result of her embrace by lord Kṛṣṇa, she went to *Goloka* as a cowherdesses.

नरको हरिवध्यश्च स्वपूर्वप्राक्तनेन च।
पाणिं जग्राह कन्यानां साक्षिणौ शशिभास्करौ॥९७।

Narakāsura was killed because of his earlier misdeeds and Hari married the damsels. The sun and the moon stand witness to the same.

भीष्मकन्या महालक्ष्मी: श्रीकृष्णस्य प्रिया सती।
वैकुण्ठादागता साध्वी ब्रह्मणोऽनुमतेन च॥९८॥
सत्राजितस्य कन्या सा सत्यभामा वसुंधरा।
ददौ कृष्णाय राजा स तं मणिं यौतुकेन च॥९९॥
भुवो भारावतरणहेतुना गमनं हरे:।
संजहार भुवो भारं कुरुपाण्डवयुद्धत:॥१००॥

Mahālakṣmī the daughter of Bhīṣma became the chaste wife of Kṛṣṇa who arrived on earth at the command of Brahmā from Vaikuṇṭha. She was born as Satyabhāmā the wife of Satrājita; the king gave away the daughter in marriage to Kṛṣṇa together with and auspicious gem. Lord Hari incarnated on earth in order to rid her from the burden. That is why engaging the Kauravas and the Pāṇḍavas in the battle-field, he relieved the earth of her burden.

शिशुपालो दन्तवक्त्रो जयो विजय एव च।
द्वारिणौ द्वारषट्के च वैकुण्ठे श्रीहरेरपि॥१०१॥
कुमारशापात्पतितौ प्राप्य जन्मत्रयं ध्रुवम्।
हिरण्यकशिपुश्चैव तवैव पूर्वपुरुष:॥१०२॥
तस्य भ्राता हिरण्याक्षस्तेनैव वरुणो जित:।
हरिर्नृसिंहरूपेण तं जघानावलीलया॥१०३॥

Sisupāla and Dantavakra happened to be the two guards of the lord in Vaikuṇṭha, known by the name of Jaya and Vijaya. Both of them had fallen from Vaikuṇṭha because of the curse from Sanaka and were born on earth thrice; in one birth they were born as Hiraṇyakaśipu and Hiraṇyākṣa, he had conquered Varuṇa. Lord Viṣṇu taking to the form of Nṛsiṁha killed him playfully.

सूकरेण हतोऽन्यश्च पूर्वजन्मकथां शृणु।
द्वितीये जन्मनि पुरा रावण: कुम्भकर्णक:॥१०४॥
श्रीरामेण हतौ तौ द्वौ शेषजन्म कलौ तयो:।
श्रीकृष्णेन हतौ तौ द्वौ धर्मपुत्रावुभौ तथा॥१०५॥
जरासंधश्च शाल्वश्च दुरात्मा कंस एव च।
प्राक्तनात्तस्य वध्यास्ते भुवो भारजिहीर्षया॥१०६॥
मांधातु: सुतमध्ये च यवनश्चापि प्राक्तनात्।
लक्ष्मीश्वरस्य कृष्णस्य धनेन किं प्रयोजनम्॥१०७

The other one Hiraṇyākṣa was killed by the lord incarnating himself as Vārāha; now you listen to the story of his second births, In the second birth they were born as Rāvaṇa and Kumbhakarṇa who were killed by Rāma; thereafter both of them were born as the sons of Dharma and were killed by Kṛṣṇa. Jarāsandha, Śālva and the wicked Kaṁsa had also to reap the results of their misdeeds and had to be killed at the hands of Kṛṣṇa. Yavana who was among the sons of Māndhātā was also killed because of his earlier misdeeds. How is Kṛṣṇa lord of Lakṣmī concerned with the riches.

प्रतिज्ञया च सत्याया: पुण्यकव्रतकारणात्।
पारिजातं समानीय चकार स्वात्मनो व्रतम्॥१०८॥
स्वयं जाम्बवती देवी दुर्गांशा भल्लुकात्मजा।
पाणिं जग्राह तस्याश्च तपसा भारते हरि:॥१०९॥

Because of the *Puṇyaka-vrata* performed by Satyā the lord had to bring the *Pārijāta* tree for her. Jāmbavatī the daughter of Bhalluka was herself born as *aṁśa* of Durgā. Lord Hari accepted her as his spouse because of the *tapas* performed by her.

कुन्त्याश्च क्षेत्रजा: पुत्रा: केवलं भर्तुराज्ञया।
कलौ निषिद्धं त्रियुगे प्रसिद्धं पलपैतृकम्॥११०॥

The *kṣetraja* sons were born to Kuntī at the command of her lord. This practise is prohibited in the *Kaliyuga* but was well-known in all the other three *yugas*.

युधिष्ठिरो धर्मपुत्रो भीमश्च पवनात्मजः।
महेन्द्रपुत्रो धर्मिष्ठः फाल्गुनो विजयी भुवि।।१११।।
यस्मै पाशुपतं शंभुः प्रपदौ च स्वयं पुरा।
अश्वमेधं गवालभ्भं संन्यासं पलपैतृकम्।।११२।।
देवरेण सुतोत्पत्तिं कलौ पञ्च विवर्जयेत्।
द्रौपद्याः पञ्च भर्तारः शंकरस्य वरेण च।।११३।।

Yudhiṣṭhira had been the son of Dharma, Bhīma was the son of the wind god, Arjuna was the son of Indra who achieved victory on the earth and in earlier times Śiva bestowed him the *Pāśupata* weapon. In *Kaliyuga* the practice of five things are prohibited which include, *Aśvamedha* sacrifice, Gomedha sacrifice, *samnyāsa*, conception through artificial insemination and conception from Devara. Draupadī was bestowed with five spouses because of the boon of Śiva.

बलदेवः पुष्पमधु पूतं पिबति नित्यशः।
चकार यमुनाह्वानं स्नानार्थं धार्मिकः शुचिः।।११४।।

Balarāma always consumed the auspicious nectar of the flowers which is always religious and pious. He had summoned Yamunā for taking bath.

सुभद्रां च ददौ कृष्णः फाल्गुनाय महात्मने।
कन्यकां मातुलानां च दाक्षिणात्यः परिग्रहः।।११५।।
देशेष्वन्येषु दोषोऽयमित्याह कमलोद्भवः।।११६।।

Kṛṣṇa had given away his sister Subhadrā to Arjuna, the marriage with the daughter of maternal uncle is not prohibited in the south. But in other countries it is considered to be sinful

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
बाणानिरुद्धसं० पञ्चदशाधिकशततमोऽध्यायः।।११५।।

अथ षोडशाधिकशततमोऽध्याय:

Chapter - 116

The episode of Draupadī having five Spouses

बाण उवाच

अनिरुद्ध बुधोऽसि त्वं त्वयोक्तं सत्यमेव च।
शंभुना चैवमुक्तं च सर्वं बुद्धं स्वचेतसा।।१।।

Bāṇa said- O Aniruddha, you are quite an intelligent person. You have spoken the truth. Śiva also told me like that. I have well understood in my mind everything.

त्वयोक्तं शंकरवरात्पञ्चानां स्वामिनां प्रिया।
द्रौपदी च महाभागा तन्मे व्याख्यातुर्महसि।।२।।

You have told me that the virtuous Draupadī could have five spouses because of the boon of Śiva, you narrate the same episode to me in detail.

शम्बरेण हृता पूर्वं तव माता कथं रति:।
देवैरपि कथं दत्ता देवास्तेन जिता कथम्।।३।।

Why did Śambara abduct Rati your mother and why did the gods hand her over to him. How could the gods over-power him.

अनिरुद्ध उवाच

एकदा रघुनाथश्च सीतया लक्ष्मणेन च।
स्नात: सरसि तत्रस्थो रम्ये पञ्चवटीतटे।।४।।
उवाच सीता हेमन्ते जलं सुस्वादु निर्मलम्।
तथाऽन्नं व्यञ्जनं रम्यं सर्वं वस्तु सुशीतलम्।।५।।
फलावबचयनं चक्रे सीतायै प्रददौ मुदा।
ततौ ददौ लक्ष्मणाय पश्चाद्भुङ्क्ते स्वयं प्रभु:।।६।।
लक्ष्मणस्तद्गृहीत्वा च नैव भुङ्क्ते फलं जलम्।
मेघनादवधार्थं च सीतोद्धारणकारणात्।।७।।
निद्रां न याति नो भुङ्क्ते वर्षाणां च चतुर्दश।
य एवं पुरुषो योगी तद्वध्यो रावणात्मज:।।८।।
एतस्मिन्नन्तरे रामं द्रष्टुं कमललोचनम्।
वहनिस्तत्र समायातो द्विजरूपी कृपानिधि:।
भविष्यत्कथयामास श्रुतिकौटपरं वच:।।९।।

Aniruddha said- Once Rāma and Sītā having bath in Pañcavaṭī were seated on the bank of the river. At that point of time Sītā said, "In the autumn season the water becomes spotless and tasteful; the food and other dishes become cool." Rāma collected some fruits and handed them over to Sītā. Then handing over some fruits to Lakṣmaṇa, he ate himself; Lakṣmaṇa received the fruits, the water but did not consume the same, because in order to redeem Sītā, he intended to kill Meghanāda. Only such a person could kill Meghanāda who could never have slept for fourteen years nor had he eaten anything. In order to have an audience with the lotus eyed lord, the merciful Agni taking to the form of a Brāhmaṇa arrived there and started speaking harsh words.

वह्निरुवाच

शृणु राम महाभाग सीतासंगोपनं कुरु।
सप्ताहाभ्यन्तरे चैव रावणो दुष्टराक्षसः॥१०॥
दुर्निवार्यः प्राक्तनेन जानकीं च हरिष्यति।
विधात्रा लिखितं कर्म प्राक्तनं केन वार्यते॥११॥
वेदैश्चतुर्भिः कथितं न च दैवात्परं वरम्॥१२॥

Agni said- O virtuous Rāma, you hide Sītā somewhere, because Rāvaṇa influenced with the evil deeds of his earlier births, would arrive here and abduct Sītā. This cannot be prevented. This has been ordained by destiny. Who can escape from the same? It has been ordained. in the Vedas that destiny is most powerful.

राम उवाच

सीतां गृहीत्वा त्वं गच्छ च्छायाऽत्रैव तु तिष्ठतु।
कलत्रवर्जनं कर्म सर्वेषां च जुगुप्सितम्॥१३॥

Rāma said- You carry Sītā with you and her shadow he should remain here because it is difficult to perform any deed without a woman.

सीतां गृहीत्वा प्रययौ रुदतीं च हुताशनः।
सीतया सदृशी छाया तस्थौ श्रीरामसंनिधौ॥१४॥

The god of fire then took away Sītā who was feeling gloomy and crying. Since then the shadow of Sītā remained with Rāma.

सा च च्छाया हृता पूर्वं रावणेनावलीलया।
समुद्धार तां रामो निहत्य तं सबान्धवम्॥१५॥

The same shadow Sītā was carried by Rāvaṇa playfully in earlier times. Thereafter Rāma after killing Rāvaṇa with all his relatives, redeemed Sītā.

वह्नौ परीक्षाकाले च च्छाया वह्नौ विवेश सा।
अग्निश्छायां च संरक्ष्य ददौ रामाय जानकीम्॥१६

At the time of fire ordeal, the shadow Sītā entered the fire. The god of fire protected the shadow Sītā and handed her over to him Sītā in two forms.

रामस्तां च गृहीत्वा च प्रययौ स्वाश्रमं मुदा।
छाया तस्थौ वह्निपार्श्वे हृदयेन विदूयता॥१७॥

Rāma delightfully went back to his *āśrama*. The shadow Sītā on the other hand started living with Agni with a very heavy heart.

सा च च्छाया तपश्चक्रे नारायणसरोवरे।
तपश्चकार दिव्यं च शतवर्षं च शूलिनः॥१८॥

The shadow Sītā then performed severe *tapas* at a pool named Nārāyaṇa. For a hundred divine years she adored Śiva.

वरं वृणुष्व भद्रे त्वमुवाच शंकरश्च ताम्।
उवाच सा शिवं व्यग्रा भर्तृदुःखेन दुःखिता॥१९॥
पतिं देहि पञ्चधा सा वरं वव्रे त्रिलोचनम्।
सर्वसंपत्प्रदस्तुष्टस्तस्यै शर्वो वरं ददौ॥२०॥

Thereafter, Śiva appeared before her and said, O virtuous lady, ask for a born, suffering from the pain from the separation of her husband and getting upset, she spoke to Śiva, "Give me my husband back." These words were repeated by her five times. Lord Śiva getting pleased with her *tapas* granted her the boon.

महादेव उवाच

साध्वि त्वं पञ्चधा ब्रूहि पतिं देहीति व्याकुला।
पञ्चेन्द्राश्च हरेरंशा भविष्यन्ति प्रियास्तव॥२१॥

Mahādeva said- O chaste lady, getting upset you had desired for the husband uttering five times therefore five Indras would become your spouses from the *aṁśa* of Viṣṇu.

ते च सर्वे च पञ्चेन्द्राश्चाधुना पञ्च पाण्डवा:।
सा च च्छाया द्रौपदी च यज्ञकुण्डसमुद्भवा॥२२॥
कृतयुगे वेदवती त्रेतायां जनकात्मजा।
द्वापरे द्रौपदी छाया तेन कृष्णा त्रिहायणी॥२३॥

Those five Indras have currently appeared on earth in the form of five Pāṇḍavas and Draupadī is the shadow Sītā who appeared from the sacrificial alter. The same shadow was known as Vedavatī in *Satyayuga*. In *Tretāyuga* she was known as Jānakī and in *Dvāpara* she is born as Draupadī. Because of this, Draupadī is known of having been born thrice.

वैष्णवी कृष्णभक्ता च तेन कृष्णा प्रकीर्तिता।
स्वर्गलक्ष्मीर्महेन्द्राणां सा च पश्चाद्भविष्यति॥२४॥

Draupadī is an extremely chaste and Vaiṣṇava woman, a devotee of Kṛṣṇa and because of the same she is also called Kṛṣṇa. In future she would be born as Svargalakṣmī of Indra.

राजा ददौ फाल्गुनाय कन्यायाश्च स्वयंवरे।
पप्रच्छ मातरं वीरो वस्तु प्राप्तं मयाऽधुना॥२५॥

The king in the Svayaṁvara of Draupadī gave her to Arjuna. The valorous Arjuna spoke to the mother I have brought a unique thing with me.

तमुवाच स्वयं माता गृहाण भ्रातृभि: सह।
शंभोर्वरेण पूर्वं च परत्र मातुराज्ञया॥२६॥
द्रौपद्या: स्वामिनस्तेन हेतुना पञ्च पाण्डवा:।
चतुर्दशानामिन्द्राणां पञ्चेन्द्रा पञ्च पाण्डवा:॥२७॥

But the mother spoke out, "You enjoy the same with your brothers." Therefore because of the earlier boon of Śiva and because of command of the mother later on, Draupadī had five spouses. These five Pāṇḍavas happen to be five Indras out of the fourteen Indras.

शंकरेणाभिसंशप्ता सा मात्रा भर्त्सितेन च।
भर्ता ते भस्मसाद्भूतो हरकोपानलेन च॥२८॥
हे रति त्वं मया शप्ता दैत्यग्रस्ता भवाधुना।
विजित्य देवान्सेन्द्रांश्च शम्बरस्त्वां हरिष्यति॥२९॥

Śiva had pronounced a curse on my mother what her husband would be burnt to ashes because of his anger. At this she denounced Śiva thereafter Śiva again who said to her, "O Rati, because of my curse you would be over-powered by a demon." Śambara after conquering the gods would abduct you.

पुनरुक्तं वरं प्रादात्सतीत्वं ते न यास्यति।
छायां दत्त्वा तिष्ठ गेहे यावज्जीवति ते पति:॥३०॥

Thus speaking, he again pronounced a boon on her, "Your chastity would not be lost. You entrusting your shadow to the demon, would live in your own abode, till such time your husband is brought back to life".

इति ते कथितं सर्वमितिहासं पुरातनम्।
देवानां गुप्तचरितं शृणु दैत्येन्द्र सांप्रतम्॥३१॥
एतस्मिन्नन्तरे तत्र सुभद्रश्च महाबल:।
कुम्भाण्डभ्राता बलवान्बाणसेनापतीश्वर:॥३२॥

Thus I have narrated to you the ancient story, now O demon, listen to the secret story of the gods. At the same time the valorous Subhadrā arrived there, who happened to be the brother of Kumbhāṇḍa and was more valorous warrior of Bāṇa.

निर्भर्त्स्य बाणं समरे शस्त्रपाणिर्महारथ:।
श्रीकृष्णपौत्रं शूलं च चिक्षेप प्रलयाग्निवत्॥३३॥

The great warrior denounced Bāṇa and getting equipped with all the weapons, he threw a trident at Aniruddha, the grandson of Kṛṣṇa.

अर्धचन्द्रेण तच्छूलं चिच्छेद कामपुत्रक:।
शक्तिं चिक्षेप भद्रश्च शतसूर्यसमप्रभाम्॥३४॥
वैष्णवास्त्रेण चिच्छेद तां शक्तिं कामपुत्रक:।
नारायणास्त्रं चिक्षेप सुभद्रो रणमूर्धनि॥३५॥

But the son of the god of love neutralised it with the use of the crescent arrow. Bhadra then shot a *śakti* which was illumining like hundreds of suns. Aniruddha on his part destroyed the same with the use of *Vaiṣṇavāstra*. Subhadrā then used *Nārāyaṇāstra* in the battle-field.

प्रणम्य शेते निर्भीतो मदनस्य सुतो बली।
ऊर्ध्वमस्त्रं च बभ्राम शतसूर्यसमप्रभम्॥३६॥

But Aniruddha the son of the god of love bowed before *Nārāyaṇāstra* and fearlessly slept

there. The weapon issuing the lustre of the hundred suns started moving round and round above Aniruddha.

प्रलीनमस्त्रमाकाशे विश्वसंहारकारणम्।
अस्त्रे गते सोऽनिरुद्धो गृहीत्वा च महानसिम्॥३७॥
प्रबभञ्ज भद्ररथं जघानाश्वांश्च सारथिम्।
जघान तं सुभद्रं च लीलया रणमूर्धनि॥३८॥

After sometime the weapon which could be cause of the destruction of the universe disappeared. After the disappearing of the weapon, Aniruddha held a sword in his hand and broke the chariot of Bhadra, killing, horses as well as the charioteer. Moving forward then he killed Subhadrā play fully.

हते सुभद्रे बाणश्च महाबलपराक्रमः।.
बाणानां शतकं चापि चिक्षेप रणमूर्धनि॥३९॥
कामात्मजोऽग्निबाणेन बाणौघं प्रददाह सः।
बाणश्चिक्षेप ब्रह्मास्त्रं सृष्टिसंहारकारणम्॥४०॥
दृष्ट्वा कामात्मजः शीघ्रं सबीजं मन्त्रपूर्वकम्।
ब्रह्मास्त्रेणैव सहसा संजहारावलीलया॥४१॥

After the killing of Subhadra, Bāṇa shot a hundred arrows which were burnt out by the son of Kāmadeva with the shooting of an arrow. Thereafter Bāṇa shot *Brahmāstra* which could destroy the entire universe. Aniruddha on the other hand shot another *Brahmāstra* reciting the *mantras* and destroyed the one shot by Bāṇa.

बाणः पाशुपतं क्षेप्तुं समारेभे च कोपतः।
निषिद्धश्च गणेशेन स्कन्देन शंभुना तथा॥४२॥

Bāṇa getting enraged, was about to shoot *Pāśupata*, weapon but was presented from doing so by Gaṇeśa, Kārttikeya and Śiva.

तद्दृष्ट्वा सोऽनिरुद्धस्तं धनुर्बाणौघसंयुतम्।
मुमोच जृम्भणे युद्धे शीघ्रं तं च महारथम्॥४३॥

Finding Bāṇa attempting to use *Brahmāstra*, Aniruddha shot a number of arrows as a result of which the valorous Bāṇa started yawning in the battle-field.

जडो बभूव बाणश्च निश्चेष्टो रणमूर्धनि।
पुनश्चिक्षेप निद्रास्त्रं निद्रितं तं चकार सः॥४४॥

बाणं ततं निद्रितं दृष्ट्वा गृहीत्वा खड्गमुत्तमम्।
बाणं हन्तुं समुद्यन्तं वारयामास कार्तिकः॥४५॥

Thereafter Bāṇa became motionless in the battle-field. Thereafter Aniruddha shot a sleeping arrow, as a result of which Bāṇa was over-powered by sleep. Finding Bāṇa over-powered with sleep in the battle-field, he took out his sword and was about to kill the demon king when Kārttikeya prevented him from doing so.

स्कन्दश्च शतबाणैश्च वारयामास लीलया।
अनिरुद्धं महाभागं बलवन्तं धनुर्धरम्॥४६॥

Kārttikeya prevented Aniruddha from attacking Bāṇa with the shooting of a hundred arrows.

अनिरुद्धश्च सहसा तथा शक्त्या दुरत्यया।
बभञ्ज कार्तिकरथं रत्नेन्द्रसारनिर्मितम्॥४७॥

Aniruddha then shot *Śakti-astra* which was indestructible and broke into pieces the chariot of Kārttikeya which was built with the best of gems.

गदया कार्तिकः क्रुद्धोऽप्यनिरुद्धरथं मुदा।
बभञ्ज लीलया तत्र क्षणेन रणमूर्धनि॥४८॥

Kārttikeya on the other hand getting enraged broke the chariot of Aniruddha into pieces.

अनिरुद्धोऽर्धचन्द्रेण क्षुरधारेण लीलया।
चिच्छेद कार्तिकधनुर्भल्लास्त्रेण नियोजितम्॥४९॥

Aniruddha then shot a crescent arrow at Kārttikeya which broke his bow and thereafter the *Bhallāstra* was used by Aniruddha.

जघान कार्तिकस्तं च गदया च दुरन्तया।
गदां जग्राह तद्धस्ताज्जवेन मदनात्मजः॥५०॥
शूलं गृहीत्वा स्कन्दं च तमेव हन्तुमुद्यतम्।
अनिरुद्धश्च कोपेन प्रेरयामास दूरतः॥५१॥
कार्तिकः पुनरागत्य गृहीत्वा कामपुत्रकम्।
गृहीत्वा च करेणैव पातयामास भूतले॥५२॥

Kārttikeya then attacked Aniruddha with a massive club but Aniruddha the son of the god of love, held the club in his hands forcefully and shot it back to Kārttikeya who was about to throw a trident at Aniruddha. In the meantime Kārttikeya moved forward and holding

Aniruddha with his hands threw him on the ground.

अनिरुद्धो गृहीत्वाऽसिं प्रभुस्तस्थौ महाबलः।
तयोर्विरोधं दूरं च प्रचकार गणेश्वरः॥५३॥

Most powerful lord Aniruddha took a sword in his hand. At this, Gaṇeśa the great, intervened and pacified born of them.

कार्तिकः प्रययौ गेहमूषागेहं स्मरात्मजः।
सर्वं निवेदितुं शंभुं प्रययौ च गणेश्वरः॥५४॥

Kārttikeya then left for his home and Aniruddha went back to the abode of Ūṣā. Gaṇeśa left the place for the abode of Śiva in order to narrate to him the entire story.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० उत्त० नारदना० बाणयु० षोडशाधिकशततमोऽध्यायः॥११६॥

अथ सप्तदशाधिकशततमोऽध्याय:

Chapter - 117

Conversation between Śiva and Gaṇeśa

नारायण उवाच

गणेशस्तु शिवस्थानं गत्वा नत्वा महेश्वरम्।
सर्वं विज्ञापयामास क्रमेण च पृथक्पृथक्।।१।।
बाणानिरुद्धयोर्युद्धं सुभद्रनिधनं तथा।
स्कन्दानिरुद्धयोर्युद्धमनिरुद्धस्य विक्रमम्।।२।।

Nārāyaṇa said- Gaṇeśa after reaching the abode of Śiva bowed in reverence to him and narrated to him separately all the happenings of the battle-field, which included the battle between Bāṇa and Aniruddha, killing of Subhadrā, battle between Kārttikeya and Aniruddha and the prowess of Aniruddha.

गणेशवचनं श्रुत्वा प्रहस्य भगवान्भव:।
उवाच श्लक्ष्णया वाचा सुगुप्तं देवसंमतम्।।३।।

On hearing the words of Gaṇeśa, Śiva spoke beautiful and secret words which were according to the Vedas.

महादेव उवाच

गणेश्वर महाभाग श्रूयतां वचनं मम।
हितं तथ्यं नीतिसारं परिणामसुखावहम्।।४।।

Mahādeva said- O Gaṇeśa, you listen to my words which are truthful, the gist or polity and result in, pleasantness.

असंख्यविश्वसंघं च सर्वं कृष्णात्मजं सुतम्।
कृष्णं जानीहि यत्कार्यं कारणानां च कारणम्।।५।।

You consider Kṛṣṇa to be the combination of all including Pradyumna, the son of Kṛṣṇa and Aniruddha.

ब्रह्मादितृणपर्यन्तं जगत्सर्वं गणेश्वर।
निबोध सत्यं कृष्णं च भगवन्तं सनातनम्।।६।।

O lord of the *gaṇas*, everything right from Brahmā to the blade of grass is treated to be a like by Kṛṣṇa.

गोलोके द्विभुजं शान्तं राधाकान्तं मनोहरम्।
शिशुरूपं गोपवेषं परिपूर्णतमं प्रभुम्।।७।।

He is two-armed in *Goloka*, quite peaceful, beloved of Rādhā, beautiful, the form of a child, appearing as a cowherd and the complete lord.

गोपीभिर्गोपनिकरै: सहितं कामधेनुभि:।
पुण्ये वृन्दावने रम्ये सुन्दरे रासमण्डले।।८।।
चरन्तं मुरलीहस्तं ब्रह्मेशशेषवन्दितम्।
शतशृङ्गे च शैलेशे वटमूले निराकुले।।९।।
गोष्ठे भाण्डीरनिकटे निर्मले विरजातटे।
नवीननीरदश्यामं शोभितं पीतवाससा।।१०।।
यथा नवं घनौघं च सौदामिन्या विराजितम्।
आविर्भावश्च तेषां वै गोलोके रासमण्डले।।११।।
तावन्तो गोकुले रम्ये पुण्ये वृन्दावने वने।
सर्वे चांशकला: पुंस:कृष्णस्तु भवान्स्वयम्।।१२।।

He is surrounded by the cowherdesses, cowherdes and the cows. He is the one who remains present in the charming and auspicious Vṛndāvana and the *Rāsamaṇḍala*, holding a flute in his hand. He is the one who is adored by Brahmā, Śiva and Śeṣa, who resides under the shade of a banyan tree, on the mountain of hundred peaks and also roams about in the Bhāṇḍīra forest on the bank of Virajā river which is spotless. He has the dark complexion of new clouds and is clad in yellow garment and looks like lightening in the new clouds. He always

appears in the *Rāsamaṇḍala* of *Goloka*, all the creatures in the charming *Goloka* and the auspicious Vṛndāvana, represent his *aṁśa* but Kṛṣṇa himself is the lord.

परिपूर्णतम: कामो ब्रह्मशापात्स्वविस्मृत:।
तस्य पुत्रोऽनिरुद्धश्च महाबलपराक्रम:॥१३॥

The complete Brahman has forgotten himself because of the curse of Brahmā. His son named Aniruddha, possesses all the prowess and strength.

मया प्रस्थापित: स्कन्दो महायुद्धे सुदारुणे।
मृतो बाणश्च संग्रामे तेन स्कन्देन रक्षित:॥१४॥

I have deputed Kārttikeya for the terrific battle. Bāṇa had almost been killed in the battle-field who has been saved by Skanda.

स्कन्दानिरुद्धयोर्युद्धे समत्वं तु गणेश्वर।
अष्टौ च भैरवा: सर्वे रुद्राश्चैकादशैव ते॥१५॥
अष्टौ च वसवश्चैते देवा: शक्रादयस्तथा।
तथैव द्वादशादित्या: सर्वे दैत्येश्वरास्तथा॥१६॥
देवानामग्रणी: स्कन्दो बाणश्च सगणास्तथा।
सर्वे ते चानिरुद्धं च संग्रामे जेतुमक्षमा:॥१७॥

O Gaṇeśa, though both Skanda and Aniruddha are equals in the battle-field but the eight Bhairavas all the eleven Rudras, eight Vasus and Indras the gods, twelve Ādityas, all the demons beside Skanda the foremost of the god as well as all my *gaṇas* including Bāṇa would be unable to defeat Aniruddha in the battle-field.

अनिरुद्ध: स्वयं ब्रह्मा प्रद्युम्न: काम एव च।
बलदेव: स्वयं शेष: कृष्णश्च प्रकृते: पर:॥१८॥

Aniruddha himself is beyond Brahmā, Pradyumna, Kāmadeva, Baladeva, Śeṣa and Kṛṣṇa.

एतत्ते कथितं सर्वं बाणं रक्ष गणेश्वर।
भवाञ्शुभस्वरूपश्च विघ्नखण्डनकारक:॥१९॥

O lord of the *gaṇas*, I have spoken all this to you, you protect Bāṇa; you are the form of welfare and remove all the obstructions.

आरादायास्यति हरिर्गृहीत्वा च सुदर्शनम्।
अव्यर्थमस्त्रप्रवरं सूर्यकोटिसमप्रभम्॥२०॥

Lord Kṛṣṇa would arrive soon holding his *Sudarśana-cakra* which is infallible and possesses the lustre of the crores of suns.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना० बाणयुद्धे शिवलम्बोदरसं० सप्तदशाधिकशततमोऽध्याय:॥११७॥

अथाष्टादशाधिकशततमोऽध्याय:

Chapter - 118

Durgā dissuades Bāṇa from the War

नारायण उवाच

गणेशं बोधयित्वा तु शंभुरभ्यन्तरं ययौ।
तत्र सिंहासने रम्ये दुर्गा दुर्गतिनाशिनी॥१॥
भैरवी भद्रकाली च उग्रचण्डा च कोटरी।
ता: समुत्थाय सहसा प्रणेमुर्जगदीश्वरम्॥२॥

Nārāyaṇa said- After thus speaking to Gaṇeśa, Śiva retired to his inner apartment, he found there Durgā the destroyer of the misfortune, Bhairavī, Bhadrakālī, Ugracaṇḍā and Koṭarī seated on the beautiful lion thrones, all of them got up at once and bowed in reverence to the lord.

तत्राऽऽययौ गणेशश्च कार्तिकेयश्च वीर्यवान्।
बाणश्च वीरभद्रश्च स्वयं नन्दी सुनन्दक:॥३॥
महाकालो महामन्त्री ह्यथाष्टौ भैरवास्तथा।
सिद्धेन्द्राश्चापि योगीन्द्रा रुद्राश्चैकादशैव ते॥४॥
एतस्मिन्नन्तरे तत्र मणिभद्र: समाययौ।
सिंहद्वारे स्वयं द्वारी तमीश्वरमुवाच स:॥५॥

Thereafter, Gaṇeśa when valorous Kārttikeya, Nandī, Sunanda, the minister Mahākāla, eight Bhairavas, the *siddhas*, the *yogīs* and eleven Rudras also arrived there. In the meantime Maṇibhadra who guarded the main gate arrived there and spoke to Śiva.

मणिभद्र उवाच

असंख्यानि च सैन्यानि यादवानां महेश्वर।
बलदेवश्च प्रद्युम्न: साम्बश्च सात्यकिस्तथा॥६॥
राजा महोग्रसेनश्च भीमश्च स्वयमर्जुन:।
अक्रूरश्चोद्धवश्चैव जयन्त: शक्रनन्दन:॥७॥

रत्नेन्द्रसारनिर्माणरथेन्द्रे सुमनोहरे।
विधेर्विधाता भगवाञ्छ्रीकृष्णः परमेश्वरः॥८॥
सप्तभिः पार्षदैर्गोपैः सेवितः श्वेतचामरैः।
कन्दर्पकोटिलीलाभो वनमालाविभूषितः॥९॥
दधार चक्रमतुलं कोटिसूर्यसमप्रभम्।
गदां कौमोदकीं शूलमव्यर्थसंनिधाय च॥१०॥
रथमध्ये महाशङ्खं विश्वसंहारकारणम्।
महारथानां लक्षैश्च रथानां च त्रिकोटिभिः॥११॥
त्रिकोटिभिर्गजेन्द्राणां मल्लानां च त्रिकोटिभिः।
शतकोटिभिरश्वानां चर्मिणां तच्चतुर्गुणैः॥१२॥
खड्गिनां तत्सप्तगुणैर्द्विगुणैस्तद्धनुष्मताम्।
एभिः सार्धं च त्वरितमाययौ शोणितं पुरम्॥१३॥

Maṇibhadra said- The army of Yādavas is innumerable and comprises of Baladeva, Pradyumna, Sāmba Sātyaki, Ugracaṇḍā, Bhīma, Arjuna, Akrūra, Uddhava, Jayanta, the son of Indra and are seated on the chariot built with the best of gems. Śrī Kṛṣṇa the creator of the creator is also there, seven cowherds are moving the white fly-whisks. He possesses the lustre of cores of gods of love and is adorned with long garland of forest flowers. He is shining like crores of suns and is holding an astonishing *cakra*. The *kaumodakī-gadā* is placed in the chariot; beside the indestructible trident and Pāñcajanya conch are also seem there. There are three crores of the wild elephants, three crores of terrific warriors, hundred crores of horses besides four times more the foot soldiers adorned with *kavacas* seven times more that number or the wielders of the swords and the number of archers as double its number.

परितो वेष्टयामास लङ्कां दाशरथिर्यथा।
सहस्रतालमानां च ज्वलदग्निशिखोज्ज्वलाम्॥१४॥
ऊर्ध्वे चव परिखायुक्तां दुर्लङ्घ्यामसुरैः सुरैः।
स्वर्गगङ्गाम्बुराशीनां समूहैर्वृष्टिभिस्तथा॥१५॥
पक्षीन्द्रो गरुडः साक्षान्निर्वाणं च चकार सः।
मणीन्द्रसारनिर्माणं प्राकाराभ्रंलिहं पुरम्॥१६॥

All of them have surrounded Śoṇitpura in the same way as the army of Rāma had surrounded Laṅkā which was thousand *tālas* in height, illumining with the fire flames and had a number of moats and was inaccessible from the demons and the gods. Garuḍa with the waters of the Svargagaṅgā had destroyed the boundary wall of the city, which was built with the best of gems and was quite high.

बभञ्ज लक्षं मल्लानां बलदेवश्च लाङ्गलैः।
उद्यानानां त्रिलक्षं च चकारोत्पाटनं प्रभो॥१७॥

Baladeva have destroyed lakhs of the soldiers with his plough and three lakhs of gardens have been uprooted.

प्रविवेश महाद्वारं द्वारपालान्निपत्य च।
एवं श्रुत्वा महादेवश्चोवाच सुरसंसदि॥१८॥
पार्वती भद्रकाली च स्कन्दं गणपतिं तथा।
अष्टौ च भैरवांश्चैव रुद्रांश्च वीरभद्रकम्।
महाकालं नन्दिनं च सर्वान्सेनापतीन्नव॥१९॥

Killing the gate-keepers they have entered the main-gate. On hearing this, lord Śiva in the assembly of the gods spoke to Pārvatī, Bhadrakāli, Skanda, Gaṇapati, eight Bhairavas, Rudras, Vīrabhadra, Mahākāla, Nandī and all the army commanders.

महादेव उवाच

गोलोकनाथो भगवांश्चक्रपाणिः समागतः।
विश्वौघं भङ्क्तुमीशो यः क्षणेन नगरं च किम्॥

Mahādeva said- Śrī Kṛṣṇa, the lord of *Goloka*, has arrived who can destroy the entire universe in a moment then what to speak all this land.

सर्वोपायैश्च सर्वे ते बाणं रक्षन्तु यत्नतः।
बाणो गच्छतु संग्रामं समृत्वा लम्बोदरं परम्॥२१॥

All of you should protect Bāṇa with all the means. Bāṇa should move out to the battle-field reciting the name of Gaṇeśa.

बाणस्य दक्षिणे स्कन्दः पुरतश्च गणेश्वरः।
वामे च भैरवा रुद्राः स्वयं नन्दी महारथः॥२२॥
महाकालो वीरभद्रो ये चान्ये सैनिकास्तथा।
ऊर्ध्वे दुर्गा भद्रकाली ह्यग्रचण्डा च कोटरी॥२३॥

Skanda should be on the left of Bāṇa, while Gaṇeśa should move forward and Bhairava should be on right his together with Indra, Nandī, Mahākāla and Vīrabhadra. All other warriors should protect him, the goddess Durgā should

move in the upper region together with Koṭarī, Kālī and Ugracaṇḍā.

बाणं रक्ष महाभागे दुर्गे दुर्गतिनाशिनि।
कृष्णस्य भवती शक्तिस्तेन नारायणी स्मृता॥२४॥

Durgā, the destroyer of misfortune should protect Bāṇa. O virtuous one, you happen to be the strength of lord Kṛṣṇa, that is why you are known as Nārāyaṇī.

विष्णुमाये जगन्मातः सर्वमङ्गलमङ्गले।
अव्यर्थाच्चक्रसाराच्च रक्ष बाणं सुदर्शनात्॥२५॥

You are illusion of Viṣṇu, the mother of the universe, bestower of all the welfare's and therefore you protect Bāṇa with the use of *Sudarśana-cakra*.

बाणः प्रियो मे सर्वेभ्यो गणेशात्कार्तिकादपि।
बाणमूर्ध्नि करं धेहि पादाब्जरजसा सह॥२६॥

I love Bāṇa the most, much more than Gaṇeśa and Kārttikeya, you place your hand on the head of Bāṇa together with the dust from your feet.

शिवस्य वचनं श्रुत्वा दुर्गा दुर्गतिनाशिनी।
प्रहस्योवाच मधुरं याथार्थ्यं समयोचितम्॥२७॥

On hearing the words of Śiva, Durgā, the destroyer of misfortune spoke sweet, meaningful and truthful words which were appropriate to the time.

पार्वत्युवाच

मणिरत्नादिकं यद्यन्मुक्तामाणिक्यहीरकम्।
सर्वस्वं कन्यकामूषां रत्नभूषणभूषिताम्॥२८॥
रत्नभूषणभूषाढ्यमनिरुद्धं परं वरम्।
पुरस्कृत्य देहि बाण कृष्णाय परमात्मने।
राज्यं कुरुष्व निर्विघ्नं किं युद्धमात्मना सह॥२९॥

Pārvatī said- O Bāṇa, you hand over your daughter Ūṣā to lord Kṛṣṇa together with Aniruddha and giving in dowry the gems, diamonds, jewels, rubies, sapphire, emeralds and all the ornaments studded with precious gems. Thereafter you rule the country fearlessly, what type of war can you wage against the one ho happens to be the soul of all.

यस्मिन्गते गताः प्राणाः स जीवश्चैन्द्रियैः सह।
शक्तिश्चाहं मनो ब्रह्मा स्वयं ज्ञानात्मकं शिवः॥३०॥

With the departure of whom the body becomes lifeless together with all the organs of senses. I happen to be the strength, Brahmā is the mind while Śiva is the store of all the knowledge.

सद्यः पतति देहश्च शिवं त्यक्त्वा शवो भवेत्।
को वा तिष्ठति संग्रामे चक्रस्य तेजसा शिव॥३१॥
नाऽऽत्माऽऽकाशो बाणविद्धो युद्धं किं स्वात्मना सह।
परमात्मा च सर्वेषां भक्तानुग्रहविग्रहः॥३२॥
नित्यः सत्यो हि कृष्णश्च परिपूर्णतमः प्रभुः।
गणेशः कार्तिकेयश्च भवानपि तयोः परः॥३३॥

With the departure of the soul from the body, it falls and becomes like a dead body. O Bāṇa, who can stand the lustre of *Sudarśana-cakra* in the battle-field. Śrī Kṛṣṇa happens to be the supreme soul, the one who takes to human form in order to oblige his devotees who is eternal, truthful and complete Brahman. The soul cannot be wounded with the shooting of an arrow like the sky, then what type of fight could be there with the soul? You are dearer to me much more than Gaṇeśa and Kārttikeya.

किंकरेषु प्रियो बाणो न हि कृष्णात्परः प्रियः।
वैकुण्ठेऽहं महालक्ष्मीर्गोलोके राधिका स्वयम्॥३४॥
शिवाऽहं शिवलोकेऽपि ब्रह्मलोके सरस्वती।
अहं निहत्य दैत्यांश्च दक्षकन्या सती पुरा॥३५॥
त्वन्निन्दया त्यक्तदेहा सा चाहं शैलकन्यका।
रक्तबीजस्य युद्धे च काली च मूर्तिभेदतः॥३६॥
सावित्री वेदमाताऽहं सीता जनककन्यका।
रुक्मिणी द्वारवत्यां च भारते भीष्मकन्यका॥३७॥
सुदाम्नः शापतो दैवाद्वृषभानसुताऽधुना।
धर्मपत्नी च कृष्णस्य पुण्ये वृन्दावने वने॥३८॥
भगवन्तं च सर्वज्ञं त्वां शिवं च सनातम्।
किं वाऽहं कथयामीति कर्तव्यं समयोचितम्॥३९॥

I like Bāṇa much more than all of my attendants but no one else is dearer to me than Kṛṣṇa. I happen to be Mahālakṣmī in Vaikuṇṭha, Rādhā in *Goloka*, Śiva in Śivaloka and Sarasvatī in *Brahmaloka*, In incarnated as Satī in earlier times, the daughter of Dakṣa for the killing of the

demons. Thereafter I ended my life because of your denouncement and was born as the daughter of the mountain. In the battle-field with Raktabīja, I came to known as Kālī. I happen to be Sāvitrī, the mother of the Vedas, Sītā the daughter of Janaka and Rukmiṇī in Dvārakā. Presently I have been born on earth as the daughter of Vṛṣabhāna and the spouse of Kṛṣṇa in Vṛndāvana. You happen to be the all knowledgeable and eternal Śiva, what should I speak to you about the appropriate action to be taken at the moment.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना०
बाणयुद्धेऽष्टादशाधिकशततमोऽध्यायः॥११८॥

अथैकोनविंशत्यधिकशततमोऽध्याय:

Chapter - 119

Bali praises Kṛṣṇa

नारायण उवाच

पार्वतीवचनं श्रुत्वा गणेशश्च शिव: स्वयम्।
कार्तिकेयश्च काली च तां प्रशंसां चकार ह॥१॥
उवाच भगवाञ्शंभुर्जगतां मातरं पराम्।
ज्योति: स्वरूपां परमां मूलप्रकृतिमीश्वरीम्॥२॥

Nārāyaṇa said- On hearing the words of Pārvatī, Śiva, Kārttikeya and Kālī started praising her .. Lord Śiva addressed to the mother of the universe, who is beyond everything, the form of eternal flame and happens to be *Mūlaprakṛti* besides being Īśvarī.

त्वया यदुक्तं देवेशि सर्वं वेदोक्तमीप्सितम्।
अयुक्तमुपहास्यं व समरं परमात्मना॥३॥
बाणो ददातु कन्यां तां स्वर्णभूषणभूषिताम्।
सामञ्जस्यं यशस्यं च शुभदं सर्वकर्मसु॥४॥

Mahādeva said- O great goddess, whatever has been spoken by you is strictly according to the Vedas and is desirable. It is quite improper and laughable to fight with the eternal soul. Bāṇa should adorn is daughter with all the ornaments and hand her over to the lord. This is the most appropriate action besides being glorious and pleasant .

न ददाति यदा बाणो हिरण्यकशिपो: प्रजा।
युद्धे पराङ्मुखो भीतो भगवत्ययशस्कर:॥५॥
बाणो गच्छतु संनाही रणशास्त्रविशारद:।
पश्चाच्चाऽऽगमनं कुर्मो वयं सांनाहिका: शिवे॥६॥

O goddess, if Bāṇa does not do so being the descendants of Hiraṇyakaśipu and feels that getting panicky, to run away from the battle-field, would be disgraceful and in that case Bāṇa is well-versed in the warfare, should proceed to the battle filed wearing the *kavaca*. O Śiva, we shall also follow him, wearing the *kavacas*.

उवाच बाणं तां दातुं स च न स्वीचकार ह।
दुर्गा तं बोधयामास न बुबोध च सद्वच:॥७॥
एतस्मिन्नन्तरे तां च सभामेव महोरमाम्।
आजगाम महाधर्मी बलिश्च वैष्णवाग्रणी:॥८॥

Bāṇa was advised to give away his daughter but he refused to do so. Durgā tried to convince him but he did not agree to her words. In the meantime Bali, the foremost of the Vaiṣṇavas and was the immensely religious person, arrived there in the assembly.

रथं रत्नेन्द्रनिर्माणं समारुह्य महाबल:।
प्रतप्तै: सप्तभिर्दैत्यै: सेवित: श्वेतचामरै:॥९॥
दैत्येन्द्राणां सप्तलक्षैरावृत: परमास्त्रवित्।
अवरुह्य रथात्तूर्णं गणेशं च शिवां शिवम्॥१०॥
प्रणम्य कार्तिकेयं च स उवास च संसदि।
उत्तस्थुराराात्तं दृष्ट्वा ते सर्वे शंकरं विना॥११॥
तमुवाच महादेव: संभाष्य प्रियभाषणम्॥१२॥

The great warrior had arrived mounted on the chariot inlaid with the best of gems. At that point of time the seven Daityas were moving the white fly-whisks serving him and he was surrounded by seven lakhs of demons. He was a great archer and descending from the chariot, he bowed in reverence to Gaṇeśa, Pārvatī, Śiva and Kārttikeya and than took his seat in the assembly. Finding him arriving there, from a distance, all the people except, Śiva got up to welcome him. Thereafter Śiva enquired of him about his welfare.

महादेव उवाच

भगवंश्चतुरस्त्वं च प्रदाता सर्वसंपदाम्।
अयं हि परमो लाभो वैष्णवानां समागमः॥१२॥

Mahādeva said- O great king, you are quite clever and always give away riches in charity, it is a matter of great pride for the Vaiṣṇavas to assemble at a place.

तीर्थान्यपि च पूतानि वैष्णवस्पर्शमात्रतः।
सर्वेषामाश्रमाणां च पूजितो ब्राह्मणः शुचिः॥१३॥
ततोऽधिकः पूजितोऽपि ब्राह्मणो यदि वैष्णवः।
न हि पूतं च पश्यामि वैष्णवब्राह्मणात्परम्॥१४॥
स पूतः पवनादेव स पूतश्च हुताशनात्।
तीर्थेभ्योऽपि च सर्वेभ्यो बिभेति च ततः सुरः॥१५।
न हि पापानि तद्देहे वह्नौ शुष्कतृणादिवत्॥१६॥

With the very touch of the Vaiṣṇavas, all the holy places get sanctified. The Brāhmaṇas are considered to be most adorable of all the castes. In case the Brāhmaṇas is a Vaiṣṇava, he becomes more adorable. No god is more auspicious than the Vaiṣṇava Brāhmaṇa. He is pure than the wind, the fire and all the holy places. Even the gods are afraid of him, the sins cannot remain in his body in the same way as the hay cannot remain in the fire.

बलिरुवाच

कथं स्तौषि जगन्नाथ भृत्यमस्तव्यमीश्वरः।
प्रदत्तं परमैश्वर्यं त्वया नाथ सुदुर्लभम्॥१७॥

Bali said- O lord of the universe, why are you praising a slave who is not suitable for the place. O lord you have bestowed upon me, The inaccessible fortune.

अधुना स्थापितो दैवात्सर्वाधः सुतलेऽपि च।
इन्द्राय दत्तमैश्वर्यं मत्तो भक्तात्सुरेश्वर॥१८॥
त्वया वामनरूपेण सर्वरूपोऽसि सर्वतः।
बाणं बोधय भद्रं च मम प्राणात्मजं परम्॥१९॥
आत्मना सह युद्धं च देवेष्वपि विगर्हितम्।
इत्युक्त्वा च शिवं नत्वा शिरसा प्रणनाम तम्॥२०।
सामवेदोक्तस्तोत्रेण तुष्टाव परमेश्वरम्।
पुलकाञ्चितसर्वाङ्गः साश्रुनेत्रोऽतिविह्वलः॥२१॥
ध्यायमानश्च नित्यं यो ह्रत्पद्मे सुमनोहरे।
शुक्रेण दत्तं मन्त्रं च जप्त्वा चैकादशाक्षरम्॥२२॥

O lord of the gods, though you pervade everywhere, still taking to the dwarfish form because of the destiny you have established me in the nether-world, taking away all my riches from me. You bestowed them upon Indra. you kindly make Bāṇa my dearest son to understand the situation. It is not proper to fight with the soul even by the gods. Thus speaking, he bowed his head saluting Śiva. Thereafter, he praised lord Śiva with the *stotra* prescribed in the *Sāmaveda.* At that point of time he was overwhelmed with devotion and tears started flowing from his eyes. Getting extremely emotional, he started reciting the *mantra* given to him by Śukra.

बलिरुवाच

अदित्याः प्रार्थनेनैव मातुर्देव्या व्रतेन च।
पुरा वामनरूपेण त्वयाऽहं वञ्चितः प्रभो॥२३॥
संपद्रूपा महालक्ष्मीर्दत्ता भक्ताय भक्तितः।
शक्राय मत्तो भक्ताय भ्रात्रे पुण्यवते ध्रुवम्॥२४॥

Bali said- O lord, in the earlier times because of the *vrata* and the prayer of Aditi you took to the dwarfish from and cheated me. Snatching away all my riches, you gave them to your devotee. The same devotee is non else than the meritorious Indra.

अधुना मम पुत्रोऽयं बाणः शंकरकिंकरः।
आराध्य रक्षितः सोऽपि तेनैव भक्तबन्धुना॥२५॥

Presently my son Bāṇa happens to be the slave of Śiva. He has been protected by Śiva who is always graceful to his devotees.

परिपुष्टश्च पार्वत्या यथा मात्रा सुतस्तथा।
गृहीतवांश्च तत्कन्यां बलेन युवतीं सतीम्॥२६॥
समुद्यतश्च तं हन्तुं कार्तिकेनापि वारितः।
अगतोऽसि पुनर्हन्तुं पौत्रस्य दमने क्षमः॥२७॥

Pārvatī brought him up like a mother, brings up his son. Your grandson has forcibly taken away his daughter who was about to kill him but was prevented by Kārttikeya. Though you are competent enough to control your grandson still you have arrived here to kill Bāṇa.

सर्वात्मनश्च सर्वत्र समभाव: श्रुतौ श्रुत:।
करोषि जगतां नाथ कथमेवं व्यतिक्रम:॥२८॥

The great soul treats all equally. This has been ordained in the Vedas. O lord of the universe, why are you moving in the opposite direction.

त्वया च निहतो यो हि तस्य को रक्षिता भुवि।
सुदर्शनस्य तेजो हि सूर्यकोटिनिभं परम्॥२९॥

In case, you intend to kill someone, who can save him on earth. The lustre of *Sudarśana-cakra is like the crores of suns.*

केषां सुराणामस्त्रेण तदेव च निवारितम्।
यथा सुदर्शनं चैमस्त्राणां प्रवरं वरम्॥३०॥
तथा भवांश्च देवानां सर्वेषामीश्वर: पर:।
यथा भवांस्तथा कृष्णो विधाता वेधसामपि॥३१॥

Which of the weapons of the gods could stand before the same? *Sudarśana-cakra* is the best of all the gods. As are you so is Kṛṣṇa who happens to be the creator of the creators.

विष्णु: सत्त्वगुणाधार: शिव: सत्त्वाश्रयस्तथा।
स्वयं विधाता रजस: सृष्टिकर्ता पितामह:॥३२॥

Viṣṇu happens to be the base of *sattvika* elements, Śiva happens to be the base of *tamas* while Brahmā is the base of *rajas.*

कालाग्निरुद्रो भगवान्विश्वचसंहारकारक:।
तमसश्चाऽऽश्रय: सोऽपि रुद्राणां प्रवरो महान्॥३३।
स एव शंकराशश्चाप्यन्ये रुद्राश्च तत्कला:।
भवांश्च निर्गुणस्तेषां प्रकृतेश्च परस्तथा॥३४॥
सर्वेषां परमात्मा वै प्राणा विष्णुस्वरूपिण:।
मानसं च स्वयं ब्रह्मा स्वयं ज्ञानात्मक: शिव:॥३५।

The one who is the base of *tamas*, foremost of the eleven Rudras and the destroyer of the universe, the same lord happens to be the *Goloka* of Śiva, known as Kālāgni-Rudra. Besides him all the Rudras are merely the rays of Śiva. Out of all of them you happen to be devoid of *guṇas* and beyond Prakṛti. You happen to be the supreme soul and also the form of Viṣṇu, who is the life of all the creatures. Brahmā himself is the form of meanwhile Śiva is the form of knowledge.

प्रवरा सर्वशक्तीनां बुद्धि: प्रकृतिरीश्वरी।
स्वात्मन: प्रतिबिम्बस्ते जीव: सर्वेषु देहिषु॥३६॥

Intelligent is the best of all the *śaktis*. The life elements in all the creatures of the world is only the reflection of your soul.

जीव: स्वकर्मणां भोगी स्वयं साक्षी भवांस्तथा।
सर्वे यान्ति त्वयि गते नरदेवे यथाऽनुगा:॥३७॥
सद्य: पतति देहश्च शवोऽस्पृश्यस्त्वया विना।
बुद्धा: सन्तो न जानन्ति वञ्चितास्तव मायया॥३८॥

A person has to face the reward of his deeds and you yourself remain the witness to him. After your departure all the people follow you as the followers follow the king. After you leave the bodies, a person becomes dead and the body becomes untouchable but influence, with you illusion, even the people with intelligence become aware of the same.

त्वां भजन्त्येव ये सन्तो मायामेतां तरन्ति ते।
त्रिगुणा प्रकृतिदुर्गा वैष्णवी च सनातनी॥३९॥
परा नारायणीशानी तव माया दुरत्यया।
त्वदंशा: प्रतिविश्वेषु ब्रह्मविष्णुशिवात्मका:॥४०॥
सर्वेषामपि विश्वेषामाश्रयो यो महान्विराट्।
स शेते च जले योगाद्विश्वेशो गोकुले यथा॥४१॥

Such of the people who adore you can only be freed from this illusion; the three fold Prakṛti includes Durgā, Vaiṣṇavī, Sanātanī, Nārāyaṇī and Īśānī which represent your form, which is difficult to over-comes Brahmā, Viṣṇu and Śiva who are present in all the globes, represent your *aṁśas* only as Śrī Kṛṣṇa resides in Gokula, similarly the great Virāṭ who is the base of all dwells in the water.

स एव वासुर्भगवांस्तस्य देवो भवान्पर:।
वासुदेव इति ख्यात: पुराविद्धि: प्रकीर्तिता:॥४२॥

He happens to be the lord Vāsu and you happen to be his lord. The name Vāsudeva has been derived from the same. This has been told by those who are well-versed in the ancient scriptures.

त्वमेव कलया सूर्यस्त्वमेव कलया शशी।
कलया च हुताशश्च कलया पवन: स्वयम्॥४३॥

कलया वरूणश्चैव कुबेरश्च यमस्तथा।
कलया त्वं महेन्द्रश्च कलया धर्म एव च॥४४॥
त्वमेव कलया शेष ईशानो नैर्ऋतिस्तथा।
मुनयो मनवश्चैव ग्रहाश्च फलदायकः॥४५॥
कलाकलायाश्चांशेन सर्वे जीवाश्चराचराः।
त्वं ब्रह्म परमं ज्योतिर्ध्यायन्ते योगिनः सदा॥४६॥

You happen to be the sun from one of your rays and also the moon. You also happen to be the fire from your race and also Vāyu from you rays besides being Varuṇa, Kubera, Yama, Indra, Dharma, Śeṣa, Īśāna, Nairriti, Manu and the beneficial planets. All the moveable and immovable creatures are born out of your rays. You are the eternal, illustrious Brahman. The *yogīs* always meditate upon you.

तं त्वाऽऽद्रियन्ते भक्तास्ते ध्यायन्ते च तदन्तरे।
नवीननीरदश्यामं पीतकौशेवाससम्॥४७॥
ईषद्धास्यप्रसन्नास्यं भक्तेशं भक्तवत्सलम्।
चन्दनोक्षितसर्वाङ्गं द्विभुजं मुरलीधरम्॥४८॥
मयूरपिच्छचूडं च मालतीमाल्यभूषितम्।
अमूल्यरत्ननिर्माणकेयूरवलयान्वितम्॥४९॥
मणिकुण्डलयुग्मेन गण्डस्थलविराजितम्।
रत्नासाराङ्गुलीयं च क्वणन्मञ्जीररञ्जितम्॥५०॥
कोटिकन्दर्पलीलाभं शरत्कमललोचनम्।
शरत्पूर्णेन्दुनिन्दास्यं चन्द्रकोटिसमप्रभम्॥५१॥
वीक्षितं सस्मिताभिश्च गोपीनां कोटिकोटिभिः।
वयस्यैः पार्षदैर्गोपैः सेवितं श्वेतचामरैः॥५२॥
गोपबालकवेषं च राधावक्षः स्थलस्थितम्।
ध्यानासाध्यं दुराराध्यं ब्रह्मेशशेषवन्दितम्॥५३॥
सिन्द्धेन्द्रैश्च मुनीन्द्रैश्च योगीन्द्रैः प्रणतं स्तुतम्।
वेदानिर्वचनीयं च परं स्वेच्छामयं विभुम्॥५४॥
स्थूलस्थूलतमं रूपं सूक्ष्मात्सूक्ष्मतमं परम्।
सत्यं नित्यं प्रशस्तं च प्रकृतेः परमीश्वरम्॥५५॥
निर्लिप्तं च निरीहं च भगवन्तं सनातनम्।
एवं ध्यात्वा च ते पूताः स्निग्धदूर्वाक्षता जलम्॥५६
पद्मापद्मार्चिते पादपद्मे च दातुमुत्सुकाः।
वेदाः स्तोतुमशक्तास्त्वामशक्ता सा सरस्वती॥५७॥
ः स्तोतुमशक्तश्च स्वयंभूः शंभुरीश्वरः।
गणेशश्च दिनेशश्च महेन्द्रश्चन्द्र एव च॥५८॥
स्तोतुं नालं धनेशश्च किमन्ये जडबुद्धयः।
गणातीतमनीहं च किं स्तौमि निर्गुणं परम्॥५९॥
अपण्डितोऽयमसुरो च सुरः क्षन्तुमर्हसि।
बलेस्तद्वचनं श्रुत्वा तमुवाच जगत्पतिः॥
परिपूर्णतमः श्रीमान्भक्तं च भक्तवत्सलः॥६०॥

The devotees respect you and meditate upon you in their heart. The one whose body has the complexion of new clouds, is clad in *pītāmbara* wears smile on his delightful face, the one who is graceful to the devotees, the one on whose body the sandal-paste is plastered the one who is having two arms, he holds a flute in his hand, the one whose head is adorned with peacock feather, the one who wears the garland of jasmine flowers, invaluable armlets and wristlets, the ear ornament made of gems decorate the temples, the one who wears the rings studded with gems and whose waist-band issued dangling sound, whose lustre jeers at crores of the gods of love, whose eyes defeat the glory of the lotus flowers of the winter season, the lustre of whose face resembles the lustre of the full moon of the winter season, who is stared by crores of cowherdesses smilingly, who is served by the cowherds moving the white-fly whisks who appears in the form of a boy, the one who always remains in the heart of Rādhā and is difficult to be achieved by deep meditation and is inaccessible, the one who is adored by Brahmā, Śiva and Śeṣa, the one who is praised by the *siddhas*, the ascetics and the *yogīs* the one who is inexplicable in the Vedas, the one who moves at will and is all-pervading who is the smaller than the smallest and greater than the greatest, the one who is eternal, truthful and the lord beyond Prakṛti, uninvolved and unattached, the people get purified by devoting their minds at the eternal lord and always get anxious to offer at his lotus-like feet, the tender *Dūrvā*-grass, unbroken rice and the water, the one whose glory cannot recited by the Vedas, Sarasvatī. Śeṣa, Brahmā, Gaṇeśa, Sūrya, Indra, the moon and Kubera, that to speak of the people having little wisdom. It is beyond me to praise him. This Bāṇa is a foolish demon and is not a

god. Therefore, you kindly forgive him. On hearing the words of Bali, Śrī Kṛṣṇa who happen to be the lord of the universe and the one who is graceful to his devotees spoke.

श्रीभगवानुवाच

मा भैर्वत्स गृहं गच्छ सुतलं रक्षितं मया।
मद्वरेण प्रसादेन त्वत्पुत्रोऽप्यजरामरः॥६१॥
दर्पहानिं करिष्यामि तस्य मूर्खस्य दर्पिणः।
प्रह्लादाय वरो दत्तो भक्ताय च तपस्विने॥६२॥
ममावध्यश्च त्वद्वंशश्चेति प्रीतेन चेतसा।
तव पुत्राय दास्यामि ज्ञानं मृत्युंजयं परम्॥६३॥

Śrī Kṛṣṇa said- O son, don't be afraid, you are completely saved and you go back to your abode, your son is eternal because of my boon or grace, I shall rid him of the arrogance who is just foolish. I have granted a boon delightfully to Prahlāda that his descendants would not be killed. I shall bestow your son, the knowledge of over-powering the death.

त्वया कृतिमिदं स्तोत्रं सामवेदोक्तमीप्सितम्।
पुरा सनत्कुमाराराय प्रदत्तं ब्रह्मणा तथा॥६४॥
सिद्धाश्रमे पुण्यतमे प्रशस्ते सूर्यपर्वणि।
गौतमाय प्रदत्तं च गौर्या मन्दाकिनीतटे॥६५॥
शंकरेण च शिष्याय भक्ताय च दयालुना।
ब्रह्मणे च मया दत्तं शिवाय विरजातटे॥६६॥
भृगवे च पुरा दत्तं कुमारेण च धीमता।
त्वं च दास्यसि बाणाय बाणः स्तोष्यत्यनेन माम्॥

The *stotra* with which you had adored me and is included in *Sāmaveda*, was bestowed by me to Brahma in earlier times at the time of solar eclipse, in the *siddhāśrama* who bestowed the same to Sanatkumāra. The knowledge of the same was bestowed by Gaurī at the bank of Mandākinī to Gautama. The merciful Śiva bestowed is knowledge to his devoted people, Brahmā and I bestowed it knowledge to Śiva on the bank of the Virajā river. In earlier times Sanatkumāra imparted the knowledge of the same to Bhṛgu. Currently I will bestow this knowledge to Bāṇa who would recite the same.

इदं स्तोत्रं महापुण्यमुपदिश्य गुरोर्मुखात्।
वृतस्य पूजितस्यापि वस्त्रभूषणचन्दनैः॥६८॥
सुस्नातो यः पठेन्नित्यं पूजाकाले च भक्तितः।
कोटिजन्मार्जितात्पापान्मुच्यते नात्र संशयः॥६९॥

This is an immensely meritorious *stotra* when heard from the mouth of the teacher, having been served with the ornaments, costumes and sandal-paste and while so listening whosoever would recite the same with devotion daily, he would be relieved of the sins committed by him during crores of his births.

विपदां खण्डनं स्तोत्रं कारणं सर्वसंपदाम्।
वारणं दुःखशोकानां भवाब्धिघोरतारणम्॥७०॥
खण्डनं गर्भवासानां जरामृत्युहरं परम्।
बन्धनानां च रोगाणां खण्डनं भक्तमण्डनम्॥७१॥

This *stotra* relieves one of all the misfortunes and bestows all the riches. It removes all the ailments and grief and serves as a boat to cross the terrific ocean of the universe. It removes the cycle of birth, death and old age and shatters all the bondages. This happens to be the ornament of the devotees.

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः।
व्रती व्रतेषु सर्वेषु तपस्वी च तपःसु च॥७२॥
स सत्यं सर्वदानानां फलं च लभते ध्रुवम्।
लक्षधा स्तोत्रपाठेन स्तोत्रसिद्धिर्भवेन्नृणाम्॥७३॥
सर्वसिद्धिं च लभते सिद्धिस्तोत्रो भवेद्यदि।
इहलोके देवतुल्योऽप्यन्ते याति हरेः पदम्॥७४॥

Whosoever recites the same, he earns the merit of taking bath at all the holy places, performing all the *yajñas*, *vratas* and *tapas*. a person surely meets with the success by reciting this *stotra*. Thereafter he leads the life like a god on the earth and ultimately reaches the abode of Viṣṇu.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना० बाणयुद्धे
बलिकृतश्रीकृष्णस्तोत्रं
नामैकोनविंशत्यधिकशततमोऽध्यायः॥११९॥

विंशत्यधिकशततमोऽध्याय:

Chapter - 120

Bāṇa presents his daughter to Aniruddha

नारायण उवाच

अथ कृष्णश्च भगवानुद्धवेन बलेन च।
दूतं प्रस्थापयामास विधाय मन्त्रणं शुभम्॥१॥

Nārāyaṇa said- Śrī Kṛṣṇa after consulting Balarāma and Uddhava dispatched a messenger to Bāṇa .

शिवो गणपतिर्यत्र दुर्गा दुर्गतिनाशिनी।
कार्तिकेयो भद्रकाली चोग्रचण्डा च कोटरी॥२॥
आगत्य नत्वा दूतश्च गणेशं च शिवं शिवाम्।
मानवांश्चापि पूज्यांश्च समुवाच यथोचितम्॥३॥

He went to the place where Śiva, Gaṇeśa, Pārvatī, the destroyer of misfortunes, Kārttikeya, Bhadrakālī, Ugracaṇḍā and Koṭarī were seated. The messenger bowed in reverence to Gaṇeśa, Śiva, Pārvatī and all other respectable people there.

दूत उवाच

बाणमाह्वयते कृष्णः संग्रामार्थं महेश्वर।
किं वाऽनिरुद्धमूषां च गृहीत्वा शरणं व्रज॥४॥
रणे निमन्त्रितो यो हि न याति भयकातरः।
परत्र नरकं याति सप्तभिः पितृभिः सह॥५॥

The messengers said- "O Śiva, Kṛṣṇa is inviting Bāṇa for a battle-field or otherwise he should go and take refuge with Kṛṣṇa together with Aniruddha and Ūṣā. The one who does not face the war when he is invited for the same, he drives his seven generations after death to the hell"

दूतस्य वचनं श्रुत्वा सभामध्ये यथोचितम्।
उवाच पार्वती देवी स्वयं शंकरसंनिधौ॥६॥

On hearing the words of messengers, Pārvatī who was seated beside Śiva spoke the appropriate words.

पार्वत्युवाच

गच्छ बाण महाभाग गृहीत्वा तव कन्यकाम्।
सर्वस्वं यौतकं दत्त्वा श्रीकृष्णं शरणं व्रज॥७॥
सर्वेषामीश्वरं बीजं दातारं सर्वसंपदाम्।
वरं वरेण्यं शरणं कृपालु भक्तवत्सलम्॥८॥

Pārvatī said- O virtuous Bāṇa, you give away everything in dowry and take refuge with Śrī Kṛṣṇa together with your son. He happens to be the lord of all, bestower of all the riches, the best of all the protector of all, is all merciful and is graceful on the devotees.

पार्वतीवचनं श्रुत्वा तमूचुस्ते सुरेश्वराः।
प्रशशंसुःसभामध्ये धन्यधन्येति सर्वदा॥९॥
कोपाविष्टश्च बाणोऽयमुत्तस्थौ सहसाऽसुरः।
सांनाहिको धनुष्पाणिः प्रणम्य शंकरं ययौ॥१०॥
सर्वैर्निषिध्यमानश्च कम्पितो रक्तलोचनः।
सांनाहिकश्च दैत्यानां त्रिकोट्या च महाबलः॥११॥
कुम्भाण्डः कूपकर्णश्च निकुम्भः कुम्भ एव च।
सेनापतीश्वरश्चैते ययुः सांनाहिकास्तथा॥१२॥

On hearing the words of Pārvatī, all the gods and the sages present in the assembly termed her words graceful and praised her. They also advised Bāṇa to act accordingly but Bāṇa started burning in anger and he was trembling with his eyes burning red. The demon then suddenly got up and in spite of the objection by all, he adorned himself, with the *kavaca*, holding a bow in his hand and bowing in reverence to Śiva, the valorous demon moved on with three crores of soldiers of the army. He was followed by Kumbhāṇḍa, Kūpakarṇa, Nikumbha, Kumbha and the commander Īśvara wearing the *kavacas*.

उन्मत्तभैरवश्चैव संहारभैरवस्तथा।
असिताङ्गो भैरवश्च रुरुभैरव एव च॥१३॥
महाभैरवसंज्ञश्च कालभैरव एव च।
प्रचण्डभैरवश्चैव क्रोधभैरव एव च॥१४॥
प्रययुः शक्तिभिः सार्धं सर्वे सांनाहिकाश्च ते।
कालाग्निरुद्रो भगवान्रुद्रैः सांनाहिको ययौ॥१५॥

Thereafter Unmattabhairava, Saṁhāra-bhairava, Asitāṅgabhairava, Rurubhairava, Mahābhairava, Kālabhairava, Pracaṇḍabhairava and Krodhabhairava also followed him carrying

all the weapons, the lord Kālāgnirudra also followed him with all the Rudras.

उग्रचण्डा प्रचण्डा च चण्डिका चण्डिनायिका।
चण्डेश्वरी च चामुण्डा चण्डी चण्डकपालिका॥
अष्टौ च नायिकाः सर्वा प्रययुः खर्परान्विताः।
कोटरी रत्नयानस्था शोणितग्रामदेवता॥१७॥
प्रययौ सा प्रफुल्लास्या खड्गखर्परधारिणी।
इन्द्राणी वैष्णवी शान्ता ब्राह्मणी ब्रह्मवादिनी॥१८॥
कौमारी नारसिंही च वाराही विकटाकृतिः।
माहेश्वरी महामाया भैरवी भीमरूपिणी॥१९॥
अष्टौ च शक्तयः सर्वा रथस्थाः प्रययुर्मुदा।
रत्नेन्द्रसारयानस्था प्रययौ भद्रकालिका॥२०॥
रक्तवर्णा त्रिनयना जिह्वाललनभीषणा।
शूलशक्तिगदाहस्ता खड्गखर्परधारिणी॥२१॥

Ugracaṇḍā, Pracaṇḍā, Caṇḍikā, Caṇḍināyikā, Caṇḍeśvarī, Cāmuṇḍā, Caṇḍī, Caṇḍakapālikā, all the eight of them marched forward holding the skull-cups in their hands. The village deity of Śoṇitpura named Koṭarī also moved on mounted on the gem-studded chariot. She had a smiling face and held and skull-cup and a sword in her hand; all the eight goddesses named Indrāṇī, peaceful Vaiṣṇavī, Brahmāṇī, Kaumārī, Nārasiṁhī, Vārāhī, of terrible form, Mahāmāyā, Māheśvarī and Bhairavī of terrific form also followed the army mounted over a chariot delightfully. Bhadrakālikā was mounted over a gem-studded chariot, offered her salutation to the lord. She had a red complexion, three eyes and looked terrific because of her protruding tongue. All of them carried the trident, *śakti*, *gadā*, sword and the skull-cup in their hands.

प्रययौ शूलहस्तश्च वृषभस्थो महेश्वरः।
स्कन्दश्च शिखियानस्थः शस्त्रपाणिर्धनुर्धरः॥२२॥
एवं च प्रययुः सर्वे गणेशं पार्वतीं विना।
एभिर्युक्तं महादेवं दृष्ट्वा च भद्रकालिकाम्॥२३॥
प्रचक्रे चक्रपाणिश्च संभाषां च यथोचिताम्।
बाणः शङ्खध्वनिं कृत्वा प्रणम्य पार्वतीश्वरम्॥२४॥
धनुर्दधार सगुणं दिव्यास्त्रेण नियोजितम्।
बाणः समुद्यतं दृष्ट्वा सात्यकिः परवीरहा॥२५॥
निषिध्यमानस्तैः सर्वैः संनाही प्रययौ मुदा।
बाणश्चिक्षेप दिव्यास्त्रमञ्जनं नाम नारद॥२६॥
अव्यर्थं ग्रीष्ममध्याह्नमार्तण्डाभं सुतीक्ष्णकम्।
दृष्ट्वाऽस्त्रं सात्यकिः साक्षात्किंचिन्नम्रो बभूव सः॥

Thereafter Mahādeva holding a trident in his hand was mounted on Nandī and marched on. Kārttikeya holding a terrific weapon in his hand moved on mounted on the peacock. Thus all the gods and goddesses except Gaṇeśa and Pārvatī marched on to the battle-field. Finding Mahādeva and Bhadrakālī there, Kṛṣṇa spoke to them. Bāṇa then blew the conch and bowing at the feet of Śiva, strung his bow and aimed the divine arrow from the bow. Finding Bāṇa getting ready for the war, Sātyaki the killer of the enemy moved forward in spite of being dissuaded by other people. O Nārada, Bāṇa shot a divine weapon named *Añjana* on him. The weapon was infallible, issued the lustre like the mid-day sun of the Summer season and was quite sharp. Finding the weapon Sātyaki himself became quite humble.

किं वा न दग्धः प्रययौ नभोमध्यं सुदारुणम्।
वह्निं चिक्षेप बाणश्च सात्यकिर्वारुणेन च॥२८॥
प्रज्वलन्तं तालमानं निर्वाणं च चकार सः।
चिच्छेद वारुणं घोरं प्रचण्डं भीममुल्बणम्॥२९॥
चिच्छेद सात्यकिश्चैव पार्जन्येनावलीलया।
चिक्षेप पवनं बाणः प्रचण्डं भीममुल्बणम्॥३०॥

As a result of this, he could not be burnt and was flown to the sky. Thereafter Bāṇa shot a fire arrow which was neutralised by Sātyaki with *Varuṇāstra*, extinguishing the flames of the fire which, were rising to the height of a *tāla* tree. Thereafter Bāṇa shot the terrific arrow of the wind.

चिच्छेद सात्यकिश्चैव पर्वतास्त्रेण लीलया।
नारायणास्त्रं चिक्षेप बाणश्च रणमूर्धनि॥३१॥

But Sātyaki neutralised the same with the shooting of a *Parvatāstra*. Bāṇa then used *Nārāyaṇāstra* in the battle-field.

सात्यकिर्दण्डवद्भूमौ पपातार्जुनशिक्षया।

माहेश्वरं प्रचिक्षेप बाण: शस्त्रविदां वर:॥३२॥

But Sātyaki because of the training he received for Arjuna prostrated before it on the ground. Thereafter Bāṇa who was well-known in the warfare shot the Māheśvara arrow.

सात्यकिर्वैष्णवास्त्रेण प्रविच्छेदावलीलया।
ब्रह्मास्त्रं चापि चिक्षेप बाणश्च रणमूर्धनि॥३३॥

Sātyaki destroyed it with the use of *Vaiṣṇava-astra*. Thereafter Bāṇa shot *Brahmāstra*.

क्षणं चकार निर्वाणं ब्रह्मास्त्रेण च सात्यकि:।
नागास्त्रं चापि चिक्षेप बाणो रणविशारद:॥३४॥

Sātyaki on the other hand destroyed the same with the use of *Brahmāstra*. Bāṇa, who was well-versed in the warfare shot the *Nāgāstra*.

सात्यकिर्गारुडेनैव संजहार क्षणेन च।
जग्राह शूलमव्यर्थं शंकरस्य सुदारुणम्॥३५॥

But Sātyaki destroyed the same with the shooting of *Garuḍāstra* in a moment. Thereafter Bāṇa took up the infallible trident of Śiva.

तुष्टाव सात्यकिर्दुर्गां गले माल्यं बभूव ह।
जग्राह धनुषा बाणो बाणं पाशुपतं तथा॥३६॥

Sātyaki than offered prayer to Durgā. as a result of this, the trident was turned into the garland of flowers adorning his neck. Bāṇa then placed the *Pāśupata* on the bow.

बाणं सबाणं जृम्भं च सात्यकिश्च चकार ह।
बाणं तं जृम्भितं दृष्ट्वा कार्तिकेयो महाबल:॥३७।
अर्धचन्द्रं च चिक्षेप कामश्चिच्छेद लीलया।
गदां चिक्षेप च स्कन्द: प्रात:सूर्यसमप्रभाम्॥३८॥

But Sātyaki shot an arrow which plunged Bāṇa into a swoon. Finding Bāṇa getting into sleep, the valorous Kārttikeya shot the crescent arrow. But Kāmadeva destroyed it playfully. After this, Kārttikeya shot a *gadā* having the lustre of the rising sun.

वैष्णवास्त्रेण कामश्च निर्वाणं च चकार स:।
नारायणास्त्रं स्कन्दश्च प्राक्षिपच्च त्वरान्वित:॥३९॥
पपात दण्डवद्भूमौ प्रद्युम्न: कृष्णशिक्षया।
स्कन्द: शक्तिं च चिक्षेप प्रलयाग्निसमप्रभाम्॥४०।

The god of love neutralised it also, Skanda then shot *Nārāyaṇāstra* but Pradyumna because of the training he had received from Kṛṣṇa, prostrated on the ground like a rod. Skanda then shot an another arrow named *śakti*, having the lustre of the fire of dissolution. Kāmadeva on his part neutralised the same by issuing the *Nārāyaṇāstra*; then Kārttikeya took up in anger the *Pāśupata* weapon.

कामो नारायणास्त्रेण निर्वाणं च चकार ताम्।
ब्रह्मास्त्रं च प्रचिक्षेप कार्तिको रणमूर्धनि॥४१॥
ब्रह्मास्त्रेणापि कामश्च निर्वाणं च चकार स:।
जग्राह कार्तिकं कोपाद्दिव्यं पाशुपतं तदा॥४२॥
निद्रास्त्रेणापि मदनो निद्रितं च चकार तम्।
कार्तिकं निद्रितं दृष्ट्वा बाणं च जृम्भितं तथा॥४३
कोपात्कामं च सरथं जग्राह भद्रकालिका।
क्रोडे कृत्वा च बाणं च स्कन्दं च जगतां प्रसू:॥
रणस्थलाच्च प्रययौ यत्रैव पार्वती सती।
कार्तिकं बोधयामास बाणं सुस्थं चकार सा॥४५॥

But Kāmadeva with the use of *Nidrāstra* made him unconscious who went to sleep. Finding Kārttikeya having been over-powered by sleep and yawning, Bāṇāsura and Bhadrakālī in anger caught hold of Kāmadeva. She then carried Kāmadeva and Bāṇa in her lap and went to the place where the chaste Pārvatī was seated. She woke up Kārttikeya and Bāṇa also regained consciousness.

सहसा सरथ: कामो नासारन्ध्रेण वर्त्मना।
बहिर्बभूव संत्रस्त: प्रययौ च रणस्थलम्॥४६॥

In the meantime *kāma* left the place from the hole of the nose suddenly and somehow terrorising all, reached the battle-field.

दृष्ट्वा कामं च सरथं जहसुर्यादवास्तदा।
सर्वे शैवाश्च तत्रस्था: शुष्ककण्ठा भयाकुला:॥४७

At that point of time all the Yādavas finding Kāmadeva there, started laughing. The throat of all the *gaṇas* of Śiva dried up and they ware upset with fear.

अथ बाण: पुन: क्रुद्धो रथमारुह्य कोपत:।
कार्तिकेयश्च भगवान्युद्धाय पुनरागत:॥४८॥

Thereafter Bāṇa again mounted on the chariot and started fighting with Kārttikeya.

बाण: पञ्च शरांश्चैव चिक्षेप रणमूर्धनि।
अर्धचन्द्रेण चिच्छेद बलदेवो महाबल:॥४९॥

Bāṇa used five arrows in the battle-field which were neutralised by Baladeva with the use of crescent arrow.

रथं बभञ्ज बाणस्य लाङ्गलेन च लाङ्गली।
जघान सूतमश्वांश्च मुसलेनावलीलया॥५०॥

Haladhara Balarāma then broke the chariot with the use of the plough and with the use of the mortar, he killed the chariot as well as charioteer.

कुर्वन्तमुद्यमं छेत्तुं हलिनं च महाबल:।
कालाग्निरुद्रो भगवान्वारयामास लीलया॥५१॥

At the time when Bāṇa was about to be killed by Balabhadra, Kālāgnirudra prevented him from doing so.

रथं कालाग्निरुद्रस्य बभञ्ज लाङ्गली रुषा।
हलेन सूतमश्वांश्च जघान रणमूर्धनि॥५२॥
कालाग्निरुद्र: कोपेन चिक्षेप ज्वरमुल्वणम्।
बभूवुर्यादवा: सर्वे ज्वराक्रान्ता हरिं विना॥५३॥

Thereafter Balabhadra broke into pieces the chariot of Kālāgnirudra and killed with the use of the plough the horses and broke the chariot. Kālāgnirudra then issued the terrific fever, as a result of which all the Yādavas were over-powered with fever except Kṛṣṇa.

तं दृष्ट्वा भगवान्कृष्ण: ससर्ज वैष्णवं ज्वरम्।
तं चिक्षेप ज्वरं हन्तु माहेशं रणमूर्धनि॥५४॥
बभूव ज्वरयोर्युद्धं मुहूर्तमतिदारुणम्।
वैष्णवज्वरनिष्क्रान्तो रणमूर्ध्नि पपात स:।
परं बभूव निश्चेष्टस्तुष्टाव माधवं पुन:॥५५॥

At that point of time Śrī Kṛṣṇa created the Vaiṣṇava fever and made it spread on the army and neutralised the fever of Kālāgnirudra. Both the fevers were engaged in the battle-filed for sometime. Ultimately the fever of Rudra was over-powered by Vaiṣṇava fever restless. At regaining consciousness he prayed to Śrī Kṛṣṇa.

ज्वर उवाच

प्राणान्रक्ष जगन्नाथ भक्तानुग्रहविग्रह।
त्वमात्मा पुरुष: पूर्ण: सर्वत्र समता तव॥५६॥

The fever said- O lord of the universe you are the one who takes to the human form to grace your devotees, you are a soul of all and are the complete Puruṣa, you are adored everywhere.

ज्वरस्य वचनं श्रुत्वा संजहार स्वकं ज्वरम्।
माहेश्वरो ज्वरो भीतो रणादेव हि निर्ययौ॥५७॥

On hearing the words of the fever, Śrī Kṛṣṇa wound up his fever; thereafter the Māheśvara fever getting terrified fled away from the battle-field.

बाणश्च पुनरागत्य बाणानां च सहस्रकम्।
चिक्षेप मन्त्रपूतं च प्रलयाग्निशिखोपमम्॥५८॥
फाल्गुन: शरजालेन वारयामास लीलया।
चिक्षेप शक्तिं बाणश्च ग्रीष्मसूर्यसमप्रभाम्॥५९॥
चिच्छेद लीलया तां च सव्यसाची महाबल:।
स जग्राह पाशुपतं शतसूर्यसमप्रभम्॥६०॥

Bāṇa than again shot thousands of arrows issuing the lustre of the fire of dissolution and were sanctified with the reciting of the *mantras*. Arjuna on the other hand stopped the flow of all the arrows with his own arrow. Bāṇa then shot the terrific *śakti* having the lustre of the mid-day sun of the summer season, which was neutralised by Arjuna quite playfully.

अत्यर्थमतिघोरं च विश्वसंहारकारकम्।
तद्दृष्ट्वा चक्रपाणिश्च चक्रं चिक्षेप दारुणम्॥६१॥

Bāṇa then shot a hundred *Pāśupata* arrow having the lustre of hundred of suns and was quite terrific. It could destroy the entire universe. Finding him so doing Śrī Kṛṣṇa lifted up the *Sudarśana-cakra*.

हस्तानां च सहस्रं च सपाशुपतमुल्यबणम्।
चिच्छेद रणमध्ये च पपाताचलसिंहवत्॥६२॥

The *Sudarśana-cakra* cut off thousand of heads of Bāṇa who he fell down on the ground like a wild lion.

शस्त्रं पाशुपतं चैव ययौ पशुपतेः करम्।
अव्यर्थं दारुणं लोके प्रलयाग्निशिखोपमम्॥६३॥

Thereafter the *Pāśupata* weapon which was infallible and quite terrific like the fire of dissolution, reverted in the hands of Śiva.

बाण रक्तसमूहेन बभूव च महानदः।
बाणः पपात निश्चेष्टो व्यथितो हतचेतनः॥६४॥

A great river was created with the flow of the blood of Bāṇa. He became unconscious and fell on the ground and he lost his senses because of the pain.

तत्राऽऽजगाम भगवान्महादेवो जगद्गुरुः।
रुरोदाऽऽगत्य मोहेन बाणं कृत्वा स्ववक्षसि॥६५॥

In the meantime Śiva, the teacher of the universe arrived there and holding Bāṇa in his arms, he was infested with illusion. He than started crying.

शिवाश्रुपतनेनैव संबभूव सरोवरम्।
चेतनं कारयामास करुणासागरः प्रभुः॥६६॥
बाणं गृहीत्वा प्रययौ यत्र देवो जनार्दनः।
चक्रे पद्मार्चिते पादपद्मे बाणसमर्पणम्॥६७॥

With the fall of the tears from the eyes of Śiva a lake was created. The all merciful lord then brought him to senses. He then carried Bāṇa in his arm and went to the place of Kṛṣṇa. He than placed Bāṇa at the lotus-like feet of Kṛṣṇa, which were always adored by Lakṣmī.

तुष्टाव जगतां नाथं भक्तेशं चन्द्रशेखरः।
बलिना च स्तुतं येन वेदोक्तेन च तेन च॥६८॥

Śiva then started praising Kṛṣṇa who happens to be the lord of the universe according to the Vedic hymns, in the same way as he was adored by Bali.

हरिर्मृत्युंजयं ज्ञानं ददौ बाणाय धीमते।
करपद्मं ददौ गात्रे तं चकाराजरामरम्॥६९॥

Śrī Kṛṣṇa then bestowed on intelligent Be, the sacred knowledge of over-coming the death and placing his hand on his body made him eternal and indestructible.

बाणः स्तोत्रेण तुष्टाव भक्त्या बलिकृतेन च।
वरां कन्यां समानीय रत्नभूषणभूषिताम्॥७०॥
प्रददौ हरये भक्त्या तत्रैव देवसंसदि।
गजेन्द्राणां पञ्चलक्षमश्वानां तच्चतुर्गुणम्॥७१॥
दासीनां च सहस्रं च रत्नभूषणभूषितम्।
सहस्रं कामधेनूनां वत्सयुक्तं च सर्वदम्॥७२॥
माणिक्यानां च मुक्तानां रत्नानां शतलक्षकम्।
मणीन्द्राणां हीरकाणां शतलक्षं मनोहरम्॥७३॥
जलभाजनपात्राणि सुवर्णनिर्मितानि च।
सहस्राणि ददौ तस्मै भक्तिनम्रात्मकंधरः॥७४॥

Thereafter, Bāṇa adored the lord with the *stotra* recited by Bali with devotion and offered his daughter adorned with all the ornaments to Śrī Kṛṣṇa with devotion. Thereafter, he, bowing in reverence gave away five lakhs of elephants, twenty lakh horses, a thousand slave-girls adorned with all the gem-studded ornaments, a thousand lakh of emeralds, sapphire, gems and the best of diamonds beside thousand of water vases made of gold.

वराणि सूक्ष्मवस्त्राणि वह्निशुद्धांशुकानि च।
ददौ बाणश्च सर्वाणि स्वभक्त्या शंकराज्ञया॥७५॥

At the command of Śiva, Bāṇa presented to Kṛṣṇa the fine costumes which were sanctified by fire.

ताम्बूलानां मधूनां च पूर्णपात्राणि नारद।
सहस्राणि ददौ भक्त्या वराणि विविधानि च॥७६।

O Nārada, he also gave away to Kṛṣṇa thousands of vases filled with betels and honey.

कन्यां समर्पयामास पादपद्मे हरेरपि।
रुरोदोच्चैः स्वभक्त्या च परिहारं चकार सः॥७७॥

Placing his daughter at the lotus-like feet of Hari, he started crying in land voice. Lord Kari consoled him.

कृष्णास्तस्मै वरं दत्त्वा वेदोक्तं च शुभाशिषम्।
शंकरानुमतेनैव प्रययौ द्वारकां पुरीम्॥७८॥

Thereafter bestowing his blessing according to the Vedas and taking permission from Śiva, he left for Dvārakā.

गत्वा कन्यां नवोढां तां बाणस्यापि महात्मनः।
रुक्मिण्यै प्रददौ शीघ्रं देवक्यै च हरिः स्वयम्॥७९॥

Reaching Dvārakā lord Kṛṣṇa presented the newly wedded daughter of Bāṇa to Rukmiṇī and Devakī.

महोत्सवं मङ्गलं च कारयामास यत्नतः।
ब्राह्मणान्भोजयामास ब्राह्मणेभ्यो धनं ददौ॥८०॥

After that, the welfare festivities were performed with great enthusiasm and the Brahman as were served with- food and given riches in charity.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना० बाणयुद्धे
बलिकृतश्रीकृष्णस्तोत्रं
नामैकोनविंशत्यधिकशततमोऽध्यायः॥१२०॥

अथैकविंशत्यधिकशततमोऽध्याय:

Chapter - 121

The story of Śṛgāla

नारायण उवाच

अथ कृष्ण: सुधर्मायां निवसन्सगणस्तथा।
तत्राऽऽजगाम विप्रश्च प्रज्वलन्ब्रह्मतेजसा।।१।।
आगत्य दृष्ट्वा तुष्टाव भक्त्या च पुरुषोत्तमम्।
उवाच मधुरं शान्तो भीतो विनयपूर्वकम्।।२।।

Nārāyaṇa said- Thereafter, Śrī Kṛṣṇa was seated in the assembly called Sudharmā with his courtiers. In that assembly a Brāhmaṇa possessing the divine lustre arrived there. Reaching there the Brāhmaṇa started offering prayer to Śrī Kṛṣṇa quite humbly with devotion.

ब्राह्मण उवाच

श्रृगालो वासुदेवश्च राजेशो मण्डलेश्वर:।
त्वामुवाच स यद्वाक्यं सावधानं निशामय।।३।।

Brāhmaṇa said- There is a Vāsudeva named Śṛgāla (jackal) who considers himself to be Śrī Kṛṣṇa and the king of kings; he always speaks ill of you, you kindly listen to the same.

वैकुण्ठे वासुदेवोऽहं देवेशश्च चतुर्भुज:।
लक्ष्मीपतिश्च जगतां धाता धातुश्च पालक:।।४।।

Śṛgāla said- I am Vaikuṇṭha and the god of gods having four arms, lord of Lakṣmī, maintain the universe and preserve the same being Brahmā and Vāsudeva.

ब्रह्मणा प्रार्थितोऽहं च भारावतरणाय च।
भुवो भारतवर्षं च तदर्थं गमनं मम।।५।।

Brahma had prayed to me to incarnate in order to rid the earth of her burden. That is why I arrived in the land of Bhārata.

वसुदेवसुतो वैश्य: क्षत्रियश्चाप्यहंकृत:।
आत्मानं भक्तविष्णुश्च मायावी च प्रतारक:।।६।।

The son of Vasudeva is a Vaiśya and is quite arrogant and Kṣatriya as well. He is filled with illusion and is a cheat.

जनं जनेन निर्जित्य दुर्बलं बलिना सह।
योधयित्वा महाधूर्तो घातयामास भूपतीन्।।७।।

He makes the people to fight with each other and making the valorous to fight with the weak people, he has destroyed the kings, he is extremely deceitful.

दुर्योधनं जरासंधं भूपमन्यं च दुर्बलम्।
भीमेन घातयामास बलिनाऽल्पेन भूतले।।८।।
द्रोणं भीष्मं च कर्णं च यं यमन्यं च भूतले।
बलीयसाऽर्जुनेनैव घातयामास मायया।।९।।
यं यमन्यं दुर्बलं च प्रसिद्धमप्रसिद्धकम्।
प्रसिद्धेन बलवता घातयामास मायया।।१०।।

Kṛṣṇa who is devoid of valour, had Duryodhana, Jarāsandha and a weak king named Bhīma, Droṇa, Bhīṣma, Karṇa and other warriors on earth killed from Arjuna. He therefore has the weak warriors killed with the valorous warriors, sometimes deceitfully.

शिशुपालं दन्तवक्त्रं कंसं च चिररोगिणम्।
मत्पुत्रं नरकं चैव दुर्बलं केशिनं मुरम्।।११।।
स्वयं जघान संकेताच्छलेन सहसा बत।
न धर्मयुद्धे कपटी स च बालो ह्यधार्मिक:।।१२।।
जघान पूतनां कुब्जां स्त्रीघाती वस्त्रहेतुना।
जघान रजकं शिष्टमशिष्टश्च प्रतारक:।।१३।।
हिरण्यकशिपुं दैत्यं हिरण्याक्षं महाबलम्।

मधुं च कैटभं चैव हत्वाऽहं सृष्टिरक्षकः॥१४॥

He killed Śiśupāla, Dantavaktra, Kaṁsa who was ailing since long, Narakāsura my son and the weak Keśī besides the demon named Mura quite deceitfully. One should not be deceitful in the battle of *dharma*. That irreligious boy killed Pūtanā and Kubjā. Thus he is the killer of a woman. In the greed for costumes that deceitful and uncultured person killed the washerman. I have saved the earth by killing the great demon like Hiraṇyakaśipu. Hiraṇyākṣa, Madhu and Kaiṭabha.

अहमेव स्वयं ब्रह्मा ह्यहमेव स्वयं शिवः।
अहं विष्णुश्च जगतां पाता दुष्टापहारकः॥१५॥

I am myself Śiva and the preserver of the universe and Viṣṇu the destroyer of the wicked persons.

अंशेन कलया सर्वे मनवो मुनयस्तथा।
स्वयं नारायणोऽहं च निर्गुणः प्रकृतेः परः॥१६॥

All the sages and the ascetics were born of my *aṁśas*. I am myself Nārāyaṇa without qualities and beyond Prakṛti.

लज्जया कृपया चैव मित्रबुद्ध्या क्षमा कृता।
यद्गतं तद्गतं भद्र युद्धं कुरु मया सह॥१७॥

O virtuous one, till now because of shyness and mercy beside having a friendly attitude towards you I have been forgiving you. Whatever has happened, has happened, now you fight with me.

श्रृणोमि दूतद्वारेण ह्यतीवोच्चैरहंकृतम्।
उचितं दमनं तस्याप्युन्नानां निपातनम्॥१८॥
राज्ञश्च परमो धर्मोऽप्यहं शास्ता भुवोऽधुना।
शङ्खं चक्रं गदा पद्मं गृहीत्वाऽहं चतुर्भुजः॥१९॥
द्वारकां तां गमिष्यामि युद्धाय सगणः स्वयं।
युद्धं कुरु यदीच्छाऽस्ति मा मां च शरणं व्रज॥२०।

I have learnt through messenger that you have become more and more arrogant therefore it is proper for me to subjugate you. It is the duty of the king to trample upon the people who raise their heads quite high and presently I happen to be the ruler of the univers. I shall myself arrive in Dvārakā taking to the four armed form holding *śaṁkha*, *gadā*, *cakra* and *padma* together with the army. In case you are desirous of a fight then fight with me, otherwise you take refuge under my feet.

यदि मा यास्यति मम शरणं शरणागतः।
भस्मीभूतां करिष्यामि द्वारकां च क्षणेन च॥२१॥

In case you do not take refuse with me then I shall destroy the entire city of Dvārakā in a moment.

सबलं च सपुत्रं त्वां सगणं च सबान्धवम्।
क्षणेन दग्धुं शक्तोऽहमसहायेन लीलया॥२२॥

I myself alone will destroy playfully your army, sons, attendants, relatives and brothers burning them in fire flames.

तपस्विनं च वृद्धं च जित्वा युद्धे च शंकरम्।
शक्रं भगाङ्गं जित्वा च रोगिणं ब्रह्मशापतः॥२३॥
मत्तोऽसि वीरमात्मानं मन्यमानस्त्वमेव च।
स्त्रीजितो हि वृथार्थं च पारिजातस्य हेतुना॥२४॥

You consider, yourself to be quite valorous by conquering Śiva, who is an ascetic and pretty old and Indra who suffers from *Brahmaśāpa* and having vaginas on his body, you consider yourself to be quite valorous and have become arrogant. You had been over-powered by your wife just for the sake of *Pārijāta* flower .

लम्पटो योनिलुब्धश्चराधाधीनश्च गोकुले।
अधुना किंकरसमः सत्यादीनां च योषिताम्॥२५॥

you are the debauch and are ruled by Rādhā in Gokula. Presently you are like the slave of Satyabhāmā and other ladies.

इत्येवमुक्त्वा विप्रश्च तूष्णींभूय स्थितो मुने।
श्रीकृष्णः सगणः श्रुत्वा भृशमुच्चैर्जहास सः॥२६॥

Thus speaking O sage, the Brāhmaṇa kept quiet and hearing him the lord laughed aloud with all his courtiers.

भोजयित्वा च संपूज्य ब्राह्मणं च चतुर्विधम्।
निनाय रजनी दुःखाद्वाक्शल्यमान ज्वरात्॥२७॥

The Brāhmaṇa was then adored variously serving four types of food to him, he felt pained with the words of Śṛgāla which pierced like the

thorns and he spent the night with great difficulty.

प्रभाते रथमारुह्य सगणः सत्वरं मुदा।
लीलामात्रेण प्रययौ श्रृगालो नृपतिर्यतः॥२८॥

In the early morning he got up anxiously and accompanied with his people, he mounted over a chariot and at once reached the city of Sṛgāla.

श्रुत्वा श्रृगालो वार्तां तां कुत्रिमश्च चतुर्भुजः।
आजगाम हरेः स्थानं युद्धाय सगणः स्वयम्॥२९॥

He had four artificial arms and he himself reached before Kṛṣṇa.

कृष्णश्चक्रे च संभाषां मित्रबुद्ध्या च लौकिकीम्।
आश्लेषं मधुरालापं स्निग्धनेत्रश्च सस्मितः॥३०॥

Kṛṣṇa talked to him like a friend; he looked at him with loving eyes and smilingly embraced him.

राजा निमन्त्रणं चक्रे कृष्णो न स्वीचकार तत्।
उवाच कृष्णभीतश्चत्यक्त्वा दम्भं च दर्शनात्॥३१।

The king invited him but Śrī Kṛṣṇa did not accept finding Kṛṣṇa discarding his arrogance, he felt frightful and said.

श्रृगाल उवाच

चक्रेण मच्छिरश्छित्त्वा सुशीघ्रं द्वारकां व्रज।
पापः पपतु देहोऽयमनित्यो नश्वरस्तथा॥३२॥

Śṛgāla said- You cut-off my head with your *cakra* and go back, let the sinner having the perishable body fall on earth.

अहं सुभद्रस्ते द्वारि जयश्च विजयो यथा।
सर्वं जानासि सर्वज्ञ मा विलम्बं कुरु प्रभो॥३३॥

I happen to be Subhadrā who always remained guarding your doors like Jaya and Vijaya. O lord, you are all knowledgeable and are therefore well-aware of everything. Do not delay.

लक्ष्मीशापेन भ्रष्टोऽहं कालः पूर्णो बभूव मे।
शतवर्षेण शापान्ते यास्यामि भवनं तव॥३४॥

I had fallen because of the curse of Lakṣmī; the period of my curse is over. I shall now proceed to your abode after lapse of hundred years of curse.

श्रीकृष्ण उवाच

पूर्वं मां मित्र प्रहर पश्चाद्युद्धं करोम्यहम्।
सर्वं जानामि वैकुण्ठं गच्छ वत्स यथासुखम्॥३५॥

Śrī Kṛṣṇa said- O friend, you first attack me and thereafter I shall fight. O son, I am quite well-aware of everything. You go back to Vaikuṇṭha with pleasure.

श्रृगालो दशबाणांश्च चिक्षेप माधवं प्रति।
ते प्रणम्य ययुः शीघ्रमाकाशं कालरूपिणः॥३६॥

Thereafter Śṛgāla shot ten arrows towards Śrī Kṛṣṇa. All of these arrows bowing in reverence at the feet of Kṛṣṇa disappeared in the sky.

गदां चिक्षेप राजा स प्रलयाग्निशिखोपमाम्।
कृष्णाङ्गस्पर्शमात्रेण बभञ्ज च क्षणेन च॥३७॥

The king then threw *gadā* which issued fire-flames but the same was shattered into pieces with the touch of the body of Śrī Kṛṣṇa.

शूलं चिक्षेप मुसलं शक्तिं च परशुं तथा।
कृष्णाङ्गस्पर्शमात्रेण बभञ्ज च क्षणेन च॥३८॥
धनुश्चिक्षेप खड्गं च कालरूपं सुदारुणम्।
कृष्णाङ्गस्पर्शमात्रेण बभञ्ज च क्षणेन च॥३९॥

The king then shot the trident, mortar and *śakti* which were destroyed and broken into pieces with the touch of the body of Śrī Kṛṣṇa. He then shot the terrific sword and the arrows, but with the touching of the body of Śrī. Kṛṣṇa, they were all reduced to pieces.

दृष्ट्वा निरस्त्रं राजानमित्युवाच कृपानिधिः।
गृहं गत्वा सुतीक्ष्णं च मित्रास्त्रमानयेति च॥४०॥

When the king was without any weapon, the merciful Kṛṣṇa said to him, "O friend you go and bring some more sharp edged weapon.

श्रृगाल उवाच

नाऽऽत्माऽऽकाशोऽस्त्रविद्धश्च किं युद्धमात्मना सह।
मामुद्धर भवाब्धेश्च धरोद्धारणकारण॥४१॥

Śṛgāla said- The soul and the sky cannot be wounded with the use of arrows, therefore, how can I have a fight with the soul? You are the one who relieves the earth of her burden. You redeem me from the ocean of the universe.

भवाब्धि विषमं नाथ विषयं च विषाधिकम्।
छिन्धि मे निगडं मायां मोहजालं स्वकर्मण:॥४२॥
कर्मणामीश्वरस्त्वं च विधाता धातुरेव च।
दाता शुभफलानां च प्रदाता सर्वसंपदाम्॥४३॥

O lord, the terrific ocean of the universe is filled with poison; therefore you remove all my bondage's of illusion, you are the lord of all the deeds, creator of Brahmā, bestower of the fruits and all the noble deeds, bestowed all the riches, the cause of all the deeds and are competent enough to shatter the deeds.

कारणं प्राक्तनानां च तेषां च खण्डने क्षम:।
यामि गेहं च वैकुण्ठं तवैव द्वारसप्तमम्॥४४॥
त्यक्त्वा च नश्वरं देहं प्राकृतं पाञ्चभौतिकम्।
मित्रस्य स्तवनं श्रुत्वा वचनं च सुधोपमम्॥४५॥
रुरोद समरे तत्र कृपया च कृपानिधि:।
बभूव तत्र सहसा कृष्णनेत्राश्रुबिन्दुना॥४६॥
दिव्यं बिन्दुसरो नाम तीर्थानां प्रवरं परम्।
तत्तोयस्पर्शमात्रेण जीवन्मुक्तो भवेन्नर:॥
सप्तजन्मर्जितात्पापान्मुच्यते नात्र संशय:॥४७॥

After ending this body of five elements, I shall reach the gate of Vaikuṇṭha. On listening to the prayer of a friend, the words of which were spoken like nectar, the lord who happened to be the ocean of mercy, started crying filled with emotion and compassion. With the tears fallen from the eyes of lord Kṛṣṇa, a pool was created which was known by the name of Bindusara. It was a divine pool and became the best of the pool, person with a dip in the pool is relieved of the cycle of birth and death and the sins committed by him in earlier birth also disappear. There is no doubt about it.

श्रीभगवानुवाच

कथमेतादृशी बुद्धिर्मित्र ते निर्मलं मन:।
दूतद्वारा कथं चोक्तं निष्ठुरं दारुणं वच:॥४८॥

Śrī Kṛṣṇa said- O friend, you have a spotless mind, then how were you so misguided? Why did you make the messenger to speak such harsh words?.

एवमुक्तो मया त्वं च तेन क्रोधादिहाऽऽगत:।
अन्यथा दुर्लभं नाथ स्वप्नेऽपि तव दर्शनम्॥४९॥

Śṛgāla said- Since I made the messenger speak in harsh tone you have arrived here, otherwise O lord, it is difficult to have an audience with you even in dream.

एतस्मिन्नन्तरे योगाद्देहं त्यक्त्वा च प्राकृतम्।
दृष्ट्वा कृष्णं च यानेन बैकुण्ठं प्रययौ मुदा॥५०॥
सप्ततालप्रमाणं च ज्योतिस्तत्र महोल्बणम्।
पद्मै: पद्मार्चितं पादपद्मं नत्वा जगाम ह॥५१॥

In the meantime he ended his life with yogic practices and looking at Kṛṣṇa he delightfully proceeded to Vaikuṇṭha. At that point of time a divine lustre as high as seven *tāla* trees appeared there and merged into the lotus-like feet of Śrī Kṛṣṇa.

गत्वा च द्वारकां कृष्णो नत्वा च पितरं प्रसूम्।
श्रीकृष्ण: सगण: शीघ्रं दृष्ट्वा च परमाद्भुतम्॥
प्रफुल्लवदन: श्रीमान्द्वारकाभिमुखं ययौ।
जगाम रुक्मिणीगेहं पुष्पचन्दनवासितम्॥५३॥
पुष्पचन्दनतल्पे च नक्तं रेमे तया सह।
मूर्च्छां संप्राप स भैष्मी कृष्णं कृत्वा स्ववक्षसि॥

Śrī Kṛṣṇa felt delighted. At the sight of this he felt delightful and went back to Dvārakā; reaching there, he bowed in reverence to his parents and then reached the abode of Rukmiṇī, which was issuing the fragrance of flowers and sandal-paste. He spent the night on the bed of flowers and, sandal-paste. Rukmiṇī was fainted placing her head on the chest of her lord.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना० शृगालवासुदेवमोक्षणं नामैकविंशत्यधिकशततमोऽध्याय:॥१२१॥

अथ द्वाविंशत्यधिकशततमोऽध्याय:

Chapter - 122

The story of Syamantaka Gem

नारद उवाच

सर्वासां रमणीनां च कृष्णेन परमात्मना।
समुद्वाहश्च कथितस्त्वया भगवता मुदा।।१।।

स्यमन्तकस्य च मणेरुपाख्यानमभीप्सितम्।
तत्र श्रुतं महाभाग तन्मां व्याख्यातुमर्हसि।।२।।

Nārada said- You have narrated about the marriage of several damsels with Kṛṣṇa but the mystery about the Syamantaka remain unfolded. O virtuous, one I have not heard about it. You kindly tell me.

नारायण उवाच

भाद्रशुक्लचतुर्थ्यां च तारकां हृतवाञ्छशी।
तां तत्याज स कृष्णायां गुरुस्तां च गृहीतवान्।।३।।
गुरुणा भर्त्सिता तारा सगर्भा लज्जिता सती।
शशाप लज्जया कोपाच्चन्द्रं कामातुरं पुरा।।४।।

Nārāyaṇa said- In the earlier times on the fourth moon day of the Bhādrapada, the moon abducted Tārā and freed her on the fourth moon day of Āśvina. Bṛhaspati then accepted her. The chaste lady felt shameful because of her conception Bṛhaspati denounced her and Tārā in anger pronounced a curse on the moon getting filled with shame and anger.

तारोवाच

भव शापकलंकी त्वं यस्त्वां पश्यति देहभृत्।
पापं दृष्ट्वा स पापी च कलंकी च भविष्यति।।५।।

Tārā said- You would earn the blemish because of my curse. Whosoever you looks at you on the fourth moon day of Bhādrapada, he would also earn blemish.

इति श्रुत्वा स चन्द्रश्च नारायणसरोवरे।
नारायणतपस्तप्त्वा मुमोच कृतपातकात्।।६।।

On hearing this, the moon went to the Nārāyaṇa-sarovara and performing *tapas* there he was free from the sin.

तप:क्लिष्टं च तं दृष्ट्वा भगवान्पुरुषोत्तम:।
तमुवाच महाभीतं कृपया च कृपानिधि:।।७।।

Finding the moon having become so lean and thin, the compassionate Nārāyaṇa mercifully told him.

श्री भगवानुवाच

मुक्तो भव कलंकी त्वं सर्वकालं कलानिधे।
शापस्थानं तारकाया भाद्रे मासि सितासिते।।८।।

Viṣṇu said- O moon you will be freed from the blemish for all the times. Only such a person would earn a blemish, who would look at you on the fourth moon day of Bhādrapada quite willingly. The blemish of moon would be transferred to such a person and he would earn a blemish.

चतुर्थ्यामुदितं चन्द्रं यस्तु पश्यति कामत:।
तं याति तत्कलङ्कश्च स कलंकी भविष्यति।।९।।
हरिणा दीयते ताले भाद्रे मासि सितासिते।
चतुर्थ्यामुदितश्चन्द्रो नेक्षितव्य: कदाचन।।१०।।

Lord Hari announced with the clapping of the hands that on the fourth day of the moon either in the bright or dark fortnight, the moon should not be witnessed.

स्वयं दृष्ट्वा स्ववाक्यं च पालनं कर्तुमर्हति।
भाद्रे चन्द्रं चतुर्थ्यां तु स कलंकी बभूव ह।।११।।
कलंकी येन रूपेण तद्वक्ष्यामि निशामय।
स मुमोच कलंकाच्च लोकशिक्षार्थमीश्वर:।।१२।।

He also followed, the declaration about the moon for himself and because of that he earned a blemish on the fourth day of the night in Bhādrapada. Now I shall narrate to you way in which he earned the blemish. The lord was freed from the blemish to educate the people.

सत्राजित: सूर्यभक्तस्तपस्तप्त्वा च पुष्करे।
स्यमन्तकं मणिश्रेष्ठं संप्राप भास्करादपि।।१३।।

Satrājita a devotee of Sūrya performed *tapas* at *Puṣkara-tīrtha* and achieved Syamantaka gem from Sūrya.

अष्टौ भारान्सुवर्णानां प्रसूते नित्यमेव च।
विष्णोर्मणावधिष्ठानं महापूते च पुण्यदे।।१४।।

The Syamantaka gem produce eight *bharas* of gold daily. Lord Viṣṇu was established in that gem.

सत्राजित: सत्यभामां दत्त्वा कृष्णाय भक्तित:।
यौतुकार्थे मणिं दातुमुद्यतो महते महान्।।१५।।
तं निषिध्य प्रसेनश्च दुर्मति: कालपीडित:।
मणिं गृहीत्वा प्रययौ पुण्यां वाराणसीं पुरीम्।।१६।।

Satrājīta got ready to present the said gem with devotion to Satyabhāmā as a dowry. Moved with

the evil time the wicked Prasena stopped him from doing so and stealing the gem he went to the auspicious place of Vārāṇasī.

निहत्य तं पथि बलात्सिहः सबल एव च।
मणिं जग्राह रुचिरं सूत्रबद्धं गले दधौ॥१७॥
कलिङ्गराजपुत्रश्च ब्रह्मशापात्सुदारुणात्।
विप्रेणाभ्युदितस्तेन पशुयोनिं जगाम सः॥१८॥
निहत्य सिंह गहने भल्लूको जाम्बवान्बली।
मणिं गृहीत्वा प्रययौ स्वपुरं रत्ननिर्मितम्॥१९॥

But on the way a very strong lion killed him and took away the gem with the cord and wore it round his neck. The lion was none else than then the son of the king of Kaliṅga, who had been facing the curse of that Brāhmaṇa and had taken to the form of an animal. The same lion was killed by a very strong beer named Jāmbavān and carrying the gem with him, he reverted to his abode.

ऊचुः सर्वे द्वारकायां मणिं जगाह माधवः।
तस्य बुद्धिं न जानीमः केनोपायेन वेति च॥२०॥

On the other hand people in Dvārakā started saying that the gem had been stolen by Kṛṣṇa and it was difficult to find out the way by which he stole away the gem.

इति श्रुत्वा तु भगवान्कलंककृन्तनाय च।
प्रययौ काननं घोरं चौरचिह्नेन वर्त्मना॥२१॥

On hearing this in order to wash out the blemish, lord Kṛṣṇa moved in the forest on the path bearing the foot-prints of the thief.

मृतं प्रसेनं दृष्ट्वा च दुःखी सिहं ददर्श सः।
मणिशून्यं च तं दृष्ट्वा विषसाद च माधवः॥२२॥

Finding Prasena having been dead, he was grieved. Then he found the lion but finding, him without the gem, Mādhava felt disinterested.

सर्वं ज्ञात्वा च सर्वज्ञो भल्लूकभवनं ययौ।
रुदन्तं बालकं तत्र धात्रीक्रोडे ददर्श सः॥२३॥

Thereafter, the all knowledgeable Kṛṣṇa, because of his divine power came to know of everything and went to the abode of the beer, he found a child sleeping in the lap of the mid-wife.

बालकं बोधयामास सा धात्री करुणान्विता।
मणिं गृहाण बालेति तव ह्येष स्यमन्तकः॥२४॥

The mid-wife getting filled with compassion was talking to the child, "you have this gem known by the name of Syamantaka which belongs to you.".

सिंहः प्रसेनमवधीत्सिहो जाम्बवता हतः।
सुकुमारक मा रोदीस्तव ह्येष स्यमन्तकः॥२५॥

The lion killed Prasena and Jāmbavān killed the lion. O prince don't cry, this gem belongs to you.

इति धात्र्युक्तसुश्लोकं यश्च स्मृत्वा जलं पिबेत्।
दैवदृष्टनष्टचन्द्रदोषादेव प्रमुच्यते॥२६॥

The one who recites this *stotra*, composed by the mid-wife and then drinks the water, he is relieved of the blemish of witnessing the moon on the prohibited day.

कामतो यदि पश्यन्ति दाम्भिका वेदनिन्दकाः।
कलङ्किनो भवन्त्येवमित्याह कमलोद्भवः॥२७॥

Such of the wicked person who denounces the Vedas and willingly witnesses the moon on the prohibited day, he surely earns the blemish.

कृष्णो धात्रीवचः श्रुत्वा मणिं जग्राह बालकात्।
धात्री गत्वा च भल्लूकं कथयामास कोपतः॥२८॥

On hearing the words of the midwife Kṛṣṇa took away the gem from the child. The enraged midwife went to the beer and spoke to him.

जाम्बवांश्च समागत्य तुष्टाव प्रणिपत्य सनम्रः।
कन्यां जाम्बवतीं तस्मै यौतुकार्थं मणिं ददौ॥२९॥

Jāmbavān than come there and started eulogising Kṛṣṇa. Thereafter, he gave away his daughter Jāmbavatī to him together with the divine gem in dowry.

द्वारकां मणिमानीय दर्शयामास यादवान्।
प्रभुश्च सर्वतः शुद्धो निष्कलङ्को बभूव सः॥३०॥

Lord Kṛṣṇa went to Dvārakā and showed the gem to Yādavas and was freed from the blemish.

एतत्ते कथितं वत्स मणेराख्यानमुत्तमम्।
अध्यायश्रवणादेव निष्कलंको भवेन्नरः॥३१॥

O son, I have narrated to you the story of the Syamantaka gem with the hearing of which one is relieved of all the blemish.

यच्छ्रुतं धर्मवक्त्रेण तदुक्तं च यथागमम्।
सुदुर्लभमुपाख्यानं किं भूयः श्रोतुमिच्छसि॥३२॥

I have narrated to you the beautiful story which I had heard from the mouth of Dharmarāja in earlier times. what else do you want to listen from me now.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना० स्यमन्तकमणिहरणं नाम द्वाविंशत्यधिकशततमोऽध्यायः॥१२२॥

अथ त्रयोविंशत्यधिकशततमोऽध्याय:

Chapter - 123

Glory of Gaṇeśa

नारद उवाच

गणेशपूजनाख्यानं पुराणेषु च दुर्लभम्।
श्रुतं तद्ब्रह्मणो वक्त्रासामान्यं च समासत:॥१॥
महिमानं गणपते: सर्वपूज्येश्वरस्य च।
व्यासेन श्रोतुमिच्छामि योगीन्द्राणां गुरोर्गुरो:॥२॥

Nārada said- I have listened to the inaccessible method of adoration of Gaṇeśa quite briefly from the mouth of Brahmā; now you tell me about the glory of Gaṇapati, who is the teacher of the *yogīs*, in considerable detail.

सिद्धाश्रमे महापूजा त्रैलोक्यस्थै: कृता पुरा।
राधामाधवयोस्तत्र पुन: संमीलनं पुरा॥३॥
अतीते वर्षशतके श्रीदाम्न: शापमोक्षणे।
आदौ चकार पूजां च सा च राधा कथं मुने॥४॥

In the earlier times the people of the three worlds performed a great *pūjā* in *Siddhāśrama*, where Rādhā and Kṛṣṇa had met again after the expiry of the curse or hundred years separation pronounced by Śrīdāmā. Then O sage, how could Rādhā adored Gaṇeśa first?

स्थितेषु च सुरेन्द्रेषु ब्रह्मविष्णुशिवादिषु।
नागेन्द्रे च स्थिते शेषे नागेषु च महत्सु च॥५॥
राजेन्द्रेषु च भूमौ च बलिष्ठेष्वसुरेषु च।
गन्धर्वेषु च रक्ष:सु चान्येषु बलवत्सु च॥६॥
विस्तरेण महाभाग तन्मे व्याख्यातुमर्हसि॥७॥

How could the Brahmā, Viṣṇu, Śiva and other gods, the king of Nāgas known as Śeṣa, the great serpents, the great king on earth, powerful demons, Gandharvas and other rulers adore Gaṇeśa on earth. You kindly tell me in detail.

नारायण उवाच

त्रैलोक्ये पृथिवी धन्या मान्या पुण्यवती सती।
तत्र भारतवर्षं च कर्मणा फलदं शुभम्॥८॥
धन्यं यशस्यं पूज्यं च पुण्यक्षेत्रे च भारते।
सिद्धाश्रमं महापुण्यक्षेत्रं मोक्षप्रदं शुभम्॥९॥

Nārāyaṇa said- Since the earth happens to be quite auspicious in three worlds it is adorable by all. The land of Bhārata only bestows the reward of the good deeds. In the land of Bhārata there is an auspicious region in which *Siddhāśrama* is located which bestows grace, reputation and *mokṣa*.

सनत्कुमारो भगवांस्तत्र सिद्धो बभूव है।
स्वयं विधाता तत्रैव तप्त्वा सिद्धो बभूव॥१०॥
योगीन्द्राश्च मुनीन्द्राश्च सिद्धेन्द्रा: कपिलादय:।
शतक्रन्तून्महेन्द्रश्च तत्र कृत्वा बभूव ह॥११॥

The great *yogīs*, the ascetic, sage Kapila and others achieved excellence there. performing a hundred *yajñas* there, the god of gods achieved the position of Mahendra.

तेन सिद्धाश्रमं नाम सर्वेषामपि दुर्लभम्।
अधिष्ठानं गणेशस्य तत्रैव सततं मुने॥१२॥

Because of this, the place is given the name of *Siddhāśrama*. It is beyond the reach of all. O sage, Gaṇeśa resides there always.

अमूल्यरत्ननिर्माणगणेशप्रतिमां शुभाम्।
वैशाख्यां पूर्णिमायां च पूजां कुर्वन्ति देवता:॥१३॥
नागाश्च मानवाश्चैव दैत्या गन्धर्वराक्षसा:।
सिद्धेन्द्राश्च योगीन्द्रा: सनकादया:॥१४॥

There is a beautiful image of Gaṇeśa studded with gems, which is adored on the full moon day of Vaiśākha by the gods and the Nāgas, humans,

demons, Gandharvas, the *siddhas* the Rākṣasas, the sages and the *yogīs*.

तत्राऽऽजगाम शंभुश्च पार्वत्या सह शंकरः।
सगणः कार्तिकेयश्च स्वयं ब्रह्मा प्रजापतिः॥१५॥

At that point of time Śiva also accompanied by Pārvatī, Kārttikeya and other *gaṇas* arrived there together with Brahma.

तत्राऽऽजगाम शेषश्च नागेन्द्रैः सह सत्वरम्।
तत्राऽऽजग्मुः सुराः सर्वे मनवो मुनयस्तथा॥१६॥
आजग्मुस्ते नृपाः सर्वे पूजार्थं हृष्टमानसाः।
आययौ भगवान्कृष्णो द्वारकावासिभिः सह॥१७॥

Śeṣa also arrived there with all the serpents. After that, all the gods, Manus and the sages also arrived there; all the gods and the kings arrived there in order to adore Gaṇeśa. Lord Kṛṣṇa also reached there together with the people of Dvārakā.

आजगाम तथा नन्दः सार्धं गोकुलवासिभिः।
गोपीत्रिशतकोटीभिर्गोलोकवासिभिः सह॥१८॥
गजेन्द्रकोटितुल्याभिर्बलिष्ठाभिः सहाऽऽलिभिः।
आययौ सुन्दरी राधा कृष्णप्राणाधिदेवता॥१९॥
रासेश्वरी सुरसिका शतवर्षे गते सति।
सुस्नाता सुदती शुद्धा धृत्वा धौते च वाससी॥२०॥

Similarly Nanda together with the people of Gokula also reached there; the beautiful Rādhā, the beloved of Śrī Kṛṣṇa also reached there. After the expiry of a hundred years of separation together with three crores of cowherdesses of Gokula, who were quite strong like the elephant. Rādhā having the beautiful teeth took her bath and was clad in the beautiful and fine garment.

संयता सा निराहारा गत्वा च मणिमण्डपम्।
सुप्रक्षालितपादाब्जा कान्ता भुवनपावनी॥२१॥

Thereafter the chaste Rādhā washed her feet pretty well and observing fast, controlling her senses reached the *maṇḍapa* of gems.

श्रीकृष्णप्रीतिकामाऽथ सुसंकल्पं विधाय च।
गङ्गोदकेन हेरम्बं स्नापयामास भक्तितः॥२२॥

She with the intention of achieving Kṛṣṇa performed the *pūjā* of Gaṇeśa bathing his image with water of the Gaṅgā.

ध्यानं च सामवेदोक्तं चकार शुक्लपुष्पतः।
माता चतुर्णां वेदानां वसोश्च जगतामपि॥२३॥
बुद्धिरूपा भगवती ज्ञानिनां जननी परा।
यानात्मकं स्वपुत्रं तं परं ध्यानं चकार सा॥२४॥

Thereafter Rādhā who happens to be the mother of the Vedas, the Vasus, the universe, the mother of intellectuals and filled with wisdom, offered white flowers to the gods and adored Gaṇeśa like her son according to the method prescribed in the *Sāmaveda*.

खर्वं लम्बोदरं स्थूलं ज्वलन्तं ब्रह्मतेजसा।
गजवक्त्रं वह्निवर्णमेकदन्तमनन्तकम्॥२५॥
सिद्धानां योगिनामेव ज्ञानिनां च गुरोर्गुरुम्।
ध्यातं मुनीन्द्रैर्देवेन्द्रैर्ब्रह्मेशशेषसंज्ञकैः॥२६॥
सिद्धेन्द्रैर्मुनिभिः सद्भिर्भगवन्तं सनातनम्।
ब्रह्मस्वरूपं परमं मङ्गलं मङ्गलालयम्॥२७॥
सर्वविघ्नहरं शान्तं दातारं सर्वसंपदाम्।
भवाब्धिमायापोतेन कर्णधारं च कर्मिणाम्॥२८॥
शरणागतदीनार्तपरित्राणपरायणम्।
ध्यायेद्ध्यानात्मकं साध्यं भक्तेशं भक्तवत्सलम्॥२९

The dwarfs, the pot-bellied person, the fat people, the people possessing divine lustre, those having the faces of elephants, those having the lustre of fire, the one having the single tusk, the one who happens to be the teacher of all the intellectuals and people of wisdom, the one who is adored by Brahmā, Śiva, Śeṣa sages, *siddhas*, ascetics and noble people, who is all virtuous, is eternal, is form of Brahman, the form of welfare, the place of welfare, the one who removes all the obstructions, is peaceful, bestower of all the riches, the one who can make the people to cross the ocean of the universe, the one who always provides protection to those who take refuge in him, is the form of meditation, is quite adorable and graceful to the devotees, the same Gaṇeśa had to be adored.

इति ध्यात्वा स्वशिरसि दत्त्वा पुष्पं पुनः सती।
सर्वाङ्गशोधनं न्यासं वेदोक्तं च चकार सा॥३०॥

After thus meditation, Rādhā, placed the flower on his head and performed all the rights prescribed in the Vedas.

पुनश्च ध्यात्वा ध्यानेन तेनैव शुभदायिना।
ददौ पुष्पं पादपद्मे राधा लम्बोदरस्य च॥३१॥

Thereafter with the performing of *dhyānam* she offered a bunch flowers at the lotus-like feet of Gaṇeśa, having a protruding belly.

सप्ततीर्थोदकेनैव शीतेन वासितेन च।
ददौ पाद्यं पादपद्मे तैः पद्मादिभिरर्चिते॥३२॥
दूर्वाक्षतैः शुक्लपुष्पैः सुगन्धिचन्दनोदकैः।
अर्घ्यं ददौ तच्छिरसि स्वयं गोलोकवासिनी॥३३॥

Thereafter, Rādhā, the dweller of *Goloka* herself offered the fragrant water of the holy places, *Dūrvā*-grass, unbroken rice, white flowers, fragrant sandal-paste and *arghya* to Gaṇeśa.

सचन्दनं स्निग्धमाल्यं पारिजातस्य सुन्दरम्।
ददौ गले गणेशस्य स्वयं रासेश्वरी मुदा॥३४॥
कस्तूरीकुङ्कुमाक्तं च सुगन्धि स्निग्धचन्दनम्।
सर्वाङ्गे प्रददौ तस्य वृन्दावनविनोदिनी॥३५॥

Then she offered a beautiful garland of *Pārijāta* flowers soaked in sandal-paste. Thereafter Rādhā the dweller of Vṛndāvana pasted the body of Gaṇeśa with *kastūrī*, saffron and fragrant sandal-paste.

सुगन्धि शुक्लं पुष्पं च सुगन्धि चन्दनार्चितम्।
ददौ तस्य पदाम्भोजे महापद्मालया सती॥३६॥
सुगन्धियुक्तं धूपं च पूतैर्वस्तुभिरन्वितम्।
ददौ कृष्णप्रिया तस्मै जगतामीश्वराय च॥३७॥

Then Rādhā the dweller of the great lotus, took up the fragrant white flowers and soaking them with fragrant sandal-paste, offered them at the lotus-like feet of Gaṇeśa. Thereafter the beloved of Kṛṣṇa of feed the fragrant material together with incense to lord Gaṇeśa.

दीपं घृतप्रदीप्तं च ध्वान्तविध्वंसकारणम्।
ददौ तस्मै सुरेशाय परमाद्या सनातनी॥३८॥

The primeval and eternal Rādhā then offered a lamp to Gaṇeśa which removed the complete darkness.

नैवेद्य विविधं रम्यं सुस्वादु सुमनोहरम्।
चोष्यं चर्व्यं लेह्यपेये सुधातुल्यं चतुर्विधम्॥३९॥

फलानि च सुपक्वानि त्रैलोक्ये दुर्लभानि च।
मधुराणि च मूलानि ग्राम्यारण्यानि नारद॥४०॥
तानि त्वन्यान्यसंख्यानि तिलानां लड्डुकानि च।
लड्डुकानि सुपक्वानि स्वादूनि सुरसानि च॥४१॥
यवगोधूमचूर्णानां पक्वानि पिष्टकानि च।
घृताक्तानि च रम्याणि शर्करासहितानि च॥४२॥
स्वस्तिकानां लड्डुकानि स्थूलानि सुन्दराणि च।
भृष्टद्रव्यं च विविधमक्षतं शर्करान्वितम्॥४३॥
घृतकुल्यां दुग्धकुल्यां मधुकुल्यां मनोहराम्।
गुडस्य दध्नः कुल्यां च पायसानां तथैव च॥४४॥
पिष्टकानां स्वस्तिकानां रम्भाणां राशिरेव च।
मिष्टव्यञ्जनयुक्तानि शाल्यन्नानि शुभानि च॥४५॥
ददौ तस्मै सुरेशाय कृष्णप्राणाधिदेवता।
अमूल्यरत्ननिर्माणं रम्यं सिंहासनं वरम्॥४६॥
ददौ विघ्नविनाशाय विराजतटवासिनी।
सूक्ष्मवस्त्रयुगं रम्यममूल्यं वह्निशुद्धकम्॥४७॥
ददौ शैलात्मजायैव शतशृङ्गनिवासिनी।
विशुद्धसर्पिषा युक्तं निर्मलं मधुरं मधु॥४८॥
मधुपर्कं ददौ तस्मै वृन्दावननिवासिनी।
ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्॥४९॥
सर्वसंपत्प्रदात्रे च वृषभानुसता ददौ।
सप्ततीर्थोदकं शुद्धं सुसितं च सुवासितम्॥५०॥
पानार्थं च जलं तस्मै ददौ गोपीश्वरी मुदा।
अमूल्यं दुर्लभं चैव विशुद्धं श्वेतचामरम्॥५१॥
ददौ तस्मै परेशाय मूलप्रकृतिरीश्वरी।
अमूल्यरत्ननिर्माणं मुक्तामाणिक्यहीरकैः॥५२॥
परिष्कृतं सुतल्पं च पुष्पचन्दनचर्चितम्।
सितसूक्ष्मांशुकेनैव परितश्च परिष्कृतम्॥५३॥
ददौ शिवात्मजायैव कृष्णवक्षःस्थलस्थिता।
दत्त्वा च कामधेनुं च सवत्सां वाञ्छितप्रदाम्॥५४॥
कृत्वाऽतीव परीहारं वृन्दा पुष्पाञ्जलिं ददौ।
दिव्येन मूलमनुना सबीजेनोज्ज्वलेन च॥५५॥
ददौ षोडशोपचारं कालिन्दीकुलवासिनी।
ॐ गं गौं गणपतये विघ्नविनाशिने स्वाहा॥५६॥
इत्येवमेव मन्त्रं च गाणेशं षोडशाक्षरम्।
सा जजाप सहस्रं च परं कल्पतरुं वरम्॥५७॥

तुष्टाव परया भक्त्या भक्तिनम्रात्मकंधरा।
साश्रुनेत्रा पुलकिता स्तोत्रेण कौथुमेन च॥५८॥

Then the tasteful food and others eatables and beverages which we difficult to get in the three worlds. She also offered the ripe fruits, the roots from the villages and the forest, the sweet balls of sesamum and several other types of sweet balls of barley and flour besides other sweet times including *svastikas*. Several types of friends articles besides sugar, *ghee*, milk, honey, *guḍa*, curd, *pāyasam* and heaps of banana fruits besides other sweet and vegetables with food including rice were offered to Gaṇapati by Rādhā the beloved of Kṛṣṇa. She also offered the gem-studded lion-throne. The five garments sanctified by fire were given by Rādhā, the dweller of the mountain of hundred peaks to Gaṇeśa. She also offered to Gaṇeśa the betel with camphor. Thereafter, the mistress of the cowherdesses, offered from water seven holy places to Gaṇeśa for drinking which was quite auspicious and cool. Thereafter Rādhā offered to Gaṇeśa an invaluable white fly-whisks. Rādhā who always dwells in the heart of Kṛṣṇa also gave away in charity, Kāmadhenu cows with calves and performing repentance, she offered a bunch of flowers and recited the *mūlamantra* making sixteen type of offerings. Thereafter Rādhā the dweller of Kālindī recited the *mantra* (ॐ गं गो गणपतये विघ्नविनाशिने स्वाहा) of sixteen letters which was like the best of *kalpatarus* and recited it a thousand time. Rādhās then filled with devotion became overwhelmed and tears started flowing from her eyes and she started adoring Gaṇeśa.

राधिकोवाच

परं धाम परं ब्रह्म परेशं परमेश्वरम्।
विघ्ननिघ्नकरं शान्तं पुष्टं कान्तमनन्तकम्॥५९॥
सुरासुरेन्द्रैः सिद्धेन्द्रैः स्तुतं स्तौमि परात्परम्।
सुरपद्मदिनेशं च गणेशं मङ्गलायनम्॥६०॥
इदं स्तोत्रं महापुण्यं विघ्नशोकहरं परम्।
यः पठेत्प्रातरुत्थाय सर्वविघ्नात्प्रमुच्यते॥६१॥

Rādhā said- You happen to be eternal abode, eternal Brahman, the lord of all, remover of the obstructions peaceful, well-built, pleasant and beyond measure; you are adores by the fore-most of the gods and the demons. You are the one who serves as a sun for the lotus-like gods and happen to be the resting place for the welfare. I offer my prayer to the same type of Gaṇeśa. The *stotra* is quite auspicious and removes the terrific obstructions. whosoever recites it in the early morning, he is freed from all the obstructions.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
त्रयोविंशत्यधिकशततमोऽध्यायः॥१२३॥

अथ चतुर्विंशत्यधिकशततमोऽध्यायः

Chapter - 124

Prayer of Rādhā by Gaṇeśa, Brahmā, Śiva and Ananta

नारायण उवाच

राधा संपूज्य विधिना स्तुत्वा लम्बोदरं सती।
अमूल्यरत्ननिर्माणं सर्वाङ्गभूषणं ददौ॥१॥
राधायाः स्तवनं श्रुत्वा पूजा दृष्ट्वा च वस्तु च।
उवाच मधुरं शान्तः शान्तां त्रैलोक्यमातरम्॥२॥

Nārāyaṇa said- The chaste Rādhā adored Gaṇeśa appropriately and offering prayer to him, presented to him the gem-studded ornaments for all the limbs. On hearing the prayer of Rādhā and finding her adoration and the articles given by her in charity, Gaṇeśa spoke to Rādhā who happened to be the mother of the universe and having the peaceful nature.

गणेश उवाच

तव पूजा जगन्मातर्लोकशिक्षाकरी शुभे।
ब्रह्मस्वरूपा भवती कृष्णवक्षः स्थलस्थिता॥३॥
यत्पादपद्ममतुलं ध्यायन्ते ते सुदुर्लभम्।
सुरा ब्रह्मेशशेषाद्या मुनीन्द्राः सनकादयः॥४॥
जीवन्मुक्ताश्च भक्ताश्च सिद्धेन्द्राः कपिलादयः।
तस्य प्राणाधिदेवी त्वं प्रिया प्राणाधिका परा॥५॥
वामाङ्गनिर्मिता राधा दक्षिणाङ्गश्च माधवः।
महालक्ष्मीर्जगन्माताः तव वामाङ्गनिर्मिता॥६॥

Gaṇeśa said- O mother of the universe, the adoration provided by you, is educative for others. O auspicious one, you are the form of Brahman and reside always in the heart of Kṛṣṇa; he is the one whose lotus-like feet are meditated upon by Brahmā, Śiva, Śeṣa and other gods, Sanaka and sages, Kapila and others, devotees and *siddhas*, you happen to be the beloved of the same Kṛṣṇa. Śrī Kṛṣṇa happens to be Mādhava from the right side and Rādhā emerged from his left side. Lakṣmī the mother of the universe appeared from his left side.

वसोः सर्वनिवासस्य प्रसूस्त्वं परमेश्वरी।
वेदानां जगतामेव मूलप्रकृतिरीश्वरी॥७॥
सर्वाः प्राकृतिका मातः सृष्ट्यां च त्वद्विभूतयः।
विश्वानि कार्यरूपाणि त्वं च कारणरूपिणी॥८॥

You happen to be the mother of Vasus, Parameśvarī, *Mūlaprakṛti* and the mother of the Vedas. O mother, all the humans of the universe represent your form, the entire universe represent the deeds and you happen to be the cause of the same.

प्रलये ब्रह्मणः पाते तन्निमेषो हरेरपि।
आदौ राधां समुच्चार्य पश्चात्कृष्णं परात्परम्॥९॥
स एव पण्डितो योगी गोलोकं याति लीलया।
व्यतिक्रमे महापापी ब्रह्महत्यां लभेद्ध्रुवम्॥१०॥

When Brahma falls at the time of the dissolution of the universe, a moment of Viṣṇu is counted. The one who recites the name of Rādhā and then of Kṛṣṇa he surely goes to the *Goloka* if the order is reversed, one earns the sin of *Brahmahatyā*.

जगतां भवती माता परमात्मा पिता हरिः।
पितुरेव गुरुर्माता पूज्या वन्द्या परात्परा॥११॥
भजते देवमन्यं वा कृष्णं वा सर्वकारणम्।
पुण्यक्षेत्रे महामूढो यदि निन्दति राधिकाम्॥१२॥
वंशहानिर्भवेत्तस्य दुःखशोकमिहैव च।
पच्यते निरये घोरे यावच्चन्द्रदिवाकरौ॥१३॥

You are the mother of the universe and Hari happens to be the father but the one who is beyond everything is more adorable than the parents. Such of the people who in the land of Bhārata recite the name of Kṛṣṇa only and denounce Rādhā, their race gets destroyed and have to suffer mental agony for long. They are then fallen in the terrific hell and have to remain there till the sun and the moon.

गुरुश्च ज्ञानोदिग्रणाज्ज्ञानं स्यान्मन्त्रतन्त्रयोः।
स च मन्त्रश्च तत्तन्त्रं भक्तिः स्याद्युवयोर्यतः॥१४।
निषेव्य मन्त्रं देवानां जीवा जन्मनि जन्मनि।
भक्ता भवन्ति दुर्गायाः पादपद्मे सुदुर्लभे॥१५॥

The one who bestows the knowledge is known as the teacher besides the *mantras* and the *tantras*. The same *mantras* and *tantras* represent your devotion. By reciting the *mantras* of the gods, the people achieved the extremely inaccessible devotion of goddess Durgā.

निषेव्य मन्त्रं शंभोश्च जगतां कारणस्य च।
तदा प्राप्नोति युवयोः पादपद्मं सुदुर्लभम्॥१६॥

By reciting the *mantra* of Śiva who is the cause of the universe, one achieves the inaccessible lotus-like feet of the lord.

युवयोः पादपद्मं च दुर्लभं प्राप्य पुण्यवान्।
क्षणार्धं षोडशांशं च नहि मुञ्चति दैवतः॥१७॥

By achieving the inaccessible lotus-like feet of the lord, the virtuous person never disowns them even for the fraction of a moment in future.

भक्त्या च युवयोर्मन्त्रं गृहीत्वा वैष्णवादपि।
स्तवं वा कवचं वाऽपि कर्ममूलनिकृन्तनम्॥१८॥
योजयेत्परया भक्त्या पुण्यक्षेत्रे च भारते।
पुरुषाणां सहस्रं च स्वात्मना सार्धमुद्धरेत्॥१९॥

In the sacred land of Bhārata, such of the Vaiṣṇava person who recites your *mantra* with devotion or received the *kavaca* which shatter the base of the deeds and recites it with great devotion, he redeems with himself, thousands of his generations.

गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनैः।
कवचं धारयेद्यो हि विष्णुतुल्यो भवेद्ध्रुवम्॥२०॥

Such of the persons who adore her daily appropriately and wears the *kavaca* offering the costumes, ornaments, sandal-paste to the teacher, he surely becomes equal to Viṣṇu.

यद्दत्तं वस्तु मे मातस्तत्सर्वं सार्थकं कुरु।
देहि विप्राय मत्प्रीत्या तदा भोक्ष्यामि सांप्रतम्।।२१।।
देवे देयानि दानानि देवे देया च दक्षिणा।
तत्सर्वं ब्राह्मणे दद्यात्तदानन्त्याय कल्पते।।२२।।

O mother whatever has been given by you to me, make them purposeful. Presently for my pleasure you distribute all these things to the Brāhmaṇa. Only than I shall take my food. The things which are fit for giving away in charity besides the *dakṣiṇa* should be given to the Brāhmaṇas which best-owed the merit beyond measure.

ब्राह्मणानां मुखं राधे देवानां मुखमुख्यकम्।
विप्रभुक्तं च यद्द्रव्यं प्राप्नुवन्त्येव देवता:।।२३।।

O Rādhā, the mouth of the Brāhmaṇas, is equal to the mouth of god. Therefore whatever is eaten by the Brāhmaṇas, it surely reaches the gods.

विप्रांश्च भोजयामास तत्सर्वं राधिका सती।
बभूव तत्क्षणादेव प्रीतो लम्बोदरो मुने।।२४।।

O sage, thereafter all those articles were distributed by Rādhā to the Brāhmaṇas which pleased the Gaṇeśa immensely.

एतस्मिन्नन्तरे देवा ब्रह्मेशशेषसंज्ञका:।
आययुर्वटमूलं च देवपूजार्थमेव च।।२५।।

In the meantime Brahmā, Śiva, Śeṣa and other gods also arrived under the banyan tree for performing adoration.

तत्र गत्वा शिवचरो देवान्देवीरुवाच स:।
श्रीकृष्णं शुष्ककण्ठश्च भयभीतश्च रक्षक:।।२६।।

At that point of time a messenger of Śiva whose throat has been dried up spoke to the gods, goddess and Śrī Kṛṣṇa.

रक्षक उवाच

गणेशं पूजयामास सर्वादौ च शुभक्षणे।
वृषभानसुता राधा प्रकृत्य स्वस्तिवाचनम्।।२७।।

The messenger said- Rādhā the daughter of Vṛṣabhāna reciting *Svastivācana* adored Gaṇeśa first of all.

सहिता सा बलवती गोपीत्रिशतकोटिभि:।
वारितोऽहं बलिष्ठाभिर्युष्मांश्च कथयामि तत्।।२८।।
सर्वादौ पूजयेद्यो हि सोऽनन्तं फलमालभेत्।
मध्ये मध्यविधं पुण्यं शेषं स्वल्पमिति स्मृतम्।।२९।।

The valorous Rādhā is accompanied by three crores of cowherdesses. The strong cowherdesses had driven me out. I also advise all of you to adore Gaṇeśa first of all, because he bestows the merit beyond measure. In case the adoration is performed in the middle, one gets the medium type of merit and when his adoration is performed last of all, one gets very little merit.

देवेन्द्रेषु मुनीन्द्रेषु देवस्त्रीषु स्थितासु च।
गोपीभिश्च सह तया राधया पूजित: पर:।।३०।।

Rādhā adored Gaṇeśa in the presence of the gods, the sages and the goddesses.

दूतवाक्यं समाकर्ण्य जहसु: सर्वदेवता:।
मुनयो मनवश्चैव राजानो देवयोषित:।।३१।।

On hearing the words of the messenger all the men the sages, Manu, kings, gods and goddesses started laughing.

रुक्मिण्याद्या रमण्यश्च या देव्यो विस्मयं ययु:।
सरस्वती च सावित्री पार्वती परमेश्वरी।।३२।।
रोहिणी च सती संज्ञा स्वाहाद्या देवयोषित:।
मुदिता: प्रययु: सर्वा मुनिपत्न्य: पतिव्रता:।।३३।।
मुनयो मनव: सर्वे देवाश्चापि नरास्तथा।
श्रीकृष्ण: स गणै: सार्धं ये चान्ये प्रययुर्मुदा।।३४।।

Rukmiṇī and other damsels beside the goddess however felt surprised at the same time Sarasvatī, Sāvitrī, Pārvatī, the great goddess, Satī, Rohiṇī, Sañjñā, Svāhā and other goddesses delightfully arrived here. All the chaste wives of the sages also arrived the. The ascetics. Manu, all the gods, the humans, also arrived there together with Kṛṣṇa.

ते सर्वे विविधैर्द्रव्यै: पूजां चक्रु: शुभक्षणे।
बलिष्ठा दुर्बलाश्चैव क्रमेण च पृथक्पृथक्।।३५।।

All of them performed the adoration in the auspicious time. All the strong as well as the weak people adored separately.

लड्डुकानां च राशीनां शतकोटिर्बभूव ह।
शर्कराणां तदर्धं च स्वस्तिकानां तथैव च॥३६॥

A hundred crores of heaps of the sweets balls were heaped up, the number such heaps was half of those comprising of the balls of sugar and *svastikas*.

अन्नानां भव्यवस्तूनां शतकोटिर्बभूव ह।
असंख्यानि फलान्येव स्वादूनि मधुराणि च॥३७॥

There were hundred crores of heaps of the cereals and other delicious items. The delicious and sweet fruits were available in large number.

मधुकुल्या दुग्धकुल्या दधिकुल्या घृतस्य च।
बभूवुः शतसंख्याश्च त्रैलोक्यानां च पूजने॥३८॥

The adoration could be performed with honey, milk, curd and *ghee* which were flowing in hundreds of canals and could be used for performing *pūjā* in all the three worlds.

पूजां कृत्वा तु ते सर्वे समूषुश्च सुखासने।
पार्वती परमप्रीत्या राधास्थानं समाययौ॥३९॥

After performing *pūjā*, all of them took their seats. Thereafter Pārvatī getting filled with affection went to Rādhā.

सा राधा पार्वतीं दृष्ट्वा समुत्थाय जवेन च।
यथायोग्यां च संभाषां चकार सादरं मुदा॥४०॥
आश्लेषणं चुम्बनं च बभूव च परस्परम्।
उवाच मधुरं दुर्गा राधां कृत्वा स्ववक्षसि॥४१॥

Finding Pārvatī with her, Rādhā got up at once and started tailing to her in a sweet manner. Both of them embraced each other, kissing each other at the same time, thereafter, Pārvatī embracing Rādhā spoke to her the sweet words.

पार्वत्युवाच

किंवा प्रश्नं करिष्यामि त्वां राधां मङ्गलालयाम्।
गता ते विरहज्वाला श्रीदाम्नः शापमोक्षणे॥४२॥

Pārvatī said- O Rādhā, you are the abode of welfare and as such what should I ask you. Getting freed from the curse of Śrīdāmā, the agony of your flames of separation has been subsided.

सततं मन्मनः प्राणास्त्वय्येव मयि ते तथा।
न ह्येवमावयोर्भेदः शक्तिपूरुषयोस्तथा॥४३॥

I had always been thinking about you, similarly your mind also remains devoted to me. Therefore there is no difference between the two of us. In the same way as there is no difference between Puruṣa and *śakti*.

येत्वां निन्दन्ति मद्भक्तास्त्वद्भक्ताश्चापि मामपि।
कुम्भीपाके च पच्यन्ते यावच्चन्द्रदिवाकरौ॥४४॥

Such of my devotees who denounce you and your devotees denounce me, all of them fall into the *kumbhīpāka* hell where they have to remain till the life of the sun and the moon.

राधामाधवयोर्भेदं ये कुर्वन्ति नराधमाः।
वंशहानिर्भवेत्तेषां पच्यन्ते नरके चिरम्॥४५॥

Such of the degraded people who consider Rādhā and Mādhava to be different, their race is uprooted and they fall into the hell remaining there for a long time.

यान्ति सूकरयोनिं च पितृभिः शतकैः सह।
षष्टिवर्षसहस्राणि विष्ठायां कृमयस्तथा॥४६॥

Thereafter they have to be born as pigs for hundred generations spreading over sixty thousand years and are then born as the inserts of the refuse.

त्वयैव पूजितः पुत्रो न मया च गणेश्वरः।
सर्वादौ सर्वपूज्योऽयं यथा तव तथा मम॥४७॥

It is you who have adored my son Gaṇeśa and not myself. He is adorable by all at all the times. As he is to you, he is same to me.

यावज्जीवनपर्यन्तं न विच्छेदो भविष्यति।
राधामाधवयोर्देवि दुग्धधावल्ययोर्यथा॥४८॥
सिद्धाश्रमे महातीर्थे पुण्यक्षेत्रे च भारते।
निर्विघ्नं लभ गोविन्दं संपूज्य विघ्नखण्डनम्॥४९॥

O goddess, there would be no separation between Rādhā and Mādhava through out the life in the same way as the whiteness cannot be separated from the milk. In the sacred land of Bhārata by adoring lord Gaṇeśa who is the remover of the obstruction, you would surely achieve Śrī Kṛṣṇa.

रासेश्वरी त्वं रसिका श्रीकृष्णो रसिकेश्वरः।
विदग्धाया विदग्धेन संगमो गुणवान्भवेत्।।५०।।

You are the goddess of the divine dance and Kṛṣṇa happens to be the lord. It is always auspicious to have the union of a clever damsel with a clever person.

श्रीदाम्नः शापनिर्मुक्ता शतवर्षान्तरे सति।
कुरुष्व मद्वरेणाद्य कृष्णेन सह संगमम्।।५१।।

O chaste lady after the lapse of hundred years of separation, due to the curse of Śrīdāmā, you have achieved salutation. You enjoy the company of Śrī Kṛṣṇa today with my blessing.

ममाऽऽज्ञया दुर्लभया सुवेषं कुरु सुन्दरि।
सुदुर्लभः कामिनीनां सत्पुंसा सह संगमः।।५२।।

O beautiful one, with my unprecendeted command you clad yourself in beautiful garments, like a damsel who always unites with a noble person.

चक्रुः सुवेषं राधायाः प्रियाल्यश्च शिवाज्ञया।
रत्नसिंहासने रम्ये वासयामासुरीश्वरीम्।।५३।।

At the command of Pārvatī the female friends of Rādhā started decorating her beautifully. They made Rādhā to sit on the beautiful lion-throne.

पुरतो रत्नमाला सा रत्नमालां गले ददौ।
राधाया दक्षिणे हस्ते क्रीडापद्मं मनोहरम्।।५४।।

A garland of gem was placed around her neck; she was made the hold a beautiful lotus flower in her eight hand.

ददौ पद्ममुखी पादपद्मयुग्मेऽप्यलक्तकम्।
प्रददौ सुन्दरी गोपी सिन्दूरं सुन्दरं वरम्।।५५।।

Then the beautiful cowherdesses applied red paint on the feet of Rādhā; the cowherdesses named Sundarī applied vermilion over her head.

चन्दनेन समायुक्तं सीमन्ताधः स्थलोज्ज्वलम्।
सुचारुकबरीं रम्यां चकार मालती सती।।५६।।
मनोहरां मुनीनां च मालतीमाल्यभूषिताम्।
कस्तूरीकुङ्कुमाक्तं च चारुचन्दनपत्रकम्।।५७।।
स्तनयुग्मे सुकठिने चकार चन्दना सती।
चारुचम्पकपुष्पाणां मालां गन्धमनोहराम्।।५८।।
मालावती ददौ तस्यै प्रफुल्लां नवमल्लिकाम्।
रतीषु रसिका गोपी रत्नभूषणभूषिताम्।।५९।।
तां चकारातिरसिकां वरां रतिरसोत्सुकाम्।
शतपद्मदलाभं च लोचनं कज्जलोज्ज्वलम्।।६०।।
कृत्वा ददौ सुललितं वस्त्रं च ललिता सती।
महेन्द्रेण प्रदत्तं च पारिजातप्रसूनकम्।।६१।।
सुगन्धियुक्तं तस्याश्च पारिजातं करे ददौ।
सुशीलं मधुरोक्तं च भर्तुः पार्श्वे यथोचितम्।।६२।।
शिक्षां चकार नीतिं च सुशीला गोपिका सती।
स्त्रीणां च षोडशकलां विपत्तौ विस्मृतां तयोः।।६३।
स्मरणं कारयामास राधामाता कलावती।
शृङ्गारविषयोक्तं च वचनं च सुधोपमम्।।६४।।
स्मरणं कारयामास भगिनी च सुधामुखी।
कमलानां चम्पकानां दले चन्दनचर्चिते।।६५।।
चकार रतितल्पं च कमला चाऽऽशु कोमलम्।
चारुचम्पकपुष्पं च कृष्णार्थं पुटकस्थितम्।।६६।।
चकार चन्दनाक्तं च स्वयं च पार्वती सती।
पुष्पं केलिकदम्बानां स्तबकं च मनोहरम्।।६७।।
कदम्बमालां कृष्णार्थं विद्यमानां चकार सा।
ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।।६८।।
कृष्णप्रिया च कृष्णार्थं चकार वासितं जलम्।
एतस्मिन्नन्तरे सर्वमाश्रमं सजलस्थलम्।।६९।।
साक्षाद्गोरोचनाभं च ददृशुर्मुनयः सुराः।
ते सर्वे विस्मयं गत्वा पप्रच्छुः कृष्णमीश्वरम्।।७०।।
उवाच भगवांस्तांश्च सर्वज्ञः सर्वकारणा।।७१।।

The sandal-paste on the place of parting here was brightened, the chaste Mālatī made the beautiful hair-do, which was adorned with the garland of jasmine flowers. Her breasts were adorned with the sandal-paste as well as *kastūrī* which could attract the mind of even the sages, Mālāvatī on the other hand offered her a garland of white and fragrant *campaka* flower. A cowherdesses who was well-versed in the love-sports adorned the body of Rādhā with the gem-studded ornaments and made Rādhā more passionate, who was already filled with passion. The chaste Lalitā applied the collyrium in the eyes of Rādhā which were like the lotus petals of

the winter season; besides beautiful garment and she was made to hold the *Pārijāta* flower given by Indra. The chaste cowherdesses Suśīlā made Rādhā understand the method of serving the beverages to Kṛṣṇa. Kalāvatī the mother of Rādhā remembered all the sixteen arts of the ladies which had been forgotten due to the evil times. Sudhāmukhī, her sister, attracted her attention to the performing of the love-sports, Kamalā on the other hand arranged the bed for the union with the jasmine flowers and the lotus leaves plastered with sandal-paste. The chaste Campāvatī holding the beautiful *campaka* flowers soaking them with the sandal-paste, kept them in the tree leaves for the use of Kṛṣṇa. Thereafter, in order to please Kṛṣṇa, the flowers of banana trees, the bunch of flowers of *kadamba* tree and the garlands were prepared. The beloved of Kṛṣṇa, made for the use of Kṛṣṇa, the fragrant and charming betel besides the fragrant water. At the same time the gods and the sages witnessed that the entire *āśrama* was filled with the fragrance of *gorocana*. All of them were surprised and spoke to Kṛṣṇa. Thereafter lord Kṛṣ ṇa who knew about everything to them.

श्रीभगवानुवाच

अभिशप्ता च श्रीदाम्ना भ्रष्टशोभा राधिका।
सर्वं ज्ञानं विसस्मार मद्विच्छेदज्वरातुरा।।७२।।

Śrī Kṛṣṇa said- The glory of Rādhā had faded because of the mental agony of the separation; she had lost all the knowledge.

विमुक्ते वर्षशतके ज्ञानं सस्मार सा सती।
सिद्धाश्रमं च पीताभं रासेश्वर्याश्च तेजसा।।७३।।
परमाह्लादकं तेजश्चन्द्रकोटिसमप्रभम्।
सुखदृश्यं च सुखदं चक्षुषां प्राणिनामपि।।७४।।

She has regained the knowledge after the lapse of hundred years because of the lustre of Rādhā, *Siddhāśrama* had become yellowish, her lustre provides pleasure like the crores of moons and soothing effect to the eyes.

तच्छ्रुत्वा परमाश्चर्यं मुनयो मनवस्तथा।
देव्यश्च सर्वदेवास्ते ब्रह्मेशानादयस्तथा।।७५।।

On hearing this, the sages, the ascetics, the goddesses beside the gods like Brahmā and Śiva were surprised.

जवेन गत्वा तत्स्थानं भक्तिभ्रात्मकंधरा।
सर्वे जनास्ते ददृशुस्त्रैलोक्यस्थाश्च राधिकाम्।।७६।।

They arrived there rapidly and bowed before the same in reverence; thereafter all the people of the three worlds had an audience with Rādhikā.

श्वेतचम्पकवर्णाभामतुलां सुमनोहराम्।
मोहिनीं मानसानां च मुनीनामूर्ध्वरेतसाम्।।७७।।
सुकेशीं सुन्दरीं श्यामां न्यग्रोधपरिमण्डलाम्।
नितम्बकठिनश्रोणीं स्तनयुग्मोन्नताननाम्।।७८।।
कोटीन्दुनिन्दितास्यां तां सस्मितां सुदतीं सतीम्।
कज्जलोज्ज्वलरूपां च शरत्कमललोचनाम्।।७९।।
महालक्ष्मीं बीजरूपां परामाद्यां सनातीम्।
परमात्मस्वरूपस्य प्राणाधिष्ठातृदेवताम्।।८०।।
स्तुतां च पूजितां चैव परां च परमात्मने।
ब्रह्मस्वरूपा निर्लिप्तां नित्यरूपां च निर्गुणाम्।।८१।।
विश्वानुरोधात्प्रकृतिं भक्तानुग्रहविग्रहाम्।
सत्यस्वरूपां शुद्धां च पूतां पतितपावनीम्।।८२।।
सुतीर्थपूतां सत्कीर्तिं विधात्रीं वेधसामपि।
महत्प्रियां च महतीं महाविष्णोश्च मातरम्।।८३।।
रासेश्वरेश्वरीं रम्यां रसिकां रसिकेश्वरीम्।
वह्निशुद्धांशुकाधामां स्वेच्छारूपां शुभालयाम्।।८४।।
गोपीभिः सप्तभिः शश्वत्सेवितां श्वेतचामरैः।
चतसृभिः प्रियालीभिः पादपद्मोपसेविताम्।।८५।।
अमूल्यरत्ननिर्माणभूषणोच्चैर्विभूषिताम्।
चारुकुण्डलयुग्मेन श्रुतिगण्डस्थलोज्ज्वलाम्।।८६।।
सुनासां गजमुक्तार्हां खगेन्द्रचञ्चुनिन्दिताम्।
कुङ्कुमालक्तकस्तूरीस्निग्धचन्दनचर्चिताम्।।८७।।
दधानां सुकपोलं च कोमलाङ्गीं सुकामुकीम्।
गजेन्द्रगामिनीं रामां कमनीयां सुकामिनीम्।।८८।।
कामास्त्रजयरूपां च कामकाम्यालयां वराम्।
क्रीडाकमलमम्लानं पारिजातप्रसूनकम्।।८९।।
अमूल्यरत्ननिर्माणं दधानां दर्पणोज्ज्वलम्।
नानारत्नविचित्राढ्यरत्नसिंहासनस्थिताम्।।९०।।
पद्मैः पद्मार्चितं पादपद्मं च मङ्गलालयम्।

हृत्पद्मे ध्यायमानं च कृष्णस्य परमात्मनः॥९१॥
कर्मणा मनसा वाचा स्वप्ने जागरणेऽपि च।
तत्प्रीतिं प्रेम सौभाग्यं समरन्तीं नित्यनूतनम्॥९२॥
भावानुरक्तसंसक्तां शुद्धभक्तां पतिव्रताम्।
धन्यां मान्यां गौरवर्णां शश्वद्वक्षःस्थलस्थिताम्॥९३॥
प्रियासु प्रियभक्तेषु सुप्रियां प्रियवादिनीम्।
कृष्णवामाङ्गसंभूतामभेदां गुणरूपयोः॥९४॥
गोलोकवासिनीं देवदेवीं सर्वोपरिस्थिताम्।
वृषभानसुताख्यां तां पुण्यक्षेत्रे च भारते॥९५॥
गोपीश्वरीं गुप्तरूपां सिद्धिदां सिद्धिरूपिणीम्।
ध्यानासाध्यां दुराराध्यां वन्दे सद्भक्तवन्दिताम्॥९६

The lustre of her body resembled the white *campaka* flower which was quite pleasing and charming and could attract the minds of the sages. She had beautiful hair, her body was beautiful and she appeared like a damsel of sixteen years, having hard breasts, the developed pelvic region, slander waist and developed nipples. Her face could put to shame crores of the moons. She always remained smiling and had the beautiful teeth. Her eyes resembled the lotus flower of the winter season. She was the form of Mahālakṣmī, the form of seed, primeval, eternal and the form of eternal Brahman, besides being the goddess of the life of lord Kṛṣṇa. She is the one who is adored for achieving the supreme soul; she is beyond everything, the form of Brahman, uninvolved, everlasting devoid of qualities, Prakṛti, the one who bestows grace on her devotees, the form of truth, spotless, auspicious, purifier of the down-trodden, the one who sanctifies even the auspicious holy places, possessing the divine glory, the creative instinct of Brahmā, the beloved of lord, the great goddess, the mother of Mahāviṣṇu the goddess of the divine dance, adorable, passionate, goddess of the divine dance, clad in the garment sanctified by fire, the one who moves at her own will, the abode of welfare, the one who is served by the seven cowherdesses moving white fly-whisks over her, the one who is adored by the four female friends at her feet, the one who is adorned with the gem-studded ornaments, the one whose temples are shining with the ear ornament worn by her, the one who wears an elephant gem in her nose which keeps on hanging, the one who had the nose like the curved beak of Garuḍa, the one whose body is plastered with saffron, *kastūrī* end sandal-paste, the one who is quite passionate and walks like the elephant, she is quite attractive having a beautiful nose, to becomes victorious with the god of love she is always passionate and the best, she is the one having a blossomed flower in her hand, she is the one holding *Pārijāta* flower and the gem-studded mirror in her hand, she is the one who is seated on the lion-throne Studded with various types of gems, she is the one who always adored the lotus-like feet of Kṛṣṇa; adored by *padma* which are the form of welfare and those lotus-like feet are always placed by her in her heart, she is immensely emotional a spotless devotee, a chaste woman, a graceful one, quite proud, having fair-complexion, the one who always resides in he heart of Kṛṣṇa, the one who is dearer to Kṛṣṇa than all his beloved, the one who is sweet-spoken, the one who emerged from the left side of Kṛṣṇa, the one who is unprecedented in the qualities and the beauty. The one who resides in *Goloka*, the one who is the goddess of all the goddesses, the supreme goddess, the mistress of the cowherdesses, quite secretive, the one who provides all the success is the form of success could be achieved by deep devotion, the one who is difficult to be achieved the one who is adored by her devotees and the one who appeared in the land of Bhārata as the daughter of Vṛṣabhāna. I adore such a type of Rādhā.

ध्याने ध्यानेन राधाया व्यायन्ते ध्यानतत्पराः।
इहैव जीवन्मुक्तास्ते परत्र कृष्णपार्षदाः॥९७॥
दृष्ट्वा ब्रह्मा च सर्वादौ तुष्टाव परमेश्वरीम्।
स्वयं विधाता जगतां मातरं वेधसामपि॥९८॥

If a person performing meditation adores Rādhā, he is freed from the cycle of birth and death in this world and then become attendant of Kṛṣṇa after death. Thereafter Brahma the creator of the universes started eulogising Rādhā, who happens to be the mother of several Brahmās.

ब्रह्मोवाच

षष्टिवर्षसहस्राणि दिव्यानि परमेश्वरि।
पुष्करे च तपस्तप्तं पुण्यक्षेत्रे च भारते॥९९॥
त्वत्पादपद्ममधुरमधुलुब्धेन चेतसा।
मधुव्रतेन लोलेन प्रेरितेन मया सति॥१००॥
तथाऽपि न मया लब्धं त्वत्पादपद्ममीप्सितम्।
न दृष्टमपि स्वप्नेऽपि जाता वागशरीरिणी॥१०१॥
वाराहे भारते वर्षे पुण्ये वृन्दावने वने।
सिद्धाश्रमे गणेशस्य पादपद्मं च द्रक्ष्यसि॥१०२॥

Brahma said- O great goddess, my mind gets devoted at your lotus-like feet. Therefore with the inspiration, I adored you for sixty thousand divine years in the land of Bhārata at *Puṣkara-kṣ etra*. But still I could not have a look at your lotus-like feet. So much so that I could not have a look at them even in dream. At that point of time a divine voice was heard from the sky, "In the *Vārāha-kalpa*, in the sacred land of Bhārata, in *Siddhāśrama* you will see the lotus-like feet of Gaṇeśa".

राधामाधवयोर्दास्यं कुतो विषयिणस्तव।
निवर्तस्व महाभाग परमेतत्सुदुर्लभम्॥१०३॥

How can you have the devotion of Rādhā Mādhava being involved in various types of worldly pleasures. O virtuous one, you detach yourself from everything; it is difficult to be achieves by all.

इति श्रुत्वा निवृत्तोऽहं तपसे भग्नमानसः।
परिपूर्णं तदधुना वाञ्छितं तपसः फलम्॥१०४॥

On hearing this, I felt unconcerned getting disappointed with my *tapas* but the fruit of my *tapas* has been well rewarded today.

पद्मैः पद्मार्चितं पादपदम यस्य सुदुर्लभम्।
ध्यायन्ते ध्याननिष्ठाश्च शश्वद्ब्रह्मादयः सुराः॥
मुनयो मनवश्चैव सिद्धाः सन्तश्च योगिनः।
द्रष्टुं नैव क्षमाः स्वप्ने भवती तस्य वक्षसि॥१०६॥

Mahādeva said- The one whose lotus-like feet which are adored by Lakṣmī are difficult to be achieved. The gods like Brahmā, the sages, Manus, *siddhas*, the noble people, *yogīs* always adore him. But still they are unable to achieve her who resides in his heart.

अनन्त उवाच

वेदाश्च वेदमाता च पुराणानि च सुव्रते।
अहं सरस्वती सन्तः स्तोतुं नालं च संततम्॥१०७॥

Ananta said- You are the one who performed the best of the *vrata*, are the mother of the Vedas and Purāṇas. Myself, Sarasvatī and the sages are unable to recite your prayer.

अस्माकं स्तवने यस्य भ्रूभङ्गं च सुदुर्लभम्।
तवैव भर्त्सने भीताश्चावयोन्तरं हरेः॥१०८॥

By reciting the prayers by us lord Hari starts frowning but he gets frightened with your denouncement. This is the difference between the two.

एवं देवाश्च देव्यश्चाप्यन्ये ये च समागताः।
प्रणतास्तुष्टुवुः सर्वे मुनिमन्वादयस्तथा॥१०९॥

Thus all the gods, the goddesses, Manu and all other people who had arrived here, offered prayer to her with reverence.

लज्जया न भ्रवक्त्राश्च रुक्मिण्याद्याश्च योषितः।
मलीमसं न चक्रुस्ताः श्वासेन रत्नदर्पणम्॥११०॥

Realising this the face of all the damsels including Rukmiṇī fell in shame; they took deep sighs, fading even mirrors.

मृततुल्या सत्यभामा निराहारा कृशोदरी।
मनसोऽप्यभिमानं च सर्वं तत्याज नारद॥१११॥

O Nārada, Satyabhāmā who was without food and was slander waisted, discarded her pride like a dead person.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
सिद्धाश्रमतीर्थयात्राप्रसङ्गे
गणेशपूजनं ब्रह्मेशशेषादिकृतराधिकास्तोत्रं नाम
चतुर्विंशत्यधिकशततमोऽध्यायः॥१२४॥

अथ पञ्चविंशत्यधिकशततमोऽध्याय:

Chapter - 125

Rājasūya Yajña of Vasudeva

नारद उवाच

गणेशपूजनादेव राधास्तोत्रात्परं विभो।

बभूव किं रहस्यं वा तन्मे व्याख्यातुमर्हसि॥१॥

Nārada said- O lord, after the adoration of Gaṇeśa and the rec''ing of *Rādhā-stotra* what happened thereafter you please tell me.

नारायण उवाच

गणेशपूजने तीर्थे ये देवाश्च समाययु:।

मुनयश्चापि योगीन्द्रा वसन्तो वटमूलके॥२॥

वसुदेवो देवकी च परमादरपूर्वकम्।

पप्रच्छ शंभुं ब्राह्मणमनन्तं मुनिपुंगवान्॥३॥

भवेद्भवाब्धितरणमावयोरुत्तमा गति:।

शीघ्रं ब्रूत महाभागा दीनयोर्दीनबान्धवा:॥४॥

Nārāyaṇa said- At the *Gaṇeśa-pūjana-tīrtha*, the gods, the *yogīs* and the ascetics had arrived and all were seated under the shade of the banyan tree. Out of them, Vasudeva and Devakī enquired from Śiva, Brahmā, Śeṣa and other ascetics respectfully, "O virtuous one, you people are graceful to the down-trodden therefore how can the degraded people like us achieve the best position? How shall we cross the ocean of universe? you kindly tell me.

भवाब्धितरणे तर्या तत्र यूयं च नाविका:।

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामया:॥५॥

यज्ञरूपाणि पुण्यानि व्रतान्यनशनानि च।

तपांसि नानादानानि विप्रदेवार्चनानि च॥६॥

चिरं पुनन्ति सर्वाणि दर्शनादेव वैष्णवा:।

सतां च विष्णुभक्तानां रजसां स्पर्शमात्रत:॥७॥

पूतानां पादपद्मानां सद्य: पूता वसुंधरा।

तीर्थानि च पवित्राणि समुद्रा: पर्वतास्तथा॥८॥

You, people indeed serve as the sailors for crossing the boat of the ocean of the universe, because the holy places are not always in the water and the gods never emerge from the earth. The auspicious *yajña vrata*, fasting, performing of *tapas*, giving away charities in many ways, the adoration of the Brāhmaṇas and the gods, purify the performer for a long time but the Vaiṣṇavas purify people with their very presence, with the touch of the dust of the feet of the devotees of Viṣṇu, the entire universe gets purified at once. The holy places, the ocean as well as the mountains also get purified.

सुरा दर्शनमिच्छन्ति पातकेन्धनपावकम्।

सोऽज्ञानि नैव बुबुधे ज्ञानं च ज्ञानिना सह॥९॥

परमं स्वादुरूपं च दधिदुग्धरसं यथा।

यथा कृणस्य तातोऽहं सङ्गी सुचिरमेव च॥१०॥

तथैव देवकी माता ज्ञानिनां च गुरोर्गुरो:।

वसुदेववच: श्रुत्वा प्रहस्य शंकर: स्वयम्॥

चतुर्णामपि वेदानामुवाच जनको गुरु:॥११॥

The gods also get desirous of meeting of a Vaiṣṇava for the destruction of their sins like the fire burning the wood. Such of the person who is unable to achieve the knowledge by keeping the company of the Vaiṣṇavas, indeed is a fool. The knowledge otherwise is tasteful like the milk and the curd. Therefore, O teacher of the great intellectuals, I happen to be the father of Kṛṣṇa and have kept his company for long. Similarly Devakī too happens to be his mother. Listening to the words of Vasudeva, Śiva himself who happens to be well-versed in all the Vedas laughed aloud and said.

महादेव उवाच

संनिकर्षो ज्ञानिनां चाप्यनादरणकारणम्।

यान्ति गङ्गाम्भसा पूतास्तीर्थान्यन्यानि सिद्धये॥१२॥

वासुदेवस्य तातोऽयं वसुदेवश्च पण्डित:।

ज्ञानिन: कश्यपस्यांशो वसोस्तातस्य चाऽऽत्मन:॥१३

Mahādeva said- To live with the intellectuals sometimes becomes disgraceful to them. as the people who get purified with the water of Gaṅgā still go to the other holy places. The father of Kṛṣ ṇa is quite a well-read person and his father was the form of Vasu and was descendants of the race of Kaśyapa.

पृच्छति ज्ञानमस्मांश्च कृष्णाज्ञान्पुत्रबुद्धितः।
अहो दुर्गा महामाया ज्ञानिनामपि मोहिनी॥१४॥
विष्णुमाया दुराराध्या न साध्या जागतामपि।
वयं च मोहिताः शश्वद्वेदानां जनकस्तथा॥१५॥
ब्रह्मा कृष्णं परीक्षेत मोहितस्तस्य मायया।
ध्यायते यत्पदाम्भोजं तपसा जीवनावधि॥१६॥

They have a clear and auspicious approach towards Kṛṣṇa and they seek knowledge from us, who are unaware of the personality of Kṛṣṇa. The illusion of Viṣṇu is Durgā. Mahāmāyā and overpowers even the intellectuals. The illusion of Viṣṇu is beyond the reach of all the people in the three worlds. We people always get influenced with the same, influences with the same illusion, Brahmā the creator of the Vedas, performed *tapas* for his whole life at his lotus-like feet and wanted to taste such a type of Kṛṣṇa.

इन्द्रेषु दशलक्षेष्वप्यधिकाष्टशतेषु च।
पातेषु ब्रह्मणः पीते निमेषो माधवस्य च॥१७॥

With the fall of ten lakh and eight hundred Indras, Brahmā has to fall; after that a movement of Mādhava is counted.

सह तेनेन्द्रयुद्धं च पारिजातस्य हेतुना।
पारिजाततरुं दत्त्वा मया शक्रश्च रक्षितः॥१८॥

There was a fight between Kṛṣṇa and Indra for the sake of *Pārijāta* tree, I saved Indra by returning the *Pārijāta* tree to him.

यज्ज्ञानं च गिरामेव तत्त्वं वा विषयात्मकम्।
नहि किंचित्तदज्ञानां तस्माद्ध्यानं सदैव हि॥१९॥

The knowledge which is beyond description and the people with little wisdom hardly know about the same. Therefore it is always proper to adore the lord.

प्राणिनामात्मनो ज्ञानमस्माकं ज्ञानमस्ति च।
तदूर्ध्वं तत्समं नैव कृष्णं पृच्छ शुभाशुभम्॥२०॥

I am aware of the soul of the creatures but I am unaware about the knowledge above them who are equals, therefore you better ask about the auspicious things from Kṛṣṇa alone.

ब्रह्मणश्च चतुर्यामं कल्पं कल्पविदो विदुः।
सप्तकल्पान्तजीवी च मार्कण्डेयो महामुनिः॥२१॥
अष्टानवतिशक्रेषु पातेषु पतनं मुनेः।
ततः प्राप्तं हरेर्दास्यं मुनिना तपसः फलात्॥२२॥

The four *praharas* of Brahmā have been equated with a *kalpa* by the knowledgeable people. The same Mārkaṇḍeya remained alive for seven *kalpas*, after the fell of nineteen eight Indras. The same sage Mārkaṇḍeya had them to fall. Thereafter the sage as the result of the *tapas* performed by him, achieved the slavehood of Kṛṣ ṇa.

प्रलये ब्रह्मणः पाते पतनं लोमशस्य च।
दिक्पालानां ग्रहाणां च तदायुश्चिरजीविनाम्॥२३॥
अन्येषामपि देवानां मुनीनामूर्ध्वरेतसाम्।
तदेवाऽऽयुश्च रुद्राणां मां च मृत्युंजयं विना॥२४॥

At the time of dissolution, with the fall of Brahmā, the sage Lomaśa also had to fall. Thereafter, the Dikpālas and nine planets also have been to fall. Thus those with long life have to live only for this duration.

प्र लये च विधेः पाते शिवलोकेऽप्यहं शिवः।
ब्रह्मभालोद्भवः शंभुः सर्वादिः सर्गभाषणः॥२५॥

At the time of dissolution Brahmā falls; he remerge from the forehead of Śiva. Śiva happens to be the beginning of all. This has been ordained by Gaṅgā.

कृष्णवामाङ्गसंभूता यथा राधा तथैव च।
तथैव दुर्गा लक्ष्मीश्च सावित्री च सरस्वती॥२६॥

The way in which Rādhā emerged from the left side of Kṛṣṇa, Durgā, Lakṣmī, Sarasvatī and Sāvitrī also emerged from his body in the same way.

आदित्योऽप्यदितेः पुत्रः कायव्यूहेन द्वादश।
तथैव च महेन्द्रश्च कायव्यूहाच्चर्तुदश॥२७॥

The twelve Ādityas were born out of the body of Aditi. Similarly there were fourteen Indras on earth.

तथैव वसवश्चाष्टौ रुद्राश्चैकादशैव ते।
मनुपाते चेन्द्रपातो विषयात्पतनं भवेत्॥२८॥

Similarly there were eight Vasus, eleven Rudras after the fall of Manu, Indra also falls.

समाययौ च सर्वेषां निधनं प्रलयेऽपि च।
प्रलये दर्शयामास ब्रह्माण्डं च जलप्लुतम्।।२९।।
ब्रह्माणं च स्वलोकं च स्वात्मानं शक्तिभिश्च माम्।
सर्वेषां मूलरूपश्च सर्वेशः कृष्ण एव च।।३०।।

After dissolution the entire universe, Brahmā with *Brahmaloka* and together with his *śaktis*, are all submerged in water. Kṛṣṇa himself is the root of all and the lord of all.

भज पुत्रं राजसूये यज्ञेशं यज्ञकारणम्।
विधिवद्दक्षिणां दत्त्वा भवाब्धि तर यादव।।३१।।
मुक्तिस्ते नास्ति निर्वाणा विषयी कश्यपोभवान्।
न ते दास्यं भक्तधनमदितिर्देवकी तथा।।३२।।

Therefore Vasudeva should organise a *Rājasūya-yajña* and should adore his son Kṛṣṇa with the performing of the *yajña*. Thereafter giving away *dakṣiṇā* appropriately, you cross over the ocean of the universe. Without that, you cannot achieve *mokṣa*; you are a Kaśyapa; the riches of the devotees cannot be held by you. Devakī is the form of Aditi.

व्रज स्वर्गं भोगबीजं स्वस्थानममरालयम्।
शिवस्य वचनं श्रुत्वा संयत श्चशुभक्षणे।।३३।।
तत्र संभृतसंभारो राजसूयं चकार सः।
वसुदेवस्य हव्यं च साक्षाच्च जगृहुः सुराः।।३४।।
यत्र साक्षाच्च यज्ञेशो यज्ञोऽयं दक्षिणा सह।
पूर्णाहुतिं दत्तवन्तं वसुदेवमुवाच सः।।
सनत्कुमारो भगवान्वासुदेवाज्ञया मुने।।३५।।

You should therefore go to the heaven together with Devakī which happen to be your own abode and your own temple. On hearing the words of Śiva, Vasudeva who had over-powered all the organ of his senses collected the material performed the *Rājasūya-yajña* in the auspicious time. Yajñeśa, the lord of *yajña* himself was resent thereat he re fore the gods appeared themselves and accepted the offerings. O sage, thereafter at the instance, of Kṛṣṇa, Sanatkumāra the lord of the gods.

सनत्कुमार उवाच

सर्वस्वं दक्षिणां देहि तूर्णं लक्ष्मीपतेः पितः।
सार्थकं कुरु कर्मेदं वेदोक्तं वचनं शृणु।।३६।।
दक्षिणां विप्रमुद्दिश्य तत्कालं चेन्न दीयते।
मुहूर्ते तु व्यतीते सा दक्षिणा द्विगुणा भवेत्।।३७।।
वासरे च बहिर्भूते भवेत्साऽपि चतुर्गुणा।
त्रिरात्रे समतीते षड्गुणा दक्षिणा भवेत्।।३८।।

Sanatkumāra said- O lord, the husband of Lakṣmī, you give me all your belongings in *dakṣ iṇā* immediately and make the *yajña* successful, now you listen to the words which are according to the Vedas. In case the Brāhmaṇa is not given *dakṣina* at once, with the passage of a *ghaḍī*, the amount of *dakṣiṇa* is doubled. After the lapse of the day it multiplies to four times and after the lapse of three nights it multiplies to six times.

पक्षान्ते तु शतगुणा मासान्ते तु चतुर्गुणा।
षण्मासेऽप्यधिके न्यूने च साहस्त्रगुणा तथा।।३९।।
वर्षान्ते सा लक्षगुणा ब्रह्मणोक्तं च याटव।
उभौ च नरकं यांतः कर्मकर्तुपुरोहितौ।।४०।।
वासुदेवश्च तच्छ्रुत्वा सर्वस्वमुत्ससर्ज सः।
अधिकारांश्च साह्लादो वासुदेवाज्ञया तथा।।४१।।

After the lapse of the fortnight it multiplies to hundred times and after the lapse of a month, it further multiplies to four hundred times; after the lapse of six months, it multiplies to a thousand times. O lord of the Yadus, after lapse of one years, it multiplies to a lakh of times after which both the performer and the priest fall into the hell. This has been ordained by Brahmā. On hearing this Vasudeva at the instance of Kṛṣṇa delightfully gave away everything to the sage.

अमूल्यां च रत्नानां दशकोटिमनुत्तमाम्।
ददौ गर्गाय सर्वादौ स्वयं लक्ष्मीपतेः पिता।।४२।।

At very first, Vasudeva, the father of the lord of Lakṣmī then gave away ten crores of very precious gems to Garga.

शतकोटिं मणीन्द्राणां स्वर्णानां तच्चर्तुगुणम्।
माणिक्यानां च मुक्तानां हीरकाणां तथैव च।।४३।।
रौप्यं प्रवालं परमं स्वर्णपात्राणि यानि च।
स्वस्त्रीणां स्ववधूनां चाप्यमूल्यरत्नभूषणम्।।४४।।
श्वेतचामरलक्षं च लक्षं च रत्नदर्पणम्।
कामधेनुगणं सर्वं शतकोटिं गजानपि।।४५।।

शतकोटिं गजेन्द्राणामश्वानां तच्चतुर्गुणम्।
यद्धनं यादवानां च राज्ञो राजानुमोदनात्॥४६॥
ग्रामाणां शतलक्षं च ससस्यं फलितं तरुम्।
धान्याचलानां लक्षं च शाल्यन्नानां तथैव च॥४७॥
पायसं पिष्टकं चैव मिष्टान्नं च सुधोपमम्।
स्वस्तिकानां तिलानां च रम्यणि लड्डुकानि च॥४८॥
दध्नां मधूनां दुग्धानां गुडानां हविषामपि।
कुल्यानां शतकं दत्त्वा परिहारं चकार सः॥४९॥
सकर्पूरं च ताम्बूलं सुशीतं वासितं जलम्।
सुगन्धि चन्दनं चैव पारिजातस्य मालिकाम्॥५०॥
आसनानि च रम्याणि वह्निशुद्धांशुकानि च।
रत्ननिर्माणतल्पानि पुष्पाणि च फलानि च॥५१॥
प्रददौ ब्राह्मणेभ्यश्च प्रफुल्लवदनेक्षणः।
देवांश्च भोजयामास ब्राह्मणानां मुखैः शुभैः॥५२॥

Ten crores of the best of gems and four times more the gold, emeralds, diamond, silver, gold, vases, all the ornaments of his wife and the daughter-in-law, a lakh of white fly-whisks an equal number of gem-studded mirrors, herds of *Kāmadhenu* cows, a hundred crores of elephants, a hundred crores of huge elephants, four hundred crores of horses, all the riches of the Yādavas, all the riches of Ugrasena with his consent, the paddy with a hundred lakh of villages, the blossoming trees, a lakh of mountains like heaps of cereals and an equal number of the heaps of paddy, beside *pāyasam*, nectar-like sweets, *svastika* sweet, sweet balls of sesamum, curd, honey, milk, *guḍa* and *ghee* were given filled in canals. Thereafter he gave away the betel with camphor, the fragrant and cool water, fragrant sandal-paste, garland of *Pārijāta* flowers, the beautiful seeds, spotless costumes, the flowers made of gems, beside the fruit were delight fully given to the Brāhmaṇas, He also served the gods by feeding the Brāhmaṇas.

देवाश्च मुनयो रात्रौ स्वरामाभिश्च रेमिरे।
प्रभाते प्रययुः सर्वे श्रीकृष्णानुमतेन च॥५३॥

During the night, the sages and gods enjoyed the company of their wives and in the early morning all of them left the place with the permission of Kṛṣṇa.

यादवाः प्रययुः सर्वे द्वारकां कृष्णपालिताम्।
अमूल्यरत्नपूर्णां च रुक्मिणीदर्शनेन॥५४॥

Thereafter, all the people of the race of Yadus and adored with innumerable gems and other, valuables proceeded to Dvārakā which was protected by Kṛṣṇa.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० उत्त० नारदना०
पञ्चविंशत्यधिकशततमोऽध्यायः॥१२५॥

अथ षड्विंशत्यधिकशततमोऽध्याय:

Chapter - 126

Meeting of Rādhā and Kṛṣṇa

नारायण उवाच

गणेशपूजनं कृत्वा माधवो यादवै: सह।
देवैर्मुनिभिरन्यैश्च देवीभि: सह नारद॥१॥

Nārāyaṇa said-O Nārada, Kṛṣṇa thus heard the adoration of Gaṇeśa in the company of Yādavas, the gods, the sages, the goddesses and other people (1).

अंशेन देवो देवीभी रुक्मिण्याद्याभिरेव च।
प्रययौ द्वारकां रम्यां तस्थौ सिद्धाश्रमे स्वयम्॥२॥

Thereafter from his *aṁśa*, he proceeded to Dvārakā in the company of Rukmiṇī and other goddesses and in one form he stayed in *Siddhāśrama*.

कृत्वा सुप्रीतिसंभाषां सार्धं गोलोकवासिभि:।
गोपै: सुहृद्भिर्नन्देन मात्रा गोप्या यशोदया॥३॥
उवाच मातरं तातं सुनीतं च यथोचितम्।
गोपांश्च गोकुलस्थांश्च बन्धुवर्गांश्च सांप्रतम्॥४॥

From there, he keeping the company of cowherds and cowherdesses, Nanda, mother Yaśodā and cowherdesses continued conversation with them. Thereafter, he spoke to his parents, the cowherds and cowherdesses of the *Goloka*.

श्रीभगवानुवाच

गच्छ नन्दव्रजं नन्द हे तात प्राणवल्लभ।
मातर्यशोदे त्वमपि परमार्ये यशस्विनि॥५॥
भुक्त्वा कालावशेषं च गच्छ गोलोकमुत्तमम्।
सालोक्यमुक्तिं दास्यामि सार्धं गोकुलवासिभि:॥६॥

Śrī Kṛṣṇa said- "O mother, O Nanda, you are dear to me then my life now you return to Vraja. O glorious and the best mother Yaśodā, you also return to Gokula and spend the rest of the life there. Enjoying all the pleasures in Gokula, you would achieve the salvation together with the people of Gokula".

इत्युक्त्वा भगवान्कृष्ण: पित्रोरनुमतेन च।
जगाम राधिकास्थानं नन्दश्च गोकुलं तथा॥७॥

Thus speaking with the permission of his parents, he went to his place of Rādhikā and Nanda proceeded towards Gokula.

ददर्श राधां रुचिरां मुक्ताहारां च सस्मिताम्।
यथा द्वादशवर्षीयां शश्वत्सुस्थिरयौवनाम्॥८॥

Reaching there, he met Rādhā who was adorned with the garland of gems and was smiling, she was ever youthful and looked like a damsel of twelve years.

रत्नोच्चैरासनस्थां च गोपीत्रिशतकोटिभि:।
आवृतां वेत्रहस्ताभि: सस्मिताभिश्च सांप्रतम्॥९॥

She was seated on the gem-studded seats, she was smiling and was surrounded by innumerable cowherdesses, each holding a staff in her hand.

दृष्ट्वा च दूरतो राधा श्रीकृष्णं प्राणवल्लभम्।
शिशुवेषं सुवेषं च सुन्दरेशं च सस्मितम्॥१०॥
नवीनजलदश्यामं पीतकौशेयवाससम्।
चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्॥११॥
मयूरपिच्छचूडं च मालतीमाल्यशोभितम्।
ईषद्धास्यप्रसन्नास्यं भक्तानुग्रहविग्रहम्॥१२॥
क्रीडाकमलमम्लानं धृतवन्तं मनोहरम्।
मुरलीहस्तविन्यस्तं सुप्रशस्तं च दर्पणम्॥१३॥
जवेन च समुत्थाय गोपीभि: सह सादरम्।
प्रणम्य परया भक्त्या तुष्टाव परमेश्वरम्॥१४॥

Rādhā looked at Kṛṣṇa who was dearer to her than her life and was coming towards her; he was clad in beautiful costumes like a boy and he was wearing a serene smile on his face. He had a lustre of the new cloud and had a dark complexion. He was clad in beautiful silken yellow lower garment and the entire body was plastered with the sandal-paste. His body was adorned with the best of gem-studded ornaments and a peacock feather was adorning his head. He was wearing garland of jasmine flowers, his delightful face wore a smile. He was holding the blossomed lotus flowers. He was carrying a flute in his one hand and in the other he carried a mirror. Finding him there, Rādhā got up at once from her seat and started praying him with devotion.

राधिकोवाच

अद्य मे सफलं जन्म जीवितं च सुजीवितम्।
यद्दृष्ट्वा मुखचन्द्रं ते सुस्निग्धं लोचनं मन:॥१५॥

Rādhā said- My life has met with success today by looking at your moon like face; my eyes and my mind are now delighted.

पञ्च प्राणाश्च स्निग्धाश्च परमात्मा च सुप्रिय:।
उभयोर्हर्षबीजं च दुर्लभं बन्धुदर्शनम्॥१७॥

All the five *prāṇas* of mine have been filled with delight; the sight of a dear relative is cause of delight always.

शोकार्णवे निमग्नाऽहं प्रदग्धा विरहानलै:।
त्वद्दृष्ट्या ऽमृतवृष्ट्या च सुस्किताऽद्य सुशीतला॥

I had been drowned in the ocean of grief and was burning with the fire of separation but today the same has been completely subsided.

शिवा शिवप्रदाऽहं च शिवबीजा त्वया सह।
शिवस्वरूपा निश्चेष्टाऽप्यदृश्या च त्वया विना॥

With you, I am always the from of welfare, bestower of welfare and the cause of welfare. But without you I am like a dead body, getting motionless and become invisible.

त्वयि तिष्ठति देहे च देही श्रीमाञ्छुचि: स्वयम्।
सर्वशक्तिस्वरूपा च शवरूपा गते त्वयि॥१९॥
स्त्रीपुंसोविरहो नाथ सामान्यश्च सुदारुण:।
यान्त्येव शक्तिभि: प्राणा विच्छेदात्परमात्मन:॥२०॥

When you stay in this body the soul become a beautiful and pure. I feel myself all powerful, but without you I look like a dead body. O lord, the separation between the man and woman is always painful but with the separation of the lord, all the *śaktis* and the five *prāṇas* also disappear.

इत्युक्त्वा राधिका देवी परमात्मानमीश्वरम्।
स्वासने वासयासास कृत्वा पादार्चनं मुदा।।२१।।

Thus speaking the goddess Rādhā made Śrī Kṛṣṇa to sit on the seat and the herself adored his feet.

रत्नसिंहासने श्रीमानुवास राधया सह।
गोपीभिः सप्तभिः शश्वत्सेवितः श्वेतचामरैः।।२२।।

Thereafter, Śrī Kṛṣṇa occupied the gem-studded lion-throne together with Rādhā, seven cowherdesses served them by moving white fly-whisks.

चन्दना सा ददौ गात्रे सुगन्धि चन्दनं हरेः।
सस्मिता रत्नमाला सा रत्नमालां गले ददौ।।२३।।

The cowherdesses named Candanā applied the fragrant sandal-paste on the body of the lord, the smiling Ratnamālā placed the garland of gems around his neck.

पद्मैः पद्मार्चिते पादपद्मे पद्मावती सती।
अर्घ्यं ददौ सा सजलं दूर्वां पुष्पं च चन्दनम्।।२४।।

The chaste Padmāvatī adored the lotus-like feet of the lord with lotus flowers, she also offered the *arghya* together with *Dūrvā*-grass, flowers and sandal-paste.

मालती मालतीमाल्यं चूडायां च हरेर्ददौ।
चम्पापुष्पस्य पुटकं ददौ चम्पावती सती।।२५।।

Mālatī on the other hand placed the garland of jasmine flower around the neck of Mālatī, the chaste Campāvatī offered him the bunch of jasmine flowers.

पारिजाता च हरये पारिजातं ददौ मुदा।
सकर्पूरं च ताम्बूलं वासितं शीतलं जलम्।।२६।।

Pārijāta on her part, offered the lord, the *Pārijāta* flowers, betel with camphor, besides the cool fragrant water.

ददौ कदम्बमाला सा कदम्बमालिकां शुभाम्।
क्रीडाकमलमम्लानममूल्यं रत्नदर्पणम्।।२७।।
ददौ हस्ते हरेरेव कमला सा सुकोमला।
वरुणेन पुरा दत्तं वस्त्रयुग्मं च सुन्दरम्।।२८।।

Kadambamālā presented the garland of *kadamba* flowers, the fresh lotus flowers and valuable mirrors of gems. The tender limbed Kamalā gave the two costumes given by Varuṇa

साक्षाद्गोरोचनाभं च सुन्दरी हरये ददौ।
मधुपात्रं मधुस्तस्मै मधुरं मधुपूर्णकम्।।२९।।

The beautiful Madhu presented to the lord the sweet honey having the colour of *gorocana* in a vase.

सुधापूर्णं सुधापात्रं ददौ भक्त्या सुधामुखी।
चकार पुष्पशय्यां च गोपी चन्दनचर्चिताम्।।३०।।

Sudhāmukhī presented to the lord, a vase of nectar with devotion. a cowherdesses prepared a bed of flowers.

अम्लानमालतीपुष्पमालाजालविभूषिताम्।
रत्नेन्द्रसारनिर्माणमन्दिरे सुमनोहरे।।३१।।

The bed was decorated with the garland of jasmine flowers. It was placed in such a charming place which was built with the best of gems.

मणीन्द्रमुक्तामाणिक्यहीरहारविभूषिते।
कस्तूरीकुङ्कुमाक्तेन वायुना सुरभीकृते।।३२।।

It was decorated with the best of gems, jewels, emeralds and other precious gems and had the fragrance of *kastūrī*, the saffron and several scented material.

रत्नप्रदीपशतकैर्ज्वलद्भिश्च सुदीपिते।
धूपिते सततं धूपैर्नानावस्तुसमन्वितैः।।३३।।

It was illumined with hundreds of the gem-studded lamps. It bore the fragrance of several of the scented incense and other materials.

कृत्वा शय्यां रतिकरीं ययुर्गोप्यश्च सस्मिताः।
दृष्ट्वा रहसि तल्पं च सुरम्यं सुमनोहरम्।।३४।।
माधवो राधया सार्धं विवेश रतिमन्दिरम्।
नानाप्रकारहास्यं च परिहासं स्मरोचितम्।।३५।।

द्वयोर्बभूव तल्पे च मदनातुरयोस्तथा।
माल्यं ददौ च कृष्णाय ताम्बूलं च सुवासितम्।।३६।।
कस्तूरीकुङ्कुमाक्तं च चन्दनं श्यामवक्षसि।
चारुचम्पकपुष्पं च चूडायां प्रददौ सती।।३७।।
सहस्रदलससंक्तक्रीडापद्मं करे ददौ।
प्रक्षिप्य मुरलीं हस्तात्प्रददौ रत्नदर्पणम्।।३८।।
पारिजातस्य कुसुममम्लानं पुरतो ददौ।
उवाच मधुरं राधा रहस्ये मधुरं वचः ।।
सस्मिता सस्मितं शान्तं कान्तं कान्ता मनोहरम्।।३९।।

By making a bed for comfortable sleeps, the cowherdesses left the place smilingly. Thereafter, finding the bed in a lonely place which attracted the mind, Mādhava entered the place of pleasure. Both of them were engaged in conjugal pleasures. The chaste Rādhā then adorned the neck of Mādhava with the garland of fragrant flowers and also gave him the fragrant betel. After that she pasted the *kastūrī* and saffron paste on his body and adorned his hair with the beautiful jasmine flower. She handed over a fully blossomed lotus flower with thousand petals, in his hand and snatching away the flute from his hand she gave him the mirror of gems; thereafter she placed the blossomed flower of *Pārijāta* before him. Thereafter Rādhā in a peaceful form spoke quite sweet words to her beloved.

राधिकोवाच

निष्फलं मङ्गलप्रश्नं मङ्गले मङ्गलालये।
सर्वमङ्गलबीजे च माङ्गल्ये मङ्गलप्रदे।।४०।।
तथाऽपि कुशलप्रश्न सांप्रतं समयोचितम्।
लौकिको व्यवहारोऽपि वेदेभ्यो बलवांस्तथा।।४१।।

Rādhikā said- O lord, the one who is the store of the welfare, the cause of welfare, the form of welfare and the bestower of prosperity. To ask the question about your welfare is of no consequence. In spite of that, it is proper to enquire about the welfare because the traditions are more forceful than the Vedic hymns.

कुशलं रुक्मिणीकान्त सत्यभामेश सांप्रतम्।
महन्द्रेण समं युद्धं लीलया च यदाज्ञया।।४२।।
पारिजाततरुं स्वर्गादुत्पाट्य चामरावतीम्।
गत्वा विजित्य देवांश्च तस्यै दत्तमिति श्रुतम्।।४३।।
पुण्यकं च कृतं तेन पारिजातेन सुव्रतम्।
त्वामेव साध्यं कान्तं च संपूर्णे दक्षिणां ददौ।।४४।।

O lord of Rukmiṇī, O lord of Satyabhāmā, are you all right. At the instance of Satyabhāmā, you playfully engage yourself in conflict with Indra and uprooting the *Pārijāta* tree from Amarāvatī in the heaven, conquered the gods and handed it over to Satyabhāmā. This is what has been heard by me. With the use of the *Pārijāta* flower, she performed the *Puṇyaka-vrata*. After completing it, She gave yourself as *dakṣiṇa* to the priest.

ब्रह्मेशशेषासाध्यस्त्वं तया साध्यः कृतः कथम्।
सर्वाभ्यः कामिनीभ्यश्च सत्यभामां बिभेषि च।।४५।।

You are beyond the reach of Brahmā, Śiva and Śeṣa then how could she over-power you? You are afraid of Satyabhāmā in comparison to all other damsels.

रुक्मिण्यां प्रेमसौभाग्यमतिरिक्तं च गौरवम्।
भयं माल्यं च धन्यायां सत्यायां सततं श्रुतम्।।४६।।

Your love for Rukmiṇī is the matter of great glory of her it is heard that you are afraid of Satyabhāmā and you offer her the flower garland.

सत्यं जाम्बवतीकान्त वद मां च सुनिश्चितम्।
तासु सर्वासु कान्तासु कस्यास्ते प्रेम चाधिकम्।।४७।

O beloved of Jāmbavatī, you tell me truthfully which one of the damsels is more attached to you.

शृङ्गारे सर्वभावे वा तासु का रसिका परा।
त्वयि स्निग्धा विदग्धा का तासु धन्याऽतिसुव्रता।।

Which one of them is more lovable to you? Which one of them, performing the best of *vratas* is loved by you the most?

सा स्त्री भावानुरक्ता या भार्यां पाति पतिश्च सः।
प्रेमातिरिक्तं स्त्रीपुंसोस्त्रैलोक्येषु सुदुर्लभम्।।४९।।

Only that damsel could be called virtuous who conducts herself according the desires of the husband. The complete harmony in the

conducting of love between the man and a woman is difficult to get in the three worlds.

रसिका स्त्री विजानाति सती गुणवती पतिम्।
गुणज्ञं रसिकं शूरं सुशीलं सुरतौ सदा॥५०॥

The passionate, chaste and virtuous damsel is fully attracted towards the one who possesses all the qualities is quite passionate, valorous and noble.

दूराद्धावति पद्मार्थं मधुलोभान्मधुव्रतः।
भेकस्तत्र हि जानाति तन्मूर्ध्निपादमुत्सृजेत्॥५१॥

The black-wasps feeling greedy for the nectar, rush toward the lotus flower but the frog is completely unaware about it and therefore places its feet over its head.

यन्त्री जानाति संगीतरसं यन्त्रं च नैव च।
दुग्धास्वादं विदग्धश्च न दर्वी नैव भाजनम्॥५२॥

The one who plays upon the musical instruments enjoys the sweet news of the tune but instruments itself unaware of it. A clever person very well knows the taste of the milk but not the vase in which the milk is contained.

परिपक्वफलास्वादं जानन्ति भोगिनः सुखम्।
एकत्रावस्थिताः शश्वन्नकिंचित्फलिनो यथा॥५३॥

The consumers are well-aware of the taste of the ripe fruit but the tree over which the fruits is ripened remains unaware of the same.

सुशीलजलास्वादं विजानन्ति तृषालवः।
न च वापी च घटश्चैकत्रावस्थितो यथा॥५४॥

The thirsty person knows the taste of the cold water but the tank or the pitchers in which the water is contained remains unaware of the same.

भोगिनो हि विजानन्ति शालिस्वादुरसं परम्॥
एकत्रावस्थितं चेत्तु न क्षेत्रं भाजनं यथा॥५५॥

The consumer enjoys the tasteful the rice but the paddy field or the vase in which the rice is cooked remains unaware of the same.

बुबुधे चन्दनाघ्राणं चन्दनार्थी च भोगवित्।
न गर्दभो भारवाही न तस्य पात्रिका यथा॥५६॥

The user of the sandal-paste remains quite well-aware of its fragrance but the donkey who carries the sandal-wood remains unaware of the same.

यं न जानन्ति वेदाश्च ब्रह्मेशानादयस्तथा।
योगिनो मुनयः सिद्धास्तं किं जानन्ति योषितः॥५७

The one who in beyond the reach of the Vedas, Brahmā, Śiva, Yogis, ascetics and *siddhas*, how could he be known by the woman.

सौभाग्यं गौरवं प्रेम दुर्लभं नित्यनूतनम्।
यौषितां च परं नैव चूर्णीभूतं क्षणेन च॥५८॥

Even the fortune, glory and love are difficult to achiever but the ladies snatch them in a moment.

अत्युच्छ्रितो निपतनं प्राप्नोत्येव ध्रुवं प्रभो।
आराद्विपत्तिबीजं च वैष्णवानां विहिंसनम्॥५९॥

O lord, after reaching the extreme height, one has to fall. The violence of the Vaiṣṇavas results in misfortune.

श्रीदामा च मया शप्तस्त्वद्भक्तो भक्तवत्सलः।
एतादृशी विपत्तिर्मे पुत्रश्रीदामशापतः॥६०॥

Your devotee named Śrīdāmā was cursed by me and because of the same I had to face the misfortune as a result of the curse of Śrīdāmā.

ईश्वरः कस्य वा बन्धुः प्रियो वा विप्रियस्तथा।
सततं भक्तिसाध्यश्च यो भक्तश्च तदीश्वरः॥६१॥

To whom the lord is dearer; he is always achieved with devotion and for him the devotee is the lord.

वेदाश्च वैदिकाः सन्तः पुराणानि वदन्ति च।
राधाया माधवः साध्यो भगवानिति निष्फलम्॥६२॥

The Vedas, the Vedic literature, the ascetic and the Purāṇas pronounce repeatedly that lord Kṛṣṇa is over-powered by Rādhā. This is useless.

जित्वा च सगुणं शंभुं बाणस्य भृजकृन्तनम्।
कृत्वा च रुक्मिणीपौत्रः समानीतः सभार्यकः॥६३॥

Over-powering Śiva together with his *gaṇas*, cutting of the arms of Bāṇa you brought back Aniruddha, the grandson of Rukmiṇī together with his wife.

अहो त्वयि समायाते रुक्मिणी किमुवाच ह।
प्रेम स्थितं समानं ते किं विवृद्धं च गौरवम्॥६४॥

What did Rukmiṇī speak after your return? You love all equally, was there any increase from prestige with the same.

कुरुपाण्डवयुद्धेन कुरवो निहतास्त्वया।
पाण्डवार्थे तथा भूपा: क्व साम्यं परमात्मन:॥६५॥

In the battle between the Kauravas and the Pāṇḍavas, you made the kings of the Kaurava side to be killed. You tell me where is your vision for equality to all?

साक्षान्महेन्द्रजातस्य कौन्तेयस्यार्जुनस्य च।
राजमण्डलमध्यस्थो भवानेन हि सारथि:॥६६॥
तेन भक्तेन शुद्धेन भीष्मेण च महात्मना।
लज्जितेन किमुक्तं ते महतीषु सभासु च॥६७॥

You became the charioteer of Arjuna, the son of Indra. What did noble Bhīṣma speak to you getting ashamed in the assembly?.

देवैरपि कथं दृष्टो ब्रह्मेशशेषसंज्ञकै:।
भक्तसिंहैर्भृतै: सर्वैर्न चोक्तं किंचिदेव स:॥६८॥
यश्चानिर्वचनीयश्च वेदेषु च चतुर्षु च।
पुराणेष्वितिहासेषु प्रकृते: पर ईश्वर:॥६९॥
निर्गुणश्च निरीहश्च निर्लिप्त: सर्वकर्मणाम्।
कर्मणां साक्षिरूपश्च भक्तानुग्रहविग्रह:॥७०॥
परं ब्रह्म परं ज्योति: परमेश: परात्पर:।
परमात्मा च सर्वेषां सूतो नररथस्थित:॥७१॥

What did Brahmā, Śiva, Śeṣa and other gods speak to you? All your devotees kept quiet and spoke nothing. You are the same who is inexplicable in the Vedas, Purāṇas and the historical treatises, beyond Prakṛti, the great lord, devoid of *guṇas*, unattached, uninvolved, the witness of all the deeds, the one who takes to human form for the sake of the devotees, the eternal Brahman, the divine light, beyond everything and became the charioteer of a human being in spite of your being the supreme soul.

त्वया कुब्जा च संभुक्ता वृद्धा क्षत्रियकामिनी।
अपुत्रिणी चाधिकाङ्गी यूनाऽस्पृश्या च प्राक्तनात्॥

Initially you kept company of the old Kubjā who was untouchable by the youth.

त्वया च निहत: कंसो मातुल: केन हेतुना।
आयास्यतीति कृत्वा च गतं न पुनरागतम्॥७३॥

What for did you kill Kaṁsa your maternal uncle? You said that `you will come' but after departure you did not come again?

निहत्य यादवान्सर्वान्विभज्य द्वारकां पुरीम्।
त्वां निबध्य समानेतुमीश्वरी वारिता जनै:॥७४॥

Killing Yādavas, dividing the city of Dvārakā, the people had prevented the goddess, who ordained to capture you.

इत्युक्त्वा राधिका देवी भृशमुच्चै रुरोद सा।
मूर्च्छां संप्राप सहसा निर्नि:श्वासा बभूव ह॥७५॥

Thus speaking Rādhikā started crying aloud and fainted stopping breathing.

गोप्यो गवाक्षजालस्था: शुश्रुवुर्ददृशुस्तथा।
दृष्ट्वा तमाययु: सर्वा ऊचू राधा मृतेति च॥७६॥

The cowherdesses who were peeping through the windows witnessed the sight. All of them rushed towards her and all of them declared that Rādhā was dead.

उच्चैस्ता रुरुदु: सर्वा: क्रोडे कृत्वा च राधिकाम्।
ऊचुस्ता रक्ष रक्षेति हरे नरहरे प्रभो॥७७॥

All of them lifted up Rādhā and started crying. O lord, O Hari, "Save us ".

गोप्य ऊचु:

किं कृतं किं कृतं कृष्ण त्वया राधा मृता च न:।
राधां जीवय भद्रं ते यास्याम: काननं वयम्॥७८॥

The cowherdesses said- O Kṛṣṇa what have you done? Our Rādhā is dead. You bring her back to life. You will be prosperous. All of us shall retired to the forest.

अन्यथा स्त्रीवधं तुभ्यं दास्याम: सर्वयोषित:।
गोपीनां वचनं श्रुत्वा राधिकायाश्च माधव:॥७९॥
उवाच जीवयामास सुधादृष्ट्या च नारद।
उत्तस्थौ राधिका देवी रुदती मानिनी सती॥८०॥
गोप्यस्तां बोधयामासु: क्रोडे कृत्वा पुन: पुन:॥८१॥

Otherwise all of us shall give you the blemish of killing a woman. O Nārada, on hearing the words of the cowherdesses, the lord of Rādhikā, Mādhava spoke the words which were like nectar and with his lovable glance at her brought her back to life. The proud Rādhā got up while sobbing. Thereafter all the cowherdesses took Rādhā in their lap and started talking to her.

श्रीकृष्ण उवाच

शृणु राधे प्रवक्ष्यामि ज्ञानमाध्यात्मिकं परम्।
यच्छ्रुत्वा हालिको मूर्खः सद्यो भवति पण्डितः॥८२॥

Śrī Kṛṣṇa said- O Rādhā, I shall impart the divine knowledge to you hearing which even a ploughman becomes immensely intelligent.

जात्याऽहं जगतां स्वामी किं रुक्मिण्यादियोषिताम्।
कार्यकारणरूपोऽहं व्यक्तो राधे पृथक्पृथक्॥८३॥

I am the lord of the universe since birth then what to speak of the woman like Rukmiṇī and others, I possess the personality because of my being the cause of the deeds as well as the deeds themselves.

एकात्माऽहं च विश्वेषां जात्या ज्योतिर्मयः स्वयम्।
सर्वप्राणिषु व्यक्त्या चाप्याब्रह्मादितृणादिषु॥८४॥

I myself represent divine lustre, I happen to be the soul of the entire universe and pervade all the creatures right from the blade of grass to Brahma.

एकस्मिश्च भुक्तवति न तुष्टोऽन्यो जनस्तथा।
मय्यात्मनि गतेऽप्येको मृतोऽप्यन्यः सृजीवति॥८५॥

Since, with the taking of food by one, others are not satisfied, similarly with my departure from the body one dies but the others remain alive.

जात्याऽहं कृष्णरूपश्च परिपूर्णतमः स्वयम्।
गोलोके गोकुले पुण्ये क्षेत्रे वृन्दावने वने॥८६॥
द्विभुजो गोपवेषश्च स्वयं राधापतिः शिशुः।
गोपालैर्गोपिकाभिश्च सहितः कामधेनुभिः॥८७॥

I am complete in all respect in the form of Kṛṣṇa. Since my birth I remain present with two arms in *Goloka*, Gokula and Vṛndāvana being the lord of Rādhā and also play as a child with Yaśodā in the form of a cowherd; all the cowherds, the cowherdesses, are associated with me

चतुर्भुजोऽहं वैकुण्ठे द्विधारूपः सनातनः।
लक्ष्मीसरस्वतीकान्तः सततं शान्तविग्रहः॥८८॥

I remain in Vaikuṇṭha with four arms and appear as the beloved of Lakṣmī and Sarasvatī there in peaceful form.

यन्मानसी सिन्धुकन्या मर्त्यलक्ष्मीपतिर्भुवि।
श्वेतद्वीपे च क्षीरोदे तत्रापि च चतुर्भुजः॥८९॥

I also appear over the earth in Śveta-dvīpa in the ocean of milk as the husband of Mānasī, Sindhukanyā and Martyalakṣmī. There also I appear in four armed form.

अहं नारायणर्षिश्च नरो धर्मः सनातनः।
धर्मवक्ता च धर्मिष्ठो धर्मवर्त्मप्रवर्तकः॥९०॥

I happen to be the sage Nārāyaṇa, the profounder of Dharma. I am devoted to Dharma and those who follow the path of Dharma are attached to me.

शान्तिर्लक्ष्मीस्वरूपा च धर्मिष्ठा च पतिव्रता।
अत्र तस्याः पतिरहं पुण्यक्षेत्रे च भारते॥९१॥

The extremely religious and chaste Lakṣmī happens to be my spouse and I happen to be her lord in the sacred land of Bhārata.

सिद्धेशः सिद्धिदः साक्षात्कपिलोऽहं सतीपतिः।
नानारूपधरोऽहं च व्यक्तिभेदेन सुन्दरि॥९२॥

I am the lord of *siddhas* and bestower of *siddhis* and also appear in the form of Kapila. O beautiful one, thus I take to several forms according to the exigencies of the situation.

अहं चतुर्भुजः शश्वद्द्वार्वत्यां रुक्मिणीपतिः।
अहं क्षीरोदशायी च सत्यभामागृहे शुभे॥९३॥
अन्यासां मन्दिरेऽहं च कायव्यूहात्पृथक्पृथक्।
अहं नारायणर्षिश्च फाल्गुनस्यास्य सारथिः॥९४॥
स नरर्षिर्धर्मपुत्रो मदंशो बलवान्भुवि।
तपसाऽऽराधितस्तेन सारथ्येऽहं च पुष्करे॥९५॥

In the two-armed form, I always remain in Dvārakā as the, lord of Rukmiṇī. I sleep in the ocean of milk and also dwell in the abode of Satyabhāmā and other queens taking to different forms. I functioned as the charioteer of Arjuna. Arjuna happens to be a human sage, the son of Dharma, is quite valorous and was born on the earth from my *aṁśa.* He had performed great *tapas* in the *Puṣkara-kṣetra* for myself performing as his charioteer

यथा त्वं राधिका देवी गोलेके गोकुले तथा।
वैकुण्ठे च महालक्ष्मीर्भवती च सरस्वती॥९६॥
भवती मर्त्यलक्ष्मीश्च क्षीरोदशायिनः प्रिया।
धर्मपुत्रवधूस्त्वं च शान्तिर्लक्ष्मीस्वरूपिणी॥९७॥

O dear, you are Rādhikā in the *Goloka*, you are the same in Gokula. You happen to be Mahālakṣmī and Sarasvatī of the Vaikuṇṭha. You happen to be the Martyalakṣmī in the ocean of milk. You are the daughter-in-law of Dharma and appear in the form of Lakṣmī with peaceful form

कपिलस्य प्रिया कान्ता भारत भवती सती।
त्वं सीता मिथिलायां च त्वच्छाया द्रौपदी सती।।
द्वारवत्यां महालक्ष्मीर्भवती रुक्मिणी सती।
पञ्चानां पाण्डवानां च भवती कलया प्रिया।।९९।।

You happen to be the chaste Bhāratī, the dearest wife of the sage Kapila in the land of Bhārata. You are the one known as Sītā in Mithilā. you happen to be shadow of the chaste Draupadī, you also appear in the form of Mahālakṣmī in Dvārakā and Rukmiṇī as well. Draupadī who was born of your ray became the spouse of the Pāṇḍavas

रावणेन हृता त्वं च स्वं च रामस्य कामिनी।
नानारूपा यथा त्वं च च्छायया कलया सती।।१००
नानारूपस्तथाऽहं च श्वांशेन कलया तथा।
परिपूर्णतमोऽहं च परमात्मा परात्पर:।।१०१।।

You are Sītā of Rāma and was abducted by Rāvaṇa. O chaste one, you appear in different forms in the universe and similarly I also appear in different forms in the universe. I happen to be the complete supreme soul and beyond everybody

इति ते कथितं सर्वमाध्यात्मिकमिदं सति।
राधे सर्वापराधं मे क्षमस्व परमेश्वरि।।१०२।।

O chaste one, I have therefore imparted to you the entire divine knowledge. O Rādhā, supreme goddess, you forgive me for all the sins.

श्रीकृष्णवचनं श्रुत्वा परितुष्टा च राधिका।
परितुष्टाश्च गोप्यश्च प्रणेमु: परमेश्वरम्।।१०३।।

On hearing the words of Kṛṣṇa, Rādhā as well as the cowherdesses felt satisfied and started offering their salutation to. Kṛṣṇa.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना०.
षड्विंशत्यधिकशततमोऽध्याय:।।१२६।।

अथ सप्तविंशत्यधिकशततमोऽध्याय:

Chapter - 127

Conjugal pleasure of Rādhā and Kṛṣṇa

नारायण उवाच

श्रीकृष्णवचनं श्रुत्वा प्रहृष्टा गोपिका मुदा।
मन्दिरं प्रययु: सर्वा: प्रणम्य राधिकां प्रभुम्॥१॥

Nārāyaṇa said- On hearing the words of Kṛṣ ṇa, Rādhā was extremely delighted. Thereafter all the cowherdesses offering their salutation to Rādhā and Kṛṣṇa went back to their respective abodes.

राधाशृङ्गारभावं च कलाषोडशपूर्वकम्।
चकार सस्मिता साध्वी वक्रचञ्चललोचना॥२॥

Thereafter, the chaste Rādhā having the side-glance smilingly decorated her body in sixteen types.

दत्त्वा च चन्दनं माल्यं स्वामिने पुनरेव च।
रहस्यं च परीहास्यं पुनरेव चकार स:॥३॥
आकृष्य राधिकां कृष्ण: समानीय स्ववक्षसि।
ओष्ठाधरं कपोलं च गण्डयुग्मं चुचुम्ब च॥४॥

Thereafter in seclusion, she offered the sandal-paste and garland then dragged Rādhā towards himself and placing her on the chest, he kissed her over her various limbs of the body.

राधा चुचुम्ब कृष्णास्य मुखचन्द्रं मनोहरम्।
चकार कृष्णं प्राणेशं बाहुभ्यां च स्ववक्षसि॥५॥

Rādhā also repeated similarly and embracing his beloved dragged him on the body.

शृङ्गारं षोडशविधं कामशास्त्रोक्तमीप्सितम्।
स्त्रीपुंसोस्तोषजनकं चकार भगवान्प्रभु:॥६॥

Thereafter, both of them started enjoying conjugal pleasure described in the treatises of love.

नखविक्षतसर्वाङ्गा दशनेनाधरक्षता।
पुलकाञ्चितदेहा स तन्द्रिता वामनस्तनी॥७॥
मूर्च्छिता सुखसंभोगाद्विलग्ना हतचेतना।
श्वासमात्रावशेषा च निद्रामुद्रितलोचना॥८॥

All the limbs of the body of Rādhā were injured after which Rādhā was over-powered with sleep. After enjoying all the pleasures she was fainted. She was just breathing and her eyes were closed.

रतिशूरा कोमलाङ्गी कान्तावक्ष: स्थलस्थिता।
शीते सुखोष्णसर्वाङ्गी ग्रीष्मे सा सुखशीतला॥९॥
शृङ्गारकाले सुखदा सान्द्रश्रोणिपयोधरा।
नितम्बभारानम्रा च प्रसङ्गे सुखदायिका॥१०॥
विदग्धा रसिका श्रेष्ठा कामुकी च वराङ्गना।
सहसा चेतनं प्राप्य शुश्राव कोकिलध्वनिम्॥११॥

Rādhā kept on sleeping and in the early morning Rādhā who was well-versed in the love-sport, having tender limbs, was lying on the chaste of her beloved. Her all the limbs issued heat like the heat of the winter season or the coolness of the summer season, making the love sport enjoyable. She was having solid breasts which were leaning little because of their excessive weight the one who provided pleasure at the time of conjugal sports, quite clever, passionate and the best. She was awakened with the sweet note of the cuckoo.

श्रुत्वा परमभीता सा दीना दीनविशङ्कया।
उवाच परमा सा च परमेशं परात्परम् ॥
बाहुश्रोणियुगाभ्यां च निबध्य च पुन: पुन:॥१२॥

She felt afraid with the hearing of the sound of the voice of cuckoos. Thereafter holding the lord in both her arms she said.

राधिकोवाच

रासं गच्छ महाभाग पुण्यं वृन्दावनं वनम्।
तत्र क्रीडां करिष्यामि जलेन च स्थलेन च॥१३॥

Rādhikā said- O virtuous one, let us move on to the auspicious Vṛndāvana; I shall spend time with you enjoying the water sport as well as the physical union on the land.

पुनर्यास्यामि मलयं सुन्दरं मणिमन्दिरम्।
अपरं यद्रहस्यं वा जन्मना न श्रुतं मया॥१४॥
तत्र यामि त्वया सार्धमिति मे लालसा परा।
परस्परैकालापेन प्रययौ रजनी शुभा॥१५॥
अरुणोदयकालेऽपि न त्यजेन्माधवं सती।
माधव: प्रीतिवचसा बोधयामास साधनात्॥१६॥

Thereafter I shall go to the Malaya mountain and visit the beautiful places there which are situated in lonely place. Those places I have not visited since my birth and shall now visit them with you. This is my desire. Thus talking the auspicious night passed. He lovingly spoke to her in the morning.

प्रात: कृत्यं तत: कृत्वा स्वारुरोह रथं हरि:।
गोपीभी राधया सार्धं शरत्कमललोचन:॥१७॥

Thereafter Rādhā having the eyes resembling the lotus flowers of the winter season, performing all the essential jobs mounted the chariot with the cowherdesses and Kṛṣṇa.

योजनायतविस्तीर्णं गृहैस्त्रिशतकोटिभि:
मणीन्द्रसारनिर्माणैर्ज्वलद्भिरुपशोभितम्॥१८॥
गोलोकादागतं तत्र मनोयायि मनोहरम्।
सहस्रचक्रसंयुक्तं सहस्राश्वै: प्रचालितम्॥१९॥
मणिस्तम्भैस्त्रिकोटीभी रत्नराजिविराजितम्।
मुक्तामाणिक्यपरमैर्हीरहारै: सुशोभितम्॥२०॥
नानाचित्रैर्विचित्रैश्च श्वेतचामरदर्पणै:।
वह्निशुद्धांशुकैर्दीप्तैर्मालाजालैर्विभूषितम्॥२१॥
रत्ननिर्माणतल्पैश्च पुष्पचन्दनचर्चितम्।
समानरूपवेषैश्च गोपीलक्षै: समावृतम्॥२२॥

The chariot was a *yojana* in length and width and had a hundred crores of chambers studded with gems and other precious ones. It moved with the speed of wind and had arrived from *Goloka* having thousands of wheels and the horses. It was decorated with the crores of gem-studded pillars and the small fringes. The gems, sapphire, emeralds and other precious stones studded in the pillar looked quite charming. It contained several types of paintings, white fly-whisks, the mirrors and the divines clothes besides several garlands, It had innumerable beds made of gems and decorated with flowers and sandal-paste. It had lakhs of cowherdesses having the similar type of bodies and costumes

रथेन तेन भगवान्पुनर्वृन्दावनं ययौ।
तत्र गत्वा निशाकाले विजहार जले स्थले॥२३॥

Mounted on the chariot, the lord once again went to Vṛndāvana; he enjoyed the water sport in the river as well as the love-sport on the earth during the night.

शृङ्गारं सुचिरं कृत्वा वनेषूपवनेषु च।
राधिकां दर्शयामास यथासर्वं च नूतनम्॥२४॥

Thereafter, fully decorating themselves he took Rādhā and went round the place showing her everything new.

विस्पन्दके सुरसने माहेन्द्रे नन्दने वने।
सुमेरुशिखरे रम्ये पर्वते गन्धमादने॥२५॥
शैले शैले सुन्दरे च कन्दरे कन्दरे वने।
पुष्पोद्याने सुरहसि नद्यां नद्यां नदे नदे॥२६॥
समुद्रपुलिने रम्ये पारिजातवने वने।
सुभद्रे पुष्पभद्रे च नारायणसरोवरे॥२७॥
पवनस्यैव निलये मलये च सुरालये।
त्रिकूटे भद्रकूटे च पञ्चकूटे सुकूटके॥२८॥
देवानां कमनीयायां काञ्चन्यां च तथैव च।
समुद्रे च समुद्रे च द्वीपे द्वीपे मनोहरे॥२९॥
खर्वटे प्रवरे रम्ये पुण्यचन्द्रसरोवरे।
सुपार्श्वे मुनिपार्श्वे च स रेमे राधया सह॥३०॥

Thereafter he took round Rādhā to Vispandaka, Surasana, Mahendra, Nandanavana and the peaks of Sumeru mountain, the charming Gandhamādana mountain, beautiful hills, caves in the forest, extremely secret flower orchard, the waters of the rivers and rivulets, the sea-shore, the forest of *Pārijāta* flowers, the pools of Subhadra, Puṣpabhadra and Nārāyaṇa, the abode of wind god, the Malaya mountain which is the abode of the gods, Citrakūṭa, Bhadrakūṭa, Pañcakūṭa and Sukūṭa on the golden land of the gods, on the islands in the oceans the heaven, the beautiful Candrasarovar and the *āśramas* of the sages. He enjoyed the company of Rādhā

शीघ्रं च पुनरागत्य जम्बूद्वीपं च पुण्यदम्।
द्वारकां दर्शयामास पर्वतं रैवतं तथा॥३१॥

Then he immediately returned, to the auspicious Jambūdvīpa and reached Dvārakā. He also showed her the Raivataka mountain.

गोकुलं पुनरागत्य गोपगोकुलसंकुलम्।
तत्र दृष्ट्वा च भाण्डीरं पुण्यं वृन्दावनं ययौ॥३२॥

He then reached the place of Gokula in which the cows and the cowherds always dwelt. They visited Bhāṇḍīravana and the auspicious Vṛndāvana.

श्रीकृष्णागमनं श्रुत्वा यशोदा नन्द एव च।
गोपा गोप्यश्च वृद्धाश्चाप्यश्रुनेत्रा निराकुलाः॥३३॥

Learning about the arrival of Kṛṣṇa, Nanda, Yaśodā and old cowherds and cowherdesses were delighted and their eyes were filled with the tears of joy.

वारणेन्द्रं पुरस्कृत्य वेश्यां च नटनर्तकाः।
पतिपुत्रवतीं साध्वीं ब्राह्मणी ब्राह्मणं तथा॥३४॥
यथा देवाश्च वह्निं च दृष्ट्वा नन्दं च मातरम्।
आययुर्बालकृष्णश्च राधया सह माधवः॥३५॥

Thereafter they placing the huge elephant, where the dancers and the damsels whose sons and husband were alive, ahead welcomed Śrī Kṛṣṇa as the gods welcome the god of fire. Then Mādhava finding Nanda and his mother, arrived there in the form of BālaKṛṣṇa and Rādhā.

मातुः क्रोडमारुरोह प्रहस्य मधुसूदनः।
नन्दो यशोदया सार्धं चुचुम्ब मुखपङ्कजम्॥३६॥

Thereafter Madhusūdana smilingly sat in the lap of his mother; both Yaśodā and Nanda started kissing the face of Kṛṣṇa.

आश्लिश्य भृशमुच्चैश्च सिषेच नेत्रजैर्जलैः।
स्वयं च भगवान्कृष्णो यशोदायाः स्तनं पपौ॥३७॥

And they embraced him tightly They were overwhelmed with joy and the tears of love started flowing from their eyes. In the meantime lord Kṛṣṇa busied himself in sucking the breast of Yaśodā.

तादृशं ददृशुः सर्वे यादृशो मथुरां ययौ।
मुरलीहस्तविन्यस्तं रत्नभूषणभूषितम्॥३८॥
यथैकादशवर्षीयं शोभितं पीतवाससा।
मयूरपिच्छचूडं च मालतीमाल्यमण्डितम्॥३९॥

At that point of time all the people looked at Kṛṣṇa in same form in which he had gone to

Mathurā. He was holding a flute in his hand and was adorned with the gem-studded ornaments; he appeared of the age of eleven years and was clad in yellow lower garment and the locks of hair were decorated with the feather of peacock and the garland of jasmine flowers.

मन्दिरं वेशयामास राधया सह माधवम्।
यशोदा मङ्गलं कृत्वा भोजयामास ब्राह्मणान्॥४०॥
पूजां चकार गोपीनां मुनीनां च यथा जनः।
मणिरत्नं प्रवालं च सुवर्णं परमं तथा॥४१॥
मुक्तामाणिक्यहीरं च ब्राह्मणेभ्यो ददौ मुदा।
गजरत्नं गवां रत्नमश्वरत्नं मनोहरम्॥४२॥
आसनानि च पात्राणि भूषणानि तथैव च।
धान्यान्यपि च सस्यानि वस्त्राणि च तथा ददौ॥४३॥

Thereafter, Yaśodā took Rādhā and Mādhava in the palace, where she performed all the welfare ceremonies and served food to the Brāhmaṇas, the cowherdesses were also adored in the same way as the people adore the sages. Thereafter delightfully the Brāhmaṇas were given the gems, the precious stones, gold, jewels, emeralds, Gajaratna, Goratna, Aśvaratna, paddy and the land with standing crops, beside the costumes.

अपूर्वं दर्शयामास राधया सह माधवम्।
गोपीगणं च मिष्टान्नं सादरेणापि नारद॥४४॥
दुन्दुभीन्वादयामास कारयामास मङ्गलम्।
देवांश्च भोजयामास सानन्दं च मनोहरम्॥४५॥

Thereafter Rādhā and Mādhava were shown the unprecedented articles. O Nārada, the cowherdesses were then served with delicious sweet food. The drums were beaten, the welfare ceremonies were performed and all the gods were delightfully served with delicious food.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना०
सप्तविंशत्यधिकशततमोऽध्यायः॥१२७॥

अथाष्टाविंशत्यधिकशततमोऽध्याय:

Chapter - 128

Kṛṣṇa spills out the evil of Kali Age

नारायण उवाच

श्रीकृष्णश्च समाह्वानं गोपांश्चापि चकार स:।
भाण्डीरे वटमूले च तत्र स्वयमुवास ह।।१।।
पुराऽन्नं च ददौ तस्मै यत्रैव ब्राह्मणीगण:।
उवास राधिका देवी वामपार्श्वे हरेरपि।।२।।

Nārāyaṇa said- Śrī Kṛṣṇa was surrounded by the cowherds and he himself was seated under the banyan tree in the Bhāṇḍīra forest. It was the same place where the Brāhmaṇa women had served him the food. Rādhā took her seat to the left of lord Kṛṣṇa.

दक्षिणे नन्दगोपश्च यशोदासहितस्तथा।
तद्दक्षिणे वृषभानस्तद्वामे सा कलावती।।३।।

Yaśodā sat to his right together with all the cowherds Vṛṣabhāna and Nanda besides Kalāvatī.

अन्ये गोपाश्च गोप्यश्च बान्धवा: सुहृदस्तथा।
तानुवाच स गोविन्दो यथार्थ्यं समयोचितम्।।४।।

All the cowherdesses, cowherds, relatives and the friends also took their seat. The lord then spoke to Nanda the appropriate words.

श्रीभगवानुवाच

शृणु नन्द प्रवक्ष्यामि सांप्रतं समयोचितम्।
सत्यं च परमार्थं च परलोकसुखावहम्।।५।।

Śrī Kṛṣṇa said- O Nanda, you kindly listen to me, I shall now speak out the appropriate words suited to the time. which are truthful, beneficial and would bestow pleasure after death.

आब्रह्मस्तम्बपर्यन्तं भ्रमं सर्वं निशामय।
विद्युद्दीप्तिर्जले रेषा यथा तोयस्य बुद्बुदम्।।६।।

All the creatures right from the blade of grass to Brahmā are perishable like the lightening in the cloud or the line drawn on the water or the water bubbles. You take it from me.

मथुरायां सर्वमुक्तं नावशेषं च किंचन।
यशोदां बोधयामास राधिका कदलीवने॥७॥
तदेव सत्यं परमं भ्रमध्वान्तप्रदीपकम्।
विहाय मिथ्यामायां च स्मर तत्परमं पदम्॥८॥

I have already spoken this in Mathurā and nothing is left out. In the forest of banana trees Rādhā had spoken of this to Yaśodā. It is completely truthful and removes the darkness of illusion, serving as a lamp. Therefore disowning all the false illusion get yourself devoted towards the eternal-abode.

जन्ममृत्युजराव्याधिहरं हर्षकरं परम्।
शोकसंतापहरणं कर्ममूलनिकृन्तनम्॥९॥

That stage relives one of the birth, death and old age, bestows immense pleasure, removes the greed and suffering destroying the roots of the deeds.

मामेव परमं ब्रह्म भगवन्तं सनातनम्।
ध्यायं ध्यायं पुत्रबुद्धिं त्यक्त्वा लभ परं पदम्॥१०॥

Taking to me to be the eternal Brahman, you should devote your mind towards the same, removing the feeling my being son and achieve the eternal abode.

गोलोकं गच्छ शीघ्रं त्वं सार्धं गोकुलवासिभिः।
आरातकलेरागमनं कर्ममूलनिकृन्तनम्॥११॥

Now the time for the arrival of *Kaliyuga* is meaning which destroys the root of the deeds. Therefore all of you together with the residents of Gokula should go to *Goloka*.

स्त्रीपुंसोर्नियमो नास्ति जातीनां च तथैव च।
विप्रे संध्यादिकं नास्ति चिह्नं यज्ञोपवीतकम्॥१२॥

In the *Kaliyuga* there are no rules for the man and woman nor are there any rule for the castes. The Brāhmaṇas would never perform *sandhyā* and would not wear *yajñopavīta*.

यज्ञसूत्रं च तिलकं शेषं लुप्तं सुनिश्चितम्।
दिवाव्यवायनिरतं विरतं धर्मकर्मणि॥१३॥

Or sometimes they would wear the *Yajñasūtra* and *tilakam* and would be deprived of other religions duties. they would cohabited during the day time and would indulge in irreligious ways.

यज्ञानां च व्रतानां च तपसां लुप्तमेव च।
केदारकन्याशापेन धर्मो नास्त्येव केवलम्॥१४॥

The *yajña*, *vratas* and performing of *tapas* would disappear, the *dharma* would disappear totally from the earth, because of the curse of the daughter of Kedāra.

स्वच्छन्दगामिनीस्त्रीणां पतिश्च सततं वशे।
ताडयेत्सततं तं च भर्त्सयेच्च दिवानिशम्॥१५॥

The husband would be ruled by the woman who could move independently. Such woman would denounce her husband always throughout the day and night.

प्राधान्यं स्त्रीकुटुम्बानां स्त्रीणां च सततं व्रज।
स्वामी च भक्तस्तासां च पराभूतो निरन्तरम्॥१६॥
कलौ च योषितः सर्वा जारसेवासु तत्पराः।
शतपुत्रसमः स्नेहस्तासां जारे भविष्यति॥१७॥

The woman would always head the families and they would have more importance. All the men would be under the influence of the women and would face defeat everywhere. All the women in the age of Kali would always serve their lovers. They would love the lovers much more.

ददाति तस्मै भक्ष्यं च यथा भृत्याय कोपतः।
सस्मिता सकटाक्षा साऽमृतदृष्ट्या निरन्तरम्॥१८॥
जारं पश्यति कामेन विषदृष्ट्या पतिं सदा।
सततं गौरवं तासां स्नेहं च जारबान्धवे॥१९॥

A women would serve food to her husband with anger in the same day as the food served to a servant. But she would look at the lover with the side-glance and her sight could be filled with nectar. She would look at her husband like poison. Such woman would always feel attracted towards her lover

पत्यौ कर प्रहारं च नित्यं नित्यं करोति च।
मिष्टान्नं श्रद्धया भक्त्या जाराय प्रददाति च॥२०॥

They would man-handle the husbands always but will show enough of grace to the lovers.

वेषयुक्ता च सततं जारसेवनतत्परा।
प्राणा बन्धुर्गतिश्चाऽऽत्मा कलौ जारश्च योषिताम्॥२१॥

They would always remain ready to serve the lovers decorating themselves. In the age of Kali the lovers would be the life of the ladies and would be like brothers, the movement and the soul.

लुप्ता चातिथिसेवा च प्रलुप्तं विष्णुसेवनम्।
पितृणामर्चनं चैव देवानां च तथैव च॥२२॥

In the age of Kali, the adoration of the guests, Viṣṇu, manes and the gods would disappear.

विष्णुवैष्णवयोर्द्वेषी सततं च नरो भवेत्।
वाममन्त्रोपासकाश्च चतुर्वर्णाश्च तत्पराः॥२३॥

The people would always be envious of Viṣṇu and the Vaiṣṇavas, all the people of the four *varṇas* would get attracted towards *Vāmācāra.*

शालग्रामं च तुलसीं कुशं गङ्गोदकं तथा।
न स्पृशेन्मानवो धूर्तो म्लेच्छाचाररतः सदा॥२४॥
कारणं कारणानां च सर्वेषां सर्वबीजकम्।
सुखदं मोक्षदं शश्वद्दातारं सर्वसंपदाम्॥२५॥
त्यक्त्वा मां परया भक्त्या क्षुद्रसंपत्प्रदायिनम्।
वेदनिघ्नं वाममन्त्रं जपेद्विप्रश्च मायया॥२६॥

The people would remain under the influence of *mlecchas* and would never touch *Śālagrāma*, Tulasī, *kuśa* or the water of the Gaṅgā. The Brāhmaṇas also influenced with illusion disown the cause of all the causes, the seed of all, bestower or pleasure and *mokṣa* and all the riches would follow the *vāma-mantra* which is the killer of the Vedas.

सनातनी विष्णुमाया वञ्चितं तं करिष्यति।
ममाऽऽज्ञया भगवती जगतां च दुरत्यया॥२७॥

The eternal goddess Bhagavatī, who is also called Viṣṇumāyā, would deprived such Brāhmaṇas of my devotion at my command.

कलेर्दशसहस्राणि मदर्चा भुवि तिष्ठति।
तदर्धानि च वर्षाणि गङ्गा भुवनपावनी॥२८॥

In the age of *Kaliyuga* I would continue to be adored on earth for ten thousand years and Gaṅgā would flow on earth for five thousand years in *Kaliyuga.*

तुलसी विष्णुभक्ताश्च यावद्गङ्गा च कीर्तनम्।
पुराणानि च स्वल्पानि तावदेव महीतले॥२९॥

Till such time the Gaṅgā flows on the earth, the Tulasī plant, devotion of Viṣṇu and reciting of the Purāṇas continue you would also continue.

मम चोत्कीर्तनं नास्ति एतदन्ते कलौ व्रज।
एकवर्णा भविष्यन्ति किराता बलिनः शठाः॥३०॥

O lord of Vraja, no one would recite my name in *Kaliyuga*. The Bhīlas, the wicked people would become of the same types.

पित्रोः सेवा गुरोः सेवा सेवा च देवविप्रयोः।
विवर्जिता नराः सर्वे चातिथीनां तथैव च॥३१॥

A person should be deprived of the adoration of his parents, the teacher, the gods, Brāhmaṇas and the guest.

सस्यहीना भवेत्पृथ्वी साऽनावृष्ट्या निरन्तरम्।
फलहीनोऽपि वृक्षश्च जलहीना सरित्तथा॥३२॥

The land would be deprived of truthfulness, the trees could be deprived of the fruit and the rivers would be deprived of the water.

वेदहीनो ब्राह्मणश्च बलहीनश्च भूपतिः।
जातिहीना जनाः सर्वे म्लेच्छो भूपो भविष्यति॥३३॥

The Brahman as would be deprived of the knowledge of the Vedas, the king would become weak. There would be classless society and the king would turn as *mlecchas.*

भृत्यवत्ताडयेत्तातं पुत्रः शिष्यस्तथा गुरुम्।
कान्तं च ताडयेत्कान्ता लुब्धकुक्कुटवद्गृही॥३४॥

The son would torture the father and similarly the pupil would behave with the teacher like a servant. In the house wife would pounce upon the husband like a greedy cock.

नश्यन्ति सकला लोकाः कलौ शेषे च पापिनः।
सूर्याणामातपात्केचिज्जलौघेनापि केचन॥३५॥

In the last phase of Kali all the sinners would get destroyed. Some of them would be destroyed with the scorching heat of sun while others would be destroyed with the over flowing waters.

हे वैश्येन्द्र प्रतिकलौ न नश्यति वसुंधरा।
पुनः सृष्टौ भवेत्सत्यं सत्यबीजं निरन्तरम्॥३६॥

The lord of the Vaiśyas, the earth would be destroyed in the *Kaliyuga*. At the time of creation, the seed of truthfulness women again start sprouting.

एतस्मिन्नन्तरे विप्र रथमेव मनोहरम्।
चतुर्योजनविस्तीर्णमूर्ध्वे च पञ्चयोजनम्।।३७।।
शुद्धस्फटिकसंकाशं रत्नेन्द्रसारनिर्मितम्।
अम्लानपारिजातानां मालाजालविराजितम्।।३८।।
मणीनां कौस्तुभानां च भूषणेन विभूषितम्।
अमूल्यरत्नकलशं हीरहारविलम्बितम्।।३९।।
मनोहरैः परिष्वक्तं सहस्रकोटिमन्दिरैः।
सहस्रद्वचक्रं च सहस्रद्वयघोटकम्।।४०।।
सूक्ष्मवस्त्राच्छादितं च गोपीकोटीभिरावृतम्।
गोलोकादागतं तूर्णं ददृशुः सहसा व्रजे।।४१।।

O Brāhmaṇa, in the meantime a divine chariot arrived there, which was five *yojanas* in length and four *yojanas* in width. It had the lustre of the fine crystal gem. It was built with the best of gems and was decorated with the garland of *Pārijāta* flowers. It had a number of ornaments made of *kaustubha* gem. It had the pitchers of valuable gems and the garland of rubies were hanging; it had a crore of chambers in it. It was yoked with a two thousand of *candras* and two thousand horses, it had a large number of fine silken garments and was surrounded with crores of cowherdesses. The chariot which had arrived from *Goloka* was witnessed by all the people.

कृष्णाज्ञया तमारुह्य ययुर्गोलोकमुत्तमम्।
राधा कलावती देवी धन्या चायोनिसंभवा।।४२।।
गोलोकादागता गोप्यश्चायोनिसंभवाश्च ताः।
श्रुतिपत्न्यश्च ताः सर्वाः स्वशरीरेण नारद।।४३।।
सर्वे त्यक्त्वा शरीराणि नश्वराणि सुनिश्चितम्।
गोलोकं च ययौ राधा सार्धं गोकुलवासिभिः।।४४।।

At the command of Śrī Kṛṣṇa, all the people mounted on the chariot and then went to *Goloka*. O Nārada, Rādhā and Kalāvatī who deserves to be thanked, were never born from any human womb. Both of them were born without any human contact. The spouses of *śrutis* had appeared in their forms. They also shedding their human bodies went to *Goloka*. Thereafter Rādhā also went to *Goloka* together with the people of Gokula.

ददर्श विरजातीरं नानारत्नविभूषितम्।
तदुत्तीर्य ययौ विप्र शतशृङ्गं च पर्वतम्।।४५।।

O Brahman, on the way they came across the banks of the Virajā river, which were adorned with several types of gems, crossings the Virajā river, they reached the mountains of hundred peaks.

नानामणिगणाकीर्णं रासमण्डलमण्डितम्।
ततो ययौ कियद्दूरं पुण्यं वृन्दावनं वनम्।।४६।।

There, they found the *Rāsamaṇḍala*, which was decorated with the best of gems. The charming Vṛndāvana filled with flowers, was located at some distance from that place.

सा ददर्शाक्षयवटमूर्ध्वे त्रिशतयोजनम्।
शतयोजनविस्तीर्णं शाखाकोटिसमावृतम्।।४७।।

The eternal banyan was also seen by them which was three hundred *yojana* in height and hundred *yojana* in width and had crores of branches.

रक्तवर्णैः फलौघैश्च स्थूलैरपि विभूषितम्।
गोपीकोटिसहस्रैश्च सार्धं वृन्दा मनोहरा।।४८।।

The fruits of red colour were decorating the tree. The charming Vṛndā was present under the tree with thousands of cowherdesses.

अनुव्रजं सादरं च सस्मिता सा समाययौ।
अवरुह्य रथात्तूर्णं राधां सा प्रणनाम च।।४९।।

Finding her there Rādhā at one, descended from the chariot and went to her gracefully. Vṛndā on her, part bowed in reverence to Rādhā.

रासेश्वरी तां संभाष्य प्रविवेश स्वमालयम्।
रत्नसिंहासने रम्ये हीरहारसमन्विते।।५०।।
वृन्दा तां वारयामास पादसेवनतत्परा।
सप्तभिश्च सखीभिश्च सेवितां श्वेतचामरैः।।५१।।

Then talking to her she took her to her abode. Vṛndā then made Rādhā to sit on the gem-studded lion throne and she herself started serving at her feet. The seven female friends started moving the white fly-whisks.

आययुर्गोपिकाः सर्वा द्रष्टुं तां परमेश्वरीम्।
नन्दादिकं प्रकल्प्यैतद्राधा वासं पृथक्पृथक्॥५२॥
परमानन्दरूपा सा परमानन्दपूर्वकम्।
स्ववेश्मनि महारम्ये प्रतस्थे गोपिका सह॥५३॥

The cowherdesses arrived there to have an audience with Rādhā the great goddess. Thereafter Rādhā arranged for separate dwelling places for Nanda and others. Thereafter the blissful Rādhā accompanied by the cowherdesses moved towards her abode.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना०
अष्टाविंशत्यधिकशततमोऽध्यायः॥१२८॥

अथैकोनत्रिंशदधिकशततमोऽध्याय:

Chapter - 129

Submerging of Dvārakā and departure of Kṛṣṇa for the eternal Abode

नारायण उवाच

श्रीकृष्णो भगवांस्तत्र परिपूर्णतमः प्रभुः।
दृष्ट्वा सालोक्यमोक्षं च सद्यो गोकुलवासिनाम्॥१॥
उवास पञ्चभिर्गोपैर्भाण्डीरे वटमूलके।
ददर्श गोकुलं सर्वं गोकुलं व्याकुलं तथा॥२॥
अरक्षकं च व्यस्तं च शून्यं वृन्दावनं वनम्।
योगेनामृतवृष्ट्या च कृपया च कृपानिधि:॥३॥
गोपीभिश्च तथा गोपैः परिपूर्णं चकार सः।
तथा वृन्दावनं चैव सुरम्यं च मनोहरम्॥४॥

Nārāyaṇa said- The complete lord Kṛṣṇa, together with the people of Gokula finding the *Sālokya* type of salvation there, sat under the banyan tree in the Bhāṇḍīra-vana accompanied by five cowherds. He had a glance on the entire Gokula. At that point of time, Gokula seemed upset, without a protector and extremely busy. Vṛndāvana too looked deserted. At that point of time the merciful lord Kṛṣṇa filled Gokula with cowherds and cowherdesses sprinkling the nectar there. He made Vṛndāvana quite charming and beautiful.

गोकुलस्थांश्च गोपांश्च समाश्वासं चकार सः।
उवाच मधुरं वाक्यं हितं नीतं च दुर्लभम्॥५॥

The people of Gokula were assured by Kṛṣṇa, who spoke to them the sweet and beneficial words.

श्री भगवानुवाच

हे गोपगण हे बन्धो सुखं तिष्ठ स्थिरो भव।
रमणं प्रियया सार्धं सुरम्यं रासमण्डलम्॥६॥
तावत्प्रभृति कृष्णस्य पुण्ये वृन्दावने वने।
अधिष्ठानं च सततं यावच्चन्द्रदिवाकरौ॥७॥

Śrī Kṛṣṇa said- "O cowherd, O brothers, you remain happy and be stable, you enjoy your spouses in the beautiful *Rāsamaṇḍala*, Kṛṣṇa would remain present in Vṛndāvana till the time of sun and moon".

तथा जगाम भाण्डीरं विधाता जगतामपि।
स्वयं शेषश्च धर्मश्च भवान्या च भवः स्वयम्॥८।
सूर्यश्चापि महेन्द्रश्च चन्द्रश्चापि हुताशनः।
कुबेरो वरुणश्चैव पवनश्च यमस्तथा॥९॥
ईशानश्चापि देवाश्च वसवोऽष्टौ तथैव च।
सर्वे ग्रहाश्च रुद्राश्च मुनयो मनवस्तथा॥१०॥
त्वरिताश्चाऽऽययुः सर्वे यत्राऽऽस्ते भगवान्प्रभुः।
प्रणम्य दण्डवद्भूमौ तमुवाच विधिः स्वयम्॥११॥

Thus speaking, the lord of the universe went to the Bhāṇḍīra-vana. Thereafter Śeṣa, Dharma, Gaurī and Śiva, Sūrya, Indra, moon, Agni, Kubera, Varuṇa, the wind god, Yama, Īśāna the gods, eight Vasus, all the planets, the sages and Manus reached the place where lord Kṛṣṇa was seated. Brahma reaching there prostrated before the lord and said-.

ब्रह्मोवाच

परिपूर्णतम ब्रह्मस्वरूप नित्यविग्रह।
ज्योतिःस्वरूप परम नमोऽस्तु प्रकृतेः पर॥१२॥

Brahma said- O eternal form of Brahman and complete lord, the form of flame, eternal, beyond Prakṛti, I bow in, reverence to you.

सुनिर्लिप्त निराकार साकार ध्यानहेतुना।
स्वेच्छामय परं धाम परमात्मन्नमोऽस्तु ते॥१३॥

You are completely unattached, invisible and visible only to the devotees, you are the one who moves at will, the eternal abode, the supreme soul, I offer my salutation to you.

सर्वकार्यस्वरूपेश कारणानां च कारण।
ब्रह्मेशशेषदेवेश सर्वेश ते नमोऽस्तु ते॥१४॥

You are the lord and the form of all the deeds, cause of all the causes, you are Brahmā, Śiva and Śeṣa, the lord of the gods, the lord of all, I offer my salutation to you.

सरस्वतीश पद्मेश पार्वतीश परात्पर।
हे सावित्रीश राधेश रासेश्वर नमोऽस्तु ते॥१५॥

You are the lord of Sarasvatī, Lakṣmī, Pārvatī and are the lord of Sāvitrī, Rādhā and divine dance, I offer my salutation to you.

सर्वेषामादिभूतस्त्वं सर्वः सर्वेश्वरस्तथा।
सर्वपाता च संहर्ता सृष्टिरूप नमोऽस्तु ते॥१६॥

You are the beginning of all, the lord of all, the protector of all, destroyer of all and creator of all, I offer my salutation to you.

त्वत्पादपद्मरजसा धन्या पूता वसुंधरा।
शून्यरूपा त्वयि गते हे नाथ परमं पदम्॥१७॥

With the touch of the dust from your lotus-like feet, the earth has been purified, becoming graceful, but O lord, with your departure for your eternal abode, it will get deserted.

यत्पञ्चविंशत्यधिकं वर्षाणां शतकं गतम्।
त्यक्त्वेमां स्वपदं यासि रुदतीं विरहातुराम्॥१८॥

A hundred and twenty five years have passed and now you are proceeding to your divine abode deserting the earth.

महादेव उवाच

ब्रह्मणा प्रार्थितस्त्वं च समागत्य वसुंधराम्।
भूभारहरणं कृत्वा प्रयासि स्वपदं विभो॥१९॥

Mahādeva said- O virtues one, you had incarnated on earth at the request of Brahma and relieved the earth of her burden; now you are going back to your abode.

त्रैलोक्ये पृथिवी धन्या सद्यः पूता पदाङ्किता।
वयं च मुनयो धन्याः साक्षाद्दृष्ट्वा पदाम्बुजम्॥

Of all the three worlds, earth is quite graceful over which you have placed your feet purifying the same by witnessing your lotus-like feet, all the gods and the sages, have been feeling graceful.

ध्यानासाध्यो दुराराध्यो मुनीनामूर्ध्वरेतसाम्।
अस्माकमपि यश्चेशः सोऽधुना चाक्षुषो भुवि॥२१॥

The one who is beyond the comprehension of the great sages who is difficult to be adored the same lord has appeared before us.

वासुः सर्वनिवासश्च विश्वानि यस्य लोमसु।
देवस्तस्य महाविष्णुर्वासुदेवो महीतले॥२२॥

Viṣṇu happens to be the abode of all, in the hair-pits of whom innumerable globes reside. The same lord Mahāviṣṇu incarnated on earth in the form of Kṛṣṇa.

सुचिरं तपसा लब्धं सिद्धेन्द्राणां सुदुर्लभम्।
यत्पादपद्ममतुलं चाक्षुषं सर्वजीविनाम्॥२३॥

Whose lotus-like feet are beyond the reach of the *siddhas* and would be achieved only by performing *tapas* for prolonged periods, the same lord has become visible to us.

अनन्त उवाच

त्वमनन्तो हि भगवन्नाहमेव कलांशकः।
विश्वैकस्थे क्षुद्रकूर्मे मशकोऽहं गजे यथा॥२४॥
असंख्यशेषाः कूर्माश्च ब्रह्मविष्णुशिवात्मकाः।
असंख्यानि च विश्वानि तेषामीशः स्वयं भवान्॥

Ananta said- You are the lord without limitations and I happen to be and *amśa* of your ray. Lodged in a secluded place in the universe remain on the head of the tortoise like a small mosquito on the elephant head. There are innumerable Brahmā, Viṣṇu, Śiva and the serpents Śeṣa beside tortoise. There are innumerable globe's but you happen to be the lord of all.

अस्माकमीदृशं नाथ सुदिनं क्व भविष्यति।
स्वप्नादृष्टश्च यश्चेशः स दृष्टः सर्वजीविनाम्॥२६
नाथ प्रयासि गोलोकं पूतां कृत्वा वसुंधराम्।
तामनाथां रुदन्तीं च निमग्नां शोकसागरे॥२७॥

O lord when shall the auspicious day arrive? The lord who is invisible even in dream, the same lord appeared before all the creatures. O lord, you are leaving for *Goloka* purifying the earth and the same earth who has been plunged in grief is now crying.

देवा ऊचुः

वेदाःस्तोतुं न शक्ता यं ब्रह्मेशानादयस्तथा।
तमेव स्तवनं किं वा वयं कुर्मो नमोऽस्तु ते॥२८॥

The gods said- The one who is beyond the comprehension of the Vedas, Brahmā, Śiva and all the gods, who are unable to offer prayer to him, what type of prayer can be offered to him. We offer our salutation to you.

इत्येवमुक्त्वा देवास्ते प्रययुर्द्वारकां पुरीम्।
तत्रस्थं भगवन्तं च द्रष्टुं शीघ्रं मुदाऽन्विताः॥२९॥

Thus speaking all the gods getting filled with delight, hurriedly left the place and reached the city of Dvārakā to have an audience with the lord.

अथ तेषां च गोपालां ययुर्गोलोकमुत्तमम्।
पृथिवी कम्पिता भीता चलन्तः सप्तसागराः॥३०॥

Thereafter Gopāla left for the blissful *Goloka*. The earth started shaking together with the seven oceans.

हतश्रियं द्वारकां च त्यक्त्वा च ब्रह्मशापतः।
मूर्तिं कदम्बमूलस्थां विवेश राधिकेश्वरः॥३१॥

Dvārakā was deserted because of the curse of Brahma and Śrī Kṛṣṇa the lord of Rādhā left the city and entered the image that was lying under the foot of *kadamba* tree.

ते सर्वे चैरकायुद्धे निपेतुर्यादवास्तथा।
चितामारुह्य देव्यश्च प्रययुः स्वामिभिः सह॥३२॥

Thereafter all the Yādavas were destroyed fighting among themselves, using the red-grass as the weapon. Their spouses also met with their end jumping in the burning flames together with their husbands.

अर्जुनः स्वपुरं गत्वा समुवाच युधिष्ठिरम्।
स राजा भ्रातृभिः सार्धं ययौ स्वर्गं च भार्यया॥३३

Thereafter, Arjuna went to Hastināpur and communicated the news to Yudhiṣṭhira who also together with his wife and brothers went to the heaven.

दृष्ट्वा कदम्बमूलस्थं तिष्ठन्तं परमेश्वरम्।
देवा ब्रह्मादयस्ते च प्रणेमुर्भक्तिपूर्वकम्॥३४॥

Finding lord Kṛṣṇa lodged in the form of an image in the root of the *kadamba* tree, all the gods including Brahmā went there and bowed to him with devotion.

तुष्टुवुः परमात्मानं देवं नारायणं प्रभुम्।
श्यामं किशोरवयसं भूषितं रत्नभूषणैः॥३५॥
वह्निशुद्धांशुकाधानं शोभितं वनमालया।
अतीव सुन्दरं शान्तं लक्ष्मीकान्तं मनोहरम्॥३६॥
व्याधास्त्रसंयुतं पादपद्मं पद्मादिवन्दितम्।
दृष्ट्वा ब्रह्मादिदेवांस्तानभयं सस्मितं ददौ॥३७॥

He was having the dark complexion, of the tender age of a boy and his body was adorned with all the gem-studded ornaments. He was clad in the divine garments, having the lustre of the fire. He was wearing the long garland of forest flowers, was extremely beautiful, peaceful, lord of Lakṣmī, holding divine weapon in the hand, served by Lakṣmī and other goddesses at his feet. All the gods then offered their prayer to Nārāyaṇa the supreme soul and pervading god. Lord Kṛṣṇa also looking at the gods provided protection to them smilingly.

पृथिवीं तां समाश्वास्य रुदतीं प्रेमविह्वलाम्।
व्याध्रं प्रस्थापयामास परं स्वपदमुत्तमम्॥३८॥

The lord assured the earth who was upset and was crying and gave the hunter his eternal abode.

बलस्य तेजः शेषे च विवेश परमाद्भुतम्।
प्रद्युम्नस्य च कामे वै वाऽनिरुद्धस्य ब्रह्मणि॥३९॥
अयोनिसंभवा देवी महालक्ष्मीश्च रुक्मिणी।
वैकुण्ठं प्रययौ साक्षात्स्वशरीरेण नारद॥४०॥

O Nārada, the illumining lustre of Balarāma enter Śeṣanāga, the lustre of Pradyumna entered Kāmadeva and that of Aniruddha in Brahmā. The eternal goddess Rukmiṇī in the form of Mahālakṣmī proceeded on to Vaikuṇṭha with her human body.

सत्यभामा पृथिव्यां च विवेश कमलालया।
स्वयं जाम्बवती देवी पार्वत्यां विश्वमातरि॥४१॥

Satyabhāmā who happened to be the *aṁśa* of Lakṣmī, entered into the earth. Thereafter Jāmbavatī entered the body of Pārvatī, the mother of the universe.

या या देव्यश्च यासां चाप्यंशरूपाश्च भूतले।
तस्यां तस्यां प्रविविशुस्ता एव च पृथक्पृथक्॥४२॥

All the goddesses who happened to be the *aṁśas* of whichever goddess entered their bodies separately.

साम्बरस्य तेजः स्कन्दे च विवेश परमाद्भुतम्।
कश्यपे वसुदेवश्चाप्यदित्यां देवकी तथा॥४३॥

The unique *tejas* of Sāmba entered the body of Skanda. The *tejas* of Vasudeva entered Kaśyapa while that of Devakī entered Aditi.

रुक्मिणीमन्दिरं त्यक्त्वा समस्तां द्वारकां पुरीम्।
स जग्राह समुद्रश्च प्रफुल्लवदनेक्षणः॥४४॥

The ocean having a delightful face and the eyes submerged the entire city of Dvārakā under water leaving aside the abode of Rukmiṇī.

लवणोदः समागत्य तुष्टाव पुरुषोत्तमम्।
रुरोद तद्वियोगेन साश्रुनेत्रश्च विह्वलः॥४५॥

Thereafter the ocean of saline water arrived and offered prayer to Puruṣottama and started crying, filling his eyes with tears, as a result of the separation from the lord.

गङ्गा सरस्वती पद्मावती च यमुना तथा।
गोदावरी स्वर्णरेखा कावेरी नर्मदा मुने॥४६॥
शरावती बाहुदा च कृतमापला च पुण्यदा।
समाययुश्च ताः सर्वाः प्रणेमुः परमेश्वरम्॥४७॥

O sage, all the rivers like Gaṅgā, Sarasvatī, Padmā, Yamunā, Godāvarī, Svarṇarekhā, Kāverī, Narmadā, Sarasvatī, Bāhudā and the auspicious Kṛtamālā arrived there and started offering their salutation to the lord.

उवाच जाह्नवी देवी रुदती परमेश्वरम्।
साश्रुनेत्राऽतिदीना सा विरहज्वरकातरा॥४८॥

Getting upset with the fever of separation her eyes filled with tears, the Gaṅgā spoke to lord Kṛṣṇa while crying.

भागीरथ्युवाच

हे नाथ रमणश्रेष्ठ यासि गोलोकमुत्तमम्।
अस्माकं का गतिश्चात्र भविष्यति कलौ युगे॥४९॥

Bhāgīrathī said- O lovable lord, you are now proceeding to *Goloka*. What shall be our position during the age of Kali?.

श्रीभगवानुवाच

कलेः पञ्चसहस्राणि वर्षाणि तिष्ठ भूतले।
पापानि पापिनो यानि तुभ्यं दास्यन्ति स्नानतः॥५०॥
मन्मन्त्रोपासकस्पर्शाद्भस्मीभूतानि तत्क्षणात्।
भविष्यन्ति दर्शनाच्च स्नानादेव हि जाह्नवि॥५१॥

Śrī Kṛṣṇa said- O Gaṅgā, You remain on earth for five thousand years during *Kaliyuga*. All the sins that are washed in your water would disappear with the reciting of the *mantras* by the devotees and by the people who earn merit by having a look at you.

हरेर्नामानि यत्रैव पुराणानि भवन्ति हि।
तत्र गत्वा सावधानमाभिः सार्धं च श्रोष्यसि॥५२॥

You would also listen to the reciting of the name of Hari and the reciting of the Purāṇas.

पुराणश्रवणाच्चैव हरेर्नामानुकीर्तनात्।
भस्मीभूतानि पापानि ब्रह्महत्यादिकानि च॥५३॥

With the reciting of the Purāṇas and the name of Hari, the sins like *Brahmahatyā* get destroyed in no time.

भस्मीभूतानि तान्येव वैष्णवालिङ्गनेन च।
तृणानि शुष्ककाष्ठानि दहन्ति पावका यथा॥५४॥
तथाऽपि वैष्णवा लोके पापानि पापिनामपि।
पृथिव्यां यानि तीर्थानि पुण्यान्यपि च जाह्नवि॥५५।
मद्भक्तानां शरीरेषु सन्ति पूतेषु संततम्।
मद्भक्तपादरजसा सद्यः पूता वसुंधरा॥५६॥

These sins are reduced to ashes with the touch of a Vaiṣṇavas in the same way as the strew is burn it out in the fire flames or the dry-wood is also burnt out in fire. O Gaṅgā, all the holy places which are located on earth, are all enshrined in the bodies of my devotees. The earth gets purified with the dust from the feet of my devotees.

सद्यः पूतानि तीर्थानि सद्यः पूतं जगत्तथा।
मन्मन्त्रोपासका विप्रा ये मदुच्छिष्टभोजिनः॥५७॥
मामेव नित्यं ध्यायन्ते ते मत्प्राणाधिकाः प्रियाः।
तदुपस्पर्शमात्रेण पूतो वायुश्च पावकः॥५८॥

All the holy places get purified at once with the fall of the dust from the feet of my devotee. A Brāhmaṇa who is devoted to me and recites my *mantras* also consumes the *naivedya* and always remains devoted to me, he becomes dearer to me than my life. With the very touch of his body, the wind as well as the fire get purified.

कलेर्दशसहस्राणि मद्भक्ताः सन्ति भूतले।
एकवर्णा भविष्यन्ति मद्भक्तेषु गतेषु च॥५९॥
मद्भक्तशून्या पृथिवी कलिग्रस्ता भविष्यति।
एतस्मिन्नन्तरे तत्र कृष्णदेहाद्विनिर्गतः॥६०॥
चतुर्भुजश्च पुरुषः शतचन्द्रसमप्रभः।
शङ्खचक्रगदापद्मधरः श्रीवत्सलाञ्छनः॥६१॥

During *Kaliyuga* my devotees would remain on earth for ten thousand years. In the meantime the four-armed from, having the lustre of hundred of moons, illumining all the directions, holding *śaṁkha*, *cakra*, *gadā* and *padma*, with *Śrīvatsa* mark on his chest, emerged from the body of Kṛṣṇa.

सुन्दरं रथमारुह्य क्षीरोदं स जगाम ह।
सिन्धुकन्या च प्रययौ स्वयं मूर्तिमती सती॥६२॥

He at once mounted on the beautiful chariot and proceeded towards the ocean of milk. Lakṣ mī, the daughter of the ocean also transformed herself into a goddess and left the place.

श्रीकृष्णमनसा जाता मर्त्यलक्ष्मीर्मनोहरा।
श्वेतद्वीपं गते विष्णौ जगत्पालनकर्तरि॥६३॥
शुद्धसत्त्वस्वरूपे च द्विधारूपो बभूव सः।
दक्षिणांशश्च द्विभुजो गोपबालकरूपकः॥६४॥

With the departure of lord Viṣṇu, the preserver of the universe, to Śveta-dvīpa, Martyalakṣmī was born from the mind of Śrī Kṛṣṇa. In his pure and spotless form, Śrī Kṛṣṇa was divided into two forms, his right hand side was having two arms and appeared in the form of a cowherd boy.

नवीन जलदश्यामः शोभितः पीतवाससा।
श्रीवंशवदनः श्रीमान्सस्मितः पद्मलोचनः॥६५॥
शतकोटीन्दुसौन्दर्यं शतकोटिस्मरप्रभाम्।
दधानः परमानन्दः परिपूर्णतमः प्रभुः॥६६॥
परं धाम परं ब्रह्मस्वरूपो निर्गुणः स्वयम्।
परमात्मा चा सर्वेषां भक्तानुग्रहविग्रहः॥६७॥
नित्यदेहश्च भगवानीश्वरः प्रकृते परः।
योगिनो यं वदन्त्येवं ज्योतीरूपं सनातनम्॥६८॥

That form had the dark-complexioned of a new cloud, wore *pītāmbara*, placing a flute on his mouth, filled with glory, having smiling face, the eyes like the lotus flowers and possessed the lustre of a hundred crores of the moons. He was blissful, having the glory of crores of gods of love, complete lord, like the eternal abode, eternal Brahman, devoid of *guṇas*, the supreme soul, the one who was always graceful to his devotees and takes to human form for their benefit only, having eternal body and was beyond Prakṛti. The *yogīs* always adored him as the everlasting flame.

ज्योतिरभ्यन्तरे नित्यरूपं भक्ता विदन्ति यम्।
वेदा वदन्ति सत्यं यं नित्यमाद्यं विचक्षणाः॥६९॥
यं वदन्ति सुराः सर्वे परं स्वेच्छामयं प्रभुम्।
सिद्धेन्द्रा मुनयः सर्वे सर्वरूपं वदन्ति यम्॥७०॥

The devotees consider him to be the eternal flame of their minds and the Vedas described him as the eternal truth. The great intellectuals conceived him as eternal and everlasting. All the gods describe him as the lord who moved at will. The *siddhas* and the ascetics conceived him to be omnipresent.

यमनिर्वचनीयं च योगीन्द्रः शंकरो वदेत्।
स्वयं विधाता प्रवदेत्कारणानां च कारणम्॥७१॥

Śiva, the lord of *yogīs* describes him as inexplicable. The creator of the universe describes him to be the cause of all the causes.

शेषो वदेदनन्तं यं नवधारूपमीश्वरम्।
तर्काणामेव षण्णां च षड्विधं रुपमीप्सितम्॥७२॥

The serpent Śeṣa conceives him to be the lord who could be achieved by nine types of devotion

and beyond measure, the divine six types of philosophies project him in six different form.

वैष्णवानामेकरूपं वेदानामेकमेव च।
पुराणानामेकरूपं तस्मान्नवविधं स्मृतम्॥७३॥

He has been described to possess the nine forms including one of the Vaiṣṇavas, one of the Vedas, one of the Purāṇas.

न्यायोऽनिर्वचनीयं च यं मतं शंकरो वदेत्।
नित्यं वैशेषिकाश्चाऽऽद्यं तं वदन्ति विचक्षणाः॥७४

The jurisprudence define him as the one who is beyond conception and this theory is also accepted by Śaṅkara. The Vaiśeṣika doctrine describes him as eternal and primeval.

सांख्या वदन्ति तं देवं ज्योतीरूपं सनातनम्।
मीमांसा सर्वरूपं च वेदान्तः सर्वकारणम्॥७५॥

The *Sāṁkhya* people, the *Sāṁkhya* philosophers described him as the form of everlasting flame. The *Mīmāṅsā* philosophers call him as the form of everything and the *Vedānta* philosophy describes him to be the cause of all.

पातञ्जलोऽप्यनन्तं च वेदाः सत्यस्वरूपकम्।
स्वेच्छामयं पुराणं च भक्ताश्च नित्यविग्रहम्॥७६॥

The *Yogaśāstra* of Pātañjali described him to be beyond measure and the Vedas take him to be the form of truth. The Purāṇas described him as the one who moves at will and the devotees always take him to be the one having the eternal form.

सोऽयं गोलोकनाथश्च राधेशो नन्दनन्दनः।
गोकुले गोपवेषश्च पुण्ये वृन्दावने वने॥७७॥

The same supreme soul happens to be the lord of *Goloka* and the beloved of Rādhā besides being the son of Nanda. He remains in Gokula and Vṛndāvana in the form of a cowherd.

चतुर्भुजश्च वैकुण्ठे महालक्ष्मीपतिः स्वयम्।
नारायणश्च भगवान्यन्नाम मुक्तिकारणम्॥७८॥

In Vaikuṇṭha he appears as the four armed lord of Mahālakṣmī. He happens to be the form of Nārāyaṇa, the reciting of whose name bestows salvation.

सकृन्नारायणेत्युक्त्वा पुमान्कल्पशतत्रयम्।
गङ्गादिसर्वतीर्थेषु स्नातो भवति नारद॥७९॥

O Nārada, by reciting the name of Nārāyaṇa once, a person earns the merit of having a bath in the Gaṅgā for a hundred *kalpas.*

सुनन्दनन्दकुमुदैः पार्षदैः परिवारितः।
शङ्खचक्रगदापद्मधरः श्रीवत्सलाञ्छनः॥८०॥
कौस्तुभेन मणीन्द्रेण भूषितो वनमालया।
देवैः स्तुतश्च यानेन वैकुण्ठं स्वपदं ययौ॥८१॥

Thereafter lord Viṣṇu went to Vaikuṇṭha surrounded by Sunanda, Nanda and Kumuda, holding *śaṁkha, gadā*, *cakra* and *padma* in the hands beside displaying the *Śrīvatsa* mark on the chest, adorned with the *kaustubha* gem wearing the long garland of forest flowers, mounted on a plane and adored by the gods.

गते वैकुण्ठनाथे च राधेशश्च स्वयं प्रभुः।
चकार वंशीशब्दं च त्रैलोक्यमोहनं परम्॥८२॥

After the departure of the lord of Vaikuṇṭha, Śrī Kṛṣṇa the lord of Rādhā played on the flute which attracted the three worlds.

मूर्च्छांप्रापुर्देवगणा मुनयश्चापि नारद।
अचेतना बभूवुश्च मायया पार्वतीं विना॥८३॥

O Nārada, on hearing the voice of the flute, all the gods and the sages fainted or all those present there were fainted with the illusion of the lord, except Pārvatī.

उवाच पार्वती देवी भगवन्तं सनातनम्।
विष्णुमाया भगवती सर्वरूपा सनातनी॥८४॥
परब्रह्मस्वरूपा या परमात्मस्वरूपिणी।
सगुणा निर्गुणा सा च परा स्वेच्छामयी सती॥८५॥

Thereafter, Pārvatī who happened to be the illusion of Viṣṇu, the form of all, eternal Brahman, the form of the supreme soul, possessing qualities as well as without them, the one who moved at will and was the chaste goddess, spoke to the lord.

पार्वत्युवाच

एकाऽहं राधिकारूपा गोलोके रासमण्डले।
रासशून्यं च गोलोकं परिपूर्णं कुरु प्रभो॥८६॥

Pārvatī said- O lord, I was always in the form of Rādhikā in the *Rāsamaṇḍala* of *Goloka*. You fill the void in the *Goloka* by performing the divine dance.

गच्छ त्वं रथमारुह्य मुक्तामाणिक्यभूषितम्।
परिपूर्णतमाऽहं च तव वक्ष:स्थलस्थिता॥८७॥

You proceed mounted on the gem-studded chariot. By residing in your heart I felt myself complete.

तवाऽऽज्ञया महालक्ष्मीरहं वैकुण्ठगामिनी।
सरस्वती च तत्रैव वामे पार्श्वे हरेरपि॥८८॥
तवाहं मनसा जाता सिन्धुकन्या तवाऽऽज्ञया।
सावित्री वेदमाताऽहं कलया विधिसंनिधौ॥८९॥

At your command I became Mahālakṣmī the dweller of Vaikuṇṭha. I also functioned there as Sarasvatī appearing to the left of lord Hari. I have been born out of your mind and appeared as the daughter of the ocean at your command. I had appeared as Sāvitrī the mother of the Vedas and stayed with Brahmā with my *aṁśa.*

तेज:सु सर्वदेवानां पुरा सत्ये तवाऽऽज्ञया।
अधिष्ठानं कृत तत्र धृतं देव्या शरीरकम्॥९०॥

Earlier, during the time of *Satyayuga*, I appeared from the *tejas* of all the gods at your command and took to the form of a goddess.

शुम्भादयश्च दैत्याश्च निहताश्चावलीलया।
दुर्गं निहत्य दुर्गाऽहं त्रिपुरा त्रिपुरे वधे॥९१॥

I then killed playfully the demons named Śumbha and Niśumbha beside Durga after which I was given the name of Tripurā.

निहत्य रक्तबीजं च रक्तबीजविनाशिनी।
तवाऽऽज्ञया दक्षकन्या सती सत्यस्वरूपिणी॥९२॥

By killing the demon named Raktabīja, I came to be known as the destroyer of Raktabīja. At your command I became Satī, the daughter of Dakṣa in the truthful form.

योगेन त्यक्त्वा देहं च शैलजाऽहं तवाऽऽज्ञया।
त्वया दत्त्वा (त्ता) शंकराय गोलोके रासमण्डले॥

At you command I discarded that body and then came to be known as the daughter of Himālaya. You had handed me over to Śiva in *Rāsamaṇḍala.*

विष्णुभक्तिरहं तेन विष्णुमाया च वैष्णवी।
नारायणस्य मायाऽहं तेन नारायणी स्मृता॥९४॥
कृष्णप्राणाधिकाऽहं च प्राणाधिष्ठातृदेवता।
महाविष्णोश्च वासोश्च जननी राधिका स्वयम्॥

I had been the devotion of Viṣṇu and as such I came to be known as Viṣṇumāyā or Vaiṣṇavī, I was the illusion of lord Nārāyaṇa and as such I came to be known as Nārāyaṇī. I was the beloved of Kṛṣṇa and was the mother of Mahāviṣṇu also known as Rādhā.

तवाऽऽज्ञया पञ्चधाऽहं पञ्चप्रकृतिरूपिणी।
कलाकलांशयाऽहं च देवपत्न्यो गृहे गृहे॥९६॥

At your command I took to five forms and was known as *Pañcaprakṛti*. With my rays or the *aṁśa* of my rays, I became the spouses of the gods.

शीघ्रं गच्छ महाभाग तत्राऽहं विरहातुरा।
गोपीभि: सहिता रासं भ्रमन्ती परित: सदा॥९७॥

O virtuous one, you move on at once because I am suffering badly from your separation there, I always roam about in the *Rāsamaṇḍala* together with the cowherdesses.

पार्वतीवचनं श्रुत्वा प्रहस्य रसिकेश्वर:।
रत्नयानं समारुह्य ययौ गोलोकमुत्तमम्॥९८॥

Listening to the words of Pārvatī, Kṛṣṇa the lord of the divine dance, smiled and mounted on the chariot studded with gems then proceeded to *Goloka.*

पार्वती बोधयामास स्वयं देवगणं तथा।
मायावंशीरवाच्छन्नं विष्णुमाया सनातनी॥९९॥
कृत्वा ते हरिशब्दं च स्वगृहं विस्मयं ययु:।
शिवेन सार्धं दुर्गा सा प्रहृष्टा स्वपुरं ययौ॥१००॥

Thereafter Pārvatī who happened, to be the eternal Viṣṇumāyā, brought the gods back to

senses who had been fainted because of the sound of the flute of lord Kṛṣṇa. Reciting the name of Hari, all the gods then retied astonishingly to their respective abodes, Durgā also delightfully want along with Śiva to her abode.

अथ कृष्णं समायान्तं राधा गोपीगणै: सह।
अनुव्रजं ययौ हृष्टा सर्वज्ञा प्राणवल्लभम्॥१०१॥

Rādhā then finding Kṛṣṇa arriving in Vraja, left the place and followed the lord together with all the cowherdesses.

दृष्ट्वा समीपमायान्तमवरुह्य रथात्सती।
प्रणनाम जगन्नाथं शिरसा सखिभि: सह:॥१०२॥

Reaching close to him, the chaste Rādhā bowed in reverence to the lord after his descending from the chariot.

गोपा गोप्यश्च मुदिता: प्रफुल्लवदनेक्षणा:।
दुंदुभि वादयामासुरीश्वरागमनोत्सुका:॥१०३॥

All the cowherds and cowherdesses having the delightful face and eyes welcomed the lord and played upon the big drums.

विरजां च समुत्तीर्य दृष्ट्वा राधां जगत्पति:।
अवरुह्य रथात्तूर्णं गृहीत्वा राधिकाकरम्॥१०४॥
शतशृङ्गं च बभ्राम सुरम्यं रासमण्डलम्।
दृष्ट्वाऽक्षयवटं पुण्यं पुण्यं वृन्दावनं ययौ॥१०५॥

Kṛṣṇa finding Rādhā standing on the river Virajā, at once got down from the chariot and held her hand taking her to the mountain of hundred peaks in the *Rāsamaṇḍala*, where he started roaming about with her. Thereafter they went to the auspicious banyan tree and having a sight of it, they went to Vṛndāvana.

तुलसीकाननं दृष्ट्वा प्रययौ मालतीवनम्।
वामे कृत्वा कुन्दवनं माधवीकाननं तथा॥१०६॥

There he found the *Tulasī-vana, Kunda-vana* and *Mādhavī-vana*, leaving them to the left they moved towards the *Mālatī-vana.*

चकार दक्षिणे कृष्णश्चम्पकारण्यमीप्सितम्।
चकार पश्चात्तूर्णं च चारुचन्दनकाननम्॥१०७॥
ददर्श पुरतो रम्यं राधिकाभवनं परम्।
उवास राधया सार्धं रत्नसिंहासने वरे॥१०८॥

The *campaka-vana* was to the right and a forest of sandal-wood was at the back. Then he found the place of Rādhikā who was lodged in her abode occupying a gem-studded lion throne.

सकर्पूरं च ताम्बूलं बुभुजे वासितं जलम्।
सुष्वाप पुष्पतल्पे च सुगन्धिचन्दनार्चिते॥१०९॥

He consumed there the fragrant water, the betel with camphor and slept on the bed of flowers over which the sandal-paste had been spread.

स रेमे रामया सार्धं निमग्नो रससागरे।
इत्येवं कथितं सर्वं धर्मवक्त्राच्च यच्छ्रुतम्॥११०॥
गोलोकारोहणं रम्यं किं भूय: श्रोतुमिच्छसि॥१११॥

He was filled with ocean of pleasure and started enjoying the company of his beloved. Thus I have narrated everything to you, whatever I had heard from the mouth of Dharma.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना०
गोलोकारोहणं नामैकोनत्रिंशदधिकशततमोऽध्याय:॥१२९॥

अथ त्रिंशदधिकशततमोऽध्याय:

Chapter - 130

The marriage of Nanda

नारद उवाच

सर्वं श्रुतं महाभाग नावशेषमभीप्सितम्।
किमपूर्वं पुराणं च ब्रह्मवैवर्तमिष्टदम्।।१।।

Nārada said- O virtuous one, I have listened, to everything and nothing has been left out. This *Brahmavaivarta Purāṇa* is unprecedented and fulfils all the wishes.

अधुना किं करिष्यामि तन्मां ब्रूहि जगद्गुरो।
आज्ञां कुरु तपस्यां च कर्तुं यामि हिमालयम्।।२।।

O teacher of the universe, you tell me as to what should be done by me. You give me a command I shall go to Himālaya for performing *tapas*.

उपबर्हणगन्धर्द: पञ्चाशत्कामिनीपति:।
जन्मान्तरे भवानासीदधुना ब्रह्मपुत्रपक:॥३॥

Nārāyaṇa said- In one of your earlier births, you were the husband of fifty damsels, known as a Gandharva named Upabarhaṇa. Currently you are the son of Brahmā.

तास्वेका च सती रम्या तपसा शंकरं परम्।
आराध्य च वरं लेभे वाञ्छितं नारदं पतिम्॥४॥

One of the damsels was quite beautiful and chaste, she performed great *tapas* for Śiva in order to get Nārada as her husband.

सा च सृञ्जयकन्या च स्वर्णष्ठीवीसहोदरा।
तां विवाहं कुरुष्वेति शंकराज्ञा कथं वृथा॥५॥

She was the daughter of Sṛñjaya and the real sister of Svarṇaṣṭhīvī. You batter marry him. No one could venture to go against the wished of lord Kṛṣṇa.

सुन्दरी सुन्दरीष्वेवं कोमलां कमलाकलाम्।
पतिव्रतां महाभागां रम्यां सुप्रियवादिनीम्॥६॥
कामुकीं कमनीयां च शश्वत्सुस्थिरयौवनाम्।
विधात्रा लिखितं कर्म प्राक्तनं केन वार्यते॥७॥

She happened to be the ray of Lakṣmī with tender limbs, besides being quite chaste, virtuous, attractive and Soft spoken. She is quite passionate, beautiful and possessed the ever lasting youthfulness therefore you surely marry her, who can erase the reward of the earlier deeds.

नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥८॥

The deeds do not vanish even after the lapse of hundred crores of *kalpas* one has to face the reward of the good and had deeds without fail.

सूत उवाच

नारायणवच: श्रुत्वा हृदयेन विदूयता।
प्रणम्य प्रययौ शीघ्रं नारद: सृञ्जयालयम्॥९॥

Sūta said- On hearing the words of Nārāyaṇa, Nārada bowed before him with a painful heart and at once moved to the abode of Sṛñjaya.

शौनक उवाच

अहो सूत महाभाग श्रुतं किं परमाद्भुतम्।
किमपूर्वं रहस्यं च सरसं च पुरातनम्॥१०॥
अधुना श्रोतुमिच्छामि विवाहं नारदस्य च।
अतीन्द्रियस्य च मुनेर्ब्रह्मपुत्रस्य सांप्रतम्॥११॥

Śaunaka said- O virtuous one, we have listened to quite attractive, astonishing and unprecedented ancient secret, I would like to listen about the marriage of Nārada, the son of Brahmā and the one who had controlled all his senses.

सूत उवाच

नारदो मू(गु)ढरूपश्च दृष्ट्वा सृञ्जयकन्यकाम्।
तपस्विनीं महाभागां विष्णुव्रतपरायणाम्॥१२॥
ययौ ब्रह्मसभां रम्यां सर्वदेवै: समावृताम्।
प्रणम्य पितरं शान्त: सर्वं तत्त्वमुवाच तम्॥१३॥

Sūta said- Nārada secretly looked at the virtuous daughter of Sṛñjaya and went to the court of Brahmā which was surrounded by all the gods. Bowing in reverence to Brahmā he spoke to him quite humbly.

ब्रह्मा प्रहृष्टवदन: श्रुत्वा वार्तां शुभावहाम्।
तपस्विनं च पुत्रं च संप्राप्य जगतां पति:॥१४॥
रत्ननिर्माणयानेन सार्धं देवै: शुभे क्षणे।
पुत्रं कृत्वा च पुरतो ययौ सृञ्जयमन्दिरम्॥१५॥

Brahmā the lord of the universe, after meeting his son and learning about the proposed marriage delightfully proceeded with other gods, mounted on the gem-studded plane, accompanied with his son, to the place of Sṛñjaya.

तच्छ्रुत्वा सृञ्जयो राजा रत्नभूषणभूषिताम्।
गृहीत्वा कन्यकां रम्यां नारदाय ददौ मुदा॥१६॥
सर्वस्वं दक्षिणां दत्त्वा मणिमुक्तादिकं तथा।
पुटाञ्जलियुतो भूत्वा परिहारं चकार स:॥१७॥
कन्यां समर्प्य ब्रह्माणं राजा च योगिनां वर:।
रुरोद भृशमुच्चैश्च वत्से वत्स इतीरितम्॥१८॥

On hearing about the news, the king Sṛñjaya adorning his charming daughter with gem-studded ornaments gave her away in marriage to

Nārada delightfully. He offered several of the precious gems and the riches in *dakṣiṇā* the king then prayed to them with folded hands. The king Sṛñjaya who was the best of the *yogīs*, after offering his daughter to Brahma, started crying uttering the name of his daughter.

क्व यासि त्यक्त्वा मद्‌गेहं शून्यं कमललोचने।
अहं यामि वनं घोरं त्वां त्यक्त्वा जीवितो मृत:।।

He said, "O daughter having the eyes resembling the lotus flowers where are you going deserting my house. Getting separated from your company I shall go to the terrific forest because without you I am feeling like dead."

प्रणम्य पितरं कन्या रुदन्तं मातरं तथा।
रुदतीं तां रुदन्ती साऽप्यारुरोह रथं विधे:।।२०।।

The girl while sobbing left her weeping parents behind offering her salutation to them and mounted on the chariot of Brahmā.

गृहीत्वा च सभार्यं च पुत्रं धाता मुदाऽन्वित:।
प्रययौ ब्रह्मलोकं च देवेन्द्रैर्मुनिभि: सह।।२१।।

Brahmā on his part delightfully accompanied with the bride and the groom together with the gods and the sages went to *Brahmaloka*.

ब्राह्मणान्भोजयामास साङ्गे मङ्गलकर्मणि।
देवानपि च सिद्धांश्च वादयामास दुंदुभिम्।।२२।।

He performed all the welfare ceremonies there, serving food to the Brāhmaṇas and the gods, beating the big drums.

नारदस्तु मुनिश्रेष्ठो बाधित: पूर्वकर्मणा।
यस्य यत्प्राक्तनं विप्र दुर्लङ्घ्य केन वार्यते।।२३।।

The sage Nārada was deprived of his earlier deeds. O dear one, the one who is habitual to performing particular type of deed, who could prevent him from doing so.

सुरम्ये पुष्पतल्पे च सुगन्धिचन्दनार्चिते।
स रेमे रामया सार्धं बुबुधे न दिवानिशम्।।२४।।
एवं कृत्वा विवाहं च विरतो मुनिसत्तम:।
उवास ब्रह्मलोकेषु वटमूले मनोहरे।।२५।।
तत्राऽऽजगाम नग्नश्च प्रज्वलन्ब्रह्मतेजसा।
सनत्कुमारो भगवान्साक्षाच्च बालको यथा।।२६।।
सृष्टे: पूर्वश्च वयसा यथैव पञ्चहायन:।
अचूडोऽनुपनीतश्च वेदसंध्याविहीनक:।।२७।।
कृष्णेति मन्त्रं जपति यस्य नारायणो गुरु:।
अनन्तकालकल्पं च भ्रातृभिश्च त्रिभि: सह।।२८।।
वैष्णवानामग्रणीशो ज्ञानिनां च गुरोर्गुरु:।
आराद्‌दृष्ट्वा नारदस्तं भ्रातरं च सतां वरम्।।२९।।
सहसा शिरसा भूमौ दण्डवत्प्रणनाम तम्।
उवाच नारदं बाल: प्रहस्य परमार्थकम्।।३०।।

He then started enjoying the company of his spouse on the bed of flowers and became unconcerned with the passing of the day and night. Thus Nārada the best of the sages was involved in the conjugal pleasures. He started residing under the charming banyan tree. At that point of time, Sanatkumāra, the three brothers arrived there who always remained nude, illumining with the divine lustre. They appeared like the Supreme lord in the form of children, appearing in the age of five years, who were devoid of the first shaving of their heads, the thread ceremonies and the performing of *sandhyā*. They were always reciting the *mantra* of Kṛṣṇa, whose teacher was Nārāyaṇa himself, who remained roaming about all the times, was the foremost of the intellectual Vaiṣṇavas, the best of the devotees of the lord and who were the teachers of the teachers, arrived there. Finding those brothers who are the best among the noble people. Nārada prostrated before them. The sage then smiled and spoke to Nārada, the words which were quite auspicious.

सनत्कुमार उवाच

अये भ्रात: किं करोषि कुशलं युवतीपते:।
स्त्रीपुंसोर्वर्धते प्रेम नित्यं तन्नित्यनूतनम्।।३१।।
अर्गलं ज्ञानमार्गस्य भक्तिद्वारकपाटकम्।
मोक्षमार्गव्यवहितं चिरं बन्धनकारणम्।।३२।।

Sanatkumāra said- O brother, what are you doing? O husband of damsel, are you keeping on well, is the love of the couple going on increasing? This love obstructs the divine path of

knowledge. It serves as the door leaf for the door of devotion. It obstructs the path of salvation and in to the wordily the bondage for a long time.

गर्भवासस्य बीजं च परं नरककारणम्।
पीयूषबुद्ध्यास गरलं भुङ्क्ते पापी नराधमः॥३३॥

This is the seed for entering in the womb and results into the fall in the hell. A degraded and sinful person enjoys it like the nectar.

परं नारायणं त्यक्त्वा यस्याऽऽस्ते विषये मनः।
स वञ्चितो मायया चामृतं त्यक्त्वा विषं भजेत्॥

The one who discarding the name of Nārāyaṇa involves himself into such worldly pleasures, he under the influence of the illusion owns the poison discarding nectar.

सर्वेषां कर्मभोगोऽस्ति कर्मिणामीश्वरं विना।
वयं विधातुः पुत्राश्च सा बुद्धिरिति देहिनाम्॥३५॥

Except the lord all the people, have to face the fruit of their deeds, we people are the sons of Brahmā, this type of behaviour is to be indulged into by the human beings.

यदि ते नास्ति भोगश्च कथं गन्धर्वजन्म च।
कथं दासीसुतस्त्वं च मुक्तश्च भक्तसङ्गतः॥३६॥

If you have not to face the result of your deed then how could you be born as the son of female servant getting detached from the company of devotees of the lord?.

निर्गच्छ तपसे भ्रातस्त्यज मयामयीं प्रियाम्।
सुपुण्ये भारते वर्षे तपसा भज माधवम्॥३७॥

O brother, discarding this beautiful damsel, who is the form of illusion, you proceed on for performing *tapas*. In the sacred land of Bhārata, you must recite the name of Mādhava, performing *tapas*.

स्थिते नारायणे स्वेशे परे स्वपददातरि।
विषयी विषयान्धश्च वञ्चितो मायया ध्रुवम्॥३८॥

By devoting your mind to lord Nārāyaṇā who bestows salvation on the people, the one who remains engrossed in the worldly pleasures, he is surely over-powered with the illusion or the pleasures, he surely over-powered with the illusion of the lord.

गृहाण मम मन्त्रं च कृष्ण इत्यक्षरद्वयम्।
सर्वेषामेव मन्त्राणां सारात्सारं परात्परम्॥३९॥

The essence of all the *mantras* and the best of all happens to be the *mantras* called Kṛṣṇa. You receive it.

सर्वेषु च पुराणेषु वेदेषु च चतुर्षु च।
धर्मशास्त्रेषु तन्त्रेषु नास्त्येवास्मात्परो मनुः॥४०॥

There is no *mantra* better than the same in all the Purāṇas, the four Vedas, the religious treatises and all the *tantras*.

नारायणेन दत्तो मे पुष्करे सूर्यपर्वणि।
असंख्यकल्प जप्त्वाऽहं भ्रमामि सर्वपूजितः॥४१॥

This *mantra*, was given to me by Nārāyaṇā himself at *Puṣkara-kṣetra* on the occasion of the solar eclipse. I reciting the same for innumerable *kalpas*, became adorable by all and I moved at will.

इत्युक्त्वा स्नापयित्वा तं ददौ तस्मै परं मनुम्।
दिवानिशं स जपति पूतया मणिमालया॥४२॥

Thus speaking he bestowed the *mantra* to Nārada. Holding a rosary in his hand, he started reciting the same through out the day and night.

तस्मै शुभाशिषं दत्त्वा मन्त्रं च वैष्णवाग्रणीः।
गोलोकं प्रययौ द्रष्टुं भगवन्तं सनातनम्॥४३॥

Sanatkumāras who happened to be the foremost of the Vaiṣṇavas pronouncing their blessing for Nārada and bestowing the *mantra* on him went to *Goloka* to have an audience with the eternal Brahman.

नारदस्तु मनुं प्राप्य सर्वसिद्धिप्रदं वरम्।
श्रीकृष्णे निश्चलां भक्तिं पूर्वकर्मनिकृन्तनीम्॥४४॥

Nārada on the other hand receiving the *mantra* which bestowed all the success, destroying all his previous deeds achieved the infallible devotion of Lord Kṛṣṇa.

त्यक्त्वा मायामयीं भार्यां भारतं तपसे ययौ।
कृतमालानदीतीरे ददर्श शंकरं परम्॥४५॥

Disowning his wife he went to the land of Bhārata for performing *tapas*. Reaching the bank of Kṛtamālā river, he hod an audience with lord Śiva.

दृष्ट्वा च सहसा मूर्ध्ना प्रणनाम शिवं मुनिः।
तमुवाच जगन्नाथो भक्तं च भक्तवत्सलः॥४६॥

Finding Śiva there, the sage Nārada suddenly prostrated before him. Lord Śiva who bestows his grace on his devotees spoke to Nārada.

महादेव उवाच

अहो नारद दृष्ट्वा त्वां प्रसन्नोऽहं स्वतेजसा।
भक्तानां दर्शनं यत्र सुदिनं तच्छरीरिणाम्॥४७॥

Śiva said- O Nārada, I have been delimited to meet you with the glory, the day on which meet our devotees, it becomes an suspicious days for the human beings.

अहं हि परमो लाभो देहिनां भक्तसंगमः।
स स्नातः सर्वतीर्थेषु यो ददर्श च वैष्णवम्॥४८॥

For the human beings it is quite beneficial to have an audience with the devotees of the lord. The one who has an audience with the Vaiṣ ṇavas, he earns the merit of having bath at all the holy places.

अपि प्राप्तो महामन्त्रः सर्वतन्त्रसुदुर्लभः।
मया दत्तो गणेशाय स्कन्दाय स्वात्मजाय च॥४९॥

Have you achieved the inaccessible *Mahāmantra* which is difficult of all the *tantras* which I had bestowed upon Gaṇeśa and my son Skanda.

मह्यं दत्तश्च कृष्णेन गोलोके रासमण्डले।
ब्रह्मणे चापि धर्माय धर्मो नारायणाय च॥५०॥

The knowledge of this *mantra* was bestowed by lord Kṛṣṇa on me in *Rāsamaṇḍala* of the *Goloka* besides Brahmā and Dharma. Dharma bestowed the knowledge to Nārāyaṇa.

ब्रह्मा सनत्कुमाराय तुभ्यं दत्तश्च तेन वै।
मन्त्रग्रहणमात्रेण जनो नारायणो भवेत्॥५१॥

Brahmā bestowed the knowledge to Sanatkumāra, who has bestowed the same to you, by receiving this *mantra*, one becomes Nārāyaṇa himself.

विचारणं च नास्त्यत्र कालाकालं शुभाशुभम्।
पञ्चलक्षजपेनैव पुरश्चरणमस्य च॥५२॥

By reciting this *mantra*, the good or bad time. become of no consequence; by reciting this *mantra* five lakhs of time, one meets with success.

ध्यानं च सामवेदोक्तं तेन ध्यायेच्च वैष्णवः।
ध्यानं च पापदहनं कर्ममूलनिकृन्तनम्॥५३॥
कृष्णं नवघनश्यामं किशोरं पीतवाससम्।
शतकोटीन्दुसौन्दर्यं दधानमतुलं परम्॥५४॥
भूषितं भूषणौघैस्तैरमूल्यरत्ननिर्मितैः।
चन्दनोक्षितसर्वाङ्गं कौस्तुभेन विराजितम्॥५५॥
मयूरपिच्छचूडं च मालतीमाल्यमण्डितम्।
ईषद्धास्यप्रसन्नास्यं नित्योपास्यं शिवादिभिः॥५६॥
ध्यानासाध्यं दुराराध्यं निर्गुणं प्रकृतेः परम्।
सर्वेषां परमात्मानं भक्तानुग्रहविग्रहम्॥५७॥
वेदानिर्वचनीयं तं वरं सर्वेश्वरं भजे।
ध्यानेनानेन तं ध्यात्वा भगवन्तं सनातनम्॥५८॥
भज तं परमानन्दं सत्यं नित्यं परात्परम्।
इत्युक्त्वा स्वपदं शंभुर्जगाम परमेश्वरः॥५९॥

One should adore Kṛṣṇa according to the *dhyānam* prescribed in the *Sāmaveda* which destroyed the sin and cuts at the root of the deeds. He has dark complexion of the new clouds is of quite a tender age, wearing *pītāmbara*, illumining with the lustre of hundred crores of the moons, adorned with best of the gem-studded ornaments. His body is plastered with sandal-paste. The *kaustubha* gem adorns his chest, the peacock feather appears on the head. He wears the garland and of jasmine flowers, wears a serene smile on the face. He is adored by Śiva and others gods daily, He is difficult to be achieved even with meditation, is devoid of all the *guṇas*, beyond Prakṛti, the supreme soul of all, the one who takes to human form for the sake of his devotees, the on who is inexplicable by the Vedas and is the lord of all. I adore lord Kṛṣṇa who is the best or all. One should meditate upon the eternal lord with this *dhyānam*. Who is blissful, truthful eternal, beyond everything and is known by the name of lord Kṛṣṇa. Thus speaking lord Śiva retired to his abode.

तं प्रणम्य जगन्नाथं नारदस्तपसे ययौ।
नारदः श्रीहरिं स्मृत्वा योगात्त्यक्त्वा कलेवरम्
निलीनः पादपद्मे च पाद (पद्मा) पद्मार्चिते हरेः॥

Bowing at the feet of lord Śiva, Nārada went for performing *tapas*. Nārada discarded his human body by yogic practices and devoting his mind at the feet of lord Hari he entered the lotus-like feet of lord Hari which are adored always by Kamalā.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना०
नारदविवाहादिप्रकरणं नाम त्रिंशदधिकशततमोऽध्यायः॥१३०॥

अथैकत्रिंशदधिकशततमोऽध्याय:

Chapter - 131

The birth of Agni and Gold

शौनक उवाच

अत्यपूर्वमुपाख्यानं श्रुतं परममद्भुतम्।
सुगोप्यं च सुगोप्यं रम्यं रम्यं नवं नवम्।।१।।

Śaunaka said- I have listened, to the extremely astonishing, secret, charming and completely new story from you.

किमनिर्वचनीयं च कमनीयं मनोहरम्।
सुदुर्लभा कथा प्रोक्ता पुराणेषु पुरातनी।।२।।

But it is inexplicable in the Purāṇas, charming, beautiful, ancient and the inaccessible story.

एवंभूतं च सुदिनं कदाऽस्माकं भविष्यति।
तज्जन्म सफलं धन्यं यत्र वैष्णावसंगम:।।३।।
गर्भवासोच्छेदनं च कर्ममूलनिकृन्तनम्।
हरिदास्यप्रदं शुद्धं भक्तानां भक्तिवर्धनम्।।४।।

When shall I meet with such a type of auspicious deeds, in which my life would become successful, keeping the company of the Vaiṣṇavas. This company of the Vaiṣṇavas is destroyer of the life in the womb, cuts at the root of the deeds, bestows toe slavehood of lord Hari and increases his devotion.

असाधुसङ्गदुर्बुद्धिपापोन्मूलनकारणम्।
गणेशजन्मोपाख्यानं पुराणेषु सुदुर्लभम्।।५।।
तुलसीराधिकाख्यानं किमपूर्वं श्रुतं परम्।
अन्यद्यद्यद्गोपनीयं व्यक्तमव्यक्तमीप्सितम्।।६।।
सर्वं श्रुतं महाभाग परिपूर्णं मनोहरम्।
अधुना श्रोतुमिच्छामि वह्नेरुत्पत्तिमीप्सिताम्
स्वर्णस्य च महाभाग तन्मे व्याख्यातुमर्हसि।।७।।

The story about the birth of Gaṇeśa is difficult to get in the Purāṇas which relieves one from the company of the wicked and evil minded people and uproots the cause of the deeds. I have listened to the story about Tulasī and Rādhikā. Beside this, I have listened, to several other secret known and unknown stories which fulfil the desires. O lord, I have listened to everything; now I intend to listen to the story about the birth of Agni as well as the gold. O virtuous one, you kindly tell me the story about both of them.

सूत उवाच

सामग्रीकरणं सृष्टेर्जलमेव हुताशन:।
तथैव प्रकृतिर्नित्या महानेव तथैव च।।८।।
यथा दिशो महाकाशो यथैव सृष्टिगोलकम्।
प्रकृतेर्महतश्च स्याद्यथाऽहंकार एव च।।९।।

Sūta said- Of all the material of the universe water, fire and the eternal Prakṛti have their own entity, similarly the *Mahātattva* has its own entity. As the sky and the direction are there or the universe is there, the arrogance is born out of Prakṛti and Mahat.

यथैव शब्दस्तन्मात्रं तथैव च हुताशन:।
तथाऽपि तत्समुत्पत्तिं कथयामि निशामय।।१०।।

Agni also exists like *Śabda* and *Tanmātrās*. In spite of that I would narrate to you the story about its emergence.

एकदा सृष्टिकाले च ब्रह्मानन्तमहेश्वरा:।
श्वेतद्वीपं ययु: सर्वे द्रष्टुं विष्णुं जगत्पतिम्।।११।।
परस्परं च संभाषां कृत्वा सिंहासनेषु च।
ऊचु: सर्वे सभामध्ये सुरम्ये पुरतो विभो:।।१२।।
विष्णुगात्रोद्भवास्तत्र कामिन्य: कमलाकला:।
तत्र नृत्यन्ति गायन्ति विष्णुगाथाश्च सुस्वरम्।।१३।।

Once during the time of creation Ananta, Brahmā and Śiva went to have an audience with

Viṣṇu on the Śveta-dvīpa, after mutual discussion. They took their seats on the lion thrones, in the court of lord Viṣṇu. In the court, the damsels who had emerged out of the body of Lakṣmī continued dancing there, reciting the glory of the lord with their sweet voice.

तासां च कठिनां श्रोणिं कठिनं स्तनमण्डलम्।
सस्मितं मुखपद्मं च दृष्ट्वा ब्रह्मा सुकामुकः॥१४॥

Looking at their well built body, the flesh, smiling faces and the pelvic region, Brahma was infested with passion.

मनोनिवारणं कर्तुं न शशाक पितामहः।
वीर्यं पपात चच्छाद लज्जया वाससा विभुः॥१५॥
तद्वीर्यं वस्त्रसहितं प्रतप्तं कामतापतः।
क्षीरोदे प्रेरयामास संगीते विरते द्विज॥१६॥

O Brāhmaṇa, Brahmā could not control himself and his semen fell. Brahmā feeling ashamed hid it in a cloth and after the music was over, Brahmā getting infatuated with passion took out the cloth and threw it out in the ocean.

जलादुत्थाय पुरुषः प्रज्वलन्ब्रह्मतेजसा।
उवास ब्रह्मणः क्रोडे लज्जितस्य च संसदि॥१७॥

Thereafter, a divine immense lustre, emerged out of the water and sat in the lap of Brahmā, who was feeling ashamed seated in the court of Viṣṇu.

एतस्मिन्नन्तरे रुष्टो जलादुत्थाय सत्वरः।
प्रणम्य वरुणो देवान्बालं नेतुं समुद्यतः॥१८॥

In the meantime, getting angry Varuṇa came out of the water and bowing in reverence to the gods he tried to take away the boy with him.

बालो दधार ब्रह्माणं बाहुभ्यां च भयादुदन्।
किंचिन्नोवाच जगतां विधाता लज्जया द्विज॥१९॥

The boy on the other hand started crying and caught hold of Brahma. But Brahma could not speak anything getting ashamed.

बालकस्य करे धृत्वा चकारऽऽकर्षणं रुषा।
वरुणश्च सभामध्ये तं चिक्षेप प्रजापतिः॥२०॥

Getting enraged Varuṇa caught hold of the hand of the boy and dragged him. Brahmā, the Prajāpati, threw him away in the court..

पपात दूरतो देवो वरुणो दुर्बलस्ततः।
मूर्छां संप्राप मृतवत्कोपदृष्ट्या विधेरहो॥२१॥

Thereafter, the weak Varuṇa fell at a distance and with the anger of Brahmā, he lay there like a dead person at a distance.

चेतनं कारयामासामृतदृष्ट्या च शंकरः।
संप्राप्य चेतनं तत्र तमुवाच जलेश्वरः॥२२॥

Lord Śiva brought him back to life with his merciful glance. After regaining consciousness, Varuṇa said-.

वरुण उवाच

बालो जले समुद्भूतो मम पुत्रोऽयमीप्सितः।
अहं गृहीत्वा यास्यामि ब्रह्मा मां ताडयेत्कथम्॥२३॥

Varuṇa said- The boy has been born in the water and therefore he is my son. I shall carry him with me, how could Brahmā beat me?

ब्रह्मोवाच

बालकः शरणापन्नो मयि विष्णो महेश्वर।
कथं दास्यामि भीतं च रुदन्तं शरणागतम्॥२४॥

Brahmā said- O lord Viṣṇu, O Maheśvara, this boy has come to take refuge with me. Therefore how can I give away a crying child who has come to take refuge with me.

शरणागतदीनार्तं यो न रक्षेदपण्डितः।
पच्यते निरये तावद्यावच्चन्द्रदिवाकरौ॥२५॥

The fool who is unable to protect the humble person who comes to take refuge with him, he has to fall in the hell till the time of the sun and the moon.

उभयोर्वचनं श्रुत्वा प्रहस्य मधुसूदनः।
उवाच तत्र सर्वज्ञः सर्वेशश्च यथोचितम्॥२६॥

Listening to the words of both of them, the all knowledgeable Madhusūdana spoke the appropriate words.

दृष्ट्वा तु कामिनीश्रोणिं वीर्यं धातुः पपात तत्।
लज्जया प्रेरयामास क्षीरोदे निर्मले जले॥२७॥
ततो बभूव बालश्च धर्मतो विधिपुत्रकः।
क्षेत्रज्ञश्च सुतः शास्त्रे वरुणस्यापि गौणतः॥२८॥

The lord said- Looking at the body of the damsels the semen of Brahma had fallen. Feeling ashamed, he threw it out in the spotless water of the ocean. The son born because of that is appropriately the son of Brahmā, but he has also to be the son of Varuṇa according to the provisions of the scriptures.

महादेव उवाच

यो विद्यायोनिसंबन्धो वेदेषु च निरूपित:।
शिष्ये पुत्रे च समता चेति वेदविदो विदु:॥२९॥
मन्त्रं ददातु वरुणो विद्यां च बालकाय च।
पुत्रो विधातुर्वह्निश्च शिष्याश्च वरुणस्य च॥३०॥

Mahādeva said- Like the relationship between the knowledge and the *yoni,* there is no difference between a pupil and the son. This fact is quite well-known to those who are well-versed in the Vedas, in other words, as on is born with the use of *yoni* and the knowledge is connected with a pupil. Therefore both of them are equals. Therefore Varuṇa should provide the knowledge and *mantras* to this boy. This boy named Agni is the son of Brahmā and would be the pupil of Varuṇa.

विष्णुर्ददातु बालाय दाहिकां शक्तिमुज्ज्वलाम्।
सर्वदग्धो हुताशश्च निर्वाणो वरुणेन च॥३१॥

But the lord Viṣṇu should provide him the power of burning and becoming illustrious. This Agni would be competent enough to born everybody and Varuṇa should make the fire to extinguish.

विष्णुश्च दाहिकां शक्तिं ददौ तस्मै शिवाज्ञया।
मन्त्रं विद्यां च वरुणो रत्नमालां मनोहराम्॥३२॥

At the command of Śiva, Viṣṇu gave him the power of burning and Varuṇa imparted him the knowledge of *mantras* and also gave him the charming garland of gems.

क्रोडे कृत्वा च तं बालं चुचुम्ब मायया सुर:।
ब्रह्मणे च ददौ साक्षाद्विष्णुशंकरयोरपि॥३३॥

Varuṇa than took the child in his lap and then gave him to Brahmā, Viṣṇu and Śiva.

प्रणम्य विष्णुं ब्रह्मा च ययौ शंभु: स्वमन्दिरम्।
अग्न्युत्पत्तिश्च कथिता स्वर्णोत्पत्तिं निशामय॥३४॥

All the people then left for their respective abodes, bowing in reverence to Brahmā, Viṣṇu and Śiva. Thus I have narrated to you the story of the birth of Agni.

एकदा सर्वदेवाश्च समूषु: स्वर्गसंसदि।
तत्र कृत्वा च नृत्यं च गायन्त्यप्सरसां गणा:॥३५॥

Once all the gods were seated in the assembly, in the heaven, where the *apsarās* were dancing.

विलोक्य रम्भां सुश्रोणिं सकामो वह्निरेव च।
पपात वीर्यं चच्छाद लज्जया वाससा तथा॥३६॥

Finding Rambhā having beautiful figure, the god Agni became passionate and his semen fell which was covered by him in shame in the cloth.

उत्तस्थौ स्वर्णपुञ्जश्च वस्त्रं क्षिप्त्वा ज्वलत्प्रभ:।
क्षणे वर्धयामास स सुमेरुर्बभूव ह॥३७॥
हिरण्यरेतसं वह्निं प्रवदन्ति मनीषिण:।
इति ते कथितं सर्वं कं भूय: श्रोतुमिच्छसि॥३८॥

When the cloth was thrown away by him, it turned into the shining gold and in a moment it was raised to the height of the Sumeru mountain. Thereafter the intellectuals started calling him as Agni having the lustre of gold. Thus I a have narrated to you about the birth of gold what else do you want to listen from me.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० उत्त० नारदना० वह्निसुवर्णोत्पत्तिर्नामैकत्रिंशदधिकशततमोऽध्याय:॥१३१॥

अथ द्वात्रिंशदधिकशततमोऽध्यायः

Chapter - 132

Brief of the own story

शौनक उवाच

श्रुतं सर्वं नावशेषं धर्मेश ब्राह्मणं च माम्।
कथयस्व महाभाग पुराणं पुनरेव हि॥१॥

Śaunaka said- O lord of Dharma, I have listened to everything and nothing has been left out. O virtuous one, you kindly narrate the entire Purāṇa to me in brief.

एवंविधं पुराणं च जन्मनैव न हि श्रुतम्।
न दृष्टं न श्रुतं तात ता(त्वा)दृशं वाचकं तथा।।२।

I have never heard about this Purāṇa, since my birth, O adorable one, I have never come across and orator like you nor have I heard about him.

सूत उवाच

श्रूयतां भो महाभाग सावधानं च संयतम्।
अध्यायश्रवणेनैव पुराणफलमालभेत्।।३।।

Sūta said- O virtuous one, you listen me attentively the entire P rāṇa.

ब्रह्मखण्डं च कथितं परं ब्रह्मनिरूपणम्।
तदनिर्वचनीयं च येषामपि यथागमम्।।४।।

Brahma-khaṇḍa consists of the form of Brahman which I have recited. This is beyond description and no one could know about the same through the *āgamas.*

साकारं च निराकारं सगुणं निर्गुणं पृथक्।
येषामपि यथा शक्तिस्तथैव ध्यानमेव च।।५।।
गोलोकादेर्वणनं च क्रमेण च पृथक्पृथक्।
तत्रोपयुक्तोपाख्यानं यद्यत्प्रासङ्गिकं द्विज।।६।।
जातीनां निर्णयश्चैव संकराणां तथैव च।
यद्यद्विषिष्टोपाख्यानं तत्तत्प्रश्नानुरोधतः।।७।।
राधामाधवयोः क्रीडा महाविष्णोः समुद्भवः।
निरूपणं च विश्वेषां समासेन द्विजोत्तम।८।।
ब्रह्मनारदयोश्चैव संवादः परमार्थतः।
विवेको नारदस्यैव मुनीन्द्रस्य तथैव च।।९।।
आज्ञया ब्रह्मणश्चैव नरनारायणाश्रमम्।
गमनं नारदस्यैव तेन सार्धं च दर्शनम्।।१०।।
तयोः संभाषणं चैव नारदाद्य(य)निवेदनम्।
तत्र देव ब्रह्मखण्डं क्रमेणोक्तं द्विजोत्तम।।११।।

He is visible, invisible, with qualities and without qualities separately, one adores him accordingly to his own competence. O best of Brāhmaṇa, I have described separately about *Goloka* and others regions according to Brahma-khaṇḍa supported by different stories. I described the various castes and the divine sport of Rādhā and Mādhava besides the emergence of Mahāviṣṇu in brief. The talk between Brahmā and Nārada, the intelligence of sage Nārada, his proceeding to the abode of Nara-Nārāyaṇā, discussion with them and the prayer to Nārada have been described.

श्रूयतां प्रकृतेः खण्डं सुधाखण्डसमं मुने।
प्रकृतेर्लक्षणं प्रोक्तं प्रकृतीनां च वर्णनम्।।१२।।

O sage, now you listen about Prakṛti-khaṇḍa which is like the peace of nectar, the symptoms of Prakṛti and its forms have been described.

उपाख्यानं च तासां च वर्णनं पूजनादिकम्।
लक्ष्मीः सरस्वती दुर्गा सावित्री राधिका तथा।।१३।।
एतासां चरितं चैवमन्यासां च पृथक्पृथक्।
उपाख्यानं महालक्ष्म्याः सरस्वत्यास्तथैव च।।१४।।

Their stories, their destruction and the mode of their adoration have been described. The different forms of Lakṣmī, Sarasvatī, Durgā, Sāvitrī, Rādhā and other forms of Prakṛti were discussed separately in addition to the story of Mahālakṣmī and Mahāsarasvatī were also narrated.

अपूर्वं राधिकाख्यानं सावित्र्याश्च तथैव च।
संवादो यमसावित्र्योः सत्यवज्जीवदानकम्।।१५।।
कुण्डानां वर्णनं प्रोक्तं तेषां च लक्षणं तथा।
जीविकर्मविपाकश्च भोगनिर्णय एव च।।१६।।

The story of Rādhikā and Sāvitrī is unique. The conversation between Yama and Sarasvatī besides Satyavān remaining life, the description of *kuṇḍas* and their qualities, the relationship between the human being and the deeds besides, the facing of the results of the deeds have been described.

अपूर्वं राधिकाख्यानं पुराणेषु सुगोप्यकम्।
सुयज्ञस्य नृपेन्द्रस्य चरितं परमाद्भुतम्।।१७।।

The story of Rādhikā, is quite secretive in the Purāṇas. The story of king Suyajña is quite unique.

प्रोक्तं तुलस्युपाख्यानं परमाद्भुतमेव च।
महायुद्धं च संवादे महेशशङ्खचूडयोः।।१८।।

The story of Tulsī is quite astonishing and unique. The battle between Śiva and

Śaṁkhacūḍa together with the dialogue has been narrated.

तुलसीकृष्णसंवादस्तयोः संभोग एव च।
निधनं शङ्खचूडस्य श्रीदाम्नः शापमोक्षणम्॥१९॥

The conversation between Tulasī and Kṛṣṇa has been narrated, their conjugal pleasures, the killing of Śaṁkhacūḍa and freeing Rādhā of the curse of Śrīdāmā have been narrated.

पदप्राप्तिः सुराणां च विपदां खण्डनं तथा।
जीविनां मोक्षबीजं च गङ्गोपाख्यानमीप्सितम्॥२०॥

The misfortune of the gods was removed and their regaining the lost glory, the salvation of the creatures and the story of the Gaṅgā have been narrated.

तथैव मनसाख्यानं परं हर्षविवर्धनम्।
स्वाहास्वधाख्यानमेवमन्यासां च निरूपणम्॥२१॥
यद्यत्प्रासङ्गिकाख्यानं वक्तुः प्रश्नानुरोधतः।
प्रोक्तं तत्प्रकृतेः खण्डं खण्डं गणपतेः शृणु॥२२॥

The story of Manasā which increases the pleasure besides the stories of Svāhā and Svadhā beside over goddesses have been narrated. In the Prakṛti-khaṇḍa in the series of the question, various other stories have been included, Now I speak about the Gaṇapati Khaṇḍa.

अतीव मधुरं रम्यं स्वादु स्वादु पदे पदे।
सुगोप्यं तत्पुराणेषु रम्यं रम्यं नवं नवम्॥२३॥

This Gaṇapati Khaṇḍa is quite sweet and is tasteful at over step. This is quite charming and new and is considered to be most secretive of all the Purāṇas.

सुदुर्लभमुपाख्यानं श्रोतृप्रीतिकरं परम्।
प्रोक्ता क्रीडा च परमा पार्वतीपरमेशयोः॥२४॥
स्कन्दोत्पत्तिः प्रथमतः क्रीडाभङ्गस्तयोस्तथा।
पार्वतीतोषणं चैवमभिमानविमोक्षणम्॥२५॥

The stories contained there in, are quite attractive for the listeners, the story of the, sports of Śiva and Pārvatī are included there in. Initially it relates to the disturbing of the love sport of Śiva and Pārvatī and then the birth of Skanda. The pride of Pārvatī and subsiding of the same have been described.

पुण्यकं च व्रतं विष्णोर्देव्याश्चरितमुत्तमम्।
वरदानं हरेरेव सुव्रतां पार्वतीं प्रति॥२६॥
हरेश्च दर्शनं चैव ब्राह्मणातिथिरूपिणः।
आविर्भावो गणेशस्य कृपया शिवमन्दिरे॥२७॥

The detail about *Puṇyaka-vrata* of Viṣṇu, the story of the goddess, the grant of boon by Viṣṇu to Pārvatī have been described. This Khaṇḍa also contained details about the meeting with Hari in the form of a Brāhmaṇa a guest and the birth of Gaṇeśa in the temple of Śiva, have been mentioned.

दर्शनं पुत्रवक्त्रस्य पार्वतीपरमेशयोः।
परमानन्दरूपं च शिवगेहे महोत्सवम्॥२८॥

Looking at the face of their son by Śiva and Pārvatī and the performing of the festivities in the abode of Śiva have been mentioned.

देवाद्या ददृशुः सर्वे बालं नित्यमजं विभुम्।
सत्यस्वरूपं परमं परब्रह्मस्वरूपिणम्॥२९॥
सर्वविघ्नहरं शान्तं दातारं सर्वसंपदाम्।
तपसां जपयज्ञानां व्रतानां फलदं विभुम्॥३०॥
अतीव कमनीयं च रमणीयं च योषिताम्।
प्राणाधिकं प्रियतमं पार्वतीपरमेशयोः॥३१॥
परमात्मस्वरूपं च भगवन्तं सनातनम्।
सर्वेशं सर्वबीजं च साक्षान्नारायणात्मकम्॥३२॥

The meeting of the gods and all the *gaṇas* with child Gaṇeśa, who has been eternal, virtuous, the form of truth and eternal Brahman has been described. The child happens to be the remover of all the construction, bestower of all the riches, *tapas*, recitation, performing of *yajña*, *vratas* and the bestower of their fruits, quite virtuous, charming, adored by the ladies, the beloved of Pārvatī and Śiva, the form of eternal soul, the eternal lord, the lord of all the gods, the seed of all and was the form of Nārāyaṇa.

यद्दर्शनाच्च स्तवनात्प्रणामात्पूजनात्तथा।
ध्यानासाध्यं दुराराध्यं जन्मकोट्य घनाशनम्॥३३॥

With the audience of whom, by reciting whose name, by adoring whom, all the crores of the sins committed during the earlier births are destroyed.

कार्तिकोद्धरणं प्रोक्तं तस्याभिषेक एव च।
गणेशपूजनं चैव सर्वविघ्नविनाशनम्।।३४।।

The Khaṇḍa also contains the account of the redemption of Kārttikeya and his crowding; the method of adoration of Gaṇeśa has also been described.

जमदग्नेश्च युद्धं च कार्तवीर्यार्जुनेन च।
सुरभीहरणं चैव निधनं च मुनेस्तथा।।३५।।

The battle between Jamadagni and Kārttavīrya-Arjuna, the abduction of Surabhī and the killing of the sage have been described.

पतिव्रतारेणुकायाश्चितारोहणमेव च।
प्रतिज्ञातं भृगोश्चैव दारुणं च सुदारुणम्।।३६।।

The self burning by the chaste Reṇukā, the terrific vow taken by Bhṛgu, have also been described.

निःक्षत्रीकरणं चैवमेकविंशतिकं द्विज।
संवादो ज्ञानलाभश्च गणेशपर्शुरामयोः।।३७।।

O Brāhmaṇa, the dialogue between Gaṇeśa and Paraśurāma, who rid the earth of the Kṣ atriyas twenty one times, has been narrated.

तयोर्युद्धं दारुणं च हेरम्बदन्तभञ्जनम्।
दुर्गायाश्च विलापश्चाभिशापो भार्गवं प्रति।।३८।।

The battle between both of them besides the breaking of the tusk of Gaṇeśa, the lamenting of Durgā and the curse of Bhārgava, have been described.

स्मरणे पर्शुरामस्याप्याविर्भावो हरेरपि।
पार्वतीं बोधयामास स्वयं नारायणः प्रभुः।।३९।।

The appearing of Hari at the reciting of his name by Paraśurāma, convincing of Pārvatī by lord Nārāyaṇa.

वर्णनं शिवलोकस्य परमाश्चर्यमीप्सितम्।
प्रदत्तं पर्शुरामाय महास्त्रं शंकरेण च।।४०।।
मन्त्रं च कवचं चैव कृष्णस्य परमात्मनः।
वरदानं चाभयं च प्रदानं सर्वसंपदाम्।।४१।।

The description of astonishing and desirable Śivaloka and bestowing of the greet weapon by Śiva to Paraśurāma, the giving away of the *mantra-kavaca* of Śrī Kṛṣṇa beside the protection and all the riches have been mentioned.

त्रिःसप्तकृत्वो भूपानां निधनं च चकार सः।
बभूव भृगुणा विप्र भुवश्च भारमीक्षणम्।।४२।।

The killing of Kṣatriyas by Paraśurāma twenty one times ridding the earth of her burden has been discussed.

प्रश्नानुरोधक्रमतः पूर्वोपाख्यानमेव च।
प्रोक्तं गणपतेः खण्डं समासेन द्विजोत्तम्।।४३।।

O best of the sage, in the series of the questions, the stories of Gaṇapati-khaṇḍs have been described.

श्रीकृष्णजन्मखण्डं च श्रूयतां सावधानतः।
जन्ममृत्युजराव्याधिहरं मोक्षकरं परम्।।४४।।

Now you listen to the Kṛṣṇa Janma Khaṇḍa which removed the birth, death, old age and ailment. You listen to it quite carefully.

हरिदास्यप्रदं शुद्धं सुश्राव्यं च सुधोपमम्।
अत्यपूर्वमुपाख्यानं रम्यं रम्यं नवं नवम्।।४५।।

The story is unprecedented, quite charming, always fresh and bestows the slavehood of lord Hari, besides being auspicious, nectar, like and fit for hearing.

न श्रुतं जन्मना यद्यत्स्वादु स्वादु पदे पदे।
प्रदीपं सर्वसत्त्वानां भवाब्धितारणं परम्।।४६।।

It is tasteful at every stop, in case of achieving a human birth, one does net listen to it, his birth would be of no consequence. This Khaṇḍa illumines all the *tattvas* and happens to be the means of crossing on the ocean of universe.

कर्मोपभोगरोगाणां मर्दनं च रसायनम्।
श्रीकृष्णचरणाम्भोजप्राप्तिसोपानकारणम्।।४७।।

This is such a type of alchemistry which destroys all the deeds and the ailment and serves as a step towards salvation.

श्रीदामराधाकलहवर्णनं दारुणं द्विज।
तयोः शापप्रकथनं ततस्तेषां विसर्जनम्।।४८।।

O Brāhmaṇa, there is a mention of the great quarrel between Rādhā and Śrīdāmā. The curses

of both of them have been highlighted beside their departure from *Goloka*.

ब्रह्मणा प्रार्थितस्यैव हरेर्जन्म महीतले।
प्रोक्तं च जन्मखण्डे च परमाद्भुतमेव च॥४९॥

In the Kṛṣṇa Janma Khaṇḍa, the incarnation of Hari on the earth has been described.

आविर्भावो हरेरेव वसुदेवस्य मन्दिरे।
कंसासुरभयेनैव गोकुले गमनं हरेः॥५०॥

The events of the emergence of lord Hari in the abode of Vasudeva and his departure to Gokula getting afraid, of Kaṁsa are count mentioned.

वृषभानसुता राधा श्रीदाम्नः शापहेतुना।
बालक्रीडावर्णनं च गोकुले परमात्मनः॥५१॥

as a result of the curse of Śrīdāmā, the birth of Rādhā as the daughter of Vṛṣabhānu and the childhood place of Kṛṣṇa in Gokula have been mentioned.

दैत्यादिनिधनं चैव कीर्तितं हरिणां तथा।
गर्गस्याऽगमनं प्रोक्तं शुभान्नप्राशनं हरेः॥५२॥

The killing of the Daityas by Hari, arrival of Garga and the cereal taking ceremony of Kṛṣṇa are found described.

निधनं पूतनायाश्च सद्यः शकटभञ्जनम्।
श्रीकृष्णाबन्धमोक्षं च यमलार्जुनभञ्जनम्॥५३॥

This Khaṇḍa also contains the stories about the killing of Pūtanā, Śakaṭāsura, removal of the bondage of Kṛṣṇa and the falling of the two Arjuna trees.

त्रैलोक्यदर्शनं वक्त्रे गोवत्साहरणं तथा।
कृत्वा गोवत्सनिर्माणं ब्रह्मणः स्तवनं हरेः॥५४॥

The appearing of the three *lokas* in the mouth of Kṛṣṇa, the stealing away of the cows and the calves, the creation of another set of cows and calves besides the cowherds by Kṛṣṇa and the adoration of Kṛṣṇa by Brahmā, find mention therein.

सहसा गोकुलं त्यक्त्वा पुण्यं वृन्दावनं वनम्।
भयाज्जगाम नन्दश्च सार्धं च नन्दनेन च॥५५॥

वृन्दावनस्य निर्माणं प्रोक्तं च परमाद्भुतम्।
सार्धं च बालकैः सार्धं तत्र संक्रीडनं हरेः॥५६॥

Getting upset with the terror of Kaṁsa, Nanda shifts abruptly from Gokula to Vṛndāvana and the childhood plays to Kṛṣṇa with cowherds are mentioned besides the building of the astonishing Vṛndāvana, the childhood plays of Hari with the cowherds.

सदन्नं ब्राह्मणीनां च भोजनं कथितं हरेः।
वरदानं च तासां वै प्रॉक्तनेन निरूपणम्॥५७॥
ऋतूनां वर्णनं चैव वस्त्रापहरणं तथा।
वरदानं च गोपीनां कृष्णेनैव कृतं द्विज॥५८॥

The consuming of the food by Hari brought by Brāhmaṇa ladies and their achieving the boon has been mentioned. The *Kātyāyanī-vrata* the adoration of Durgā, the blessing pronounced by Pārvatī on the cowherdesses at the bank of the Yamunā, the consuming of the *tāla* fruits are mentioned. O Brāhmaṇa, there is a mention of the seasons the stealing away the costumes of the cowherdesses and blessing them also have been mentioned.

कात्यायनीव्रतं प्रोक्तं श्रीदुर्गापूजनं तथा।
पार्वत्या च वरो दत्तो गोपीभ्यो यमुनातटे॥५९॥
तालानां भक्षणं प्रोक्तं शक्रयागविमर्दनम्।
राधया सह कृष्णस्य विरहो मेलनं तथा॥६०॥
गोपीक्रीडा च संप्रोक्ता कृष्णाक्रोडे च राधिका।
छाया रायणगेहे च संप्रोक्ता मायया हरेः॥६१॥
शृङ्गारं षोडशविधं कृत्वा तु रासमण्डले।
अन्तर्धानं हरेरेव राधया सह कानने॥६२॥
मलयागमनं चैव तया सार्धं द्विजोत्तम्।
राधामाधवयोश्चैव संवादस्तत्र निर्जने॥६३॥

The destruction of the *yajña* of Indra, the separation of Kṛṣṇa from Rādhā and meeting again, Rādhā influence Kṛṣṇa in the play, with the illusion of Hari, the stay of Rādhā in the form of shadow in the house of Rāyaṇa, the disappearing of Rādhā using all the cosmetics together with Kṛṣṇa have been mentioned. O best of the Brāhmaṇas, again their arrival at

Malayācala which was the lonely place and the conversation between Rādhā and Kṛṣṇa are mentioned in the Kṛṣṇa Janma Khaṇḍa.

कैवल्यमपि गोपीनां प्रोक्तं नानाविधं मुने।
पुनरागमनं चैव पुण्यं वृन्दावनं वनम्।।६४।।
श्रीकृष्णादर्शनं चैव गोपीनां हर्षवर्धनम्।
नानाप्रकारक्रीडा च प्रोक्ता तस्य जले स्थले।।६५।।

O sage, the redemption of cowherdesses in several ways and their arrival in Vṛndāvana, meeting with Kṛṣṇa, increase of the pleasure of the cowherdesses and the love-sport of Kṛṣṇa in the water and as well as on the ground have been mentioned.

गोपीनामपि सौभाग्यं राधायाश्च विशेषत:।
प्रोक्तं व्यासेन सौन्दर्यं रम्यं रम्यं नवं नवम्।।६६।।

The description of the fortune of Rādhā by the cowherdesses beside her beauty described by Vyāsa.

नभ:स्थितानां देवानां दर्शनं प्रोक्तमेव च।
मनस: स्खलनं चैव देवीनां रासमण्डले।।६७।।

The sighting of the seen by the gods from the sky, the mental condition of the damsels in *Rāsamaṇḍala* have been define.

अंशेन लेभिरे जन्म देव्यश्चोक्तमिदं द्विज।
अक्रूरागमनं चैव गोपीनां च विलापनम्।।६८।।
प्रोक्तं सर्वं क्रमेणैव चाक्रूरभर्त्सनं तथा।
मथुरागमनं विष्णो: शोकं गोकुलवासिनाम्।।६९।।
राधिकाविरहज्वालाजालं प्रोक्तं यथोचितम्।
स्वमूर्तिदर्शनं चैवमक्रूरं यमुनातटे।।७०।।

O Brāhmaṇa, this has also been brought out that the goddess has been born from the *aṁśa* of Lakṣmī. The arrival of Akrūra, the lamenting of cowherdesses, the denouncing of Akrūra, the arrival of Viṣṇu in Mathurā, the lamenting of the cowherdesses have been defined in a chronological order.

मथुरावेशनं प्रोक्तं निधनं रजकस्य च।
कुब्जया सह संभोगस्तस्या मोक्षणमेव च।।७१।।

The separation of Rādhikā from Kṛṣṇa has been described, besides the display of his image to Akrūra on the bank of the Yamunā. Entry of the lord in Mathurā, the killing of washerman, enjoying of conjugal pleasure with Kubjā and her redemption has been described.

प्रसादनं कुविन्दस्य मालाकारस्य मोक्षणम्।
धनुषो भञ्जनं शंभोर्हस्तिनो निधनं तथा।।७२।।
सभाप्रवेशनं प्रोक्तं नानारूपप्रदर्शनम्।
कंसस्य निधनं प्रोक्तं तद्बन्धूनां विलापनम्।।७३।।

The pleasing of the weaver and redemption of the gardener, breaking of the bow of Śiva, killing of the elephant, entry into the royal court, display of several forms, killing of Kaṁsa and the lamenting of the relatives of Kaṁsa have been mentioned.

संस्कारं तस्य विधिवद्राजत्वं तत्पितुस्तथा।
विलापनं च नन्दस्य स्तवनं परमाद्भुतम्।।७४।।

Cremation of Kaṁsa and crowning of his father as the king of Mathurā, lamenting of Nanda and his astonishing prayer are mentioned.

प्रोक्तस्तयोश्च संवादो निर्जने तातपुत्रयो:।
परमाध्यात्मिकं ज्ञानं नन्दाय च ददौ विभु:।।७५।।

The conversation between the son and the father in a lonely place the bestowing of the spiritual knowledge to Nanda.

मुनीनां गमनं चैव धन्योपाख्यानमेव च।
कथितं च कुमारेण प्रोक्तमेव सुदुर्लभम्।।७६।।

The departure of the sages, the story of Dhanyā and all other stories have bee included in chronological order. All these stories which are difficult to get have been narrated.

उद्धवागमनं प्रोक्तं राधास्थानं च निर्जनम्।
ज्ञानं तयोश्च संवादे प्रोक्तमेव शुभावहम्।।७७।।

The arrival of Uddhava, the abode of Rādhā in a secluded place, conversation between them and the eternal knowledge have been described.

यज्ञोपवीतं कृष्णस्य विद्यादानं गुरोर्गृहे।
मृतपुत्रप्रदानं च प्रोक्तं तद्गुरवे पुरा।।७८।।

The *yajñopavīta* of Kṛṣṇa his stay in the house of the teacher, restoring of the dead son to the teacher, have all been described.

जरासंधस्य दमनं निधनं यवनस्य च।
द्वारकायाश्च निर्माणं विश्वकारोद्यमं तथा॥७९॥

Then subjugation of Jarāsandha, killing of Yavana, the holding of Dvārakā and the display of the art by Viśvakarmā have been defined.

द्वारकावेशनं प्रोक्तमुग्रसेनविलापनम्।
रुक्मिणीहरणं चैव नृपाणां दमनं तथा॥८०॥

Entry into Dvārakā, lamenting of Ugrsena, abduction of Rukmiṇī and the salutation by the king have been mentioned.

सर्वासां कामिनीनां च प्रोक्तमुद्वाहनं तथा।
मायावतीमोक्षणं च निधनं शम्बरस्य च॥८१॥

Marriage with several damsels, redemption of Māyāvatī and killing of Śambara also find in the same place.

धर्मपुत्रराजसूये शिशुपालस्य मोक्षणम्।
दन्तवक्त्रस्य च मुने: शाल्वस्य निधनं तथा॥८२॥

The performing of the *Rājasūya-yajña* by Yudhiṣṭhira, the killing of Śiśupāla and Dantavakra and the killing of Śālva have been described.

मणेश्च हरणं चैव पारिजातस्य स्वर्गत:।
कुरुपाण्डवयुद्धे च भुवश्च भारमोक्षणम्॥८३॥
ऊषाया हरणं प्रोक्तं बाणस्य भुजकृन्तनम्।
बलेश्च स्तवनं प्रोक्तमनिरुद्धस्य विक्रम:॥८४॥

The stealing of the gem, bringing of *Pārijāta* from the heaven, the removal of the burden of earth with the killing of the wicked people in the battle between Kaurava and Pāṇḍava, the abduction of Ūṣā the cutting of the arms of Bāṇa, the adoration by Bali and the prowess of Aniruddha have been mentioned.

राधायशोदासंवाद: प्रोक्त: परमदुर्लभ:।
मोक्षणं च शृगालस्य प्रोक्तं च परमाद्भुतम्॥८५॥

The conversation between Rādhā and Yaśodā has been recorded besides the story of Śṛgāla.

तीर्थयात्राप्रसङ्गेन गणेशपूजनं तथा।
दर्शनं राधिकासार्धं कृष्णस्य परमात्मन:॥८६॥

In the context of pilgrimage, the adoration of Gaṇeśa and the audience of Śrī Rādhā with the lord have been mentioned.

राधाया दर्शनं देव्या राधातेज:प्रकाशनम्।
राधया रमणं तीर्थे भ्रमणं रहसि स्मृतम्॥८७॥

The adoration of the goddess Rādhā the display of the glory of Rādhā, visiting the holy places with Rādhā have been mentioned.

निधनं यदुवंशानां ब्रह्मशापेन शौनक।
मोक्षणं पाण्डवानां च स्वपदे गमनं हरे:॥८८॥

O Śaunaka, the destruction of the race of Yadus, the redemption of Pāṇḍavas and the departure of lord Hari to his abode have been mentioned.

विवाहो नारदस्यैवोत्पत्तिर्वह्निसुवर्णयो:।
प्रोक्तं सर्वं महाभाग पुनरेव समासत:॥८९॥

The marriage of Nārada and the birth of fire and gold have been mentioned in brief.

चतु:खण्डै: पुराणं च ब्रह्मवैवर्तमेव च।
अत: परं मुनिश्रेष्ठ किं भूय: श्रोतुमिच्छसि॥९०॥

This *Brahmavaivarta* has been divided into four parts. O best of the sages, what more do you want to listen from me.

इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना० अनुक्रमणिकं नाम द्वात्रिंशदधिकशततमोऽध्याय:॥१३२॥

अथ त्रयस्त्रिंशदधिकशततमोऽध्यायः

Chapter - 133

Characteristics features of the Purāṇa

शौनक उवाच

अद्य मे सफलं जन्म जीवितं च सुजीवितम्।

यत्फलं ब्रह्मवैवर्ते निर्विघ्नं मोक्षकारणम्।।१।।

अभयं देहि हे वत्स हे तात मह्यमेव च।

तदा निवेदनं किंचिदस्तीति च करोम्यहम्।।२।।

Śaunaka said- My life has been successful today my birth has been beautified, because the *Brahmavaivarta* removes all the obstruction and provides salvation. O son, you first assure protection to me and only then I shall put any further question

सूत उवाच

त्यज भीतिं महाभाग प्रश्नं कुरु यदिच्छसि।
सर्वं ते कथयिष्यामि यद्यद्गोप्यं मनोहरम्॥३॥

Sūta said- O virtuous one, shed away the rear and ask me any question of you liking. I shall speak out to you whatever is secret and pleasant.

अधुना श्रोतुमिच्छामि पुराणानां च लक्षणम्।
संख्यानमपि तेषां च फलमस्यैव पुत्रक॥४॥

Śaunaka said- Presently I intend to listen to the distinguishing features of the Purāṇas, their number and the fruits for the listening, to the same.

सूत उवाच

विस्तराणि पुराणानि चेतिहासश्च शौनक।
संहितां पञ्चरात्राणि कथयामि यथागतम्॥५॥

Sūta said- O Śaunaka, the Purāṇas are quite comprehensive which include history, collection of hymns and *Pañcarātra.* I speak them to you according to the scriptures.

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
वंशानुचरितं विप्र पुराणं पञ्चलक्षणम्॥६॥

A Purāṇa has five characteristics which include *sarga* (creation of the universe), *pratisarga* (dissolution and recreation of the universe), *Vaṁśa* (genealogies of gods, the patriarchs, the sun, the moon etc.) than *manvantaras* (aeons presided over by Manus) and *vaṁśānucarita* (accounts of dynasties of the different ruling families).

एतदुपपुराणानां लक्षणं च विदुर्बुधाः।
महतां च पुराणानां लक्षणं कथयामि ते॥७॥

The intellectuals should know this characteristics of the Upapurāṇas. Now I am explaining about the Mahāpurāṇas.

सृष्टिश्चापि विसृष्टिश्च स्थितिस्तेषां च पालनम्।
कर्मणां वासना वार्ता मनूनां चाक्रमेण च॥८॥
वर्णनं प्रलयानां च मोक्षस्य च निरूपणम्।
उत्कीर्तनं हरेरेव वेदानां च पृथक्पृथक्॥९॥
दशाधिकं लक्षणं च महतां परिकीर्तितम्।
संख्यानं च पुराणानां निबोध कथयामि ते॥१०॥

The creation, preservation, maintenance, lust for performing deeds, the story of Manus the description of dissolution, the mode of salvation, the reciting of hymns of Hari, reciting of the Vedas separately are the ten additional, characteristics of Mahāpurāṇa. Now I speak to you about the number of the Purāṇas. You try to understand me.

परं ब्रह्मपुराणं च सहस्राणां दशैव तु।
पञ्चोनषष्टिसाहस्रं पाद्ममेव प्रकीर्तितम्॥११॥

Brahma-purāṇa happens to be the best of all containing ten thousand verses followed by *Padma-purāṇa* containing fifty five thousand verses.

त्रयोविंशतिसाहस्रं वैष्णवं च विदुर्बुधाः।
चतुर्विंशतिसाहस्रं शैवं चैव निरूपितम्॥१२॥

The intellectuals believe, *Viṣṇu-purāṇa* to contain twenty-three thousand verses. *Śiva-purāṇa* consists of twenty four thousand verses.

ग्रन्थोऽष्टादशसाहस्रं श्रीमद्भागवतं विदुः।
पञ्चविंशतिसाहस्रं नारदीयं प्रकीर्तितम्॥१३॥

Śrīmadbhāgvata-purāṇa comprises of eighteen thousand verses while *Nāradīya-purāṇa* has twenty five thousand verses.

मार्कण्डं नवसाहस्रं पुराणं पण्डिता विदुः।
चतुःशताधिकं पञ्चदशसाहस्रमेव च॥१४॥
परमग्निपुराणं च रुचिरं परिकीर्तितम्।
चतुर्दशसहस्राणि परं पञ्चशताधिकम्॥१५॥
पुराणप्रवरं चैव भविष्यं परिकीर्तितम्।
अष्टादशसहस्रं च ब्रह्मवैवर्तमीप्सितम्॥१६॥

The *Mārkaṇḍeya-purāṇa* consists of nine thousand verses, while *Agni-purāṇa* comprises of fifteen thousand and four hundred verses, the *Bhaviṣya-purāṇa* has fourteen thousand and five hundred verses while *Brahmavaivarta-purāṇa* comprises of eighteen thousand verses.

सर्वेषां च पुराणानां सारमेव विदुर्बुधाः।
एकादशसहस्रं तु परं लिङ्गपुराणकम्॥१७॥

The *Brahmavaivarta-purāṇa* is considered to be essence of all the Purāṇas. The *Liṅga-purāṇa* has eleven thousand verses.

चतुर्विंशतिसाहस्रं वाराहं परिकीर्तितम्।

एकाशीतिसहस्रं च परमेव शताधिकम्।।१८।।
वरं स्कन्दपुराणं च सद्भिरेवं निरूपितम्।
वामनं दशसाहस्रं कौर्मं सप्तदशैव तु।।१९।।

The *Varāha-purāṇa* has twenty four thousand verges. The *Skanda-purāṇa* has been conceived to contain eighty one thousand and one hundred verses. *Vāmana-purāṇa* comprises of ten thousand verses and *Kūrma-purāṇa* contains seventeen thousand verses.

मात्स्यं चतुर्दश प्रोक्तं पुराणं पण्डितैस्तथा।
ऊनविंशतिसाहस्र गारुडं परिकीर्तितम्।।२०।।

The intellectuals belief that a *Matsya-purāṇa* has fourteen thousand verses and *Garuḍa-purāṇa* comprises of nineteen thousand verses.

परं द्वादशसाहस्रं ब्रह्माडं परिकीर्तितम्।
एवं पुराणसंख्यानं चतुर्लक्षमुदाहृतम्।।२१।।

Brahmāṇḍa-purāṇa has twelve thousand verses; thus the total number or the verses of all the Purāṇas comes to two lakhs.

अष्टादशपुराणानामेवमेव विदुर्बुधाः।
एवं चोपपुराणानामष्टादश प्रकीर्तिता।।२२।।

This is the number of verses described by the intellectuals in the Purāṇas; similarly there are eighteen *Upa-purāṇas*.

इतिहासो भारतं च वाल्मीकं काव्यमेव च।
पञ्चकं पञ्चरात्राणां कृष्णमाहात्म्यपूर्वकम्।।२३।।

Mahābhārata is a book of history. The *Vālmīki Rāmāyaṇa* happens to be an epic. There are five *Pañcarātras* including the *Kṛṣṇa-māhātmya*.

वसिष्ठं नारदीयं च कापिलं गौतमीयकम्।
परं सनत्कुमारीयं पञ्चरात्रं च पञ्चकम्।।२४।।
पञ्चकं सहितानां च कृष्णभक्तिसमन्वितम्।
ब्रह्मणश्च शिवस्यापि प्रह्लादस्य तथैव च।।२५।।
गौतमस्य कुमारस्य संहिताः परिकीर्तिताः।
इति ते कथितं सर्वं क्रमेण च पृथक्पृथक्।।२६।।

The five *Pañcarātras* are the *Vasiṣtha-rātra, Nāradīya-rātra, Kapila-rātra, Gautamīya-rātra* and *Sanatkumārīya-rātra*. There are five collections of hymns known *Saṁhitās* relating to the adoration of Kṛṣṇa. These are *Brahma-saṁhitā, Śiva-saṁhitā, Prahlāda-saṁhitā, Gautama-saṁhitā* and *Kumāra-saṁhitā*; thus I have explained to you everything separately.

अस्त्येवं विपुलं शास्त्रं ममापि च यथागमम्।
उवाचेदं पुराणं च गोलोके रासमण्डले।।२७।।
श्रीकृष्णो भगवान्साक्षाद्ब्रह्माणं च स्वभक्तकम्।
ब्रह्मा धर्मं च धर्मिष्ठं धर्मो नारायणं मुनिम्।।२८।।

This is a vast book. In the *Rāsamaṇḍala* of the *Goloka*, according the *āgamas* this Purāṇa was narrated by Śrī Kṛṣṇa to me as well as to Brahmā who happens to be his devotee. Brahmā then narrated the same to Dharma and Dharma narrated the same to Nārāyaṇa.

नारायणो नारदं च नारदो मां च भक्तकम्।
अहं त्वां च मुनिश्रेष्ठ वरिष्ठं कथयामि तत्।।२९।।
सुदुर्लभं पुराणं च ब्रह्मवैवर्तमीप्सितम्।
यद्वृणोत्येव विश्वौघं जीविनां परमात्मकम्।।३०।।
तद्ब्रह्म साक्षिरूपं च कर्मणामेव कर्मिणाम्।
तद्ब्रह्म विवृतं यत्र तद्विभूतिमनुत्तमाम्।।३१।।
तेनेदं ब्रह्मवैवर्तमित्येवं च विदुर्बुधाः।
पुण्यप्रदं पुराणं च मङ्गलं मङ्गलप्रदम्।।३२।।

Nārāyaṇa narrated it to Nārada and Nārada narrated the same to me. O best of the sages, I have spoken out to you all this, taking you to be a senior sage. It is difficult to get the *Brahmavaivarta Purāṇa* which influences the universe. It is the form of eternal Brahman for the people of the universe and it happens to be the witness for all those, performing the deeds. The people call it by the title of *Brahmavaivarta Purāṇa* because of the glory of Brahman is contained in it. This Purāṇa bestows prosperity, merit and all the welfare.

सुगोप्यं च रहस्यं च यत्र रम्यं नवं नवम्।
हरिभक्तिप्रदं चैव दुर्लभं हरिदास्यदम्।।३३।।

It is quite secretive, pleasant and is filled with many secrets, it bestows the devotion of lord Hari besides the inaccessible slavehood of the lord.

सुखदं ब्रह्मदं सारं शोकसंतापनाशनम्।
सरितां च यथा गङ्गा सद्यो मुक्तिप्रदा शुभा।।३४।।

It is quite pleasant, bestower of the Brahman, is the form of gist, destroyer of grief and mental agony; as the Gaṅgā is considered to be the sacred most of all the rivers and bestower of salvation, this Purāṇa also is believed to be like the same.

तीर्थानां पुष्करं शुद्धं यथा काशी पुरीषु च।
सर्वेषु भारतं वर्षं सद्यो मुक्तिप्रदं शुभम्।।३५।।

As Puṣkara is considered to be the holiest of all the holy places, Kāśī of all the cities, Bhāratavarṣa of all the contents which bestows salvation. Similarly this Purāṇa also happens to be like that.

यथा सुमेरुः शैलेषु पारिजातं च पुष्पतः।
पत्रेषु तुलसीपत्रं व्रतेष्वेकादशीव्रतम्।।३६।।

As the Sumeru is among the mountains, Tulasī leaf among all the leaves, *Ekādaśī* among the *vratas*, at the best, similarly this Purāṇa happens to be the best.

वृक्षेषु कल्पवृक्षश्च श्रीकृष्णश्च सुरेषु च।
ज्ञानीन्द्रेषु महादेवो योगीन्द्रेषु गणेश्वरः।।३७।।

As *kalpavṛkṣa* is considered to be the best of the trees, Śrī Kṛṣṇa is the best among the gods, Śiva among the intellectuals, Gaṇeśa among the *yogīs* is considered to be the best, similarly this Purāṇa happens to be the best.

सिद्धेन्द्रेष्वेव कपिलः सूर्यस्तेजस्विनां यथा।
सनत्कुमारो भगवान्वैष्णवेषु यथाऽग्रणीः।।३८।।

As Kapila happens to be the best of *siddhas*, the sun among those containing luster, Sanatkumāra among the Vaiṣṇavas, similarly this Purāṇa happens to be the best of all.

भूपेषु च यथा रामो लक्ष्मणश्च धनुष्मताम्।
देवीषु च यथा दुर्गा महापुण्यवती सती।।३९।।

As Rāma is considered to be the best of the kings, Lakṣmaṇa among the archers, chaste Durgā among the goddesses, similar is the case with this Purāṇa.

प्राणाधिका यथा राधा कृष्णस्य प्रेयसीषु च।
ईश्वरीषु यथा लक्ष्मीः पण्डितेषु सरस्वती।।४०।।
तथा सर्वपुराणेषु ब्रह्मवैवर्तमेव च।
नातो विशिष्टं सुखदं मधुरं च सुपुण्यदम्।।४१।।

As Rādhā happens to be the best of the beloved's of Kṛṣṇa, Lakṣmī among the goddesses, Sarasvatī among the goddesses of learning, similar is the case with this Purāṇa which is quite pleasant, sweet, bestower of merit. No other Purāṇa is comparable to it.

संदेहभञ्जनं चैव पुराणं परिकीर्तितम्।
इह लोके च सुखदं सुप्रदं सर्वसंपदाम्।।४२।।

Now the fruit of listening of the Purāṇa is defined. This Purāṇa has been defined to be the one which shatters all the doubts. This is the one, which provides all the pleasures and riches in this world.

शुभदं पुण्यदं चैव विघ्ननिघ्नकरं परम्।
हरिदास्यप्रदं चैव परलोके प्रहर्षदम्।।४३।।

It bestows pleasure, merit and is the remover of obstructions, bestower of the slavehood of lord Hari and provides pleasure in the other worlds as well.

यज्ञानामपि तीर्थानां व्रतानां तपसां तथा।
भुवः प्रदक्षिणस्यापि फलं नास्य समानकम्।।४४।।

The merit of performing *yajña* visiting holy places, *vratas*, *tapas*, going round the globe cannot be compared with, the merit of listening to his Purāṇa.

चतुर्णामपि वेदानां पाठादपि वरं फलम्।
शृणोतीदं पुराणं च संयतश्चेह पुत्रक।।४५।।

O son, in case anyone listens to it attentively, he achieves a merit greater than the reciting of the Vedas.

गुणवन्तं च विद्वांसं वैष्णवं पुत्रमालभेत्।
शृणोति दुर्भगा चेत्तु सौभाग्यं स्वामिनो लभेत्।।४६।।

In case an issueless person listens to the recitation of this Purāṇa, he achieves a virtuous son. In case an unfortunate woman listens to it, she becomes quite fortunate and enjoys the company of her husband.

मृतवत्सा काकवन्ध्या महावन्ध्या च पापिनी।
पुराणश्रवणाल्लेभे पुत्रं च चिरजीविनम्।।४७।।

The one who always delivers dead Children or the one who is extremely barred or even a wicked woman achieves a virtuous son by listening to this Purāṇa.

अपुत्रो लभते पुत्रमभार्यो लभते प्रियाम्।
अस्पष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः॥४८॥
रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात्।
भयान्मुच्येत भीतस्तु मुच्येतापन्ना आपदः॥४९॥

A person without a child, gets a child. A person without a wife gets a wife, the one who has lost his glory gets back the glory and the foolish becomes an intellectual. And ailing person is relieved of the ailment, a person in bondages is relieved of them. A terrified person is freed from the fear and the unfortunate person is relieved of the misfortune.

अरण्ये प्रान्तरे भीतो दावाग्नौ मुच्यते ध्रुवम्।
अघं कुष्ठं च दारिद्र्यं रोगं शोकं च दारुणम्॥५०।
पुण्यवान्श्रवणादेव नैव जानात्यपुण्यवान्।
श्लोकार्धं श्लोकपादं वा यः शृणोति सुसंयतः॥
गोलक्षदानपुण्यं च लभते नात्र संशयः।
चतुःखडं पुराणं च शुद्धकाले जितेन्द्रियः॥५२॥
संकल्पतो यः शृणोति भक्त्या दत्त्वा च दक्षिणाम्।
यद्बाल्ये यच्च कौमारे वार्धके यच्च यौवने॥५३॥
कोटिजन्मर्जितात्पापान्मुच्यते नात्र संशयः।
रत्ननिर्माणयानेन घृत्वा श्रीकृष्णारूपकम्॥५४॥
नित्यं गत्वा च गोलोकं कृष्णदास्यं लभेद्ध्रुवम्।
असंख्यब्रह्मणां पाते न भवेत्तस्य पातनम्॥५५॥
समीपे पार्षदो भूत्वा सेवां च कुरुते चिरम्।
श्रुत्वा च ब्रह्मखण्डं च सुस्नातः संयतः शुचिः॥५६
पायसं पिष्टकं चैव फलं ताम्बूलमेव च।
भोजयित्वा वाचकं च तस्मै दद्यात्सुवर्णकम्॥५७॥
चन्दनं शुक्लमाल्यं च सूक्ष्मवस्त्रं मनोहरम्।
निवेद्य वासुदेवं च वाचकाय प्रदीयते॥५८॥

In the secluded forest or in the forest fire, a person is freed from all the danger. A virtuous person by listening to this Purāṇa a is relieved of all the sins, leprosy, poverty, ailment and terrific grief. The sinful person cannot know about it but he achieves the merit or giving a lakh of cows in charity. There is no doubt about it. The one who has controlled all his senses listens to all the four-khaṇḍa of the Purāṇa in auspicious time, with devotion and gives away *dakṣiṇa* thereafter, he is relieved of all the sins accumulated during his childhood boyhood, youthful age or the old age. There is no doubt about it. He, mounting on the gem-studded chariot, taking to the form or Kṛṣṇa proceeds to *Goloka* and accepts the slavehood of Kṛṣṇa. lie never gets destroyed even after the destruction of innumerable Brahmās and he remains with the lord as his attendants for a long time. Taking a proper bath controlling his senses and with an auspicious mind, after listening to Brahma-khaṇḍa, one should series the fried food, the *pāyasam*, the fruit, the betel and gold to a beggar as *dakṣiṇā*. Thereafter, he should offer the sandal-paste, white garland, fine cloth and the *naivedya* of the lord to the reciter of the Purāṇas.

श्रुत्वा च प्रकृते खण्डं सुश्राव्यं च सुधोपमम्।
भोजयित्वा च दध्यन्नं तस्मै दद्याच्च काञ्चनम्॥५९

By listening to the beautiful Prakṛti Khaṇḍa, the reciter of the Purāṇa should be served with curd and the food besides, *guḍa*.

सवत्सां सुरभिं रम्यां दद्याद्वै भक्तिपूर्वकम्।
श्रुत्वा गणपतेः खण्डं विघ्ननाशाय संयतः॥६०॥

Thereafter he should give away in charity, a cow with calf. For the removal of obstruction one should listen to the Gaṇapati Khaṇḍa with a devoted mind.

स्वर्णयज्ञोपवीतं च श्वेताश्वच्छत्रमाल्यकम्।
प्रदीयते वाचकाय स्वस्तिकं तिललड्डुकम्॥६१॥
परिपक्वफलान्येव कालदेशोद्भवानि च।
श्रीकृष्णजन्मखण्डं च श्रुत्वा भक्तश्च भक्तितः॥
वाचकाय प्रदद्याच्च परं रत्नाङ्गुलीयकम्।
सूक्ष्मवस्त्रं च माल्यं च स्वर्णकुण्डलमुत्तमम्॥६३॥
माल्यं च वरदोलां च सुपक्वं क्षीरमेव च।
सर्वस्वं दक्षिणां दद्यात्स्तवनं कुरुते ध्रुवम्॥६४॥

The reciter of the Purāṇa should be given the *yajñopavīta* of gold, a white horse a garland, *svastika*, sesamum sweet balls and the ripe seasonal fruits and flowers. The devotees after listening to the Kṛṣṇa Janma Khaṇḍa with devotion should offer a gem-studded ring to the reciter of the Purāṇa, the fine cloth, a garland, gold ear-rings, beautiful palanquin, boiled milk and everything else should be given to him in *dakṣiṇa* offering him the prayer.

शतकं ब्राह्मणानां च भोजयेत्परमादरात्।
ब्राह्मणं वैष्णवं शास्त्रनिष्णातं पण्डितं वरम्।।६५।।
कुरुते वाचकं शुद्धमन्यथा निष्फलं भवेत्।
श्रीकृष्णाविमुखाद्दुष्टान्नोपदिष्टाच्च ब्राह्मणात्।।६६।।
श्रीकृष्णभक्तियुक्तं च पुराणं यः शृणोति च।
भक्तिं पुण्यं न लभते हन्ति पुण्यं पुराकृतम्।।६७।।

He should then serve find to a hundred Brāhmaṇas, besides the devotees of Viṣṇu, the person well-versed in the scriptures otherwise the entire exercise would be fruitless, The one who listen to the recitation of the Kṛṣṇa Janma Khaṇḍa from the one who does not believe in Kṛṣṇa and is devoid of his devotion, he cannot earn the devotion of lord; all the merits or; the other hand get destroyed.

श्रीकृष्णभक्तियुक्ताच्च पुराणं यः शृणोति च।
भक्तिं पुण्यं च लभते यान्यन्ते श्रीहरेः पदम्।।६८।।

The one who listens to the Purāṇa from a Brāhmaṇa who is devoted to Śrī Kṛṣṇa, he earns the devotion of the lord as well as the merit and ultimately he achieves lord Hari.

एतत्ते कथितं सर्वं यच्छ्रुतं गुरुवक्त्रतः।
बिदायं देहि विप्रेन्द्र यामि नारायणाश्रमम्।।६९।।

Whatever I had heard from the mouth of my teacher I have narrated the same to you. Therefore O best of the Brāhmaṇas, you bid me farewell. I am going to the abode of Śrī Nārāyaṇa.

दृष्ट्वा विप्रसमूहं च नमस्कर्तुं समागतः।
कथितं ब्रह्मवैवर्तं भवतामाज्ञया परम्।।७०।।

I had arrived here to offer my salutation finding a group of Brāhmaṇas here. At your command I have recited the *Brahmavaivarta Purāṇa*.

नमोऽस्तु ब्राह्मणेभ्यश्च कृष्णाय परमात्मने।
शिवाय ब्रह्मणे नित्यं गणेशाय नमो नमः।।७१।।

I bow in reverence to the Brāhmaṇas, lord Kṛṣṇa, Śiva, Brahmā and Gaṇeśa.

कायेन मनसा वाचा परं भक्त्या दिवानिशम्।
भज सत्यं परं ब्रह्म राधेशं त्रिगुणात्परम्।।७२।।

The lord of Rādhā who is beyond the three *guṇas*, is truthful, should be adored through-out day and night physically, mentally as well as with speech.

नमो देव्यै सरस्वत्यै पुराणगुरवे नमः।
सर्वविघ्नविनाशिन्यै दुर्गादेव्यै नमो नमः।।७३।।
युष्माकं पादपद्मानि दृष्ट्वा पुण्यानि शौनक।
अद्य सिद्धाश्रमं यामि यत्र देवो गणेश्वरः।।७४।।

The goddess Sarasvatī, Vyāsa, the teacher of the Purāṇas and Durgā the destroyer of the misfortune are adored by me again and again offering salutation to than. O Śaunaka, after looking at your auspicious lotus-like feat, I am now proceeding to *Siddhāśrama* where Gaṇapati is lodged.

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इति श्रीब्रह्मवै० महा० श्रीकृष्णजन्मख० नारदना०
नारदनारायणसंवादे
सूतशौनकसंवादे त्रयस्त्रिंदशधिकशततमोऽध्यायः।।१३३।।

समाप्तमिदं श्रीमद्ब्रह्मवैवर्तपुराणस्य चतुर्थं श्रीकृष्णजन्मखण्डम्
समाप्तं च श्रीमद्व्यासमुनिप्रणीतं ब्रह्मवैवर्तपुराणम्